

# 61

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## NORTH AZERBAIJANI

PROSE OF THE 20TH CENTURY AND THE IDEA OF NATIONAL-SPIRITUAL INTEGRITY

### LA PROSA DE AZERBAIYÁN DEL NORTE DEL SIGLO XX Y LA IDEA DE LA INTEGRIDAD ESPIRITUAL-NACIONAL

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#### ABSTRACT

Preserving its unique creative traditions in the era of modern globalization, Azerbaijani literature from time to time has become a weapon that forms the spirit of the people, serving the national and spiritual integrity. Thanks to the strengthening of literary, cultural, political ties, national and spiritual integrity, linguistic, religious unity, the formation of the Azerbaijan Democratic Republic in the north and Azadistan in the south played an invaluable role in the history of Azerbaijani statehood and literary and artistic thought. In this sense, there are a number of factors that determine the relevance of the artistic embodiment of the ideas of a divided homeland and national and spiritual integrity in Azerbaijani prose, covering various genres. Establish this the aim of the work is to study from a philological point of view the reflection of the ideas of the homeland and national-spiritual integrity, divided in the prose of Northern Azerbaijan and the emigration literature of Southern Azerbaijan of the 20th century. To accomplish this, historical-comparative method was used as well as the analysis from a scientific and theoretical point of view of Azerbaijani literature materials.

**Keywords:** North Azerbaijani prose, idea of national-spiritual integrity, Azerbaijani literature

#### RESUMEN

Conservando sus tradiciones creativas únicas en la era de la globalización moderna, la literatura azerbaiyana se ha convertido de vez en cuando en un arma que forma el espíritu del pueblo, al servicio de la integridad nacional y espiritual. Gracias al fortalecimiento de los lazos literarios, culturales y políticos, la integridad nacional y espiritual, la unidad lingüística y religiosa, la formación de la República Democrática de Azerbaiyán en el norte y Azadistán en el sur desempeñó un papel invaluable en la historia del estado de Azerbaiyán y en la literatura y pensamiento artístico. En este sentido, hay una serie de factores que determinan la relevancia de la encarnación artística de las ideas de una patria dividida y de la integridad nacional y espiritual en la prosa azerbaiyana, que abarca varios géneros. Establecido esto, el objetivo del trabajo es estudiar desde un punto de vista filológico el reflejo de las ideas de la patria y la integridad nacional-espiritual, divididas en la prosa del norte de Azerbaiyán y la literatura de emigración del sur de Azerbaiyán del siglo XX. Para lograr esto, se utilizó el método histórico-comparativo, así como el análisis desde un punto de vista científico y teórico de los materiales de la literatura azerbaiyana.

**Palabras clave:** Prosa del norte de Azerbaiyán, idea de integridad nacional-espiritual, literatura azerbaiyana

## INTRODUCTION

Beginning in the 1920s, the Soviet Union, including the Azerbaijan SSR, was an ideological propaganda machine, and all Soviet literature pursued the goal of instilling love for an abstract socialist homeland. The totalitarian communist regime in northern Azerbaijan and the despotic Shah's regime in southern Azerbaijan imposed strict prohibitions on issues related to the integrity of the homeland. In this context, attempts were made to view the USSR in the north and Iran as a single Motherland in the south.

Increased attention and concern for the study of the divided homeland during the period of independence led to the creation of the South Azerbaijan Scientific School and its entry into a high stage of development. In the studies of the problem, new methodological approaches and new views have been formed. The division of Azerbaijan between Russia and Iran in the 19<sup>th</sup> century and the annexation of Northern Azerbaijan to Russia were regarded as a fact of occupation (Nabiyev, 2021).

Although various kinds of research have been carried out in Azerbaijani literary criticism on the problem of a divided homeland and national-spiritual integrity, there is still much to be addressed in this regard. Ahmadov (2021) analyzed systematically the ideas of the homeland and national-spiritual integrity, divided in the prose of Northern Azerbaijan of the 20<sup>th</sup> century and the literature of the emigration of Southern Azerbaijan. For the first time in the centuries-old Azerbaijani prose, as well as in the South Azerbaijani emigrant literature in philological science, the positions of the idea of the Motherland and national-spiritual integrity, its ideological and aesthetic function were singled out.

