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## The Principles of the Letter System of Hurufism and A Philosophical Look at the Regional Identity and Pseudonym of Imadeddin Nesimi

**Abstract:** Many prominent representatives of Azerbaijani science deeply studied the legacy of Imadaddin Nasimi, the creator of Azerbaijani poetry of the XIV century, the poet of truth, justice, who sacrificed his life for his faith and became world famous for his tragic end. Under the thick layers of 600-year history, new pages of the great thinker were opened, valuable works were written about the stormy life of the poet, the tragic life, rich poetry, philosophy and rhetoric. Thus, the School of Nasimi was established and expanded in Azerbaijan. However, the regional identity of Imadeddin Nasimi has not been clarified yet. This uncertainty is mainly due to the meaning of the poet's nickname. This article examines the national-regional identity of the world-famous Imadeddin Nasimi, the creator of 14th century Azerbaijani poetry. The author evaluates the pseudonym Nasimi both in the essence of the philosophical worldview of the hurufism and as a concept of space. Thus, the author has obtained new scientific-objective results based on various literal sources, coded concepts, which are important as a contribution to world Nasimi studies.

**Key words:** Azerbaijan, Hurufism, Nesimi, Naimi, Shirvan Region, Shamakhi.

### Hurufilik Taliminin Harf Sisteminin İlkeleri ile İmadəddin Nesimi'nin Ulusal-Bölgesel Kimlik ve Takma İsmine Felsefi Bakış

**Öz:** 14. yüzyıl Azerbaycan klasik şiirinin dehası, hak ve adalet şairi, dünyaca ünlü düşünür-filozof İmadeddin Nesimi'nin tam şiiri ve İnsana dünyanın onuru, en yüce varlık olarak değer veren "hakikat bendedir" felsefesi - genel, dini-felsefi görüşleri, estetiği ve bir bütün olarak zengin dünya görüşü, şiir, felsefe, poetika, retorik, trajik yaşamı Azerbaycan biliminin birçok önde gelen temsilcisi ve ayrıca farklı milletlerden bir nesil araştırmacı tarafından derinlemesine incelenmiş, değerli eserler yazılmış, böylece Nesimi Çalışmaları Okulu'nu yaratılmış ve çeşitlendirilmiştir. Ancak İmadeddin Nesimi'nin biyografik tarihi verilerinde ait olduğu ülkenin hala bilinmediği ve bu alanine henüz tam olarak belirlenmediği bilinmektedir. Ayrıca şairin Nasimi lakabının gerçek

kaynağının neredeyse hiçbir güvenilir bilimsel ve mantıksal tanımı yoktur. Bu makale İmadeddin Nesimi'nin ulusal-bölgesel kimliğini ve mahlasını felsefi incelemekte ve dahi şairin bölgesel kimliğini Azerbaycan'a ve Nesimi'nin mahlasının mekanla değil fikirle bağlantısını yeni bilimsel ve nesnel analizlerle değerlendirmektedir.

**Anahtar Kelimeler:** Azerbaycan, Hurufilik, Nesimi, Naimi, Şirvan Bölgesi, Şamahı.

## Introduction

Sayyid Ali ibn Sayyid Muhammad Imadeddin Nasimi, the genius of 14th century Azerbaijani classical poetry, appeared with the ideal of the invincibility of man in the Muslim world dominated by religion four hundred years before the emergence of the Hurufism movement. discarded, spreading his thoughts with the poems he wrote. Sayyid Ali ibn Sayyid Muhammad chose the path of the tragically executed poet and philosopher Mansur Hallaj as his belief, religion, and philosophy of life as a whole. developed. Imadeddin Nasimi became famous in the East as the main representative of the teaching of the alphabet, and thus became a branch of the triad that lived in the world according to the same worldview, as well as the last in terms of number of lines and the most creative thinker-poet.

After the execution of Fazlullah Naimi, the master of the worldview of Sayyid Ali ibn Sayyid Muhammad, as the caliph of Hurufism, he traveled from country to country, hand in hand with famous thinkers of his time to propagate this religious-mystical philosophy. The mature philosophical knowledge that led to the beginning of the epoch of.

However, the more his epoch changed the worldview of Imadeddin Nasimi, the more it opened the way to serious unknowns in his biographical history. For example, there have been disputes about the country to which the poet belongs, in other words, about his regional affiliation, and it is almost certain that this area has not yet been fully clarified.

