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WORKS OF ART ABOUT IMADADDIN NASIMI IN AZERBAIJANI POETRY

ХУДОЖНІ ТВОРИ ПРО ІМАДАДДІНА НАСІМІ В АЗЕРБАЙДЖАНСЬКІЙ ЛІТЕРАТУРІ

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The article has been devoted to the learning of the researches about Imadaddin Nasimi. As we know the thinker poet Imadaddin Nasimi (1369–1417) is one of the greatest literary figures not only of his time, but also of centuries-old Azerbaijani literature. During all his life, he had written many poems in different genres. Therefore, there exist a great interest in Azerbaijan literature for to learn Nasim's heritage. Many Azerbaijani scientists have written different research works about Nasimi's life and heritage. There are a number of valuable works about Imadaddin Nasimi in the Azerbaijani literary prose. In such works, the period, environment, life, outlook, personality, struggle of the thinker poet are presented in epic and colorful artistic means. In the article the author shows that a number of remarkable works have been written about Imadaddin Nasimi in the Azerbaijani dramaturgy. Nasimi not only famous in Azerbaijan and Middle East, but also he has known as a prominent poet all over the world. It is noted that in the Middle Ages Azerbaijan literature was developing rapidly. The researches prove that in many of our literary works written about Nasimi, our hurufi poet is often described as the ideal hero, faithful. However, Musa Yagub described Nasimi differently in literature, firstly, he was portrayed as a patriot who had long dreamed of his native country in the far Aleppo and he did not allow idealization at this time. Result of widely investigations the author has got many new scientific facts written about the greatest poet Imadaddin Nasimi. There are a number of valuable works about Imadaddin Nasimi in the Azerbaijani literary prose. In such works, the period, environment, life, outlook, personality, struggle of the thinker poet are presented in epic and colorful artistic means. The famous writer Isa Huseynov's historical novel "Mahshar" (Doomsday) about the period of Imadaddin Nasimi, his life, his environment, his struggle for truth, issues of historicity and modernity, literary and philosophical presentation of the past, the main merits of Nasimi's image, as a whole, the theme, problems and poetics of novel, is of special importance in our historical prose.

Key words: Azerbaijan literature, poetry, Imadeddin Nasimi, literary image, poem, Middle Ages, hurufi.

Стаття присвячена вивченню досліджень про Імададдіна Насімі. Як відомо, поет-мислитель Імададдін Насімі (1369–1417) – одна з найбільших літературних постатей не лише свого часу, але й багатомірової азербайджанської літератури. За все своє життя він написав багато віршів у різних жанрах. Тому в азербайджанській літературі є великий інтерес до вивчення спадщини Насімі. Багато азербайджанських учених написали різні наукові праці про життя та спадщину Насімі. В азербайджанській літературній прозі є низка цінних творів про Імададдіна Насімі. У таких творах період, середовище, життя, світогляд, особистість, боротьба поета-мислителя представлені епічними та барвистими художніми засобами. У статті автор показує, що про Імададдіна Насімі написано низку чудових творів в азербайджанській драматургії. Насімі не тільки відомий в Азербайджані та на Близькому Сході, але й відомий у всьому світі як поет. Зазначається, що в Середньовіччі азербайджанська література стрімко розвивалася. Дослідження доводять, що у багатьох наших літературних творах, написаних про Насімі, наш поет-гуруфі часто описується як ідеальний герой, вірний. Однак Муса Ягуб описував Насімі по-різному в літературі, по-перше, зображував його як патріота, який давно мріяв про свою рідну країну в далекому Алеппо, він не допускав ідеалізації в цей час. У результаті досліджень автор отримав багато нових наукових фактів, написаних про найбільшого поета Імададдіна Насімі. Історичний роман відомого письменника Іса Гусейнова «Махшар» («Судний день») про епоху Імададдіна Насімі, його життя, його оточення, його боротьбу за правду, питання історії та сучасності, літературно-філософські виклади минулого, основні заслуги Насімі, образ загалом, тема, проблеми та поетика роману мають особливе значення в нашій історичній прозі.

Ключові слова: азербайджанська література, поезія, Імададдін Насімі, літературний образ, поема, Середньовіччя, хуруфі.

