

SEDNIK PAÖA PIRSULTANLININ TÜRKÇE YAZILARI

PƏR SULTAN DAP MI, KÖY MÜ, İOAHŞƏYET MƏ?

Türkçe'ye Uypulayanlar:

İoahin ATAKLIDIR

Celil C. YURDSEVEN

Pir Sultan Gence yakənləpənda dap, Tebriz yakənləpənda köy, Türkiye de ise İoair, ozan hem de evliyadər. Pir Sultan Abdal Türkiye'nin Sivas İoehrinin Banaz köyünde dünyaya göz açməİo ve orada büyümüİotür. Zamanənən en tanənməİo İoairlerinden biri olmuİotur, Sözləri ozanlarən dillerinde ezber olmuİo ve Banaz köyünde dünyasənə deyİomİo ve orada toprapa verilmiİotir.

Bu büyük ozanən dopum ve ölüm tarihi suni İoek:

de inkâr edilmez gerçektir ki, O 16. yüz yəlda yarıaməyo ve ıair İOah Əsmail Hatai'nin ıahləpəna depil de ıairliyi ne hayran olmuotur. Pir Sultan Abdalən hayatəndaki iddiasə ıahlək depil de ıairlik gururu olmuotur, Pir Sultan İOah Əsmail Hatai'nin Hz. Ali ve evlatlarəna olan sevgisini takdir etmiö aynə zaman da bu yolla gitmiotur. Pir Sultanən Hz. Ali'ye olan sevgisi, Yezide olan nefreti Türkiye de anlamsəz karıölanməötər. Neticede Həzər Pəroa üst kurumlarla görüötükten sonra, Pir Sultan Abdalə döpma yurdunda darapacənda bopazəndan astərməötər. Pir Sultan Abdal darapacənən altənda yine fikirlerinden dönmemiö herkes den önce ölüm halinde İOah Əsmail Hatai'yi hatərlaməötər;

Sivas ellerin de zilim çaləndə,
Çamləbeller bölüm bölüm bölündü,
Ben dosttan ayrəldəm baprəm delindi,
Katib ahvalimi İOaha böyle yaz.

Pir Sultan Abdalə daha küçükken 130 yəl yarıaməyo olan ana annem Leyli bu ıiiri okuyarak bana tanətməötər. Ana annem Leyli bana gizliden anlatərdə ki; Pir Sultan Abdal Türk tür. Sovyet hükümeti bu ismi sevmiyor. Bu isim yüzünden birçok yipit evlatlarəməz katledildi. Biz Gencenin Bapbanlar hissesinde Pir Sultan mahallesinin, Pir Sultan dapənən yamacəndaki Pir Sultan köyünün adənə deyiotir dik, akəllardan sildik. Çok sonra gelip Kazak ilinin Apköynek, Kərakkesemen ve Kosalar köylerinden gelip, burada Kazakyolçular adlə köy oluöturarak toplumuna karəötək. Ellerimizle yəkəlarak dapətəlməyo Pir Sultan köyünün adə o gündən “Hörgülü daö” köyü olarak kaldə.

Kayən pederim böyle diyordu ki; Pir Sultan Abdal bopazəndan asəldəktan sonra akrabalarəndan birkaç aile Türkiye den Güney Azərbaycan ən Kasəm daplarənən yamaçlarəndaki Pir sultan köyüne yerləomiölerdir. Bu ailelerden de on iki aile önce Gence nin Bapmanlar hissesinde yerləomiö sonra İOah Əsmail in Pir Sultan adə verdiyi dapən yamaçlarəna taöənarak Pir Sultan köyünü oluöturmüölar.Çok küçük olan Pir Sultan köyü çok büyük olan Kazakyolcular köyü içinde kaybolmuö ve tek bir nesil adənə taöəmməötər.

Sovyet hākimiyeti yəkəldəktan sonra bizim Pir sultan soyumuz üzerinden baskəlar kalktə, korku hissimiz unutuldu. Pir Sultan soyunun yazarlarə “Pir Sultan” adənə ıairlik adə gibi kabul ettile

ioairleri Pir Sultan Abdaldan sonra dayəm Abdülkerim ben ve eoim rahmetlik Sefure hanəm olmuotur. Biz yazələrəməzə uzun yəllar Paıoayev soyadə ile devam ettiriyorduk.

