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HUMAN AND SOCIETY IN NIZAMI HUMANISM

Abstract. The history of Azerbaijani culturology consists of three stages of historical evolution:

1. Culturological thought in Azerbaijan during ancient times and the Middle Ages
2. Culturological thought in the 13th–18th centuries
3. History of culturological thought called Azerbaijan enlightenment

The great Azerbaijani poet Nizami Ganjavi's creative activity falls into the first stage of this evolution – “history of culturological thought during ancient times and the Middle Ages”, which consists of three parts:

1. Religious mythological trends (Avesta, Zarvanism, Manichaeism, Mazdakism)
2. Azerbaijani Eastern Peripateticism (Bahmanyar, Najmaddin Nakhchivani, S. Urmavi)
3. Azerbaijan renaissance (Kh. Shirvani, N. Ganjavi, N. Tusi) [1, p. 134]

A systematic approach to the history of culturological thought attracts attention with the grand and magnificent examples of the great poet's creative activity. The universal themes that he touched on illuminate the history of thought with the ideological and aesthetic shades. Especially the works of human challenges, which are known as the humanist trend of the Renaissance, are the product of the poet's broad and comprehensive worldview. Nizami Ganjavi can be considered the first creator of the world renaissance not only in Azerbaijan, but also in the world as a whole, as well as the trend of humanism of the Renaissance can be associated with the name of Nizami and thus, Nizami Ganjavi can be considered the creator of humanist ideas. Therefore, all the works of the poet are universal.

Key words: man and society, humanism, universal ideas, perfect man, harmony.

Introduction. Human and society are the main themes in Nizami's humanism. Traces of the factors that determine the cultural human formula in modern culturology can be clearly seen in the poet's works. Factors such as knowledge, ability, organization, morality and creative activity are evidence of establishment of the cultural human formula in the works of the great thinker.

The poet, who mentioned science and knowledge as the main condition for the perfect formation of human, considered ignorance to be the main enemy of social evolution. Nizami highlighted the character of ignorance clearly, which exalts wealth and position above all else, and put them face to face with the character of a civilized human. The poet tried to solve the problem of socio-moral good and evil in society with this method. Nizami wanted people to be demanding of themselves and to fight with their own passion. Because, according to Nizami, the real problem was in the people who make up society.

The poet accepts the possession of a certain art with mastery and perfection in that art. "Not only reading, but also every page should be understood thoroughly and completely" he said, emphasizing the importance of skills as well as knowledge in human.

Nizami paid also special attention to moral issues. M.Rasulzadeh writes in the book "Azerbaijani poet Nizami": "Idealist Nizami's love of life is not an epicuristic love born of selfishness. This is closely associated with the principle of altruistic morality, which emphasizes in all his works. Nizami saw the greatest joy of the beauty of life in the fact that one man should be useful to another. Self-exaltation, "purification of his passion" and "seeing his own faults, not others" are the moral principles that the poet insists on" [3, p. 199].

The interpretation of the main material. Nizami wrote in his works that the first place of time is the earth and the last generation of the world is human being. When this human being knows himself, he also knows God. Man is a human being in the spiritual and psychological sense of the word - a light that represents two worlds in him. Everyone can be perfect if they want to. Nizami also showed us the ways of this perfection. The method he used in his advice to his son Muhammad can be summarized as following. Human being must have certain knowledge and skills (art). Nobility is useful only in childhood. It is not enough to be a virtuous son when he grows up, because a man should only be a child of his own virtue.

If a man wants, he can become an angel. It is enough for him to know himself. A man who knows himself is like one who drinks the water of life.

The water of life does not mean “living water” in the true sense of the word, but “intelligent soul and living mind”. The soul is a lamp, the oil of which is the mind. According to Nizami, the mind is the first creature created by God. This creature has been endowed with the grace and power to understand how all creatures were created, except for the first secret created. The mind-soul and knowledge are his body. The intelligent soul is a gift from God and the living mind is eternal life itself [3, p. 201].

