

REPUBLIC OF AZERBAIJAN

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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**ORIENTAL INFLUENCE ON DORIS LESSING'S
CREATIVE ACTIVITY**

Specialty: 5718.01 – World Literature (English Literature)

Field of science: Philology

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Baku – 2021

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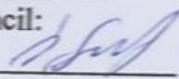
Dissertation council ED 2.12 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at Azerbaijan University of Languages.


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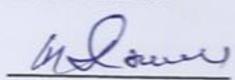
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GENERAL CHARACTERISTICS

Urgency of the theme and the degree of the research. As a result of the internal and external policies of Azerbaijan Republic that is strengthening its position in the modern multicultural society, various cultural aspects have been integrated our national culture successfully and developed harmoniously. Over the past years, the re-evaluation of internal structure of the country and the successful formation of foreign relations, integrating the trends and dynamic rhythms of the global world, have also led to changes in the socio – cultural realities of Azerbaijan. To clarify our point, we would like to note one of the words of the President of Azerbaijan Republic Ilham Aliyev at the International Humanitarian Forum under the motto “XXI century: Hopes and Challenges”: “*Multiculturalism does not allow discrimination but unites all nations. At the same time, each country has its own rules and traditions*”.¹ The head of state also noted self-isolation to be simply a condemnation in the era of globalization, while the information sharing, and integration processes are in full swing. In this regard, the result of such a successful external and internal policy that the integration of our country into the world lays the foundation not only for the development of socio-economic institutions, but also for the education system and cultural spheres that meet new standards. As a result of this policy, the Azerbaijani mentality, which embodies the most successful symbiotic model of the West-East worldview, has successfully benefited from the modern ideas and aesthetics of the world, especially the West, which has led to the rapid development of modern Azerbaijani social, ideological and aesthetic thinking. As a result of the right external and internal policy pursued on the basis of such a pace of development, the III Baku International Humanitarian Forum in 2013, became a unique tribune for about 800 officials, prominent scientists, cultural figures and Nobel Laureates from more than 70 countries, discussed issues of concern to the modern world. This Forum, which provided an opportunity to bring to the attention of the press the views of both world scientists and

¹ <http://president.az/articles/6335>

modern Azerbaijani intellectuals, played an important role in introducing Azerbaijani culture to the world. All the issues discussed within the III Baku International Humanitarian Forum are relevant. In one of his speeches, Mr. İlham Aliyev noted that Azerbaijan is “*not only a geographical bridge but also a cultural bridge between East and West*”². In another speech, Mr. İlham Aliyev said that in today's globalized world, our country prefers to develop multiculturalism and there is no alternative to emphasize the importance of integration. The study of the issue from this point of view shows that the improvement of Azerbaijani science and education in the last two decades through the analysis of new standards of the West and the transition of the country's spiritual and intellectual activities to a new level should not be considered accidental. Thus, the interest in Western literature, especially European literature, is constantly growing in modern Azerbaijani literary criticism, and as a logical continuation of that interest, the analysis and research of the works of writers who formed the modern Western ideological and aesthetic concept covers a wider field. “*The humanitarian sphere is a field that strengthens relations between our countries, and future generations of our citizens born and formed in the conditions of independence should appreciate all the positive values that bind our peoples and countries and contribute to the development of our relations*”³. Guided by this idea, we can say with confidence that the study presented is important in terms of the study of contemporary European literature in our modern literary criticism and the adequacy of the processes taking place in our national literature.

In this respect, the works of Doris Lessing, a prominent representative of modern English literature, whose creativity has been studied in the dissertation, are important. Being the author of more than twenty novels, several short stories, poems, two librettos and autobiographical writings writer addressed to a wide range of problems. They are characterized by distinctive individual and universal features. This rich literary heritage includes ideas – as

² <https://president.az/articles/20772>

³ <https://president.az/articles/9795/print>

feminism in a sense, multiculturalism, and the Eastern way of thinking that we put more emphasis on in our studies, as well as peculiar Sufi ideas. From the point of view of analyzing these issues, this study is considered to be expedient.

One of the characteristic features of modern Azerbaijani independent literary criticism is the collection and researches of the latest literary achievements and new accurate information about literary figures. In this respect, as Doris Lessing's literary legacy in the second half of the twentieth century – the first decade of the twenty-first century does not constitute a systematic and comprehensive research in modern Azerbaijani literature, presented in the dissertation goal should be regarded as one of the relevant factors.

Another important aspect of determining the relevance of research is the influence of the Orientalism, which, in our opinion, is one of the main distinguishing features of the literary heritage of Doris Lessing that has a unique position in the world stage. Cosmic fantasy, which reflects the last stage of Lessing's works and is regarded by many Western literary critics as a simple genre of fantasy contains the canons of the deep Eastern worldview, as well. This quality takes her from the level of a simple experimentalist writer to a writer who is guided by the ideas of selfness and identity in a globalized world. At the same time, it is important not to overlook the important issue of "*Western literary conventions*" and the fact that Galin interpreted it as "*eastern messenger in the west*" in her study of Sufi ideas in Lessing's works written in 1997.⁴ Another researcher, Hussein Shamshiri, says: "*For such a purpose Lessing uses the science fiction, psychology, and spiritualism in Shikasta. Lessing, more than any writer or philosopher, finds the way to unify the east and the west in Sufism*".⁵