Thus, according to numerous sources, Imadeddin Nasimi was born in the city of Shamakhi, Shirvan region of Azerbaijan. There is even historical information that he had a brother who was buried in an ancient cemetery in the city of Shamakhi, mentioned in the works of the poet, who gave him advice and wrote poems under the name of Shah Khandan. However, without taking into account these grounds, there are certain allegations that Nasimi is from Iran, Baghdad and even Syria. The fact that Baghdadi-Shirazi is written after Nasimi's name and that there is still a city called Nasimi also leads to these conclusions. With these conclusions, some call Nasimi a Persian and Turkmen poet.

For example, some Turkmen studies claim that Nasimi was an Iraqi Turkmen poet. It should be noted that these studies actually consist of only 2-3 sources and are not based on any credible scientific sources or evidence. In

particular, their arguments and provisions are easily destroyed by serious scientific evidence.

Take, for example, the article "Anthology of Iraqi Turkmen Poetry" by a Turkmen writer named Nusrat Mardan. Nusrat Mardan, without citing any serious sources, claims that Nasimi and also M. Fuzuli were Turkmen poets. These allegations were made in another Turkmen poet, Nazar Gullayev's article, "Consider Me Alive Like You"<sup>1</sup>( Mardan Nusrat 2004/10). However, none of them presents serious facts to prove their claims.

From this point of view, the views of academician Teymur Karimli on the problem in the monograph "Our Contemporary Nasimi" dedicated to the 650th anniversary of the great thinker, poet Imadeddin Nsimi can be considered as a scientific answer to the mysterious thoughts. He writes: "Nasimi's origins are that he was an Azerbaijani Turk, that he was born and raised in this land, that he, as one of Fazlullah Naimi's followers, adopted the teachings of Hurufism, a branch of Sufism, and that his life was connected with Azerbaijan. The pages were discovered by Salman Mumtaz in the mid-20s of the last century and were reflected in the introduction to Nasimi's Divan. However, in spite of all this, Gullayev re-published the book in 1972 on the language of Divan, compiled and published by the Turkish literary critic Salman Mumtaz, and described Nasimi as a Turkmen nationalist and an artist as a classic of Turkmen literature. However, this literary falsification was not allowed to be recognized in official circles. The Nasimi ceremonies held in Azerbaijan on the initiative and under the care of the deeply aware of our classical literature Heydar Aliyev, as well as with his close care, At the same time, he unanimously confirmed that all Turkic-speaking peoples played an important role in the development of literature and poetic-literary language"<sup>2</sup> (Kərimli Teymur. 2019.278 s.).

Thus, Imadeddin Nasimi, whose philosophy, in general, has always been of interest with its religious and philosophical views, aesthetics, and rich worldview as a whole, has been studied and valued by generations of researchers. Azerbaijan, as a classic, has left its mark on serious scientific and official literature and is surrounded by special attention and care only in Azerbaijan. This is confirmed by Nasimi's rich heritage, hard life, and the end of his life with numerous scientific and fundamental researches of Azerbaijani scientists and works of various genres by Azerbaijani artists.

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<sup>1</sup> Mardan Nusrat. Irak Türkmen şairinin antologiyası  
<https://elaph.com/ElaphLibrary/2004/10/14013.html>.

<sup>2</sup> Kərimli Teymur. Çağdaşımız Nəsimi. Bakı: Elm və Təhsil, 2019. –səh. 72. 278 s.

## Main part

It is known that Imadeddin Nasimi's tumultuous life and tragic ending outside Azerbaijan, as well as the nickname "Nasimi" create conditions for the uncertainty of his regional identity. It is no coincidence that the conclusion that the Azerbaijani poet and thinker Seyid Imadeddin Nasimi was an Azerbaijani Turk, or a Persian, a Turkmen, or even an Arab, still attracts attention in research. For example, as in the above-mentioned Turkmen works, in the works of a number of Arab researchers<sup>3</sup> (see). The idea that Nasimi's real homeland is Iran and Iraq is associated with his teacher Naimi and the possibility of Nasimi's pseudonym in the village of Nasim in Baghdad, Iraq (Quliyeva Xatirə. 2019. 101).

We would like to emphasize that there is almost no scientific and logical definition of the real source of the poet's pseudonym Nasimi, and we believe that the pseudonym Nasimi is a purely philosophical worldview of the great poet and thinker. .

