

THE ELEMENTS OF TRADITION AND MODERNISM IN NINETEENTH CENTURY AZERBAIJANI LITERATURE: EAST - WEST THOUGHT AND RELIGIOUS-MYTHOLOGICAL MOTIVES

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Abstract: The literary orientation based on common principles is determined on the same cultural, ethical and aesthetic traditions, the same outlook, philosophy of life, related principles of creativity and the unified social, cultural and historical environment. Public and political views also usually act as a powerful driving force. The nineteenth century literature is one of the stages distinguished with ideological and aesthetic achievements of the Azerbaijani literary culture which has rich history. Emerging as a reflection of new historical conditions, this literature attracts attention as an original and peculiar phenomenon because of its literary and poetic qualities. Literature that reflects the world through literary paints depending on the angle of view, approach, ethno-cultural thinking, is also of interest as the product of its formation

era and environment. As fiction or poetic literature reflects life, it is important to understand the reflection of the social, socio-historical processes, to “catch the pulse” of life, and to address worldwide problems that are relevant for all periods. The writer's social life, social activities, and communication circle sometimes play a decisive role in issues such as being more aware of problems and finding ways to solve them. Azerbaijani literature which has historically been at different stages of development, has not only gained new qualities, but also has been able to preserve the existing tradition, influenced by different literary trends and different socio-cultural processes.

Keywords: the nineteenth century literature, modernism, east-west outlook,

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religious-mythological motives in literature, tradition.

Introduction.

Presence of milestones in the history of literature, which are qualitatively different from other periods can be explained by the vivid manifestation of national culture, on the one hand, and the philosophical ideas on the other, and their influence on the literary process. At such moments, the literature deals with national-moral values, philosophical and mystical images based on the convergence of real, life-centered imaginations around a single, whole idea and acts as a factor of revolutionizing thought and consideration of the people. Sources that influence the formation of literature can be distinguished as spiritual and material. Along with the moral factor that reflects the spirit of the people, socio-cultural and social events also influence the literary process and serve as a material source that has a special role in shaping its direction. Observations show that the poetic quality of literature samples is inversely proportional to the development of

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society - the literature of periods when public and social problems are deeper differs with higher rates of development and quality. In the nineteenth century, Azerbaijani literature had entered to the new phase based on three main sources. Although the classical literary heritage was the main source at this time, the weight of Western literature and philosophical ideas, as well as new thoughts, were significant. Since the 19th century Azerbaijan literary environment is characterized by different perspectives and directions, this period draws attention to both religious-didactic and enlightenment-realistic as well as secular themes.

Modernism, which emerged as a tendency to move away from classical genres in the late 19th century draws attention as a period of formation of new views and tendencies in the literature. As a consequence of the development of poetic thinking, modernism has manifested itself in the form of a new concept of perception of the world. Instead of presenting a ready model to the reader, modernist literature advocated for adherence to reality. It is specially in this period that we see the contradiction in the Azerbaijani

literature: at a time when there were a new trend and a commitment to tradition, one of the interesting points was presentation of traditional topics which were enriched with new ideas.

Development.

Description of research.

In each period of development, literature develops on its columns based on its predecessor, it is noteworthy that the emergence of new thoughts and ideas has revealed different directions and new trends, thus it also shows itself as a manifestation of different milestones in the history of literature. As one of the most important stages in the history of Azerbaijani literature, the literary and cultural environment of the nineteenth century distinguished by the socio-political, socio-economic situation in the history of the Azerbaijani people as the basis for the development of poetic thinking of the twentieth century, the rich moral heritage of the past formed the basis of the literature of this period. Taking advantage of the combination of national literary thought, and ideological tendencies presented by Oriental literature traditions and European poetic thought, 19th-century literature enriched

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with topics and ideological-aesthetic significance characterized by the existence of a literary process with a different development tendency.