⁴ Galin, Muge. *Between East and West: Sufism in the Novels of Doris Lessing*// – Albany: State U of New York P, – 1997.- p.127

⁵ Hossein, Shamshiri. *Paradise Regained: Spiritual Intuition in Lessing's Shikasta*// International Journal of Scientific and Research Publications, Volume 4, Issue 10, – October 2014. – p.5

One of the important considerations in promoting the relevance of the topic is the analysis of the influence of the East in Lessing's literary heritage. This covers the analysis of gender, multiculturalism, humanism, and most importantly – Sufi problems in the literary heritage of the writer. Although each of these issues has been analyzed in some way, both in the world, as well as in Azerbaijani literary studies, the relation of the Western literature to Sufi teaching is one of the least studied subjects. The use of Eastern ideas, especially Sufism as a mystic conception creates new content and forms in the Western literary world. However, it is also worth noting that literary-aesthetic problems in art as a reflection of ideological contradictions are deeply rooted and, in such conditions, Sufism faces obstacles while being accepted in the literature as a philosophical approach.

According to the existing view, the beauty and versatility of the form is one of the pillars of the Sufi literature. However, it should be noted that the artistic and aesthetic differences in art, which embody ideological contradictions, are extremely deep, and on this basis, it is extremely difficult for Sufism to be reflected in the literature as a philosophical approach.

First of all, it should be borne in mind that Sufism as a whole, which is directly related to human experience, can be compared to different religious-mystical aspects. Sufis express their attachment to divine power and mystical imagery through parallels, allegories and metaphors. In modern times, Sufism has begun to develop with a new breath and has found enough supporters in both the Western and the Eastern worlds. Although this teaching has gained new trends and forms of self-expression in our time, the Sufi philosophy that has developed over the centuries has remained intact.

The works of modern writers in Eastern literature and philosophy, who flourished in the tenth century and appealed to the teachings of Sufism, which have their roots in ancient Greek, Indian and Iranian sources, are growing year by year and continue to gain more and more readers. Such writers continue their activities by concentrating in various modern associations. These include the Universal Sufism Movement, the Mevlevi Order of America, the

Golden Sufi Center, the Sufi Foundation of America, and Reoriented Sufism.

According to popular belief, Sufi poets express the existence of God in different - beautiful, unconventional, and even astonishing ways, which could not be in accordance with the traditional religion. There is a great truth in this opinion, because the beauty and ambiguity of form is one of the basic features of Sufi literature. This is also confirmed by D. Weinz, while describing their own spiritual journey, Sufis realized that the language was inadequate and even dangerous and they began to use it very carefully to express themselves.⁶ One of the main complications of Sufi literature is that readers often face obstacles trying to elucidate the meaning of Sufi texts. Thus, the idea author wants to convey is a completely different, hiding in the bottom line.

It should be noted that the exploration of both practical and theoretical points of world literary consciousness are of great importance for Azerbaijani literature. Therefore, direct acquaintance with the processes in the world literature is very valuable. If our literature, artificially isolated from the leading trends of the world literary process for seventy years, tries to become an equal member of world culture, to hear and take into account what it says, it must demand an in-depth study of the processes of world aesthetic thought. On the other hand, young artists representing the new generation of Azerbaijani literature often refuse to go into the essence of the Western literary world, to analyze its aspects of Eastern literature. That is why their direct acquaintance with the processes taking place in the world literature is of great importance. The end of the XX century – beginning of the XXI century developing modern European literature, especially one of its most brilliant representatives Doris Lessing's creativity in this respect, plays an important role. The current state of modern literature and its future development trends find their characteristic expression, especially in her works. All the mentioned above indicates the relevance of the dissertation presented in defense.

⁶ Waines, D. *An Introduction to Islam*// – Cambridge: Cambridge University Press, – 2003. – 338 p.

There are numerous and colorful scientific and theoretical researches in different languages of the world, including Azerbaijani, on different aspects of Eastern philosophy, which occupy a leading and important position in modern European humanitarian thought. In connection with the topic of the dissertation, we were mainly interested in research works in three areas. These include a general analysis of Doris Lessing's work and the relationship between feminism and racism in the Orient, Lessing's ideas of universal humanism in her literary legacy, and the incarnation of Sufi ideas in "The Canopus in Argos: Archives", that can be accepted as the final stage of the writer's literary legacy. Generally, "Canopus in Argos: Archives" series reflect the universal problems through the relationship between the West and the East trying to find synthesized solutions. These problems are represented to the reader in fantastic form, and their solutions are at first sight fantastic, but in fact allegorical according to the Sufi laws. *"Lessing believes that Western tradition begins with pre-Socratic philosophers and continues into existentialism and postmodernism, failed to create a peaceful and harmonized utopian life on earth and offer an alternative by using its Eastern Sufi idea"*.⁷ In short, Lessing in her writings addressed to the Eastern worldview by presenting it in a more allegorical form.

In the world theoretical literature Doris Lessing's literary legacy has been researched by Michael Torpe, Thelma Shinn, Anita Myles, Harold Bloom, Eman Mukattash, Gayle Greene⁸ and other researchers.