Gence ve Gence çevresinde bugün Pir Sultan adənə taıoəyan yalnəz bizim ailedir. 10 yəldan fazladər ki, yazələrəm Sendik Paıoa Pir sultanlə adə ile yayəmlanəyor. Sefure Pir Sultanlənən “Dünya sende neyim kaldə,” “Ap Yarpəo,” “İoirim sözüm kalar” kitaplərə, ioir ve eserleri Pir Sultan ismiyle yayəmlanməotər. Ətiraf ediyorum ki, bu isim Sefure Pir Sultanlənən ölümündən sonra Abideleoti. Sefure Pir Sultanlənən Gence ioehrinin yukarə semtindeki “Sebiskar” mezarləpəndaki mezarə, mezarən yakənləpəndaki “Pir Sultan ana” çeromesi bu adə Gence mekanənda ebedi kəlməotər. Ben ve Sefure Pirsultanlə Pir Sultan Abdala, Pir Sultan dapəna, Banaz köyüne, Yəldəz dapəna çeroitli ioirler yazməioəz.

Uzun yəllar boyunca Gence radyosunda çaləioməio Bapbanlə Mehmet hoca diyordu ki, 19.y.y evvellerinde Bapban camisinin yakənləpənda Pir Sultan soyundan Eynal ve Sultan adlə iki karderio yarıaməotər. Baroka Bapbanlələr ve Gencililer kibi bu karderiolerde ilkbaharda yaylarda yarıoarlarıməio. Eynalən ailesi Muıoavak köyünün yakənləpədə “Eynal tahtə” adlanan düze, Sultanən ailesi ise “Pir Sultanən taç kayasə” isimli yere taıoenməio. “Pir Sultanən taç kayasə” el ile yapəlməotər. Büyük kayalarla çevrilmio bu yerlere insanlar ziyarete gelip kurbanlar kesiyorlar. Sultan ise bu yerde hocalək yapməio ve Pir Sultan ismi alməotər. Pir sultan dapə Gencililerin eskilerden beri yaylalarə olmuotur. Hatta Bapbanlar kəio aylarənda da Pir Sultanə ziyaret ediyorlar. Büyük Bapbanlardan olan Cafer Rüstəmov her yəl kəio aylarənda Genceden baba yurdu Pir Sultanə ziyarete gidiyor. Sultan Pir Sultan Abdalə evliya gibi tanətməya çaləioməotər. Ana annem leyli ise onu ioair diye onun ölüm sahnesini anlatəyordu.

“Sivas ta Pir Sultan Abdal bopazəndan asəlarke cənsəz bedeni kayboluyor Elbisesinin içinden bir beyaz güvercin çəkməio ve o güvercin Pir Sultan soyuna yol göstərmio bir kəsmənə Tebriz in 60 /km yakənlərənda Pir Sultan köyüne oradan da Gence yakənləpənda Pir sultan dapəna, “Hörgülü taıo” a göturmüotür”.

Pir Sultan ve Hoıobulak yaylalarə Gencililere aittir. Əlk baharda Gencililer “Gülazar” yolu ile Hoıobulak yaylalarəna taıoenəyorlardə, öyle vakti Gülazar çeromesine yada “Naldöken” diye adlandərəlan yerdeki çeromenin barənda sabaha kadar dinleniyorlardə.

Bu yerler çok güzeldir. Kayaləklar, yerioil ormanlar bu yerlere özel bir güzəllik katəyor. Əkinci gün Pir Sultan ve Ziyaret daplarənən çeromelerini birleiotiren Hamam çayənən kenarənda istirahət ediyorlardə. Üçüncü gün Pir sultan yaylasəna çəkəyorlardə, bazələrə ise Sarəyokuot

Nagara ve Piristavl k yaylar na giderlerdi. Bu yerler Gencelilerin ata yurdudur. Elbette ki bu olaylar yerli Gencililere aittir.

Sefure Pirsultanl  bir r iirinde r  yle anlat yor.

 nci di, mercan d . Sedef di, d rd ,

Sefure, kim bakt  bir cennet g rd ,

Bir yan  Ziyatl  bir yan  K r d ,

Ulu Pir Sultand  ba   Gencenin .

SEDN K PA  A P RSULTANLININ  NGILIZCE  L M 

YAZILARI

THE FRAGMENTS OF LIFE AND CREATION WORK OF SADNIK PASHAYEV

Sadnik Khalil oghlu Pashayev (Pirsultanli) was born in the village of Qazakhyolchular of the Dashkasan district. He finished the Dastafur boarding school in 1949. In 1954, he graduated at the Ganja State University (the old Ganja state Pedagogical Institute)-the department (specialty) of language and literature. Then he worked for the literary manager, responsible secretary, and the editor in the local newspaper.

