

## *A Structural analysis Ashiq Stories In The Safaviyeh Era*

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### **Abstract**

The main behind this study is the morphological analysis of Ashiq stories in the process of formation and development of this genera of folk literature. Hence, a question arises as to: what morphological structure did Ashiq stories have in the Safavid era and how were they formed? In so doing , stories including "Asli and Karam", "Ashiq Gharib and Shah Sanam", "Tahir and Zohreh", "Novruz and Ghandab", "Shah Esmail and Arab Zangi", "Arezo and Ghanbar", "Abbas and Golzar" and "Shah Esmail and Gulnaz" among them have closely been scrutinized. It is asserted that the advent of stories belongs to the end of epic period .the viewpoints of folklorists like partev naili boratav , Muharrem Ergin, Hossein Ismailov, and Mohammad Hossein Tahmasb show that the advent of common Ashiq stories serves as a complementary of the gap proceeding the epics of the 15 th century and the previous centuries. Dada Qorqud stories are also considered as a product of a transition period from epics to common stories. Finally, the results of the study reveal that not only has the structure of stories maintained the underpinning of the epics; it has also experienced seminal changes and has created different characters.

**Keywords:** *Ashiq Stories , The structure Ashiq Stories, Popular literature in the Safavid era, Ashiq in popular literature.*

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## **Extended Abstract**

### **1. Introduction**

"Ashiqi stories" is one of the important genres of Turkish (Azerbaijani) literature, which is narrated orally "Aşiq(Ashiq)". Ashiqi stories evolved during the Safavid period. In this period, lyrical and epic poem were written in Turkic Languages, which were sung by lovers with music. In this article, the structural investigation of the Safavid Ashiqi stories, has been analyzed in the process, formation and perfection of this genre of oral literature, based on the structuralism of "Claude Lévi-Strauss". Strauss believes that all myths, despite their different theme, have the same structure and similar cultural characteristics, so searching for hidden structures in literary works can reveal their commonalities. because of that in the main topic of the article, no research has been done in Iran and only researches have been written in the general field of folk stories, this research is written with the aim of structural analysis of Ashiqi stories.

### **Research questions**

The main question of the research is, what is the structure of the Safavid Ashiqi stories and how is their formation process? And in Theory of Strauss's structuralism, what are the similar characteristics?

### **2. Literature Review**

of Ashiqi stories are written in Poetry and prose. The number of their characters is limited. They have a simple language. The Ashiqs narrate the prose part of the story and sing the Poetry part. Both parts of the stories are related to each other, and generally the conversation of the characters is in the form of Qoshma, Grayli, Divani, Tajnis. According to the theme, the stories are divided into three groups; Romantic stories (Asli and Karam, Ashiq Gharib and Shah Sanam), epic or heroic stories (such as Koroghlu, Ghchagh Nabi) and romantic and heroic stories (such as Shah Ismail and Arab Zangi)

In the Structuralism, the stories are in the following cases:

#### **1-2- The general structure of the stories**

According to structuralism, all stories have a similar structure. Their structure is not necessarily based on historical events and is based on the following pattern:

1- the initial part; 2- Introduction and identification of the hero or heroes; 3- The main part of the hero's story or adventures; 4- Result and Dua section; 5- The legend part (the final part of the story)

### **2-2 Content attributes of stories**

In the content structure, the hero after love is usually involved in various adventures to reach the beloved(lover), The hero has an idealistic personality and is born in an extraordinary way based on the epic structure And he does extraordinary things to reach his beloved, often help him an old man (dervish). Separation from the beloved is repeated in all the stories. An old man (dervish) helps in the birth of heroes or reaching the beloved and overcoming dangers. Liberation from death, prosperity and happiness at the end of the story are the common features of most stories. But in some cases, the story ends with the death of the heroes (Asli and Karam).

### **2-3 structural methods of stories**

The methods of structuralism of these stories are in two cases:

**1-2-3-based on the levels of the story:** The components of "hero's family", "hero's birth", "hero's naming", "hero's education and training", "hero's falling in love", "hero's meeting", "hero's journey", "forced marriage of one of The heroes of the story" and "the return of the hero to his homeland" are the levels of the story from the structuralism.

**2-3-2 based on the Motif of the story:** "King's going Homesickness", "Meeting an old man and having a child", "Heroes growing up and participating in war", "Falling in love with each other (such as Shah Ismail and Arab Zangi story)", "ask time (40 day) to avoid forced marriage", "the arrival of a helpful old woman in the middle of the story to help the hero", "to get into difficulty of the hero", "the hero's war and his extraordinary victory", "the return to his country and his arrival to the kingdom", "Death at the same time of heroes (such as Asli and Karam, Taher and Zohreh, Arzoo and Qanbar stories.)", "The burial of heroes in the same grave (Taher and Zohreh and in some documents the Asli and Karam story) Ben The common elements are stories. The common Motifs are the stories.

### **3- methodology**

This article is written with a library study in a descriptive and analytical way. The investigation of Ashiq's stories is based on the theory of structuralism of Claude Lévi-Strauss, after studying the

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 stories based on the theory of structuralism, their commonalities were extracted and analyzed.

#### **4- Result**

The results of analyzing the structuralism of Ashiq's stories show that these stories appeared after the end of the epic period. The structure of the stories, while maintaining the main foundation of the epics, has fundamental changes under time and place conditions. All of them are written in a similar structure with different content. Motifs such as an extraordinary birth, falling in love in a dream, getting to know love after drinking wind, going on a long journey to reach the beloved, facing various trials and tribulations, to get into difficulty in prison and death, the help of the old man(dervish) to the hero, freedom from death in the last moments, prosperity and happiness at the end of the story or simultaneous death of the heroes are some of the common features of the stories.

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