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The Creativity of Mashadi Azer Buzovnali

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Abstract. *Mashadi Haji Majid oghlu Azer (1870-1951) was born in the village Buzovna, in Baku, in the family of merchant. Those periods was very difficult, and Azer was obliged to help his family. His father was a merchant, after finishing from mollakhana, he had got in trade in his father's shops, sometimes had joined to his father and did the trades trips, mainly to the East. Journey with camel caravans to the Arab countries, Hindu Muslims, Iran, Anatolia and the East, led to the formation and developing of his worldview at the young age. But all this hadn't satisfied the young Azerbaijani, when he was fifteen, he had gone with his father to Petrovskport (now it is called Makhachkala), had got lessons on theology from the greatest theologian, besides knowledge of all theological sciences, he had owned Arabic-Persian and the archaic Turkish language. Azer, who already owned deep knowledge and rich information, along with great love for the wiseacre Fuzuli, also read the works of all the Eastern classics, regardless of nationality, as well as, in their native language. For example, he had read Arabic classics in Arabic, Persian artists in Persian, and poets, who grew up in Anatolia, on treatises written in Ottoman Turkish. He had got the rich information about Irfan poets and had read manuscripts of the Eastern classics. When he was seventeen, he had met Mirza Abdurrahim Talibzadeh, from Tabriz.Although, he was very young, Mirza liked Azer's excellent knowledge and high intelligence, and he had become friends with him from the first meeting. Later, their friendship was so strong that Mirza, who arrived in Baku, in 1906, visited Azer's mansions, both in Baku and Buzovna during the year, and had taken part in all meetings of the Madjmaush-Shuar (meeting of poets), which he had headed.*

Keywords: *ghazal, verse, literary critic, philologist, poet, theologian*

Творчество Мешади Азер Бузовнали

Аннотация. *Мешади Гаджи Маджид оглу Азер (1870-1951) родился в селе Бузовна, в Баку, в семье купца. Те периоды были очень тяжелыми, и Азер был обязан помогать своей семье. Отец его был купцом, окончив моллахану, занимался торговлей в лавках отца, иногда присоединялся к отцу и совершал торговые поездки, главным образом на Восток. Путешествие с верблюжьими караванами в арабские страны, индуистские мусульмане, Иран, Анатолию и на Восток привело к формированию и развитию его мировоззрения в юном возрасте. Но все это не удовлетворило молодого азербайджанца, когда ему было пятнадцать лет, он уехал с отцом в Петровскпорт (сейчас он называется Махачкала), получил уроки богословия у величайшего богослова, помимо знания всех богословских наук, владел арабско-персидским и архаичным турецким языком. Азер, уже владевший глубокими знаниями и богатыми сведениями, наряду с большой любовью к мудрецу Физули читал также произведения всех восточных классиков, независимо от национальности, в том числе и на родном языке. Например, он читал арабских классиков на арабском, персидских художников на персидском, а поэтов, выросших в Анатолии, на трактаты, написанные на османском турецком языке. Он получил богатую информацию об ирфанских поэтах ичитал рукописи восточных классиков. Когда ему было семнадцать, он встретил Мирзу Абдуррахима Талибзаде из Тебриза. Хотя он был очень молод, Мирзе понравились отличные знания и высокий интеллект Азера, и он подружился с ним с первой встречи. Позже их дружба была настолько крепкой, что Мирза, приехавший в Баку в 1906 году, в течение года посещал особняки Азера, как в Баку, так и в Бузовне, и принимал участие во всех собраниях Маджмауш-Шуара (собрания поэтов), которые он возглавил.*

Ключевые слова: *газель, стих, литературовед, филолог, поэт, богослов.*

Introduction. One of the leading representatives of the Baku literary environment of the second hald of the XIX century and the beginning of the XX century is Mashadi Haji Majid oghlu Azer (1870-1951). He was known by the pseudonyms “Mashadi Azer” and “Azer Buzovnali”. He was born in the village Buzovna, in Baku, in the family of merchant. As all poets of Baku, he had got his primary education in Mollakhana. His father was a merchant, after finishing from mollakhana, he had got in trade in his father's shops, sometimes had joined to his father and did the trades trips, mainly to the East. Of course, the journey with camel caravans to the Arab countries, Hindu Muslims, Iran, Anatolia and the East, led to the formation and developing of his worldview at the young age. But all this hadn't satisfied the young Azerbaijani, when he

was fifteen, he had gone with his father to Petrovskport (now it is called Makhachkala), had got lessons on theology from the greatest theologian, besides knowledge of all theological sciences, he had owned Arabic-Persian and the archaic Turkish language.

