




RS Global
Journals

Scholarly Publisher
RS Global Sp. z O.O.
ISNI: 0000 0004 8495 2390

Dolna 17, Warsaw, Poland 00-773
Tel: +48 226 0 227 03
Email: editorial_office@rsglobal.pl

JOURNAL	International Journal of Innovative Technologies in Social Science
p-ISSN	2544-9338
e-ISSN	2544-9435
PUBLISHER	RS Global Sp. z O.O., Poland

ARTICLE TITLE	LITERARY ENVIRONMENT OF BAKU – ABSHERON AT THE END OF XIX AND BEGINNING OF THE XX CENTURY
AUTHOR(S)	Sabina Akhmedova
ARTICLE INFO	Sabina Akhmedova. (2020) Literary Environment of Baku – Absheron at the End of XIX and Beginning of the XX Century. International Journal of Innovative Technologies in Social Science. 6(27). doi: 10.31435/rsglobal_ijitss/30092020/7192
DOI	https://doi.org/10.31435/rsglobal_ijitss/30092020/7192
RECEIVED	24 July 2020
ACCEPTED	18 August 2020
PUBLISHED	23 August 2020

LICENSE	 This work is licensed under a Creative Commons Attribution 4.0 International License .
----------------	--

© The author(s) 2020. This publication is an open access article.

LITERARY ENVIRONMENT OF BAKU – ABSHERON AT THE END OF XIX AND BEGINNING OF THE XX CENTURY

Sabina Akhmedova

Senior Researcher, Institute of Manuscripts of ANAS, Department of Persian Manuscripts, Azerbaijan

DOI: https://doi.org/10.31435/rsglobal_ijitss/30092020/7192

ARTICLE INFO

Received 24 July 2020

Accepted 18 August 2020

Published 23 August 2020

KEYWORDS

Absheron, literary environment, verses, elegy, ode, classics.

ABSTRACT

Baku-Absheron has been famous as the land of poetry, mugham and art from the ancient times. Names of many representatives such as science, literature, music and art, born and grew up on the Absheron Peninsula bringing fame not only to our country, but also to the every corner of the world.

Without any words, culture – was clearly presented in Baku, which has been built as the great city. But poetry and art was one of the great means not only in all Azerbaijan, in Baku and its villages also, people not only in literary Mejlis, but in the family parties : when the guests comes , around the table, at weddings, in educational institutions and in other places, for enjoying soul, for sharing sorrows, for hearty enjoying, and for respecting each-other they read poems.

People of Baku and Absheron mostly loved ghazelles, listened with great love and enjoyed from gazelles, which performed by the mugham singers. For this reason, almost, all poets, who grew up in the literary environment of Baku and Absheron based their creativity mainly on gazelles, but at the same time they also wrote odes, couplets, and elegies.

Citation: Sabina Akhmedova. (2020) Literary Environment of Baku – Absheron at the End of XIX and Beginning of the XX Century. *International Journal of Innovative Technologies in Social Science*. 6(27). doi: 10.31435/rsglobal_ijitss/30092020/7192

Copyright: © 2020 Sabina Akhmedova. This is an open-access article distributed under the terms of the **Creative Commons Attribution License (CC BY)**. The use, distribution or reproduction in other forums is permitted, provided the original author(s) or licensor are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms.

Azerbaijani literature has a great history. History of our oral folk literature dates back, at least, three thousand years. However, the history of our written literature began to take shape after the spread of Islam in Azerbaijan, and our classical artists, mainly over poetry, created beautiful verses from each other and presented to future generations. Human Development Program in Azerbaijan, source of guidance, quite progressive and the religion of worldview after the spread of Islam, history of Azerbaijani Turks in the socio-philosophical, artistic-political, theoretical and aesthetic, cultural and philosophical history totals almost four thousand years, from the end of XIX century, diversity demanding of the time, the beginning XX century revolutionary enthusiasm, contradictions, class struggles, often changed the shape despite trouble, which were created at the beginning of XX century, but in reality this diversity didn't slow down or worsen it, but rather was a means of lightening the future through its development. It is no chance, that at this period there were many creators, which created magnificent works, as Mirze Alekber Sabir, Abbas Sakhat, Mahammad Hadi, Jalil Mamedquluzade, Uzeir Hacibeyov, Huseyn Javid, Akhmed Javad, Jafar Jabbarli and etc.

