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Abstract

In the former Soviet Union, the literature of the peoples living in the semi-colonial conditions of the allied socialist republics was always under the attention and control of the center, mainly for ideological reasons. However, as literature also developed in its natural course, the appeal of Russian-Soviet writers to the East ultimately had a progressive content and character. From this point of view, N.Tikhonov, A.Fadeyev, K.Simonov and other Russian-Soviet writers appealed to the life, history, freedom struggle of the peoples of the East, including the Middle East, and revived the theme and images of Islam, the Caucasus and Azerbaijan in their works. Showed loyalty to the traditions of his predecessors. The article examines N. Tikhonov's works written in different genres about the representatives of Azerbaijani literature. During the Soviet period, the literature of peoples living in semi-colonial societies in the Soviet Socialist Republics was always under the control of the government for the dominant ideological reasons. However, as literature develops in its natural course, the appeal of the Russian-Soviet writers to the East has eventually been of progressive content and character. From this point of view, N. Tikhonov, A. Fadeev, K. Simonov and other Russian-Soviet writers demonstrated their devotion to the traditions of their predecessors in their work, appealing to the life, history and freedom struggle of the peoples of the East, including the Near and Middle East, reviving the themes and images of Islam, the Caucasus and Azerbaijan. In lines from poems, articles, speeches, memoirs in N. Tikhonov's book "A book of Azerbaijan" the poet's deep love to Azerbaijan and its culture is felt. Materials without translation are taken from periodicals of our republic.

Keywords: *Azerbaijan, poet, friendly relations, Nizami, literature*

Introduction

The processes of social-economic globalization and the dialogue, and integration of cultures around the world have contributed to the emergence of a special interest and attention to the literature and art of various peoples living far and near abroad. Although the Azerbaijani and Russian peoples after nearly two hundred years of coexistence each has gained state



independence, they live in the neighborhood by the verdict of history. Of course, the same interest and attention is shown over hundreds of times. One of these nations for Azerbaijan, probably the first one, is the Russian people, who gave many great personalities to world science and culture, literature and art.

Russian literature of the Soviet period, as in previous decades, thanks to the Eastern themes was enriched with new ideas and themes. Of a particular note is the work of the Great Russian writer Nikolay Semyonovich Tikhonov. From the beginning of the twentieth century until the end of his literary and revolutionary life, N.S Tikhonov, who had been closely connected with the East, described in his works places, geographical areas, which he loved and read a lot about and, finally, lived in and travelled, as well as artistic and publicistic reflection of the life, welfare, ethnography of indigenous peoples, their struggle for national freedom.

Tikhonov was awarded the honorary title of "National Poet of Azerbaijan" for his contributions to the Azerbaijani literature. His poems, translations, articles, memoirs, letters, speeches about our homeland and our people for nearly 60 years reflect his great historical and literary background. It must be admitted that the fictional works as well as critical, publicistic and literary activities of N. Tikhonov, who was a friend of our people and literature, made significant contributions to the international value and prestige of our national poetry and the art of writing.

2. Tikhonov Contribution To Literature

A significant number of highlights of N. Tikhonov's rich creativity and multi-faceted literary activity, multiple pages of his life are engraved in the historical memory of our people and occupy one of the honorable places in the literary and cultural chronicles of our country. From this point of view, it would be sufficient to only mention the series of poems "A book of Azerbaijan"

It is worth noting that poet and translator, Vilayat Rustamzadeh, is the editor of this book, which consisted of two chapters and emerged as a result of hard work and labor. It is obvious that the shortage of time, spent by the compiler and editor for preparation before the book's publication, led to a number of defects and errors here. One such shortages, except for the "Poems" section of the book, is that Russian translators of articles, memoirs



and other articles in the second section are not included. This, in our opinion, is not only a tribute to the art and service of the translator, although N. Tikhonov himself, as a professional translator, regardless of the type and genre of the works, considered unreasonable for the authors, who spoke in Azerbaijani, to remain anonymous, but also as a matter of literary and historical importance that must be kept in mind as a fact.

Although Taghiyev's foreword to the present analysis and research is the main object, it is impossible to ignore the current research on N. Tikhonov and his biography. More precisely, the need to highlight a number of literary and historical facts and events with scientific objectivity, and to properly evaluate certain artistic issues from the point of view of contemporary theoretical and aesthetic requirements, makes it reasonable to appeal for other texts about Tikhonov's life and work, as well as some articles in the book. Such an appeal should shed light on the historical and literary roots of Tikhonov's connection to Azerbaijan, as it helps to study Tikhonov's rich and diverse activities.