The object of the research is a complex study of the poetic creativity of Mashadi Azer.

Actuality of article. From the end of the XIX-beginning of the XX century, the exploring of the creativity of Mashadi Azer during his activity, who touched to the actual problems of that period, is important from the point of view to follow the line of print and literature, which determines the tradition of classical poetry and their novelty.

Scientific novelty of the article. The presented research paper is distinguished by scientific innovation. Mashadi Azer Buzovnali, Azerbaijani poet's personality and literary activities haven't yet been exploring quality according of party literary criticism, but his many-branched creativity had been discussed and analyzed on his manuscripts.

Methods. The method and methodology of the research is a systematic and historical approach to the study. The historical-comparative method was also involved in the research. Monographs, essays, articles, other sources, as well as quotes from the works by authors, presented with scientific conclusions.

Results. Azer, who already owned deep knowledge and rich information, along with great love for the wiseacre Fuzuli, also read the works of all the Eastern classics, regardless of nationality, as well as, in their native language. As all the members of “Majmaush-Shuara”, he wrote poems about Fuzuli, and at the same time showed his mastery and greatness in a number of his works:

What if Azer also said as Fuzuli,

“Everyone who comes to us happy leaves us sadly”.[3, p.61]

For example, he had read Arabic classics in Arabic, Persian artists in Persian, and poets, who grew up in Anatolia, on treatises written in Ottoman Turkish. Besides this, he had read elegies and grief verses from Gyumri Derbendi, Dakhil Derbendi, Mirza Abdurrahim Talibzade and others, whose creativities were very popular in Quzey and Guney (the North and the South of Azerbaijan) during his lifetime. He had got the rich information about Irfan poets and had read manuscripts of the Eastern classics. When he was seventeen, he had met Mirza Abdurrahim Talibzadeh, from Tabriz. Although, he was very young, Mirza liked Azer's excellent knowledge and high intelligence, and he had become friends with him from the first meeting. Later, their friendship was so strong that Mirza, who arrived in Baku, in 1906, visited Azer's mansions, both in Baku and Buzovna during the year, and had taken part in all meetings of the Madjmaush-Shuar (meeting of poets), which he had headed.

Repeatedly exploring the creative heritage of great creators played a big role on Azer's formation as a poet. For this reason, whichever genre of poetry he tried, he hadn't stumble and had created graceful examples of poetry.

He had grown up in a religious family as a child, and his dedication to Ahl al-Bayt, led him to visit the shrine of our eighth imam, Imam Reza (as) in Mashhad, when he was about twenty years old. When he returned to his homeland, everybody had named him “Mashadi”, as everyone who visited the holy place, and therefore everyone called him “Mashadi Azer”.

Writing poems from his childhood, Azer's farsighted had improved after visiting Mashhad, and he had begun to improvise spontaneously poems. Famous creator of ghazals, a repeatedly witness, who considered Azer as a master for himself-Aliaga Vahid, couldn't hide his tears, when Azer spontaneously improvised poetry.

It is necessary to note, that Mashadi Azer was a propagandist on Turkism and Turanism ideas, and he had opened up great opportunities for increasing of Turkism in the thoughts of members of “Majmaush-Shuar” from the end of the 20th century.

