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PAGES FROM LIFE OF GASIMBEK ZAKIR

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ABSTRACT

The article deals with Gassim bey Zakir's path in life, who took exceptional great role in the formation of the Azerbaijani literature of the 19th century. Guiding by the primary sources and the poet's own poems the author explains Zakir's birthdate which hasn't been defined more precisely up to now and interprets the role of the poet's ancestors who were descendants of a khan, in the history of Karabakh Khanate. Besides, in the article is noted that, Zakir was not only great poet, but also was a brave man, patriot and many times fought for his country.

Key words: Zakir, Mumtaz, Rzagulu bek, Karabakh, Javanshir

INTRODUCTION

Gasim bek Ali bek oghlu Zakir (1784-1857) - the classic poet, educator, founder of social satire in the Azerbaijan literature, heir to and successor of ashuk poetry. The rich heritage of the poet, entered into the treasury of Azerbaijan literature as an event that opens a branch of stage of its development. Due to these features his rich heritage at all times attracted the attention of researchers, scholars and lovers of literature, have been written a number of articles and monographs, were defended theses on the life and creative work

of the poet, seen the light the academic publications of his works. Many writers and scholars, such as M..F. Akhundzadeh, M. M. Nevvab, G. Gayubov, Y. Chemenzyaminli, N. Vezirov, N. Narimanov, F. Kyochyarli, S.Vurgun, G. Samedzadeh, S. Mumtaz, F. Kasumzadeh, M. Ibrahimov, K. Mamedov, A. Mirakhmedov, M. Mustafayev A. Dadashzade, S. Rustamov, H. Arasly, A. Seyidzadeh, Z. Guseinov, N. Akhundov, Z. Askerli, N. Mammadov expressed their

opinions on Gasim bek Zakir, explored the life and work of the poet.

Teaching the heritage of G. Zakir took its rightful place in the programs of secondary schools and institutes of higher education, textbooks, in the books on the history of literature. He was recognized as a representative of the supreme elite of socio-political environment of Karabakh of XIX-th century. For this reason, friendly intercourses of Zakir were wide. His familiarity with M. F. Akhundzadeh, Mehtikulu khan, I. Kutkashynly, H. B. Natevan Baba Shakir Bek, Mirza Jamal and his son Rzagulu bek Vezirov Rahim Bek Ugurlubekov Mirza Adigyozal Bek, I. Orbeliani, I. A. Slivitsky, A. Berger, M.P. Kolyubakin, Mohammed Bek Ashuk, Jafarkulu khan Neva, Beyuk bek, Mirza Mehdi, M.M. Miklashevskiy, Sheikh-ul-Islam Ahmed Huseynzadeh, Gyovhar agha, Mirza Hasan, Haji Yousif, Jani oghlu Abdullah and many other personalities, writers and historians, military and public figures, as well as the holders of ordinary professions once again confirms the above by us. Zakir was in close contact with the majority of these individuals, repeatedly mentioned their names in his works. It is no mere chance that most of the public satyr Zakir, was written in the form of letters or

messages addressed mentioned by us to his friends and acquaintances.

Gasim bek Ali bek oghlu Saryjaly, was born in 1784, in the village Sarijaly located in the territory of Yedditepe near the present city of Agdam, and he received his first education there. After some time, his family moved to the city of Shusha, lived in a house belonging to them. Continuing his education here Gasim bek, perfectly mastered the Persian and Arabic languages, and in the society he has been recognized as a competent intellectual soon. In the various sources Zakir's date of birth is shown as 1779, 1781, 1784, 1786, 1789 and even 1790. However, on the basis of the general conclusions by our well-known scientists and experts in literature, such as F.Kyocharli, F.Kasumzadeh, H. Arasly and K. Mamedov, the date of his birth was adopted as 1784. Despite the fact that some initiators of mentioned different dates of birth of the poet are biographers, historians, but another initiator is the poet himself. Therefore, the date of his birth and today remains uncertain.

