

## РОЗДІЛ 3 ЕТНОЛОГІЯ

UDC 94(479.24)

DOI: <https://doi.org/10.32782/2663-5267.2019.5.23>

### THE INVESTIGATION OF RELIGIOUS PROBLEM IN THE ETHNOGRAPHY OF AZERBAIJAN

### ДОСЛІДЖЕННЯ РЕЛІГІЙНИХ ПРОБЛЕМ У ЕТНОГРАФІЇ АЗЕРБАЙДЖАНУ

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This article is devoted to the study of our scholars studying religious beliefs in the achievements of the Azerbaijani ethnographic science in the post-Soviet Azerbaijan Republic in 1991. Thus, our researchers involved various religious beliefs of people from ancient times to the 19th century in ethnographic research, and made interesting arguments. You can closely monitor how people's beliefs have changed over the course of a story, while some types of beliefs still live in the form of leftovers when referring to various sources of research. Azerbaijani authors H. Guliyev, K. Mammadov, H. Qadirezadeh, M. Allahmanli, A. Orujov, T. Gadirezadeh, A. Aliyev, N. Ciddi, T. Shahbazov, N. Guliyeva, Sh. Hasanov, K. Asadli research religious rituals and beliefs while studying different regions of Azerbaijan, have confirmed their place of residence. H. Qadirezadeh touches on religious issues in his book "Ashabi-Kahf: genesis of holiness, history and beliefs", "Hazrat-i Insan", "Oasis of Jahrichay". In the first book, he mentions the influence of his faith in the people, from the ancient times of Ashabi Kahf. H. Qadirezadeh notes that during the Soviet era the religious sanctuaries were forbidden by government, but it is strange that Ashabi Khauf was not closed. The work constitutes ethnographic prism of Ashaby Kahf which is a religious sanctuary. Other investigations related to religious beliefs belong to A. Orucova. Author's book "People's Calendar: Habits, Faiths and Rituals" clarifies the folk traditions, beliefs and ceremonies on the basis of Nakhchivan materials. M. Allahmanli, who is studying the spiritual culture of the western region of Azerbaijan, also touches on religious relations. T. Shahbazov explores the religious beliefs of the residents of the Lenkoran-Astara zone. On the situation of Islam in Shaki-Zagatala, it is possible to get N. Guliyeva's article "On the Peculiarities of the Development of Islam in Shaki-Zagatala". The author stresses that Russia has blocked the activities of the mosques after annexing Azerbaijan. The study of religious ceremonies and rituals as a part of the spiritual world is an important issue.

**Key words:** religion, author, ethnography, region, faith.

Ця стаття присвячена дослідженню наших учених, які вивчають релігійні переконання в досягненнях азербайджанської етнографічної науки в пострадянській Азербайджанській Республіці в 1991 році. Таким чином, наші дослідники залучили до етнографічних досліджень різні релігійні вірування людей починаючи з давніх часів аж до XIX століття, і зробили цікаві висновки. Можна уважно стежити за тим, як змінилися переконання людей протягом історії, тоді як деякі типи переконань, як і раніше, живуть у формі залишків у разі звернення до різних джерел досліджень. Дослідження азербайджанських авторів Г. Гулієва, К. Мамедова, Г. Гадірзаде, М. Аллахманли, А. Оруджової, Т. Гадірзаде, А. Алієва, Н. Джідді, Т. Шахбазова, Н. Гулієва, Ш. Гасанова, К. Асадлі в галузі вивчення релігійних обрядів і переконань різних регіонів Азербайджану мають велике значення. Г. Гадірзаде торкається питань релігії в своїх книгах «Асхаби-Каф: генезис святості, історія та вірування», «Хазрат-й Інсан», «Оазис Джахрічай». У першій книзі він згадує про вплив своєї віри на людей з давніх часів Асхаби-Кафа. Г. Гадірзаде зазначає, що за радянських часів релігійні святині були заборонені урядом, але дивно, що Асхаби-Каф не закритий. Робота являє собою етнографічну призму Асхаби-Кафа. Книга «Народний календар: звички, віри і ритуали» А. Оруджової роз'яснює народні традиції, вірування і обряди на основі Нахичиванських матеріалів. М. Аллахманли, що вивчає духовну культуру західного регіону Азербайджану, також торкається питань релігійних відносин. Т. Шахбазов досліджує релігійні

вірування жителів Ленкорань-Астарінської зони. Про стан ісламу в Шекі-Загатальській зоні розповідається в статті Н. Гулієвої «Про особливості розвитку ісламу в Шекі-Загаталі». Автор підкреслює, що Росія заблокувала діяльність мечетей після анексії Азербайджану. Як видно, вивчення релігійних церемоній і ритуалів як частини духовного світу є важливою проблемою.

