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**RITUAL-MYTHOLOGICAL BASIS AND ETHNO-
CULTURAL SEMANTICS OF AZERBAIJAN NATIONAL
HOLIDAYS**

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ABSTRACT

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GENERAL CHARACTERISTICS OF THE DISSERTATION

Topicality and degree of using of the theme. The study of the ritual-mythological basis and ethno-culturological semantics of Azerbaijani folk holidays is one of the topical issues facing the science of folklore-studies. Holidays are the important component of the national ideological system. The holidays such as Novruz, Ramadan and Feast of Sacrifice are already celebrated as official public holidays in Azerbaijan. The inclusion of these holidays in a single system of ideological values of the Azerbaijani people requires the scientific determination of their place and role in the ethno-cultural system.

Holidays have an irreplaceable place in the life of every nation. Reflecting the national traditions of the people, they actually play the role of a spiritual treasure where the national existence and national identity of the people are preserved, experienced and passed on from generation to generation. Although it is not visible from the external point of view, every nation lives its national existence, in fact, also through holidays. Ideologies and structures change, but holidays continue to preserve their folk essence and symbols of the nation's national identity. The clearest example of it is Novruz holiday.

Novruz is a holiday complex that root goes back thousands of years and belongs to the period when the people lived with primitive thinking. This holiday includes the primary natural elements of people such as fire, water, earth, air, wood, greenery, etc. the thought of the era it mythologizes in the form of archetypes. In this case, the holiday Novruz reflects the essence and spirit of the national existence of the people. Although various religions, ideologies, cultural epochs influenced Novruz holiday and created changes in its appearance, this holiday continued to preserve its original national essence to the present day. The fact that these values lived on Novruz meant that this holiday constantly provided the people with the energy of national thought. Novruz holiday,

which is celebrated every year in spring, did not let the national thought die in it, returning the people to their national roots. It manifested itself more vividly in Soviet times. The Soviet ideology, alien to all kinds of nationalities, ceased to be an official state holiday and turned Novruz into a holiday celebrated at home and in courtyards. However, just as people's love for the holiday did not allow them to separate themselves from Novruz, the folk essence of Novruz did not allow it to separate itself from the people. Thus, at the time when people were removed from their national values, Novruz was the guardian of national identity. As this aspect reveals the national-ethnoculturological nature of Novruz holiday, it shows the importance of the ethno-culturological study of such holidays as Khidir Nabi, Ramadan and Feast of Sacrifice.

The holiday "Khidir Nabi" is a national holiday according to its ritual typology. However, its distribution area in the ethno-cultural geography of Azerbaijan is not as wide as Novruz holiday. Although various studies have been conducted on the ritual ceremony of this holiday, its ethnocultural essence has not been studied until now yet.

According to ritual typology the holidays Ramadan and Qurban belong to Islam religion. They have an ancient history in the life of the Azerbaijani people, covering centuries. Both holidays are closely connected with the spirituality and ethno-psychological outlook of the Azerbaijani people. Just as the holiday Ramadan played a great role in national-spiritual gathering of the people, the holiday Feast of Sacrifice also had a very important role in protecting ethno-social unity.

As for the degree of study of the subject it should be noted that numerous studies have been conducted in Azerbaijan about the holidays Novruz, Khidir Nabi, Ramadan, Feast of Sacrifice. As for the monographic research, the researches about the holiday Novruz¹

¹ Təhmasib, M. Xalq ədəbiyyatımızda mərasim və mövsüm nəğmələri / (filologiya üzrə fəlsəfə doktoru dissertasiyası) / – Bakı, 1945. – 133 s.; Seyidov, M. Yaz bayramı / M.Seyidov. – Bakı: Gənclik, – 1990. – 96 s.; Nəbiyev, A.

by Mammadhuseyn Tahmasib, Mirali Seyidov, Azad Nabiyev, Bahlul Abdulla, Kamil Veli Narimanoglu, Gullu Yologlu, Seyfaddin Rzasoy, Agaverdi Khalil, Ramin Allahverdi, Sevinj Gasimova, the book about the holiday Khidir Nabi by Khalida Babayeva², the dissertation work about the holidays Ramazan and Feast of Sacrifice by Galib Sayilov³, the dissertation work about Feast of Sacrifice holiday by Sevinj Aliyeva⁴ are very important. In all these books, dissertation works and numerous articles the holidays such as Novruz, Khidir Nabi, Ramadan and Feast of Sacrifice were discussed more as ceremonies and although the characteristics of the ceremony were studied, the ethnoculturological semantics of these holidays, the issues of their functionality arising from historical and modern conditions within the ethnocultural system were poorly touched upon. In this aspect, the current dissertation differs from the previous studies due to the following characteristic:

1. The holidays such as Novruz, Khidir Nabi, Ramadan and Feast of Sacrifice are studied for the first time in a complex way;

İlaxır çərşənbələr / A.Nəbiyev. – Bakı: Azərnəşr, – 1992. – 62 s.; Nəbiyev A. İlin əziz günləri / A.Nəbiyev. – Bakı: Maarif, – 1999. – 104 s.; Novruz bayramı ensiklopediyası / Tərtib edənlər: Bəhlul Abdulla, Tofiq Babayev. – Bakı: Şərq-Qərb, – 2008. – 208 s.; Vəliyev, K. Elin yaddaşı, dilin yaddaşı / K.Vəliyev. – Bakı: Gənclik, – 1987. – 280 s.; Yoloğlu, G. Mövsüm mərasimləri / G.Yoloğlu. – Bakı: Xəzər Universitəsi Nəşriyyatı, – 2009. – 218 c.; Rzasoy, S. Muğanlıda Novruz karnavalı / S.Rzasoy. – Tbilisi: Tbiliselebi, – 2014. – 106 s.; Xəlil, A. Türk xalqlarının yaz bayramları və Novruz / A.Xəlil. – Bakı: Elm və təhsil, – 2012. – 144 s.; Allahverdi R. Təqvim mifləri və Novruz / R.Allahverdi. – Bakı: Nurlan, – 2013. – 180 s.; Qasimova, S. Azərbaycanda Novruz ənənə və inancları / S.Qasimova. – Bakı: Elm və təhsil, – 2018. – 188 s.

² Babayeva, X. Azərbaycan folklorunda Xızır Nəbi (İlyas) obrazı (türk folkloru kontekstində) / X.Ə.Babayeva. – Bakı: – 2013. – 174 s.

³ Sayilov, Q.Ə. Azərbaycan folklorunun bədii sistemində İslam kanonları / (filologiya elmləri doktoru dissertasiyası) / – Bakı, 2023. – 309 s.

⁴ Əliyeva, S.S. Azərbaycan folklorunda qurbanvermə motivi və onun ritual-mifoloji kökləri / (filologiya üzrə fəlsəfə doktoru dissertasiyası) / – Bakı, 2020. – 171 s.

2. The place, function, structure and semantics of the mentioned holidays in the ethno-culturological system are studied;

3. The place and role of the mentioned holidays in national public consciousness, behavior and public psychology is being studied.

Object and subject of the research. The *object* of the dissertation work is folklore texts of various genres related to Azerbaijani folk holidays.

The *subject* of the study covers the theoretical and methodological foundations of the concept of “holiday”, the place, function, structure and semantics of the holiday Novruz in the ethno-culturological system, the ritual-mythological structure and ethno-culturological semantics of the holiday Khidir Nabi, the semantics of Ramadan as a model of spiritual perfection and ethnic self-organization, the ritual-mythological roots, religious foundations and ethnoculturological semantics.

The aim and objectives of the research. The main aim of the dissertation is to study the ritual-mythological basis and ethno-culturological semantics of Azerbaijani folk holidays.

This aim includes the following five main directions and the tasks arising from it:

1. Study of the semantic structure, typology, theoretical and methodological basis of the concept of “holiday” and the apparatus of analysis;

2. The study of the place, function, structure and semantics of the holiday Novruz in the ethnoculturological system;

3. Study of mythical roots, ceremonial structure and ethno-cultural function of the holiday Khidir Nabi;

4. The study of the religious basis of the holiday Ramadan and its place in the ethno-cultural system as a model of ethnic self-organization;

5. The study of ritual-mythological roots, religious basis and ethno-culturological semantics of the holiday Feast of Sacrifice.

Methods of research. The dissertation work, in which historical-comparative and descriptive-typological research methods are applied, is written on the basis of an excellent theoretical-methodological base. The same base includes the sources in two directions:

1. World scientific-theoretical experience on the ritual-mythological basis and ethno-culturological semantics of holidays. This practice is mainly based on the researches by E.Taylor, J.J.Frezer, M.Eliade, V.Terner, L.Levi-Brul, K.Levi-Stross, V.N.Toporov, A.Chay, Y.Kalafat, O.Oghuz, M.Ozarslan, A.K.Bayburun, T.N.Dmitrieva, N.N.Yerofeyeva, T.V.Jerebina, A.G.Kifishin, P.I.Perlov and other scientists.⁵

⁵ Тайлор, Э.Б. Первобытная культура / Э.Б.Тайлор. – Москва: Политиздат, – 1989, – 574 с.; Фрезер, Дж.Дж. Золотая ветвь / Дж.Дж.Фрезер. – Москва: Издательство политической литературы, – 1984, – 703 с.; Элиаде, М. Миф о вечном возвращении (сборник) // М.Элиаде. – Москва: Ладомир, – 2000. 414 с.; Тернер, В. Символ и ритуал (сб. трудов) // В.Тернер. – Москва: Наука, – 1983, – 277 с.; Леви-Брюль, Л. Сверхъестественное в первобытном мышлении / Л.Леви-Брюль. – Москва: Педагогика-Пресс, – 1994, – 604 с.; Леви-Строс К. Структурная антропология / К.Леви-Строс. – Москва: Главная Редакция Восточной Литературы. – 1985, – 536 с.; Топоров, В.Н. Очерк «Праздник» // Мифы народов мира. В 2-х томах. Том 2. – Москва: Советская энциклопедия, – 1982, – с. 329-331; Топоров, В.Н. О ритуале. Введение в проблематику // Архаический ритуал в фольклорных и раннелитературных памятниках (сб. ст.). – Москва: Наука, – 1988, – с. 7-60; Çay, A.M. Nevruz – Türk Ergenekon Bayramı / A.M.Çağ. – Ankara: 1999, – 579 s.; Kalafat, Y. Balkanlardan Uluğ Türküstana türk halk inançları, III-IV c. / Y.Kalafat. – Ankara: Berikan, – 2006, – 556 s.; Kalafat, Y. Türk Kültürlü Halklarda Hz. Hızır'dan Sultan Nevruz'a / Y.Kalafat. – Ankara: Berikan Yayınevi, – 2011, – 218 s; Oğuz, Ö.M. Boz Atlı Hızır ve Ren Geyikli Noel Baba İkileminde Türklerde Yılbaşı // Türk Dünyasında Nevruz. Üçüncü Uluslararası Bilgi Şöleni Bildirileri. – Ankara: AYK Atatürk Kültür Merkezi Başkanlığı Yayınları, – 2000, – s. 245-252; Özarslan, M. Erzurum'da Hıdrellez ile İlgili İnançlar ve Kimi Uygulamalar // Türkbilig, – 2000 (1), – s. 203-208; Байбурун, А.К. Очерк «Обрядовый фольклор» / Свод этнографических понятий и терминов. Народные знания, фольклор, народное искусство, вып. 4. – Москва: Наука, – 1988, – с. 144-146; Дмитриева, Т.Н. Жертвоприношение: поиски истоков //

2. *Azerbaijan scientific-theoretical experience on the ritual-mythological basis of holidays, ethno-culturological semantics, rituals, myths and theoretical basis of folklore in general*: As a theoretical and methodological base this practice is mainly based on the investigations by different scientists such as M.Seyidov, M.Tahmasib, B.Abdulla(yev), Kh.Koroglu, K.Abdulla, T.Hajiyeve, M.Kazimoglu, A.Nabiyev, K.Aliyev, P.Afandiyev, M.Jafarli, S.P.Pirsultanli (S.Pashayev), K.Valiyev, A.Shukurov, J.Gasimov, K.Huseynoglu, R.Gafarli, F.Bayat, J.Baydili (Mammadov), G.Yologlu, M.Allahmanli, A.Asgar, Y.Ismayilova, R.Kamal, I.Sadig(ov), O.Aliyev, S.Rzasoy, A.Khalil, E.Abbasov, M.Mammadli and other scientists.⁶

Жертвоприношение: Ритуал в культуре и искусстве от древности до наших дней (сборник статей). – Москва: Языки русской культуры, – 2000, – с. 11-22; Ерофеева, Н.Н. Архаический жертвенник как текст договора человеческого коллектива с богом об условиях землепользования // Жертвоприношение: Ритуал в культуре и искусстве от древности до наших дней (сборник статей). – Москва: Языки русской культуры, – 2000, – с. 123-146; Жеребина, Т.В. Система жертвоприношений у шаманистов Северной Азии (к проблеме типологии) // Жертвоприношение: Ритуал в культуре и искусстве от древности до наших дней (сборник статей). – Москва: Языки русской культуры, – 2000, – с. 23-41; Кишин, А.Г. Жертвоприношения ассирийских царей. Структура ритуала // Жертвоприношение: Ритуал в культуре и искусстве от древности до наших дней (сборник статей). – Москва: Языки русской культуры, – 2000, – с. 97-122; Перлов, П.И. Жертвоприношения статуям умерших правителей в Шумере последней четверти III тыс. до н. э. // Жертвоприношение: Ритуал в культуре и искусстве от древности до наших дней (сборник статей). – Москва: Языки русской культуры, – 2000, – с. 91-96

⁶ Seyidov, M. Xızırı türkdilli xalqların inamı yaratmışdır // “Azərbaycan” jur., – 1979, – № 4, – s. 51-60; Seyidov, M. Azərbaycan mifik təfəkkürünün qaynaqları / M.Seyidov. – Bakı: Yazıçı, – 1983, – 326 s.; Seyidov, M. Azərbaycan xalqının soykökünü düşünərkən / M.Seyidov. – Bakı: Yazıçı, – 1989, – 496 s.; Seyidov, M. Yaz bayramı / M.Seyidov. – Bakı: Gənclik, – 1990. – 96 s.; Təhmasib, M. Xalq ədəbiyyatımızda mərasim və mövsüm nəğmələri / (filologiya üzrə fəlsəfə doktoru dissertasiyası) / – Bakı, 1945. – 133 s.; Təhmasib, M. Adət, ənənə, mərasim, bayram // – “Ədəbiyyat və incəsənət” qəz., – 1966; əhmasib, M. Azərbaycan xalq dastanları (orta əsrlər) / M.Təhmasib. – Bakı: Elm,

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The main theses of the research. The main theses of the dissertation are the followings:

1. There is a need to redefine the semantic boundaries of the concept of “holiday”. We believe that while *religious holidays* are celebrated only by the believers, *folk holidays* are holidays celebrated by the whole people, regardless of whether they have a religious origin or not. In fact, all holidays are connected in one way or another with the religious thoughts.

