

**Bakhshali G. I.**

Azerbaijan National Library named after M. F. Akhundov

## LITERARY ENVIRONMENT OF SHUSHA AND MIR MOHSUN NAVVAB'S PERSONALITY

*The article briefly describes the history of the Karabakh khanate. The names of the famous people of this land are listed. Here is a brief summary of the factors that contributed to the emergence of the literary and cultural environment of Shusha in the 19th century. It is noted that the increase in the number of oil wells drilled in Baku since the second half of the 19th century, the increase in oil production, led to the development of capitalist relations in Azerbaijan. The innovations in the economy and industry led to progressive events in all spheres of social life. These development trends also had a positive impact on education, culture and literature. The Karabakh khanate, is an integral part of Azerbaijan in terms of the revival and development of the literary environment, has its place, especially the city of Shusha, which was already a hundred years old at that time. It is shown that there opening the secular schools – emergency schools, Shusha city school, etc. and the development of literate, educated people, and the outstanding writers, the existence of two literary assemblies, such as “Majlisi-uns” and “Majlisi-Faramushan”, were the main features that contributed to the development of the literary and cultural environment not only in Shusha, but in Karabakh as a whole. In the article, the information is given about the celebrated poet, commentator, artist, astronomer M.M. Navvab's role in the literary and cultural environment of Shusha, and his writings. M.M. Navvab worked not only in the field of literature and culture, but also in other fields. It is noted that under the leadership of Akhund Molla Abbas, who is famous in Karabakh as a talented scholar, Mir Mohsen mastered the Arabic-Persian languages as a child, and began teaching at a very young age. Mir Mohsen mastered the religious sciences, philosophy, history and other secular sciences as a result of Mullah Abbas's attention and care, who was well versed in theology, astronomy, mathematics and a number of popular sciences of the time. In addition to this Mullah Abbas was known as a talented poet.*

**Key words:** Shusha, Bagrigan Mountain, book publishing, pedagogy, didactics, school.

**Formulation of the problem.** The Karabakh khanate has its place and weight among the khanates existing in Azerbaijan in the 18th century. Panahali khan, who built Shahbulag and Bayat fortresses in the territory of Aghdam, laid the foundation of a new fortress – Shusha fortress. Since then, Shusha has become the “crown” of a land of mysterious beauty. An integral part of Azerbaijan, Karabakh can be proud not only of its extraordinary beauty, rich, unique nature, inexhaustible underground and surface resources, but also for its powerful and great personalities. The builder of Shusha fortress Panah Ali Khan, Ibrahim Khalil Khan, Jabbar Garyagdioglu, Khan Shushinsky, Ahmad Bey Agaoglu, Yusif Vazir Chamanzaminli, Uzeyir Bey Hajibeyli, Jeyhun Hajibeyli, Khudu Mammadov, Gadir Rustamov and many others... If we count the names of the great personalities of Karabakh, without exaggeration to say that the pages are not enough ...

**The degree of research of the problem.** The work of Mir Movsum Navvab was studied in various aspects by publicists, literary critics, philosophers,

historians Mir I. Agamirzade S. Agayeva, J. Bagdadbeyov, H. Ahmadov, S. Ahmadova, U. Hajibeyli, K. Kazimzade, F. Kocharli, N. Garayev. These studies touched upon the issues not only of the life and work of Navvab, but also the features of the environment that brought him up. At the same time, the problem of the literary environment in which M.M. Navvab lived and worked contains many more unresolved aspects, both literary and historical and cultural.

**Purpose and objectives of the study.** The article assumes a historical, social and literary analysis of the environment in which M.M. Navvab. the analysis is based on both archaic sources and research by other experts.

**General socio-political and economic conditions for the development of Shusha.** Beginning from the second half of the 19th century, the progressive tendencies in all spheres of public life intensified as the capitalist relations developed in Azerbaijan under the influence of the oil boom in Baku. These development trends also had a positive impact on

education, culture and literature. In terms of the revival of the literary environment, the charming corner of Azerbaijan, the Karabakh district, and especially the hundred-year-old city of Shusha for that period, has its place. The opening of secular schools (emergency schools, Shusha city school, etc.), the development of literate, educated people, and prominent writers, and the existence of the two literary assemblies ("Majlisi-uns" and "Majlisi-Faramushan") were the factors that conditioned the development of literary- cultural environment not only in Shusha, but also in Karabakh as a whole.