Therefore, these scientific results, which have not been substantiated in research, in other words, have not been proven, are of great importance from the point of view of understanding the poet's Azerbaijani affiliation, including the literal meaning of the pseudonym Nasimi.

Thus, since the doctrine of hurufism is based on the mysterious meaning of letters and words in the Qur'an, as well as the calculation of the abjad table, especially as the secrets of letters or "science of letters", we must unconditionally agree that this doctrine is understood. The term hurufism has a literal meaning. If the doctrine of literacy justifies the meaning of each letter and action in the Arabic alphabet, then it is logical that the nickname "Nasimi" has a completely different meaning.

At the same time, these foundations of Hurufism - Hurufiyya are reflected in the rich heritage of the Azerbaijani poet and thinker Imadeddin Nasimi at the highest level, as well as in his work letters-sounds, as well as signs - rose to the highest level in the mystical content and formed its own rich research library.

We explain and prove the idea in this article with a few laconic examples from the article "Secrets of Sufism and Letters" (in Turkish) devoted to the analysis of the famous Eastern Sufi scholar Ibn Arabi's work "Futuhati Mecca" on the understanding of the letter system, one of the main provisions of the religious-mystical trend of Hurufism we consider it necessary to do.

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<sup>3</sup> عماد الدين النسيمي Ali Emad Al-Din Al-Nasimi [https://www.marefa.org/%D8%B9%D9%84%D9%8A\\_%D8%B9%D9%85%D8%A7%D8%AF\\_%D8%A7%D9%84%D8%AF%D9%8A%D9%86\\_%D8%A7%D9%84%D9%86%D8%B3%D9%8A%D9%85%D9%8;](https://www.marefa.org/%D8%B9%D9%84%D9%8A_%D8%B9%D9%85%D8%A7%D8%AF_%D8%A7%D9%84%D8%AF%D9%8A%D9%86_%D8%A7%D9%84%D9%86%D8%B3%D9%8A%D9%85%D9%8;) عماد الدين نسيمي..شاعر وثلاث حضارات ("İmadəddin El-Nəsimi. Şair və üç mədəniyyət) <http://ar.trend.az/news/society/2127626.html> <http://ar.trend.az/news/society/2127626.html> və b.

First of all, the article refers to Ibn Arabi's work "Futuhati Mecca" with a symbolic explanation of each letter of the Arabic alphabet in accordance with the beliefs of the alphabet, and even the interpretation of dreams with the literal interpretation of such letters. Thus, Ibn Arabi commented on the secrets of the letters in this work: "If we had talked about the secrets of the letters and the truths of their truths, the hand would be tired, the pen would be bowed, the ink would dry, and even the Tablet would not eat the paper and the tablets"<sup>4</sup>(see).

In another example, from the point of view of hurufism, the letters are given the same "wisdom", in other words, the understanding of the mysteries: "Nothing in the world was created in vain and unnecessarily." Everything is created with wisdom. These wisdoms reveal endless mysteries. Letters are also objects created by God. They also have a world and express many wisdoms and mysteries. It is impossible to see these wisdom and secrets with the mind and the senses. But with the help of the science of secrets, it is possible to learn some of these secrets"<sup>5</sup>(see)

Another example in this context is interesting: "As the Sufis say, the world is the revealed and detailed state of the Qur'an. In the same way, it is impossible to comprehend all the mysteries of the universe with the mind and the senses, and it is impossible to comprehend the Qur'an with its external aspects. The secrets that the letters hide in the Qur'an are made possible by an analysis of the Qur'an, both externally and internally. This is possible only with the science of secrets"<sup>6</sup>(see).

Hurufism regarded the world and the universe as a mystery, and accepted the idea that its creation, the verses of the Qur'an, faith, the Shari'ah, and the conditions of enlightenment could be understood only by knowing the secrets of the letters, and only by being truly "slaves who die before death".

Thus, the mystical current of Sufism, which is rooted in Islam, and its inseparable branch, especially the teachings of the alphabet, which are unequivocally based on the theory of letters, have given great importance to the meaning of letters. However, in the presence of such deep grounds, Nasimi's pseudonym is not met with a serious research work.

On the contrary, sometimes very simple - nasim - analyzed in the sense of wind, in fact, unjustified conclusions were made, so the nickname Nasimi remained a mystery, and as a result, the main issue, the poet's true "identity" was mistaken.