2. The holiday Novruz as a system of ethnoculturological thinking was formed on the basis of mythical beliefs, the philosophy of the holiday is formed by the harmony of nature and society, the pre-Tuesdays are pre-Novruz “chille”s.

3. The ritual-mythological basis of the holiday Khidir Nabi is the ancestor cult, the image of Khidir Nabi represents the cosmogonic male beginning as the protector of blessings, the holiday Khidir Nabi is a form of ethno-cultural self-organization and self-expression.

4. The holiday Ramadan is a mechanism of spiritual purification and a model of ethnic self-organization.

5. The holiday Feast of Sacrifice is a model of spiritual unity of the people from the ethno-cultural point of view.

Scientific innovations of the research. Numerous new results were obtained in the dissertation work. Generally, they include the followings:

1. The semantic structure of the holiday concept was studied and it was determined that there are three types of

əsasları // Azərbaycan şifahi xalq ədəbiyyatına dair tədqiqlər, XXXI kitab. – Bakı: Nurlan, – 2009, – s. 87-90; Rzasoy, S. Muğanlıda Novruz karnavalı / S.Rzasoy. – Tbilisi: Tbiliselebi, – 2014. – 106 s.; Xəlil, A. Türk xalqlarının yaz bayramları və Novruz / A.Xəlil. – Bakı: Elm və təhsil, – 2012. – 144 s.; Abbasov E. Koroğlu: poetik sistemi və strukturu (Paris nüsxəsi əsasında). Bakı: Nurlan, 2008, 140 s.; Мамедли, М.М. Парадигмы тюркского мифа (избранные статьи) / М.М.Мамедли. – Киев: Панорама, – 2018, – 192 с.

Azerbaijani holidays: folk holiday, religious holiday and official-political holiday.

2. The ritual nature of the concept of “holiday” has been studied.

3. The folklore essence of the concept of “holiday” has been studied.

4. The ritual complex of Novruz holiday is defined;

5. The ritual-mythological attributes of Novruz holiday have been studied.

6. Novruz holiday has been studied as a form of national social consciousness.

7. Novruz holiday has been modeled as an ethno-cultural thought and behavior system.

8. The mythical roots of the Khidir Nabi holiday have been revealed, its ceremonial structure has been studied and its ethno-cultural function has been determined.

9. The mythological semantics of the image of Khidir Nabi has been studied and the mythical essence of the parallelism Khidir Nabi/Khidir Ilyas has been determined.

10. The ceremony structure of the holiday Khidir Nabi has been modeled.

11. It has been confirmed that the image of Khidir Nabi is related to the mythical male origin as the protector of blessings.

12. The place and role of the holiday Khidir Nabi in national culture as a model of ethnic self-organization and self-expression has been revealed.

13. The religious basis of the holiday Ramadan has been studied.

14. The place and role of fasting as a mechanism of spiritual purification in national psychology is determined.

15. The place of Ramadan holiday in the national ethno-cultural system as a model of ethnic self-organization has been determined.

16. The ritual-mythological roots, religious basis and ethno-cultural semantics of the holiday Feast of Sacrifice have been studied.

17. The archaic structure of the concept Feast of Sacrifice has been modeled.

18. The ethno-cultural review of the religious-Islamic semantics of the holiday Feast of Sacrifice has been carried out.

19. The role and function of the holiday Feast of Sacrifice in the national ethno-cultural system as a model of spiritual unity has been determined.

Theoretical and practical significance of the research. The research work is of great importance from both theoretical and practical point of view.

The theoretical importance of the dissertation is determined by the possibilities of applying the results in folklore-study. Thus, the researches related to holidays and ceremonial folklore in general are expanding in Azerbaijani folklore-study. In this regard, the results and innovations obtained in this dissertation devoted to the study of the ritual-mythological foundations and ethno-cultural semantics of Azerbaijani national holidays play the role of the rich theoretical-methodological base for those studies. If we consider that ceremonies and holidays are the subject not only folklore, but also ethnography and social anthropology in general, the current dissertation can be used as a theoretical resource not only in folklore-study, but also in ethnographic studies.

The practical relevance of the dissertation is mainly related to the teaching process. Ceremonies are the main sources of Azerbaijani folklore. They are given a wide place in the “Oral folk literature” subject program taught in the philology faculties of higher schools. In this regard, the practical importance of the dissertation is determined by the possibility of using it as an additional teaching aid.

Approbation and application of the research. The dissertation work was carried out in the Department of Mythology

of the Folklore Institute of ANAS with the scientific advice of Professor S. Rzasoy, Doctor of Philological Sciences. The obtained scientific-theoretical considerations, main results and theses, as well as innovations and conclusions are reflected in the journals recommended by the Higher Attestation Commission, in the materials of scientific-practical conferences held in Azerbaijan and abroad.

The name of the institution where the dissertation work was performed. The dissertation work was completed in the department “Mythology” department of the Institute of Folklore of ANAS.

The theme of the dissertation was affirmed at the meeting of the Scientific Council of the Institute of Folklore on October 17, 2014 (Protocol № 6) and at the meeting of the Scientific Council on Philological problems of the Scientific Research Coordination Council of the Republic of Azerbaijan on June 30, 2016 (Protocol № 6).

The total volume of the research: The total volume of the research work, consisting of the introduction, five chapters and the conclusion: 431948 signs (Introduction; 11765; Chapter I: 63784 signs; Chapter II: 166652 signs; Chapter III: 91261 signs; Chapter IV: 36470 signs; Chapter V: 41670 signs; Conclusion: 20346 signs).

THE MAIN CONTENT OF THE DISSERTATION

In the part “**Introduction**” of the dissertation the topicality, the degree of study, aims and objectives of the study, methods, scientific innovation, theoretical and practical significance, methodological basis, approval and structure are clarified.

The first part of the dissertation, called “Theoretical-methodological basis of the concept of “Holiday”, includes the semantic structure of the concept of “holiday”, classification of holidays and methodological issues of the holiday problem.

In the first chapter of the first part called “Semantic structure of the concept of the holiday” it is shown that the concept of holiday is a thought concept with a complex scientific structure. V.N. Toporov writes that “the holiday is a period of time that has a special relationship with the sacred sphere in the archaic mythopoetic and religious tradition, implies the maximum belonging of all participants in the holiday to that sphere and is marked as some kind of institutionalized action”.⁷

As it can be seen from the author’s approach, in the societies living with mythical thinking the holidays are related to the sacred sphere, the sacred world. In the mythological world model, the sacred world is based on the first ancestor. He represents God on the earth. In this case, it can be concluded that the connection of the holidays with the sacred world means their connection with the sacred first ancestor. It is also known from the history of mythical thought that one of the many functions of the first ancestors was to establish holidays.

The holiday complex combines cosmic and chaotic times with each other. This meeting, intersecting, entering each other, mixing with each other and fighting among themselves is a special event. “A holiday is a period of time in honor of something or someone in the calendar. It has a sacral (non-domestic, mythical) meaning and it is associated with a cultural or religious tradition”.

From here it is clear that:

1. In all cases, a holiday is a period of time that differs from ordinary days of the year.
2. A holiday, as a special period of time, is necessarily associated with someones name or a special event.
3. It is its connection with the sacred values of the system of national-spiritual values that makes the holiday a special event in the context of the general time as a unit of time. Mythology is at the root of this attachment.

⁷ Топоров, В.Н. Очерк «Праздник» // Мифы народов мира. В 2-х томах. Том 2. – Москва: Советская энциклопедия, – 1982, – с. 329

4. The holiday is inextricably connected with cultural or religious tradition. In other words, it has a special place in the general cultural or religious tradition.

Mahmud Kashgarlı, a prominent linguist of the 11th century, writes: “*Bedhrem – Bayram (Holiday). Among the people it means laughter and rejoicing. When a place is decorated with lights and flowers, it is called “...bedhrem yer”, it means “lovely place”. I don’t know what the original word is. Because I have heard this word from the Persians. At the same time, the Oghuz call the holiday “beyrem”. It is a day of joy and fun. The Oghuz changed the letter “zal” to the letter “ye”. Therefore, this word can be a separate dictionary (unit - Sh.A.)*”⁸.

The mythological model of thought is also at the root of the holidays. A holiday is a ritual mechanism that creates joy. Therefore, everything related to the holiday serves to create joy, celebration and beauty. In this regard, it is not accidental that the word “bedhrem” is associated with the word “decorate”. The semantics of the concept of “holiday” is closely related to the concept of “decorating”. In other words, “to decorate” and “decorating” on holidays is a special functional meaning event. Thus, during the holidays **the decoration** of the houses, clothes, yards, chimney, the places where the holiday is held, the **decoration** of the people themselves by washing, cleaning and caressing serves the idea of cosmogonic creation. As it mentioned, especially during the New Year holidays, the old world is destroyed and recreated. This creation encompasses the entire world, including the human. No one and nothing can stay on the sidelines without being renewed. If something or someone is not renewed, it means that there will be misfortune. For example, on Novruz holiday all family members should be at the table on the last Tuesday night of the year. According to the beliefs, if the integrity

⁸ Kaşgarlı, M. Divanü Lügat-it-Türk / – Çeviren B.Atalay. Birleştirilmiş birinci baskı (Cilt I-II-III) / M.Kaşgarlı. – Ankara: Türk Dil Kurumu Yayınları, – 2013, s. 464

of the family is not restored at the ceremonial table, the new year will be accompanied by bad events. In other words, the family recreates its unity and integrity by decorating the table and placing the family members at it. Here, the phrase “to decorate-decorating” is of special importance. Thus, to decorate or decoration during the holidays is not just about tidying up, it’s about rebuilding the old world.⁹

In the second chapter of the first part called “Issues of classification of holidays” it is mentioned that one of the main issues that attract attention in terms of the theoretical and methodological basis of the concept of “Holiday” is the problem of their classification. It is possible to find different approaches in different literatures. Among them the classification by P.N.Boratav seems more comprehensive. The scientist classified the holidays in 7 groups:

1. According to the religion of those participating in the holidays;
2. Official public holidays;
3. “Ethnic” holidays;
4. Holidays held by women’s or men’s groups;
5. Holidays according to the age groups;
6. Some ceremonies / holidays conditioned by “ecological” elements;
7. Village holidays (holidays organized by a single village)¹⁰

⁹ **About the scientific results obtained in the paragraph:** Albaliyev, Ş. Azərbaycan xalq bayramlarının etnokulturoloji semantikasının nəzəri əsasları // “Axtarışlar”, – № 2, – Naxçıvan: “Tusi”, – 2020, – s. 52-59; Albaliyev, Ş. Bayram anlayışının semantik strukturu // “Filologiya məsələləri”, – № 7, – 2020, – s. 222-230; Albaliyev, Ş. Bayramların ritual-mifoloji və lingvopoetik semantikasi // “Axtarışlar”, – № 3, – Naxçıvan: “Tusi”, – 2020, – s. 65-71

¹⁰ Boratav, P.N. Türk folkloruna dair 100 sual / P.N.Boratav, – tərc. ed., ön sözün, qeyd, izah və şərtlərin müəllifi: S.Əliyeva, el. red. S.Rzasoy. – Bakı: Elm və təhsil, – 2018, s. 253-254

Based on our comparison and analysis regarding the classification of the holidays, one can say that Azerbaijani holidays can be divided into three types:

1. Traditional folk holidays;
2. Folk holidays of religious origin;
3. Official-political holidays.

In the Azerbaijani Soviet folklore-study folk holidays meant holidays up to heavenly religions. Holidays related to heavenly religions (Islam, Christianity...) were also rejected as religious holidays by the Soviet ideology. However, these holidays were mass holidays celebrated by the whole nation. We completely reject this vulgar sociological approach and consider all holidays celebrated by large masses of people to be public holidays, regardless of their origin. As for the religious origin of holidays, in fact, there is no non-religious holiday. Though Novruz is considered a public holiday, it is also associated with fire worship and was included in the Islamic religious calendar system after Islamization.

