

**Tamara ROSTOVSKAYA**

*Doctor of sociological sciences, Professor,  
Deputy Director of the Institute of Socio-Political Research,  
Russian Academy of Sciences, Russia, Moscow*

**Natalia ROSTOVSKAYA**

*Candidate of Culturology, research officer,  
Institute of Socio-Political Research, Russia, Moscow*

# THE THEME OF LOVE IN THE POETRY OF NASIMI

**E**astern philosophers viewed values as a kind of behavioral landmark, “as a special world of autonomous spiritual entities that exist outside of time and space, existing independently of a person and society,” which sets the meaning for human existence [1, 78-90].

The main values which Eastern philosophers paid attention were family, knowledge and moral (toward behavior).

The problem of values was given considerable attention in Eastern philosophy. The famous book of Mahmud al-Kashgari *Dīwān Lughāt al-Turk* (“Dictionary of Turkic adverbs”) is a monument of Turkic culture, which embodied ethical values and standards of behavior, a specific worldview of Turkic peoples in the XI century, absorbed all the previous legacy of ancestors [2].

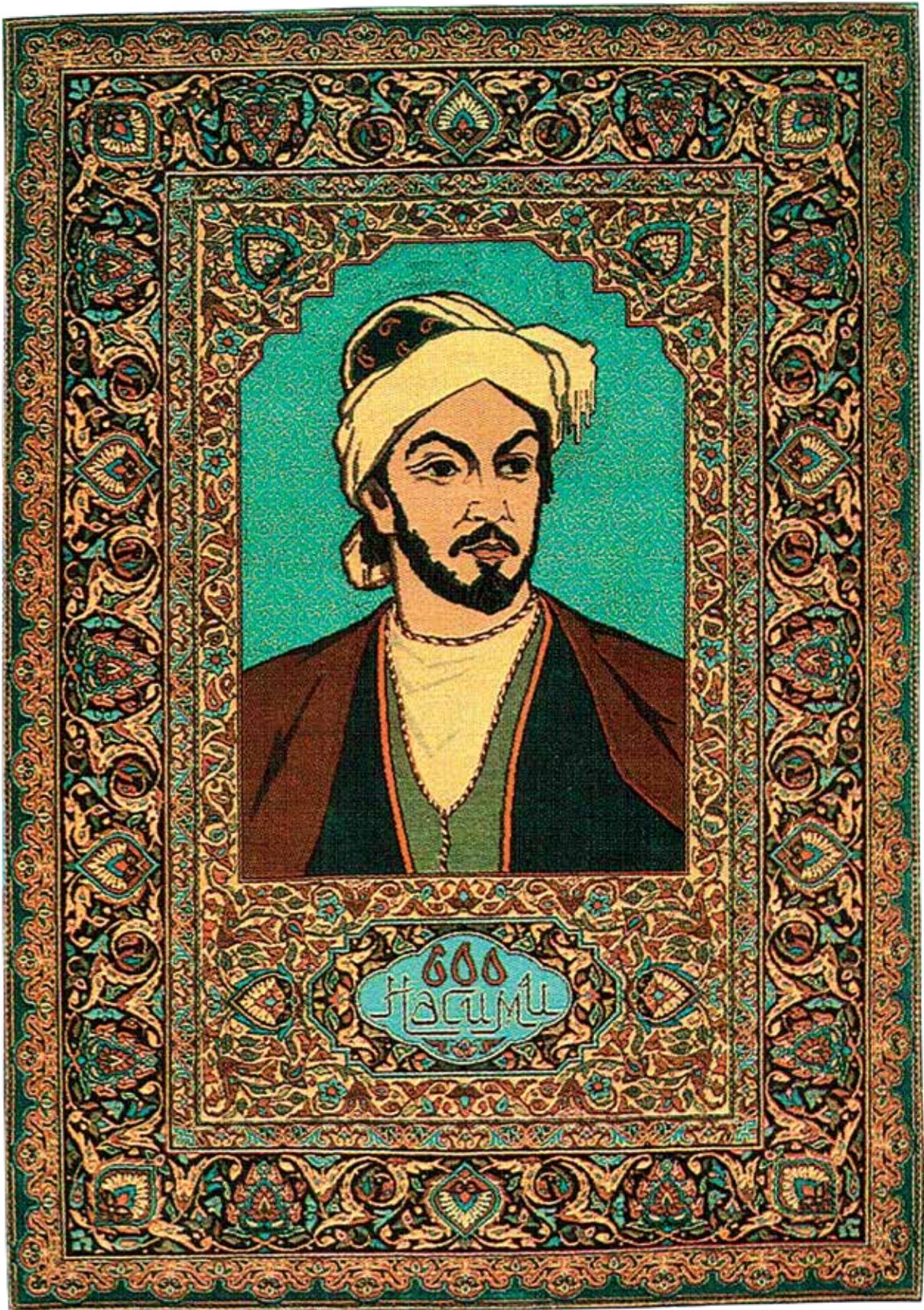
Along with the ancient Zoroastrian-shamanist worldview the elements of the new ideology of Islam and such its branch as Sufism are embodied in the book.