Literature is a specific form of aesthetic perception of the world based on the beauty laws of the figurative perception and is a great idea and a means of moral education. Literature enlighten aesthetic feelings and forms its worldview. Fiction that embodies reality through literary means, at the same time, influences actively modifying effect to beauty and life, determines perfection according to ideal laws and changes.

In addition to the words of the literary critic, Aydin Hajiyev, it can be said that Azerbaijani literature is part of Muslim-Eastern literature, and with enlightening of aesthetic feelings, with the forming of worldview, provided special services according bases of verses from Holy Quran, on creating perfect people, people of Azerbaijan had been formed more than seventy years the ideology of socialism under a poisonous sword despite living quite tolerant, peaceable, caring, patriotic, being closely to religious values, customs and traditions, respecting to smallest and older, wise-men, helps them, who in needs, provider of material and moral support to those in need, good manners, good morals, hardworking, laboring, talented, knowledgeable, educated. In a word, Azerbaijan people can be an example for the whole world, although they are urban, rural, lowlander and hillman, especially in the modern world, regardless of their position or wealth.

According to some historical source, Baku still had existed during the time of the prophet Musa (as) and Pharaoh. For example, Greek geographer Promotey, who lived in the II century BC, mentioned in his textbook of geography, that on the shores of the Caspian Sea, there was a city, called Baku. For example, the Christian-Albanian temple in Buzovna, the fortresses in Mardakan, Raman and the Maiden's Tower, built by Manuchor Shirvanshah II in the XII century, and the fortress walls built for the defense of Baku, proving that Baku isn't yesterday's or today's city. "The Maiden's Tower, which has a very original architectural appearance, has existed among the defensive tower of Azerbaijan since the XII century." (2. p.156)

Baku-Absheron has long been famous as a country of poetry mygam and art. The names of many representatives of science, literature, music and art, who were born and grown up in Absheron Peninsula, bring fames not only to our country, but to the whole world. (7. p. 100)

Poetry and art were the most loved mean in Baku and its villages, as well as throughout Azerbaijan. People read poetry not only at literary parties, but at home, at parties, during visiting, around the table, at festivities, in educational enterprises, where science is taught and for imitating spirits, relieving pains, to cherish hearts and showing how to respect each other. Baku and Absheron inhabitants mostly fond of gazelles, listened and enjoyed the gazelles with great enthusiasm which were sung by mugham singers. That's why, all poets who grew up in the literary environment of Baku and Absheron based their work on gazelles, but also wrote lyrics, couplets and elegies.

When the ideology of socialism revolted, the slaves of this ideology in former times, poets who wrote the gazelles, were indifferent to the masses and because their voices, which sounded like foreign spirits, were strangely irrelevantly to people, literature created in Azerbaijan over thousands of years has been called unnecessary and meaningless. Because, the greatest poets of Azerbaijan were the excellent students of the literary school of Mevlana Fizuli, which we see in the person of Seyid Azim Shirvani, M.A. Sabir, Mohammed Hadi, Abbas Sahat, Huseyn Javid and finally Aliaga Vahid, who presented pearls to Azerbaijani literature. It is clear that the most great and famous singers of Azerbaijan reached to this peak by going through all kinds and corners of mugham spheres, which require great professionalism through gazelles, and helped humanity to love the amazing musical examples created by the synthesis of gazelles and mughams.

