



MANIFESTATION OF NATURE-HUMAN RELATIONS IN LITERATURE

MANIFESTACIÓN DE LAS RELACIONES ENTRE LA NATURALEZA Y EL SER HUMANO EN LA LITERATURA

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ABSTRACT:

The link between humanity and the natural world has been a concern in intellectual traditions, influencing how societies conceptualize their environmental contexts and construct meaning about their place within ecosystems. Literary texts offer unique analytical opportunities to investigate this link because, unlike the empirical sciences, which prioritize systematic measurement, or philosophy's reliance on conceptual abstraction, creative writing integrates affective responses, perceptual data, and imaginative interpretation. But despite extensive research on European traditions, considerably less attention is paid to alternative cultural frameworks, particularly those that emphasize reciprocal relationships and ontological continuity between human and non-human entities. This research traces ecological thought throughout Azerbaijani intellectual production, examining poetic and scientific texts from the medieval period to modern environmental governance. Through an analysis of the writings of Khagani Shirvani, Nizami Ganjavi, Nasireddin Tusi, and Imadeddin Nasimi, along with the 19th-century scholars Hasan Bey Zardabi and Nariman Narimanov, this research documents the persistent environmental understanding among Azerbaijani intellectuals, predating formalized ecology. Medieval authors were found to demonstrate a profound grasp of biological fundamentals. For example, Khagani identified sunlight as the catalyst for existence, and Nizami articulated the essential role of

photosynthesis in sustaining life. Nineteenth-century naturalists expanded upon these foundations, with Zardabi conducting more elaborate studies on soil formation, hydrological cycles, and the climatic impacts of afforestation. This continuum challenges assumptions that view environmental awareness as a recent Western innovation, demonstrating instead that cultural and literary heritage provides valuable resources for constructing sustainability paradigms that respond to both traditional wisdom and contemporary challenges.

Keywords: Nature-humanity relations, Environmental protection, Azerbaijani literature, Ecological awareness, Khagani Shirvani, Nizami Ganjavi, Nasireddin Tusi, Imadeddin Nasimi.

RESUMEN:

El vínculo entre la humanidad y el mundo natural ha sido una preocupación en las tradiciones intelectuales, influyendo en cómo las sociedades conceptualizan sus contextos ambientales y construyen significado sobre su lugar dentro de los ecosistemas. Los textos literarios ofrecen oportunidades analíticas únicas para investigar este vínculo pues a diferencia de las ciencias empíricas, que priorizan la medición sistemática, o la dependencia de la filosofía de la abstracción conceptual, la escritura creativa integra respuestas afectivas, datos perceptuales, e interpretación imaginativa. Pero a pesar de la extensa



investigación sobre las tradiciones europeas, se presta considerablemente menos atención a los marcos culturales alternativos, en particular aquellos que enfatizan las relaciones recíprocas y la continuidad ontológica entre entidades humanas y no humanas. Esta investigación rastrea el pensamiento ecológico a lo largo de la producción intelectual azerbaiyana, examinando textos poéticos y científicos desde la época medieval hasta la gobernanza ambiental moderna. Mediante el análisis de los escritos de Khagani Shirvani, Nizami Ganjavi, Nasireddin Tusi e Imadeddin Nasimi, junto con los eruditos del siglo XIX Hasan Bey Zardabi y Nariman Narimanov, esta investigación documenta la persistente comprensión ambiental en los intelectuales azerbaiyanos, anterior a la ecología formalizada. Se encontró que los autores medievales demostraron un dominio profundo de los fundamentos biológicos. Por ejemplo, Khagani identificó la luz solar como catalizador de la existencia y Nizami articuló la función esencial de la fotosíntesis para el sostenimiento de la vida. Los naturalistas del siglo XIX ampliaron estos fundamentos, y Zardabi realizó estudios más elaborados sobre la formación del suelo, los ciclos hidrológicos y los impactos climáticos de la forestación. Este continuo cuestiona las suposiciones que consideran la conciencia ambiental como una innovación occidental reciente, demostrando, en cambio, que el patrimonio cultural y literario proporciona recursos interesantes para construir paradigmas de sostenibilidad que respondan tanto a la sabiduría tradicional como a los desafíos contemporáneos.