Professor K. Mamedov, deeply studying the heritage of Zakir, is based on a document that stored in the Central State Archives of Georgia, of listed date of births 1779, 1781, 1784, 1786, 1790, more accurate date of birth

considers 1784th year and confirms the considerations of Firudin bek Kyocharli and Hamid Arasly who insisted on that date of birth before him. This document consists of a petition written by Zakir to the Chief of Civil Affairs of the Transcaucasian country, to Lieutenant General Behbudov. In that petition, Zakir explicitly talks about the ending of his age of 65-year-old. Taking into account that the petition was written on October 24, 1850 and coming to a final decision, researcher confirms the birth of Zakir in 1784. In order to prove the reliability and validity of his thoughts turning to the second fact, written by the poet in 1266, according to the Hejira chronology:

Bu mahi-məhərrəmdə dü si həft mənə sal,
Müddət ki, pəri-qu kimi əbyəzdi pəri bal.

(In the month of Muharram I was two thirty seven years of age,

My hair and my beard has already turned grey as feathers of a swan)..

- using as basis this couplet, K. Mamedov says that at this time the poet was the age of 67 years. Firstly, in the second line, set forth here, «pəri-bal» erroneously given as «pəri-bal» (i.e, my wings, literally feather, my wings), that is, with a combination of the names, which is a mistake and does not make sense. Secondly, in the first line of a couplet,

in Persian combination «dü si həft» is felt a certain inaccuracy. Inasmuch as, if translate written in the proper sense of the word, we will meet with a picture of "two, thirty-seven." It can be seen that the researcher read it two and thirty-seven - that is, in general, as 67. However, at the same time, it can be read two thirty-seven, that is, as 74. In our opinion, the second option would be more accurate. Because, in some of his poems Zakir strongly suggests that he had reached the age of eighty:

Az qalib həştadı tamam edim mən,(I am almost eighty,Sən indi yazırsan əhli-şər məni (9,435).but you consider me calumniator).Yaxud: or:

Həştadə yetişdi sinnü salımız,(Now we're eighty,Bu dövlətdə ağarmışdı yalımız (9,449) Our hair has turned grey in this country)...

These lines were written about closer to the end of his life. Robbery of Zakir's, home his arrest along with household and lead away to the fortress of Shusha and with this attitude after Salman Mumtaz gave examples of poems written by the poet, suggested that "during these miseries Zakir's age was between 74 and 80 years..." and thereupon gave as examples of his couplets, confirming his achieving already of octogenarian age. At this point, Salman Mumtaz erred, saying that

the "according Hejira chronology Zakir was born in 1204, (1790) in the village of Sarijaly of Javanshir county, thereby rejected his previous claim. Because, as this event (Robbery of Zakir's home) took place in October 1849.

Zakir's petition sent to the chief of civil affairs of the Transcaucasian country on October 24th, 1850, also confirms this fact: "Now one year has passed since the head of the county of town of Shusha, Prince Tarhan Mauravov by virtue of his powers and under coercion of Colonel Jafargulu agha about with seven hundred horsemen... robbed me to the ground and entrusted me Khindiristan village (206, 89)." Relying on this fact, already at that time, that is, if accept that Zakir was at 74 or 80 years of age, and then we can firmly say that argument put forward by S. Mumtaz, that is, on his idea of birth in 1790 is erroneous and unfounded.

Of course, in this regard, there are a sufficient number of arguments that are controversial in the verses of the poet. Relying on these arguments, if we assume that he lived 80 years then, we can say that the poet was not born in 1784, but in 1777. Due to the fact that for the present we haven't in hands impressive facts, we find it difficult to call the exact date of his birth.

It is essential to express the relation to another issue related to Zakir's biography. Well-known researcher Beyler Mammadov in his work titled "Relatives-poets of Natavan," writes that Gasim bek Zakir is a cousin of Khurshudbanu Natavan: his mother's side he (Gasim bek Zakir – R.K.) is the granddaughter of Ibrahim Khan. Mother of Gasim bek Azadbeyim is Shahbeyim's daughter, Khan's extramarital wife. Shahbeyim was a child of one of the famous first families of Southern Azerbaijan the Hoyle Abra.