One of the most well-known personalities of the Karabakh literary environment is Mir Mohsun Navvab Agamirzade Garabaghi. The writer of a great generation, was born in 1833 in Shusha city. Mirza Khosrov Shaig, one of the intelligentsia of Shusha, writes: "Mir Mohsun Navvab Haji Seyid is Mir Ahmad oglu Mirfaseh's grandson. His second grandfather's name is Mir Sabur. M.M. Navvab was born in 1249 with the Hijri date and in 1833 with a new date in Shusha" [10, p. 44].

Mir Mohsun Navvab showed great interest in learning science from an early age. M.M. Navvab received his primary education in a madrasah, and his first teacher was Akhund Molla Abbas Javanshir, one of the most powerful scholars of his time who was born in Sarijali village of Aghdam region [9, p. 212]. Under Akhund Molla Abbas's leadership, who was famous in Karabakh as a talented scholar, Mir Mohsen soon mastered the Arabic-Persian languages, and even began teaching at an early age. Mir Mohsen mastered not only the religious sciences, but also philosophy, history and other secular sciences as a result of Mullah Abbas's attention and care, who was well versed in theology, astronomy, mathematics and a number of popular sciences of the time. Mullah Abbas Javanshir, one of the educated scholars of his time, played an invaluable role in M.M. Navvab's development, who would become an outstanding scholar of the future.

M.M. Navvab began his artistic career at an early age, and at the age of 13-14 wrote his first poem, "Definition of the Samovar." As you read the poem, you see that the young Mir Mohsun was interested not only in poetry, but also in the art of music, and from an early age was acquainted with the subtleties of Shur, Shahnaz, Shushtar, Humayun, Bayati-Shiraz and other mughams. M.M. Navvab's granddaughter the late Simuzar Agayeva, kept the typewritten copy of the poem in her own archives. Ms. Simuzar approached to her grandfather's legacy with great respect and love, and highly valued him as a person.

She noted that my grandfather was an educated, visionary man, who read many books on various topics and he was a man who devoted his life to very useful things.

Ms. Simuzar Agayeva wrote about her grandfather as follows: "M.M. Navvab always tried to have a pleasant and meaningful time. He spent most of his life to reading and writing scientific works ... M.M. Navvab was a very caring head of the family. He was a sensitive educator, psychologist and pedagogue. He had special upbringing laws and rules in our family. M.M. Navvab lived for 85 years. When he said goodbye to life, he advised us to be kind, live and create" [2, p. 44]. We are not mistaken in saying that these words "paint a great writer's real portrait" as a person and a personality.

#### **Socio-cultural and literary activities of Navvab.**

Mir Mohsun Navvab, who lived a long and meaningful life, became famous in the history of Azerbaijani culture, with his artistic, scientific, historical books, paintings, elegant manuscripts published in his own printing house and copied by his own handwriting, as well as with his literary assembly "Majlisi-Faramushan". and took his rightful place.

It should be noted that in the great writer's published works until recently, in textbooks, research works written about him, etc. publications indicate that he died in 1918. In 1999, the book "Poems" by the poet's son Mir Ibrahim Agamirzade was published by "Shusha" publishing house in Baku. At the end of the book, a small note given according to the date of M.M. Navvab's death and a five-verse Persian article-history show that the poet died on January 3, 1919, not in 1918 [1, pp. 51–52]. In that work Mir Ibrahim's short note in prose clearly shows the date of his father's death: "Navvab Mir Mohsun Agamirzade Karabakh was born in Shusha – in 1249/1833, died – in 1337, on the 29th of Rabiul-Avval (January 3, 1919)" [1]. In our opinion, the date in the article written by Mir Ibrahim Agamirzadeh about Mir Mohsun Navvab's death date, as a matter of fact, should be considered more accurate.

It should be noted that, the researchers superficially investigated the great thinker M.M. Navvab's work for a long time. As one of the first sources to mention M.M. Navvab's name, we can show Mahammadali Tarbiyat's commentary "Danismandani-Azerbaijan" [12]. Firudin bey Kocharli mentioned M.M. Navvab's name in the first volume of his monumental work "Azerbaijan literature" [8, p. 193].