The works and activities of the representatives of the 19th-century Azerbaijani literary environment are characterized by a number of peculiarities, as well as the observation of trends and ideas that are of particular interest in Azerbaijani literature at that time. The nineteenth century was remembered in the history of literature of the different nations as a stage based on the “Sufi ethics of the rational philosophy of Eastern peripatetism and the mystical paints associated with religious outlook.” (Amirkhanov P. 1993, pg.21-22). This period of pursuit of conflicting tendencies is of interest in the history of literature as well as in the emergence of distinct ideas and philosophical views and styles, relations and attitudes, and a new look at cultural heritage. Writing in his works that the nineteenth-century literature is fundamentally different from other periods because of its peculiarities, R. Karimov noted that: “... Literature of this period comes in both oral and written forms, enriched with new

subjects, ideas and poetic mastery skills, poets prefer the description and praise of the moral and spiritual world, the inner world of man, brings to the literature issues of vital importance to society, seek to instill in people a sense of moral purity, humanism, respect to plodder and for hard work, hatred for dishonesty, and protesting social injustice. (Karimov R. 2009., pg.21). R. Karimov emphasizes that these master poets have made a valuable contribution to the development of our literature by creating masterpieces with new spirit that meet the demands of the time and the environment. (Karimov R. 2009., pg.21). The classical tradition mentioned by the author mainly implies traces and effects of the Eastern poetic heritage. Literary relations have historically been diverse and characteristic, and are driven by socio-political and economic reasons. As with the deep-rooted East-West relations, the reasons for its differentiation are also diverse and versatile. Although the cause and nature of these influences in different historical periods differ, in general, it is noteworthy that this process has universal legitimacy in world literature. In some cases, the impact is purely on live communication,

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intensification of trade relations, or military intervention, but any gaps in the society, moral needs appear to be the main cause. In addressing one of the eternal subjects on contrasting issues such as “life and death”, “spirit and body”, “man and nature, the environment”, the crisis that has arisen in the resolution of controversial issues and the philosophical evaluation of man has led to the search for solutions in a different “world” and in a cultural environment with a different system of values. Orientalism as a literary tendency in Western literature has often manifested the Orient as a metaphor in many cases far from the East, admiration without recognition, its shortcomings, and the disadvantages encountered in society, compared to the idealized, imaginary Oriental image, using the Oriental image as a metaphor. One of the main subjects of Eastern mythology which draws attention is the way of the resolving chaos of life and the way to achieve harmony are reflected as eternal goals in the literature. This literature sometimes acted as a world of harmony and beauty where the man escaped from the surrounded troublesome and complex events. But the connection and

influence, of course, were not one-sided. In this regard, N. Konrad writes: "...not only Western literature has played a major role in the history of Eastern literature, but also, Eastern literature has also contributed to the development of European literature." (Konrad N.I. 1972, pg.302). It is undeniable that the emergence of new expressions and different styles in European literature is influenced by Eastern literature which acts as an interesting source of plot. Even the influence of Oriental literature on the vocabulary of European languages is related to these relations. Usually when East and West are compared, the East is associated with spirit, emotion, mysticism, and the West is associated with matter and rationality. The expression "the West is able to live, the East is able to die" reflects centuries-old traditions, attitudes towards the moral values of many aspects.

Research Aim.

The aim of the research is to identify and analyze elements of tradition and modernism in the nineteenth-century Azerbaijani literature based on East - West thoughts and religious-mythological motives.

Research Methods.

The methodological basis of the work is the historical principle in the approach to literary personality and facts. The research used systematic research and historical-comparative methods, the main theoretical and methodological practices and provisions on which modern literary criticism is based. The outcomes and scientific results obtained are based on the theoretical and methodological views of various scholars based on literary and scientific sources.

In the modern era, research with the choice of research directions, which consists of the synthesis of different methods, is more justified. Different theoretical and methodological approaches were used during the study, and the presented problems were investigated in the context of modern theories. The research using the descriptive, historical-comparative method was analyzed using the capabilities of modern scientific-theoretical methods, and the diachronic and synchronous aspects of the problem approach were chosen as a basis which

contributed to the new outcomes and results.

Discussions.