The great Azerbaijani poet Nizami Ganjavi, one of the greatest thinkers of the East, has become a research object not only by scholars from the East but also from many Western countries.

The subject of Nizami is also reflected in the works of Russian poet Nikolay Tikhonov. It is known that N. Tikhonov was in almost all Eastern countries and wrote dozens of works on the East. One of the paths to the East brought him to Azerbaijan. Taking part in the 800th anniversary of the great Nizami in 1974, together with the Russian writer A.A. Fadayevev and the Azerbaijani poet S.Vurgun N. Tikhonov travelled to the fancy corners of our republic and other regions of our country. As a result of these trips, the book "Roads and Paths" was published. The literary heritage of Nizami and S. Vurgun, the true national poets, was always in the spotlight of N. Tikhonov.

Due to the efforts of these outstanding people, the Hermitage of Leningrad, which was under siege, hosted the 800th anniversary of the great Azerbaijani poet NizamiGanjavi. The jubilee was opened by I. Orbeli. *"The second introductory word was made on behalf of scientists by Tikhonov. The speakers were two oriental scientists called from the trenches. They came to the event in the morning because of the one-day trip, and in the evening they returned to the trenches. N. Tikhonov wrote on the anniversary: Orbeli, the angry owner of the Hermitage, gave a fiery speech. Then I made a speech as excited as I could. Later, reporter-scholars who came from the trenches on tires and antiques reported on*



Nizami's life and activities. The poems written 800 years ago were recited". (Tikhonov, 1979, p.23).

In the article "Nizami" N. Tikhonov does not give any information about the content of the "fiery speech" of I. Orbeli , reports of "Orientalists-scientists", whose name is not yet known to us.

In the brutal struggle against the wild morals of fascism and the humanistic culture, the wise poetic verses of Nizami combining the universal ideas of the 12th century Azerbaijani renaissance with the national and liberation ideas of the twentieth century were sounded. The poetic word of Nizami was the "participant" of the Leningrad fight against fascism. This word symbolized the spiritual spirit of the Azerbaijani people in the sieged city. Nizami, together with the defenders of hero Leningrad, defeated the German invaders, "as he defeated sultans and the executioners in his time."

In this article N. Tikhonov speaks of the "indestructible fame" of NizamiGanjavi, mentioning him among the names of genius of world poetry like Dante, Shakespeare, Pushkin, Lermontov, Shota Rustaveli, Gete, Byron, Nekrasov, Shevchenko. Justifying the names of poetic genius, it should be noted that, except for the Georgian poet Rustaveli, chronologically, Nizami comes before all of them, being at the source of world poetry and making poets appear on the poetic horizon. From this point of view, because of the scale of his artistic talent Nizami should be honored with the highest honor of a "teacher" of world's poetry genius. From this point of view, prof. S.Asadullayev rightly notes that Nizami should be awarded the high honorary title of "teacher of teachers" of the geniuses of world poetry for the scale of his artistic talent. (Asadullayev, 1998, p.240)

Talking about two genius thinkers of the East, trying to uncover similar and different features in their creations, N. Tikhonov puts anend to myths about the Azerbaijani poet. He denies the fact that Nizami is an Iranian poet and strongly reacts to Iranian nationalists who want to use Nizami's writing in Persian and state the reverse. *"This lie cannot deceive anyone. Born in Ganja, developing his talents in his native land, benefiting from a source of folk tales, displaying the features of national heroes, he cannot be separated from the land that gives him life, the deep relations of Azerbaijani people and literature".* (Tikhonov, 1979, p.71)

N. Tikhonov examines Nizami's works, including his poem "Layla and Majnun" in the context of world poetry, and touches on an important literary - theoretical problem, i.e the synthesis of the West and the East. He shows



that in the artistic development of the conditions of the plot of Layla-Majnun, Nizami excelled his Eastern counterparts not only in terms of time, even for centuries but also in terms of poetic mastery.

The love of N.S.Tikhonov, who is known as a peacemaker in Russian poetry, is expressed not only in relation to our classical literature, but also in his personal friendship with a number of poets and writers. One of these poets was our immortal poet Samad Vurgun, whose poetry is deeply appreciated by Tikhonov, who is deeply respected and loved by Tikhonov. Tikhonov who devoted to his unforgettable days and meetings in Azerbaijan some pages of his diary called "Pages from My Memories" spoke with great enthusiasm about Samad Vurgun, wrote about his magical art.