Introduction. As we know Azerbaijan literature, the members of this literature, writing works and etc. are famous in all over the world. Specially in the Middle Ages Azerbaijan literature was developing rapidly. Many prominent poets were busy with

creative work at that period. Among them we can note the poets Nizami, Nasimi, Fuzuli, Khatai and so on. The thinker poet Imadaddin Nasimi (1369–1417) is one of the greatest literary figures not only of his time, but also of centuries-old Azerbaijani litera-

ture. As our great poet Imadaddin Nasimi, who has a special position in the poetry of the Middle Ages, has been doing important research so far, many valuable literary samples of different genres (poetry, poems, prose and dramas) have been written in Azerbaijani literature. In the words of Academician Isa Habibbayli “such works are the reflection of great interest and high respect to the outstanding poet in Azerbaijan” [1, p. 67].

Analysis of recent research and publications.

Analyzing these works written by Islam Safarli, Rasul Rza, Aliagha Kurchayli, Nabi Khazri, Bakhtiyar Vahabzade, Isa Huseynov, Mahmud Ismail, Ali Tuda, Sahrab Tahir, Jabir Novruz, Qabil, Khalil Rza Uluturk, Fikret Sadig, Kalantar Kalantarli, Isa Ismayilzade, Mammad Ismayil, Musa Yagub, Alakbar Salahzade and other authors are important and useful not only in terms of exploring the artistic embodiment of the path of fate of our outstanding artist Imadaddin Nasimi, but also in terms of clarifying the realities of the period, in which the writer lived and acted, and also in terms of a number of problems related to the creation of the image of literary personality in the fiction.

There are a number of valuable works about Imadaddin Nasimi in the Azerbaijani literary prose. In such works, the period, environment, life, outlook, personality, struggle of the thinker poet are presented in epic and colorful artistic means. The famous writer Isa Huseynov’s historical novel “Mahshar” (Doomsday) about the period of Imadaddin Nasimi, his life, his environment, his struggle for truth, issues of historicity and modernity, literary and philosophical presentation of the past, the main merits of Nasimi’s image, as a whole, the theme, problems and poetics of novel, is of special importance in our historical prose. Isa Huseynov’s historical and philosophical novel “Mahshar” is about the events that took place during the marches of Timur-e Lang in the XIV century, the selfless struggle of the eastern philosopher Fazlullah Naimi and the great hurufi poet Imadaddin Nasimi for human and humanity.

The two-part novel “İki od arasında” (“Between two fire”) by historian, writer Mahmud Ismail (Ismailov) dedicated to the period, life and environment of Imadaddin Nasimi is also an interesting example of prose. Modernity and historicity in dilogy, literary embodiment of the problem of the poet and time, idea-literary qualities of the work, the world of images, plot-composition features, stylistic features, etc. are worth noting.

Recently, the writer Huseynbala Miralamov published a historical story “Son səfər” (“The Last Trip”) dedicated to the life of Nasimi.

A number of remarkable works have been written about Imadaddin Nasimi in the Azerbaijani dramaturgy. When addressing the subject of Imadaddin Nasimi in Azerbaijani dramaturgy, only Bakhtiyar Vahabzadeh’s verse drama “Fəryad” (“Cry”) (1984) is often mentioned in literature. However, our research shows that some of our works have been written on this subject before the “Fəryad” (“Cry”). The verse drama “Nasimi” (1946) by Akbar Maftun, and the play “Nasimi” (1973) by Firidun Ashurov are on the same subject. In 2019, the poet Sayman Aruz published some parts of the five-acts verse drama “Nasimi” in “The Literature Newspaper”.

Discussion. Many poems have been written about Imadaddin Nasimi in Azerbaijani poetry: “Nəsimiyə” (“To Nasimi”); “Nəsimiyə, Füzuliyə, Sabirə açıq məktub” (“Open letter to Sabir, Nasimi, Fuzuli”) by Rasul Rza; “Nasimi” Islam Safarli; “Nəsimi kimi” (“Like Nasimi”) by Khalil Rza; “Nasimi” by Aliaga Kurchayli; “Nasimi” by Jabir Novruz; “Nasimi” by Ali Tuda; “Böyük Nəsimiyə” (“To great Nasimi”) by Fikret Sadıq; “Heykəl Nəsiminin monoloqları” (“Monologues of the statue Nasimi”) by Isa Ismailzade; “Pəncərəm açıldı” (“My window opened”) by Galantar Kalantarli; “Nəsimiyə tapınarıq” (“We idolise Nasimi”) by Matlab Misir; “Nəsiminin heykəlinə” (“To the monument of Nasimi”) by Gasham Najafzadeh; “Qəlblərdə tutmusan qərar” (“You are in Hearts”) by Emil Mehdiyev; “Nasimi” by Mukhtar Gasimzadeh etc.