Regarding religious holidays, according to us, the fact that a holiday is a religious holiday is not determined only by its affiliation with any religion. The most important point here is related to the place and function of that holiday in the ethnocultural system. According to our approach, the holidays celebrated only in religious circles, in other words, only by religious people, should be considered religious holidays. In Azerbaijan, there are holidays such as Gadir Khum and Mavlud, which are celebrated only by religious people. Holidays of religious origin, such as Ramadan and Feast of Sacrifice, have been celebrated at the national level in Azerbaijan for several centuries. Keeping their religious origin, these holidays have turned from being a purely religious holiday into a national holiday. But the official-political holidays are holidays related to statehood, including those of national

importance in the life of the people, which are celebrated at the national level.¹¹

In the third chapter of the first part called “Methodological issues of the holiday problem”, it is shown that there are valuable studies about the ceremonies in folklore studies carried out by the different scientists.¹² They have the rich knowledge about the origin, history, types, genres, rules of conduct, symbols and attributes, artistic and poetic features, as well as controversial issues of ceremonies. However, the theoretical and methodological issues of ceremonial-folklore relations were almost not touched upon in these studies. The statement of the problem in this direction is found in recent studies.¹³

The study carried out in this direction in chapter showed that one of the main methodological issues of the “holiday” problem is the differentiation of its two aspects. One of them is the holiday ceremony itself, the other is its image in folklore. The holiday and its folklore image differ from each other in their functional typologies:

a) *The holiday ceremony* itself serves for the realization of the desires, aims, goals, intentions of those who perform it;

¹¹ **About the scientific results obtained in the paragraph:** Albaliyev, Ş. Bayramların təsnifatı məsələləri // “Dədə Qorqud” jur., – № 4, – 2020, – s. 81-90

¹² Təhmasib, M. Xalq ədəbiyyatımızda mərasim və mövsüm nəğmələri / (filologiya üzrə fəlsəfə doktoru dissertasiyası) / – Bakı, 1945. – 133 s.; Nəbiyev, A. Azərbaycan xalq ədəbiyyatı. I hissə / A.Nəbiyev. – Bakı: Turan Nəşrlər Evi, – 2002, s. 248-481; Abdulla, B. Azərbaycan mərasim folkloru / B.Abdulla. – Bakı: Qismət, – 2005, – 208 s.; Abdullayev, B. Haqqın səsi / B.Abdulla. – Bakı: Azərənşr, – 1989, – 144 s.; Yoloğlu, G. Mövsüm mərasimləri / G.Yoloğlu. – Bakı: Xəzər Universiteti Nəşriyyatı, – 2009. – 218 c.; Pənah, G. Yaradılış, həyat və idrak fəlsəfəsi – Novruz – Yenigün. G.Pənah. – Bakı: SkyG, – 2017, – 481 s.; Xürrəmçizi, A. Azərbaycan mərasim folkloru (Türk və dünya xalqları filkloru ilə tarixi-müqayisəli araşdırma) / A.Xürrəmçizi. – Bakı: Səda, – 2002, – 210 s.

¹³ Əliyeva, S.S. Azərbaycan folklorunda qurbanvermə motivi və onun ritual-mifoloji kökləri / (filologiya üzrə fəlsəfə doktoru dissertasiyası) / – Bakı, 2020. – 171 s.

b) *The image of the holiday in epic folklore texts* obeys the logic of the epic plot and serves to realize the epic idea that this text carries.¹⁴

In the second part of the dissertation called **“The place, function, structure and semantics of Novruz holiday in the ethnocultural system”** the problems such as the ethnoculturological views on Novruz holiday, the role of mythical beliefs in the formation of Novruz as a system of ethnoculturological thinking, ethnoculturological philosophy of Novruz: harmony of nature and society, ritual-mythological structure of Novruz holiday: ceremony and symbolism (ritual-mythological symbolism and cosmogonic function of Tuesdays, ritual-mythological semantics of Novruz “chille”s, semantics of “buta” mythologeme in creation symbolism of Novruz holiday) are studied.

In the first chapter of the second part called “The ethnoculturological views on Novruz holiday” it is said that so many opinions have been said about Novruz holiday and studies have been carried out. In these studies there are also valuable ideas about the ethnoculturological semantics of this holiday complex. In this regard, S.Gasimova in her work called “Novruz traditions and beliefs in Azerbaijan”, one of the last monographic studies about this holiday, approached the place of Novruz holiday in the ethnocultural system from the point of view of two concepts – the national-spiritual tradition and tradition of national statehood.¹⁵

One can meet the most valuable and important ideas about the ethnoculturological essence of Novruz holiday in the speeches of great leader Heydar Aliyev. He says: *“Novruz holiday, which informs people with the coming of spring, the awakening of nature*

¹⁴ **About the scientific results obtained in the paragraph:** Албалиев, Ш. Методологические вопросы проблемы «праздник» // Colloquium Journal, N 2 (125), 2022-Philological Sciences, p. 16-21

¹⁵ Qasimova, S. Azərbaycanca Novruz ənənə və inancları / S.Qasimova. – Bakı: Elm və təhsil, – 2018, s. 11-48

and the revival of life, has been a holiday of joy our people since the most ancient times and has survived to this day, despite some pressure and artificial obstacles in different periods of our history”.¹⁶

The ethnoculturological semantics of Novruz holiday is closely related to its ideological essence and power. Looking at the history of the holiday, one can see that this holiday, as if as a national ideological system, fought against ideological systems and it is interesting that emerged victorious from all those struggles. S. Rzasoy writes: “Novruz holiday is connected with the initial mythological-cosmogonic views. During the transition of mythological thought to historical thought, it was transformed into ancient religions and in its further development it met with various heavenly and non-heavenly religions, religious and ideological views”.¹⁷ All the ethnocultural power of Novruz originates from its inseparable connection with the life, everyday life and spirituality of the people. M.Tahmasib writes: “*Novruz holiday, together with its ceremonies, has become a very simple economic holiday, that is, a ceremony to see off the season winter and to see in the season spring, among all the religions that have been dominant in Azerbaijan from time to time*”.¹⁸

According to J.Gasimov’s thought “*Novruz holiday is a memory model of all the views of old Turk about space-time and a functional system of this model*”.¹⁹

¹⁶ Əliyev, H. / – H.Əliyev. Novruz bayramı münasibəti ilə Azərbaycan xalqına təbrik. – 19 mart 2000-ci il

¹⁷ Rzasoy, S. Novruz bayramının konseptual-fəlsəfi əsasları // Azərbaycan şifahi xalq ədəbiyyatına dair tədqiqlər, XXXI kitab. – Bakı: Nurlan, – 2009, – s. 90

¹⁸ Təhmasib, M. Adət, ənənə, mərasim, bayram // – “Ədəbiyyat və incəsənət” qəz., – 1966

¹⁹ Qasimov, C. Novruz bayramı milli-mənəvi dəyərlərin repressiyası kontekstində // Azərbaycan şifahi xalq ədəbiyyatına dair tədqiqlər, XXXI kitab. – Bakı: Nurlan, – 2009, – s. 20

The research carried out in the chapter showed that in the researches about Novruz holiday the place of Novruz holiday in the ethnocultural system was approached in three contexts:

a) The place of Novruz holiday in the system of national-spiritual values was studied and it was revealed that this holiday was historically an integral and organic part of this system.

b) It has been shown that Novruz holiday is closely connected with the traditions of statehood.

c) The attention was paid to Novruz and religious relations. Of course, the studies conducted during the Soviet period have shown that Novruz holiday is not a religious holiday at the origin of the Soviet ideology, and in particular, it has no genetic relation to the religion Islam. However, at the same time, the valuable facts from the point of view of Novruz and Islamic relations were revealed in these studies.²⁰

In the second chapter of the second part called “The role of mythical beliefs in the formation of Novruz as a system of ethnoculturological thinking” it is mentioned that from the point of view of ethnoculturological semantics, this holiday can actually be called the holiday of national identity. Azerbaijan has been living its national existence through this holiday for centuries. Each phenomenon of creation obeys the dialectical laws of the world of being. According to the divine dialectic of being, all created ones die old. Life on earth continues through self-birth and re-creation. All living things on earth, including the world of plants, continue to exist, recreating itself. The folk is also a unit of creation. It also

²⁰ **About the scientific results obtained in the paragraph:** Albaliyev, Ş. Bayram problemi etnokulturoloji baxış kontekstində // “Elmi əsərlər”, – Cild 12, – № 1, Bakı: Bakı Qızlar Universiteti, – 2021, – s. 60-66; Albaliyev, Ş. Bayram konseptinin etnokulturoloji mahiyyəti (Prof. C.Qasımovun yaradıcılığı əsasında) // “Dədə Qorqud” jur., – № 3, – 2020, – s. 49-57; Albaliyev, Ş. Bayramların mifoloji-kosmoqonik mahiyyətinə dair // Humanitar elmlərin öyrənilməsinin aktual problemləri. Bakı Slavyan Universiteti. Bakı: Mütərcim, – 2020, – № 4, – s. 73-79

lives, recreating itself. This creation takes place during the Novruz holiday. The Azerbaijani people get rid of everything that has worn it out during the year, driven it to destruction, death and extinction on pre-Tuesdays and enter it in a fresh and renewed form. There is nothing left in the life, daily life, yard and chimney of the Azerbaijani person, including himself, that is not renewed and not renewed. On Novruz holiday, this renewal and renewal takes place in the form of rebirth. All the symbolism of the holiday personifies rebirth. The realization of renewal through birth is directly related to mythology. In the life of an Azerbaijani person, in his/her household, in his/her yard, in his/her farm, there is nothing left that cannot be renewed, including himself/herself. In Novruz holiday this renewal takes place in the form of rebirth. All the symbolism of the holiday represents rebirth. The realization of renewal through birth is directly related to mythology. In this respect, mythology and mythical beliefs have an exceptional role in the formation of Novruz holiday as an ethnocultural thought system. In this regard, we believe that the emergence, formation and development of Novruz, whether as a holiday (ritual) or a system of thought, is directly related to mythology. Novruz and myth are inseparable concepts. Myth means belief in all its meanings. The ethnocultural essence of Novruz holiday is based on beliefs.

The research carried out in the chapter confirms unequivocally that mythical beliefs played a huge role in the formation of Novruz as a system of ethnoculturological thinking and those beliefs are the basis of living the Novruz holiday as a valuable and sacred tradition of the people in our modern times.²¹

In the third chapter of the second part “The ethnoculturological philosophy of Novruz: harmony of nature and

²¹ **About the scientific results obtained in the paragraph:** Albaliyev, Ş. Xalq bayramları ilə bağlı inanclar // Azərbaycan şifahi xalq ədəbiyyatına dair tədqiqlər, – XLI kitab. – Bakı: 2013, – s. 91-123; Albaliyev, Ş. Bayramların etnokulturoloji düşüncə sistemi kimi formalaşmasında mifik inancların rolu // “Axtarışlar”, № 4, Naxçıvan: “Tusi”, 2020, s. 51-58

society” it is shown that Novruz reflects the philosophy of life of the Azerbaijani people, their thoughts about nature, society and time. In this respect, Novruz is also an ethnocultural philosophy. Of course, one cannot characterize a folk holiday as purely philosophical, reflecting the traditions of the people and their vision of the world. This is a holiday, and it, like any folk holiday, reflects the people’s ideas about the world. Novruz also has its own philosophy and Novruz philosophy has a systematic view of nature, society and time. However, telling “the ethnoculturological philosophy of Novruz”, we mean not only folk beliefs and mythological foundations of Novruz. It is necessary to consider this issue in a very broad plan. Because Novruz was not only a holiday, but also entered the system of philosophical thought for centuries, especially in the Middle Ages. It is enough to recall only medieval mysticism-lore poetry about it. Many works “novruzname” have been written in the history of Azerbaijani and Eastern-Muslim literature. In them, Novruz acts as an important philosophical basis of the universe, the world of material creation, divine creation. Most of the masters who wrote the works “novruzname” were not only poets. We know that many of them were scientists who knew the exact and humanitarian sciences of their time. It is enough to remember Nizami Ganjavi. He knew all the knowledge of his time and widely used scientific facts and ideas in his works in the creation of artistic metaphors. In the works “novruzname” Novruz also participates in the philosophy of creation of the world. All these show that the initial, simple mythological worldview underlying the Novruz holiday was raised to the level of philosophical worldview in the Middle Ages. Thus, taking them into account, we can say that the basis of the ethnocultural philosophy of Novruz is the idea of harmony between nature and society. The traditions of Novruz are a vivid example of it.

