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PİR SULTAN DAĞ MI, KÖY MÜ, ŞAHSİ YET Mİ?

Sednik Paşa PİRSULTANLI

Gence Devlet Üniversitesi\Azerbaycan

Pir Sultan Gence yakınında dağ, Tebriz yakınında köy, Türkiye de ise şair, ozan hem de evliyadır. Pir Sultan Abdal Türkiye'nin Sivas şehrinin Banaz köyünde dünyaya göz açmış ve orada büyümüştür. Zamanının en tanınmış şairlerinden biri olmuştur, Sözleri ozanların dillerinde ezber olmuş ve Banaz köyünde dünyasını deyişmiş ve orada toprağa verilmiştir.

Bu büyük ozanın doğum ve ölüm tarihi suni şekilde ileri geri çekseler de inkâr edilmez gerçektir ki, O 16. yüz yılda yaşamış ve şair Şah İsmail Hatai'nin şahlığına değil de şairliyi ne hayran olmuştur. Pir Sultan Abdalın hayatındaki iddiası şahlık değil de şairlik gururu olmuştur, Pir Sultan Şah İsmail Hatai'nin Hz. Ali ve evlatlarına olan sevgisini takdir etmiş aynı zaman da bu yolla gitmiştir. Pir Sultanın Hz. Ali'ye olan sevgisi, Yezide olan nefreti Türkiye de anlamsız karşılanmıştır. Neticede Hızır Paşa üst kurumlarla görüşükten sonra, Pir Sultan Abdal doğma yurdunda darağacında boğazından astırılmıştır. Pir Sultan Abdal darağacının altında yine fikirlerinden dönmemiş herkes den önce ölüm halinde Şah İsmail Hatai'yi hatırlamıştır;

Sivas ellerin de zilim çalındı,

Çamlıbeller bölüm bölüm bölündü,

Ben dosttan ayrıldım bağrım delindi,

Katib ahvalimi Şaha böyle yaz.

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Pir Sultan Abdal daha küçükken 130 yıl yaşamış olan ana annem Leyli bu şiiri okuyarak bana tanıtmıştır. Ana annem Leyli bana gizliden anlatırdı ki; Pir Sultan Abdal Türk tür. Sovyet hükümeti bu ismi sevmiyor. Bu isim yüzünden birçok yiğit evlatlarımız katledildi. Biz Gencenin Bağbanlar hissesinde Pir Sultan mahallesinin, Pir Sultan dağının yamacındaki Pir Sultan köyünün adını değiştirdik, akıllardan sildik. Çok sonra gelip Kazak ilinin Ağköynek, Kırakkesemen ve Kosalar köylerinden gelip, burada Kazakyolçular adlı köy oluşturarak toplumuna karıştık. Ellerimizle yıkılarak dağıtılmış Pir Sultan köyünün adı o günden “Hörgülü daş” köyü olarak kaldı.

Kayın pederim böyle diyordu ki; Pir Sultan Abdal boğazından asıldıktan sonra akrabalarından birkaç aile Türkiye den Güney Azerbaycan ın Kasım dağlarının yamaçlarındaki Pir sultan köyüne yerleşmişlerdir. Bu ailelerden de on iki aile önce Gence nin Bağmanlar hissesinde yerleşmiş sonra Şah İsmail in Pir Sultan adı verdiyi dağın yamaçlarına taşınarak Pir Sultan köyünü oluşturmuşlar.Çok küçük olan Pir Sultan köyü çok büyük olan Kazakyolcular köyü içinde kaybolmuş ve tek bir nesil adını taşımıştır.

Sovyet hâkimiyeti yıkıldıktan sonra bizim Pir sultan soyumuz üzerinden baskılar kalktı, korku hissimiz unutuldu. Pir Sultan soyunun yazarları “Pir Sultan” adını şairlik adı gibi kabul ettiler. Pir Sultan soyunun şairleri Pir Sultan Abdaldan sonra dayım Abdülkerim ben ve eşim rahmetlik Sefure hanım olmuştur. Biz yazılarımızı uzun yıllar Paşayev soyadı ile devam ettiriyorduk.