Mashadi Azer' s grandson, journalist, bibliographer, publisher, encyclopedist Rahimagha Azersoylu Imamaliev writes in his book[4], which was published about Mashadi Azer: Memories of Mashadi Azer who had been the child and riper- writer of 1945-1951, must be praised today. Mashadi Azer-the master of Aliagha Vahid, who resound with his ghazals in the East, leading the ideas of J.Jabbarly, M.Mushfig, S.Mansur, A.Muznib and others, in addition, a master of Arabic, Persian, Turkish, Uzbek, Turkmen, Tajik, Old Latin, Avar languages and literature, he was friends with Hashim bey Sahib, who said: “Be proud of Azer in Azerbaijan”, with Novruz Neyir, who said: “He diversified every word-this is Azer”, with Abdulhalig Yusif: “having shine in the garden of faith” with Abdulhalig Rahim; with Abdulhalig Ragii, “Ragii, too, destroyed whole as Azer”; and with Asi, Muniri, Jannati, Uryan, Shargi, Vusagi, A.Muznib, Dilhun, S.Mansur and others, and it is both pleasure and a pride for me to say heart-full words about a classic.

Meshadi Azer Buzovnali was one of the leading creators of his time in attitude to the cultural heritage of other peoples. At the same time, the poet tried to assure his readers and contemporaries, but it is impossible to rise to the level of developing world literature without assimilating national traditions, studying the cultural and literary heritage of other peoples. Mashadi Azer was inspired by the famous Persian poets Sheikh Sadi Shirazi, Abulgasim Firdovsi,

one of the pearls of Ottoman literature Farouk Hafiz and others; and had made translations.

The famous millionaire Haji Zeynalabdin Taghiyev was the first to introduced Azer Buzovnalı to the literary world. It was with his instructions and financial help that Mammad Amin Rasulzadeh published the poet's 800-verse poem “To my compatriots” in the printing house of “Achig soz” newspaper. Buzovnalı, who often performed in “Majmaush-shuara”, which brings together Baku poets, later became its leader, and during this period played a major role in the development of many young poets.

Translation the story of “Rustam and Isfandiar” which was translated by Mashadi Azer, from “Shahname” written by Abulgasim Firdovsi, about brave and heroism the Iranian warlord Isfandiar, is a suitable source of creativity. Mashadi Azer translated this story decorating with new patterns and new loops, so perfectly, that, those, whose Persian and Turkish languages are perfect, can assume, that this work, was translated from Azeri into Persian.

Fact is that, during the period of socialism, Abulgasim Firdovsi insulted and humiliated Turkish people in work “Shahnameh”[1], and at the same time he presented himself as a Muslim, but his creativity power is not so high, although he covered his works with fire-worshiping elements, it was exaggerated and was rose to a point that it doesn't deserve. But translation, which Mashadi Azer translated with great poetic logic proves his superiority, from Abulgasim Firdovsi, as a Turkish-Azerbaijani poet, and for this, it is enough to look to the part of the story:

Father is sacred place, son, you are young,
You are shadow of the country, son.
May be wishness is richness on this work, son
Honestman, later or sooner, this will be yours,
Hear, an elderly mother's sermon,
Changing the new square to the precious
Mix poison to the feast of sorrow's goblet
You are going, to the monster of wish, you son.
You are going, to the dragon wish, oh son. [2, p.28]

Mashadi Azer Buzovnali also translated into our language the epos “Rustam and Burzu” from “Shahnameh”. However, the poet dedicated this this literary part to his son Amir Imamaliev, the commander of a light artillery regiment.

Having amazing thinking and understanding, Mashadi Azer was perfect in Arabic, Persian and Russian languages, and easily read and wrote in the Ottoman dialect. It is no coincidence, that translations of poems from Nizami Ganjavi “Makhzanul-asrar”, “Seven beauties” from Persian, several parts from the poems of Sheikh Sadi Shirazi “Gulistan”, “Bustan”, works of Khagani, Hafiz, Khayyam, gained fame on literary translation sphere.

Mashadi Azer Buzovnali's creativity is many-branched, and he has a very rich heritage. Being a great poet, he also was one of the specialist on expressive reading of the “Quran”, as well as an expert on the “morphology and syntax” of Arabic language. Mashadi Azer Buzovnali's creativity is many-branched, and he has a very rich heritage. Being a great poet, he also was one of the specialist on expressive reading of the “Quran”, as well as an expert on “morphology and syntax” of Arabic language. Thus, for learning of youngs' people the alphabet of the “Koran”, he compiled an “Practice Book”, which is also kept at the Institute of Manuscripts named after Mohammad Fuzuli, under the format 11x17.9sm. Becides that, the manuscript on the grammar of the Arabic and Persian languages is also kept under the format 17, 7x11 sm[2].

