

# THE RENOWN POET EASTERN LITERATURE IMADADDIN NESIMI Sadraddinova T.N.<sup>1</sup>, Ahmadova Z.Q.<sup>2</sup>

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**Abstract:** *the great Azerbaijani poet Imaddin Nasimi became famous for his works in the whole East. In his works, he sought to understand God not through fear, but through love and conscience. He recognized the greatness of the perfect personality and its importance for the development and progress of Muslim society for the Middle Ages.*

**Keywords:** *hurufi, islam, god, aleppo, diwan, percian, literature, language, love-lyric*

The 650th anniversary of Imadaddin Nasimi, who is considered one of the genius poets of the Oriental poetry, is widely celebrated in Azerbaijan. In this regard, 2019 was officially declared the Year of Nasimi in the cultural history of our country. A number of arrangements are held on this remarkable event. That is why it's been planned to organize round tables and seminars dedicated to the 650th anniversary of the poet, to organize book exhibitions reflecting his artistic heritage, to create "Imadaddin Nasimi Auditorium" within the framework of the action plan.

Lectures on Nasimi's life and creativity literary and artistic nights, competitions and Olympiads are organized with the participations of students, and meetings with students and scholars who studies Nasimi's heritage are being held during the year [1, 15].

East humanism, the approval of human dignity and singing of the happiness of mankind have an ancient history. Thus in the XII century such great masters of word as: Nizami, Khagani thought of lot of mankind and describing Man as a mighty and glorious existence they called Man the noblest of all creatures. In their poems they sang of the ability of Man capable of making miracles and of revealing the mysteries of the Universe, as well as of the might of science and skill.

The poet-thinkers of the East-Jalaladdin Rumi and Mahmud Shabustary, while propagating Vahdati-Vijud, i.e. pantheism, called upon Man to cognize his being. These poets considered Man and Life as fractions of the Creator whom they called vijudi – kull (absolute essence). They advised Man to perfect himself morally so that he might revert to that "kull" islamic, as well as other religions regarded Man to be slave of God and connected all his skills and abilities with Allah instigated him to be satisfied with fate. This religion tempted Manto give up all pleasures of this world and win the next one [5, 17].

Considering Man to be the primordial and eternal creature, Nasimi is a master of word who raised the Azerbaijani poetic and literary language to a high level and expressed in his works the most progressive ideas of the age. He continued and developed the humanist ideas introduced by great Nizami into the Eastern literature. He fought tirelessly for his ideas and met his death bravely. Unlimited is also his merit in developing of the Azerbaijani literary language.

Nasimi raised his voice against feudal yoke and oppression, he attempted to awaken progressive ideas. By his works Nasimi exposed votaries of Islam. He called upon the people to estimate the existing religion properly so that they might discover the mysteries of the Universe and Life.

By their progressive features Nasimi's works played an important role in the formation of the national poetry in the Azerbaijani language. Being a poet, who had gone through poetic activity marked for many complexities and contradictions, he laid the foundation of the philosophic poetry coming into existence in the Azerbaijani literature.

Very little is known for certain about Nasimi's life including his real name. Most sources indicate that his name was Imadaddin, but it is also claimed that his name may have been Ali or Omer. It is also possible that he was descended from Muhammad, since he has sometimes been accorded the title of *Seyyid* that is reserved for people claimed to be in Muhammad's line of descent. Nasimi's birthplace, like his real name, is wrapped in mystery: some claim that he was born in a province called Nasimi – hence the pen name – located either near Aleppo in modern – day Syria, or near Bagdad in modern – day Iraq, but no such province has been found to exist. There are also claims that he was born in Shamakhi – which is mostly likely because his brother is buried in Shamakhi, Azerbaijan [5, 23].

According to the Encyclopedia of Islam an early Ottoman poet and mystic, believed to have come from Nasim near Bagdad, whence his name. as a place of this name no longer exists, it is not certain whether the lagab (Penname) should not be derived simply from *nasim* zephyr, breath of wind. That Nasimi was of Turkoman origin seems to be fairly certain, although the Seyyid before his name also points to Arab blood.

Turkic was as familiar to him as Persian, for he wrote in both languages. Arabic poems are also ascribed to him.

He had a good knowledge of all the sciences of his time and especially dealt with the religious and philosophic works and sects. It is clearly seen in his poems that Nasimi knew perfectly well the works of sectarian scientists of the Near East and that besides the activity of Azerbaijani poets, he was interested in the creations of Arabian, Persian and Tajic poets too [5, 12].