In the East – West world, the image was known as “... a unique,... exotic, introducing the reader to a literature full of fantastic adventures.” The East is presented as a cradle of religious and mystical ideas, especially of Sufism, with rich poetic traditions in the history of world literature. In general, the world literature has acquired plots to propagate many moral qualities in the form of a "mold" from the treasure of the Oriental culture. The formation of oriental motives has led to the emergence of a number of emotional expressions and images. The best examples among them are the free, passionate and struggling spirit, the will, the inner confidence and the struggle. These features, in which special ideals were promoted, came from ancient Eastern legends and fairy tales, as well as from poetry. Characteristic features such as a system of metaphors, elegant, exquisite images have resulted in the formation of a special lyrical plot that, regardless of what literature it is, reflects the bright Eastern color. As in many poetic motives

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and images, the mythology was largely the source of Eastern images. In general Oriental literature traditions, in addition to reflecting the characteristic of the Oriental color, it also attracted attention in terms of the weight of characters and symbols belonging to the Oriental literature. The particular use of symbols may be considered as one of the factors that characterize the influence of the East in the literature of this period. The “beauty standard” of the image-symbol system as the reflection of oriental traditions is remembered in the literature of this period with the description of special features: “the round face, the small mouth, the black hair, forelock, the waist, the tall and the straight figure.”

The symbols of the Eastern coloration are flower-ningtangle, candle-butterfly, many symbols such as the use of various flower and tree names, desert, minaret, singer of azan, using special landscape lyric, traditional sorrow image, etc. it is possible to point out classic elements which widely used in the works and masterpieces of the nineteenth-century Azerbaijani poets. Oriental motives are the presence of an element of the Oriental system, which has become a stable, sustainable form

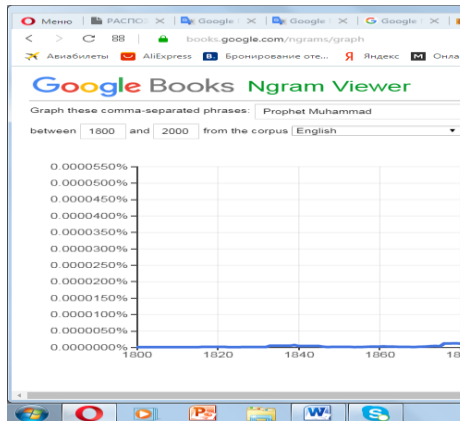
and content component of the literary text. Oriental image is an image of Oriental poetry that is able to preserve the Oriental culture and values in any text or context. The desert - as a symbol creates a special Eastern color and the image of Eastern thought. This symbol has several meanings in the Oriental literature: It was used to portray the heroic desperation, the great sacrifices made for love, and the cruelty of the conquerors against man.

The nineteenth-century Azerbaijani poets have also expressed their concern to the legacy of the phenomenon - Ascension day reflected in the first verse of the 7th Sura of the Quran, which has many aspects and is intersected with folklore. "A bit before the Prophet Muhammad's emigration, it was intended to be carried out from Mecca to Beit al-Fitr on the 27th of the month of Rajab, and then ascend to seventh level of the heaven and finally to the presence of the Almighty Allah" (Gasimova A. 1994, pg.9) ascension, in other words, the ascension to the heaven is a manifestation of greatness, desires born from greatness. The word ascension, which means "ladder" itself, also means to rise to heaven. Belief in the

ladder motives that God uses to lift the dead human spirit from the material world to the presence of God, has been widely spread in such places as Greece, Italy, East Africa as noted by D.D. Fraser. (Fraser. D. D. 1989, pg.270).

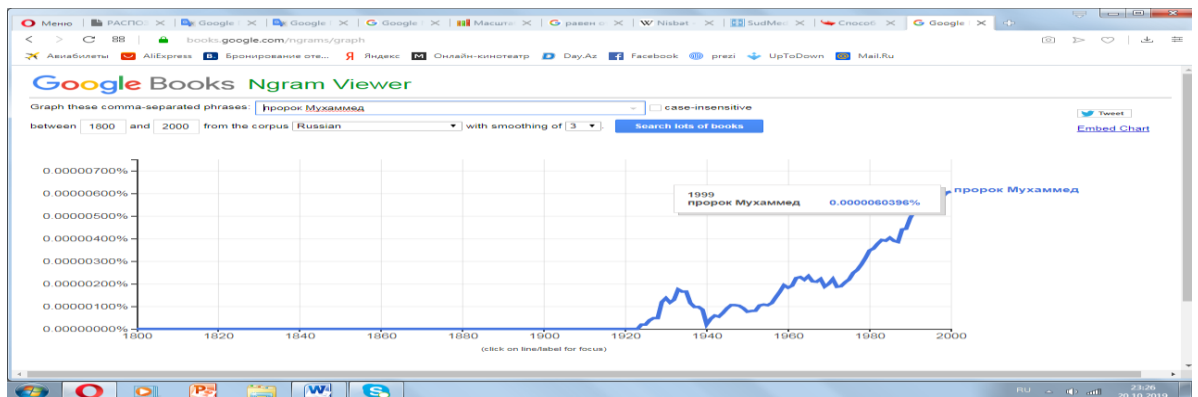
Generally, it is because of the perfection of the Prophet Muhammad, as the highest, holiest, chosen one who enlightened by truth, it is quite natural for lovers of God who seek to complement their originality to seek the similarity between their own lover and the Prophet. Representatives of the XIX century Azerbaijani literary environment have spoken more about the ascension of the Prophet Muhammad as a result of their religious-mystical, moral-spiritual searches with the mission of reaching to the final destination - the truth.