The main conclusions reached in the chapter are the followings:

a) Novruz is a holiday of internal purification, spiritual purification and renewal of the soul of people.

b) Novruz is a holiday of joining nature and society into one whole.

c) Novruz philosophy is the realization of extraordinary (fantastic) values of philosophical thought in the ordinary values of being.

d) Novruz holiday is a model of tolerance reflecting the traditional philosophical thinking system of the Azerbaijani people.

e) Novruz holiday is a multicultural model of behavior reflecting the traditional humanitarian thinking system of the Azerbaijani people.²²

In the fourth chapter of the second part, which consists of three paragraphs, called “The ritual-mythological structure of Novruz holiday: ceremony and symbolism”, it is noted that, Novruz holiday has complex and rich meaning in terms of ritual-mythological structure and symbolism. Novruz is a ceremonial complex in terms of ceremonies and rituals. This complex include pre-Tuesdays, “chille”s, Novruz symbols, etc. and much has been written about it. Most of these studies lack systematicity. Many of the authors of the articles are based on their personal Novruz

²² **About the scientific results obtained in the paragraph:** Albaliyev, Ş. Novruz təbiətlə cəmiyyətin bütövləşməsi bayramı // Azərbaycan şifahi xalq ədəbiyyatına dair tədqiqlər, – XXXIV kitab. – Bakı: 2011, – s. 46-54; Albaliyev, Ş. Qədim dünyamızın səhri səsi – Novruz // Azərbaycan şifahi xalq ədəbiyyatına dair tədqiqlər, – XXXIX kitab. – Bakı: Elm və təhsil, – 2012, – s. 54-65; Albaliyev, Ş. Novruz: adilikdə qeyri-adiliklərin reallaşması // Azərbaycan şifahi xalq ədəbiyyatına dair tədqiqlər. – Bakı: Elm və təhsil, – 2014, № 3 (46), s. 47-57; Albaliyev, Ş. Novruz bayramı tolerantlıq örnəyi kimi // Azərbaycan folkloru və milli-mədəni müxtəliflik” mövzusunda beynəlxalq elmi-praktik konfransın materialları (Bakı, 19-20 may 2016). – Bakı: Mütərcim, – 2016, – s. 230-234; Albaliyev, Ş. Multikulturalizmin ənənəvi nümunəsi: Novruz bayramı // Azərbaycan filologiyası: inkişafın yeni mərhələsi mövzusunda respublika elmi konfransının materialları (Bakı, 2 noyabr 2016). – Bakı: Bakı Universiteti, – 2016, – s. 270-271

memories, almost not paying attention to the Novruz traditions of other regions. However, as a whole, the traditions of Novruz, which is a folklore phenomenon, have a variative character: variance is observed in almost all elements of this holiday. Changes from region to region, variative differences, different naming of one and the same custom or the different customs have various functionality in different regions, that is, the leading custom in one, less use in the other region, etc. it manifests itself immediately. The most important elements of the structure of Novruz as a holiday complex are pre-Tuesdays and “chille”s.

A bonfire is lit on Novruz Tuesdays. Of course, it is associated with fire//flame element, which is an integral attribute of the Novruz holiday. In order for the bonfire to burn loudly, the stubble must be clean so that its flame is also clean. The fire/flame element covers not only the belief foundations of the Azerbaijani Novruz, but also the mythical thinking system of the Turkic peoples as a whole. The most remarkable thing here is that fire is one of the important elements of the creation process. On the one hand, fire forms the material of creation and on the other hand, it acts as an important element of the process of “creation by purification”, as is a tradition to throw over a bonfire. M.Mammadov writes that, *“The treatment of fire as a source of life is the result of a belief in its mythical cleansing power”*.²³

Jumping over the lit bonfire on the last Tuesday it is said so:

“Aghirrighim, ughurrughum.

Aghrim, ajim,

Qadam, balam –

Hamisi tokulsun, bu odda yansin”.²⁴

²³ Məmmədov M. Novruz mərasimlərində od kultu // “Dil və ədəbiyyat” jur., N-1, – 1989, – Bakı: 2014, s. 236

²⁴ Azərbaycan folkloru antologiyası. VII cild. Qaraqoyunlu folkloru / Toplayıb tərtib edənlər: H.İsmayılov, Q. Süleymanov. – Bakı: Səda, – 2002, s. 111

(Translation: Let all my troubles burn in the fire, May all my troubles be far from me)

Here two issues attract attention: *First*, the purification by fire serves the new creation. People cleanse their bodies from all diseases by jumping over the fire. *Secondly*, along with themselves, people also pass their livestock through the rite of renewal-recreation.

The Tuesday fire also has a unifying function: after all, not only the living, but also the souls of the dead gather on the Tuesday fire. In the Darband region, they do not turn off the light of the house at dawn on Holy Tuesday. They say that on that night, the spirit of the elders comes to visit the home at dawn.²⁵

It is clear from this that the integrity of the family and generation is fully ensured on the last Tuesday night of the year. Because according to the belief of the Turks, how people live in this world, the well-being of the family depends on the attitude of the ancestors in the other world. People tried to please their ancestors.

As the last Tuesday fire serves the cosmogonic creation, that is, the creation of the world, the fires of the previous Tuesdays also serve the same purpose - the creation of the world. The four Tuesdays reflect the stages of the creation of the world - the cosmos. The furnaces lit on each of the previous three Tuesdays symbolize the creation of a phase of the creation of the world and with the Last Tuesday fire the creation ends. It means that the special importance of the Last Tuesday fire is related to it. The fire lit tonight is the most important fire as a complementary fire. After this night, there is no more time left for a person to be cleansed, purified, renewed and reborn. In this respect, just as the Last Tuesday night is the most important time point, its fire is also the most important element.

²⁵ Azərbaycan folkloru antologiyası. XIV cild. Dərbənd folkloru / Toplayıcılar: H.İsmayılov, S.Xurdamiyeva. Tərtib edənlər: H.İsmayılov, T.Orucov. – Bakı: Səda, – 2006, s. 25

Novruz holiday is born from pre-Tuesdays, that is, Novruz holiday comes through the pre-Tuesdays and enters nature and the world. In this respect, Novruz “chille”s have special ritual-mythological semantics. The pre-Tuesdays of Novruz represent the last “chille”s of winter. On these Tuesdays the people clean their souls, themselves and nature, the universe out of the “chille”s (difficulties) and achieve purity-lightness. By shedding the difficulties of Tuesday, which is considered the heaviest day of the week in each of the four weeks in the “Boz ay” (“Grey month”), people come out of difficulties and enter holy Novruz in a holy state – with a pure and a healthy soul. The Tuesdays of fire, earth, water and wind condition the four important elements of a new life. The fire of the remaining bonfire, which is lit when it is taken out of the “chille” (difficulties), the trays used during the holiday symbolize the soil as a symbol of bar-fertility, the water that is customary to come to the spring and wash, to drink “Zamzam” water, to play to the sounds of music and laugh, cheer and dance. Thus, the inner-soul-purifying human ceases to be “a man of the Earth” and walks in the “kingdom of heaven” on the wings of the winds and when a person becomes lighter spiritually, the person becomes like wearing wings from a mane. The four elements of life are symbolically united, creating a fundamental guarantee for the arrival of Novruz holiday, which is the beginning of a new life-a new year.

We would like to mention that the mythologeme of “buta” is an issue in the creation symbolism of Novruz.

In folklore among the people, they call the arrival of spring “the time when blood boils”. Nature not only wakes up from the winter silence and comes to life, but also places its energy in the blood and soul of man, who is a part of nature. A feeling of boiling also arises in a person from a physical point of view, passion is raging and an atmosphere of freshness is created in his soul – in his spiritual world. Thus, as a whole from the spiritual and physical-physical point of view, the mood of revival and renewal is

manifested in a person. Just as it happens in nature with the function of budding, flowering and eventually fruiting, in the human world it results in future procreation – the birth of a child through the stages of the wedding. So, if the first sign “buta” of nature is budding, flowering, then the human’s sign “buta” finds its original symbols in the “buta” patterns, which reflect these elements of nature. Therefore, it is natural that there is a connection between the mythologeme “buta” and the spring season, as well as Novruz, which is a sociological expression of the arrival of spring (as well as pre-Tuesday, which is an integral part of Novruz).

Thus, in Novruz, the blood boils, a person falls into the desire to be loved as a physical state and at this time he falls into the love of “buta” (lover). Therefore, the prophet Khizir, being a holy, mythical figure who brings the warmth of summer, also gives this warmth to the souls of young people in the form of the fire of love. It coincides with that moment - the period of time, when the day of nature and night are completely equalized and people celebrate the holy holiday in the form of Novruz holiday. At this point, since the heat - the breath of spring, Novruz holiday and the stages of budding are united in a common denominator, young people who can be purified and become an extract like nature itself are given the “buta” by holy people, through Khizir or Hazrat Ali. Thus, “buta” is such a sacred feeling that it can be given in theoinformatively only in the blessed promise of the month and year. The holy feeling is given only to those who are able to purify themselves through the holy ones in a dream, and the holy “buta” is given to a person in an environment and place with a pure aura. And it is possible to come to such a state of purity in the atmosphere of such a holy holiday as Novruz, which in reality takes its place with naturalness precisely from this point of view, when the issue of getting “buta” also fell at this time.²⁶

²⁶ **About the scientific results obtained in the paragraph:** Albaliyev, Ş. Novruz bayramı (İlaxır çərşənbələr Novruzu doğurur) // Elmi axtarışlar, – Bakı:

In the third part of the dissertation called “Holiday Khidir Nabi: ritual-mythological structure and ethnoculturological semantics” the problems such as the ritual-mythological semantics of Khidir Nabi songs, spatio-temporal semantics of the ceremonial structure of Khidir Nabi holiday, Khidir Nabi/Khidir Ilyas parallelism, function of cosmogonic male beginning of Khidir Nabi image, mythical roots of Khidir Nabi cult, semantics of Khidir Nabi holiday as a form of ethnocultural self-organization and self-expression are studied.

In the first chapter of the third part called “Ritual-mythological semantics of Khidir Nabi songs” it is mentioned that the fact of Khidir Nabi holiday is not as widespread as Novruz, or that it does not have as wide functionality in the ethnocultural system (ethnocultural space) indicates that the celebration does not coincide with a single time frame. A.Khurramgizi, who mentions the diversity of the time of celebration of this holiday, also known as Khidir Ilyas among the people, writes: “There are different sources of opinion about the days on which the holiday of Khidir Ilyas coincides... Ahliman Akhundov noted that this holiday is held “every year on the tenth day of “kichik chille”, Aziza Jafarzade noted that “on the last three days of the end of “kichik chille” - i.e. February 25-28”. Bahlul Abdulla has shown that the evening of the holiday coincides with the tenth day of “kichik chille”. In Persia the holiday Khoja Khizr is celebrated on the last Friday of the year. All preparations for this holiday are done by the women. In

2009, – № 2, – s. 271-277; Albaliyev, Ş. İlaxır çərşənbələr Novruzqabağı çillələrdir // Azərbaycan şifahi xalq ədəbiyyatına dair tədqiqlər, – XXXI kitab. – Bakı: 2009, – s. 100-116; Albaliyev, Ş. Novruz bayramı və çərşənbələr // Azərbaycan şifahi xalq ədəbiyyatına dair tədqiqlər. – Bakı: Elm və təhsil, – 2016, № 1 (48), – s. 28-62

general, the holiday “Khidir zinde” is considered more of the women’s holiday”.²⁷

“In the holiday Khidir about 5-10 children gather in one place, jump from the roofs of the houses to the other ones, throw their bags from the chimney and sing:

*Xıdır-Xıdır Elyazı,
Mən Xıdırın pişiyiyəm,
Damda durub üşüyürəm,
Hər kəs payımı verməsə,
Bu bacadan düşürəm.
Ev sahibi də torbaya şirniyyat qoyar”*²⁸

Here it is said about the gathering ceremony called Khidir held by children. It is known that similar customs of children’s gathering on holidays are also found on Novruz holiday and Sayachi ceremony.

“On the holiday of Khidir Nabi the children threw their bags into the different houses from the chimneys and sang together:

*Xıdır Nəbi, Xıdır Ellaz,
Bitdi çiçək, oldu yaz.
Mən Xıdırın quluyam,
Boz atının çuluyam”*²⁹

In the chapter the songs about Khidir Nabi that have been reviewed up to here showed that:

a) Khizir Nabi holiday is closely connected with the ceremonial complex associated with Novruz holiday. Both holidays are successive stages of a single folk calendar.

b) The image of Khidir Nabi represents the cult of Khidir//Khizir. Khidir Nabi was considered an immortal saint

²⁷ Xürrəmçızı, A. Azərbaycan mərasim folkloru (Türk və dünya xalqları folkloru ilə tarixi-müqayisəli araşdırma) / A.Xürrəmçızı. – Bakı: Səda, – 2002, s. 130

²⁸ Naxçıvan folkloru. II cild / Tərtib edənlər: M.Cəfərli, Y.Səfərov, R.Babayev. – Naxçıvan: Əcəmi, – 2011, s. 66

²⁹ Azərbaycan folkloru antologiyası. IX cild. Gəncəbasar folkloru / Tərtib edənlər: H.İsmayılov, R.Quliyeva. – Bakı: Səda, – 2004, s. 63

among the people and ceremonies were performed in his honor by both adults and children.

c) From the point of view of its cosmological nature Khidir Nabi is a cosmeceutical, that is, the world-forming image. Its arrival symbolizes the arrival of a new space-time (spring, New Year), which will give people a new life.

d) Khidir Nabi brings blessings to people. People ask him for blessings on their homes and wealth. But the image of Khidir baba is also associated with the cult of ancestors. In the songs traces of his giving children to women have also been preserved. With his arrival, he also brings to the people a “pleasant voice”, that is, a baby-child voice, which means birth, growth, fertility.³⁰

In the second chapter of the third part called “The structure of the ceremony of holiday Khidir Nabi: semantics of space-time” it is said that the holiday Khidir Nabi is a complex of ceremonies such as the holiday Novruz. Gulkhani Panah shows that the ceremonial complex “Khidir Nabi”, which combines various rituals and ceremonies, consists of three stages in general. She writes: “Khidir Nabi appears as if with the arrival of winter and exists among the people until the harvest. Khidir has been in the people since heavy periods. According to the myths and ceremonial texts we can say that Khidir Nabi – Khidir Ellez – Khizir Aleyhisalam appears in the Azerbaijani rituals in three stages”.³¹

The functional semantics of Khidir Nabi is not limited to greenery and rain: it is an image with a wide range of functions. If Khidir appears with the coming of winter, it means that he comes to

³⁰ **About the scientific results obtained in the paragraph:** Albaliyev, Ş. Xıdır Nəbi haqqında mərasim nəğmələrinin ritual-mifoloji semantikasi // Azərbaycan şifahi xalq ədəbiyyatına dair tədqiqlər, – № 2. – Bakı: 2022, – s. 41-53; Albaliyev, Ş. Xıdır Nəbi haqqında mərasim nəğmələrinin variativ xüsusiyyətləri // IV Uluslararası Dede Korkut Türk Kültürü, Tarihi ve Edebiyatı Kongresi, – 02-04 Eylül, – 2021, – s. 33-49.