⁷ Hossein, Shamshiri. Paradise Regained: Spiritual Intuition in Lessing's Shikasta// International Journal of Scientific and Research Publications, Volume 4, Issue 10, – October 2014. – s.5

⁸ Thorpe M. "Doris Lessing's Africa"/ – Michigan University, – 1978. – 117 p.; Shinn, Thelma J. Worlds Within Women: Myth and Mythmaking in Fantastic Literature by Women./ – Westport, Connecticut: Greenwood Publishing Group. - 1986; Myles, A. The paradigm of progressive conscience in Doris Lessing's fiction in Ray's and Kundu's book/ – Atlantic Publishers and Distributors, – 2004. – 119 p.; Bloom, H. Doris Lessing. Facts on File/ – 2003. – 177 p.; Mukattash, E. A. Psychoanalytic Feminist Approach/ – Atlantic: PhD Dissertation viii, – 2007. -256 p; Greene, G. Feminist Fiction and the Tradition/ – Bloomingstone: Indiana University press, -1991.

Other problems presented in the dissertation are related to the perception of the ideas of humanism and the impact of multiculturalism in D.Lessing's works. The reflection of identity in Doris Lessing's literary works and reflection of the multicultural values were investigated in Jamal Malik, Philip Jenkins, Muge Galin, Malcolm Bradbury⁹ and others' books.

As a matter of great interest in the world literature in recent years, occurs the Oriental influence and especially the reflection of Sufi ideas which are evident in Doris Lessing's works. These aspects of the writer's works are analyzed on the basis of Jennifer Pals, William Butler Yeats, Muge Galin, Idries Shah, Hussein Shamshiri's¹⁰ etc. researches' works.

An overview information about Lessing's life and literary heritage in Azerbaijani literary criticism is given only in Aybaniz Ismayilova's book "The XX Century English literature". The regrettable fact is that any research book about Doris Lessing's literary heritage has not been published in Azerbaijani theoretical literature. One of the problems to be solved is the visual and theoretical study of the issues related to the writer's literary legacy, who is a Nobel Laureate in Azerbaijani literary criticism, and the influence of the East on Western literature in general.

The object and subject of the research. One of the most important representatives of contemporary European literature Doris Lessing's creative activity is the subject of the thesis. The literary and philosophical approaches that have been front going in world literature at the end of the XX century – the beginning of the XXI

⁹ Malik, Jamal and Hinnells, J. R. Routledge. Sufism in the West/ – NY, – 2006. – 224 p.; Jenkins, Phillip. Mystical power/ – Globe Newspaper Company, – January 25, 2009. Retrieved 26 June 2014; Galin, Muge. Between East and West: Sufism in the Novels of Doris Lessing/ – Albany: State U of New York P, – 1997. – 280 p.; Bradbury, Malcholm. Possibilities: Essays on the State of the Novel/ – London: O.U.P. – 1973. – 297 p.

¹⁰ Said, Edward.V. Orientalism. Western concepts of the East./ – SPb.: Russkiy Mir, – 2006. – 436 p.; Spivak, Gayatri Chakravorty. Can the Subaltern Speak?/ In Nelson, Cary; Grossberg, Lawrence (eds.). Marxism and the Interpretation of Culture. – Basingstoke: Macmillan, – 1988. – 313 p. OCLC 614821484; Bhabha, Homi K. The Location of Culture/ – Routledge, – 2004. – 440 p. (1994; ISBN 0415336392); Shah, Idris. The Sufis// – New York: Doubleday, – 1871. – 239 p.

century, being formed as a result of oriental influence which appeared to be one of the humanitarian mainstreams and their reflection in American, European and especially English literature are the objects of the research.

The goals and objectives of the research work. The main objective of this study is to explore the creativity of prominent English writer Doris Lessing in the context of the development of Oriental philosophical ideas in the Western literature and to present the whole picture on the state of the Western literature in recent decades. This goal can be achieved by accomplishing the following tasks:

- To study the history and conditions of the influence and position of the Oriental and mainly Sufi concept in the world humanitarian opinion;
- To define the literary features of Doris Lessing's works in the context of Sufi thinking;
- To define the place of Doris Lessing's creativity in the contemporary literary thinking;
- To study the peculiarities of Doris Lessing's fiction;
- To explore the embodiment of the Sufi ideas in the Western and world literary approaches, as exemplified by Doris Lessing, and to analyze these aspects based on the author's series of novels "Canopus in Argos: Archives".

The research methods. Biographical, comparative, and analytical methods were used in the research.

As we have already noted, for the analysis of the literary heritage of Doris Lessing in the study, the method we first applied in our research is biographical. Through it, we were able to trace the writer's life and literary activity in chronological order and managed to produce the necessary results.

By means of comparative method collect the writer's ideas which take their roots both from the Oriental and the Western worldviews and to draw parallels between them. This method has also been important in terms of investigating Sufi ideas from the point of view of their similarities and differences in the Western and Eastern literary worlds.

At the same time, the researches being conducted on the basis of the analytical method have helped to achieve more effective results.

The main provisions for defense. The following theoretical provisions are presented for defense:

- To study the existence of Eastern motives in Doris Lessing's literary works, in general;
- To analyze the problems of multiculturalism and identification, which are basic in Lessing's literary heritage and which are based on the Oriental outlook;
- To analyze "The Canopus in the Argos: Archives", which is the last stage of the literary creativity, and especially the first part of her novel, "Shikasta" from the prose concept, in terms of content and form.