The National Corps available in different languages, allows you to track the usage of any words or phrases in a specific time interval through different programs. Let's look through the dynamics of usage of the Prophet Muhammad's name in English literature over the past two centuries:



As you can see, the highest rate belongs to the year of 1999.

If we look at these dynamics in Russian language literature, we can see an approximately same result:



Despite the fact that there are some differences, this index actually reflects the dynamics of this personality's performance in Western literature.

Some examples of the story about the prophet Moses which has been referred as poetic character in the works of Azerbaijani word masters (poets) is particularly interesting. Throughout the history of religions, Prophet Moses, who is indirectly known as the "Kalimullah" because of his indirect speech with

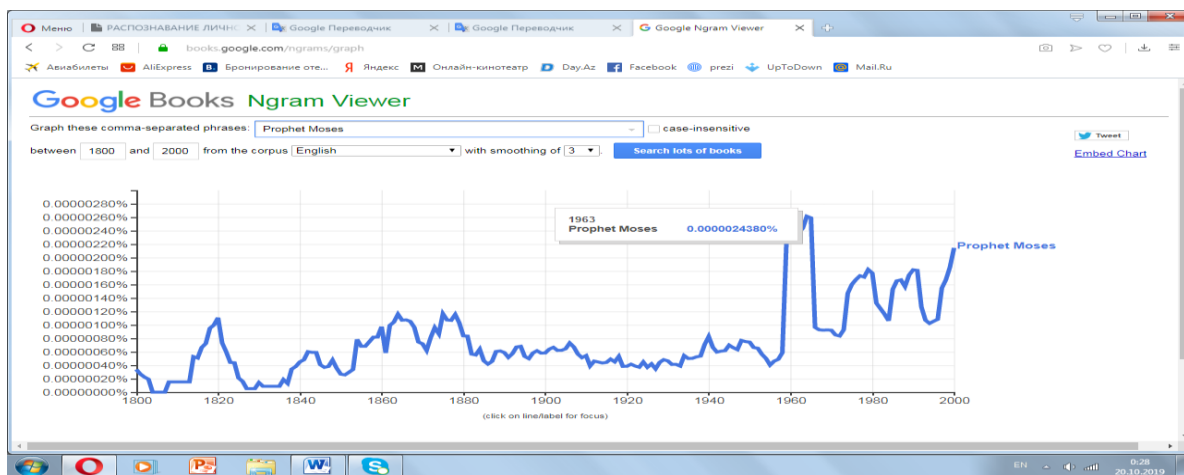
Allah, his story of endurance for a lonely life is rich with folklore elements. Thus, the narration related to the birth of the Prophet can be characterized as an analogy of the Eastern mythical plot. The story of the birth of a child, who will harm the ruler and his dynasty, and the fairy-tale stories of his unsuccessful attempt to kill him, are typical of the vast majority of ancient nations. The legends of Musa (according to the Bible, Moses) are echoed by the life histories of

national heroes in Asia, Greece, and even Japan. According Jewish story in order to prevent the fall of the Egyptian state, Pharaoh ordered the killing of newborn Jewish boys because of that Moses' mother hid him for three months (some studies suggest that Moses' secretiveness for three months was linked to his beauty) (Bible and biographical dictionary. 2000, pg.516) after that putting him in the basket on the Nile river valley and his salvation and adoption by an Egyptian ruler's daughter (according to some sources, Pharaoh's wife (Ustaosmanogly Movlana Mahmud, 2000, pg.738)), or Babylon story about life of Akkad king Sargon who was thrown into the river in a cane basket made by his mother but then rescued, or an Indian epic that tells the dramatic life of a protagonist who has to live the same fate (In the Mahabharata it is said that the daughter of the ruler had to throw her son, who was born from the God of Sun, into a river in a basket made from willow sticks but because of the fate, this child has been saved and become a successful shooter). Or it reminds the story about great Iranian ruler Cyrus. And the connection between the aforementioned legends and the