³¹ Pənah, G. Yaradılış, həyat və idrak fəlsəfəsi – Novruz – Yenigün. G.Pənah. – Bakı: SkyG, – 2017, s. 250

help people in order to spend the harsh winter easily, to protect themselves from its troubles and complications. The fact that Khidir Nabi is more visible in the “kichik chille” is due to the fact that during the 40 days “boyuk chille”, which precedes the period “kichik chille”, the weather is not as harsh as in the period “kichik chille”. In addition, food and fodder for people and animals have not yet been exhausted. However, when the period “kichik chille” enters, the weather becomes harsh, the arrival of spring is delayed and people begin to feel fear and anxiety. With his arrival Khidir begins to eliminate the complications of the period “kichik chille”. After all he brings the pre-spring month “Boz ay” (Grey month) with his arrival.

This is not easy for Khidir Nabi: the complications caused by the period “kichik chille” prevent him from coming, sometimes his horse sinks into the mud and sometimes he himself falls asleep near the horse stuck in the mud.

The three stages restored by G. Panahi on the basis of legends and myths about Khidir Nabi are actually confirmed, in fact, by the logic of mythological thinking. Khidir Nabi is the protector of blessings or fertility:

He does not leave the people to perish by taking them from the hands of the period “kichik chille” - **the first stage;**

He ensures the passage of winter and the arrival of spring with its own power, fertilizing the whole crop as a protector of productivity - **the second stage;**

He provides abundant harvest - **the third stage.**

Thus, the function of Khidir Nabi as the protector of fertility and the bearer of the cult of blessing is completed.

So, the essence of all ceremonies related to Khidir Nabi is to receive blessings from Khidir Nabi through the mechanism “helping to each other”.

As it can be seen, the shares collected by the children from the houses in the name of Khidir Nabi return to the people after being blessed by the energy given by Khidir Nabi. When Khidir

takes his share from the crop, then the people eat the remaining portions themselves, or people eat the cakes cooked for Khidir Nabi shares collected by the children.³²

*In the third chapter of the third part called “Khidir Nabi//Khidir Ilyas parallelism” it is said that the ceremony “Khidir Nabi” is also called “Khidirellez” in some places. B.Abdulla and T.Babayev write: “Khidirellez is a spring-green festival held in Anatolia between May 5-6. It is a folkloric name created from the image of two brothers who found the water of life - Khidir (Khizir) and Ilyas combined with the folk pronunciation. A celebration similar to the ceremonies “Khidir Nabi” and “Novruz” in Azerbaijan is held on the holiday “Khidirellaz”. According to the legend circulating in Anatolia Khidir and Ilyas found the water of life that day”.*³³

Here, two issues attract the attention:

First, the combination of the cult Khidir and the cult Ilyas;

Secondly, the fact that the combined Khidir-Ilyas (Khidirellez) cult covers all the calendar rhythms (phases) of the transition from winter to spring.

The combination of the cult Khidir and the cult Ilyas is related to their close function. Khidir is greenness, Ilyas is the God of water. The arrival of summer, planting and harvesting, gardening, etc., all depends on the fertility of both greenery and water. Those blessings are given by Khidir and Ilyas.

Thus, it turns out that the holiday of Khidirallaz is the holiday of Khidir Nabi. The cults Khidir and Ilyas are the basis of the holiday Khidirellez. In the holiday the traditions of both cults are combined. In this respect, calling the holiday Khidir Nabi or Khidirellez does not change its essence. Not depending on how the

³² **About the scientific results obtained in the paragraph:** Албалыев, Ш. Обрядовая структура праздника Хыдыр Наби // Colloquium Journal, N 1 (160), 2023-Philological Sciences, с. 53-57

³³ Novruz bayramı ensiklopediyası / Tərtib edənlər: Bəhlul Abdulla, Tofiq Babayev. – Bakı: Şərq-Qərb, – 2008, s. 101

holiday is called, traces of the cult Khidir and the cult Ilyas can be clearly observed in the ceremonial traditions and songs about it.³⁴

In the fourth chapter of the third part called “The function of the cosmogonic male beginning of the image of Khidir Nabi” it is said that the cult of Khidir Nabi has a wide meaning. Its main function is to give blessings. From the analysis of Khidir Nabi ceremonies, it is clear that it also represents the cosmogonic male initiation, in other words, it also blesses women’s fertility.

S.Garayev mentions that the images related to Novruz, as well as Khizir’s attachment to phallic power, are secretly expressed in these images, and he writes that *“the phallic power, the fertilizing essence underlying the creational semantics of the feast, is not directly presented, but implicitly. In other words, the presence of phallic content in the essence of image and behavior appears as a necessary condition for concealment. One of the points where the phallic content is secretly expressed is manifested in the existing beliefs and behaviors related to Khizir on the eve of the holiday Novruz”*.³⁵

In the texts one can find Khidir’s attachment to the birth: *“Olar iki qardaş oluf, deyilənə görə. Biri axşam olanda atnan kəndi gəzir, diir. Xıdır Nəbi dünyaya düşənin taleyini yazır. Ana bədəninnən düşür ha, u gəlir taleyini yazır. İkinci gün, üçüncü gün ki, bunun gələcəyi bu olacax, onun gələcəyi u. Biri oların can alandı, biri tale yazan, biri də ki, ta bilmirəm, onda bir az səhvim var, malın göbəyini kəsir”*.³⁶

In this text two points indicate that Khidir is related to birth:

³⁴ **About the scientific results obtained in the paragraph:** Albaliyev, Ş. Xıdır Nəbi bayramında magiya və Xızır-İlyas paralelizmi //

³⁵ Qarayev, S. Novruzda yaradıcı cinsi davranışların simvolikası: Xızırın gecələr bərəkət paylaması və papqatmanın psixoanalitik semantikasi // “Dədə Qorqud” jur., – 2019, – № 4, – s. 81-82

³⁶ Azərbaycan folkloru antologiyası. XVI cild. Ağdaş folkloru / Toplayıb tərtib edən: İ.Rüstəmxadə. – Bakı: Səda, – 2006, s. 71

First, Khidir wrote the fate of the child when he left the mother's body, that is, when he was born;

Second, Khidir cutting the navel of the newly born animal.

Both points indicate that Khidir is implicitly associated with birth, male initiation. This meaning forms the bottom layer and in the top layer, as seen from the text, Khidir is presented as a being who writes fate.

Seval Kazimoglu writes that "... according to the belief about *"Khidirellez"* in the region of Antalya of Turkey *"Khizir is believed to be hiding in a wooded place and that is why the people go to the places full of the trees. Those who have sacrifices cut their sacrifices in the ceremonies"*.³⁷

It is important to note that this is the magical fertilization factor associated with Khidir. The fact that people put yeast in milk from the dew on the grass is a manifestation of their perception of that dew as Khidir's yeast. People ferment milk with that dew-yeast. Here the dew is considered as the yeast and seed of Khidr's blessing power.

M.Ozarslan writes: "On the day of Khidirallaz, the girls waiting for Hazrat Khidir's arrival knock on the doors of seven or nine neighboring houses facing the "qibla" without introducing themselves to anyone. Then, as if riding a horse, they climb a tree and start waiting for Khizir at the crossroads. Neighbors whose doors are knocked on, knowing this situation, pray: *"Allah, open the fate of our neighbors who knock on our doors"*.³⁸

Here the phallic fertilizing function of Khidir//Khizir is embodied more clearly. Girls who want to get married wait for Khidir Nabi directly related to Khidir's male, fertilizing function.

³⁷ Kasımoğlu, S. Türkiye'de 2005 Yılında Yaşayan Geleneksel Kutlamalar / S.Kasımoğlu. – Ankara: Gazi Üniversitesi Thbmer Yayını, – 2005, s. 57

³⁸ Özarslan, M. Erzurum'da Hıdrellez ile İlgili İnançlar ve Kimi Uygulamalar // Türkbilig, – 2000 (1), – s. 247

Girls looking for a husband go to meet Khidir. In this case, Khidir represents their future fiancée at the same time.³⁹

In the fifth chapter of the third part called “Mythical roots of the cult Khidir Nabi” it is shown that a lot of research works has been carried out about Khizir, or Khidir by another name. The reason is that it has extremely wide layers of meanings in the history of both the All-Turkic and the Eastern-Muslim culture. Among the research studies we would like to mention three in particular. The first of them is the “The cult Khizir or Khizir-Ilyas in Islamic-Turkish beliefs” by Turkish author Ahmet Yashar Ojag, the second is Mirali Seyidov’s research on the mythical roots of the character of Khizir, the third book is “The image of Khizir Nabi (Ilyas) in Azerbaijani folklore (in the context of Turkic folklore)” by Khalida Babayeva.

A.Y.Ojag determined the following functions of Khizir//Khidir based on the texts of folk beliefs:

1. Helper in difficult situations and disasters;
2. Rewarding the good and punishing the bad;
3. Bringer of blessing and abundance;
4. Participating in wars.⁴⁰

In his research M.Seyidov paid special attention to the identification of the images of Khizir and Khidir and showed that these names do not denote the same image, but different images.⁴¹

Kh.Babayeva analyzes the image of Khidir Nabi in a wide range of contexts and writes: “Khizir penetrated all genres in

³⁹ **About the scientific results obtained in the paragraph:** Albaliyev, Ş. Xıdır Nəbi obrazının kosmoqonik kişi başlanğıcı funksiyası (Səfa Qarayevin yaradıcılığı əsasında) // “Dil və ədəbiyyat”. Beynəlxalq elmi-nəzəri jurnal, – 2021, – № 1 (115), – s. 121-125

⁴⁰ Ocak, A.Y. İslam-Türk İnançlarında Hızır yahut Hızır-İlyas Kültü / A.Y.Ocak. – Ankara: Ankara Üniversitesi Basımevi, – 1985, s. 103-104, 107, 109

⁴¹ Seyidov, M. Azərbaycan mifik təfəkkürünün qaynaqları / M.Seyidov. – Bakı: Yazıçı, – 1983, s. 205

Azerbaijani folklore: 1. Ceremonial songs; 2. Epic; 3. Ashiq poetry; 4. Fortune fate; 5. Magic; 6. Faith; 7. Cheer; 8. Prayer; 9. Oath; 10. Legend”.⁴²

Of course, one can talk extensively about the mythical roots of the image of Khizir//Khidir, involving many folklore materials. However, regardless of the amount of materials, all of them will show that the mythical beginning of the image and cult of Khidir/Khizir is related to the myth of the first ancestor. According to our opinion, the extremely rich semantic layers of the cult Khizir//Khidir in the cultural history are the result of the later tendency of the functions of the myth of the first ancestor.

However, regardless of the amount of materials, all of them will show that the mythical beginning of the image and cult of Khidir/Khizir are related to the myth of the first ancestor. According to our opinion, the extremely rich semantic layers of the cult Khizir//Khidir in the cultural history are the result of the later tendency of the functions of the myth of the first ancestor. In this aspect, whether Khizir Nabi is the function of salvation, patron of fertility, or the cosmogonic male beginning, the archetype of the first ancestor is at the heart.⁴³

In the sixth chapter of the third part called “The holiday Khidir Nabi as a form of ethnocultural self-organization and self-expression” it is mentioned that although many studies have been carried out about Khidir Nabi holiday, this holiday has not been estimated in any research as “a form of ethnocultural self-organization and self-expression” yet.

Khidir Nabi holiday, as it is known, is an event of spiritual culture. This is a general approach. Culture, as we know, has a multi-layered structure. Khidir Nabi holiday has its place, role and

⁴² Babayeva X. Azərbaycan folklorunda Xızır Nəbi (İlyas) obrazı (türk folkloru kontekstində) / X.Ə.Babayeva. – Bakı: – 2013, s. 145

⁴³ **About the scientific results obtained in the paragraph:** Albaliyev, Ş. Xızır Nəbi kultunun mifik kökləri // Mirzə Fətəli Axundzadəyə həsr olunmuş elmi konfrans (2022). – Bakı: 2022, – s. 189-198

function in this system. In order to clarify them, we should act according to the scheme “**culture-traditional culture-ethnoculture**”. Because the holiday Khidir Nabi is:

in the most general plan – a cultural event;

in the historical-cultural plan - a traditional cultural event;

in the cross-cultural plan - it is an ethno-cultural phenomenon.

Khidir Nabi holiday is one of the ethnocultural self-organization and self-expression forms (models) of the nation. The people reorganize themselves as an ethnos through this holiday and express themselves as a national community through this self-organization.

a) Everything in the ritual complex Khidir Nabi - all remain as stable behavioral formulas for centuries, do not change and act as a set of rules that govern people.

b) The origin and source of the holiday Khidir Nabi is the continuous activity of human, the mental and cognitive and poetic activity, which starts from the myth.

c) The holiday Khidir Nabi is an event of traditional culture, in other words, folk culture from a historical and cultural point of view.

The holiday Khidir Nabi is an ethno-cultural event due to its ethnic-cultural scale. It includes the majority of Turkic peoples. On the other hand, the mixing of mythology and religion, the Arab Khidir cult and the Turkic Khidir cult and the Ilyas cult and the Novruz cult of Iranians have turned this holiday into a transethnic cultural event. In this respect, the ethnocultural nature of Khidir Nabi is expressed on the one hand in its connection with a specific ethnic community and on the other hand, it is expressed in the fact that it is a transethnic event. The ethnocultural significance of the holiday is related to it. It combines both the ethnic and the trans-ethnic as a ritual system.