Thus, we move on to the analysis of the meaning of the word Nasimi in terms of hurufism, its pseudonym, not in space, but in his worldview and beliefs, and consider it appropriate to proceed from our scientific-objective conclusions

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<sup>4</sup> "Tasavvuf və hərflərin sirləri"

<http://www.ilmvetasavvuf.com/Tasavvuf%20ve%20Harflerin%20S%C4%B1rlar%C4%B1.htm>

<sup>5</sup> here again

<sup>6</sup> here again

and assumptions on this issue, which determines the homeland and nationality of the great poet. Therefore, first of all, we must give concrete answers to some questions.

### **Analysis**

First, why did Nasimi leave his homeland? The answer to this important question about the life of the poet consists of 2 conclusions.

1. Imadeddin Nasimi left his country to promote the Hurufism sect.

2. Imadeddin Nasimi left his country to escape the well-known persecution of the Hurufism sect and its members.

The first conclusion in the historical data is that the father of Seyid Muhammad, Seyid Ali, that is, Imadeddin Nasimi, was an influential person in Shamakhi. They got to know Fazlullah Naimi as a family and accepted his sect. It should be noted that when Hurufism originated and flourished during the reign of Teymurlang, his reliance on the Islamic book, the Holy Quran, was welcomed throughout the Muslim world, and it was natural for Sayyid Ali ibn Sayyid Muhammad, who had received a serious education from his family, to join the sect. After that, it was a reality that Sayyid Ali ibn Sayyid Muhammad, who was deeply rooted in Hurufism, spread it, and at the same time set out to introduce this new trend in the Sufi centers of Anatolia, known as Rumeli. In Turkey, Fatih Mehmet Sultan embraced this sect, and even this training reached the palace. This is why the influx of Hurufs to Anatolia took place during the conquest.

The grounds for the second conclusion are as follows: After the introduction of Fazlullah Naimi as a prophet, the principles of the Huruf sect changed significantly, and the Hurufs were then persecuted en masse.

In our opinion, this important question about the poet's life is "Why did Nasimi leave his homeland abroad?" - The answer is confirmed by 2 conclusions. In other words, their persecution can be explained by the fact that from this point of view, Nasimi, like all Hurufs, was forced to leave Azerbaijan. It is quite convincing that he turned to Anatolia not only because it was a region closer to the distance, but also because it could be protected by reliable Sufis and Hurufs. Thus, it is logically confirmed that Nasimi was an Azerbaijani and that it was impossible for him to stay in Azerbaijan, where mass protests and persecutions were taking place after Naimi's close comrade-in-arms, the caliph of his ideology, and his execution of Naimi's will.

It is important to pay attention to the Iraqi city of Nasimi, where Nasimi's name is appropriate. Because one of the arguments to convince Nasimi that he is not Azerbaijani, as well as attempts to promote him as a Turkmen poet, is related to Iraq and its city of Nasim.

If our first task as a researcher is to prove why Nasimi is Azerbaijani, not Iraqi, our second goal is that the word Nasimi is not related to the city of Nasim and Nasim in general. Because, for comparison, it is necessary to determine what was the situation of Hurufism and Hurufs in that area? Were there any protests against the bitter fate of the main Naimi? Were there persecutions and arrests as in Azerbaijan? Logical assessment and clarification of history from the point of view of these issues can also be the basis for revealing Nasimi's homeland.

When approached from this aspect, we easily come to the conclusion that we are interested in it. Thus, historical sources<sup>7</sup>(see) prove that the religious sects in Iraq were mainly in Baghdad. There was no person named Nasimi among the main representatives of the formation and development of Hurufism. This fact once again confirms that the famous Hurufi caliph Imadeddin Nasimi, if he had been from Iraq and his village of Nasimi, would have been named at least once by members of the Baghdad Hurufi school, such as "Dervish Emir Ali Keywan, Dervish Sadr-i Ziya, Dervish Hamd-i Natik , Haji Assa Bitlisi, Hasan Haydari, Hasan Tirger, Seyyid Tajeddin and Seyyid Muzaffar are the main representatives of the alphabet in Iraq<sup>8</sup>(see).

In addition, Nasimi's name is not mentioned in the same source's information about other Hurufs who came to Iraq. "Then Aziz-i Jani and Muhammad Tirger came to Iraq with Amir Nurullah (Shaybi, II, 163)"<sup>9</sup> (see).