Tikhonov was in Azerbaijan many times and wrote heartwarmingly about Azerbaijani literature and culture. Some of these writings are also written in the context of a broad oriental cultural study about personality and creativity of our immortal poet S.Vurgun, in connection with the literary-social life of Azerbaijan, on the background of mysterious and fascinating beauty of our native republic. All this shows the sincerity of the great Russian poet to Azerbaijan and its poetry. Professor S.Q. Asadullayev correctly evaluated this relationship and wrote: "*This" Caucasian Russian" has been a great friend of the Azerbaijani people and its literature, and has personally made friends with S.Vurgun*". (Asadullayev, 1981, p.56)

N. Tikhonov wrote about Samad Vurgun as a true national poet of Azerbaijan, a classic of Soviet poetry, a friend and an individual. When he wrote about Samad Vurgun, he often associated him with Nizami, referring to them as a manifestation of the same universal, poetic process of different boundaries and stages, as a vibrant unity of deep and magnificent national "poetic tree" roots. These two poetry giants, which were the highest peaks of the history of literary thought in Azerbaijan were a great concern to N. Tikhonov's creative thinking. Eight centuries separated these two geniuses. One of them was the great philosopher NizamiGanjavi who lived and created in the 12th century and who was distinguished by the peculiar philosophical idea of the Eastern Renaissance and the prosperity of science. The other was Samad Vurgun, a classic of 20-th century Azerbaijani poetry, who lived and created in a new era of renaissance at the time of scientific and technological progress, culture, poetry and education. Both periods were characterized by the negative sides of occupation, political repression, and bloody wars.



The positive and negative aspects of both centuries have already gone down in history. However, above this historical abyss the eminence is shining, the profound philosophic and humanist poetry and figurative poetic word stands. This poetic word has become the property of the people, giving the right direction to the poets of the next generation, and turned into their spiritual treasure.

The creativity of Nizami and Vurgun, that we call two poetic peaks, originated from the same spirit and talent of a powerful nation. Today, the creativity of these two geniuses, Nizami and Vurgun, is not only regarded as different stages of single literary process of Azerbaijan, but also considered as two boundaries that mutually interconnect, induce and enrich each other. N. Tikhonov, who is one of the prominent members of Russian Soviet poetry accepted his creativity about Nizami and Vurgun the same way. While writing about Samad Vurgun, Tikhonov either associated his personality and poetry with Nizami's or compared his poetic traditions with those of Nizami as he considered Samad Vurgun his historical predecessor.

From 1930s of XIX century until the early 1990s of XX century Azerbaijan was part of Russia in connection with various political structures. These political organizations, which were sharply different from each other, had their own unique influence in various spheres of our republic's life. However, positive progress in the field of Azerbaijani culture and literature during this period is an indisputable fact.

In this regard, talking about Azerbaijani-Russian literary relations is one of the most actual problems today.

In 1973, the 600th anniversary of the great poet and thinker of Azerbaijan, Imaddaddin Nasimi, was held primarily in the former Soviet Union. At the anniversary event, N. Tikhonov was the chairman of the All-Union Jubilee Committee

, and in the central press made interesting articles such as "Poet - thinker", "Great humanist poet", expressed bold ideas, and complained that Nasimi's works were rarely translated into Russian and foreign languages. All of this was, of course, a manifestation of his great love and affection for the outstanding philosopher poet of Azerbaijan.

Noting the poetry of the humanist poet of Azerbaijan on lyrical love, Tikhonov emphasized that the philosopher's poetry laid the groundwork for the philosophical genre of gazal in the Azerbaijani language.



Mohammed Fuzuli, another genius poet who develops the themes raised in Nasimi's creativity, also attracted the attention of the Russian poet.

It is known that a new stage of development of 16th-century Azerbaijani culture is connected with the name of Mohammed Fuzuli. On the eve of the 400th anniversary of the prominent Azerbaijani lyric poet N. Tikhonov made a speech with the article "The Great Humanist of the East" covering the life and creativity of Fizuli. In this article, Tikhonov emphasizes that Fizuli is a lyricist among Eastern poets, a lyricist who is distinguished by his intellectual, attractive images and humanism. "The main line in all Fuzuli's poetry is the praise of life and a man. The poet also sees the basis and the triumph of human life in it".

At the 250th anniversary of "Vagif who is aware of every wisdom, every secret of great NizamiGanjavi, mighty Fizuli" N. Tikhonov's made fiery speech and touched very important points. In his notes, "Days of Vagif is a national holiday," Tikhonov presents Vagif not only as a poet, but as a wise statesman who is deeply interested in religion, language, traditions, morality of his nation, who left deep traces in the lives of the people: "Vagif, who has created a new school of national poetry and has brought his poetry into the spoken language of the people, speaks today about literature with free Azerbaijani poets. This talk is useful, instructive and wise for all poets, because it makes everyone think. Together with the Azerbaijani people, we, as well as poets of all the peoples of the Soviet Union, bow before the great Vagif. He has defeated time andspace, invited us all to his poetry celebration, and has appeared to us as the most vibrant human being, the truly immortal poet". (Tikhonov, 1972, p.219).