Khidir Nabi expresses the national character as a whole as a national cultural phenomenon. It is closely related to the concept of

“national mentality - national character” as a form of national self-organization and self-expression. In this respect, Khidir Nabi symbolizes the characteristics of national psychology.

Thus, the forms of national self-organization and self-expression of the holiday Khidir Nabi are revealed in the following qualities of the holiday:

a) The holiday Khidir Nabi is a form of ethnic self-organization: the people rhythmically reorganize themselves through this holiday.

b) The holiday Khidir Nabi is a model of ethnic behavior: the people are organized as a single community by mass implementation of the behavior models of the holiday.

c) The holiday Khidir Nabi is a form of self-expression: all national values of the people are expressed through the symbols of this holiday.

d) The holiday Khidir Nabi is a form of expression and self-organization of national identity: the people recreate themselves on the basis of national self-organization schemes preserved in this holiday.

e) The holiday Khidir Nabi is a collective form of consciousness: through this holiday, the people actualize the collective thought that unites all its individuals.⁴⁴

The fourth part of the dissertation called “The holiday Ramadan as a model of spiritual perfection and ethnic self-organization” deals with the issues such as the religious foundations of the holiday Ramadan, fasting as a mechanism for spiritual purification and the place of the holiday Ramadan holiday in the ethnocultural system as a model of ethnic self-organization.

⁴⁴ **About the scientific results obtained in the paragraph:** Albaliyev, Ş. Xıdır Nəbi bayramı etnokulturoloji özünütaşkil və özünüifadə forması kimi // Nizami dühası ümumbəşəri dəyərdır” “Respublika Elmi Konfransı. – BDU-nun Qazax filialı, – 17 dekabr 2021. – Qazax: 2021, – s. 277-284

In the first chapter of the fourth part called “Religious foundations of the holiday Ramadan” it is said that Ramadan, or as it is popularly called by another name, the holiday “Fasting” is a religious holiday according to its typology. Because the people of Azerbaijan started to celebrate this holiday centuries ago after accepting the religion of Islam and are still celebrating it to nowadays. However, the problem is that this holiday, which is religious in origin, has already become a folk holiday according to its ethnocultural typology. A religious holiday is a holiday celebrated only by religious people. There are holidays celebrated only by religious people in Azerbaijan. These are mainly holidays related to the birth of the main figures of the religion. For example, Muslims of the Jafari sect celebrate the birthdays of the Imams of Ahl al-Bayt as a holiday. There are many holidays and their circle includes only religious people. In other words, very few people know about these holidays except the religious people who celebrate them. However, even though holidays such as Ramadan and Feast of Sacrifice are holidays related to the Islamic religion, they are celebrated not only by religious people, but by the whole nation. This problem is extremely important from the point of view of our research. In our opinion, the celebration of Ramadan and Feast of Sacrifice holidays not only by religious people, but also by non-religious people who have never prayed or fasted in their life and everyone congratulates each other on this holiday, shows that Ramadan and Feast of Sacrifice holidays have already become national holidays. In this regard, we believe that the holidays Ramadan and Feast of Sacrifice are national holidays of religious origin.

On the other hand, one aspect should be taken into account. Telling about the religious holiday, we usually mean the Islamic religion. However, the history of religions does not consist only of revealed religions such as Islam, Christianity, and Judaism, in other words, heavenly religions. There are many non-heavenly religions in the history of religion. In this respect, in fact, all holidays are

related to the religions or mythological-religious beliefs of their time. For example, the folk holiday Novruz. The researchers confirm that the holiday Novruz is related to the religions such as Mithraism and Zoroastrianism. In this respect, Ramadan, like Feast of Sacrifice, Novruz and Khidir Nabi are related to religion. The name of Khidir Nabi is mentioned in the “Quran” in the form of Khidir. However, despite it, we consider Novruz and Khidir Nabi to be public holidays and Ramadan and Feast of Sacrifice to be religious holidays. In our opinion, it is necessary to change this approach and approach the issue from a scientific point of view, define the criteria of the concept of “people’s holiday” precisely. So, according to our approach:

Religious holidays are holidays celebrated only by religious people;

Folk holidays are holidays celebrated by all people, regardless of their origin.

In this respect, Ramadan and Feast of Sacrifice holidays are public holidays of religious origin. Among the holy holidays of the Islamic religion, Ramadan, or to say it by another name, the Fasting holiday occupies an important place. The history of this holiday starts from the 2nd year of Hijri (623 AD) according to the Muslim calendar. Since fasting is observed in the month of Ramadan, it is also called “Ramadan fasting”.⁴⁵

The holiday Ramadan is the 1st day of the month of Shawwal and is celebrated at the end of the month of Ramadan, on the occasion of the end of fasting.

The fasting month of Ramadan is the ninth and holiest month of the Hijri-lunar calendar. “Quran” was revealed in this month.⁴⁶

Fasting in the month of Ramadan is Allah’s command. It is said in verse 183 of Surah Al-Baqara of the “Quran”: “O believers!

⁴⁵ www.anl.az › ramazanayi

⁴⁶ İslam: tarix, fəlsəfə, hüquq. Ensiklopedik lüğət / Tərtibçi müəlliflər: A.Əlizadə, E.Səmədov. – Bakı: 2016, s. 225

Fasting is prescribed for you – as it was for those before you – so perhaps you will become mindful of Allah”.⁴⁷

The main purpose of fasting Ramadan is for Muslims to come together and unite in a pleasant form. They pray together on the day of the holiday and celebrate it after completing the worship. During the holiday the Muslims visit relatives, meet and celebrate with one another. All these eliminate the resentment within society. The joy of the poor with the given aid on the holiday creates socio-spiritual harmony within society.

In the second chapter of the fourth part called “Fasting as a mechanism of spiritual cleansing” it is mentioned that the main custom of Ramadan is fasting. In the month of fasting, which lasts a month (approximately 28-29-30 days), the light time of day is when someone need to eat any food, use cigarettes, have sex, etc. it is forbidden.

When we pay attention to all these, we see that fasting is a mechanism of spiritual cleansing. Although a person causes himself physical and moral suffering by fasting, the moral factor is at the heart of it. This is not self-torment, but a way of cleansing and strengthening spirituality.

It is said in verse 183 of Surah Al-Baqara of the “Quran”: “You may eat and drink until you see the light of dawn breaking the darkness of night, then complete the fast until nightfall”.⁴⁸

This is the order in which fasting is prescribed in the Holy Book. A fasting person first intends to fast and then, as prescribed in the “Quran”, prevents himself from taking food during the day. There are two aspects here: intention and self-preservation.

In fact, the essence of fasting is about intention. There are two types of intentions for those who fast:

⁴⁷ Qurani-Kərim / Ərəb dilindən tərcümə edənlər: Z.Bünyadov və V.Məmmədliyəv. – Bakı: Azərənşr, – 1992. S. 26

⁴⁸ Qurani-Kərim / Ərəb dilindən tərcümə edənlər: Z.Bünyadov və V.Məmmədliyəv. – Bakı: Azərənşr, – 1992, s. 27

First, the intention made on the evening of the intention before the month of fasting. This is the main intention.

Second, the intention made before fasting each day. This intention depends on the desire of the fasting person. Because the intention made in the evening of intention is the main thing. Every fasting person intends to fast for the sake of Allah. That is, the essence of the matter is related to the relationship between man and Allah. The fasting person endures all the suffering of fasting for the sake of Allah: he wants to gain Allah's approval by fasting. Thus, the key to fasting is intention.

Intention is a highly valued spiritual quality in Islam. As it is known, intention is a person's desire, wish or goal. That is, the intention is the state of thinking about the things that will be done in the future. By intending to fast, a person does what he wants to do in his heart. It is not accidental that the spiritual state of those who fast is different from that of those who do not fast. People who do not fast assume that those who fast are suffering. However, fasting people are in a state of joy, they enjoy every minute of their fast and it is interesting that they do not even remember eating and drinking. As if the fasting person's desire to eat dies. The whole essence of fasting is related to it. Fasting allows a person to win over his ego. The human wins this victory by his intention primarily. Making the intention of fasting does not mean reaching the dreams that you want to achieve by fasting. It creates constant joy, good mood, high moral state and qualities in the heart of a person.

Fasting is the mechanism of cleansing from sins in the month of Ramadan. A fasting person does not fast only with his stomach, that is, he does not refrain from eating and drinking only. A fasting person:

- fasts with his eyes and does not look towards forbidden;
- he fasts with his tongue, does not gossip, does not speak blasphemy or slander;
- he fasts with his hands and does not touch forbidden;

- fasting with his feet, sins do not follow deeds;
- he fasts with his heart and does not think about sinful deeds and forbidden things.

As it can be seen, the fasting person must protect his heart from the actions of the soul. In this regard, “soul” is one of the important concepts in Islamic thought.

All these blessings of Ramadan, that is, the purity of the soul, the correction of faults and defects, the purification of the mind, faith, piety, will, spiritual perfection, the progress of the soul, victory over the soul, etc. it can only be achieved through fasting, which is a mechanism of spiritual purification.⁴⁹

In the third chapter of the fourth part called “The place of Ramadan as a model of ethnic self-organization in the ethnocultural system” it is said that the place of the Ramadan holiday as a model of ethnic self-organization in the ethnocultural system means the investigation of its socio-functional semantics. The study of socio-functional semantics, if we want to put our point simply, is to study what the holiday Ramadan does within the society (social system, society, community) that performs it as a ceremony. This task requires us to look at Ramadan in the context of folklore. This is determined by the following factors:

First, the holiday Ramadan is a ceremonial complex covering a month. The ceremony is a folklore behavior model belonging to the collective.

Second, although Ramadan is a religious ceremony associated with Islam as a religious holiday, it is functionally a folklore event. In other words, there are two models here:

1. **The ideal model** of the Ramadan ceremony defined by religion;

⁴⁹ **About the scientific results obtained in the paragraph:** Albaliyev, Ş. Ramazan bayramı və oruçluq mənəvi kamilləşmə modelləri kimi // Azərbaycan Respublikası Təhsil Nazirliyi, BDU-nun filologiya fakültəsi. Ümummmili lider Heydər Əliyevin anadan olmasının 98-ci ildönümünə həsr olunmuş “Heydər Əliyevin Azərbaycançılıq ideologiyası filoloji fikir kontekstində” mövzusunda respublika elmi konfransı. – Bakı: 17 may 2021, – s. 207-211

2. **The functional model** of the Ramadan ceremony that is actually performed.

The ideal model is the canonical pattern of the Ramadan ceremony, which is defined by the Islamic religion, that is, the system of rules and laws. This model is a statistical system.

The functional model is an application of an ideal model in real life. The ideal model is a model in consciousness and memory and a functional model is a model that is active, experienced, implemented, i.e. functionalized.

The study of the place of the holiday Ramadan as a model of ethnic self-organization in the ethnocultural system involves the study of the system of relations between these two models. Because the ideal (canonical) model of the Ramadan ceremony defined by the Islamic religion immediately becomes folklore by turning into a functional (working) model when people start fasting in the month of Ramadan. The Ramadan holiday functions as a model of ethnic self-organization in the ethnocultural system is related to this folklorization. In other words, the process of actually experiencing the Ramadan ceremony by people means its folklore. All of these are based on the folklore event itself.

The ceremony Ramadan ceremony with all its pragmatic-practical essence acquires ethnocultural value only through folklore. Here memory plays a key role. S. Rzasoy writes: *“The society of the cosmological age was simply condemned to “memorize” its social experience in the orality of tradition. From this point of view, the memory of the ethnos of the cosmological age was constantly enriched due to the constantly received information. The most important point to consider here is that the informative knowledge that comes to the collective memory reflects the universalized knowledge”*.⁵⁰

It is clear from this idea that folklore memory is an important component of folklore thought. Folklore as a system of thought

⁵⁰ Rzasoy, S. Oğuz mifinin paradigmaları / S.Rzasoy. – Bakı: Səda, – 2004, s. 163

exists on the basis of memory: without memory folklore cannot exist. The ceremony Ramadan, which is the canonical model of the Islamic way of life, becomes a folklore memory by experiencing it in real life. In this respect, the basis of all information about the place of Ramadan in the ethnocultural system as a model of ethnic self-organization is folklore memory.

As the holidays Novruz and Khidir Nabi, the holiday Ramadan acts as a model of self-organization of the society that organizes it. In other words, the holiday Ramadan serves to renew and strengthen the elements and ties that make up the structure of society.