Poem arose even before the gazelle and contains the beginning of literary forms. Thus, all of our classical poets used this genre when creating "divan" and wrote poetry in form of poems "Tawhid", "Minajat", "Nat", "Madhia", "Fakhriya", "Qita" and "Mercia" like "qaside". It was reflected the atrocities committed by perverted Armenians against the Azerbaijani people in 1905, as well as the united struggle of the Azerbaijani people against the villain Armenians which edited by Haji Mustafa Mayla oglu, editor of the Academic Council of the Institute of Manuscripts named after Muhammad Fizuli of the National Academy of Sciences of Azerbaijan, academician Mohsun Nagisoilu in the collection of poems "Der Madhi-Musulmanan" by Lala Shukurova the name of the secretary Abdulhalig Badkubey (mentioned on page 21) manuscripts the works of unknown poets Rikai, Akbar Saig, Rahman, Sadig, Nazim, Sheida, which was published in the jurnal "Science and education", Baku - 2017, January 26, 2015, by the decision of the meeting No. 01. This massacre, which began in 1904 in Karabakh, Shusha and from time to time against our people throughout the Caucasus, spreaded in Baku in 1905, and the Armenian Dashnaks did their best to sheld blood in Baku, the incomparable city of the entire Caucasus. But even here, regardless of their wealth, poverty or position, the Azerbaijani people joined hands and defeated the Dashnaks.

It was explained a very vivid picture of the events that took place in Baku, with the verses written by the above poets reflect at that time. Poems written by these poets, were written with great

professionalism, artistic skill and amazing artistic expression. Their poems are so advanced, that it is very difficult to decide which one to use as an example. However, it is enough to mention some verses from these poems, so that the reader has a clear idea of the events, which took place in Baku the day before, and also to find out, how they were the owner of powerful pens:

Look at the fate, how did it became,
Armenians were erected ... did them, as remedy ailments.

Armenians did healing their compatriot always,
Killing the mass, they crumbled everything

Muslims didn't forced to this, perhaps,
Look, how Armenians were raged in sneaking.

At last, the revolt of Armenian was happened...
But, they knew that Lalaofyan did this.

Pity is that, Agharza was thrown to boulevard,
Armenians said, and, Tigran did this work.

As Muslim took the rifle..., look
How did crumble Kirkor 's house.

Came to wilderness, for strolling, because,
World was embarrassed with bleed from sound of bullets.

As the worst was happened on Balabeg home,
Creator-Sultan helped us, on all these events. (3 p. 26-27)

Verses and qasids, as noted above, adorned parties of poets everywhere. So, sometimes the most famous singers of that time were invited to these literary parties, who read the gazelles from Mevlana Fizuli, other classics, as well as members of the literary parties, at that time, the artistic value of the newly created verses became known only after reading it together with mugham. Generally, singers, who were invited to the parties, liked qazelles or verses of the poets, who were members of those literary parties, they began reading them at folk festivals and weddings from that time.

"Majmaush-shuara" ("Party of Poets") was one of such literary parties under the leadership of Muhammad Aga Jumru in Baku in the 80s of the XIX century. The most famous artists of the time were invited to this literary party, and these parties, held at least once a week, sometimes lasted from evening to morning.

It should be noted, that Mashadi Azer headed the literary party of "Majmaush-shuara" after Muhammad Aga Jurmu and gave the great care to a number of poets on being master in Baku.

"Mesmeush-shuare" (literary party of poets) had the special place in the overall development of our national literature, which functioned from the 80s of 1915, XIX century. Mashadi Azer, head of the literary collection "Mesmeush-shuare" (party of poets) named after Muhammad Aga Jurmu, played a major role in developing lots of poets. This literary collection brought together not only Baku poets, but also famous Baku scientists and musicologists of that time.

"Majmaush-shuara" ("Party of Poets") which Mashadi Azer leadered, had poets such as Agadadash Suraya, Abdulhalig Yusif, Mirza Muhammad Musavvir, Agadadash Muniri, Karim Aga Salik. "Majmaush-shuara" ("Party of Poets") were actively connected with the poetic parties in Azerbaijan – Shamakhi, Derbent, Shusha, Lankaran, and also, as well as in Ardabil and Tabriz (4 p.)

We are witness, that there were enough poets, who mentioned Creator Almighty in their works, we clearly saw this when acquainted with the works of these poets, in Baku and Absheron. We can present one of those representatives – Hasan Sayyar, who was born in 1891 in the village of Shaghan, whose families moved to Baku at an early age, and who was executed in 1936 for disobeying the ideology of socialism:

If hermit didn't avowed his love,
Blasphemed, didn't faith, avowed.
If wine glass is the shariah the truth and humanity,
Devil would avowed in front of Adam's rank.