Scientific novelty of the research work. As noted, Doris Lessing's literary legacy has been studied deeply and in detail in world literature, but studies from these perspectives are rare in the Oriental context. Therefore, the investigation of writer's works in the light of the influence of the East, as an integral part of world literature, especially the investigation of Sufistic, universal ideas in the English and world literature in the context of their formation and development can be regarded as a scientific innovation. Such an approach to Doris Lessing's creativity helps to explain her position in literary thought, the West and world literature, in detail.

It is also worth noting that a special study in the world humanitarian thought reflecting the impact of Sufism on the Western literature, as well as the studies of Azerbaijani theoretical literature on Doris Lessing's creativity are not found. These issues raised and theoretically resolved for the first time in the dissertation can also be considered a scientific novelty of the research.

Theoretical and practical significance of the research work. Scientific conclusions of the thesis can play an important role in the future studies of world and Western literature in Azerbaijan and the formation of a correct and comprehensive understanding of the current state of the development of Eastern philosophy in the West. The research work may contribute to the determination of a number

of developmental patterns in the modern Azerbaijan literature in the case of several processes taking place under the influence of the Eastern world in the Western literature.

The results of the research can be used in the teaching of the modern world and the Western literature at the Philology departments of universities.

Approbation and application of the research work. The main provisions and results expressed in the research were published in the reports at scientific conferences, seminars, as well as in articles published in our country and abroad – in Ukraine, Poland, and Russia.

Name of the organization where the dissertation is performed. The work was performed at the Department of Literature of Foreign Countries of Azerbaijan University of Languages.

Structure of the dissertation. The dissertation consists of introduction, three chapters, a summary, and a list of used literature, with each divided into two or three subchapters. The dissertation consists of Introduction 9 pages, Chapter I 41 pages, Chapter II 32 pages, Chapter III 36 pages, the Conclusion 3 pages, and the total volume of the symbol 236354 characters.

BASIC CONTENT OF THE RESEARCH

In the *Introduction* urgency of the theme and the degree of the research, the object and subject of the research work, the purpose and objectives, the hypothesis, background of the thesis, its scientific novelty, methodology, theoretical and practical significance of the research, approbation and structure of the research work are presented.

The first chapter of the thesis is called *“Oriental motives in Doris Lessing’s creative activity”*. The first section of the first semi-chapter *“The Eastern traces in Doris Lessing’s life and creativity”* which is called *“Doris Lessing and Persian reality”* talks about early life the childhood years of the author who was born in 1919, in the former British colony in Kermanshah, her secondary school education and complicated adolescence she received at a church

school in Rhodesia (now Zimbabwe). It is noted that Lessing, who had to sit at home and put an end to her educational life, while the moments she felt her mother's pressure and harsh discipline she found the way out in the books. She ordered boxes of books from London. The chapter covers the information about the times while this little girl was 14 years old, she interrupted her education and started to work in various occupations. The section ***“On the inverse proportionality in Doris Lessing’s outlook”*** gives information about the period when Lessing came to London, the moment she began to try her pen in prose in several series of novels with the first day of work attracting the attention of the readers and about her being nominated as a Nobel laureate in 2007. While informing about Lessing's literary heritage, the author notes that this writer's creativity is mainly divided into three periods:

1. The first period of her creative activity –covers the years 1944-1946 dealing with the topic of communism. These works are about the social and political problems, for example “The Good Terrorist” (1985).

2. Second period covers the years 1959-1969 and literary works on psychological topics critics mostly appreciate.

3. Third stage covers the period after the year 1970 and works on Sufi and science-fiction themes.

Preceding information is about each of these stages. In the next section ***“Reflection of the East in Doris Lessing creativity”*** the author informs that in the novel “The Grass is Singing” one of the main reasons was Lessing’s childhood memories about Rhodesia, the injustice she witnessed towards negroes. It is said that her life in the provinces of Africa eventually became the source of her long-running writer inspiration. One of the interesting moments of the thesis is about the features of Lessing’s getting acquainted with Sufism. As noted, the theologian Idris Shah helped Doris Lessing to become familiar with the doctrines of Sufism. The author assumes, this serious interest in Sufism is partly due to the fact of her childhood spent in Iran, a part of the Islamic world. It is said that the writer's novel, "Shikasta" which is rich in Islamic and Oriental motives, may also be regarded as a reflection of their effect which

occurred many years later. As is mentioned in the next semi-chapter ***“Feminism and racism in the Eastern and the Western way of thinking”***, although her literary works which constantly touch on issues related to the position of women in modern society has led to the acceptance of D. Lessing (as A. Brukner, M. Drabble and the next generation of female writers) as a feminist writer, in fact, she sought to reflect the strengths and weaknesses of both men and women. Although it is not possible to speak about the strict feminism in the author's works, in some sources Lessing's two failed marriages are found as a source for ideas in her works dealing with feminism.¹¹