In addition, Salman Mumtaz, Yusif Vazir Chamanzaminli, academician Hamid Arasli, academician Fuad Gasimzade, academician Kamal

Talibzade, academician Bakir Nabiyeu, prof. Ziyaddin Goyushov, prof. Nazim Akhundov, academician Zemfira Safarova, the researcher-scholars Baylar Mammadov, Vali Mammadov, Nasreddin Garayev, Ragub Karimov, Tahir Karimli, Ayten Hajiyeva and others also applied to M.M. Navvab's works and wrote articles, monographs and other research papers. Our great composer Uzeyir bey Hajibeyli in his work "Fundamentals of Azerbaijani music" introduced M.M. Navvab as a famous musician [6].

His work is distinguished by its diversity and versatility. The researcher, Philosophy Doctor on Philology, Sabina Ahmadova writes: "Mir Mohsun Navvab was an artist who donated incomparable jewels to the treasury of Azerbaijani art. He left such an artistic heritage that its value cannot be measured by anything" [5, p. 67]. M.M. Navvab as a musicologist, astronomer, astrologer, pedagogue, calligrapher, artist, book publisher and as a public figure achieved success in various fields of science. If we study M.M. Navvab's literary heritage, we can see that his activities in this field are diversified. These areas of activity can be grouped as follows: artistic creativity and public activity. Having a real talent, M.M. Navvab with his activity in these fields wrote his name in the literary and cultural history of Karabakh with honor.

A clear example of M.M. Navvab's true devotion to his homeland, village and history of his native land is his work "Armenian Muslim conflict in 1905–1906". The name of this work is given in the list of works given by M.M. Navvab in his work "Divaniturki" under the title "Tavarikh-symbol and shurishi-taifei-arameniyei – Caucasian sect-Muslim" ("History of war and fighting with the Muslim sect of the Caucasian Armenian tribe"). This work was discovered by M.M. Navvab's granddaughter, the late Simuzar Agayeva handed over to the Institute of Manuscripts named after M. Fuzuli of ANAS. The employees of the institute translated the work from the old alphabet and it was published in 1993 by "Azerbaijan" publishing house in Baku. This valuable work, preserving its relevance to modern times, was compiled and republished in 2014 by Professor Kamandar Sharifli [11]. In the introductory part of the work, briefly investigating the history of Karabakh M.M. Navvab explains his aim: "... Our goal is to tell the stories, and state the riots and massacres that took place between the Armenian tribe and Muslims during these years" [11]. The main advantage of the work is its urgency and sounding with today. The work gives concrete examples of the cruelty of a so-called Armenian community. No matter how thrilling it is,

we considered it important to present a small part as it is. "Mountain of Screams" – In this case, it is necessary to write a few words about the stories of the Armenian tribe. First, during the reign of the late Ibrahim khan, there was a high rock, Panahabad in the place called Bagirgan, on the east side of Shusha fortress.

An Armenian named Avan Kokha lived on that mountain with his subjects. Avan Kokha ordered his subjects to capture and bring him a Muslim wherever they find. By Avan Kokhan's order, the captured Muslim was stripped naked and knocked to the ground on his face. Then they cut a line from the skin of his back with a knife from both sides to his neck, and tied the end of the skin to a strong branch of a tree that had been bent down, and let go of the branch. When the branch of the tree rose, the skin of that poor Muslim would peel down to his neck, and his cry would fall on that mountain. Anyone who saw or heard this story would get heartbroken. That is why they called that rock "Mount Bagirgan" [11]. It is impossible to read the work without excitement. The savagery and cruelty of the Armenians arouse the reader's hatred and anger. The importance of the work for learning a lesson from the history is immeasurable. Undoubtedly, since the role of such works in our blood memory is irreplaceable, we liberated our lands those we longed for years and won the Great Karabakh Victory.

Mir Mohsun Navvab's literary activity, whether it is book publishing, pedagogy, writing or poetry formed a kind of unity with organization of a literary assembly of his poetic activity. In the 19th century, the literary assemblies were established in a number of places in Azerbaijan, such as in Ganja, Guba, Baku, Ordubad, Lankaran, and Shamakhi. One after another, the literary meetings were held in Shusha, one of the ancient cultural centers.

First "Mejlisi-uns", then "Mejlisi-Faramushan" literary assemblies took a very important place in the literary and cultural environment of Karabakh. The intellectuals outside the Majlisi-Uns gathered in the Majlisi-Faramushan. They recited poems with other participants, held discussions, listened to music and sang poems. The researcher N. Garayev writes: The presence of "Majlisi-Faramushan" and "Majlisi-uns" in the same city greatly facilitated the interaction between them. Many members of the Majlisi-Uns corresponded with the head of the Majlisi-Faramushan, M.M. Navvab, who was well versed in medieval oriental sciences, and as a close friend and companion, they consulted him in every matter. In many of the verses sent to M.M. Navvab, they spoke of love, loyalty, friendship, hypocrisy, lies, as

well as philosophy, wisdom, music, and so on, which are of great importance for the study of the social problems of the time" [9, p. 201].

