THE RELATIONS BETWEEN SOCIETY AND PERSON IN HUSEYN JAVID’S CREATION

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Abstract

Huseyn Javid’s works creating a complete impression about his views of being, mind, his attitude to life reveal his thoughts about society and person. When speaking about the existence with God, relations between a person and God in the thinker’s creation it is more expedient to pay attention to his verses. When choosing any theme the poet tried to present sound logical results dealt with a person, spirituality, society and he succeeded. The great master knowing the Islamic notions dealt with creation of man and his position very well realised that the humanity's tragedy is greediness that can’t be ruled and looked for salvation in real love. From this standpoint his verse "Hubuti Adam” (Fallen Adam) attracts special attention. Adam, a man who harmed the highest love was held away from paradise, his beauty was taken away from him, too. Emphasizing Adam's yellow face Huseyn Javid is deeply impressed. According to the mythical thought yellow colour is considered to be a symbol of separation. In "Hubuti – Adam” Adam and Eve were informed about their exile from the paradise and overthrow on the Earth by the beautiful Fairy by order of God. From Fairy's words turn out that Adam's descendants' life on the earth won't be pure like the flowing water at all. Describing the first prophet's careless days in Edem in his verse "Hubuti-Adam" H.Javid tells about story happened before Adam’s lowering on the earth. The poet tells about hard, fatal human life in this world by Fairy's words. He thinks that the only salvation is not to be a slave of insatiability and is mental purity. Evidently H.Javid appealing to the Koran story expresses his ideas about the society and person. Presenting the important human idea he uses expressive words caused by his, artistic imagination and theosophy as means of artistic self-expression.

Key words: H.Javid, God, Adam, love, beauty
INTRODUCTION

Huseyn Javid’s works creating a complete impression about his views of being, mind, his attitude to life reveal his thoughts about society and person. When speaking about the existence with God, relations between a person and God in the thinker’s creation it is more expedient to pay attention to his verses. Thus “there is deep life philosophy, common sense and logic, stable belief in man’s intellect in Javid’s verses. Javid sketched the “draft” of the problems solved in his further dramas in his verses” (5,9).

When choosing any theme the poet tried to present sound logical results dealt with a person, spirituality, society and he succeeded. The great master knowing the Islamic notions dealt with creation of man and his position very well realised that the humanity’s tragedy is greediness that can’t be ruled and looked for salvation in real love. From this standpoint his verse “Hubuti Adam” (Fallen Adam) attracts special attention. The theme of this lyric passage is taken from the famous Koran story about prophet Adam. It is known that Nizami Ganjavi put the same legend in verse in the first part “Praise to Adam” in his poem “The Storehouse of Mysteries”. The story about Adam beginning from his creation and till his repentance is reflected in Nizami’s work as in the Koran surah “Bagarah” (The Cow). As it is obvious from the name the poet tries to explain to himself and his readers God's purpose to create Adam. But Javid thought more about the reason of Adam's fall from the high position granted him by God. That is why the verse was named “Hubuti Adam Fallen Adam”) “Hubuti” is an Arabic word and means “overthrow, descent, fall lowering”. Javid like his precursor Fizuli is a master of word choice. H.Javid knowing Sufism and precursors’ poetic legacy very well took into consideration all meanings of the word "hubut" in the Arabic language and named his verse.

Essence

Not touching upon such stages as creation of Adam, the order of adoration, Adam’s repentance Huseyn Javid began his verse from Adam and Eve’s stay in the paradise, from the forbidden tree and description of their life in the paradise: "unpleasant affairs of the world didn't dirty this couple living in the lights”. He descreribed it in romantic colours. But hapiness isn’t endless, and their hapiness was short-lived, too.

When living in such lights

Low passion comes over.

Excessive complacency... perplexity!

At last that passion destroyed

That sublimity,

That sublime modesty.

At last a small wild mistake

Destroyed that high love.

(here and further all literal translations are made by the author of the article – S.G.).

What does "everlasting love" mean? The verses of the Koran say that God created a man in a perfect form and breathed into his nostrils the breath of life. Adam was given knowledge. A person’s position is higher than angels’. Only a perfect man is worthy of assigned mission. According to the
Islamic thought, “creation of the world” was realised in a person’s memory. The creation of the world would be meaningless without a man” (7,81). Verse 54 of the Koran of Surah “The Cow” says: “And who believe in what hath been sent down to thee, and in what hath been sent down before thee, and full faith have they in the love to come: These are guided by their Lord: and with these it shall be well”.