**Ключові слова:** релігія, автор, етнографія, регіон, віра.

The presented article is dedicated to the research of Azerbaijani academics who were engaged in the study of religious beliefs within their recent achievements of Azerbaijani ethnographic science. It should also be noted that historians, sociologists, theologians, and orientalists study a number of religious problems. Religious persuasions and beliefs that have an important role in the lives of every nation are essential as a part of spiritual culture. Nature was mysterious for pre-historic humans and they performed a series of religious rituals and ceremonies which arose out of their weaknesses. Emergence of agricultural production led to the widespread rites and ceremonies. Some of these rites are still present. Various investigations have been carried out on religious beliefs in Azerbaijan. One of them is K. Mammadov. Although his research has more historical-archeological aspect, it has got ethnographic essence as well. In his dissertation, he introduces Islam along pre-Islamic religious beliefs, as well as the status of religion in Azerbaijan, Islamic denominations [12, p. 60-85]. It also proves that ethno genesis is based on religious beliefs that the Turks are the «Aftaxton» population of the region. Dissertation shows that the ancient religious beliefs, which are described in Azerbaijani sources and discovered during archaeological excavations, are largely associated with the comparison of the Turkic primary beliefs, which survives in Central Asia and Siberia up-to-date.

The author explicitly explains them in the study of demonic personalities, astral cults, totemery and zootry, magic and other forms of belief. Along all these, he notes that the presence of mullahs in current Islam is alike shamans in Shamanism in the II century. The absence of 3, 7, 40, 52 rituals in Islam and Naqshbandi and Alawi dances are Shamanist heritages. He also opposes the idea of Western European scholars,

who claim that the word «shaman» derives from Hindu-European language family, he explains the origin of this term in Turkish. With this research, certain inheritance can be seen in religious beliefs that existed from ancient times until present day.

It should be noted, that pre-Islamic religious beliefs in Azerbaijan were investigated by H. Guliyev before K. Mammadov as well. However, K. Mammadov approaches differently to research and he clarifies the issue of Islam's synchronicity with previous religious beliefs which makes the dissertation more valuable.

H. Qadirezadeh, M. Allahmanli, A. Orujov, T. Gadirezadeh, A. Aliyev, N. Ciddi, T. Shahbazov, N. Guliyeva, Sh. Hasanov, K. Asadli research religious rituals and beliefs while studying different regions of Azerbaijan, have confirmed their place of residence. Religious pilgrimages in Nakhchivan are mostly investigated by H. Qadirezadeh. The author touches on religious issues in his book, «Ashabi-Kahf: genesis of holiness, history and beliefs», «Hazrat-i Insan», «Oasis of Jahrichay». In the first book, he mentions the influence of his faith in the people, from the ancient times of Ashabi Kahf. It also emphasizes that some Russian authors oppose this phenomenon as myth, legend, and this has been encountered in the Quran [8, p. 24]. It is strange that H. Qadirezadeh notes that during the Soviet era the religious sanctuaries were forbidden by government, but Ashabi Khauf was not closed. The work constitutes ethnographic prism of Ashaby Kahf, which is a religious sanctuary.

The author's book «Hazrat-i Insan» examines the moral values of Islam, such as the study of Islam and the value given to man in Islam, prayers, fasting, self-control, and patience [9, p. 14-85].

G. Gadirezadeh's book Oasis of Jahrichay, refers to «Ashabi Kehf», one of the oldest places of trust in Nakhchivan, as well as the saints in the region (Mir Teymur aga, Mir

Fattah Agha, Gagak Veli), and then he turns to beliefs [7, p. 116-127]. All this makes it possible for the people to see the value of religious sanctuaries.

Other investigations related to religious beliefs belong to A. Orucova. Author's book «People's Calendar: Habits, Faiths and Rituals», clarifies the folk traditions, beliefs and ceremonies on the basis of Nakhchivan materials. Speaking about pastoral beliefs, he touches on the «Water Sowing» ceremony. During the ceremony, the Bibi Qatar pilgrim, which is in the vicinity of Gamigaya, writes that he visited the Black Pir. While traveling to these sanctuaries, people splashes water on each other all along the way, and she identifies it with the «Tarla Qurban» ritual of Chuvashes [14, p. 34]. It should be noted that for the first time information on the «Water Sowing» ceremony was included in scientific literature by H. Qadirzadeh. According to the beliefs on winter, Ordubad and Julfa are most strict in the so-called Chahar-Chahar (four days of great slaughter, and four days from the slightest chill). Here, too the tone of «cut off chill» is also mentioned. «Chill» night lists the blessings on the table beginning with the letter «Q». The author talks about ceremonies in a work related to the cattle breeding. In this section, he describes the belief that the soul protects the animals is spreading among the people, as the first lamb is born white, and that the year will be productive. It is commendable not only to livestock, beekeeping but also to provide information about the system of beliefs regarding agriculture, viticulture and horticulture. It is also possible to obtain substantial information about the economic life of the people, the lifestyle of the people.