The works of “Şirvan alvercisi və Nəsimi” (“The trademan of Shirvan and Nasimi”) (1968) by Musa Yagub, “Od heykəli” (“Statue of Fire”) (1969) by Alakbar Salahzadeh, “Nasimi” (1964–1973) by Gabil, “Karvan gedir” (“Caravan is going”) (1973) by Sohrab Tahir, “Son gecə” (“Last night”) (1973–1974) by Rasul Rza, “Mənim babam baxan dağlar” (“Mountains that my grandfather looks on”) (1976) by Nebi Khazri are on the same subject.

It is noteworthy that, in the poem “Şirvan alvercisi və Nəsimi” by Musa Yagub’s [2], confrontation of moral values with psychology of tradesman on the basis of sharp contrast in literature and to this end, the presentation of Nasimi’s meeting with a greedy trademan from Shirvan, his native land in the city of Aleppo. The merchant wants to use Nasimi as a tool to sell silk and earn money. Nasimi is longing for the motherland and enjoys the fragrance of her native land from Shirvan silk. The old trademan does not understand the essence of Nasimi’s tears by hugging the silk, he thinks, the fragile compatriot is a silk amateur and immediately wants to sell him the goods again. For Nasimi, silk is not just a fabric, it is a sign of an unforgettable hometown where he was born:

Cool my thirst and fire,
 Comfort my weak heart a little.
 My silk, my desert, my meadow!
 Let me hug you again.
 A bandage of my sorrow,
 A pain of my sorrow, Homeland! [2, p. 294].

In many of our literary works written about Nasimi, our hurufi poet is often described as the ideal hero, faithful. However, Musa Yagub described Nasimi differently in literature, firstly, he was portrayed as a patriot who had long dreamed of his native country in the far Aleppo and he did not allow idealization at this time. The poem is in agreement with its full, convincing sense and idioms.

Alakbar Salahzadeh presented lyric-romantic and associative thoughts about Nasimi in the context of historicity and modernity in his poem “Od heykəli” (“The Statue of Fire”) [3]. Alakbar Salahzadeh thinks that, Nasimi is like a statue cut out of rock because of his invincibility. This image of the self-sacrificing poet who was roped in Aleppo is meant as an elevation to the top of the environment, society and time. At the end of the poem, the author summarizes the idea that the skinning alive of Nasimi is not only getting rid of the skin, but also getting rid of the period, Environment, time and getting to the future, eternity, spiritual immortality.

He is skinned from that day, that month and year
 Suddenly the skin falls off on his feet,
 That square, that land, that city settle down.
 Time falls to his feet,
 A century, three centuries, five centuries fall!
 They rise in the seat of the six centuries
 In this land of Fire! [3, p. 105].

The well-known poet Kabil’s poem “Nasimi” [4] is more monumental and comprehensive. Along with lyrical thoughts, epic presentations are also important. This work is a valuable work of art about Nasimi’s life, aims and struggle for truth. This poem was awarded the State Prize of the Republic of Azerbaijan. According to the hurufi sect of which Nasimi belonged, great confidence in the spiritual power of man was expressed in the poem. Each section of the work contains descriptions, stories, generalizations about it. Critic Ahad Huseynov wrote: “Belief in human power crosses the poem “Nasimi” by Kabil as a red line” [5].

In the poem “Nasimi” by Kabil, historicity and modernity are related. The author presents Nasimi, who we know from historical sources, with Nasimi in his imagination, with proud artistic details and in unity with each other. Professor Elchin Efendiyev writes in his article “Əfsanə davam edir” (“The Legend Continues”) dedicated to the poem

“Nasimi”: “I think one of the best aspects of the poem “Nasimi” is that history is conditional here. Along with accurate historical figures, historical personalities, descriptions of events that actually happened, historical coloring, the content of Kabil’s poem is defined by a human character who does not recognize the time frame” [6, p. 538].

In Sohrab Tahir’s poem “Karvan gedir” (“Caravan is going”), which is formed from the combination of lyricism and epic, Nasimi’s image and a number of basic principles of the superstitious religion in which he is a carrier have found its literary expression in the case of compact episodes and controversies. For example, Nasimi expresses great confidence in the creative power of man in accordance with hurufism. His words characterize the boundless spiritual power of the son of man as a whole:

You are excellent, simple man,
 Because you created the best...
 Create better than you, be best,
 This is the way to rise, the way to peak...

There is one of the simplest ordinariness in the adult,

Look for the best in human being, not in heaven [7, p. 153–154].