¹² It is noted that “The Golden Notebook”, published by Doris Lessing in 1962 and called “The Bible of Feminism”, had an exceptional role in the author's gaining the Nobel Prize almost half a century later. Although this award was presented to her as “the cradle of female life experience”, the author of these works, which reflect the subtleties of feminine nature, had never considered herself a feminist, simply because she was more sensitive to the problems women face. In the section entitled ***“Forms of expressing Feminism in the Literary Heritage of Doris Lessing”*** reveals a particular importance to investigate issues related to the perception of feminism in Doris Lessing literary works. Seemingly, Lessing was worried about the constant effects of traditional gender issues and their influence was investigated by her during her life. The novel “The Grass Is Singing” is very valuable in terms of feminism, as well as the problem of racial discrimination. It is also noted that one of the latest series of five novels by Lessing “Canopus in Argos: Archives” and especially the second novel, “Marriages between the Zones Three, Four and Five” focusing mainly on the Utopian Third Zone, is analyzed from a matriarchal point of view, and allows the work to be referred to a feminist utopian or feminist science fiction category. ***“Doris Lessing’s racial ideas and way of thinking in the context of***

¹¹ Feminism (from the Latin word “femina” (woman)) is an ideological movement that strives to protect the political, economic, social, and personal rights of women and achieve equality in all areas.

¹² http://www.irbis-nbu.gov.ua/cgi-bin/irbis_nbu/cgiirbis_64.exe/ The specifics of the life and creative path of D. Lessing / Y.A.Zhadanov, V.V.Savina // Science Bulletin of the International Humanitarian University

the Middle East” in this section, it is noted that through her works writer wanted to bring those issues up to the attention of readers for the people in her community to be aware of those problems. In the works of Doris Lessing real appears in imaginative, individual, social, local, and even universal style. It mirrors author’s individuality and once again proves her uniqueness.

II chapter is entitled *“Eastern ideas in Doris Lessing’s universal humanism”*. The first semi – chapter *“The problem of coexistence in Doris Lessing’s literary works”* refers to the intercultural dialogues, tolerance, multiculturalism, and the idea of universal unity in Azerbaijan nowadays. Subsequently, the happiness of man is said to be a central problem of humanism, and the same ideas can be applied to Lessing’s way of thinking.

All things considered the purpose of the writer is to survey the inner world of humans. As the author states, if a literary figure has a thorough understanding of human nature and appreciates that spirit in her work, it can be called a fundamental humanistic value. From this point of view, the author adds that at each stage of her creativity Lessing was guided with the criteria of humanism in her every work, whether these were social ideas, feminist encounters, or Sufistic approaches. In the section *“Doris Lessing and multiculturalism”* researcher notes, multiculturalism philosophy to be also quite important from the standpoint of the problem of coexistence. Multiculturalism is a humanistic worldview and a policy which recognizes the cultural rights of different nations living in the same country. It is noted that Doris Lessing's novels on racial discrimination constantly emphasize the meaninglessness of the claim about possibility of different races intertwining with each other. In her literary works novelist always tries to bring humanity closer to the concept of "universal human", to transcend racial boundaries which should not be distinguished by religion, race, language, or gender. In general, racial discrimination, the elimination of them, polyphonic relationships beyond the established “laws” and different approaches to “strangers” are the main themes in her works. In the section entitled *“The Problem of Identity in Doris Lessing's Works”*, the issue of identity from the prism of the Eastern world's

influence on the Lessing literary heritage is analyzed. In particular, Lessing's novel, "Shikasta" is analyzed from the point of the issues of personal and collective identity very vividly. Although Lessing's approach to the identity is emphasized in her works in different ways, it is mentioned that if the ideas of feminism, racism, humanism, and multiculturalism are evident from the first acquaintance with her novels, the problem of identity is hidden in the philosophical depth of those writings. The significant idea of Lessing's novels is that one cannot perceive universal identity without understanding the frameworks of individual identity, which in its turn makes it impossible to analyze the significance and importance of humanism at all. As confirmation of the idea the researcher quotes of David Carr who refers to the theory of Hassel. *"If this is true of our most passive experience, it is all the more true of our active lives, in which we quite explicitly consult past experience, envisage the future, and view the present as a passage between the two"*¹³.

In the semi –chapter entitled *"Eastern trace in Doris Lessing's Sufi views"* in the first section *"Theoretical problem in Orientalism and Doris Lessing's creativity"* basics of oriental philosophy are analyzed. Along with prominent theorists such as E. Said, H. Spivak, and H. Bhabha, A. Miles, L. Dezin, D. Bert and others philosophical thoughts on both orientalism and particularly Lessing's creativity are largely studied here. *"Sufi doctrine in the Eastern and the Western literary thoughts"* is the next section, and here brief information about the history of Sufism is provided. The author cites the example of Mustafa Gara, who states: *"Tasavvuf (Sufism) is a nurturing of the soul. Since the soul is also in the human being, the subject of mysticism is human."*¹⁴ It put the light on the origin of the words Sufi and Sufism. According to the researcher, Western scientists have contradicting opinions on this topic. Henri Masse writes: *"There is no reason to believe that the mysticism of the Muslim came from*

¹³ Carr, David. History and Theory/ – Middletown; Wesleyan University, – Vol. 25, No 2, – 1986. – p. 122