T. Gadirzadeh, who investigates Islamist religious beliefs and beliefs in the territory of Nakhchivan in the research entitled «Ancient ceremonies, rituals and beliefs on the life of the Azerbaijanis (archeological-ethnographic research on Nakhchivan materials)», gives an idea of archaeological data and ancient religious views. Although the dissertation is based on the study of religious rites in the Nakhchivan territory, the issue

is of the context of the whole of Azerbaijan. According to archeological and ethnographic materials, the author states that there are genetic bounds between ancient and modern traditions and beliefs of the Azerbaijani people. He explains public holidays, births, child rearing, death, nature, astronomical and fauna-related beliefs, rock descriptions, and ancient beliefs. The beliefs related to winter, Novruz, Hidirla, Chille, and Charshenba are examined in the chapter titled «Beliefs about National Holidays» [10, p. 24-25]. The study compares the similarity of the ancient Azerbaijani rites to other Turkic peoples.

M. Allahmanli, who is studying the spiritual culture of the western region of Azerbaijan (based on Gazakh, Agstafa region), also touches on religious relations. Naturally, it is clear that the religion of Islam in the region is obvious because it investigates religious beliefs in the 19th and 20th centuries. One of the issues that draws attention here is the fact that the teenagers fast instead of the elderly and elderlies presents gifts to them as a reward [1, p. 104]. The subject of the period examined by the author is the essence of the tradition of Islam. A well-known author of the Nakhichevanism, which is one of the most popular Sufi guides in the region, notes that this sect spreads even among the Azerbaijanis of Georgia. For comparison, let us note that A. Aliyev, while talking about the spiritual culture of the Azerbaijanis of Georgia, takes care of the Naqshbandi sect.

Speaking about religious beliefs in the book «Moral Culture of Georgian Azerbaijanis» A. Aliyev noted that during the historical period of the Georgian Azerbaijanis, religious diversity, idols, Zoroastrianism, Christianity, and worship of Islam [4, p. 92-99]. They make mention of the mosque in Tiflis Juma Mosque, Bektashi Mosque, Varkhar mosque, Shah Abbas Mosque because of sacrifices, sacrifices, zakât (mentioned as compulsory tax) in the places where they are worshiped. Georgia notes that the Azerbaijanis remain loyal to their religion, follow their rules and deeds (especially during funerals), and are still following it.

Another research on religious beliefs is related to the religious beliefs of T. Shakhbuzov in the Lankaran-Astara zone. He points out that this region is quite conservative in comparison with other regions, as well as the existence of the residual form of religious beliefs with Islam and that the people of the region live more in ceremonies and rites. The dissertation is about Lerik, Yardymly, Lankaran, Astara, Masalli. In Chapter I the author complexes the beliefs of the universe, Chapter II – teethism, chapter III – demonological beliefs. The author points out that some religious beliefs continue to live in cynical form after the adoption of Islam. In the chapter «Totemism» in Lankaran-Astara, he speaks about the beliefs of people in the region about animals and plants. Here he notes that the sense of belief in the relationship of kinship with the existence of the nature of people as a totem [15, p. 47]. The author considers demonological meetings as part of our momentum. In all of these, we can say that these beliefs still show that the population of the region still does not give up. Bringing examples of the American people, the Altai Turks' beliefs in the dissertation further enhances the importance of the scientific work.

On the situation of Islam in Shaki-Zagatala, it is possible to get N. Guliyeva's article «On the Peculiarities of the Development of Islam in Shaki-Zagatala» [11, p. 155-157]. The author stresses that Russia has blocked the activities of the mosques after annexing Azerbaijan, attracting rich people and Ingiloy in the most prestigious areas such as Shaki, Gakh, Gabala, Oguz, Zagatala, Ilisu. Since the 2030s of the 20th century mosques were transformed into warehouses. Since 1982, the number of mosques in Shaki-Zagatala has increased, and the change of system in 1991 has also changed Islam. The essence of the article is that it is possible to observe the influence of the soviet government on the influence of the religious aspect after the annexation of Azerbaijan.

Incidentally, it should be added that the graves and houses of those who are considered sacred in Azerbaijan have been turned

into pilgrimage by some layers of the society and intentions and sacrifices are venerated. One of them, Shamakhi, gives Naila Jiddy information about the Diri Baba piri (sacred place), a medieval site. The author analyzes this poem about the 14th century, the interiors, the exterior, and the outlook of travelers on this pir [2, p. 177-179]. It is possible to see from the article that the Diri Baba was a Khalvatiyya sect and became a sacred sanctuary among the people.