Palabras clave: Relaciones naturaleza-humanidad, Protección ambiental, Literatura azerbaiyana, Conciencia ecológica, Khagani Shirvani, Nizami Ganjavi, Nasireddin Tusi, Imadeddin Nasimi

INTRODUCTION

The relationship between nature and humanity is one of the most persistent and complex themes in human intellectual history. This relationship, manifested through multiple dimensions—philosophical, scientific, artistic, ethical, and so on—has shaped not only societies' perceptions of their environment but also their conceptualization of their own identity and purpose in the world. Literature, as a means of human expression, has served as a fundamental repository and transmitter of these ever-evolving conceptions, capturing the subtle nuances of how different cultures, historical periods, and intellectual traditions have understood and articulated the link between the human and natural worlds. But it is important to recognize that the nature-human relationship in literature encompasses more than simple descriptive representations of landscapes or natural phenomena; it involves a dialogue between consciousness and the environment, between the world constructed by human culture and the autonomous realm of natural processes (Meeran, 2024).

This dialogue has manifested itself through diverse literary forms and traditions, from ancient epic poetry to contemporary ecological fiction, each offering perspectives on how humanity has valued and interacted with the natural world throughout time and space. Therefore, the importance of examining the relationships between nature and human beings lies in the unique epistemological position occupied by literary texts. Unlike purely scientific approaches, which address nature through empirical observation and systematic analysis, or philosophical works, which engage with nature through abstract reasoning and conceptual frameworks, literature synthesizes multiple modes of knowing (Gurbanova, 2024). It combines sensory experience with emotional resonance, factual observation with imaginative reconstruction, and individual perspective with cultural memory. For example, through metaphor, symbolism, narrative structure, and linguistic innovation, literature creates a multidimensional space where the complexities of the relationships between human beings and nature can be explored in depth, transcending the limitations of any single disciplinary approach. Furthermore, literature is not only a receiver of the ideas of its time, but the process is bidirectional, since it influences those ideas, and its temporal plasticity makes it particularly valuable for understanding the evolution of environmental awareness (Dedinova & Bubenicek, 2023; Hajiyev et al., 2024).

However, the relationship between nature and humankind in literature also varies significantly depending on the cultural and geographical context. Western literary traditions, particularly those stemming from European Romanticism, often emphasized the sublime qualities of nature and its role as a source of spiritual renewal and aesthetic transcendence, while paradoxically presenting it as a resource for human progress. In contrast, many non-Western literary traditions, including those of Indigenous, Asian, and other non-European cultures, have developed different paradigms to understand the relationship between humankind and nature; paradigms that often emphasize interdependence, cyclical time, and the fundamental continuity between human and non-human life, rather than separation and domination (Heise, 2022).

On the other hand, the role of language in mediating the relationship between nature and humankind deserves special attention. Language both facilitates and limits how we think about and relate to nature (Ponton & Sokol, 2022). The metaphors we use to describe natural phenomena, the grammatical structures that position humans as subjects and nature as objects, the availability or absence of vocabulary for specific ecological relationships: all these linguistic factors shape the vision through which we understand our place in the natural world. Furthermore, the question of agency and voice in literary representations of nature raises philosophical and ethical questions

(Bobaru, 2025). Traditional literary conventions have typically granted voice and subjectivity exclusively to human characters, treating natural entities as passive settings or objects of human action. However, contemporary literature is increasingly experimenting with non-human perspectives. A good example is Treebeard from "The Lord of the Rings," who embodies the experiences of animals, plants, rivers, and even geological processes. While these representations necessarily remain anthropomorphic projections, they perform an important cultural function by challenging human exceptionalism and fostering interspecies empathy (Malamud, 2021).

Considering the above, this research seeks to analyze the ecological principles rooted in Azerbaijani literary and scientific traditions, tracing their evolution from medieval thought to contemporary environmental policy. To this end, textual analysis and historical-comparative methods were employed to examine primary sources spanning seven centuries, from medieval poetry to 19th-century naturalist writings. By interpreting the metaphorical language, philosophical propositions, and practical recommendations in these texts, this research establishes continuities between pre-modern environmental wisdom and modern frameworks of sustainability.

DEVELOPMENT

Nature-human relationships in the works of world-famous scientists

The conservation of nature is very important to scientists. Nature is the source of many of the principles that underpin science. Moreover, research into natural ecosystems and species is fundamental to scientific progress and the well-being of humanity. The destruction of nature can pose a great threat to the future of scientific research and humanity. For this reason, scientists often advocate for the conservation and sustainable use of nature. The works of world-renowned scientists discuss nature-human relations from a broader, universal perspective. Scientists generally try to understand nature, explain the functioning of nature, and understand the impact of humans on nature. For this reason, nature-human relations are mainly illuminated in their works with the help of scientific data, theories, and analyses.