Seeing your face, fainted him on Turi – Sina,
Musabii-Imran avowed this, on his being.
You are the bright light, source of knowledge, behavior,
And Quran avowed this source verse by verses. (5.p.300)

Abdulkhalig Gafar oglu Gafarzade (Jannaty) who wrote and created at the end of XIX – beginning of XX centuries was one of the poet in Baku. He was born in 1855, and died in 1931 year. His many poems were published in "Tekamul", "Fuyzat", "Irshad", "Sada", "Tereqqi", "Tuty", "Dirilik", "Maarif and medeniyyet" journals and magazines. Mysterious rhythm, harmony and expressiveness of the poetry of his time with samples of folk and folklore poetics can be heard in form and artistic coloring in combination of progressive traditions and innovation in content and meaning in the artist's poetry:

“Motherland“
Zakhid, don't think, world is your ... or mine
All this mass of grave are my motherland, motherland!
I never give my slave to the enemy, even,
The last shirt is my wrap in shroud
Flute is my pen, sweetness in its voice,
And it's the flute, which cuts the sweetness

It is very important to note, that Abdulkhalig Jannati was well versed in theology sciences, and in 1909 his 115-page book "Tajvid" was published by the publishing house Baku, Kaspay, funded by Haji Zeynalabdin Taghiyev. Thus, academician Vasim Mammadaliev made speech about the book "Problems of Iranian Philology" at the All- Union Scientific Conference about the book of Abdulkhalig Jannat "Tajvid" in 1979. (6.p.23-24)

Besides that, it would be noted that Abdulkhalig Jannaty was one of the most famous and beloved poets in Baku and Absheron. He was Aliagha Vahid's master, who left an amazing mark in the gazelle genre of Azerbaijani poetry and, adorned the repertoire of gazelle singers during his lifetime.

One of the masters Aliagi Vahid was Mashadi Azer, who has been very popular in Baku and Absheron during his career. Mashadi Azer was born in Buzovna in 1870 and died in 1951. He educated his primary education in Mollakhana, but at the age of fifteen he moved with his father to Petrovsk (now Makhachkala), possessed the sciences of theology, and at the same time he had learned Arabic and Persian perfectly. By this way he read Nizami, Khagani, Firdovsi, Khayyam, Rumi, Hafizi, Sadi from original. However, he was mainly an admirer of M. Fuzuli and, like many Azerbaijani poets, fell in love with Fuzuli on the poetic stage, taking advantage of the poetry of the Muslim East.

Mashady Azer, who began his career at the age of 15, returned to his motherland age of about 20 and began publish poems with various signatures in brochure “Babayi-Amir”, “Nusrat”, “East-Russian”, “Union”, “Molla Nasreddin”, before the establishment of Soviet union in Azerbaijan. But after establishment of Soviet in Azerbaijan, he published poems in brochure “Flame of the Revolution”, “Eastern Woman”.

When his native land Azerbaijan was a part of tsarist Russia, both after two years of independence and after the loss of independence, Mashadi Azerin, who wrote and created under the occupation of the Soviet government, was the author of the series stories and hundreds of poems which called "Oguzname", "Chingizname". "Rustam and Isfandiyar", "Rustam and Sohrab" by Mashadi Azer. He is the author of the poems "Rustam and Burzu", "Sayyad and the Nightingale", a poetic novel, "History of Islam" and etc. Besides that, poet translated Kalila and Dimna into Azerbaijani, which is very popular throughout the Eastern world.

It should also be noted that Mashadi Azer, as the son of Turk - Turk, didn't afraid the pressure of tsarist Russia or the threat of a totalitarian communist regime, and he wrote poetic poems about the great history of the Turks in a number of his works, characterized a strong creative medium, with literary manners, a high artistic level and the identity of a Turk, at the same time, with undeniable poetic plaques, he stated that the Azerbaijani people are the Turkic people and that this holiday is a Turkish holiday in protest against the closure of the "Novruz holiday" on behalf of other peoples on distorted dates:

Today is the day of salvation, because,
For Turks... is the wedding day today.