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motives of the water is not accidental and is related to ancient beliefs. Thus, in Fraser's words, for the purpose of checking the legal birth of children born from supernatural causes, throwing them into water is reflected in the traditions of many nations. If, according to the story of the Romans, Romul's and Rem's virgin mother gave birth to them from the God of Mars, according to the Indian story, a daughter of the ruler gave birth to his son with the cherish of the God of Sun, however, the Biblical narration makes no doubt about the legal birth of Moses. Even since Moses was born from a close relative relations, it was suggested that his mother throw him into water not because of political but personal matters. Many researchers consider that the Babylonian stories are older than the Jewish version, stories related to Moses dating from the ninth to the fifth centuries BC belongs to Babylon, however, others (V.V. Struve, G.Gunkelya, S.Ricci) expressed the idea about the connection of struggle with wizard and methods of punishment with Egyptian literary examples and was influenced by it. (Koschnelson I.S. 1965, pg.41-43). However, the fact that these plots and topics have common points

gives rise to the idea that one of them does not come from the influence of another, but it uses the traditions of oral folk literature (folklore). Azerbaijani artists have used an episode from the parts of the Prophet Moses' stories as one of the means of expression on developing the plot line of the story in order to enrich the sources they use. Their works reflect most of the great features (giving to Moses the ability to perform miracles, the splitting of Mount Tur from divine manifestation due to his desire to see Almighty God) about many stories related to the Prophet Moses.

moment by the handstick of Moses, but it waited for the man to walk on it with certainty. Generally, the handstick described in the Bible which is heirloom of Adam, draws attention to its charm and magic. According to the rabbinic literature, Moses also tamed the lions at the entrance of the palace with his handstick (Flavius I. 2000, pg.154). By the way, it is important to note that the handstick played an important role in the religious views of Fulbers who were cattlemen. It has its own weight in the symbolic system of communication that forms the mythical model of the world.



A. Asi, to express the groan of her broken heart, a faithful representative of her lover's troubles and tears, it resembles the waters of the seas that is divided into two parts by the handstick of Moses. According to Jewish stories, the sea was not divided into two parts at that

The oath to the handstick by shepherd Fulbers indicates the handstick was magical in their religious views. (Zubko G.V. 1990, pg.207). The transformation of the handstick into a snake or a dragon can be described as the equivalent of the story about the wizard in the Egyptian

papyrus, Uba-Oper, transforming the wax into crocodile in order to punish his treacherous wife. (Koscnelson I.S. 1965, pg.44).

presented by English and Russian sources:

Let's look through the dynamics of usage of Moses' name



One of the religious mythological characters that has been in the colorful and literary form of various nations' written and oral literature for hundreds of years is Jesus Christ, the savior of mankind, who preaches the idea of love for God. The creation of new religious training by the immortal personality who had unusual features, making miracles, being the saviour of mankind, sacrificing himself for the forgiveness of the sins by mankind, made him for being described in many monuments not as an ordinary human

being, but as a Supreme Being who was kneaded from the Holy Spirit and gave a rise to legends and stories about him.

Christian and Muslim religious sources highlighted many aspects of Jesus' life and activities as one of the God's messengers on earth. According to religious literature, the angel first told his mother that this holy man who worked tirelessly calling people to believe in God, would be born. Both the Bible and the Quran contain information about Jesus' birth in Nazareth in ancient Jewish land. The motive about the Jesus' birth

by mother Mary, who is portrayed as a positive character in the holy book of Islam, is in line with Christian traditions. However, there are some authors in the ancient literature who misrepresent the idea and claim that he was given birth by immoral woman in a Jewish village without any precarious argument. (According to Tselsin, this woman, who was pregnant from a soldier named Panthera, had to give birth to Jesus secretly because she was disgraced). (Kublanov M.M. 1964, pg.143). Although the “New Testament” does not describe Jesus' childhood, the mentioned literature described in details the subject of the death and resurrection of the self-sacrificer for religion. (Sventsitskaya I.S. 1965, pg.116). However, the Holy Quran does not mention anything about the death of the successor of the Prophet Moses. The motives of the son of God about making birds from clay and giving life to them, by showing to people various miracles and drawing them away from wrong path, are also reflected in religious literature. One of the interesting points mentioned in these sources is the knowledge about Jesus Christ's ascension to the peak of Mount Favor to pray to the Creator, with his enthusiasts