For example, Galileo Galilei's view of nature-human relations strengthened the paradigm that emphasized the importance of observation and experiment for people to understand nature. His work strengthened the idea that the laws of nature can be expressed mathematically and formed one of the foundations of modern science (Galilei, 1632, p. 287). Isaac Newton's most famous work, "Mathematical Principles of Natural Philosophy", contains the law of universal gravitation and the three fundamental laws of motion. This work is an important milestone in showing that the laws of nature are universal, precise, and

mathematical (Newton, 1687: 500). Newton's observations and experiments showed that the human mind is the most powerful tool for understanding nature. Charles Darwin's theory of evolution is based on the nature-human relationship. While Darwin explained how species evolve through the process of natural selection, he also discussed the influence of nature on the human species (Desmond & Moore, 2009). Gregor Mendel's scientific achievements, such as his genetic experiments, are the result of a deep interest in nature. Mendel's work shows how important observation, experimentation, and a systematic approach are to understanding the relationships between organisms in nature and to discovering the basic mechanisms of heredity. These studies of Mendel contributed greatly to laying the foundations of genetics and the development of modern genetics (Mendel, 1910, pp. 479–529).

Albert Einstein also often expressed his admiration for the mathematical and physical structure of nature. In general, Einstein demonstrated an approach that emphasized the influence of humans on nature and the inspiration that humans draw from nature while trying to understand nature deeply. Therefore, he saw the relationship between nature and humans as a kind of interaction and learning process. Einstein's interest in nature played a decisive role in his scientific discoveries and intellectual work. In his opinion, nature is a magnificent laboratory, and understanding this laboratory means understanding the fundamental laws of the universe. These laws can be discovered through human observation and experiments. Einstein's theories of relativity are an important example of the objective study of nature. These theories offer universal principles to explain how space and time work, and the relationship between mass and energy.

This understanding emphasizes the importance of using the scientific method to solve the mysteries of nature. In the works of physicists such as Stephen Hawking, nature-human relations are often associated with topics such as the structure of the universe and the nature of time. Jane Goodall, in her research on primates, emphasized the importance of protecting nature and openly expressed her love for nature. Similarly, Rachel Carson also studied natural life and, in particular, the effects of pesticides on nature. In *Silent Spring*, Carson discusses the harm pesticides cause to the environment and human health, and explains the need to be more sensitive to preserve the natural balance. *Silent Spring* is an important work that has made a great contribution to the formation of environmental awareness.

Nature-human relationships are also described in the works of such great thinkers of the Turkic world as Khagani Shirvani, Nizami Ganjavi, Nasireddin Tusi, Imadeddin Nasimi, Shah Ismail Khatai, Avhedi Maraghali, Molla Panah Vagif, Gasim bey Zakir, Mirza Fatali Akhundzadeh, and Seyid Azim Shirvani. The nature-human relationship

in the works of scientists is generally based on scientific data, aiming to raise environmental awareness and educate for the protection of nature. These works emphasize the importance of the relationship between nature and humans, allowing us to discuss the steps needed for a more sustainable future. However, each scientist's attitude towards nature may be different, and some may view nature simply as a field of research, while others may have a more emotional connection with nature. In general, we can say that scientists have shown great interest in nature, and nature has been both a source of inspiration and the center of their creativity.

Nature-human relationships in fiction

In fiction, we often encounter themes such as nature conservation, disruption of natural balance, the impact of human activity on nature, and ecological problems. In stories, we encounter heroes who protect nature from destruction and fight to create a healthy environment. In such works of fiction, nature conservation usually serves a purpose, and the difficulties faced by the characters emphasize the importance of nature conservation. It is known that the history of medieval Azerbaijani literature has produced great literary figures. They strive to deeply understand nature and admire its complexity, diversity, and precision. While trying to understand the ever-changing structure and functioning of nature, they emphasize the importance of balance and harmony in nature.

Khagani Shirvani, a prominent representative of Azerbaijani literature, highly appreciated the benefits of ecological factors and noted the role of solar energy in changes in nature (Shirvani, 2004, p. 24):

The beauty of the world is adorned with you,

The state of the world changes as you count.

Khagani concluded that the Sun is the primary factor in the existence of life, and that life cannot exist without the Sun. The role of water and soil as essential components of the environment in human economic life is also highlighted in his works:

If you water the black soil,

A garden in front of you blooms in a year

(Shirvani, 2004, p. 514).

