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## AZERBAIJAN MIGRATION LITERATURE, ITS ESSENCE AND PHASES

**Summary.** It is spoken in the article the representatives, process of formation and stages of Azerbaijani emigration period literature. It is also analyzed the field of investigated problems. The migration literature comprises the greatest and important part of ancient and rich Azerbaijan literature. Generally, all world nations have lived migration life for this or that reason. The scientists and artists of Azerbaijan urged to live this life repeatedly. The migration has taken the lives of most scientists, poets, scholars, as well as artists, besides their heritages, knowledge, literature, education from their nation. Although writers, scientists and artists who were not happy in their motherland, failed to put their potentials and failed to find suitable condition for their creativity have urged to leave their lands, the immigration caused by governmental prosecutions, pressures, exiles, political and economic reasons. Sometimes the invasions had not only plundered the material wealth of the country conquered by them, but also they had made the thinking brains, poets, scientists, artists slave and made them work for their favour.

**Key words:** Azerbaijani migration period literature, national literature, idea of unified Azerbaijan, newspaper, immigration.

**Introduction.** The migration literature comprises the greatest and important part of ancient and rich Azerbaijan literature. Without any doubt, it is the policy of almost all outlandish conquerors to take the thinkers, enlightened people, scientists, as well as artists of the nation, or state from their roots, to make the nations without guided, to illiterate the youth in order to weaken the nation or state, making obstacle for its development.

The creative individuals who urged to live in strange land for various reason had created the plays making the people think of the humanity including Azerbaijanis, besides they did not forget their native land, the regret for their land felt from their plays and national-spiritual values were always preached.

As Khatib Tabrizi was considered the first member of Azerbaijan migration literature, which created for this or that reason (this is the official information we got), the lasts were the scientists and play writers of modern period, nor the immemorial times.

If we consider, that the immigration literature must be investigate including the borders of the essence of "immigration" and its phases with new approach method complexly. May the other examples of literature created in Arabic, Persian and other languages in Middle Ages be considered as the inseparable part of national literature? If not then such contradiction emerges, "There is not any play of Nizami Gajavi came to us in Turkish (Azerbaijani) language, and as to historical resources, this poet had not travelled to other countries, kings' palaces, he had not leave the place where he lives – Ganja, then are the plays written by him in Persian languages not considered as the examples of Azerbaijan literature? It is impossible that there is no any play of Nizami, Mahsati, Khagani and other written in their native language. Simple they had been

ruined, lost in certain periods of time or they remained waiting for the researcher at any museum or scientific library".

Maybe the plays written in Turkish language were not considered as the high levelled plays when the Arabic-Persian languages dominated in kings' palaces; these plays are still remaining in personal libraries, collections, or they collapsed or ruined for lots of reasons or may be known to us by being preserved in the memories of people.

**Main part.** The orientalist M. Mahmudov gives information on Harun ibn Ruh Bardiji (died in 914), Abu Bakr Mahammad Urmavi Azerbaijani (died in 1142), Osman Musaddad Darbandi (died in the beginning of XI century), Abu Nacib Urmavi (died in 1042), Mahammad ibn Abdulaziz Bardai (969–1032), Abu Ali Bardai (died in 951), Yaqub ibn Musa Ardabili (died in 991), Huseyn ibn Abdullah Urmavi (died in 1011), Mahammad ibn Bakuveyh Bakuvi (died in 1029), Musa ibn Imran Salmasi (died in 990), Mahammad ibn Abdullah Maraghi (died in 1194), Ismayil ibn Ali Ganjavi (died in 1191), Musa ibn Bashshar Shahavat, Ismayil ibn Yassar and tens of other scientists, poets, famous people from Ardabil, Maragah, Tabriz, Salmas, Urmiya, Miyanaj, Barda, Darband, Beylagan, Shamakhi, Bardij, Khoy, Baku, Ganja and other cities of Azerbaijan in VII – XI centuries, and writes that by taking into account the dominance of Azerbaijani soul in the creativity of the most Azerbaijani play writers who named as "mavili" (accepted Islam non-Arabs, immigrants) who urged to mode to Arabia from Azerbaijan, "Azerbaijani soul, Azerbaijani thoughts, tastes has been one of the main factors of this literature by including in the Arabic literature" [6, p. 76].

To Vusala Musali who conducted comprehensive research in Turkey archives and mentioned our immigrant poets in Ottoman domination – Gulshani, Garibi, Khalili, Niyazi, Habibi, Sururi, Basiri, Bidari, Jalili, Darvish Shafi, Eyshi, Abdi, Hafiz, Hakimi, Khazani, Mahammad Amin, Nabati, Nutqi, Panahi, Sahabi, Shah Gasim, Shahi, Shamsi, Izzi, Nasira Dada, Kamil Ishagzada, Kashfi and others, "<...> There is a need for investigation of lives and creativity of Azerbaijan poets immigrated to Ottoman country for various reasons since XV century. Most of poets whom the first information we got about from Ottoman memoirs composes the uninvestigated page of Azerbaijan immigration literature" [7, p. 384].