¹⁴ Mustafa, Gara. History of Sufism and tarigat.// – İstanbul, – 1985. – p.18

abroad. This mysticism originated directly being based on Islam.”¹⁵. While mystification as a concept is flourishing in the modern period, the investigation of Sufism in the Islamic Institute located in Mannheim, Germany can be evaluated as a way of European integration in the Muslim world. For centuries, Sufism has not only been a philosophical direction, but has found its broadest expression in literature. Undeniably Sufism in Western and American literary criticism is new for literature, and the modern literary criticism reveals its deep mystical, spiritual, and symbolic stance sometimes just as a fantastic element. It is also noted that in the history of Western literature, mysticism and spiritualism were found in earlier periods, as well. Researcher highlights the Sufi basis as approaching to God through self-consciousness. In the next section, entitled **“Doris Lessing and Sufism”** is stated that Doris Lessing was influenced by Idris Shah's philosophical encounters while getting acquainted with the Sufi ideas. The writer embraced these ideas in her works, demonstrating the mission of the spiritual ambassador between the East and the West, urging her readers to acquire the wisdom of Sufism. In her lecture on Sufism, Lessing writes: *“Man is woefully underused and undervalued, and he doesn't know his own capacities”*.¹⁶ With these ideas presented as an alternative to the Western worldview, Lessing has shown the man to have a direct relationship with the divine world and that he must simply get insight to his inner world to find this path. Writer's Sufi thoughts can be viewed in “Golden Notebook”, “Canopus in Argos: Archives”, “The Four-Gated City”, “Memories of Survivor” and many other works. The analysis of the problem of individuality in these works from the universal prism leads to the presentation of the ideas of humanism in the context of Sufism to the reader.

In III chapter **“Characteristics of reflection of Orientalism in series of novels “Canopus in Argos: Archives” in the context of Sufistic and universal values”** last period of Lessing's creativity which more clearly reflects her thoughts about Sufi and universal

¹⁵ Masse, Anri. *İslam*// – Baku, – 1964. – p.183

¹⁶ Galin, Muge. *Between East and West: Sufism in the Novels of Doris Lessing*// – Albany: State of New York P, – 1997. – p. 31

values are first analyzed in the semi-chapter called ***“Doris Lessing’s Sufi ideas in literary criticism”***. As the main task is underlined, Doris Lessing’s effort to analyze the problems humanity faced in the twentieth century, solutions for which writer finds in the basis of Eastern mentality – the Sufi philosophy. In general, this approach is analyzed in more contemporary critical literature more thoroughly. While speaking about the innovative – different technique the author stresses the importance of form which is the core of Sufi teachings. As it is underlined, although in Sufism any particle, any element, and form is not considered to be negligible, their evaluation is carried out in a different way, as well. It must also be accepted unequivocally that the form of the Lessing literary works could not remain unchanged, due to intends to improve their content and build them on Sufi ideas. First section of the semi-chapter entitled ***“Doris Lessing’s Sufi views in her series “Canopus in Argos: Archives”*** among the problems dealt with, the influence of Oriental ideas on the series of “Canopus in Argos” is one of the substantial. It is noted that D. Lessing asserts the Sufi mentality as a mystic image of human psychology on the grounds of “internal universe” concept of Sufism. Thus, Lessing represents the inevitable link between the fate of individuals and the fate of society. It is also emphasized that Doris Lessing herself put much value on the “Canopus in Argos” series, highly regarding them from this point of view. ***“Narrative techniques in “Canopus in Argos: Archives” series”*** is the name of the next section, where a structural review is being held on the special form of the novels of this collection which covers the chapters called "Notes". In his research, Muge Galin calls this aspect a “meta-fantastic element”. Ruth Whittaker (1988) notes in her research on Doris Lessing's style that, *“The fantastic, the mystic, the archetypal and the symbolic are not as literary devices as alert to the paucity of realism, but because she is genuinely needs those modes of expression to convey her experience of another dimension than that of the everyday world”*.¹⁷ The researcher does not accidentally

¹⁷ Hossein, Shamshiri. Paradise Regained: Spiritual Intuition in Lessing’s Shikasta// – International Journal of Scientific and Research Publications. Volume 4, Issue 10, – October 2014. – p.5

mention the terms as mystic, symbolic, or archetypes. As we have already noted, the work reflects the philosophical traditions of Europe, along with the Eastern philosophy. General and philosophical concepts, as well as concrete Junge's archetypes, common transcendental approaches, along with the Islamic meetings, Christianity, and even other faiths, in part – one can find the element of each in “Canopus in Argos: Archives” collection. Johor, voicing the main Sufi ideas of Doris Lessing, does not force the reader to accept it unconditionally. He invites the reader to come to the same conclusion with his comments in the “Notes” section and his findings in the “Report” section of the novels. Narrative technique Lessing uses here seems to be like “Chinese box”.¹⁸ The main aim as reflecting humanistic ideas, Sufi concepts distinguishes the novels from the others.