They carried out propaganda in Baghdad and continued their relations with other Hurufs. " Even the evidence presented after these sentences unequivocally proves that Imadeddin Nasimi is not from Iraq. We read in the Turkish Islamic Encyclopedia: "Seyyid Nasimi, a well-known representative of the Syrian alphabet, propagated the alphabet not only in Syria, but also in various parts of Anatolia"<sup>10</sup> (see)

It should be noted that in this article of the Turkish Islamic Encyclopedia, the centers of Hufism are indicated by the names of countries, such as Isfahan, Tabriz, Egypt, "Iraq-Syria", Anatolia, and it is illogical to write the name of the village where Nasimi came from. In addition, his name is not mentioned in the "Iraq-Syria" and "Anatolia" sections.

Another fact is that most of the articles on Hurufism, Naimi, and Nasimi state that he is from Azerbaijan, not Baghdad.

For example, the fact that after Fazlullah's execution, Nasimi and Ali-ul-Ala, who is said to be Fazlullah's closest caliph and son-in-law, left Azerbaijan for Anatolia, also confirms that Nasimi was not from Iraq.

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<sup>7</sup> "Tasavvuf və həflərin sirləri" <http://www.ilimvetasavvuf.com/Tasavvuf%20ve%20Harflerin%20S%C4%B1rlar%C4%B1.htm>

<sup>8</sup> Fəzlullah-i Hürufi. <https://islamansiklopedisi.org.tr/fazlullah-i-hurufi>

<sup>9</sup> *here again.*

<sup>10</sup> Fəzlullah-i Hürufi.

In general, according to an accepted view, "Hurufism in Anatolia spread to one of the famous caliphs of Fazlullah-i Hurufi, his son-in-law Ali al-A. This person was related to Fazlullah at a young age. After his execution, he escaped the pressure of the Timurids and went to Syria with his brother, traveled to different parts of Syria and Anatolia, and spread the Hurufi beliefs. Based on Ali al-A'la Fazlullah's Javidannama, he wrote various poems such as Tawidnama and Kiyamatnama. Meanwhile, Ali al-A'la, who went to Kırşehir, stayed in the dervish house of Haji Bektash-i Wali for a while, concealed his identity and introduced himself to the dervishes there as Bektashi, "Javidname" as Haji Bektash-i Veli's thoughts. He said that some of the statements in the Javidnameh that considered the religious rulings unnecessary were divine mysteries and asked them to keep them secret. Hodja Ishak Efendi (d. 1310/1893) says that Hurufism entered Anatolia in this way (Kashifu'l-esrâr, p. 4 et al.)<sup>11</sup> (see)

"However, there is no information in old sources about Ali al-Ala's activities in Anatolia. Some scholars are wary of the information that Ali al-Ala came to Anatolia, given that the most reliable source on hurufis, Emir Qiyaseddin, does not mention Ali al-Ala's departure for Anatolia, nor does Ali al-Ala mention it in any way. pp. 60-61; Golpınarlı, Catalog of Literary Texts, p.28) "but also after another point of view, after the execution of Ali al-Ala, including Imad al-Din al-Nasimi, Fazlullah (not from Iraq and not from Iraq!) On the other hand, Abdalbaki Golpınarlı confirms that they went to Anatolia with his brother Ali al-Ala in Mir Sharif's "Hajnama" and took some books with him in his handwriting and Fazlullah's books, and the poet Nasimi Haji Bayram-i of Fazlullah's caliphs. He said that he would meet with him, that he would come to Anatolia, that he would travel to different places in Anatolia, that he would train caliphs, He claims that Mir Sharif and Nasimi may have played a role in the spread of Hurufism in Anatolia and its influence on Bektashism. age, there, p.28)"<sup>12</sup> (see)

So, it is it is proved that Nasimi came to Anatolia and Syria not from Iraq - from Azerbaijan after Fazlullah's execution, and spread Hurufism by going and to Iraq.

Thus, all this evidence, as well as Nasimi's biography, does not justify the conclusion that his homeland is Iraq, the village of Nasimi in this country, and unconditionally focuses on the fact that the homeland of the great poet is Azerbaijan, its Shirvan-Shamakhi region.

After this scientific and logical conclusion, it becomes clear that the nickname Nasimi is not associated with the homeland of the great poet, not even with the name of his master Naimi, but only with the Hurufism movement, which he represents and leads.