Ahmad Jafaroghlu, one of our representatives of immigration literature thinks that political, as well as literal immigration does not relate with Soviet conquer in XX century, it emerged after the invasion of Azerbaijan by Russia in XIX century. To him Azerbaijan poem school, which fights for sovereignty outside of Azerbaijan, must be acknowledges as the continuation of immigration literature existed before [3, p. 239].

According to Academician Isa Habibayli "<...> the people who urged to immigrate to East and west from Azerbaijan existed in middle ages and afterwards" [2, p. 6].

Professor Vagif Sultanli considers that the history of immigration literature is ancient as the history of our literature [8, p. 9]. He

inscribes the name of Imadaddin Nasimi as an example for the representative of people who urged to leave Azerbaijan.

To us, irrespective of how it emerged in various periods of time and forms, where and in which condition they lived, the heritage, literature and arts created by our compatriots are the samples of Azerbaijan nation firstly, besides being material-spiritual wealth of human kind, generally East, and Islamic world.

Irrespective of condition, time, creators, contexts of plays, this literature, historical, mathematical, scientific, as well as artistic plays – here not only calligraphy samples in scientific, literal plays, Holy Koran, but also architecture, pottery, sculpture, painting and etc. are considered – are one of factors enriching the national literature-artistic though, cultural wealth of Azerbaijan, inseparable part of national heritage of the nation.

In order to make this rich and multidimensional heritage turn into the spiritual wealth of Azerbaijan, systemized, consecutive researches must be conducted, Azerbaijan history, literature, generally culture must be reviewed in the light of this heritage. According to Badirkhan Ahmadov, PhD in philology, professor immigration literature brings richness to national literature from several points:

- represents national literary process although being aside of this process;
- enlarges and enriches context and problematic contours of national literature, dissemination area;
- creates chance for adherence of world literature to national literature; national literature emerges in the synthesis of various outlooks (political, literary, cultural and etc.);
- strengthens the integration process of literary-artistic thought;
- although bearing distinguished feature from literary-artistic products produced in homeland, return to the hometown and executes self-destined functions;
- crossing over the languages barriers of national literature enriches the literature;
- immigration literary-theoretical heritage demonstrates distinguished review over the literature, events emerged in the hometown and etc. [4].

Generally, there are two opinions for “Azerbaijan immigration literature”. According to first opinion, our Azerbaijani scientists, artists who urged to leave the country for any reasons are considered under this title.

For the other opinion, this expression means literary-aesthetic essence bought by XX century political immigration [1, p. 283]. Thus, political motives comprised the root of XX century Azerbaijan immigration. According to this review, XX century immigration literature is divided into several phases:

- 1) 1909–1920s (period from reaction of Stolipin to the collapse of Azerbaijan Democratic Republic);
- 2) 1920–1941s (from collapse of Azerbaijan Democratic Republic to World War II); 3) 1941–1991s (from World War II to the independence of Azerbaijan);
- 4) Independence period from 1991 [1, p. 283].

The immigration literature was established by the activities of Alibay Huseynzada (1864–1940), Mahammad Amin Rasulzada (1884–1955), Ahmad bay Aghaoghlu (1869–1939) in the course of first immigration established as a result of pursuit of liberty in XX century during Czar Empire period and its idea direction was formed.

During the phase of immigration literature, covering the period from the collapse of Azerbaijan Democratic Republic to World War II, many of writers, intellectuals, scientists left the country as

a result of the policy pursued by Bolsheviks. Among them there were: Mirza Bala Mammadzada (1898–1959), Almas Ildirim (1907–1952), Yusuf Vazir Chamanzaminli (1887–1943), Hussein Bayqara (1904–1984), Alimardan bey Topchubashov (1863–1934), Jeyhun bey Hajibeyli (1891–1962), Ahmed Jafaroglu (1899–1975), Ummulbanu (Banin) (1905–1992) and other intellectuals. In this period the roles unified Azerbaijan National center established by M.A. Rasulzada and immigration press – “New Caucasus”, “Azəri-Türk”, “Land of fire” journals and “Notice” newspaper published in Istanbul from 1922 to 1931 were so great in the organization immigration representatives [1, p. 285].

Most of intellectuals – Abay Daghli (1906–1975), Alazan Baycan (1913–1989), Mohammed Kangarli (1914–2006), Suleyman Tekiner (1917–2009) and the representatives of this period, who captured in World War II or who intentionally captured and wanted to escape in order to run away from the oppression of soviet empire had given their own contributions to the establishment and development of the third phase of Azerbaijan immigration literature.

The last and modern phase of Azerbaijan immigration literature is mostly based on literary potential in North Azerbaijan. In this period one of the reason for the establishment of this immigration is the compulsion to leave homeland – North Azerbaijan regarding to the formation of mullah regime, as a result of Islam revolution emerged in Iran, the other reason is related to political processes, such as beginning and development of national-independence movement, reconstruction, publicity and the struggle for independence.