Aliev (2019) studied for the first time comprehensively explores the socio-historical and socio-historical reasons for the emergence of the idea of a divided homeland, ideological and aesthetic features, stages of development in the prose of northern Azerbaijan in the 20<sup>th</sup> century and immigrant southern. One of the main points that determine the scientific novelty of this research is the assessment of the literary and artistic works involved in the analysis in the context of the historical and political events of the period.

Theoretical analyzes and generalizations are made against the background of the works of writers who from time to time turned to the theme of a divided homeland in their studies. The research clarified the obstacles and features of the artistic expression of the ideas of the Motherland and national-spiritual integrity, divided in the Soviet period, a review of studies of the ideas of the Motherland and national-spiritual integrity, divided in our national literature as in Soviet times and during the years of independence,

its ideological, political, artistic orientation. The main attention was paid to studying the features and coming to specific scientific conclusions (Altstadt, 1992).

In the opinion of the author, it is a complex, systematic subject of research, and its qualities have to be put in the center of attention from the point of view of modern literary criticism in the form of literary-historical, literary-comparative approaches. The idea of homeland and national-spiritual integrity, divided in fiction has to be studied not in isolation from the literature of the South Azerbaijani abroad, but in the context of the entire Azerbaijani literature, as an integral part of a single literary and historical process (Aliev, 2016). However, despite the useful work done in this direction in Azerbaijani literary criticism, the analysis of the ideas of a divided homeland and national-spiritual integrity has not become a consolidated subject of scientific research at the academic level (Nabiyev, 2021).

Then, the aim of the work is to study from a philological point of view the reflection of the ideas of the homeland and national-spiritual integrity, divided in the prose of Northern Azerbaijan and the emigration literature of Southern Azerbaijan of the 20<sup>th</sup> century. The author believes that to achieve this goal, the following topics should be addressed (Huseynova Arzu, 2021):

- Appeal to the problem of a divided homeland in the Azerbaijani prose of the twentieth century.
- An analysis of the works of artists who wrote in national literature about the ideas of a divided homeland and national-spiritual integrity.
- Disclosure of the true nature of the policy of the Soviet political regime on the problem of South Azerbaijan.
- The need to analyze the fact that the idea of a divided Motherland and national and moral integrity under conditions of repression is purely ideological in nature.
- It is important to analyze the strengthening of the process of national and spiritual integrity in fiction during the period of the Azerbaijan Democratic Republic.
- Characterization of the southern theme in Azerbaijani prose in the artistic description of the constitutional and national liberation movement.
- Study of the artistic description of the ideas of a divided homeland and national-spiritual integrity in the emigrant literature of South Azerbaijan.
- Describe the need to create a complete picture of the literary history of the divided Azerbaijani people.

It is also important to highlight that the scientific-theoretical views and views on the ideology of a divided motherland and national-spiritual integrity that exist in Azerbaijani literature form the theoretical and methodological basis of

the study. Then, in the process of studying the problem, the historical-comparative method was used. The solution of the problem was approached in a comprehensive manner, in the context of a single Azerbaijani literature and the materials involved in the study were studied and analyzed from a scientific and theoretical point of view. In the process and generalizations, the focus was on current scientific and theoretical studies of world literary criticism.

## DEVELOPMENT

### The idea of a united Motherland and national and moral integrity

Azerbaijanism is the idea of unity not only of all the peoples of Northern Azerbaijan, but also of all Azerbaijanis of the world (including our compatriots in South Azerbaijan). Azerbaijanism, combined with Turkism, Islamism and modernism, formed the basis of the idea of a single indivisible Azerbaijani homeland and became a means of integrating North and South Azerbaijan. As a result of the development of historical conditions, the idea of a single national patriotism, the unification of a single, independent Azerbaijan will become a reality. Professor J. Gasimov noted that Azerbaijanism was formed and asserted on a national scale in artistic and philosophical thought, national press, education and theatrical movement, in general in educational institutions" (Ahmadov, 2021).

This idea manifested itself as a process closely connected with the formation and development of statehood in Azerbaijan. Until the 19th century, the idea of a single Motherland served the national and spiritual integrity of all Azerbaijanis as an integral part of the Azerbaijani statehood.