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<sup>11</sup> here again.

<sup>12</sup> here again.



Indeed, while Hurufism is a science of letters, based on the mysteries hidden in the letters, in general, on the clarity of the unknown - the knowledge of wisdom, it is interesting that for some reason both Azerbaijani, Turkish and Arab scholars who have studied the religious and mystical philosophy of these two thinkers. European studies, including, have not taken seriously the topic of what "nicknames" are. Many Nasimi scholars have not devoted special research to the "explanations" of Neimii, and especially to Nasimi's pseudonyms. As an encyclopedic information, it is known that the poet took the nickname Nasimi in honor of his master Naimi. What do the words Naimi and Nasimi mean according to the mystical doctrine represented by this thinker?

Thus, there is only one "s" difference between the word Nasimi and the word Naimi. Outwardly, this is considered to be the poet's choice of a pseudonym by adding one letter out of respect for his master. But they were famous people of their time and masters of the Hurufism movement, known for their mysterious language. So, any 1 sound-letter could not be ordinary. The Hurufism also used the abjat account in their doctrines to explain the meaning and content of thought. Based on this logic, we must first find the literal "secret keys" of the letter "s". The letter "z" could be added to the word Naimi, and the new word would be close to poetry. By adding the letter "d" to Naimi's word, it would be possible to create the Arabic expression "nedim" - friend, which would be a good expression of friendship with Naimi. Or one of the meanings of the word "Nevim" corrected by the letter "v" could be to create the meaning of infinite desire. So why the letter "S"? ..

In our opinion, with a careful approach, we can justify that the letter "S" is the "capital letter" of the mysterious essence of the alphabet. Studies also confirm that the letter "S" expresses a mystery in the alphabet, and even the meaning of the word in which it is contained is mysterious, unknown. For example, as one study shows, "If S entered any letter, it was a mystery, a mystery, an efSun"(see)

From this point of view, in our opinion, "Nasimi" is the secret inside Naimi. " Thus, if Hurufism is a secret, the key and secret is in Nasimi. In order to understand both Naimi and Nasimi's poetics and philosophy, it is necessary to understand the sea of mysteries - Hurufism, to know all its unknowns, from philosophy to politics and even to religious politics and inter-religious "politics". In addition, if Nasimi took this nickname after the execution of his master, it is possible that a "century" was hidden in the end of Naimi's life. Let us not forget that he, Fazlullah's Mahdi, who is the Unseen, has an unknown nature. Secondly, given Naimi's principle that God is reflected in the form of a perfect human being, the great Islamic ideologue, who pretends to be Fazlullah, escaped from the Miranshahs by a mystery with the help of his followers. In some historical sources his execution is 1396, in others 1402 and so on. showing can also be an expression of this mystery. As long as the unknownness of Shah Khandan is not fully clarified, as long as it is not clear

whether Naimi's most trusted caliph, Ali-ul Ala, who spread the teachings of Naimi Bektashi, is still unknown,

In addition, as mentioned above, the alphabet is based on the letter system of the Arabic alphabet, and when we try to understand the letter "s" with this logic, we come to the interesting letter meanings of the Arabic alphabet. Note that "S" in the Arabic alphabet means "ث (Se): love, (س Sin): happiness, ص (Sad): straightness.

Ibn Arabi's interpretation of dreams and letters in his commentaries gives the meanings (Se): One who is blessed and blessed, (س Sin): One who is sure , ص (Sad): One who reaches the valley of knowledge.

The letter "S" in the word Naimi can be explained as a mystery in terms of words beginning with this letter. For example, samad, sufi, seyid, saqi, sama, ending, love, simplicity, loyalty, sincerity, as well as strings, honesty, etc.

According to unconfirmed information, these explanations were made by Sayyid Ali ibn Sayyid Muhammad, Naimi's admirer, then his successor, his close family member, and finally his martyr, according to unconfirmed information. It is no coincidence that he took the nickname Nasimi by adding the letter.

Now let's move on to our analysis of the genius poet's nickname Nasimi, as well as the letters in which this word originated:

I write my name right Nasimi

Please tell, whats the story of them big

Both buti- Nasimi usadici, and Azer,

I am both guided and hurt.