Imadeddin Nasimi was the first outstanding poet and thinker in the history of Azerbaijani literature who

wrote love lyric poems in Azerbaijani, Persian and Arabic in such genres as ghazals, qasidas (“lyrics”) and rubâ’îs (“quatrains”). He was also the adherent of Sufism. His compositions are widely known in the Middle East and Central Asia.

Poetry and love are the one. That’s why love lyrics like nothing else reveals the individuality and originality of the poet, determines the special sound of his voice among other poetic voices. Turning to the love lyrics of Nasimi, you understand how direct the connection between the personality of the poet and his work. First of all, Nasimi’s lyrics are the most complete expression of the author’s inner world, the result of hard work of thought, complex confrontation of feelings and emotions that worried him. All experiences slipped poet’s pen in the form of artistic images and ascended to the height of philosophical generalization. The philosophical basis makes Nasimi’s lyrics abstract, but despite of this, thanks to dexterity at the word, the reader develops specific and accurate visual images.

*“Nasimi-600” carpet. Author is people’s artist of Azerbaijan L. Karimov*





*Fragment from the “Nasimi” film. 1973.  
Director G. Seyidbayli, with R. Balayev  
playing the part of Nasimi*

Deep and passionate humane feeling fills Nasimi’s lyrics about love. The inner world of man, his thoughts, experiences – all of this the author reveals with amazing force and truth. The medieval poetry of the East did not know before such a psychological insight.