The Azerbaijani state, which is "the most economically strong of the organized states in the Caucasus" (Browne, 1914), protected the idea of a single homeland and showed national and moral integrity as the highest body of political power. Although it is a single country, different state institutions have been established in the northern and southern parts of Azerbaijan. "Eli", a pan-Turkish state body, further strengthened the feeling of patriotism as a form of coexistence. "Turkish society, Turkish "Eli" is considered a military democracy based on peace" (Riaux, 2012). The epos "Kitabi-Dede Gorgud" is a pan-Turkic monument that strengthens the unity of patriotism and national-spiritual unity in Azerbaijan, which has traditions of tribal statehood and centralized statehood. The events described here take place against the backdrop of a unified national unity and state structure. Also discussed are all the attributes of statehood, the idea of a single Motherland, national and spiritual unity, political

and military power, family, elders, army and folk cult with national traditions (Bayramova, 2022).

As it is known, many peoples of the world had to live in a divided homeland under the influence of certain historical events and international relations. After World War II, Germany was divided by the anti-Hitler coalition into capitalist Germany and the socialist ADR, Taiwan separated from the PRC, and Vietnam and Korea were separated by the confrontation between the United States and the Soviet Union. The fate of the Azerbaijani people was even more tragic, they were captured between Russia and Iran in the 19<sup>th</sup> century, and this bitter fate is still alive (Aliiev, 2019).

At the end of the 7th century, from the 8th century, religious unity was added to the statehood and ethnic unity of Azerbaijan, and the national-spiritual integrity included linguistic unity and the Turkic-Muslim factor. A single nation was formed throughout the territory of Azerbaijan, consisting of various Turkic-speaking, Iranian-speaking, Caucasian-speaking ethnic groups. In the 18th century, Azerbaijani khanates arose, similar in structure to a small form of the Iranian monarchy (Giddens, 1991).

Professor Tadeusz Svyatokovsky, an Azerbaijani scholar from the United States, notes that there was no tradition of unity in building a new statehood in Azerbaijan. At the same time, not all khanates were ethnically homogeneous. Kurds, Talysh, Lezgins, and also Armenians lived in different khanates. The researcher also notes that "wars were waged between the local rulers of Northern and Southern Azerbaijan for the creation of a single state by expanding the khanate at the expense of other khanates" (Altstadt, 1989).

As it is known, the Caucasus, including the whole of Azerbaijan, has historically been a battlefield of the geopolitical interests of Russia, Iran and Turkey, and even a battlefield. In the 19th century, as a result of the war between Russia and Iran, Azerbaijan was divided into Northern (as some authors write, Russian Azerbaijan) and Southern (or Iranian Azerbaijan) Azerbaijan.

After this historical tragedy, the expression "Longing for the south" began to take shape in Azerbaijani literature. This expression is one of the spiritual and historical factors that create an indestructible heritage between generations and periods. Several generations of Azerbaijani literature, Azerbaijani socio-political thought paid active attention to this topic, this national problem, and there are written documents with deep heartache about the fact of the unfair division of a single people and land into two parts" (Altstadt, 2016).

The division of Azerbaijan between Russia and Iran in 1828 led to the division not only of our territory and homeland, but also of our culture, literary and artistic process. "As a result of the Turkmenchay Treaty, a nation was divided into two parts, having national and spiritual integrity, common historical roots, a single territory - a single homeland, a common language, culture and way of life" (Altstadt, 1983). However, Azerbaijan is "stable in terms of national and moral integrity, although it is fragmented in territorial terms" (Aliev, 2019). Although the separation created great obstacles to socio-political and cultural ties, it could not "influence the language and literature of the nation, in which its spiritual existence is contained" (Altstadt, 1983).

Twenty-three years after the collapse, in 1841, Abbasgulu aga Bakikhanov wrote the historical work "Gulistani-Iram", dedicated to the entire history of united Azerbaijan - Derbent, Northern and Southern Azerbaijan. The author describes the historical events that took place in Shirvan, Dagestan and South Azerbaijan (from ancient times to the 19th century) and the historical activities of the Safavids, Nadir Shah. The introduction to the book states: "History introduces us to the origin of the nation, the advantages of its coexistence with its spirituality and its politics. Therefore, it can be considered one of the highest spiritual sciences" (Shuster, 1912). As a translator, A. Bakikhanov, a living witness of the division of the country into two parts, wrote his first work - "Gulyustani-Iram", which expressed a sense of unity (Shuster, 1912). Developing this idea, Professor Badirkhan Akhmedov states that "A. Bakikhanov's studies on the homeland and its geography in Gulistani-Iram play a rich basis and source for the later stages of the idea of a single homeland" (Nissman, 1987).