Ajams said to it "Novruz" also,
They was celebrated today as holyday also.

The host is the careless to this,
And invented lots of legends.

As, was saying that Jumshud put on crown,
Got revenge from other kings ... today.

Besides, it was saying, that ...
Gava defeated Zokhaky today.

They dreamed up to my mind
Meaningless legend, by them self.

False ... which Ajam's dreamed up ...
This is would be sample, calling the truth,

Because, Turks are saved today,
Clearly, they are filled to the plain.

Ratio belongs to Turks today,
Ajams weren't lucky in this.

Property belongs today to the Turks.
Ajams have to reconcile with this.

Today is the prosperous day for Turks
Never would be no wedding, no knot, as today. (4.280)

Samed Mansur – one of the creator who wrote and created at the beginning of the XX century. Samed Mansur was born in 1879 in Baku. Many of his poems were published before and after establishment of Soviet Union in Azerbaijan in newspapers and magazines. Samed Mansour, who was fluent in Arabic, Persian and Russian, had previously published his poems in press such as Iqbal, Sada, Basirat, Tuti, Zanbur, Molla Nasreddin and Literary lines, and then in newspapers and magazines such as “Rabochy” and “Red Soldier” before his death. Poet worked in various positions in government agencies for a long time. Samed Mansur was the creator, who managed to color his poems with the miraculous power of the literary word, to show a high example of art. The poet 's creative quest, thinking about the fate of man and, as he thinks, philosophizing in the process of spiritual rebirth, ends in his poetic victory:

Oh soul, don't believe, no loyalty to people, this is a trick,
This is a poetry trick, this is a love trick
This is a trick wine, hypocrisy, beloved, glory, honor.
This is a trick of different mourning, different joy, fun,
Understand, ... the created, this is a trick of around. (5.p.74)

Mirza Abdulhalig Yusif, one of Alagha Vahid's masters, was of the active members of "Majmaush-shuara" ("Party of Poets"). Poet was born in Baku in 1853. He moved to Ashgabat for trade in his young years, then returned and lived in Baku to the end of his life, until 1924. Abdulhalig Yusif's rich poetic creativity has became one of the important events in literary environment of Baku and Absheron. His poetry was peculiar to originality, to changing with relation of flexible rising social-mutual, innovation and modernity. Poet's poems were different according to their form, style and language. His poetry is characterized by anxiety and sensitivity. Thus, besides with the great prowess, life, influence to the social-poetry events were strong in his poems. At the same time, like many poets of his time, poet tried his pen on the gazelle genre and verses, managed to show mastery in this genre also. Classical poetry tradition had peculiar place in his gazelles. Thus, it was shown in his gazelles that, poet had influence of his predecessors:

Hair like the chain is waved on the shoulder,
Or dispersed with a pleasant scent on a bare shoulder,
As two beauties ... are waving on beauty

Two black moles ... lighting stand on the edge of the lips
Two black moles lighting stand at the edge of the lips (5, p.33)

Mammadagha Jurmu – is one of the founder and chairman of "Majmaush-shuara" ("Party of Poets"), who had special style of poetry. Although, there is no information about the date of his birth and death, it is known that, he founded the " Party of Poets " "Majmaush-Shuara" in 1880. That's a pity, we have got few examples of poetry from the poet's creativity. But only poet's one poem is enough to understand the level of poem. From this point of view, the small number of Jurmu 's poems show that, his poetic power is high. It is no coincidence that, on foundation of this party, he was able to gather around himself the most famous masters of his time and headed this part of poets.

Jurmu, who is very well acquainted with the poetry of classical poets and benefited from Mevlana Fuzuli, like thousands of Turkic-speaking poets of the Muslims East, professionally followed the rules of poetry, didn't violate the tradition of poetry, each line is polished and embroidered with jewelry precision, in a word, never betraying poetry, he could change each of his poems into the priceless poem:

My black eyed beloved running away from me,
Impossible to do something, which Sayeed has that time,
What did I do, Almighty, to this unfaithful, I don't know,
She made for me whim, far away,
May be promised to other, that's why ... left me,
Pretended the word that, she was engaged. (5, p.40)

Our intelligentsia, who lived and worked in the end of XIX and beginning of XX centuries, have always had struggled, by exposing two-faced and shown them to people. Everyone knows that, many of our poets and creators, who had pen in hand, prick those with their pen and showed people all their faults in XIX and even XX centuries.