According to theosophy love forms the basis of creation. F.Attar wrote “Everything resulted from love” (2, 286). In Javid’s opinion the main purpose of creation is love. Being lost in thought in front of Sheikh Sanan’s tomb the poet wrote:

Undoubtedly the whole creation is nothing without love

Yes, the purpose of this legendary creation is love.

The theory of the unity of being first systematized by Ibn Arabi is very interesting: “Absolute God wants to realise and observe Himself in the other thing besides Him. This God’s wish can be characterized as His love to Himself, that is to say as his love to the characters and phenomena of the world created by Him. Ibn Arabi analysing the different kinds of love came to the following conclusion: after all everything ends with mutual love between God and His beings. God’s love finds its pithy response only in a person, because all other beings love God blindly” (8, 84).

Adam, a man who harmed the highest love was held away from paradise, his beauty was taken away from him, too. One third of his beauty was returned to him only after his repentance.

This event acquires new significance in Nizami’s creation. In Nizami’s opinion “Adam expelled from paradise is guilty his face is black. But he suffers this punishment, he doesn’t complain. He repents again, he weeps bitter tears and they are tears of repentance. He suffers God’s will with hope and blot of guilt is removed” (1, 74). But Javid hints at this event:

His (Adam’s – S.G.) face turned yellow, pale, he became hollow – cheeked (4, 28).

According to the mythical thought black colour represents evil, darkness, but yellow colour is considered to be a symbol of separation. Saying that Adam’s face is black Nizami hints on the one hand at his giving way to devil’s temptation and being guilty, on the other hand at Adam’s repentance and grief that cause his pallor. Emphasizing Adam’s yellow face Huseyn Javid is deeply impressed. According to Sufism soul having come down from Edem on the earth is given a body. A soul being separated from the garden where it was first created remembers its last days and complains about separation. It wishes to return to its essence.

Though Soul is pure the body’s material and physical needs “makes the Soul dirty with the worldly affairs”. It was expressed in the laconic form in Saib Tebrizi’s creation: “Oh, those days when I was a master of myself in isolation and paradise. I don’t know what I did, what my fault is, why I am incarcerated in this body and dirty with the worldly affairs” (3,11).

The ney (a kind of flute – S.G.) in M.Fizuli’s work “Seven bowls“ complaining about separation from its original birth-place is also yellow:

I asked it: “Oh, majestic crown of grief,

Why are you yellow?! Explain the commotion in your heart!

Tell me, oh, what burning wails you have,
The tears are rolling down your faded cheeks!

Actually the Ney being separated complains and its wails set hearts on fire. Thus the Ney is also in love and realises the suffering from separation caused by love. Fizuli like J.Rumi thinks that nobody can understand separated lovers as well as the Ney can. In Sufi symbols the Ney is understood as human's soul that having come from Edem was incarcerated into the body, as a heart that won the flesh.

Thus the reason of Adam's yellow face is bitterness of separation. The reason of this separation is harm that Adam caused to the real love.

In H.Javid's opinion beauty has divine origin, it was given to Soul. The more human's soul is pure the more its beauty is mysterious. The Soul's sublimity is connected with real love. Thus love and beauty are interconnected, human's beauty is considered to be like the quantity of his love. The Koran says: "The world is God's shadow". According to the Sufi definition based on this verse creation is a copy of meaning, "All creatures being transitory join God" (8, 68). Those who love God are to love His creatures, too. Both in Fizuli's and Javid's creation the highest love to the Supreme is characterized as love to the whole humanity in the material world. Javid thinks that love makes person love beauty.

There are the following ideas in his verse "Everywhere is picturesque, exhilarating":

How can a person live without love in the world!?

Love makes a person love beauty,

If beauty loses love, it will be lifeless

The only wealth in the world is love (4,61).

Having harmed love Adam and Eve lost their beauties. Devil isn't the main reason of these troubles in Javid's creation. The main reason is their avidity:

Be sure, wherever avidity rules,

The real love is destroyed unfairly (4, 29).

In "Hubuti – Adam" Adam and Eve were informed about their exile from the paradise and overthrow on the Earth by the beautiful Fairy by order of God. From Fairy's words turn out that Adam's descendants' life on the earth won't be pure like the flowing water at all. They will be exposed to disasters, troubles, trials:

You will live on the dale of tortures being depressed

But those days will never return, alas!

While the world exists these wails will never be over because of the racking stroke of fate.

This ignorance is such mean crime that it will never calm anybody.

The only thing left by you as pledge for descendants is disaster, disaster!...(4,29).

Fairy explained to Adam that the only thing left by him for descendants will be disaster and trouble. Human life on the Earth confirms the following thought once more: all disasters on the Earth will be
created by human beings. All crimes, bloodshed, murder, suffering, injustice, treachery, greediness will be created by human beings and will lead Adam’s descendants to the guff.