For a long time Sadnik Pashayev was an editor- in-chief of the newspaper “Yeni Dashkasan” (New Dashkasan), “Mubariz” (Patriot) (Gorandoy inter district newspaper) and “Yenilik (modernity)”, (Kalbajar district)

In 1960, he was elected a member of the Union of the journalists of the Soviet Union. In May 1970, the Union journalists of Azerbaijan Republic rewarded him.

Since October 19, 1970 he works in the chair of Azerbaijan literature and the methods of its teaching of the Ganja State University, as a teacher, head-teacher, docent (senior lecturer), and a professor.

Regularly he speaks on the local T. V., radio, and Aztv.1 was made a film “Pirsultanli” dealing about Sadnik Pashayev’s life and his creation work.

In 1970, he defended the theses for the scientific degree of the candidates of science (philology) – “Agdabanli Qurban and his contemporaries”

For his work- taking an active part in public activities of the city and successful speaking on the T.V. and the excellent performances of “Cheshma” folklore theatre under the leader-ship of Sadnik Pashayev, he and fifteen theatre members were rewarded with the “Official merit thanks”.

In 1987, the “Cheshma” folklore band took place in the festival of the amateur art collectives in Ganja region successfully and in august of the same year during the Nizami Poetry days the “Cheshma”(Spring) folklore theatre was distinguished. In addition, Sadnik Pashayev published a textbook, prepared training aids and other textbooks. Folk all the above-mentioned, tined works he was rewarded with the “Certificates of merit” in 1989 and 1990.

In December 1982 the State Attestation Commission, he confirmed him

the degree of science- docent.

In 1990 he defended the theses for the degree of doctor of science: “Azerbaijan peoples legends and problems of their research”.

He was given the scientific degree of professors September 17, 1992. And the Ministry of Education of Azerbaijan he was rewarded with the diploma (certificate good work and conduct).

Now he is the author of more than books, more than hundreds of periodical articles, journals were published in local papers.

S. Pashayev is always looking for something to investigate.

He is a kind good-natured, a man with the humanist character.

Sadnik Pashayev is a good example for people as science and as a teacher.

The aim of S. Pashayev in his scientific research is the learning of the folk legends as an independent genre of folklore, at sometimes its epic traditions, the role of classics of literature in the formation of epics.

CONNECTION TASKS BETWEEN MYTH AND EPOS

(CONTENTS OF “ KOROGLU “(BLIND’S SON) EPOS)

The doctor philological sciences, the professor: Sadnik Pirsultanli (Pashayev)

In the accurate science Mathematical critics theorems, ve

of physics, folklore has its own discipline. That's why folklore is different from other works. Every writing or narration isn't folklore.

Neither literary theory nor special theorem has given a logical consistent to folklore among the other works up to now. From this point if we come up to, this phase is to define the discipline of work, which we talk about. Otherwise, what is the folklore we have to ask logical bases?

Folklore is known as these features.

1. Folklore is a folk art.
2. Folklore has no any author.
3. Folklore may be oral or written and is passed from nation to nation.
4. Folklore may be prose and verse or separately.
5. Folklore is a reflection of folk's desire and wishes, customs, cultures, heroism, slang's and dialects, meanings of love, outlook, and abstraction wise and power, their oral opinions about good and evil, from mental to society.
6. Folklore is such folk art that it can keep potential and kinetic energy itself.

Let's explain our thought in a examples.

1. Misri (sharp) sword, which is made from the thunderstone.
2. Chnlibel and Qushabulaq, Mashruq-Magrib (sunrise-sunset) blazing fell into the spring as a result of star crash.
3. The foaming of spring water as a result of fire blazing; Koroglu (blind's son) crazy roar after his drinking the water of spring thunder blazing.

Born from sea stallion Qirat and Durat (white horse-black horse) and they grow up by the help of Zumrud (Emerald) spring's water.

In fact Qushabulaq and Zurud springs have the same source.

As a legend when Koroglu drank from the Qushabulaq foaming water, Qirat was drinking up source and, Durat was drinking down source.

Qirat acts as a Koroglu's brother after drinking the same water.

As known from the legendary "Shah Isamil" Shah Ismail ate the clot and his horse Qamarday, eat skin of red apple which hermit gave to them, and

they act as brother because they were formed from the same apple.

(The) Shah has been kept in the dark as (the) Girat before..

At the same time they were afraid of human, and the sun light is dangerous for both of them .

An Ancient word myth said that(The) Homer pull out his eyes to keep his memory good. And when do these potential energy changes into genetic energy? . (The) Misry (sharp) sword, Girat, Durat, (the) Koroglu and his 7777 madmen so on. They carry a lot of elements and motives, which can't see.