Here, Khagani recommended using fertile land for planting and watering it periodically. He said that only in this case will your hard work bear fruit. By this, he emphasized the importance of water for inanimate and living nature. In general, according to Khagani, water, earth, fire, and air are the main elements of existence.

Another significant figure in this tradition is the great Azerbaijani poet and thinker Nizami Ganjavi. In Nizami's works, nature acts as a mirror reflecting man's feelings

and thoughts. Elements of nature often symbolize human emotions such as love, separation, and longing. In his works, nature is depicted not only as a physical environment, but also as a force that nourishes and influences man's spiritual world. Nizami believes that nature can have a positive impact on the soul and thoughts of people and emphasizes that living in harmony with nature can increase people's inner comfort. Nizami was a naturalist, scientist, and philosopher who, in addition to loving nature with deep love, also tried to understand all its secrets.

A healthy environment, including clean atmospheric air, is a necessary condition for the survival and normal development of living beings. This is made possible by the oxygen produced by green plants. The oxygen produced by green plants during photosynthesis ensures the health of all living beings. This topic, which has become one of the main concerns of modern ecology, is reflected in the thoughts of Nizami Ganjavi.

If there is no greenery in one place,

How can a living creature live there?

(Ganjavi, 2004, p. 148).

In all his works, the great poet preached and demanded the care of greenery to create clean air and abundant oxygen.

Greenery is the freshness of everything,

Green color makes the eyes bright

(Apoyev, 2008, p. 221).

Nizami Ganjavi's wise verses still contribute to the formation of a humanistic attitude towards living nature in the younger generation, leading to the formation of an ecological worldview. It is known that the creative examples of our classics are a rich source of information for the study, promotion, and protection of the environment. It is also possible to find ideas on various aspects of the environment in Nasimi's work.

Imadaddin Nasimi, who was a huruf-pantheist in terms of his worldview, identified nature with God and promoted the idea of God's manifestation in man and natural objects. According to Nasimi, the soul develops from inanimate nature to living nature (plant, animal, human). He truly considered man to be the last stage of evolution, and in all his poems he called on man to feel and enjoy nature and the beauties of life. Therefore, Nasimi's poetry promoted environmental protection and instilled feelings of love and care for nature (Seyidbeyli et al., 2019, p. 14).

I. Nasimi approaches nature based on the teachings of Hurufiyyah and puts forward the idea that living nature originates from itself. The poet, who views man as a supreme being, believed that the soul, as accepted by the

pantheistic movement, develops towards man through the body, plants, and animals:

Because from the earth, when you travel, plants become trees,

Rovshen sees the people and the animals coming towards him.

It becomes an animal, and a human becomes a soul

A bird comes to a person to help him.

According to Nasimi, when a person dies, his body merges with the soil and returns to life in the form of a plant. From the soil come minerals, from minerals come vegetation, and from vegetation come animals. Although this approach criterion, which forms the basis of Eastern philosophy, is more clearly visible in ancient Indian philosophy, it has also permeated the scientific and philosophical principles of other peoples. We also encounter this approach to the developmental processes occurring in nature in Nasreddin Tusi's work "Akhlaqi-Nasir".

Nasreddin Tusi's entire life was devoted to understanding nature, society, and man. Tusi, who possessed encyclopedic knowledge, wrote that all natural phenomena always complement each other. The scientist proves that living beings arise from inanimate objects. He places inanimate elements at the beginning of the evolutionary chain. He states that minerals gradually emerged from them, then plants, then animals, and finally man (Alakbarli, 2006). Tusi notes that man should love nature in all its manifestations, because nature is very beautiful in every way.

Another important figure in this tradition is Shah Ismail Khatai. The most interesting descriptions of nature created by the poet are often emphasized in the poem "Bahariyya". This description, consisting of 122 verses, still amazes people with the accuracy of observations, colorfulness, freshness, and vividness, and awakens a cheerful mood. These descriptions are so accurate that artists can create many paintings on its basis without any difficulty. In our literary criticism, the genre called bahariyya is usually referred to as the most typical example of this description by Khatai. It must be admitted that despite the creation of many descriptions of nature in our literature, the description created by Khatai occupies an exceptional place (Khatayi, 2005, p. 23).

Winter is gone, spring has come again,

The rose has faded, and the lily has arrived.

The birds chirped in a chorus,

The fire of love has fallen upon this soul again.

In this description, nature is not isolated from man. The pleasure and joy that a cheerful, happy heart receives from nature make themselves felt at every step. The poet, saying "The fire of love has fallen upon this soul again," emphasizes that he sees nature and human life as one.