Philologist, poet, literary critic, theologian and the historian-theologian Ramiz Fasheh writes in his article about Mashadi Azer: Mashadi Azer using metaphors in his creativity and said in his literary-work – “Mutawwal” about the Turkmen scientist Taftazazani, about the Arabic “morphology-syntaxis” (grammar): “Al-majaz qentereqete al- heqiqet “the metaphor is completely based on the idea that “metaphors are the bridge of truth.”

It should be noted, that the science of “morphology and syntax” had known deeply not only by Mashadi Azer or Baku poets, but also to members of poetry meeting, in all regions of Azerbaijan. If we looked through the creativity of poets, we can clearly see this. “Serf” – morphology-mainly consists of nouns, a verb-consisting of nouns, “infinitive” – consisting of adjective, “Plural from singular”, “muqassar” (diminution), “mansub” (belonging), “muzakkar” – figurative and literal masculine, “munnas” means feminine, “marifa” means – definition, “nakara” – means indefinition, “zamir” substituting the noun,the noun verbs-in the means of the sign of noun: “ishare” (sign), “mazi”, “muzari”, “emr” (order), “mukhabat” means a man, “mughaib” means a woman,lyrics in my expression “mutakallim” and etc. from verbs, “Nahv” part is consist of the verb “naqis” (irregular verbs), which connected predicate with subject and etc.

For exploring the meaning of deepness these sciences,our classics had spent time and instead of they had created gracefull literary works. Unfortunately, poets, which that reflected these metaphors, symbols and poetic laws, or rather, poets-whose works were contained on these, had been called epigonists during former Soviet, with rhythms, even a child can write poetry with the words, such as “mountain”, “garden”, “oil”, “age”, “white”, “right”, “face”, “eye”, “ step “, “flat”, “ice”, “salt”, “goose”, “small”, “spring”, “sleep”, “horse”, “bat”, “sell”, and etc. or

“Marxism”, “Leninism”, “Bolshevism”, “socialism”, “communism” and so on. those, who wrote poetry with slogans were considered incomparable poets, the pride of Azerbaijani people. Exactly, during former Soviets Azerbaijan poetry degenerated, real Azerbaijani poetry had stayd in shady, and had been appeared a deep chasm between our predecessors and successors.

Real name of Mashadi Azera is Khosrov, surname is Imamaliev. His father, Haji Majid Buzovna, was one the elders of village. Azer began writing poetry under the pseudonym “Azer”. He began to write poems, when he was 15 years. Of course, young Khosrov didn't mature for creating such perfect poetry pearls on this age, and after reading the literary works of the Eastern classics day by night, he had achived to this.

Before Azerbaijan has occupied by the bolsheviks, Mashadi Azer has published his poems in “Irshad”, “Sada”, “Sedayi-haq”, “Hayat”, “Taza Hayat”, “Dirilik”, “Zanbur”, “Babayi-Amir”, “Nusrat”, “Shargi- Rus”, “Ittifaq”, “Molla Nasreddin”, and after the occupation, “Flames of Revolution”, “Eastern Woman” collections.

The real name of Mashadi Azer was Khosrov, one of the influential members of the literary assembly "Majmaush-Shuara", which was founded in 1870 and gathered around itself prominent poets of the Baku literary environment. Khosrov Imamaliyev began to write poetry under the pseudonym "Azer" at the age of 15, and from that time began to attract the attention of literary fields.

A.Buzovnaly was a good connoisseur of oriental languages and oriental literature, in addition to his native language, and wrote poetry in Persian and Uzbek, too. Researcher Agarafi Zeynalov notes that “the poet used the pseudonyms “Azer” in his Azerbaijani-Turkish ghazals, “Rufat” in his Persian ghazals, “Azer-Ayyar” in his satires, “Khosrov” in his elegies, and the last pseudonym is his own name. A. Buzovnaly, who often performed in the “Majmaush-Shuara”, which gathered the poets from Baku, later became its leader, during this period he played a big role in the education of many young poets and their recognition in the literary world. The famous millionaire Haji Zeynalabdin Taghiyev was the first man who introduced Azer Buzovnaly to the literary world.