While reading the works of the poet, it is also becomes clear that for some period he lived in Bagdad, visited Irag stayed in Tokat, Bursa and in other cities of Anadolu. For his propagating hurufism in these places the poet was repeatedly flung into different prisons, at that time the rulers in Asia Minor were the Zulgardar becks, the dynasties of the Aggoinlies and Garagoinlies who did not submit to the Sultan of Turkey Nasimi could find common language with Alibeck – the sovereign of Zulgardar and his brother Nassiraddin. He even came to an agreement with Aggoinli Osman Barayoluck, then the poet came to Aleppo, submitted to the Mamelukes of Egypt. Here the poet found supporters for himself and began intensively spreading his ideas among people. It is very likely that some of the hurufis exposed to persecution also left Baku and Shamakhi for this city. Having settled in Aleppo the poet lived there for a long time together with his family. But the votaries of Islam in this city and Muayyaddin – the Sultan of Egypt always haunted Nasimi. In 1417 the poet was put to trial and executed in Aleppo [3, 39].

We have got different rumours concerning Nasimi's death. Some of them say that one day a young hurufi was reciting a poem by Nasimi in Aleppo. The idea of the poem worried the votaries of Islam and they arrested the young hurufi. He interested that the ghazel was his own writing. He didn't want to betray the poet. By the votaries fetwa the fellow was sentenced to death by hanging. At that moment Nasimi was sitting by the stonemaker to have his shoes repaired. Being aware of this incident he hurried to the place of the execution and confessed that the poem was written by him. So, he set the fellow free. Having found out that Nasimi was a hurufi 'murshud' the votaries of Islam condemned him to be flayed alive. Nasimi met his death bravely, insisted on his ideas and cried out aloud "Analhag" – "I am God." Being shocked by this staunchness of the poet they asked him ironically:

– You say that you are God, if so, why are you turning pale?

The ready-witted poet answered:

– I am the Sun of Love, shining in the horizon of eternity. And the Sun turns pale when he sets.

Some other rumours tell us that among those present to witness the execution was the Muft of Aleppo by whose fetwa the poet was condemned. Pointing to the poet he cried: "Unclean is he! Did but one drop of his blood touch any limb that limb must needs be he cut off!" just then a drop of Nasimi's blood spirting forward, fell upon the Mufti's finger. The people who observed this demanded that it became needful that his finger be cut off!" "It fell on me while I was exemplifying," replied the Mufti. The poet spiting blood saw what had and uttered this couplet:

So thou'd cut the zealot's finger, from the truth he hurnes and flees!

Lo, this hapless Lover weeps not though they flay him head to foot.

Here the poet raised his rebellious voice against injustice and won a moral victory over his enemies.

The main factor that makes Nasimi's name immortal even for his enemies is not only the poet's courageous death but it is also his ability to express his ideas in a most emotional language.

Nasimi left for us a rich literary heritage. His literary works consist of three Diwans: Azerbaijani, Persian and Arabic. Besides, he is the author of a number of gassidas, mesnevis. Only a little part of his Diwan in Arabic is known in the history of literature. His Turkic Divan is considered his most important work, contains 250-300 ghazals and more than 150 rubais. A large body of Bektashi and Alevi poetry is also attributed to Nasimi, largely as a result of Hurufi ideas influence upon those two groups. Shah Ismail I the founder of Safavid in Iran, who himself composed a divan in Azerbaijani Turkic under the pen of Khatai, praised Nasimi in his poems. [2, 57]

Comparing various manuscripts of his Diwan in Azerbaijani, preserved in different libraries, it becomes clear that the poet went through a very complicated and contradictory way while creating his works. Nasimi beginning his literary power with love verses, created wonderful works devoted to the political, social and didactic problems of his time and become the founder of the philosophic poetry coming into existence in the history of the Azerbaijani literature.

The real human love and its glorification have a special place in his early poems here the poet signs of human beauty with all its shades, depicting Man with all his inner and external charm. In such poems the poet's Beloved one is introduced in comparison with the Moon and the Sun illuminating the Universe:

When thy hyacinth-blossom hair falls out.

The Moon is overclouded, the Sun is overshadowed.

Here the poet means to say that the Sun and the Moon get their light from his Beloved. That is why when her hair falls out the Moon is overclouded and the Sun is over shaded.