Professors Vagif Sultanli, Khalaladdin Ibrahimli, Buoudkhan Khalilov and others think that to consider the beginning of the history of rich and multidimensional Azerbaijan immigration literature from 20s years of XX century comes from the true approach to immigration literature from scientific and methodological points of view. Thus, the subjective factors of the researches conducted in this direction must be put aside and the immigration literature must be complexly investigated, the investigation of immigration literature must be in the spotlight of literature study and its research perspectives must be truly determined [9].

To Khaladdin Ibrahimli, “<...> during socialism period the distinguished, meanwhile contradicting opinion toward the same event, issue formed in Azerbaijan, parallel in immigration must be unified in order to be emerged in full shape. In fact, immigration legacy is a part of Azerbaijan science and culture. Namely for that reason as long as the immigration legacy is not turned into the wealth of Azerbaijan, so long as we feel emptiness, incompleteness in our literature and history [5, p. 241–242].

**Result.** By joining these ideas, we consider that especially when investigating the literature of soviet period it is necessary to analyze any literary works or artistic event by approaching from Azerbaijan direction by considering various opinions toward literature, arts both in our country, and immigration. Nevertheless, one of the characteristics which distinguishing the last phase of Azerbaijan immigration literature is related to the attempt of formation of Unified Azerbaijan ideology on the grounds of joint participation, independence, patriotism outlooks political-cultural potential of both sides of Azerbaijan [1, p. 287]. Generally, we consider that it is essential to approach toward immigration literature created from XX century and the beginning of XXI century, and being created up to now from the point of unified Azerbaijan of view. Because the im-

migration literature, which formed in sparsely in previous centuries became in the today's shape by being organized, formed from the beginning of XX century. As a result of organization and strengthening of Azerbaijan Diaspora our immigration press is being developed in various countries of the world – from America to Japan massively.

Although the exploration of immigration legacy in Azerbaijan began from the activities of “Vatan” society under the guidance of Elchin in 80s years of the last century, immigration is begun to be involved in the intensive researches after 1990. The plays of Elchin, Bakir Nabiyev, Isa Habibbeyli, Vagif Sultanli, Vilayat Guliyev, Abid Tahirli, Shalala Hasanova, Azer Turan, Hasan Guliyev, Rashad Majid and other explorers had made crucial role in the development of immigration study. The legacy of immigration was not only explored from the point of problematic, but also the plays Ahmed bey Agaoglu, Ali bey Huseynzadeh, Mahammad Amin Raszulzadeh, Mirza Bala Mammadzadeh, Ahmed Jafaroglu, Hussein Bayqara, Gultekin (1898–1937), Alazan Baycan, Ummulbanu (Bannin) and others were published and their creativities were explored, monographs were written on them.

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#### Джафарова К. Определение и периодизация азербайджанской литературы периода эмиграции

**Аннотация.** В статье говорится о видных представителях, процессе становления и этапах азербайджанской литературы периода эмиграции. Также затрагивается история литературоведческих исследований и научной полемики по данной теме. Миграционная литература содержит самую большую и важную часть древней и богатой азербайджанской литературы. Как правило, все страны мира проживают миграционную жизнь по той или иной причине. Эмиграция унесла жизни большинства ученых, поэтов, а также художников, помимо их наследия, знаний, литературы, образования из своей страны. Хотя писатели, ученые и художники, которые были недовольны своей родиной, не смогли реализовать свой потенциал и не смогли найти подходящих условий для своего творчества, они призывали покинуть свои земли, отправились в иммиграцию, вызванную правительственными преследованиями, давлением, изгнаниями, политическими и экономическими причинами.

**Ключевые слова:** азербайджанская литература периода эмиграции, национальная литература, идея единого Азербайджана, газета, иммиграция.

#### Джафарова К. Визначення та періодизація азербайджанської літератури періоду еміграції

**Анотація.** У статті йдеться про видатних представників, процес становлення і етапи азербайджанської літератури періоду еміграції. Також зачіпається історія літературознавчих досліджень і наукової полемики на цю тему. Міграційна література містить найбільшу і важливу частину древньої і багатой азербайджанської літератури. Як правило, всі країни світу проживають міграційне життя з тієї чи іншої причини. Вчені і художники Азербайджану у цьому не виняток. Міграція забрала життя більшості вчених, поетів, а також художників, крім їхньої спадщини, знань, літератури, освіти зі своєї країни. Хоча письменники, вчені і художники, які були незадоволені своєю батьківщиною, не змогли реалізувати свій потенціал і не змогли знайти відповідних умов для своєї творчості, вони закликали покинути свої землі, вирушили в імміграцію, викликану урядовими переслідуваннями, тиском, вигнанням, політичними й економічними причинами.

**Ключові слова:** азербайджанська література періоду еміграції, національна література, ідея единого Азербайджану, газета, імміграція.