On the other hand, as a result of the widespread use of the Persian language, Azerbaijani poets who wrote in Persian in Iran were erroneously known as "Persian poets". "Unfortunately, this approach was followed by research in later times, and Azerbaijani literature in Persian in Iran was characterized as Iranian or Persian literature" (Giddens, 1991). "But even if writing and reading were entirely in Persian, a large group of people who thought and spoke Turkish would not have done better than national literature, and indeed did not" (Orujov, 2021).

Then, although the Persian literature that existed in South Azerbaijan contradicted the democratic aspirations of the Azerbaijani Turks, their desire led to the development of national poets who enlightened the literature of South Azerbaijan. "Azerbaijani Turkic literature (North Azerbaijani literature) is very developed and has a national form" (Orujov, 2021). Some famous poets of that time are M.A. Dilsiz, M.A. Khan Lali, M. Bagheer Khalkhali,

H.M. Ali Sabit Tabrizi, Akhund Molla Huseyn Dakhil, M.M. Taghi Gyumru, who wrote during this period in Persian and Turkish poems and sofas.

The factors that influenced the appearance in the literature of the ideas of a divided homeland and national-spiritual integrity, including the fragmentation of a united Azerbaijan, necessitated addressing this issue. Thus, the great nation has developed differently in Russia and Iran. Northern Azerbaijan was affected by the following processes in Russia:

- The Russian Revolution of 1905-1907 affected the press developed, the political organization was strengthened.
- The political struggle for autonomy expanded, then for independent statehood, the Azerbaijan Democratic Republic was created (1918-1920).
- Sovietization of Azerbaijan (Hasanli, 2017, 2022) took place, the development of the Azerbaijani language, literature and culture faced the strengthening of political and cultural repressions, a state appeared in the form of a Soviet republic.
- Independence was achieved at the end of the 20th century.

Great revolutionary processes also took place in South Azerbaijan:

- As a result of the constitutional revolution under the leadership of Sattarkhan, the constitution of Iran was created.
- The state of Azadistan was formed under the leadership of Sh.M. Kheyabani
- The National Government of Azerbaijan was headed by S.K. Peshawari.

Then, at the beginning of the 19th century, literary and spiritual ties between the two Azerbaijanis became even stronger. During this period, "Molla Nasreddin" edited by Jalil Mammadguluzade in Tbilisi, "Irshad" Ahmed bey Agayev in Baku and "Taza Zhihai" edited by Hashim bey Vazirov in Baku opposed the division of the Motherland and promoted the idea of a united Motherland. Jalil Mammadguluzade was one of the largest propagandists of the idea of a united Azerbaijan, one of the founders of the idea of the unity of the nation, motherland, language, and unity in his works. "Among the greatest ideals of Mirza Jalil are the purity of the national language, love for the country of Azerbaijan, the dream of a united Azerbaijan" (Ahmadov, 2021).

Finally, frequently enemies of Azerbaijani national statehood, especially Armenians, have written articles denying our national culture and ridiculing the name and symbols

of “Azerbaijan”. The Iranian state proposed to replace the name of our independent national republic “Azerbaijan” with the word “Aran”. The National Council did not accept this and refused the name of the “South Caucasian Turkish Republic”, since it did not meet the criteria of nationality. In the context of such tense international relations, preference was given to the national idea of Azerbaijan and the name “Azerbaijan”, and the state was called the Azerbaijan Democratic Republic.

Thus, today Azerbaijanism is one of the important factors in the core of the national existence of independent Azerbaijan as a national ideological and literary-aesthetic phenomenon that has served the nation, the people and the state, which forms the basis of the ideology of the statehood of the Popular Front.

## CONCLUSIONS

Although the establishment of Sovietization and communist ideology in Azerbaijan prevented the process of national statehood in the political sense, it did not prevent the development of national ideology. In Soviet times, national thinking and mood were more embodied in art, however, the factors that hindered nationalism were also strong in artistic thinking. From this point of view, the teaching of Marxism-Leninism as a whole was a shackle for Azerbaijanism, the idea of a divided Motherland, the idea of national-spiritual integrity. At this stage, the South Azerbaijani emigration prose, which is already a combination of history and modernity, integrates and acts as an integral part of all-Azerbaijani literature.

Undoubtedly, it is impossible to study widely, systematically, and comprehensively the idea of the Motherland and national-spiritual integrity in the North Azerbaijani prose of the 20th century and South Azerbaijani emigrant literature within the framework of a small research. In the future, research work on the idea of a divided homeland and national-spiritual integrity should approach the issue more frequently and calls for a broader examination of common issues.

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