In the text of the Masalli region it is said: “Orucduğ vaxtı keçmişdə qocalardan biri durardı, kəndə səs salardı, hamı obaşdanniğa durardı. Obaşdanniğa duranda qazan səsi gələrdi, qab-qasığ səsi gələrdi. Bilərliy ki, kənd durub oruc tutur. Biş-düş eliyərdilər kim durdu. Hə, bayram gəldi, indi orucduğal-2 gün qalıb da deyək, oruc tutan, tutmayan da bu bayramı əziz tutardı. Şirniyyatı, yeməqləri cürbəcürə, hər şey, zirinc çörəyünnən belə bişirilərdi. Bayram günü oruc tutulmurdu. Camaat çıxırdı küçəyə, yola ki, bulud olmasın, biz Ayı görək. Onnan bı deyir, Ayı gördüm, o deyir, Ayı gördüm, sora oruc açılardı. Hə, huzur yerinin orucaşdıı dəhşət olardı. Ölü üçün biş-düş eliyirdilər. Sırfə bəziyirdilər. Camaat əyləşir, hansı ki o evdə yasdı, il çıxmayıb hələ. Əgər o il orujduğdan qabaq çıxıbsa, onda onun ili qurtarırdı. Ona qara bayram olmurdu. Əgər çıxmayıbsa, qara bayram olurdu”.⁵¹

Based on the given information, it is possible to detect the following ethnocultural elements:

a) *Rooting the community to a single behavioral formula.* Here is the ethnocultural semantics of people being woken up by one of the elders to fast. Fasting is an ethnosocial behavioral act involving the whole community. The execution of such responsible acts could be ordered by those who can bear that responsibility. In

⁵¹ Masallı folkloru örnekləri. I kitab / Topl. tərt. ed. F.Bayat. – Bakı: Elm və təhsil, – 2013, s. 313

traditional societies the ruling men were elders. It shows that the announcement of fasting early in the morning by the elder is also an ethnocultural behavior mechanism that serves to strengthen intra-community relations.

b) *Updating all members of the community with the holiday "Gara" (Black) mechanism.* All over Azerbaijan people, who have died family members, mourn for at least one year. That family and its relatives do not indulge in celebratory behavior for the sake of the dead for a year, including celebrating the holidays Novruz and Ramadan like others. They celebrate the holiday Black with the participation of the people of the village.

Black holiday is the visit of those families by the village. This is based on the protection and provision of the ethnocultural integrity of the society. Traditional societies live by the idea and principle of cooperation. They share joy and sorrow collectively. It is well known that those families will not celebrate those holidays. The fact that everyone celebrates and the bereaved families do not celebrate creates division, separation and fragmentation within the society. The philosophy of the holidays is based on the renewal of ethnocultural integrity. In this respect just as ethnocultural unity with the whole society is ensured by reconciling the grumpy people on the holidays, visiting the bereaved families by the people of the village in accordance with the tradition of the holiday Black also serves the unity. In other words, society does not allow those people to be excluded from the blessings of the holiday. The holiday means renewal. Those families can not celebrate like others during the year. That's why the community ensures the ethnocultural unity of those families together with everyone through the mechanism of the holiday Black and ensures their spiritual renewal.⁵²

⁵² **About the scientific results obtained in the paragraph:** Albaliyev, Ş. Ramazan bayramının etnik özünütaşkil modeli kimi etnokulturoloji sistemdə yeri // Qarabağ konfransı. 2-ci Uluslararası Sosial və Beşeri Bilimlerde Modern Araştırmalar Kongresi. – 08-10 noyabr, – 2021

In the fifth part of the dissertation called “Ritual-mythological roots, religious foundations and ethnocultural semantics of the Feast of Sacrifice” the issues such as ethnocultural views of Feast of Sacrifice, religious-Islamic semantics of Feast of Sacrifice, place and function of Feast of Sacrifice in the ethnocultural system as a model of spiritual unity were included in the analysis.

In the first chapter of the fifth part called “Ethnocultural views of the Feast of Sacrifice” it is said that though Feast of Sacrifice is closely related to the Islamic religion it also contains non-Islamic traditions of sacrifice. In this regard the studies have been conducted, valuable opinions have been expressed and a general opinion has been formed regarding the Feast of the Sacrifice and sacrifice.

S. Aliyeva writes that *“when we say “sacrifice”, first of all, we think of the sacrifice ceremonies that live in our lives today under the name of “Feast of Sacrifice” and have a strong place in our social psychology. This is natural. Because the sacrifice ceremony and the customs related to it have been living alive among the people of Azerbaijan since ancient times. After the adoption of Islam the role of the sacrifice ceremony in Azerbaijani society has increased and strengthened. Therefore, sacrifice is a living ceremonial event for social consciousness and psychology of Azerbaijan. This is due to our people’s adherence to both traditions and the rules of the Islamic religion”*.⁵³

As it can be seen from this idea, the Feast of the Sacrifice is a concept with a complex meaning of the ethnocultural thought system of Azerbaijan. Because in this concept, the different layers of thought of history have converged on the basis of the concept of “victim”. For example, let’s give a simple example. A person who sacrifices any animal with the intention of visiting the shrine

⁵³ Əliyeva, S.S. Azərbaycan folklorunda qurbanvermə motivi və onun ritual-mifoloji kökləri / (filologiya üzrə fəlsəfə doktoru dissertasiyası) / – Bakı, 2020, s. 11

slaughters the sacrificial animal in the shrine according to Islamic rules. However, saying sacrifice to the tombs, the pyres and the sacred places generally refers to the period before religions. The ancestor cult is directly at the root of this sacrifice. The ancient people believed their dead ancestors to be alive, sacrificed for them in difficult times and asked them for help. However, the modern man performs this old ritual-mythological rite according to Islamic religious traditions. This, in turn, made the ritual of sacrifice a phenomenon with very complex semantics and a separate theory was formed in anthropology about this phenomenon.

A.V.Moskovski writes: *“In the West the theory of “sacrifice” has been taking shape since the end of the 19th century. In the philosophical-anthropological analysis of the 20th century the sacrifice was approached from the aspects of “conceptualization of life”, “individualization”, “internal experience” and activity itself was interpreted as sacrifice. In the later period the concept of sacrifice began to be understood more in the philosophical aspect of culture”*.⁵⁴

The following conclusions are drawn from this opinion of the author:

a) Sacrifice is “the conceptualization of life”: The conceptualization of life is the transformation of one’s life experience into a certain system of ideas.

b) Sacrifice is “individualization”: Individualization is an important factor in collective minded societies. Because the main model of life in traditional societies is expressed in the individual’s constant attempts to adapt himself to collective norms.

c) Sacrifice is an “inner experience”: It is really so. Because sacrifice in all cases reflects the feeling-excitement, emotional life experience that occurs in the inner world of the individual.

⁵⁴ Московский, А.В. Понятие жертвоприношения в философском и антропологическом дискурсе XX века / (Диссертация на соискание кандидата философских наук). – Санкт Петербург: 2009, s. 13

The word “sacrifice” used in our language is of Sami origin. Dursun Gumushoghlu writes that *“the word “qurban” means closeness in the Arabic language. The words “əqrəba”, “qurban”, “qurbiyət” are from the same root”*.⁵⁵ But Refik Engin writes that *“the word “qurban” passed from Hebrew to Arabic through Aramaic”*.⁵⁶

Aida Gasimova writes about the meaning of the word “victim” (“qurban”): *“The Arabic word “qurban” is derived from the verb “qaruba” which means to be close. Meeting with Allah is also reflected in the meaning of the word. This mood is strong in the stories in the holy books, including the scene of Prophet Abraham wanting to sacrifice his son. Here, Allah’s angel talks to Abraham, even intervenes in the ceremony and replaces the human sacrifice with a ram”*.⁵⁷

Based on this opinion of the scientist, the person who makes the sacrifice, or the group gets the opportunity to meet Allah through the sacrifice. Not depending on this reunion, rapprochement occurs, the sacrament of sacrifice provides communication between man and sacral powers. This communication, as it turns out, is carried out precisely through the victim. A person sacrifices to the sacral force, the sacral power also fulfills his desire. It shows that the ritual of sacrifice itself is a “share to share” mechanism that captures the two-way relationship.

The studies show that the blood of the victim is on the base of the confluence between the person and the sacral force in the sacrifice ceremony. R.Gafarli writes that *“the blood was one of the main attributes in sacrificial rituals, which occupied a place for*

⁵⁵ Gümüşoğlu, D. Kurban nedir, İnsanlık Tarihinde Kurban Anlayışı (makale) // Kırklar Sofrasında İrfan Sohbetleri. – Avangard Print Yayınevi, – 2016, – s. 111

⁵⁶ Engin, R. Geçmişten Günümüze Amucalarda Kurban Ve Kurban Gelenekleri (makale) // Kırklar Sofrasında İrfan Sohbetleri. – Avangard Print Yayınevi, – 2016, – s. 48

⁵⁷ Qasimova, A. Qədim ərəb cəmiyyətində qurban mərasimi və öncəgörmələr // “Dədə Qorqud” jur., – 2008, № 4. – s. 111

itself in the most ancient belief systems. And the election of the victim was considered a great success and the slaughter was considered an approach to Allah".⁵⁸

Of course, the reunion through the blood has a mythological meaning and is a tradition associated with the era of the primitive community. However, this tradition has entrenched itself in the minds of the people so deeply that it has left its mark on the tradition of sacrifice in Islam.

The Arabic origin of the word "qurban" inevitably prompts us to know the equivalent of this word in our native language. From the information given by Besim Atalay, it is clear that the words "idnuk" and "iduk" in Mahmud Kashgarli's "Kitabi-Divani-lugat-turk" have the same meaning as the word "qurban": "*Idnuk – something that is holy and blessed; the name given to an animal that is not shorn, milked, burdened, released according to the owner's intention*".⁵⁹

As it can be seen, the animal kept with the intention of sacrifice was considered sacred by the ancient Turks and was treated with respect. In our opinion, the reason for it is that the same animal has already been considered as belonging to the sacrificed subject. That is, just as the cult object sacrificed in its honor is considered sacred, the animal belonging to it is also considered sacred.

Summarizing the ideas involved in the analysis in the chapter the following conclusions are shown:

- a) The sacrificial ceremony is one of the oldest and primary events in the history of world culture;
- b) The sacrificial ceremony is a mechanism of contact and communication among the man and sacred forces. At the base of

⁵⁸ Qafarlı, R. Mifologiya [6 cildə]. Mifogenez: rekonstruksiya, struktur, poetika / R.Qafarlı. – Bakı: Elm və təhsil, – Cild 1. – 2015, s. 115

⁵⁹ Kaşqarlı, M. Divanü Lugat-it-Türk / – Çeviren B.Atalay. Birleştirilmiş birinci baskı (Cilt IV) / M.Kaşqarlı. – Ankara: Türk Dil Kurumu Yayınları, – 2013, s. 215

this relationship is the idea of “share to share”. The man gives a share to the sacred force and in return receives from it a “share” expressed in any way;

c) The purpose of sacrifice in Islam is to get closer to Allah and gain the approval;

d) Mythological and religious traditions of sacrifice are intertwined in all traditional cultures;⁶⁰

In the second chapter of the fifth part called “Religious-Islamic semantics of the Feast of Sacrifice” it is said that the holiday Feast of Sacrifice held in Azerbaijan according to the Hijri calendar, is directly related to the Islamic religion and is also called Ismail’s sacrifice among the people. As it is mentioned in the sources Feast of Sacrifice is one of the holiest holidays in the Islamic world. The holiday starts on the 10th day of the month of Zilhijja according to the Hijri calendar every year throughout the Islamic world and usually lasts for three days. In sacrificial ceremonies the animals such as sheep, ram, cow, calf or camel are sacrificed from two-hooved animals. According to the intention of the sacrificer, a part of the sacrificial meat is sent and other parts are distributed among the needy people. The portions of meat must be equal for all and in this respect the sacrificer himself may take one of these equal portions. According to the important tradition of sacrifice the beggars and the poor are invited to the sacrificial ceremony and given a portion. The history of the Feast of Sacrifice and sacrifice in general is very old. In this respect, sacrifice predates Islam. The main purpose of pre-Islamic sacrificial ceremonies was to get rid of sins, to win the hearts of the Gods who were angry with a person for some sin and to bring them to mercy. For example, Zoroastrians, who worshiped fire, burned people in fire and in this way showed that they were close to God. In the pre-Islamic Arabs, sacrifice was also related to polytheistic

⁶⁰ **About the scientific results obtained in the paragraph:** Albaliyev, Ş. Qurban bayramına etnokulturoloji baxışlar // Bakı Slavyan Universiteti. Elmi əsərlər (Dil və Ədəbiyyat seriyası). – 2021, – N 1, – s. 266-273

(polytheistic) beliefs. However, the monotheistic (monotheistic) religion of Islam brought divine order to the tradition of sacrifice, which the Arab tribes always performed and turned it into one of the important behavioral formulas of Islam under the name of Feast of Sacrifice. After that Feast of Sacrifice was celebrated on the 10th of Zilhijja according to the Hijri calendar, instead of at different times. This event happened in the 2nd year of the Hijri calendar.

In the 2nd year of Prophet Muhammad moving to Medina and settling there, there was a need to reform the tradition of sacrifice performed there. Until that time, the Arabs performed sacrifice ceremonies in honor of various idols. Islam declared these traditions as the period of jahiliyyah customs and started reforms. The Feast of Sacrifice brought by Islam is related to the story between Prophet Abraham and his son. One day Prophet Ibrahim had a dream. In that dream, Allah tells his prophet to sacrifice his son Ismail. The reason of this command by Allah to Abraham was to test their faith. Abraham, like a faithful prophet, decides to fulfill the commandment and tells his son about it. Ismail also wholeheartedly agrees to be sacrificed in the way of Allah. Seeing that Abraham and his son agreed to fulfill the command with great sincerity, Allah sent a ram to Abraham to sacrifice instead of Ismael. Ibrahim sacrifices that ram for the sake of Allah and that sacrifice is therefore called “Ismael’s sacrifice”.

It is necessary to note that this story is not only in the “Quran”, but also in the heavenly books before it. Because Christianity, Judaism and Islam are religions sent to earth by Allah and Allah revealed the holy books of these religions to Prophet Jesus, Prophet Moses and Prophet Muhammad accordingly.