Ibrahim Khan gives his daughter Azadbeyim with precious dowry to Saryjaly Ali bek, who was considered one of the close friends of the palace, from him there was born two grandchildren (Ali bek, Gasim bek) and one granddaughter Seyidbeyim. So, Zakir and Khurshudbanu actually become cousins (Mammadov B., 1989, p.39-40).

It should be noted also that this idea of B. Mammadov just as is repeated in volume IV of the book "History of the Azerbaijani literature": "The poet's mother (G. Zakir – R.K.) Azadbeyim khanum, daughter Shahbeyim, are wives of the ruler of the Karabakh khanate of Ibrahim Khan. And Shahbeyim khanum is from the generation of famous first families of Khoy regions of

Southern Azerbaijan "(The History of Azerbaijani literature, 2011, p.180). Nothing has been reported about the source of the above and we also have not met any fact confirming this. Therefore, statement of this idea without indication of the specific fact by the scientist, as well as the silence of the most authentic sources about this of that time causes some doubts with us. We remind that, B. Mammadov in this work, written by him in 1983, "Khurshudbanu Natavan" does not touch upon this issue.

He is satisfied with the statement on the close relationship with Mehtigulu khan and his daughter Khurshudbanu. And it is an undeniable fact that if Zakir would be great grandson of Ibrahim khan, the well-known historians and biographers of that time, well-informed on his biography, especially Rzagulu bek Mirza Jamal oghlu and Mir Mohsen Navvab would have pointed to this event in their works. Regardless of the confirmation of the above, it is true that Zakir being from Javanshir's kin was as an immediate relative of Mehtigulu khan (uncle) and has always been one of the most loved and desired person in attendance of this family. Zakir not forgetting the good deeds of Mehtigulu khan, and adhering to this friendship, and after his death, in the most

hard days was near to Khurshudbanu was for her as a moral support. Peering into the genealogy of the Karabakh khanate, it is revealed the true reason of this propinquity - the fact that they are genetically of the same family.

Having interested in heritage of Gasum bek Zakir and those who wrote his autobiography in most cases, the ties of relationship of the poet with Karabakh khans brought to the reader in different ways, sometimes in the wrong way, and sometimes in a contradictory manner. Studies show that G. Zakir really from a noble family of Javanshir emirs, the founders of the Karabakh khanate. Karabakh khanate was created thanks to the strength and power of this kin. Javanshir's generation played an important role not only in the history of the formation of Karabakh, but also in the entire state of Azerbaijan. "For centuries, the representatives of the province having passed a tense way of struggle, wrote glorious and indelible page in our history, have always been at the center of the raging socio-political events and became active participants in these events" ("Shusha", 15 April 2011).

Karabakh khanate, since its inception, has played an important role in the history of Azerbaijan's statehood. Zakir's grandparents

played a special role in the success story of this kin. His grandfather Baba agha IV, grandfather Sehiyaly agha III, with their wise, intelligent, prudent actions were successfully managing the genus to which they belonged to and won their deep favor. Exactly, being as a result of this trust, Zakir's grandfather Kazim agha II, uncle Panahali agha, succeeded to lay the foundation of the Karabakh khanate in 1750.

Zakir's grandfather Shahveren agha I was one of the closest advisers of the second ruler of Karabakh Ibrahimkhalil khan and closely assisted him in the successful governing of the Khanate. Zakir's father, the son of Shahveren bek Ali bek get married to aristocrat Nenesh and as a result of this marriage five sons had been born to them (Gasim bek, Schahveren bek, Mahmoud bek, Shirin bek, Alimedet bek). The eldest son of Ali bek Gasim bek created a family with the daughter of one of the famous nobleman-intellectuals of that time Gasim bek Vezirov and from her were born three sons named Ali bek, Aga bek, Najafgulu bek and a daughter named Nenesh khanum. The second wife of Zakir was a widow named Tyukezban and from her was born a son named Sadik. Then, Zakir married for the third time and from the last woman the sons Sefereli bek, Sehliyali

bek had been born to him. Thus, Zakir was the father of seven sons and one daughter.