In 1970, the prominent Azerbaijani poet R. Rza, who loved his people and his Motherland, published poet’s biography in the first volume of the "Azerbaijani Soviet Encyclopedia" under his editorship and again introduced him to scientific literature. Later, B.Nabiyev, A.Mirahmadov, J.Gahramanov, M.Sultanov, A.Zeynalov, A. Tahirzade, M.Mammadova, Ramiz Fazeh (Pashayev) and other literary critics studies the life and creativity and literary heritage of Mashadi Azer and published scientific articles on various topics. In 1996, in connection with the 125th anniversary of M.Azer, Adalat Tahirzade and Rahimagha Imamaliyev, collected the articles about the life and work of M. Azer, the poems such as "Oghuzname", "Chingizname", “The story of Darya khan of Baku Khan with Bika-khanum”, “To my compatriots”, reflecting the poet's affection to his people, his land, great faith in life, being and people, the translation of Firdovsi’s epic “Rustam and Sohrab”, selections from his ghazals, various poems, dedications to the poet and etc. and published into a book.

This old poet, who wrote and created for more than 50 years, left a rich literary legacy. His works, protected in fund No. 12 in the department of personal archives of the Institute of Manuscripts of ANAS, are collected in 121 storage units. A. Buzovnaly had multi-field creativity and the main part of his literary heritage consists of his works written in the lyrical genre. Although Azer began his work with poems written in syllabic verse, he could not escape from the spell of the world of Fuzuli's poetry and later wrote mainly ghazals.

Literary critics know that poetry has its own laws. Mastering the science of the poetic module and literary expression, as well as “eloquence” originating from the Koran, which is very important for the poetry of an Eastern Muslim, as well as acquaintance with the style of Eastern classics, can create not only an Eastern poet, but can create a real poet too. Some poets sweeten themselves to Russians and considered it a sacred duty of the poet, who benefited from Russian literature,those, which explored on the Eastern poetry, were considered rotten of scholastic poetry during the former Soviet times.

But, over time, when they freed from the shackles of Russia, they realized that Russian poetry, which didn't express any creative means other than rhyme, excepting Pushkin and Lermontov, could never be considered the origin of the greatest Azerbaijani poetry. Although, Mashadi Azer's creativity belonged to the times of former Russia, but he had never had betraid to the poetic laws,which inherited from his predecessors, he create great ideas, expressing great meanings in small poems, and at the same time expressed a special fluency of tonality, rhythm and harmony of the poetry and and as a result, he was able to turn the reader, into a participant, in the poetry notes of each created poetry:

If my belovered is at the carousal with me this night,

Then, bliss star is at the highest peak on the sky, this night.

My fate did me the comer for lucky later
Everything is on like the dream, this night.
All my wishing is more enough, this night,

Because, the favor of beloved, is very lighting, this night. *[5, p.195]*

Mammadaga Sultanov, a late orientalist on the collection of the classical Azerbaijani literary heritage, in sphere of publications and propaganda, had called the first period of Mashadi Azer's creativity, the pre-revolutionary period-pessimistic, and the post-revolutionary period-optimistic. Mammadagha Sultanov had came to such a “conclusion”, becouse, he knew, that it was dangerous to be out of black limit, which the sosialist ideology built against our literary heritage. Looking through the creativity of our poets and writers, who created during the former Soviet times, we woludn't meet with the pessimism in any of them, in accordance with the requirements of the time.