In the article titled «People's Beliefs in Shirvan Region at the Beginning of the 19th and 20th century» by K. Assadli, beliefs related to astral imaginations (sun, moon), animal beliefs (pigeon), rainbow, and fortune teller and so on [5, p. 203-210]. In the article entitled «Rites and Rituals in Shirvan (beginning with the materials of Agsu, Shamakhi, Ismayilli, Kurdamir districts) in the beginning of the 19th and early 20th centuries», religious commentaries of the 19th-20th centuries were interpreted. Here it is also referred Pre-Islamic beliefs (stone, water, tree cult) [6, p. 144-210].

One of the books on religious beliefs is a book on combating atheism from the concept of Hinduism and Zoroastrianism, jointly launched by E. Karimov and P. Akhanchy. The book is extensively studied the fire-worshippers, fire-worshippers monuments, alphabet on the inscriptions on these monuments, dresses and dishes of fire-worshippers [17, p. 104-144]. Here, too, has played an important role in the ancient times, in the early Middle Ages, in the lives of people, even in the description of codes and symbols that some of them have come to this day. The book's advantages are that the authors should personally exist not only in Azerbaijan but also in Iran and India, and enrich the research based on the materials they have acquired.

The monograph of R. Guliyeva on the Stone Age is based on archeological and ethnographic evidence that the historical roots of the widely distributed stone in Azerbaijan, the path of development that has taken place to this day, the subsequent changes in the past, and the survival of people's beliefs are still studied [18, p. 46-115]. Here, the spirituality

of the Azerbaijani spiritual culture is universal. In his article on the author's adoration of women, she analyzes the woman's being sacred in the ancient world and medieval times, as well as the attitude of women in the Quran [19, p. 115-121]. Based on archeological findings and ethnographic evidence, she explains that women are viewed as a goddess of fertility, productivity. The author points to the respect not only in Azerbaijan but also in the world nations. This article is merely a review of the woman's position in humanity on the basis of archeological and ethnographic materials.

A. Ahmed gives wide information about the existing religious beliefs of the Middle Ages (XII-XV centuries). In the 12th and 13th centuries, Islam gave detailed information about Sufism and its branches from Islamic teachings at a time when deeply rooted in Azerbaijan. When Ahmed describes himself as Sufism, he lists four features that differentiate him from other teachings, while describing eight reasons for Sufism-related populism, emphasizes that there are three stages in Sufism (insincerity, mistrust, sect) and introduces Bektashism, Fana and Baqa, Tacquayma, Circa, Khanagah, Chille, Sema, Sohrevardi Sect, Khalvatiyya Sect, Sophisticated Sacrament [3, p. 68-210]. The author commented on all aspects of religious relations, including the period he studied. He broadly explains the issue of vice versa. It should be noted that M. Dadashzadeh also studied the medieval spiritual culture, but unlike Ahmed M. Dadashzadeh, he offers separate research on the sects. Let's add that it does not touch Ismailia, the sectarianism. This is due to the fact that the author explains that the source of these religious sects is not Azerbaijan. The monograph is very important in studying medieval religious attitudes in all its features.

Ethnoconfessional issues in the early years of Soviet rule were reflected by S. Nuruza-

deh in Azerbaijan. The work shows the relations of the Soviet authorities with different monotheistic religions. The ethnographer, who prefers to the Soviet power, writes that religious-social centers operate in a stable ethno-confessional environment during the ADR, and that the population has solved traditional household and community issues. The author provides information about previously existing beliefs, places of worship considered sacred (after Islamization and spread of Islam) [13, p. 101-111]. It is clear from the research that despite the Soviet-era ban, the population went to sanctuaries (Ganja Imamzadeh) and repaired them (Sanctuary in the village of Toradi in Astara).

U. Hajiyeve's monograph reads the deethnization of the Karabakh Albanians, which preserves 2500 years of culture and language. At the end of the 19th century, the information was given about keeping the Albanian Gospel in the Garabagh church [16, p. 93]. She also reports about the Armenian Church' seize of most control over the Churches in the Caucasus and Karabakh, also Albans has incurred to deethnization. It is clear from the research that despite the spread of Islam in Azerbaijan, Christianity still remained in the Albans in the nineteenth century.

Religious beliefs take place in various spheres of the people's life, including family life, material culture, and economic issues. Although some rituals (pastries, etc.) have been erased from history, some of the believers are living with Islam. The spiritual world of the people is investigated by a number of researchers for different perspectives. Research on this issue enriches our science. The study of religious ceremonies and rituals as a part of the spiritual world is an important issue. The essence of religion is that the position of religion in the life, morals, outlook of the Azerbaijani people is once again confirmed.

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