

# The Peculiar of the Muslim Woman in the Neriman Nerimanov's Creativity

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**Abstract:** *It has been reflected attitude to woman, ignorance of the Muslim society, public-political review of the period in the creativity of N.Narimanov in the research work. Here the writer, valuable playwright N.Narimanov tried to describe several problems such as: the ignorant rotten feudal rules which pulled the Muslim society to precipice, Girl children been made to live life violently which they do not want to live it and bitter results of it, people's being slave to their passion, Members of society changing to inhumane ones.*

**Keywords:** society, ignorance, Nariman Narimanov, intellect, drama, muslim, woman

## 1. Introduction

Being well-known follower of the traditions by Mirze Feteli Akhundzade, N.N is distinguished with his originality in the Azerbaijani drama. A valuable playwright as his ancestor felt the ignorance of social environment, lack of education of his nation and called them to science and culture.

N. Narimanov also gave more attention to drama because of its importance, wide choices and especially its obviousness principle. He used this genre as a means to educate people. In general, his works dealt not only with the time problems of the society, but also with national problems. He mentioned and tried to lighten important problems which pull society to such as: the bribery of the confessors, an ignorant belief to religious prejudice, illiteracy and ignorance. His first work "Ignorance"(Nadanlıq) has special importance in this aspect.

This work is drawn attention not only with its theme-problem, but also its creative features such as individualism of the roles' nature, plainness and fluidity of its language and so on. The author had criticized ignorance, the problems of that society in the role of the village Gizilhacily. This village is just a symbolic episode of the existing society. Here the author makes a real situation of the patriarchal-feudal life.

"The writer made a typical picture of terrible calamities which be created by feudal moral rules became strong in the social life." [1.,126] Narimanov criticized ignorance which as a disaster of the social life caused ruining of some families, even their death and became strong in the social life in the work of "Ignorance". Nariman as a intellect who be anxious about his nation saw a rescue path of the society in science, education.

In the beginning of the work "Culture is the reason to advance for every nation. And it is clear that it culture and courtesy are spread a little among our Muslim nations. That is why we face a lot of, different disasters. Because of it we - Muslim brothers need look at other nations who are better, more well-mannered than us and follow them. Especially Caucasian people need it more because they waste their time on the robbery and murdering person. Here the dramatist noted that being far the Muslim society from science,

education, and culture caused a million disasters such as becoming of the brother brother-murderer, to look at others' honor wrongly, making the Muslim girls live violently other lives which they do not want. The playwright called his nation to get benefit from science and culture of the other nations. [2.127]

Muhammad and Omar symbolize science and education in the work. The author gave which he wanted to send to readers with means of these roles. The author who tried to waken up his nation saw its only way on gaining education. Although Omer reminded us the role Fakhreddin, but he could not raise the role of the educated intellect as Fakhreddin was. By the way we would like note that neither Muhammad nor Omar could become ideal and positive hero, because they did not become an ideal in the eyes of the people of Gizilhajily. If we compare Omar with Fakhreddin we can observe it clearly. Fakhreddin as enlightener opens school, have hospitals built for his nation. Omar was only anxious about ignorance of his nation and he did nothing special to ruin this ignorance.

Teymur Ahmadov, one of the researchers of N.Narimanov's creativity notes "N.Narimanov tries to explain the main reasons of the disaster with clearing up the daily lives of his nation and tries to avoid them from different bad situations". The researcher explains the reason. Why does the author write about events which appear in the daily life? Because the writer wants to waken up people, save the society from the ignorance and he sees the only solution on the culture, education.

The dramatist showed the struggle of education with ignorance, light with darkness in two members' role of the family. Here Vali represents the role of the ignorance. He is just one of the people who be made invalid by ancient laws.

The dramatist notes that the number of such people is more in the existing society. In the end of the story we witness his losing all human qualities. We see the conflict of education with ignorance, innovation with oldness in the role of Haji Abdulla with his son Omar. The father considers his educated son as an insane person but he considers his other son as a brave one who is busy with robbery and has lost his human qualities. It is necessary to say one thing in this situation that it is not true to connect all this ignorance with

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the lack of the education. The other reason of this ignorance is to lead family upbringing wrongly. But the author looks at future with hope and he believes that one day this ignorance will substitute with education, culture. In the end of the story Haji Abdulla's changing by spiritual peculiarity is the example for it. [Internet resource]

One of the main critical objects of the drama "Ignorance" ("Nis confessors who are busy with swindler, bribery. In the most situations of the story it was criticized their two-faced and bribery.

In general, the dramatist gave information about the existing time with the help of these characters, and creates imagination on the reader about the role with made the character speak.