Misry sword, Girat, Durat, 7777madmen,almost the all Chanlibel starts moving when Koroglu launch an attack to enemy.

As speed of Misry sword and Koroglu's speedy motion of wipe, myth inside potential energy changes into epos inside kinetic energy.

As a result of motion the potential energy turn out into kinetic energy in the myth like in mechanics

The correspondent of Azerbaijan National Scientific Academy ph. dr. Nizami Jafarov wrote in his report named: Ancient (common)Turkish epos: genies, typology "Epos is not only the legendary , and also the folk's aesthetic thinking , difference plot, motives expressing legendary-potential.

These potential is concentrates the first ancient myth establishing every nations nucleus and every work changing from myth to epos and as a result kinetic energy show itself. "Turkish folk's eposes and legendaries are passed long and difficult way up today's level.

The main of epos and legend is Turkish language that stands in the nucleus and played the main role mutual understanding among the same ancestors.

If we approach scientifically the formation of epos and legend there can be distinguish 5 stages of figurative thinking.

- 1.Epos- philosophical world vision of primitive human beings.
2. Legend –sage when myths became epics.
3. Tale- ramifying of epic base.
- 4.Epos- each nations recognition its territory and choosing its hero-

protector.

5. Dastan(saga)- till this period there was neither a music nor a poem.

To be more exact, people have no formed own traditions, poetry, music and other customs yet.

The epos is a chronicle of every nations life .V .Q. Belinski gives a good meaning of figurative mentality in five stages. "Without myth- there is no legend and tale, without these epos and saga can't be".

As, K Marks pointed, myth is first, epos is second. It means that the dough of epos is kneaded by myth. That's why first we must search not one history, but two histories at the beginning of epos and myth. In "Koroglu" epos-saga its basic is "Ali man" epos, and others part is saga²

As for me:

1. The legend is not history. But legend is not without history. In the legend lives historical truth and sign.
2. In the "Koroglu" epos there is not one but two histories which stand epos and legend.

The first of them is the formation and used in the histories of legend and myth is in the first stage, the second stage is formation of epos period, history.³

This theoretical thesis having hold basically (the) " Ziqfrid" of the Germans, the "Mannas" of the Kirghz, the "Nart" of the Osset eposes, we can research of other nation's epos. As for me these theses have no any national ban, its carries human essence. From thesis every nations can use in her ancient epos.

One day investigating the "Koroglu» epos one thing was impressed me .If human didn't see ,and there was not sun light during the forty days Girat's would be wing. When we interested about this task we remember the Khizir Ilya's two wings horse which carries Ashiq Qarib from Halib to Qars and from there to Tbilisi in "Ashiq Qarib" epos.

In local Azerbaijanian legend is said:

" One day a noble man called a poor man and gave him 100 ruble and said .I have a horse which has thee wings and two of them in the shoulder and one inside when they grow up they broke up like thin ice. Nearly my horse will be a babe generic horse. You take your packsaddle and fellow it and don't let it

put ground. The man walks so much that he tired and fall asleep. But when he walks he saw that the horse is bearing, And one old noble-looking man is keeping its wings .The poor man thanks noble-looking man keeping its wings. The noble-looking man notifies that he did it for you. I am the destine of horse master. and saves him always⁴

So ,if the wings of Qirat weren't burn ,it would be three wings. We achieve from the saga that however the wings of girat burnt it had one wing inside which cause of its cleverness and speedy .It is known that born of sea stallion had no wings. These wings were made after drinking from the Zumrud(Emerald) spring and keeping at the darkness.We had seen Girat's run away from the human-being after Koroglu, Chanlibel,and his madmen girat entered into the Qaragol(black lake) and had wings and had seen its flying .

It afraid of losing its wing. In Lachin region's "Qaragol" legend is said:

There is a mountain lake near the Lachin's village Minkand.It called the Qaragol(Black lake. This lake has a strange magic. After the sunset the around of Qaragol two wings horse is gazing. Someone sees this horse. When this horse saw someone it began to neigh, chatter non-stopping or fly and disappeared. For saying it is the Qirat.After disappearing of Koroglu from Chanlibel, Qirat also left this place and settled in this lake forever⁵. Qaragol-means Boyukgol(Big lake) or Dark lake. If Qirat had a wings after drinking Zumrud (Emerald) spring and keeping in the darkness, the source of Qaragol(Black lake) returned the double wings to Qirat(Black horse). In ancient Azerbaijan land is told about Nizami, Dada Qorqud(the Turkish wisdom man's name), her magic lakes, stones, springs, epos and legend. Our responsibility- is to achieve and write these eposes and legends their heroic epics.

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