The celebration of the Feast of Sacrifice at the state level with the Law “On Holidays of the Republic of Azerbaijan” dated October 27, 1992, adopted by the Milli Majlis after Azerbaijan

gained independence, is another manifestation of the fact that the Azerbaijani people are the people who know Allah.⁶¹

In the third chapter of the fifth part called “The place and function of the Feast of Sacrifice as a model of spiritual unity in the ethnocultural system” it is said that investigating the place and function of the Feast of Sacrifice as a model of spiritual unity in the ethnocultural system is directly related to the sacred places. At first glance, they seem far from each other: Feast of Sacrifice is associated with the Prophet Ismail according to Islamic tradition and is held once a year according to the Hijri calendar, while sacrifices related to sacred places are performed on any day of the year. That is, these sacrifices are far from each other in terms of history and origin. However, it is impossible to explain the place and function of the Feast of Sacrifice in the ethnocultural system outside of pilgrimage sacrifices. Because Feast of Sacrifice and sacred places are connected to each other on the basis of the same sacred values in the social consciousness and psychology of Azerbaijanis. Though sacrifices at the sacred places are on the base of the ancient mythic cults, people make sacrifices for the sake of Allah. In other words, mythical thought and religious thought are combined in the sacred place sacrifices. That is why the traditions of Ismail sacrifice performed according to Islamic rules are mixed with the old traditions of the people. Both Ismail’s sacrifice and the sacred place sacrifices created a single order of meaning in the collective memory system of the Azerbaijani people living with traditional thinking. Because for the traditional people, just as Ismael’s sacrifice is a sacred event, the sacred place sacrifices are equally sacred. As he sacrifices both sacrifices for the sake of Allah these sacrifices form a single system in his mind with the condition

⁶¹ **About the scientific results obtained in the paragraph:** Albaliyev, Ş. Qurban bayramının dini-islami semantikasi // “Şuşa-2022 ili” çərşivəsində Sosial və Humanitar Elmlərdə Müasir Yanaşmalar III Beynəlxalq Qarabağ Gənçləri. – June 7-10 2022 (proceedings book), – Volume 5, s. 218-223

that each of them has its place. The traditional Azerbaijani prays to Allah for his desire and purpose when he sacrifices Ismael's sacrifice or when he sacrifices at the sacred places.

As it is seen from the folklore texts people go to the sacred places to solve their problems. Here they all perform the sacrifice ceremony on the basis of a single model, that is, they all perform the same way. It allows us to reveal the following aspects of the place and function of sacrifice in the ethnocultural system as a model of spiritual unity:

a) The purpose of sacrifice is to unite people in a single thought pattern. In the minds of people with traditional consciousness who have a problem, they immediately want to go to the sacred places and solve their problem through sacrifice. This is a general behavioral formula that arises in the mind.

b) People who go to the sacred places perform the same ceremonial actions regardless of who they are. But it means that sacrifice is a pattern that directs the people into a single behavior.

c) The sacrificial meat slaughtered at the sacred places is distributed to the needy according to Islamic rules (or the own conditions of the sacred place). It also, in turn, shows that sacrifice is a model of social unity.

The study allows us to draw the following two main conclusions:

1. The Feast of Sacrifice celebrated in Azerbaijan is more or less connected with the old sacrifice traditions of our people, depending on the region.

2. The Feast of Sacrifice plays the role of a model of spiritual unity in the ethnocultural system of Azerbaijan.

The carried-out research was concluded in the part of **“Conclusion”** of the dissertation and the obtained results were presented in the form of the following theses:

1. The study of the ritual-mythological foundations and ethnocultural semantics of Azerbaijani folk holidays is one of the topical issues facing the science of folklore studies. Holidays have

an irreplaceable place in the life of every nation. By reflecting the national traditions of the people, in fact, they play the role of a spiritual treasure where the national existence and national identity of the people are preserved, experienced and passed on from generation to generation.

2. The concept of holiday is a thought concept with a complex scientific structure. This concept has a rich world of meaning. To explore this world of meaning, to reach its depths, one must first turn to mythology. The holidays are also associated with mythology in all cases. Looking through the history of all the holidays in the world, including the holidays in Azerbaijan, one can see that the holidays are almost “coeval” with mythology in terms of history.

3. There is no doubt that the holidays Ramadan and Feast of Sacrifice are holidays of religious origin. These are well-known dates. However, in our country, the holidays Ramadan and Feast of Sacrifice are national holidays held at the state level. As they say, these holidays marked in red on the calendar are also considered holidays/rest days for the whole nation. Based on it, it can be said that the holidays Ramadan and Feast of Sacrifice are not holidays celebrated only by religious people. Both those who are religious and those who are not, live this holiday in any form. That is, although these holidays are religious in terms of their origin and content, they have already become nationalized and become national holidays.

4. Azerbaijani holidays can be divided into three types: 1. Traditional folk holidays; 2. Folk holidays of religious origin; 3. Official-political holidays.

5. Novruz has a complex structure like a ceremonial complex. It has a very ancient history. Its roots go back directly to the age of mythologizing the primordial elements of nature. The main ritual-mythological attributes of Novruz include elements such as water, fire, earth, wind and wood. These elements act as the primary material for the birth of the cosmos from chaos.

6. The holiday Novruz is not only a ritual event consisting of traditions, but also a system of thought that keeps alive the national and moral values of the people. In fact, this holiday can be called a national identity holiday from the point of view of ethnocultural semantics.

7. Novruz embodies the life philosophy of the Azerbaijani people, their thoughts about nature, society and time. In this respect, Novruz is also an ethnocultural philosophy. This is a holiday and like every national holiday it reflects people's ideas about the world. Novruz also has its own philosophy and Novruz philosophy has a systematic view of nature, society and time. Novruz is not only a holiday, it has been included in the system of philosophical thought throughout the centuries, especially in the Middle Ages.

8. The sequence of Pre-Tuesdays should be determined based on the levels (principle) of the seasons of the year coming one after the other. Because these Tuesdays represent the four elements of creation - water, fire, wind (air) and earth and create a foundation for the arrival of a new life - a new day of a new season (Novruz).

9. Before Novruz - the ceremonies held during "Boz ay" (the gray month) - and the pre-Tuesdays serve to drive away the cold and frost and also to drive away the the darkness that dominates the nature. Darkness was understood as a black force and they perceived the lengthening of dark nights on the Earth as the difficult period of nature - the universe, life itself. That's why people believed to drive away the darkness (night) by not sleeping at night. In this respect, pre-Tuesdays are pre-Novruz "chille"s.

10. The holidays Novruz and Khidir Nabi are inseparable from each other as a part of the folk calendar: these holidays belong to different stages of the folk calendar and are united in terms of ethnocultural essence and concept.

11. The image of Khidir Nabi represents the Khidir/Khizir cult. Khidir Nabi was considered an immortal saint among the

people, ceremonies were performed in his honor by both adults and children. In terms of cosmological nature, Khidir Nabi is the image of the creator of the cosmos, that is, the creator of the world. His arrival symbolizes the arrival of a new space-time (spring, a new year) that will give people a new life.

12. Looking through the ceremonies, myths and traditions related to Khidir Nabi, one can observe the concept of “Blessing” everywhere. In this respect, blessing is the general name of the power, strength and magical energy that Khidir gives to people. Blessing has specific manifestations in each area and serves productivity in all cases. For example, blessings given to crops, blessings given to fruits, blessings given to mothers who give birth to children, etc.

13. The holiday Khidir Nabi is the culture of traditional society. If we take into account that the myth of “the first ancestor” is at the core of the traditional Khidir Nabi holiday, this holiday also expresses the history of the consciousness of the traditional society that lives it, rising above the millennia. The traditional culture consists of stable, unchanging, non-moving behavioral formulas. We observe it clearly on the holiday of Khidir Nabi. The ceremonial action formulas that make up this holiday complex remain stable, regardless of what changes occur in the socio-economic development of the society that lives it.

14. The holiday Khidir Nabi is a huge event in terms of both physical and ethnic geography. It includes the majority of Turkic peoples. On the other hand, the fusion of mythology and religion, the Arab Khidir cult and the Turkic Khidir cult and the mixing of the Ilyas cult and the Iranian Nowruz cult, in turn, have turned this holiday into a trans-ethnic cultural event.

15. The holiday Khidir Nabi is a form of ethnic self-organization: the people rhythmically reorganize themselves through this holiday. This holiday is a model of ethnic behavior: the people are organized as a single community by performing the behavior models of the holiday en masse. The holiday Khidir Nabi

is a form of self-expression: all national values of the people are expressed through the symbols of this holiday. It is a form of expression and self-organization of national identity: the people recreate themselves on this holiday based on preserved schemes of national self-organization.

16. Ramadan, or as it is popularly called by another name, the Fasting holiday is a religious holiday according to its typology. Because the people of Azerbaijan started to celebrate this holiday centuries ago after accepting the religion of Islam and are still celebrating it to this day. However, the point is that this holiday, which is religious in origin, has already become a folk holiday according to its ethnocultural typology.

17. The study of the place of the Ramadan holiday as a model of ethnic self-organization in the ethnocultural system involves the study of the system of relations between these two models. Because the ideal (canonical) model of the Ramadan ceremony defined by the Islamic religion immediately becomes folklore by turning into a functional (working) model when people start fasting in the month of Ramadan.

18. Although the Feast of Sacrifice is closely related to the Islamic religion, it also contains non-Islamic traditions of sacrifice. Feast of Sacrifice is a concept with a complex meaning in the ethnocultural thought system of Azerbaijan. Because in this concept, the different layers of thought of history have converged on the basis of the concept of “victim”.

19. Sacrifice acts as a means of solving human problems as a ceremony/ritual in societies living with traditional thinking. Because the sacrificial ritual is a relational system. Through this communication system, relations between sacred forces and people are established. Sacrifice serves creation. This creation is not the first creation, but a re-creation.

20. Investigating the place and function of the Feast of Sacrifice as a model of spiritual unity in the ethnocultural system is directly related to the sacred places. At first glance, they seem far

from each other: Feast of Sacrifice is associated with the Prophet Ismail according to Islamic tradition and is held once a year according to the Hijri calendar, while sacrifices related to the sacred places are performed on any day of the year. That is, these sacrifices are far from each other in terms of history and origin.

The main provisions and results of the dissertation are reflected in the following books and articles of the author:

1. Theoretical foundations of the problem of public holidays and Novruz / Sh.Albaliyev. Baku: , – 2020, – 202 p.
2. Novruz holiday (Pre-Tuesdays bring Novruz) // Scientific research, - Baku: 2009, - No. 2, - p. 271-277
3. Pre-Tuesdays are pre-Novruz “chille”s // Studies on oral folk literature of Azerbaijan, - Book XXXI. - Baku: 2009, - p. 100-116
4. Novruz is a holiday of the integration of society with nature // Studies on oral folk literature of Azerbaijan, - Book XXXIV. - Baku: 2011, - p. 46-54
5. Magical voice of our ancient world - Novruz // Studies on oral folk literature of Azerbaijan, - Book XXXIX. - Baku: Elm ve tehsil, - 2012, - p. 54-65
6. Beliefs about folk holidays // Studies on oral folk literature of Azerbaijan, - Book XLI. - Baku: 2013 - p. 91-123
7. Novruz: the realization of the extraordinary in the ordinary // Studies on oral folk literature of Azerbaijan. - Baku: Elm ve tehsil, - 2014, № 3 (46), p. 47-57
8. Novruz holiday and Tuesdays // Studies on oral folk literature of Azerbaijan. - Baku: Elm ve tehsil, - 2016, № 1 (48), - p. 28-62
9. Novruz holiday as an example of tolerance // Materials of the international scientific-practical conference on “Azerbaijani folklore and national-cultural diversity” (Baku, May 19-20, 2016). - Baku: Muterjim, - 2016, - p. 230-234

10. A traditional example of multiculturalism: Novruz holiday // Materials of the Republican scientific conference on Azerbaijani philology: a new stage of development (Baku, November 2, 2016). - Baku: Baku University, - 2016, - p. 270-271
11. Theoretical foundations of the ethnocultural semantics of Azerbaijani national holidays // “Researches”, - № 2, - Nakhchivan: “Tusi”, - 2020, - p. 52-59
12. Semantic structure of the concept of holiday // “Issues of Philology”, - № 7, - 2020, - p. 222-230
13. Ritual-mythological and lingopoetic semantics of holidays // “Searches”, - № 3, - Nakhchivan: “Tusi”, - 2020, - p. 65-71
14. Classification issues of holidays // journal “Dede Gorgud”, № 4, - 2020, - p. 81-90
15. Holiday problem in the context of ethnocultural perspective // “Scientific works”, - Volume 12, - № 1, Baku: Baku Girls’ University, - 2021, - p. 60-66
16. The ethnocultural essence of the holiday concept (based on the activity of Prof. J. Gasimov) // journal “Dede Gorgud”, - № 3, - 2020, - p. 49-57
17. About the mythological-cosmogonic nature of holidays // Actual problems of the study of humanities. Baku Slavic University. Baku: Muterjim, - 2020, - № 4, - p. 73-79
18. The role of mythical beliefs in the formation of holidays as an ethnocultural thought system // “Searches”, № 4, Nakhchivan: “Tusi”, 2020, p. 51-58
19. Ritual-mythological semantics of ceremonial songs about Khidir Nabi // Studies on oral folk literature of Azerbaijan, - № 2. - Baku: 2022, - p. 41-53
20. The variative characteristics of ceremonial songs about Khidir Nabi // IV International Dede Korkut Turkish Culture, History and Literature Congress, - 02-04 September, - 2021, - p. 33-49

21. Magic and Khidir-Ilyas parallelism in the holiday of Khidir Nabi // journal “Dede Gorgud”, - № 3 (74), - 2021, - p. 90-98

22. The function of the cosmogonic male beginning of the image of Khidir Nabi (based on the work by Safa Garayev) // “Language and literature”. International scientific-theoretical journal, – 2021, – № 1 (115), – p. 121-125

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