Nizami Ganjavi saw human and society as a unique part of the general existence. The poet assessed the events happened in nature and society in terms of human interests. Human has been characterized as the most perfect creature on earth in Oriental religious and philosophical thought. The Ayah of the Quran “We have indeed created humankind in the best molds” shows that he is superior to other creatures. In this sense, the poet says: “I am a son of Adam, superior to angels”. One Ayah shows that all beings, except the devil, bow before man. Human was deified in many religious sects, including Shiah sects and pantheistic mystic. He was elevated to the rank of God. But Eastern peripatetics and Ishraqi preferred human to other living creatures in terms of intelligence and cognitive ability. Nizami wrote that “a beautiful picture of you was painted with the tip of that sharpen pencil” in his poem “Treasure of Secrets”: “O man, who is coy on earth like a sky, both sky and the heaven cherish you”. Human, who knows all the mysteries of the universe and stands above both worlds, is an image reflected on the destiny board: if you want to search for the letters of the universe, everything is in you, you are that board. Human rises to the highest level in the appearance of Muhammad. The poet raised not only the Prophet, but also human in general above the material world by saying “Your time is beyond the circle, your dignity is more than two worlds”. Majnun says to his father: “O heaven of majesty, you are higher than the sky”.

According to Nizami, because human being was created with honor from nature, he should be a traveler with rich spirituality and great deeds. To the poet’s mind, human is the master of the earth with his skills and abilities. Everything in the world is at his service. Human, whether a shah or an ordinary citizen, is distinguished by a number of individual qualities in life, such as intelligent, knowledgeable, fearless, hard-working and so on. Nizami considered accordance of personal interest with social interest in life necessary.

The humanist poet was generous enough to take on the people’s trouble: “Work hard for your friends’ comfort”. He propagated hard work for the

people and wrote: “You have to burn yourself for the sake of other”. “Strive to serve the people and to adorn the world with your good deeds, It is good to be kind like a flower so that you can smell good”.

Humanistic aspects and tendencies are manifested directly in relation to others in human nature. This was taken by Nizami in unity with the highest qualities such as patriotism, friendship, generosity, honesty, justice and was highlighted in the ethical and socio-political plan.

Nizami's worldview complains a lot about imperfections, dishonesty, lies, bribery and betrayal. In other words, he says that the society in which he lives is very different from the society he considers ideal. And he describes a society that he considers happy, it is a society of well-wisher and good people who speak the truth, do good deeds and do no harm to anyone. It feels closeness to Socrates's community of good people and Plato's State.

This is due to both – his dissatisfaction with the society in which he lives and his belief that a person can be happy only in a happy society.

Conclusion. The shah and the people – political culture play a key role in Nizami Ganjavi's thoughts on human and society. The thinker showed that the material and spiritual development of the country, its socio-political progress depends on the deeds of the Shah who rules it. All the poems of the poet, who opposed conscience, justice with injustice, tyranny, were based on this theme and it was given a lot of space in the “Treasure of Mysteries”. The shah, who regulates the affairs of the country, must respect the rights of the people, so that everyone may obey his decrees and love him heartily. Justice is the main condition of power. The world's cruelty is enough for us. The country can only be powerful with justice. He who works with justice and fairness will succeed. The Turks's state was raised because justice prevailed in the country [2, p.177].

The inhabitants of the just city described by Nizami in his poem “Iskendername” are similar to the ahis who propagated the idea of futuvva due to their hospitable and humanistic character: “We help our comrades when they are weak, we save them when they are in trouble and we do not grudge anything from each other”.

Alexander comes to a conclusion: the world is based on the good. Undoubtedly, according to the learner of the world, the world decides in its place for these good people. The columns of the world were also these people. A society built on stable and sound columns is long-lived and invincible. The holy Avesta's thesis on world order – social order and the development of the

individual has become an important factor in the human-social relations that form the basis of Nizami's works.

