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## VELIMIR KHLEBNIKOV "MEDLUM AND LAYLA" POEM AND NIZAMI GANJAVI'S "LAYLA AND MAJNUN" POEM FEATURE MYTHOLOGICAL SOURCE OF THE REQUEST

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### ABSTRACT

This article shows how Russian poet V. Khlebnikov and N. Gyandzhyavi referred to the mythological sources in their poems "Medlum and Leili" and "Leili and Majnun", respectively. Moreover, author wanted to emphasize V. Hlebnikov's skillful use of mythological sources. The similarities between poems "Medlum and Leili" and "Leili and Majnun" also were mentioned by author.

#### Key Words:

Menstrual Hygiene,  
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## INTRODUCTION

Refer to the mythological consciousness accumulation of social relationships (controlling), and therefore the "social anger" was adopted as the carrier as a result of the denial of access to the current point system. In most cases, the current system will not only appeal to the denial of myth, but it is the principle symbols. As one of the earliest tools of thought, philosophy, mythology, has been stable in the period, allowing him to get rid of the categories can not justify, as well as a new world - a pre-existing entirety (integrity) to create the conditions. The Myth of which are beyond the practical knowledge to solve problems in a variety of works. These are birth and death of human destiny, and so on. which is associated with problems. Myth unexplained phenomena and insoluble collision are no exception. Thus, new approaches are in circulation that not only awareness, but also provides the security and stability of the approach. Mythological thought authenticity magic realism (matching) is conditioned by the fact that the sign is the same as reality.

The analysis conducted at the same time, the presence of or related to it, there is no doubt that the rational observer. Characteristically, magic realism and in most cases the children of men in rural prose on topics related to the tragic happening. Still, the mythological thinking and the cover looks like its periodic characteristic: the death and tragedy, because the cuts are not so scary. In general, it should be noted that people do not go to the myth of ideas because the problem does not occur in emotionally loaded. State of mind processing features, such that the normal human mind constantly develop feelings of being accepted, he should be able to do so, even elimination, because of the emotions that affect it (his departure) does not reveal - capable. V. Khlebnikov worked about the super narrative "conversations" on the destruction of the traditional stereotype of thought, expression, development of intellectual concern and the free thoughts. V. Khlebnikov has key features of this genre, which is extremely important to the development of the plot began to fancy and philosophical freedom. From myth to history, access from history to daily publicist is a basis of social utopia.

All of these features V. Khlebnikov's second super narrative "Zangezi" clearly reflected in his work that the author mainly covering the life of the earth and space sizes who want to show the universal genre has attempted to implement the old wishes of the German romantics. V. Khlebnikov "Tale board" called "the laws", wrote a treatise on. After that V. Khlebnikov alleged "super narrative" and wrote the book "Zangezi". As a result, the narrative considered his best work. In terms of subject matter, "Zangezi" "Tale of the board" was associated with. The protagonist of the new prophet. V. Khlebnikov's "Zangezi" work was published posthumously. "Zangezi" V. Khlebnikov also with speech heroes of the described cases reflected their irrational thinking and that approach has come to the fore. Khlebnikov, the language of the proposed limits in the usual logic of thinking is based on the rules of grammar or with the help of other generally accepted norms but spoke of his own personal inspiration and intuitive to those testing out of the idea.

It should be noted here that, at the beginning of the twentieth century literature V. Khlebnikov was the original rays glistening stars. A highly original thinking distinguished by the artist's artistic heritage for a long period of time, broad audience, stay behind black curtains (advance notice that his creative Soviet ideology suspect did), critic and researchers it, then decadence, or modernism, sometimes futuristic ideas involvement in the works V. Ivanov, A. Axmatova, M. Svetayeva, V. Mayakovsky, N. Qumilyov, S. Qorodetski, A. Cijevski and other works by some of the same level, were considered. V. Khlebnikov sitting in literature whatever it wanted to solve within the limits of art. It is all, that may be common to all people's, "Star language" wanted to create. "State-of-time" V. Khlebnikov, the idea that the future of space and time in exchange for their functions in order to realize their unique creative in the mirror (9,3-4 p).

V. Khlebnikov mythological motifs, is rich in creativity. This attitude is not only the artist's mythology and applications, but also reflects the views of the memorial. At the same time, according to investigators, the higher the number of the repetition of the events seems to be the idea. Craftsmen such as the formation of views of different people's (Asian and European nations) that has quite an impact on culture, creativity prune V. Khlebnikov traditionalism (traditional) and is evidence of avant-gardism. Detailed studies of creativity Tartakovskinin P. V. Khlebnikov considering the poet, "Otter cubs", "Medlum and Layla", "Haji Tarkhan" and others. The scenery is quite conspicuous as epic set (12,252 p). Interestingly, V. Khlebnikov "Otter cubs" super story Hanniballa, Cicero, Svyatoslav Puqacyov, Jan Ous, M. Lomonosov, Copernicus and other great persons are communicating with each other. They are creating a different ontological world, as well as representatives of various historical stages of the meet. The root of man's rational and irrational knowledge V. Khlebnikov was a constant search for harmony. The artist seemed to try to find the type of integrated knowledge that the wealth of scientific knowledge investigator V. Shaposhnikov called the meta (13,52-81 p).