In the poem “Son gecə” (“Last Night”) by Rasul Rza [8] the lyrical-philosophical mood plays an important role. The main theme of the poem is related to the literary representation of Imadaddin Nasimi’s thoughts and experiences in the prison of Aleppo last night before his execution. The poet summarized this dungeon, the last resting place of the life of several innocents, in the form of characteristic details and episodes as a place of unjustness and unfairness. In the poem, Nasimi’s inner world, spiritual power, were emphasized through his personal thoughts and dreams, and brought to a literary position based on his discussions with the prison guard. After dreaming about his hard life, Nasimi remembers his native lands with longing and love, thinks about Shirvan, Baku, Tabrizi, Nakhchivani, Khazar and the painful and joyous days in the homeland. The voice of the fearless adherents, who say “Ya Haqq”, literally comes to his ears. But it is already the end of the road. Patriot poet will finish his life in the expatriate untimely, he will be executed.

It is known that at various times Nasimi was accused of irreligion and denial of truth. In his poem “Son gecə” (“Last Night”), Rza made an effort to explain the faith of the hurufi poet, who says “Ənəl Həqq” (“I have right”), based on the poet’s own thoughts:

My God!
 I didn’t deny you.
 I realized you in myself.

I did not believe in lies, hypocrisy,
Holiness of thought..." [8, p. 141].

Or, in his conversation with the prison guard, Nasimi explains the essence of the hurufism he belongs to:

I say: – Living embodiment of God
Is you, me.
The part of God is
man, himself,
human thought,
his correct word [8, p. 142–143].

The poem "Son gecə" ("The Last Night") is generally complete and perfect. Here, lyrical returning with a fragmentary plot, philosophical writings with literary details are combined. The literary language and stylistic features of the work correspond to the nature of the subject. The use of full and original literary means of explanation and expression is also in place. Symbolic semantics are also of interest. If the name of the prison guard who is trying to save Nasimi is Nijat creates an association of conformity, the name of the night is "Ədalət" ("Justice") (i.e. the password) among the prisoner guards is actually irony to the unfair regime of that time. As Professor Shamil Salmanov wrote in the article "The Innovative Poetry of the Century", in this poem "great, universal themes such as death of man in the pursuit of his faith were discussed and solved, philosophically meaningful" [9, p. 19].

The poem "Mənim babam baxan dağlar" ("Mountains that my grandfather looks on") by Nebi Khazri was in remembrance of Imadaddin Nasimi. The work was first published in 1976 in the 6th issue of the Azerbaijan Magazine. After the name of "Mənim babam baxan dağlar" there is a note "Aleppo meeting" in brackets, this means the second name of the poem and sounds directly in the theme. Thus, the work gives descriptions of the arrival of the Nabi Khazri to Aleppo, the visit of Nasimi's tomb, his monologues, some imaginary dialogues with the master. As Prof. Rafiq Yusifoglu wrote:

In the poem "Mənim babam baxan dağlar" the tendency to reveal the character of the historical personality is in the back, and the poet's thoughts are in the foreground" [11, p. 131].

Khazri imagines Imadaddin Nasimi's traveling around different countries of the East and he emphasizes the spiritual immortality of the thinker with his own language:

My arm is stuck in caravan roads,
The truth itself became cameleer to
Do they ignore immortality, my son?
Immortality itself finds the immortals! [10, p. 127].

The following chapters also poetically refer to the immortal poet Nasimi's aims and behaviour, his career and personality and the spiritual perfection of man:

Cruel people spilt,
The blood of my grandfather... [10, p. 128].
Or,
On the horizon of the fate of mankind
He rose as a monument... [10, p. 129].

The work is completed by detailed generalizations of the author, who returned to his homeland "with a belief called Nasimi and a greeting on his behalf".

In 2019, the poet Balayar Sadiq delivered a neo-poem "Hərflərin hərifi" ("The letter of Letters") to readers in Baku [12]. This poem, dedicated to the 650th anniversary of Imadaddin Nasimi, focuses on the symbolic letters and figures of Nasimi and other hurufis. In this way, B. Sadiq tries to make sense of the essence of Nasimi's image.

Conclusions. As a result we must note that a number of interesting researches have been carried out about Nasimi. In these works the authors have given many interesting information about the prominent poets life and heritage. This shows that valuable works of art have been written about Imadaddin Nasimi in Azerbaijani literature and great respect has been expressed in these works. In the article we have only analyzed some part of such works. Our investigation on this direction is continued.

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