His works consists oftwo collections, one of which, the rarer, is in Persian and the other in Turkic. The Persian Diwan has been edited by Muhammad Riza Marashi, Khushud-I Durband. Diwan-I Imad Din Nasimi, Tehran 1370 sh.,1991.

One of Nasimi's most famous poems is the ghazel beginning with the following lines:

Both words can fit within me, but in this world I cannot fit  
I am placeless essence, but into both world (This world and the here after)  
Throne and terrain, B and E all was understood in me (God said "be" and the universe was began)  
End your words be silent I don't fit into Descriptions and Expressions  
The universe is my sine; the starting point of me goes to the essence  
You know with sign, I don't fit into the sign  
With suspicion and impression, no one can grasp the truth  
The one who knows the truth that I do not fit into suspicion  
and impression  
Look at the form and concept, Know inside the form that  
I am composed of body and soul but I don't fit into body and soul [6, 105].

The poem serves as an excellent example of Nasimi's poetic brand of Hurufism in its mystical form. There is a contrast made between the physical and spiritual worlds, which are seen to be ultimately united in the human being is seen to partake of the same spiritual essence as God: the phrase *mekan* or "the placeless", in the second line is a Sufi term used for God. The same term, however, can be taken literally as meaning "without a place", and so Nasimi is also using the term to refer to human physicality. In his poem, Nasimi stresses that understanding God is ultimately no possible in the world, though it is nonetheless the duty of human beings to strive for such understanding. Moreover, as the poem's constant play with the ideas of the physical and the spiritual underlines, Nasimi calls for this search for understanding to be carried out by people within their own selves. This couplet has been described in different pictures, movies, poems, and other pieces of arts.

As an indispensable poet Nasimi created the perfect patterns of love-lyrics in the Azerbaijani language. In his further activity side by side with his love-lyrics the poet began writing on didactic themes too. He attempted to criticize such unbecoming features in Man as: evil, avidity, envy and selfishness.

We consider it necessary to emphasize the fact that in the history of the poetry developing in the Middle East the authors expressed their critical ideas and speculations on life and society within their couplets using as a new poetic device. Fearing to express some of their ideas un disguisedly they rendered the main one casually within a couplet which might be considered as unit in the love lines and descriptions of landscape.

Some of Nasimi's work is also more specifically Hurufi in nature, as can be seen in the following quatrain from a long poem:

Seeing that moon I rejoiced  
I made of my eyes a cup for its wine  
I went on Hajj in pilgrim's grab  
I called FA, Zad, and Lam by the name "Truth"

In the quatrain's last line, "Fa", "Zad, and "Lam" are the names of the Arabic letters that together spell out the first name of the founder of Hurufism, Fazlullah. Assuch, Nasimi is praising his *shaykh*, or spiritual teacher, and in fact comparing him to God, who is also given the name "Truth" (al-Haqq). Moreover, using the Perso-Arabic letters in the poem in such a manner is a direct manifestation of Hurufi beliefs insofar as the group expound a vast and complex letter symbolism in which each letters represents an aspect of the human character, and all the letters together can be seen to represent to God.

Nasimi is also considered a superb love poet, and his poems express the idea of love on both the personal and the spiritual plane. Many of his ghazel, for instance, have a high level of emotiveness, as well as expressing great mastery of language:

Should you want to veil your face from me, oh please do not!  
Should you want to make my tears flow,oh please do not!  
Should you want to lay your hair of musk atop the rose  
And leave your lover destitute, oh please do not!

Nasimi's poems are of high artistic value. That why they prompted the further development of poetry in the Azerbaijani language. Such great persons of figure as: Shah Ismail Khatai, Habibi, Fizuli, Vagif and others couldn't help falling under the influence of Nasimi. Especially at the beginning of the XV century Jahanshah Hagigi was always in close touch with his activity. He availed himself of the poetic manner of Nasimi.

The traces of Nasimi's heritage are seen very plainly in Shah Ismail Khatai's poems. In his verses devoted to Ali and his off springs, Khatai widely uses Nasimi's smiles and expressions in their hurufi meaning [6, 178].

We see the same influence of Nasimi's literary heritage can be also found in the works of the Turkish poets Sheikhi, Zati, Najati and others.

The widely spreading fame of Nasimi's Diwans in the Central Asia proves once more that he was a poet of renown.

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