Incidentally, we are talking about the ancient sources of V. Khlebnikov its "Medlum and Layla" poem plot line, and we consider it necessary to review the roots. Order image of the poem "Layla and Majnun" Although the taking of flour, some trying to discredit the occasion. However, it should be noted that the Eastern poetry V. Khlebnikov his life, he was a fan of

the poet Nizami said the poem was familiar with. At the same time say that Nizami's "Layla and Majnun" poem in Arabic folklore, traditions and legends of the roots and sources of the research is sufficiently reflected. However, M. Rasulzadeh, E. Bertelsin, I. Krackovskinin, A. Krimskinin, R. Aliyev, X. Korogly, I. Hamidov, N. Tagisoyun, Y. Shirvani and other writings were given enough space (10; 3; 4; 7; 8; 2; 6; 5; 1; 14 p). Apart from the above mentioned and other numerous works of V. Khlebnikov "Medlum and Layla" poem of Nizami, philosophical and aesthetic experience as a source of enjoyment has been proven. Therefore, some authors (P. I. Tartakovsky and N. L. Stepanov) V. Khlebnikov "Medlum and Layla" poem Nizami sources cast doubt on the tradition to take any reasonable and not based on convincing evidence. In our opinion, such an attitude is due to the position of an individual approach to P. Tartakovsky and N. Stepanov (12,252; 11, 280 p). Undoubtedly, we can not agree with such an approach. However, N. Stepanov are forced to do so rightly notes that, while outside the framework of the Eastern literature we can find images of Medlum and Layla. As the name V. Khlebnikov, P. Tartakovsky Medlum it sees as the product of imagination. It is true that in the East, the name Majnun, Macnun, Majlun, though Majrum transcription, their Kurdish idea of his life, but the life of the Bedouins who came to give a more convincing.

Creativity V. Khlebnikov East and West, mythological, religious, literary, and cultural context is developing the database, was formed. In this respect, his "Haji-Tarkhan" poem is also quite interesting. "Haji Tarkhan" is Astrakhan old name. While the Golden Horde in the eighteenth century kipchaks this place, in the fourteenth century was the capital of Astrakhan Khanate. He was at the crossroads connecting the East with the West. "Haji Tarkhan" I studied by V. Khlebnikov, A. S. Pushkin's genius, "St. Petersburg, Russia, and from there by sea to Europe to gain access to the united Europe as a city, such as a window V. Khlebnikov was Hastarkhan. At the same time, in view of their own religion, and even at V. Khlebnikov "Haji-Tarkhan" presenting a special "Russian Muslims, as Muslims see the Russians, nations and people to understand each other, to live in an atmosphere of understanding figurative and poetic stature reader transmitted. V. Khlebnikov understanding of Islam. He wrote futurist poet-friendly Ivanov, before the eyes of zoology in the garden of her and Buddhism, Islam and spoke of the tiger came and said that the relations between mankind by bringing forward these two streams of Buddhism and Islam, the example of her Buddhist books, tiger revived the laws of Muhammad. "Haji-Tarkhan" when reciting his poem on the basis of ideological and artistic world of Pushkin stands in front of your eyes, and V. Khlebnikov stood holding hands, no doubt, A. S. Pushkin was familiar with the Qur'an, then new ideas, images, feelings, perspective and studied finding after he wrote "Nazira Quran" poetic chain and "the Prophet" as well as the role of poetry is undeniable. The cultural tradition, "Christianity and Islam", reflecting the depth of history with intuition A. S. Pushkin V. and V. Khlebnikov, Khlebnikov artistic imagination to create the original model yeast eulogies of his creations.

V. Khlebnikov Slavic and East archaeological interest, not in the sense of antiquity, the deep and ancient folk traditions, primitive and ancient history, it was necessary to understand life itself. All of them enjoy the poet's creativity and direction to create a kind of art formed.

It almost eliminates the boundaries between modernity and those who are in the very distant past. In addition, depending upon the content of art is expanding. Barbarism and civilization ideals all his life against a stay of approval of the people are going through as a red line. However, V. Khlebnikov folk art (pretty picture, vulgar literature, folklore, etc.) directly to the aesthetics of the people he saw. Even his Word "creating unreasonably literally," first of all, in the second half of the nineteenth century Russian folk traditions and its way of thinking based on folklore. Its Ravinski D., A. Potebnya, especially A. Afanasyevs books, works by causing interest. V. Khlebnikov early in the cycle, for the creation of his works A. Afanasyevs works poetic myth played an extremely important role, because it has been the relationship between works of art shown in the language in popular mythology. They are also of great importance to creativity V. Khlebnikov, as well as the art of the word, and in particular the theory of poetic speech was a new form. A. Afanasyevs mother - nature - are directly related to the "people's ancestors", "father of the people" about the main idea of the 10th century was a period of great importance for poetry. Afanasyev, not only the essence of folk mythology, as well as the nature of people's consciousness, trying to open his poetic and spiritual foundation. People's life, his character and originality, enriched by the power of the people, the history, the poetry was an absolute character. A. Afanasyev helped to change traditional orientation of symbolism, Slavic orientation medieval to Europe archaicism. V. Ivanov, V. Khlebnikov of the ancient myth of the ancient Slavic teacher turned to the comparison period. Venus poems and poems of V. Khlebnikov, Vila, water nymphs and others. mythological characters appeared. When the concept of the mythological history of compliance with the time goes by quickly.

V. Khlebnikov the disintegration process of the works of the "chaos" wanted to go. Populism is the beginning of the advanced Russian literature and historical traditional philosophical and historical concepts, looking for ways to avoid the collapse of the transitional period. In this regard, he has a hand, the philosophical-historical myth closer to Fedorov on the other hand, A. Afanasyev approaching language and mythological theory. Therefore, the concepts of nationhood and historical utopias fallen far from scientific and historical concept. Here is an explanation of linguistic myths was of particular importance. The myth of the myth of rising demand action words again turn to speak. V. Khlebnikov Word, first of all, his great sense of philological was going on and on until the establishment of the Russian language.

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