"God bless you! Our man does not know one's gain. His aim is only to grow corn in spring, to mow it in summer, and to sleep in a warm place in winter. Besides it, four-five years ago our owners' children studied but it resulted unluckily. Now they spend their lives with planting and sheep" [1.24] in these words we witness the ignorance of the society once more, their thinking is the only to plant, mow and eat and being emptiness the end of the educated people is the laughing point. It is given attention to problems such as a woman without any right, making them live another life with force and its tragic end which made M.Ph.Akhundzade, N.Vazirov worry in the drama "Ignorance" by Narimanov. It is shown their tragic life with real pictures.

Haji Abdula. I do not know. You speak such words which are not written in the book of tat. Says "The reason of wife's death and having a weak baby is to marry early." Koxa. When did he marry?

Haji Abdulla. The girl was twelve years old. Besides it, the girl had illness beforehand. After marrying her illness was getting worse. In the end, what I can say, what Allah wants, it will be". Here we see the tragic life of the girls, their marrying in younger ages and as the result of it their death.

Let's pay attention the part of the story: "Eyy, all of these are just words. Man should be man. He is my eldest son. If I say him "die", he will die. But I have said him to marry to Haji Vali's daughter, he does not marry. The girl has good dowry, property and salary. I do not know what is the problem? When he speaks, he does not like his elder brother, he considers him insane, because of it he says: "He has married in wrong time" [1.26] Here we again witness attitude to the marriage, making girl marry with love to property, wealth. At the same time it is also criticized marrying of the boys in younger ages.

It is also interesting the coloring of the women's characters, their peculiarities. The characters such as Yetar and Gulpari have great roles. The dramatist describes woman's ignorance; her belief to prejudice with the help of Yetar's and Gulpar's characters, besides it, the dramatist also showed their monotonous lives. Gulpari's ignorance made her laughing point. She avoided sending her son to school because of odd sneeze. This bears disgust on the reader. This is the ignorance of the Muslim woman. Both characters are

typical roles of the uneducated woman of the period. The character Gulpari reminds us the characters Shahrabanu, Sharaphnisa. Both characters become the point of the laugh with their belief to prejudice and black magic. If we take into consideration the difference of the time we witness existing defectiveness in the thought of the people.

The Muslim woman has not saved from the ignorance yet. The changing is the only time. It is necessary to note that either Narimanov or Axundzade and Vazirov wrote about how The Muslim woman tries to protect her honour and considers it the most valuable thing. In general, Turkish women try to protect their husbands' good name and they also are ready to die for it. For it, it is enough to remember the part "Robbing of the Salur Gazan's house" from "Kitabi Dede Gorgud" in which Burla xatun is also agree with murdering of her son to protect her honor. Narimanov criticized cruelties of the Muslim society, especially people's murdering one another.

Gurbanali: It is said that the police officer will come village, is it true?

Agakishi: For what work? Gurbanali: Is the work less? Most of the people say he comes for Pirverdy's work?

Agakishi: What kind work does Pirverdi have?

Gurbanali: Did he not murder his fiancée, father-in-law and mother-in-law?

Agakishi: Oh, it seems that a Russian has no work, is it big problem?

-form this dialogue, we see that in the Muslim society to murder somebody is not big problem and this situation is the sign of the Muslim brutality, losing of the human qualities.

In the "Ignorance" we witness social differentiation; Haji Abdulla has already wanted a bride from the upper class.

("This is not difficult. But it is shame for me, if I have such wealth, why I make bride the girl of the poor Agakishi). [1.49] In general, the great dramatist tries to lighten several social shortcomings of the period. One of these social problems or the most important one is to denounce the persons (Vali, Pirverdi, Mansur and etc.) who are busy with robbery, smuggling and oppress other people. But why do they exist in the society? We think that the society, if we say exact, the ignorant society brought up them. Behaving with them as they are heroes is to prove to our thought. A family is a mirror of the society. This ignorance which begins in the family makes two members enemies. This enmity is the cause of the murder and it will be so that. "He, maybe, wanted to murder me.(He is thinking) My God! How situation is it?! Brother wants to murder his brother. Why? What is the reason? The reason is that I do not murder his enemies. (He is thinking, towards the nation) Hey man, see how violent the world has been. I see clearly the cruelty of the human's heart. Ignorance would made person inhuman! Spit, to this honor. As a person thinks about him, he becomes so bad (After while thinking) Ah... ignorance! You are great grief! In this monologue which is said by Omar we again witness the dramatist see the only reason of all problems in the ignorance. In the end of the story "Omer (shaking his head).

No!.. Me... shot... ignorance... the lack of the education.  
All of these..."[1.54-55]

## 2. Result

In these words the author once more proves that the only reason of these problems is the ignorance, the lack of the education.

## References

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## Author Profile



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