Gasim bek Zakir himself from beginning to end was in close friendly relations with the last khan of Karabakh Mehtigulu and together with him showed great courage in the struggle for the protection of the historical interests of the Karabakh khanate and against foreign invasions. Since the time of the principalities of Karabakh up to the first half of XVI-XVII centuries and ongoing till the period of khanates the feeling the intransigence to the enemy, courage, valor and initiative, were a distinctive feature of Javanshir emirs. The Javanshirs in some way coming forward from the content of their names (Javanshir), also brought up the younger generation in the spirit of courage and fearlessness. One of the brave sons of this kin was Gasim bek Zakir. He repeatedly confirmed that its inherent to him the quality in his thorny path of life. Historian Rzagulu bek Vezirov, describing these qualities of the poet writes: "... ..When Colonel Miklashevskiy with the Karabakh army fought in the Jar region and in Zakirtale (Zakatala – R.K.), himself the deceased Gasim bek showed much evidence of his courage. And even when in the presence of Colonel one lezghin having loaded his gun was trying to shoot, the deceased Gasim bek

hadn't allowed him to come to his senses, captivated and calmed him down ... " (Rzagulu bek, 1991, p.205).

The documents, available in hands confirm the participation of Zakir not in one but in several military operations, and even his wounding. We read in the statement written by him to the name of General I.F. Pashkevich, dated 24th April 1828 as follows: "... in 1812, among the obedient servants of General Kotlyarovskiy went to Talysh region and rendered a lot of useful services there. One day before the coming the troops of general, I was there and alerted the population. Together with the efforts of people and nationalities, defeated the Gyzylbash's troops and all the peoples who were in that lands of Karabakh, brought them to bow to the general's servicemen.

Personal qualities of G. Zakir, especially highly appreciating his courage and bravery, a talented scientist K. Mammadov confirming the said words says, "... Gasim bek Zakir along with his people, friends and compatriots was active in the ongoing 48-day siege of Shusha, by day and night did not move away from the trenches, and bravely repelled the attacks of Iranian troops ... (Mammadov K., 1957, p.42)

In 1806-1813 and 1826-1828 years in the composition of the Caucasian Muslim Volunteer Cavalry Detachment G. Zakir with the other compatriots for their courage and bravery shown during the Russian-Iranian wars were awarded to the silver medal by Tsar's Decree, dated March 15th 1828. These facts prove that Zakir with inherent to him personal qualities, was also a favorite of the people. He is like in a real life, as well as in folk art had confirmed himself as a brave poet, even in front of the most powerful his enemies did not bow his head and with inherent to him courage criticized the ugliness and evils of society. Social satire, which he laid the foundation, had become as a model in the works of realistic critics who came after him such as Mirza Fatali Akhundov, Najaf bek Vezirov, Sayid Azim Shirvani, Mirza Alakbar Sabir and other masters.

These great masters of Azerbaijan, and a new satirical work, opened in the history of literature by Zakir, inspired our people by method of life reflection to the self-knowledge, "self-cleaning" to reorganize and gave it a moral force. Formation and distribution of social satire is closely connected with the strengthening and protection of democratic ideas in the literature and in the general public thought. The origin

of the strongest social satire in Azerbaijan literature since the 30s of the XIX century, in the face of Zakir and his contemporaries, the sharp ridiculing of tsarism and its bureaucratic and colonial methods of rule, feudal and patriarchal customs, has prepared the minds of the people to the liberation movement for social progress.

Despite the fact that the satirical poetry school of G. Zakir, subsequently represented by M.F. Akhundzade, M. A. Sabir had risen to more higher level, to the revolutionary-democratic stage, his poetry for its historicity and specificity, and today retains its topicality.

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