The assembly participants mostly used to gather at M.M. Navvab's house. N. Garayev writes: "Apart from extensive reading, the conversations, discussions, debates and exchanges with other assemblies had a great impact on the participants. M.M. Navvab's spiritual thoughts and moral views and those who lived with the fate of the people like him, spread in this way, united and became a great intellectual force" [9, p. 110].

The musicians such as Sadigjan, Harrat Gulu Yusif, Haji Husu, Mashadi Isi, who took part in these gatherings, played various music and sang mugam. Under the influence of these words and musical gatherings, M.M. Navvab, who wrote "Vuzuhul-arqam", made a great contribution to the science of music. More than thirty poets, singers and musicians took part in the "Majlisi-Faramushan". Both "Mejlisi-uns" and "Mejlisi-Faramushan" are not only about the literary environment of Karabakh, but also have played an unprecedented role in the development of Azerbaijani culture as a whole.

M.M. Navvab, who had a multidisciplinary field of activity was never left out of public life, was deeply interested in the situation of his people and expressed his attitude to various problems in his writings. In 1879, as an employee of the newspaper "Ziya" ("Ziyayi – Caucasus" since 1880), published in Tbilissi (Tbilisi), he published a number of articles in the column "Country Story". His writings spoke of social ills, the social situation of the urban population, and shortcomings in the fields of culture and health. M.M. Navvab was an enlightened person. Professor Huseyn Ahmadov, one of the first researchers of school history in Azerbaijan, wrote in his book "Azerbaijani school of 19th century". He also investigated M.M. Navvab's enlightenment activities [4].

In 1890-1892, M.M. Navvab opened the Usuli-Jadid (School with New Method) school in Shusha. The great pedagogue taught children and young people not only the religious sciences, but also secular sciences. Jalil Baghdadbeyov, an art critic and the famous theatrical figure who was born in Shusha and later became one of the outstanding intelligentsia of Karabakh, also talks about this school in his memoirs [3]. Mir Mohsun Navvab's artistic activity occupies a wide place in his versatile work. M. M. Navvab, a skillful master of color acquisition, has left his mark on the history of Azerbaijani fine arts by creating unique works of art. According to researchers, Mir

Mohsun Navvab's work is connected with the national classical art traditions.

And it is one of the most memorable pages in the history of fine arts in Azerbaijan. His plot compositions in the field of monumental and decorative art, bench and book graphics are distinguished by their unique merits. The People's Artist of Azerbaijan Kazim Kazimzade in his article "Pictures of Mir Mohsun Navvab" described Mir Mohsun Navvab as an intelligent scholar, musicologist and author of precious pearls of his period and wrote: "Paintings based on traditional Azerbaijani miniature art and painted on paper with watercolors are completely different from the examples of medieval miniature art, both in terms of composition and style of design, they are not repeated ... Some examples show that Mir Mohsun Navvab was also a skilled decorator -a design master. His patterns on the minarets of the Shusha city mosque and his delicate work on two bookshelves kept in the museum once more confirms this idea" [7].

From his grandson Shamil Sadigov's and others' memoirs and notes it is clear that M.M. Navvab naturally made and used different colored inks. He is known to make several types of perfumes and perfumery items. The most important thing is that M.M. Navvab himself manually created different colors of paintings on paper and on the walls of his house with oil paints. These colors were used not only to draw flowers, nightingales, landscapes, but also to animate miniatures in Nizami's and Firdovsi's works. M.M. Navvab took beautiful pictures and made natural colors from the flowers growing in the mountains of Shusha. He created such paintings from the colors he made himself, and those handicrafts that have survived to the present day have not faded in the slightest.

Mir Mohsun Navvab became a clear figure who played an invaluable role in the flourishing of music and mugam in Karabakh, the cradle of music, and served to the creation and development of the literary and cultural environment of Shusha. The land of Karabakh, where Mir Mohsun Navvab and hundreds of other brilliant intellectuals grew up, was saved from the clutches of the enemy at the cost of our heroic sons' blood. Shusha has already reached to its joyful days. One cultural event after another is held here. The city is undergoing construction and restoration work that fills the hearts of every Azerbaijani Turk with joy and pride. Mir Mohsun Navvab's multifaceted heritage, who rejoiced in free Karabakh, will be further studied in the future and brought to the attention of the literary community.