*(Adımı həqdən Nəsimi yazərəm*

*Bil bu mə'nidən nə siməm, ya zərəm.*

*Həm büti- Nəsimi uşadıcı, həm Azərəm,*

*Həm hidayət eylərəm, həm azərəm).*

In these verses, the poet interprets the name of Nasimi from several angles, presenting it as an example of nationality, religious views, literacy, and revelation from the Divine "truth." In the first line, it is as if the name is "from the truth", and in the second verse, he tells those who are interested in the etymology of the name that the word does not mean one word or another. In other words, it means that it is not related to the meanings of "wire, dice". If we follow the logic of kinship the expressions of a caliph, a khagan, and the prostration of the meaning of an idol, the third line already evaluates the literacy of the word Nasimi at the level of idolatry. Only one nation, the ancestors of the Sumerians, the ancestors of the Turkic nation - the ASER (Azeris) who ruled over the foothills of the Caucasus Mountains and created the oldest civilization in human history "declares the explanation".

Another example,

Bavu is good news for sin mim,

Alifu lamu ha is a sign.

*(Bavü sin mim üçün bəşarətdir,*

*Əlifü lamü ha işarətdir).*

Note that the poet expresses the Arabic letter "Sin", which forms the word Nasimi or is added to the word Naimi, as the human, ie complementary code of "mim". Of course, the Arabic alphabet and abjad mean this.

In the poem "Alif - Allah, the cedar neck is munahadir muntaha", the poet "defines" all the letters of the Arabic alphabet, expressing his thoughts on the sounds of Se, Sin, Sad, which differ from the word Nasimi in the word Naimi, which are important both in terms of meaning . Lets become acquainted:

Sey - Savab ola anınçün haq truth yoldi gave life,

He is a true healer of his pain, a hundred thousand healers of his pain.

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Sin - Happiness gave the millet, Solomon's throne,

Whoever suffered from them in this way with sincerity.

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Sad - Who can be faithful, has patience, authority,

See who is on the path of charm, grace always came.

*(Sey – Səvab ola anınçün haq yolunda verdi can,*

*Dərdinə həqdən dəvadır, rəncinə yüz min şəfa.*

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*Sin – Səadət darını verdi, Süleyman təxtini,*

*Onlara kim, sidq ilə bu yolda çəkdilər cəfa.*

\*\*\*

*Sad – Sadiqdir olar kim, səbri qıldı ixtiyar,*

*Dilbərin yolunda gör kim, lütfə irdi daim).*

Thus, the analysis of the word Nasimi in terms of the main idea, letters and secrets of the doctrine of Hurufism confirms the opinion that he was not born in a village called Nasimi, and thus in Iraq, in other words, he was not a Turkmen poet.

Another piece of source confirms that the word Nasimi is a pseudonym, that is, that the poet was born and raised in Azerbaijan and enriched his worldview

by studying the famous thinkers of his time, and even traveled the world in the tradition of medieval art.

Thus, Professor Khalil Yusifli states that "the great Azerbaijani poet Imadeddin Nasimi recited the poems and verses of Maragali, a prominent representative of the medieval Azerbaijani Renaissance literary thought (some sources refer to Ovhadı) as all thinkers of his time, and even his" Cist ("What") wrote a response to the poem in the Azerbaijani language."

Among Nasimi's many poems and ghazals in which the word "what" is used, as well as the word "what" is used, "I am waiting day and night, what is this compass?" "Differs in terms of its philosophical and poetic capacity, and in our opinion, this ghazal was written in response to Maragali Avhadı:

I was waiting yesterday, what is this compass?

What is a dome, a wheel, a circle?

Or:

Why does the sun shine on the earth?

Or what is the pomegranate in this torch?

*(Dünü gün müntəzirəm mən ki, bu pərgar nədir?*

*Günbədi-çərxi-fələk, gərdişi-dəvvar nədir?*

Və ya:

*Günəşin qürsü nədən yer üzünə şö'lə verir,*

*Ya bu bir məş'alədə nur nədir, nar nədir?).*

Of course, the fact that Nasimi read and translated Avhadı, a prominent representative of the Azerbaijani Renaissance literary thought with the simplest approach, also confirms that the purpose of our research in this article - Nasimi's national identity - is Azerbaijani. Apparently, we were not mistaken in our position and Imadeddin Nasimi is a great poet of Azerbaijan.