Gence ve Gence çevresinde bugün Pir Sultan adını taşıyan yalnız bizim ailedir. 10 yıldan fazladır ki, yazılarım Sendik Paşa Pir sultanlı adı ile yayımlanıyor. Sefure Pir Sultanlının “Dünya sende neyim kaldı”, “ Ağ Yağış”, “Şiirim sözüm kalar” kitapları, şiir ve eserleri Pir Sultan ismiyle yayımlanmıştır. İtiraf ediyorum ki, bu isim Sefure Pir Sultanlının ölümünden sonra Abideleşti. Sefure Pir Sultanlının Gence şehrinin yukarı semtindeki “Sebiskar” mezarlığındaki mezarı, mezarın yakınlığındaki “Pir Sultan ana” çeşmesi bu adı Gence mekanında ebedi kılmıştır. Ben ve Sefure Pirsultanlı Pir Sultan Abdala, Pir Sultan dağına, Banaz köyüne, Yıldız dağına çeşitli şiirler yazmışız.

Uzun yıllar boyunca Gence radyosunda çalışmış Bağbanlı Mehmet hoca diyordu ki, 19.y.y evvelerinde Bağban camisinin yakınlığında Pir Sultan soyundan Eynal ve Sultan adlı iki kardeş yaşamıştır. Başka Bağbanlılar ve Gencililer kibi bu kardeşlerde ilkbaharda yaylarda yaşarlarmış. Eynalın ailesi Muşavak köyünün yakınlığıda “Eynal tahtı” adlanan düze, Sultanın ailesi ise “Pir Sultanın taç kayası” isimli yere taşınmışlar. “Pir Sultanın taç kayası” el ile yapılmıştır. Büvük kavalarla çevrilmiş bu yerlere insanlar ziyarete gelip kurbanlar kesiyi

yerde hocalık yapmış ve Pir Sultan ismi almıştır. Pir sultan dağı Gencililerin eskilerden beri yaylaları olmuştur. Hatta Bağbanlar kış aylarında da Pir Sultanı ziyaret ediyorlar. Büyük Bağbanlardan olan Cafer Rüstemov her yıl kış aylarında Genceden baba yurdu Pir Sultanı ziyarete gidiyor. Sultan Pir Sultan Abdalı evliya gibi tanıtmaya çalışmıştır. Ana annem leyli ise onu şair diye onun ölüm sahnesini anlatıyordu.

“Sivas ta Pir Sultan Abdal boğazından asıllarken cansız bedeni kayboluyor Elbisesinin içinden bir beyaz güvercin çıkmış ve o güvercin Pir Sultan soyuna yol göstermiş bir kısmını Tebriz in 60 /km yakınlarında Pir Sultan köyüne oradan da Gence yakınlığında Pir sultan dağına, “Hörgülü taş” a götürmüştür”.

Pir Sultan ve Hoşbulak yaylaları Gencililere aittir. İlk baharda Gencililer “Gülazar” yolu ile Hoşbulak yaylalarına taşınıyorlardı, öyle vakti Gülazar çeşmesine yada “Naldöken” diye adlandırılan yerdeki çeşmenin başında sabaha kadar dinleniyorlardı.

Bu yerler çok güzeldir. Kayalıklar, yeşil ormanlar bu yerlere özel bir güzellik katıyor. İkinci gün Pir Sultan ve Ziyaret dağlarının çeşmelerini birleştiren Hamam çayının kenarında istirahat ediyorlardı. Üçüncü gün Pir sultan yaylasına çıkıyorlardı, bazıları ise Sarıyokuştan inerek Hoşbulak, Nagara ve Piristavlık yaylarına giderlerdi. Bu yerler Gencililerin ata yurduudur. Elbette ki bu olaylar yerli Gencililere aittir.

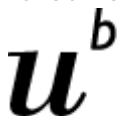
Sefure Pirsultanlı bir şiirinde şöyle anlatıyor.

İnci di, mercan dı. Sedef di, dürdü,
Sefure, kim baktı bir cennet gördü,
Bir yanı Ziyatlı bir yanı Kür dü,
Ulu Pir Sultandı başı Gencenin .

Türkçe'ye Uygulayanlar:

Şahin ATAKLIDIR ,Celil C. YURDSEVEN

Ekim 2006



**UNIVERSITÄT
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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" EPOS)

In the accurate science Mathematical critics theorems, verdicts, formulae, law of physics, folklore has its own discipline. That's why folklore is differ 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 u 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 basses?

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 devil, from mental to society.
6. Folklore is such fork art that it can keep potential and kinetic energy itself.

Lets 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 legends 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 nation's recognition of 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 not formed their own traditions, poetry, music and other customs yet.

The epos is a chronicle of every nation's 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 basis 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, it carries human essence. From thesis every nation 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 three 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 follow 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 forever. 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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