He says that when flowers bloom in nature and birds sing, feelings of love also awaken in the human heart.

Muhammad Fuzuli also skillfully used images of nature in his work. The world surrounding us, the earth, the sky, the moon, the stars, the flowers—in short, the thousand and one mysterious beauties of nature—are the source of inspiration and theme of his lyrics. The description of spring, the awakening of nature, the blooming of flowers, and the singing of nightingales acquire an artistic and poetic purpose in Fuzuli's poetry. Such images of nature used in connection with spring are called bahariyyas.

We know that in the 19th century, Mirza Fatali Akhundzadeh, Firidun bey Kocharli, Seyid Azim Shirvani, Hasan bey Zardabi, Nariman Narimanov, and many other thinkers glorified all the external beauty and spiritual world of nature in their works. At the same time, they made significant contributions to the protection of plants, which are extremely important for the health of humanity and the planet. They spoke about the important place of many plant species in traditional medicine and the pharmaceutical industry.

Azerbaijani public and political figure, doctor Nariman Narimanov, regardless of where he was and what position he held until the end of his life, always stood guard over the health of his nation and conducted research in this area. In addition, N. Narimanov showed great interest in nature and stated that in order to instill respect and love for labor in the younger generation, it is necessary to love nature and interest them in the signs of nature (Ahmadov, 2006, p. 54). Naturalist scientist Hasan bey Zardabi also enthusiastically taught students the secrets of natural sciences. Giving useful advice on maintaining health, Hasan bey Zardabi said that instead of complaining about diseases, one should take care of one's health. Zardabi considered clean air, water, and sunlight to be necessary conditions for health (Seyidbeyli et al., 2019, p. 181).

In the "Ekinchi" newspaper, created by Hasan bey Zardabi, articles dedicated to agriculture, the nature of our country, and its scientific analysis also aroused interest. The proper use of land, the importance of water, soil, and air, research, and new agricultural methods found scientific explanations. Zardabi looked at the newspaper from a broad perspective. Thus, he gave a socio-political, scientific, and cultural description of the meaning of ignorance and superstition, as well as harshly criticized superstition and ignorance, scientific backwardness in the approach to nature and agriculture, and conveyed his thoughts to readers in a simple and convincing way.

Among his scientific works, which embody the harmony of nature and man in relation to nature and natural science, are "Soil, water and air", "What cycle does blood circulate in the body?", "Parts of the human body", "Eating food, drinking water", and other works, which were important contributions to the science of natural science, especially

to Azerbaijani natural science, for their time. He used the scientific theory of evolution in connection with the natural conditions of the formation of the soil and the Earth, and gave a scientific and historical explanation of the formation of the Earth, inanimate and living things. While highlighting the evolutionary factor, he benefited from the achievements of world science. At the same time, Hasan bey conveyed the results derived from the works of great scientists of natural science and his own scientific views to readers in a simple and logical language in a convincing manner. He provided detailed information about the formation of water, the formation of continents, land, seas, and islands. He conducted interesting research on wave formation, earthquakes and volcanoes, avalanches, and floods. In his article "Afforestation in the Transcaucasian Steppes," the natural scientist substantiated the positive impact of increased greenery on climate and weather, noting that changes in the Earth's climate depend on various reasons, in which vegetation plays an important role. The reduction of forest areas and various trees makes the climate unstable. Transitions from heat to cold and vice versa are sharp.

At the end of the 19th century, H. Zardabi put forward the idea of afforestation in the arid regions of our country: "There is a great need for forests in the deserted Mughan, Mil, and Kurdamir steppes. Even an ignorant person understands how good it would be to plant forests here to improve the climate, moisten the soil, etc." The prominent naturalist considered the benefits of afforestation one by one and stated that maintaining the balance and proportion between plants and animals creates a harmonious development in nature. The animal and plant worlds are clearly dependent on each other in nature. If scientific results are not followed honestly, the consequences of this are severe: "We see that in modern times, the balance between the plant and animal worlds is disturbed in favor of man, but there is another and direct dependence between the plant and animal worlds, the violation of which, even if slight, would disrupt the harmony of life on earth".

It was as if Hasan Bey saw the current state of our ecology two hundred years ago and determined the directions for people's harmonious and measured use of nature. As can be seen, the creative examples of our great thinkers were aimed at studying, promoting, and protecting the environment. Today, important steps are being taken to protect nature and ensure that people live in harmony with nature. In the new millennium, preserving ecological balance, rational use of natural resources, and protecting water, soil, and atmospheric air from pollution have become universal problems. Along with the demographic growth in the world, worrying issues such as a sharp increase in consumption, global warming, ozone layer damage, and depletion of natural resources have also had an impact on environmental thinking and activities.