This is not all that the Russian poet wrote about Azerbaijani classics. As we have shown many times, Tikhonov at different times spoke heartily and made speeches about M.F. Akhundov, J. Mammadguluzadeh, M.A. Sabir, M.S. Ordubadi, S. Vurgun.

The name of the essay, written by N.Tikhonov on the occasion of 150 th anniversary of M.F. Akhundov, was taken from "Eastern Poem", dedicated to the death of a great russian poet A.S. Pushkin. The essay "Heart that has been plunged into the depths of thought" was published in the journal "Literature Azerbaijan".

Tikhonov continued to write articles about many of our writers and spoke about them at various events. For example, he closely acquainted with his creations of a famous satirical poet M.A. Sabir, classics of 20th century Azerbaijani literature C.Mammadguluzadeh, M.S. Ordubadi, R.Rza and in



their jubilees they made valuable speeches small in size but full of ideas and content.

In the days of RSFSR Literature in Azerbaijan, N. Tikhonov, along with a number of literary and art figures, visited Lankaran and spoke sincerely to the people of this charming region. This chapter explores N. Tikhonov's poems dedicated to the people of Lankaran. The East with its ancient history and rich culture, was not overlooked by world literature, but had an important influence. Preserving the ancient traditions of the Oriental culture, Azerbaijan has always been in the spotlight of prominent personalities, and for many has become the subject to creativity. After Azerbaijan joined to Russia in the XIX century, a number of its writers and poets visited our homeland, wrote interesting works about our country, its brave representatives, traditions, national culture, arts and people of other areas, introduced the national culture of our people very far away.

In the former Soviet Union not only the capital of Azerbaijan, but also some of its regions, were famous places of culture and art, as well as places where famous personalities have sought refuge. Lankaran is one of the most beautiful places in the country, where came writers, poets, astronauts and other famous people on the scale of the USSR. In the former Soviet Union not only the capital of Azerbaijan, but also some of its regions, were famous places of culture and art, as well as personalities. Lankaran is one of the most beautiful places in the country, where visitors, writers, poets, astronauts are famous throughout the USSR. From time to time, Georgian singer Carlo Kaladze, editor of «Ogonyok» magazine prominent writer Anatoli Safronov, editor of «Drujba» magazine Sergey Baruzdin, cosmonauts V. Sevastyanov, V. Bykovski, M. Jolobov and composer Jan Frenkel were in Lankaran and were drawn to the unique beauty of our city. Naturally, along with these people, one of the elders of the Russian Soviet poetry who admired Lankaran in his works and was accustomed to its land and creative people was Nikolav Semyonovich Tikhonov.

This great artist, who visited various regions of Azerbaijan many times, came to Lankaran in the fall of 1975, during the events of the "Days of Soviet Literature in Azerbaijan". Isa Mammadov, the first secretary of the Lankaran City Party Committee at that time, instructed Shakar Aslan, the editor of the "Leninci" newspaper (today's "Lankaran"), to introduce the prominent guests to the beauty of our native city. The acquaintance later developed into a strong friendship between the two poets.



In the poems "In Qizilagac reserve", "I planted a tree", "Girls of Lankaran" devoted to Lankaran we see that Tikhonov was not mistaken. Commenting on the beauty and hospitality of Lankaran in the Eastern color, Tikhonov emphasizes his commitment to this land in his poem "Lankaran".

Tikhonov's literary and from autobiographical point of view close relationship with the door to the East, Azerbaijan, is, in fact, a special topic within a scientifically valuable theme. The articles of the great writer about our ancient and rich literature, including such classics as Nizami, Fuzuli, Nasimi, Mirza Jalil, Sabir, Ordubadi, Samad Vurghun and others, as well as articles written about a number of contemporary artists, translations from their works into Russian, his activity as an initiator and organizer of their anniversaries constitute a milestone in Azerbaijani-Russian literary relations.

Conclusion

Tikhonov's personal friendship with our national poet Samad Vurghun was an event that rose to the level of friendship between the two peoples. Nikolay Tikhonov loved and highly valued Azerbaijan, the people of Azerbaijan and their moral qualities. The great writer and public figure Tikhonov was well aware of the blessings and beauty in every inch of Azerbaijani land. That is why the famous Russian writer, who was not tired of traveling to Azerbaijan, while visiting Lankaran, the charming corner of our homeland, described and admired it as a beauty of Azerbaijan, giving him a special place in the series of poems "Abook of Azerbaijan".

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