“The novel “Shikasta” and the East” is the third semi chapter and in the first section here *“The novel “Shikasta” as a Sufi allegoric symbol”* the first novel of the collection “Canopus in Argos: Archives” is involved in an extensive analysis. The essence of the concept of a human being, whether a person is alone in this dandelion, the concept of a deity, and the reason for its existence is widely discussed here. According to the words of Margaret Young, whose creativity dates to the middle of the century, this prose example is *“A vast undertow of music and momentum and theology”*.¹⁹

The analysis of the title of the work is also important in this regard. The name of the Persian origin "shikastei-nasiri" is a calligraphy name, meaning broken. Perhaps by means of this name the writer wanted to give the idea of more ambitious, beautiful notion, gained even through breaking. That is, as this writing style gets more and more attractive through the breaks done while writing, the planet Shikasta is also going to be destroyed and replaced with more perfect human beings. The novelist seeks to find a way out of it

¹⁸ Shah, A. *The Tale of the Four Dervishes and Other Sufi Tales*// – San Francisco: Harper, – 2009. – p. 11

¹⁹ Lord, M.G. *She takes literature to new world*/ – Los Angeles Times, – October 15, 2007.

by placing this destructive aspect in the forefront position. In fact, as a absorber of negative energy throughout the novel appears to be the invader empire planet Shammat, the conqueror of the galactic, rather than the planet Shikasta, that also helps to compare them. By means of this allegory, the reader can see Shikasta and our planet Earth, in its image, is essentially isolated from the "positive", but it is not "negative" in fact. The author tries to show beauty, optimism, and humanism as the fundamentals of humanity, which are simply forgotten in one way or another. ***“The mystical Oriental motifs in the novel “Shikasta”*** is the second section where the researcher notes that the writer expresses all aspects of the mentioned above on the basis of Sufi ideas. *“I know well from last time that it is a place of weakness, undermines, a mind with dreams, softness, hunger that one has always been hoping for – one always does hope!” But it is our lot, our task over and over again to submit ourselves to hazards and dangers and temptations”*.²⁰

She tried to express her Sufi thinking in every detail and in every aspect of her writings. It is emphasized that colors and sounds play a very important role in Sufi teaching. For example, according to the doctrine of Sufism, certain colors represent the elements of the soul, the heart, the love, the spirit, the conscious and the mystery. Each of these aspects is presented in human nature from the very beginning, and the colors are indirectly expressed by them, however, the awakening of these points and their proper understanding is possible only through Sufi teaching. An eternal voice has a special place in Sufism. According to this philosophy, sound can help people to reach a higher Sufi point and to achieve a higher level of excellence. However, in the “Notes” the protagonist addressed to the other agents, he writes: *“The traumatic experience in the range of sound is not something to submit to, if you have not become practiced. Injury in color is assault you will not survive without preparation.*

In short, non-planets are familiar to us as strong and crude levels of vibration as is Shikasta, and too long for a single

²⁰ Lessing, Doris. *Shikasta*// – London: Granada publishing, – 1981. – p. 18

*submission to prevent any of these may and to prevent subordinate judgement.”*²¹

It is emphasized that Lessing brings new ideas of Eastern mysticism and Eastern humanism to the world literary canons, bringing the Sufi ideas in a way Western thinking can accept. As a result, Sufism being expressed in a new way, Sufi mysticism becomes engaged with Western postmodernism and sparks with new, distinct ideas. Galin's ideas on this point are also interesting: *“Lessing's goal is to account for the dynamic and open-ended nature of cultural interaction as opposed to essentially static formulation of those in the west or east. Although applying the spiritual ideas of Sufism to the rigid and materialistic world of the west seems impossible, Lessing believes that beliefs and cultures are like meandering streams that can co influence and spread everywhere”*.²²

The novelist did not only mirror a “degrading” society, but it also presents the Sufi spirit – even a world where self-condemnation serves to the highest aim and is able to help. *“Sufis address the soul and the soul, and hope for the person and body as a guest. All his attention is focused on the source. For this reason, when the spirit is strengthened, its proper use can be of great benefit.”*²³

In the **Conclusion** section of the thesis, the scientific generalization and the results obtained in the research process are presented as follows:

– As a logical continuation of the increasing interest of modern Azerbaijani literature in Western literature, especially in European literature the analysis and research of the literary creativity that shapes the modern Western ideological aesthetic concept, as well as the processes that have been pursued in our national literature, Doris Lessing, who brings a new wave to her legacy, examines the different symbolic philosophical rhetoric of the problem of humanity in the literary heritage and its relationship with the world that

²¹ Lessing, Doris. Shikasta// – London: Granada publishing, – 1981. – p. 17

²² Hossein, Shamshiri. Paradise Regained: Spiritual Intuition in Lessing's Shikasta// International Journal of Scientific and Research Publications, Volume 4, Issue 10, – October 2014. -p. 6

²³ Abu Hamid, Al-Gazali. Divine Knowledges// – Baku, – 2006. – p. 165.

surrounds it. The author tries to analyze this problem from the prism of Oriental worldview.

– Doris Lessing's rich literary heritage encompasses several aspects – both feminism and communism in some of her works – and Eastern orientalism, as well as Sufi ideas, which are more important in our research in others.

– Space-fiction, which has been applied to the last stage of Lessing's work and is regarded by many Western literary genres as a simple genre of fiction, contains the canon of the deep Eastern worldview. This quality makes it simple existentialist writer and globalized world, the level of self-consciousness, governed by ideas, which makes a writer. The narratological techniques used by the writer and not only provide fantastic styles for the semiotic language novels, but also enrich them with sophisticated ideas embedded deep in the text.

– Lesson's literary legacy has little to do with Western literature, such as gender, multiculturalism, humanism, and most importantly – analysis of Sufi problems, although each has some analysis both in the world and in Azerbaijani literature. is one of the topics studied. Oriental ideas, especially Sufism, used as a mystical concept in the Western literary world, have led to the emergence of new content and form in Lessing's work. In this respect, studies and concepts of Eastern ideology and aesthetics, expressed in the term Orientalism in Western philosophy, have had a direct impact on European literature and, in particular, on D. Lessing's creativity.