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gathered under his banner, bearing witness to his prophecy. According to Matthew's gospel, which speaks about Jesus' ecstasy condition when apostles become witnesses of the extraordinary conditions such as his face was shining like the sun, clothes are shining around. (Scure E. 1914, pg. 390).

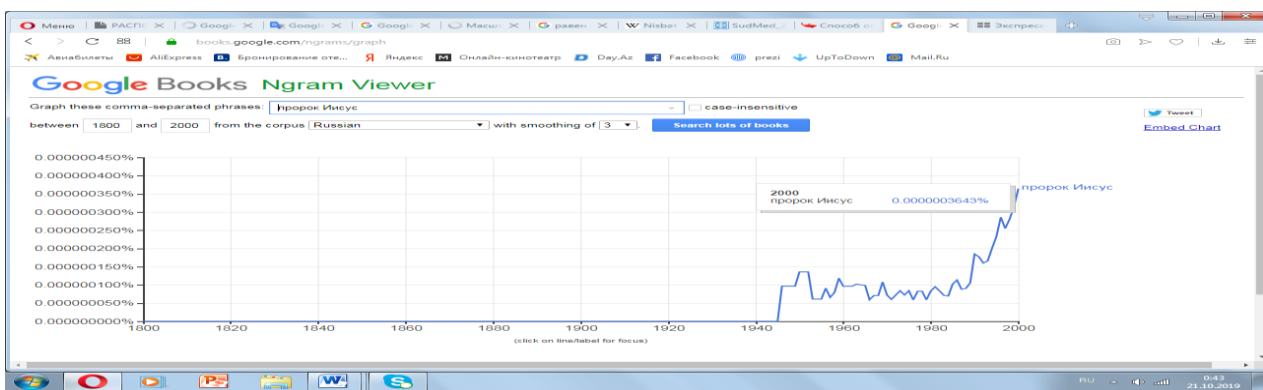
One of the factors that led to the extraordinary nature of Jesus Christ was his ability to perform miracles, as many researchers (The Israeli philosopher Foma speaks about his miracles from the age of five to twelve (Sventsitskaya I.S. 1965, pg.117)) have noted. Thus, because the Prophet characterized illness as a punishment for human sin or a nightmare of evil spirits, he concludes that the best healer is not a doctor but a holy man who has supernatural power. One of his methods of healing was the enchantment and sending away of evil spirits – especially their chief representative of Satan, with the superior qualities of human such as inner beauty and virginity. (Renan E. 1991, pg.190).

Nineteenth-century Azerbaijani artists spoke about the ascension of Jesus' spirit to the heaven, in other words, about his angelic character. We read about it in religious sources: “Allah

İsanı qaldırıb ona mələklərdən və nurdan libas geydirdi. “God raised Jesus up and dressed him up with clothes from angels and light. Jesus' eating and drinking delight were stopped. He, together with the angels began to fly around the

Throne of God” (Gasimova A. 2001 , pg.155).

Let's look through the dynamics of usage Jesus' name in Russian literature:



It is interesting to note that during the war and in recent times there has been a great activity in the literature regarding the dynamics of usage of this concept.

Conclusions.

Therefore, along with examples of socio-political and ethical content, East-West literature also plays an important role in the works and activities of the representatives of the Azerbaijani literary environment, which has exceptional services in the qualitative development and updating of nineteenth-

century Azerbaijani literature.

The study of religious and mythological characters in the works of Azerbaijani word masters has led us to the conclusion that these writers are the successors of classical literature which is rich in religious symbols for many centuries and also successors of Fuzuli line who is considered the leading figure of this literature, they have benefited greatly from the mentioned symbolic expressions. In the development of Azerbaijani literature which develops on its national roots, along with the national-literary traditions, the role of

using and benefitting from the progressive ideas of the literature of other nations is undeniable.

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