Because every creator, pessimistically tuned to the “bright” of “light” brought by Lenin, had to answer not only with his life, blood and execution of his generation. Fact is that, the creator was never tuned to pessimist on the first period of his creativity and his critical thoughts in some pre-revolutionary works or the whipping of time, of course, was mainly due to the uprising of tsarist tyranny and colonial politics. Enamored line appeared on Mashadi Azer's creativity after gainening independence of Azerbaijani, in 1918. Everybody knows, that there was a very strong pressure on Turkism and Turanism, and even before the revolution, those, who glorified Turkism had been accused for this during the Former Soviets period, however, being an optimist, Mashadi Azer, who created the literary works of divine, as one of the supporters of Turkic ideas, in the period, when the sosialist ideology cuts both in front and behind like sword, works such as “Oghuzname” in 1925, “Chingizname” in 1935, and “Darya Khan's story with Pike Khanum”.

That's why, from the Former Soviet times some unexploring literary works hadn't took place on textbook. A number of his works, written at an elderly age, were on the contend of grievance. If we look through ghazal, which he wrote in last years of his life, we can clearly see the injustice of the socializm ideology:

What I would say, nobody reacts me,
Nobody gets me as person, nobody cares of me,
Whom I would greet, no greetings back,
Interesting is that, nobody replies greeting. [4, p.5]

Personality and creativity of Mashadi Azer, who became to the prominent person of Azerbaijani literature, is important for researching of his original style of expression and modernity.

Progressive ideas were the main theme of Azer Buzovnali creativity from the beginning of XIX centure.The poet ,who wrote his literary works in the classical genres poetry, romantic style, " progressive and democratic ideas,in a period, when the spirit of humanity and humanism, critical pathos and satire were strengthened could not stay away from this literary current.

Everybody knows ,that the creative persons literary works and their activity are always take the attention of scientits. And today some scientist research the activity of such persons.

Azer Buzovnali also follows the innovations taking place in society and the world, supporting the activities of his predecessors and contemporaries in the field of education, training and education for the development of the individual, as well as in creating a healthy environment in society. He understood,that the role of education is great.He always knew that,who says the truth about society,says the dream of their life, always had been silenced by the government.

It was published the book "Creativity of Azer Buzovnaly:Historicity and Modernity" by doc.philosophy on philology of ANAS K.Bagirova,which was described the translator activity of Azer Buzovnalı from the creativity of N.Ganjavi and from other creators.

The other scientists also published the different articles about the creativity of A.Buzov-nalı.He is Haji Kanan.On his article he noted about the theme of poets literary works and his feelings. Haji Kanan wrote ,that his character was loneliness. And it was shown on his works.

The birthplace of A.Buzovnaly is the village Buzovna the city of Baku.And every inhabitant of this village always remember him and his activity.The second article of Haji Kanan is about the memories of inhabitants from Buzovna. It means , that Azer Buzovnaly is unforgettable person of this period.

Conclusion. Mashadi Azer used about a number of problematic characters from poetics, meanes of literary description and expression, from metaphors and their various types, epithets (metaphors), teshbehs (metaphors). Of course, we can talk by hours about the life and creativity of Mashadi Azer, as well as about his meaningful life. And we hope, that our prominent scientists, philologist, those, who research, publish and popularize Mashadi Azer's classical heritage will lighted our literary history with their activities. Because, thousands of poetry lovers need it, and this need must be satisfied.

Although, all the dangers and of Soviet repressions , Azer Buzovnali didn't refuse reality, but he trie to show the way for saving his people. Mashadi Azer's poems which he wrote in his creative period about history of Turkism and Islam, were written during the period of Soviet rejime. The main fact was that, he didn't change his civic position and creative creed depending on the situation, because he considered them reality, and it had shown to the uncompromising personality of the poet and loyality to his high

moral principles. Researching the literary creativity of Azer Buzovnali, we noticed that, he was the prominent person of the late XIX century - the first half of XX century, and who contributed to the bringing up of many poets and writers, ghazalkhan, translator in our national literature . Besides that Azer Buzovnalı had great influence to the national-spiritual, historical-social, economic-political life of his native land with his creation. Azer Buzovnali created his literary work as an innovative poet, following the work of the pearls of our literature, such as Nizami Ganjavi, Alishir Navai, Mohammed Fuzuli, and influenced young poets of that period.

Various literary activity, his own style and poetic language of Mashadi Azer Buzovnaly required his wide poetic researching. Poetic literary works of Azer Buzovnali nowadays give the great chance for researching of our national valious of Azerbaijani literary world.

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