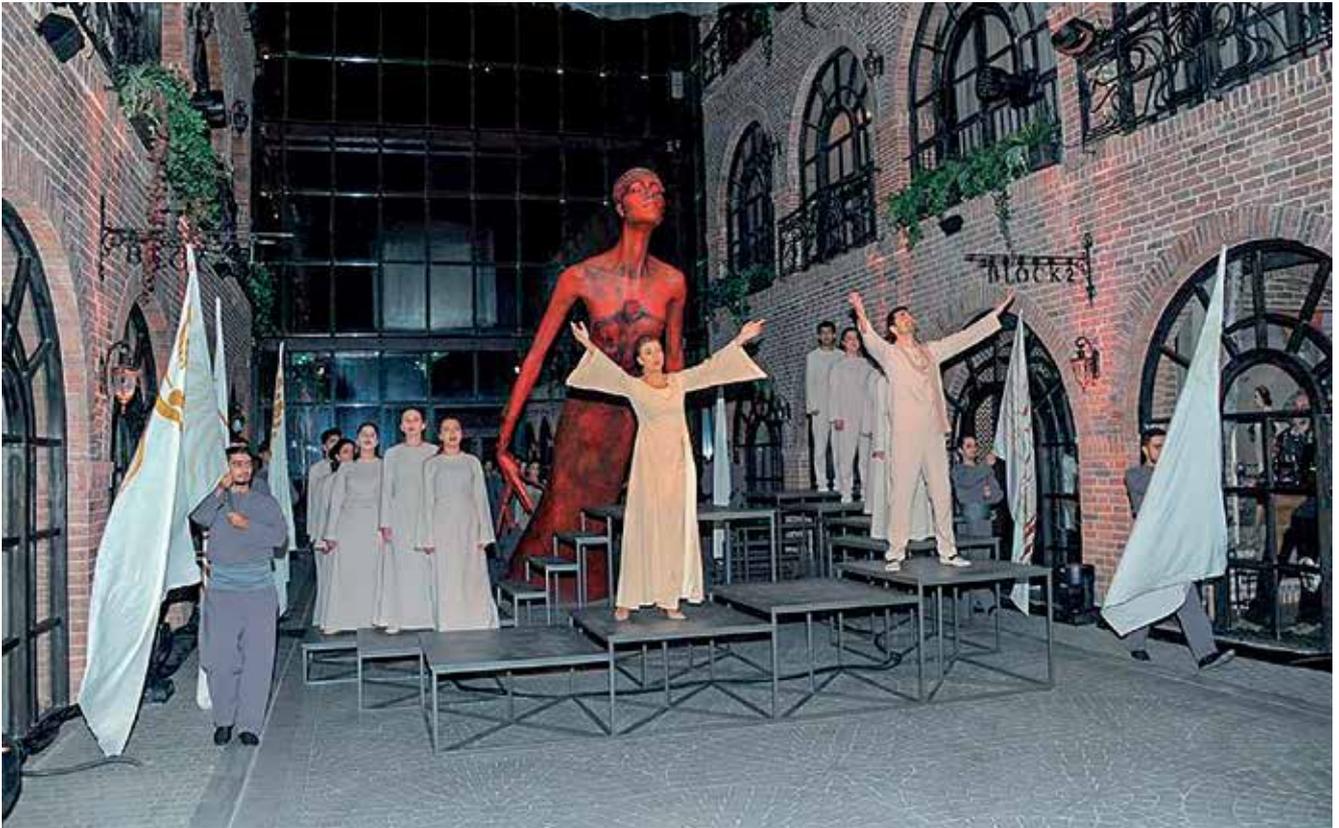
For better disclosure of the theme of love in the poetry of Nasimi, you must have accurate understanding of the concepts of Sufism and Hurufism. Sufism (from

Arab. suf – the coarse wool fabric, the hair shirt as the attribute of the ascetic), the mystical current in Islam that emerged in the 8-9 centuries and finally formed in 10-12 centuries. Sufism is characterized by a combination of idealistic metaphysics with ascetic practices, the doctrine of gradual approximation through mystical love to cognition of God and merging with him [5, p. 627]. Hurufism (from the Arab. Huruf - letters), the teachings of the Muslims of the Shiite sect of the hurufites, founded in the late 14th century by Fazlullah Astarabadi. The sect was severely persecuted and was almost completely exterminated in Turkey in 1824; the remnants of it remain in some Arab countries today. According to the religious - philosophical doctrine of Hurufism developed by Fazlullah and his followers, the world is created by God and is in constant circulation, which is the cause of the changes that we see. God manifests himself in two ways: in man, made in his own similitude and in the speech of God — the Koran and the names of things. The manifestation of God in

*An event commemorating the 600<sup>th</sup> anniversary  
of the death of Imadeddin Nasimi was held  
at the UNESCO headquarters. 2017*



*Fragment of the closing ceremony of the Nasimi Festival at the Baku Media Center. 2018*



man is divided into three periods, representing stages in the salvation of mankind: the prophecy, divine protection and divinity. Mohammed completed the cycle of prophecy, followed by divine patrons - Shiite imams. Fazlullah, the founder of hurufism, is the last patron and at the same time the first God in the flesh is the founder of the third cycle. The second way of God's manifestation is in sound, speech, letter. According to Fazlullah's teaching, the sound of divine speech, being non-material, is higher than its mark and is the only means of creation of the world by God. Names of things not only exist before the things themselves, to take away the names of things means to deprive them of being. The presence of things in the mind is the only possible existence. It carries inference that the speech of Allah, the Koran, is the reason for the existence of all things and the word is the basis and source of all existing individuals [6].