Today, Azerbaijan is one of the most sensitive countries to the ongoing climate change processes in the world. This is because the country has always been distinguished by its practical approach to ecosystem problems discussed at the global level, not by verbal calls. It is no coincidence that one of the five national priorities for Azerbaijan's socio-economic development until 2030 has been officially recognized as "A country with a clean environment and green growth." In accordance with this priority, our country has already begun to implement measures aimed at improving the environment, restoring and increasing greenery, and effectively using water resources, as well as sustainable energy sources. On December 25th, the President of the Republic of Azerbaijan, Ilham Aliyev, signed a decree declaring 2024 the "Year of Solidarity for a Green World" in our country.

The decree states that Azerbaijan, as a reliable and responsible member of the international community, will do its contribution to the fight against the consequences of climate change, and at the same time, it is noted that a number of targets have been set. It is reported that one of Azerbaijan's five national priorities for socio-economic development until 2030 has been defined as "A country with a clean environment and green growth." In line with this priority, efforts are underway to improve environmental conditions, restore and expand green spaces, and ensure the efficient use of water resources and sustainable energy sources. Azerbaijan has set a target of reducing greenhouse gas emissions by 35 percent by 2030 and 40 percent by 2050, compared to the base year (1990). The territories of Karabakh and East Zangezur, as well as the Nakhchivan Autonomous Republic, have been declared green energy zones. Environmental protection is a priority in the large-scale restoration and reconstruction process being carried out in these territories. Innovative approaches such as "smart cities" and "smart villages" are being applied in these territories, and the ecosystem is being restored. The reconstruction of settlements under the "smart city" and "smart village" projects, the rapid and highest level of restoration of natural areas, as well as the provision of the ever-increasing energy demand by using more "green energy" sources are great contributions to climate change mitigation. The goal is to establish a clear objective to promote the application of environmentally friendly technologies, the use of clean energy sources, waste recycling, and the restoration of contaminated areas, taking into account the scale of global climate change.

The creation of green energy sources and the transportation of green energy to world markets are priorities of Azerbaijan's energy policy. Azerbaijan aims to increase the share of renewable energy sources in the installed capacity of electricity generation to 30 percent by 2030. The unanimous decision to hold such a prestigious event as the 29th session of the Conference of the Parties to the UN

Framework Convention on Climate Change—COP29—in Azerbaijan is a clear example of the great respect and trust shown by the international community to Azerbaijan, as well as appreciation of our country's contribution to environmental protection and climate change prevention at the national, regional, and global levels.

CONCLUSIONS

The relationship between nature and humanity is a central, recurring, and evolving theme in world literature, as evidenced across diverse cultural traditions and historical periods. Literature not only reflects the environmental conceptions of each era but also functions as a unique epistemological space where sensory experience, emotional resonance, and cultural elements converge. Unlike purely scientific or philosophical approaches, literature synthesizes diverse modes of knowledge, allowing for the exploration of the human-nature relationship through resources such as metaphor, symbolism, and linguistic innovation. This capacity of literature to transcend disciplinary limitations makes it an interesting way to understand the evolution of environmental awareness over time.

In this work, we have attempted to highlight the richness of the medieval and modern Azerbaijani literary tradition in its treatment of ecological themes. From Khagani Shirvani and Nizami Ganjavi to 19th-century thinkers such as Hasan Bey Zardabi and Nariman Narimanov, there is a remarkable continuity in the appreciation of harmony between humanity and nature. These authors not only aesthetically appreciated the natural world, but also developed profound ideas about ecological principles such as the importance of the sun as a source of life, the vital role of vegetation, and the need for balance among ecosystems. It is remarkable that many of these observations, expressed in poetic language centuries ago, anticipated central concerns of modern ecology, demonstrating that environmental wisdom is not exclusively a contemporary phenomenon.

We believe that these literary and historical perspectives remain relevant today for addressing environmental challenges. The transition from the holistic conceptions of classical authors to contemporary environmental policies in Azerbaijan—including emissions reduction targets, renewable energy development, and ecological restoration—illustrates how environmental thought evolves while maintaining certain basic principles. The recognition of the need for ecological balance and the rational use of natural resources as universal issues validates the importance of examining both the literary and intellectual roots of environmental awareness and its practical application in the current context.

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