Baba Dzhabayilov also was one of the creators, who was brought up in Baku and Absheron, which revealing scammer – mullahs.

He was born in the village Shaghan, in Baku, in 1880, studied at the "Russian-Muslim" school at the beginning of XX century, then studied at one of the Baku gymnasiums, after that entered the Eastern Faculty of the State University, which founded by Mammad Amin Rasulzade in 1927. He graduated university and taught for a long time at schools in Baku and Ganja. Mainly, Baba Dzhabayilov - incomparable creator, who follow the path that M. A. Sabir put, wrote mainly satirical poems throughout his career, and in these poems, pseudo-religious figures and hypocrites hard criticized at the end XIX and beginning of XX centuries:

Let, sacrificing myself for you, fasting!
My dear, honor for me, my religion, my faith, fasting!
Free food became a constant habit for me,
Dolma, terey, firii-fisinjan,my meals, fasting !
Who is hungry, let him stay, I haven't something with him,
Everyday is laid the table for me, my fasting! (5, p.115)

Aliabbas Mutallim oglu Muznib is one of the most active representatives of the literary environment of Baku and Absheron. Muznib was born in Baku, in 1883, was educated in the mollakhana in his childhood, but he couldn't continue his education here, because his family moved to outskirts of Absheron in order of spreading illness plague in Baku, then he went to the Russian - Muslim school, after that studied at one of the gymnasium in Baku. Poet trying to make living of his family by building the cart, and at that time he published his first article in "Shaki-Rus" newspaper, in Tiflis (Tibilisy),then took part on newspaper "Teze - Heyat" (New Life) in 1907, then tried to publish journal under the name "Shihaby- Sadiq" in 1911, for publishing this article against Tsarist Russia, he was exiled to Siberia for two years, and after returning he was one of the main authors of the newspaper "Iqbal" in 1913, whose editor was Hussein Sabi, from 1908 year he worked at newspaper "Ittifaq" (Union), then 1909 began to work as editor at the newspaper "Zanbur", from 1914 till 1916 years he was the main participants of the journal "Dirilik". Aliabbas Muznib was a very patriotic man, and his patriotism made him one of the closely activists "Organization of Muslim Youth" founded by Mohammad Amin Razulzadeh, took him close to the "Muslim Democratic Musavat Society" and

"Muslim Social Democratic Organization of Hummat" which emerged from this Society, and formed under the influence of the great educational ideas of the newspaper "Sherqi-Rus" which published in Tibilisi (Georgia) in 1903-1905 years. Poet - who studied at the State University, which was opened on the initiative of Mamed Amin Rasulzadeh in 1919, but he was expelled from the university for not writing poetry praising Bolshevism, as the student after the establishment of Council Government in Azerbaijan, he became a victim of the red terror, was arrested as a "pan-Turkist", "pan-Islamist", "anti-Soviet organization" and "traitor" and exiled to the cold Siberian steppes, where he was tortured by guards of the outcast camp and died a year later in 1937 year.

Poet - which began his literary works with notes of patriotism, independence and freedom, amazed the reader with their harmony and unusual means of expression. Patriotic motives are very strong in his poems.

A. Muznib's poem "Azerbaijan" is written on the basis of patriotic and Turanian motives. Poet appreciated his native land, the tricolor flag, and this is a great work that can play a very important role in educating the younger generation, raising the spirit of patriotism, protecting the earth like the apple of his eye, preparing for jihad and war at every step:

Azerbaijan is rose garden of claps,
Bakikhanovs are flower garden of this country.
Muhammad Khan's, Ahmad Khan's residence,
Javad khan's grave is ... this country.