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Namiq Abbasov (Azərbaycan)

NİZAMİ HUMANİZMİNDƏ İNSAN VƏ CƏMİYYƏT

Azərbaycan kulturologiya tarixi əsasən üç tarixi təkamül mərhələlərindən ibarətdir.

1. Qədim dövr və orta əsrlərdə Azərbaycanda kulturoloji fikir
2. XIII–XVIII əsr kulturoloji fikir
3. Azərbaycan maarifçiliyi deyilən kulturoloji fikir tarixi

Böyük Azərbaycan şairi Nizami Gəncəvinin həyat yaradıcılığı bu təkamülün birinci mərhələsi olan “qədim dövr və orta əsrlərdə kulturoloji fikir tarixi” mərhələsinə düşür ki, bu da özü-özlüyündə üç hissədən ibarətdir:

1. dini mifoloji cərəyanlar (avesta, zarvanilik, manilik, məzdəkilik)
2. Azərbaycan şərq peripatetizmi (Bəhmənyar, Nəcməddin Naxçıvani, S.Urməvi)
3. Azərbaycan intibahı (X.Şirvani, N.Gəncəvi, N.Tusi)

Kulturoloji fikir tarixinə sistemli yanaşma Nizami Gəncəvi kimi dahi şairin əzəmətli və möhtəşəm yaradıcılıq nümunələri ilə diqqəti cəlb edir. Onun toxunduğu ümumbəşəri mövzular ideya-estetik çalarları ilə düşüncə tarixinə işıq saçır. Xüsusilə intibah dövrünün humanizm cərəyanı kimi tanınan bəşəri çağırışların yer aldığı əsərləri şairin geniş və əhatəli dünyagörüşünün məhsuludur. Nizami Gəncəvi təkcə Azərbaycan deyil bütövlükdə dünya intibahının ilk yaradıcısı sayıla bilər, eləcə də intibah dövrünün humanizm cərəyanını da Nizaminin adı ilə bağlamaq olar və beləliklə, Nizami Gəncəvinin humanist ideyaların yaradıcısı sayıla bilər. Ona görə də şairin bütün yaradıcılığı ümumbəşəri xarakter daşıyır.

Açar sözlər: insan və cəmiyyət, humanizm, ümumbəşəri ideyalar, kamil insan, harmoniya.

Namıq Abbasov (Азербайджан)

ЧЕЛОВЕК И ОБЩЕСТВО В ГУМАНИЗМЕ НИЗАМИ

История Азербайджанской культурологии состоит из трех этапов исторической эволюции:

1. Культурологическая мысль в Азербайджане в древние времена и в средние века.
2. Культурологическая мысль 13–18 веков.
3. История культурологической мысли под названием Азербайджанское просвещение.

Творчество великого азербайджанского поэта Низами Гянджеви относится к первому этапу этой эволюции - «истории культурологической мысли древности и средневековья», которая состоит из трех частей:

1. Религиозные мифологические течения (Авеста, Зарванизм, Манихейство, Маздакизм).
2. Азербайджанский восточный перипатетизм (Бахманьяр, Наджмаддин Нахчывани, С. Урмави)
3. Возрождение Азербайджана (Х. Ширвани, Н. Гянджеви, Н. Туси)

Системный подход к истории культурологической мысли привлекает внимание грандиозными и великолепными примерами творческой деятельности великого поэта. Затронутые им универсальные темы освещают историю мысли идеологическими и эстетическими оттенками. В частности, произведения о человеческих вызовах, известные как гуманистическое направление Возрождения, являются продуктом широкого и всеобъемлющего мировоззрения поэта. Низами Гянджеви можно считать первым творцом мирового возрождения не только в Азербайджане, но и в мире в целом, а также направление гуманизма. Возрождения можно связать с именем Низами и, таким образом, Низами Гянджеви может считаться создателем гуманистических идей. Поэтому все произведения поэта универсальны.

Ключевые слова: человек и общество, гуманизм, универсальные идеи, совершенный человек, гармония.