Another fact proves that the genius poet of 14th century classical poetry, thinker Imadeddin Nasimi belongs to Azerbaijan. Thus, throughout his life, his legacy has been in the spotlight not in Iraq or Turkmenistan, but in Azerbaijan. For example, Salman Mumtaz, a prominent literary critic, wrote the article "Nasimi, one of the Azerbaijani poets" in 1926, after the first Nasimi publication in Istanbul, that is, in the Turkic world, in 1926, and later published Nasimi's Divan in the Arabic alphabet in Azerbaijani. Salman Mumtaz also revealed that Nasimi had a brother named Shahendan, who was buried in the famous cemetery in Shamakhi, thus scientifically proving the genius poet's belonging to Azerbaijan, Seyid Ali was born in Shirvan, and this country in Shamakhi.

Thus, the fact that the great poet and thinker of the XIV century Imadeddin Nasimi was Azerbaijani is confirmed by the biographical evidence accepted by the

East, West, Russia and almost all countries and peoples of the world, as well as the hurufism explanation of the poet's pseudonym.

Salman Mumtaz, a writer with a national spirit and a researcher of the national classical heritage, was angered by the totalitarian regime and was subjected to the 1937 Repression.

### **Conclusion**

Our aim in this article was to determine whether the creator of the fourteenth-century Azerbaijani poetry, Imadeddin Nasimi, was an Azerbaijani, and to confirm that Nasimi's name was a pseudonym. , the understanding in terms of letters, mysteries, the poet's biographical evidence clearly substantiates the idea that he was not born in the village of Nasimi, and thus in Iraq, in other words, not a Turkmen poet - thus a great poet of Azerbaijan.

Another fact proves that the identical affiliation of the great poet of the fourteenth century classical poetry, thinker Imadeddin Nasimi belongs to the Azerbaijani people. Thus, throughout his life, his legacy has been in the spotlight not in Iraq or Turkmenistan, but in Azerbaijan. For example, the prominent literary critic Salman Mumtaz wrote the article "Nasimi, one of the Azerbaijani poets" in 1926, after the first Nasimi publication in Istanbul, ie the Turkic world, in 1844, and later published Nasimi's Divan in the Arabic alphabet in the Azerbaijani language. It was the nationalist writer, poet, publisher, and researcher of the national classical heritage who exposed the wrath of the totalitarian regime and revealed that Salman Mumtaz Nasimi, who was subjected to repression in 1937, was a brother named Shahandan and was buried in a famous cemetery in Shamakhi. The genius poet, who has a history, scientifically and logically proved that he belonged to Azerbaijan, that He proved scientifically and logically that Seyid Ali was born in the city Shamakhi, Shirvan region.

It is a fact that the great leader of the Azerbaijani people, historical figure Heydar Aliyev during the Soviet era valued this heritage, which is a clear sign of our classical heritage, as well as our ethno-national identity as a whole, in the essence of national ideology. Visited Nasimi's grave in the Syrian Arab Republic, and carried out important work to perpetuate the name of the great poet. For example, the celebration of the 600th anniversary of the great poet at the level of UNESCO, the publication of his works, the erection of a statue, a film about him and so on. It is connected with the name of Azerbaijan and the great leader Heydar Aliyev. It is a very characteristic fact that Nasimi's paintings in Turkmenistan, which consider Imadeddin Nasimi as their poet and thinker, are from the Azerbaijani film "Nasimi" and actor R. Balayev in the role of Nasimi.

The glorious tradition of owning the great Nasimi continues today not in Turkmenistan, but in Azerbaijan. In accordance with the Orders of the President of

the Republic of Azerbaijan Ilham Aliyev dated November 15, 2018 and January 11, 2019 on the celebration of the 650th anniversary of one of the geniuses of our classical poetry Imadeddin Nasimi and the proclamation of 2019 as the "Year of Nasimi" in our country the revival, of the protection, development and refreshment of the School of Nasim Studies is a clear proof of this.

Thus, the fact that the genius poet and thinker of the XIV century Imadeddin Nasimi was Azerbaijani is confirmed by the biographical evidence of the East, West, Russia and almost all countries and peoples of the world, as well as the literal interpretation of the pseudonym and a sense of ownership.

Thus, the fact that the genius poet and thinker of the XIV century Imadeddin Nasimi was Azerbaijani is confirmed by the biographical evidence of the East, West, Russia and almost all countries and peoples of the world, as well as the literal interpretation of the pseudonym and a sense of ownership.

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