Turans race grew up in this country,
... Had raised the flag of braves,
Walked round of the world with the zeal,
Satellite of heroes ...is this country (8.p.276)

Aliabbas Muznib is also one of the first writers, who wrote a novel in Azerbaijani literature. So, the poet wrote the novel "Yusuf and Zuleikha" based on Surah Yusuf, XII of the Holy Quran, conveyed to the reader in a very clear and simple speech, that, where Yusuf (as) was thrown into a well by his jealous brothers as a child, and then Egyptian merchants found and took him to Egypt, here the palace vizier brought him to the palace and took care of him, and in his youth, the vizier's wife, Zuleikha, slandered him and he was thrown into the prison, he amazed everyone as an interpreter of dreams, and king of Egypt heard about it and because of the nightmare that he had, he freed him from prison, and the advice of Hazrat Yusuf (as), who at the same time with his deep intellect saved the Egyptian people from disaster seven years of drought and finally, the reunion of Hazrat Yakub (as) with his son, blinded by the separation of his son in literary form.

As known, the Holy Quran was translated by Haji Abu Turab, into our language with the help cash of philanthropetist Hacı Zeynalabdin Tağıyev, at that time, but this version disappeared after the Soviet government began to persecute our religion. Later, Ali Fahmi - the scholar-researcher of Fizuli's poems, translated into the Azerbaijani language two greatest Surah of the Holy Quran, Al-Bakar and Ali-Imran, but at that time Aliabbas Muznib was no alive already. The main purpose of this statement is that Aliabbas Muznib didn't read the Azerbaijani version of the Holy Quran, but despite the novel he wrote, it was fully aware of the life, prophecies and events which was happened of the Prophet Yusuf (asa), understanding of Surah "Yusuf" demonstrates his excellent knowledge of the Arabic language. But that's not all. It also shows that the poet is a person devoted to Almighty God and a person who follows all the laws of Islam. However, Aliabbas Muznib, like many creators of his predecessors and contemporaries, throughout his career took an uncompromising position in relation to the hypocritical "religious persons". So, in the number of his poems, poet, whose work is mainly filled with educational ideas, criticizes the swindlers, who stand for the pulpit of the mosque, reproach the people and play tricks on the street:

My believer, don't be ashamed of the current mess
Say the words of Fazil Allamaddin, from the temple.

Don't take it seriously from birth, let go,
Since the day, blessing, don't break up, let go,
Passing time with lust, let go, put in order

Believer, don't be ashamed of the current mess
Say the words of Fazil Allamaddin, from the temple (5.p.94-95)

Besides composing ghazalles, odes, couplets, elegies creators, who wrote and created in Baku and Absheron at the end of the XIX or beginning of the XX centuries, earlier, despite the pressure, injustice and stepfather's attitude of tsarist Russia, and then the Bolshevik government, they struggled for national independence with implications and deep expressions, which the enemy didn't understand. That's why, it is no coincidence, that, their small percentage of literary heritage reached us and people of our time read their works with love, and with them we knew real history of that period, at the same time, we got closely acquainted with the sorrows they underwent, perseverance, struggle, and heroism.

After establishment of Soviet government in Azerbaijan, the strong army of poets had grown the literary environment of Baku and Absheron. But, unfortunately, for some reasons, these poets were suffered injustice and, despite the fact that they are great writers, there are no scientific-researching works, no monographs have been written about them, their works haven't been properly researched and included in textbooks. However, despite all this, the poets who grew up in this environment didn't get depress, and didn't put down their pen, but always used poetic inspiration given by Almighty, to create magnificent works. Thus, this tradition has always continued, Dr. Ghani, who has a wonderful poetic nature, was born and grew up in the village of Pirshaghi in 1990, on his initiative, the literary union of "Majmaush-shuara" ("Party of Poets") was recreated under the under the guidance of our great literary critic and textologist Haji Mail, who is considered the elder not only of Nardaran settlement, but all villages of Baku.