**In conclusion**, we note that the lands of Karabakh, which have been occupied by the hated Armenians for almost 30 years, were liberated by our heroic Army. Mir Mohsun Navvab's restless spirit is already happy. Destroyed historical sites in our free land – Karabakh, including Mir Mohsun Navvab's destroyed house and tomb will be restored.

#### Bibliography:

1. Ağamirzadə Mir İ. Şeirlər. Bakı : Şuşa, 1999. 56 s.
2. Ağayeva S. Nəvvab haqqında. *Qobustan jur.*, 1983, № 1, s. 41–44.
3. Bağdadbəyov C. Xatirələr və etnoqrafik qeydlər /çapa haz. və ön söz: Elçin. Bakı : Azərbaycan, 1996. 125 s.
4. Əhmədov H. XIX əsr Azərbaycan məktəbi. Bakı : ABU, 2005. 576 s.
5. Əhmədova S. Qarabağ ədəbi-mədəni mühiti (XIX əsrin ikinci yarısı – XX əsrin əvvəlləri). Bakı : "Ecoprint", 2020. 220 s.
6. Hacıbəyli Ü. Azərbaycan xalq musiqisinin əsasları. Bakı : Maarif, 1985. 154 s.
7. Kazımzadə K. M.M. Nəvvabın rəsmləri \ Kommunist qəz., 1984, 9 sentyabr, s.4
8. Köçərli F. Azərbaycan ədəbiyyatı, I c. Bakı : Elm, 1978, 598 s.
9. Qarayev N. XIX əsr Azərbaycan ədəbi məclisləri. Bakı : Nurlan, 2010. 324 s.
10. Mirzə X.Ş. Mir Möhsün haqqında xatirələr // "Qobustan" jur., 1983. № 1, s. 15–22.
11. Nəvvab M.M. 1905-1906-cı illərdə erməni-müsəlman davası / tərt.: K. Şərifli, A.Ramazanzadə. Bakı : Qanun, 2014. 180 s.
12. Tərbiyət M. "Danişməndani-Azərbaycan. Bakı : Azər nəşr, 1987. 433 s.

#### Бахшалі Г. І. ЛІТЕРАТУРНЕ СЕРЕДОВИЩЕ ШУШІ ТА ОСОБИСТІСТЬ СВІТ МОХСУН НАВВАБА

*У статті коротко описується історія Карабахського ханства. Перераховано імена відомих людей цієї землі. Подано короткий огляд факторів, що сприяли формуванню літературного та культурного середовища Шуші у XIX столітті. Зазначається, що збільшення з другої половини XIX століття кількості пробурених у Баку нафтових свердловин, збільшення видобутку нафти сприяли розвитку капіталістичних відносин у Азербайджані. Нововведення в економіці та промисловості призвели до прогресивних явищ у всіх сферах суспільного життя. Ці тенденції розвитку також справили позитивний вплив на освіту, культуру та літературу. Карабахське ханство, що є невід'ємною частиною Азербайджану з погляду відродження та розвитку літературного середовища, має місце, особливо місто Шуша, якому на той час було вже сто років. Показано, що відкриття світських шкіл – аварійних шкіл, Шушинської міської школи та ін. і розвиток грамотних, освічених людей, видатних письменників, існування двох літературних спілок, таких як «Маджлісі-унс» і «Маджлісі-унс». -Фарамушан», були основними рисами, що сприяли розвитку літературно-культурного середовища як Шуші, а й Карабаха загалом. У статті наводяться відомості про знаменитого поета, коментатора, художника, астронома М. М. Роль Навваба в літературному та культурному середовищі Шуші, його твори. М. М. Навваб працював у галузі літератури та культури, а й у інших областях. Зазначається, що під керівництвом Ахунда Молли Аббаса, відомого в Карабаху як талановитого вченого, Мір Мохсен ще в дитинстві освоїв арабо-перські мови та у дуже юному віці почав викладати. Мір Мохсен оволодів релігійними науками, філософією, історією та іншими світськими науками завдяки увазі та турботі мулли Аббаса, який добре знався на богослов'ї, астрономії, математиці та низці популярних наук того часу. До того ж мулла Аббас був відомий як талановитий поет.*

**Ключові слова:** Шуша, гора Багріган, книговидання, педагогіка, дидактика, школа.