– Exploring different cultural themes in Lessing's works encourages people to understand and properly evaluate intercultural differences. Thus, Doris Lessing's writings are particularly relevant in addressing different personal and universal issues, as well as the problem of multicultural values – racial discrimination, the elimination of polyphonic relationships, and different approaches to “strangers”.

– Despite the analysis of Lessing's position on feminism, the peculiarities of this point in her writings show that, at specific moments there were elements reflecting same idea in her literary legacy, the writer did not try to emphasize the core of female existence. Lessing simply tried to convey the human factor to the

reader through the closest way to her – the female image. Describing her literary works based on autobiographical notes, D. Lessing used female characters mainly to substitute her "I" and was almost invisible. Even though "The Golden Notebook" is a desk book for leading feminist activists, the writer has never considered herself a feminist.

– At every stage of her literary creativity – whether these were communist ideas, feminist encounters, Sufi approaches, the author's analysis of the works of the writer, who follows the criteria of humanism in each of her works, suggests that the writer addressed a wide range of problems. Though these ideas largely intertwine and seem quite different at first glance, generally the ideas of humanity prevail in them.

– Lessing has always been a leading theme in the literary heritage of individual identity and its relationship to collective identity. Looking at the future with more optimism, Ms. Lessing says that the issue of universal identity is also hidden here. Literary personality problems are also directly related to the problems of society. It is precisely because of the intuition of Sufi ideas that Lessing shows the mystical reconciliation of individual and collective relations using allegorical elements.

– Analysis of the critical literature on Doris Lessing's legacy, it becomes obvious that many critics have not been able to define it when it passes from realism to cosmic fiction properly. In fact, the portrayal of imaginary worlds in the writer's creativity was intended to illustrate the apocalyptic environment of the spiritual decline of our modern world.

– Although the Oriental philosophy is found in every line of Doris Lessing's works, it does not frame these works, as it reflects the most humane, most global, and universal approaches to Eastern philosophy.

The main contents and scientific provisions of the dissertation are reflected in the following articles and the PhD thesis by the author:

1. Doris Lessing's literary style in world literature ("Science" novel "Shikasta") // Scientific news №4. – Baku, – 2009. – p. 281-288.
2. Motives of universal humanism in the works of Doris Lessing // Language and literature №1. – Baku, – 2014. – p. 201-204.
3. The novel “Shikasta” by Doris Lessing and oriental motives, Language and culture // Kiev University named after Tarasa Shevchenko №17. – Kiev, – 2014.
4. Narratological techniques in the novel “Shikasta” // Tagiyev readings №2. – Baku, – 2016. – p. 168-170.
5. Features of incarnation of feminist ideas in Doris Lessing's novels // Philological issues №2. – Baku, – 2017. – p. 396-400.
6. Oriental motifs in the works of Doris Lessing // Philological issues №5. – Baku, – 2018. – s. 375-379.
7. Imprint of Orientalism in Doris Lessing's Sufi views // Language and Literature, International scientific-theoretical journal №2 (106). – Baku, – 2018. – p. 203-205.
8. Oriental way of thinking in Doris Lessing's creative activity // The actual problems of study of humanities №3. – Baku, – 2018. – p. 104-107.
9. Orientalism in the context of Sufi and universal values in Doris Lessing's creative activity // Colloquium –journal №7 (59). – Warszawa, – 2020. – p. 43-46.
10. Doris Lessing and social-space fiction / Materials of the Republic scientific-practical conference on actual problems of foreign language teaching. – Baku, – 7-8 May, 2014. – p. 378-380.
11. Problems of man and the world in Lessing's novel "Shikasta" / Current issues of teaching foreign languages Materials of the Republican scientific-practical conference. – Baku, – 5-6 May, 2016. – p. 478-480.
12. Manifestation of multiculturalism in Doris Lessing's creative activity / Proceedings of the XX Republic Scientific Conference of Doctoral Students and Young Researchers №2. – Baku, 2016.

13. The problem of identity in the collection "Canopus in Argos: Archives" / I International Scientific Conference of Young Researchers. – Baku, – 5-6 May, 2017. – p. 823-824.
14. Semiotic language as a valuable component of "Shikasta" by Doris Lessing / Sustainable development and actual problems of humanitarian sciences. – Baku, – 14-15 May, 2018. – p. 191.
15. The problem of Orientalism in Doris Lessing`s creative activity / Modern society: global and regional processes. – St. Petersburg, – 2020. – p. 65-69.

The defense will be held on 20 September 2021 at 13⁰⁰ at the meeting of the Dissertation council ED 2.12 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at Azerbaijan University of Languages.

Address: AZ 1014, Baku, Rashid Behbudov Street, 134.

Dissertation is accessible at the Azerbaijan University of Languages Library.

Electronic versions of dissertation and its abstract are available on the official website of the Azerbaijan University of Languages.

Abstract was sent to the required addresses on 30 June 2021.

Signed for print: 23.06.2021

Paper format: 60x84 1/16

Volume: 36508 characters

Number of hard copies: 20