Haji Mail, Dr. Ghani, Alamdar Mahir, Jafar Ramzi, Yashar Jahid, Gazanfar Khan Talib, Safay Samit, Hikmet Mohammadaga oglu, Mirza Mushtak, Vafa, Kerbalai Idris Gor, Ilham, Shahin Fazil, Sudaba Jalil, Natiqa Yusif qizi, Sona Khayal, and other poets, as well as the most prominent singers of that time, Hajibaba Huseynov, Alibaba Mammadov, Yagub Mammadov, Haji Talat Gasimov, Aghakhan Abdullayev, Mammadbaghir Baghirzadeh and others took part at the, literary union of "Majmaush-shuara" ("Party of Poets"), which began to continue its activity again.

Fact is that, literary union of "Majmaush-shuara" ("Party of Poets") remaining true to its tradition, doesn't only discussed the poems of the poets, who gathered at the mejlis, but also try to demonstrate literary works of our classics to the every corner of the world.

It is no coincidence, that, Sona Khayal, a senior researcher Institute of Manuscripts by named Mohammad Fizuli, Azerbaijan National Academy of Sciences, publishing article on the newspaper "Gunay", December 23, 1995, under the name of "A look to history ... and on the occasion for annual activity of Majlis", presented annual activity of Mejlis brightly:

"It's already year that, poetry and creation lovers have been gathering under the light of this candle which was lit by Haji Mail. No only poets, but also publishers, literary critics, aruzists, as well as fans of Fuzuli, everyone, from 10 -years-old Orkhan to 82-years-old Mirza Mushtak, and Shahin come to this Mejlis with a desire to hear and for searching something. Poets try their pens on all genres of poetry. Fizuli's poems have been translated into Russian and Persian. With suggestion of Haji Mail, Dr. Ghani has already translated hundred gazelles of the poet into Russian. Ghazalles which translated Mirjalal Zakiev into Persian deserve praise."

A book consisting of an interpretation of Fuzuli and commentaries on the poet's gazelles, one hundred gazelles translated into Russian and etc. and members of the Mejlis are going to publish poems. It is going plenty of works about life and creativity of Fuzuli in future. We congratulate members for annual activity of Mejlis, Fuzuli lovers and wish them new creative success.

Unfortunately, the favorite of Azerbaijani people:

If someone asks you for my address,
Tell this person: - Beloved address - is homeland!

Which said Haji Mail, and he didn't continue his activity in Mejlis after his death. But literary environment Baku and Absheron, which had created hundred creators such as Meshedi Azer, Abdulkhaliq Jenneti, Abdulkhaliq Yusif, Samad Mansur, Aliabbas Muznib, Aliagha Vhid, Seyidagha, Aliagha Bkir, Aliakber Shahid, Haji Mail, Dr. Qani, Hacibaba Huseynov: will continue to grow up more creators, In Sha Allah, and we hope that such kind of Mejlis will again gathered and create pearls for our people and nation.

REFERENCES

1. Aydin Hajiyeu. "Azerbaijan Soviet child's prose". Publishing House "Maarif", Baku-1989. p.195.
2. "History of Azerbaijan". Publishing House of ANAS. (SSR). Baku-1958. 444 p.
3. "Dar Madhi-Musliman" - "Institute of Manuscripts" after the name Mohammad Fuzuli of the Azerbaijan National Academy of Sciences. "Science and Education" Baku-2017. p.60.
4. Mashadi Azer. "Selected Works" "Boz Oghuz" - "Nijat" Publishing house. Baku-1996. 280 p.
5. "Word which was said - is memory." Baku-Writer-1987. Compiled by Jafar Ramzi Ismayilzade. p.300.
6. Mamedaliev V. M. Value of the book "Tajvid" by Abdulkhali Kafarzade (Janneti) for the comparative exploring the orthographies of Arabic, Persian and Azerbaijani languages. Proceedings of the All-Union Scientific Conference "Problems of Iranian Philology" Baku: AQU, 1979. p. 23-24 (68).
7. Vugar Akhmad. Literary-scientific Portraits. Baku, "Afpoligraf", 2017, p.211.
8. Vugar Ahmad "Azerbaijan Children's Literature" "Teacher" publishing house. Baku-2006. p.276.
9. Sona Khayal. "A look to history ... and on the occasion for annual activity of Mejlis" "Gunay" newspaper. December 23, 1995.