Thus, we come to the conclusion that the theme of love in Nasimi's lyrics is the key theme of his works, the very philosophical way and moral reference point, which the author calls his listeners and readers to follow. The poet's love is all-embracing, he gives himself to this feeling without a trace and at the same time it is something that cannot be lived without.

Analyzing the lyrical works of Nasimi, we can distinguish four images of love: 1) Love for man 2) Love for God 3) Love for nature 4) Love for woman.

**Love for man.** Nasimi believed that the man seeking genuine spiritual knowledge, must understand people, their aspirations and impulses towards beauty and goodness, as the man for the author is the center and crown of creation.

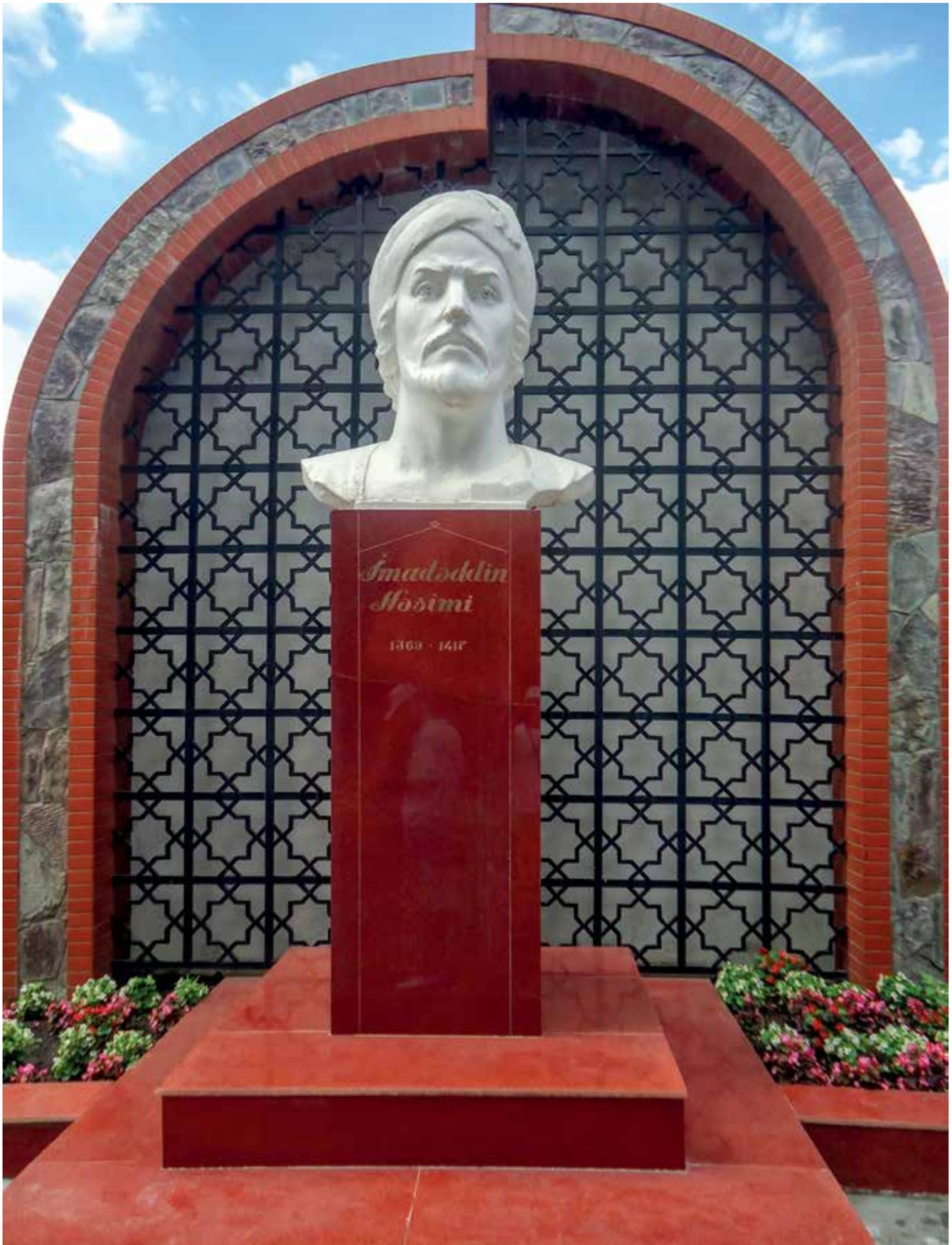
The love of man in the poetry of Nesimi is manifested through the desire of the author to guide people to the path of true and righteous, to the path of knowing God through love.