Verse 30 of the Surah “The Cow” says: “Your Lord said to the angels, Indeed, I will make upon the earth a successive authority”. Thus Adam’s mission was to be God’s deputy in the world. “Deputy is a person appointed as a substitute with power to act” (6, 103). The question arises: did God appoint only Adam who was a perfect man as his deputy or this highest position could be got by all human beings? Muhammad Bagir Saivar basing Himself on the angels’ question in Verse 30 of the Surah “The Cow” comes to the following conclusion: deputy mission is related not only to Adam but also to all human beings (6, 104).

That verse says: “They [angels] said: “Will you place upon it [the earth] one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?”

The great Fizuli hints at this verse in one of his couplets, too:

At first Adam gave his dwelling and took paradise
Having heard Angels’ recriminations he regreted.

The poet means that deceived Adam considering this world to be Paradise, Edem came down in the material world, but having heard the angels’ recriminations regreted.

Adam who was created to be God’s deputy on the earth at first lived in Paradise with his wife, the first prohibition was inflicted on him here: “it was a way to subject a man to trial putting him in the face of choice between good and evil (7, 80). Adam didn’t pass muster fittingly. Devil was a reason of his disaster in Paradise, but he was punished and ordered to come dawn on the earth together with Adam. Adam regreted very much, repented and was forgiven. There are the following words in the verse “Prophet”:

He will forgive, He is merciful to His slaves (4, 152).

Adam appointed as deputy by God was lowered to earth and according to Islam position the main purpose was the following: “Adam who was the first man and father of humankind was to choose voluntarily either perfection and obey it or to refute it and the ground for it was also prepared by God” (6, 110).

In Javid’s opinion greediness and insatiability are man’s inner enemies. The only way to be saved of disasters and troubles on the earth is not to give way to temptation and stand the test of life fittingly:

The one whose spirit is the highest is strong,
The one who is a captive of greediness is always week (4, 29).

Thus the main purpose of creation of a man and endowing him with knowledge, mind is to establish truth and justice on the Earth. The world must change to floweret at persons’ expense that are considered to be higher than angels. If persons put themselves on the right road and become pure they will be able to change this world into Paradise.
Earth is a proving ground for Adam and his descendants, because his sworn enemy Devil was sent to this world together with him. Adam's descendants should learn a lesson from the incident in Paradise.

The disaster happened to Adam "is perception of life truth. A person must prepare himself for divine mission for his life on the earth and gradual perfection" (6,109).

In thinker's opinion, heart is a devil's nest without love, evil can't settle in the heart that is full of love. If human heart is illumined by love it can rid itself of wickedness.

The one who doesn't try to do it is his own enemy. Fariededdin Attar wrote appealing to God: "Everybody is afraid of You, but I am afraid of myself, because I saw good from You, but I saw evil from myself" (2,31).

Society consists of individuals. Its happiness is connected with their mental perfection. Genius Nizami came to the following conclusion in his work "Eskander Nameh": If persons are in sound spirit, they will be able to make up perfect society. To achieve mental purity a person must illumine his microworld and extirpate darkness here:

Evil is like a sore of the body,
Cut it, let the body recover (4, 215).

The poet hints at malice, greediness and envy that are in a human being. Devil in H.Javid's work "Devil" confirms it too:

Even if you move away from me, run away from me to Heavens, we'll always meet and unite
We are inseparable because we are always together (4, 68).

Adam's descendants' only way out is to kill devil inside them, and it is possible in case of overcoming insatiability.

Describing the first prophet's careless days in Edem in his verse "Hubuti-Adam" H.Javid tells about story happened before Adam's lowering on the earth. The poet tells about hard, fatal human life in this world by Fairy's words. He thinks that the only salvation is not to be a slave of insatiability and is mental purity.

Evidently H.Javid appealing to the Koran story expresses his ideas about the society and person. Presenting the important human idea he uses expressive words caused by his, artistic imagination and theosophy as means of artistic self-expression.

Conclusion

The article deals with the problem of relations between society and person in H.Javid's creation. His verse "Fallen Adam" is analysed in the light of the Koran, Islamic concepts, theosophy, Nizami Ganjavi's, Fizuli's and other poets' and philosophers' works. The main attention is given to such notions as the highest love, perfection, moral cleanliness and deliverance from evil, insatiability and envy. The goal is to maximize the love inside persons and outside them; it goes deeper than correct behavior and obedience to commands. Thus in Javid's opinion purity is the result of continued spiritual harmony with God and love to Him and his creatures.
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