The poet calls to consider the mundane riches and benefits of the world only as "tinsel" and to find the true value of life through knowledge, diligence and love.

According to Nasimi a man who has not known love is a dead man. A person who is able to love is often compared with God.

**Love for God.** Nasimi's oeuvre permeates a passionate desire for faith and a belief in the salvation of faith for man. Nasimi glorifies God in his works.

Calling the Quran, the poet translates the religious tenets of Islam with hurufism point of view. Praising the prophets and imams a Sufi mystic saw the saints in himself, thus assuming that the soul, have come a long way



and embodied in the images of the Holy prophets and imams now transferred to him. Thus, the soul is a link between him, the progenitors and the Creator himself.

God for him is not a punishing force, instilling fear, on the contrary, he is a friend and lover.

In his poems Nasimi says that God exists in all phenomena of earthly existence, abstract and concrete concepts, in letters and numbers, thus showing that science, knowledge of the world and himself is the way of knowing God.

The author seeks to join God on earth. According to the ideology of Sufism blending of the human and the divine soul is the highest reward for man, and the transmigration of the soul in the stone, earth, etc., or human suffering, and his suffering is the punishment God, i.e. hell. According this you can attain to the highest goal - Union with God by means of love.

**Love for nature.** Poets, philosophers of the middle ages often neglected the visual outlines of the world around them, paying close attention to the world beyond. However, elements of the surrounding earthly world are reflected in the poetry of Nesimi. The nature and beauty of the surrounding world is the source of inspiration for the poet on his way to the knowledge of life and the universe.

The author often uses the elements of nature as their comparison with the sweetheart, analyzing which it is partially possible to reconstruct the details of the landscapes surrounding Nasimi. Elements of nature: celestial bodies-moon, sun, stars; plants-Jasmine, cypress, rose, Tulip, violet, reichan, flowers and flower beds, Lily, bushes; precious stones – coral, ruby, pearls; animals – Nightingale, wildfowl, birds; landscape – fields, mountains, gardens; water – spring.

**The love for a woman.** The image of the beloved in Nasimi's poetry is the image of a woman of angelic appearance. She is the most beautiful of all, she is an ideal, nothing can compare with her, and this causes the poet hot and passionate feelings.

The love for a woman in Nasimi's understanding is chanting her divine beauty and strength of the feelings transmitted by the author through the comparison of the beloved with the elements of nature when comparing one object with another and is perceived by sight, hearing and sense of smell. It is worth noting a large number of epithets that the poet uses when describing the image of the beloved.

A woman is a kind of embodiment of the divine in a particular human image, while Nasimi does not dimin-

ish in any way the greatness of the Creator. No wonder the poet has repeatedly compared his beloved with houri - the heavenly virgin of Muslim mythology.

In his poems Nasimi represents and earthly love, real jealousy, resentment, agony and suffering from long separation, happiness, and bliss from intimacy with the beloved.

Each of the four images of love by Nasimi is an integral part of the other, thus forming a complete vicious circle. Man, nature, and woman are the creatures of God. Man is part of nature. God is identified with nature. Through the love of God, nature and woman, a person acquires enlightenment, approaches God. So that is the way of the unity of the Almighty Creator with his creation. The path to Paradise, consolidated in the Islamic world, was replaced by the poet's love, which leads directly to God and their spiritual merger. In other words, love as a whole is the only possible way to reach God.

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#### *The Nasimi mausoleum in Aleppo*

