

UDC 82-94

DOI <https://doi.org/10.24919/2308-4863/53-1-22>

**Tamara ATAKISHIYEVA,**  
orcid.org/0000-0002-1620-8792

Phd candidate,  
Lecturer at the English Language Department  
Baku Engineering University  
(Khirdalan, Azerbaijan) [tamara.atakishiyeva@gmail.com](mailto:tamara.atakishiyeva@gmail.com)

## THE AUTHOR'S RELATIONSHIP WITH VARIOUS SOCIAL INSTITUTIONS (FAMILY, RELIGION, GENDER, ETC.) IN THE PROCESS OF A MEMOIR WRITING (ON THE BASE OF HAMIDA JAVANSHIR'S CREATIVITY)

*In addition to being an art of words, literature fulfills an important task as food for the human soul, which brings to the fore the study of an important factor such as genre in the history of literature. There are a number of research works related to the study of the genre in Azerbaijani literary studies. In this case, it is of particular importance to show that the specific work belongs to a certain genre and also to explain its essence.*

*In the 18th century, the memoir genre was widespread. Almost all prominent representatives of the Enlightenment era tried their hand at this genre: the memoirs of Saint-Simon, Voltaire, Beaumarchais, Goldoni, Gossi, Alfieri, and Casanova were widely distributed. It was the development of this genre of literary studies that greatly expanded the communicative possibilities of literature during the Enlightenment era. Letters written for the purpose of printing created an opportunity to open polemics and participate in debates directly from the possibilities of the epistolary genre. Readers have the opportunity to get acquainted with the personal correspondence of prominent figures of the Age of Enlightenment. The genre of travel or travelogues provides an opportunity to observe the life and daily life of different peoples with a new perspective, and to compare the traditions of different peoples.*

*In the genre of memoir, the attitude of writers to concepts such as family, religion, gender, etc., plays the role of an important text-creating factor and has a decisive share in understanding the characteristics and poetic typology of memoir works. This feature occupies an important place in travel diaries, which can be considered as a genre of memoir as a whole, and which can be seen in the works of many writers in Azerbaijani memoir prose. In the corresponding parts of the dissertation, the symbolic meanings of the concepts of "Motherland", "house", "family", as well as the concept of artistic time, the various stages of the hero's life in the writers' works, the relationship between his childhood and adulthood, and thus the expression of the deep essence of the personality will be analyzed. The rhythm corresponding to the psychological lives of the characters of the artistic period, the course of events, the tempo of the development will also be studied as factors that create the artistic world of the text.*

**Key words:** identification, memoir, Hamida Javanshir, My memories.

**Тамара АТАКІШІЄВА,**  
orcid.org/0000-0002-1620-8792

кандидат наук,  
викладач кафедри англійської мови  
Бакинського інженерного університету  
(Хурдалан, Азербайджан) [tamara.atakishiyeva@gmail.com](mailto:tamara.atakishiyeva@gmail.com)

## ВЗАЄМИНИ АВТОРА З РІЗНИМИ СОЦІАЛЬНИМИ ІНСТИТУТАМИ (РОДИНА, РЕЛІГІЯ, ҐЕНДЕР ТА ІН.) У ПРОЦЕСІ НАПИСАННЯ МЕМУАРІВ (НА МАТЕРІАЛІ ТВОРЧОСТІ ГАМІДИ ДЖАВАНШИР)

*Крім існування мистецтва слова, література виконує важливе завдання як їжа для людського духу, що призводить до вивчення такого важливого чинника, як жанр історії літератури. – ряд досліджень, пов'язаних з вивченням жанру в азербайджанському літературознавстві. І тут особливо важливо показати приналежність тієї чи іншої твору до певного жанру, і навіть пояснити його сутність.*

*У 18 столітті стала вельми поширеною жанр мемуари. У цьому жанрі пробували свої сили майже всі видні представники Просвітництва: широкого поширення набули мемуари Сенсимона, Вольтера, Бомарше, Гольдони, Госсі, Альф'єрі, Казанови. Саме розвиток цього жанру літературознавства значно розширив суспільні можливості літератури епохи Просвітництва. Листи, написані для друку, давали можливість розпалити полеміку і розпочати дискусію безпосередньо з можливостей епістолярного жанру. Читачі мають можливість ознайомитися з особистою листуванням видатних діячів доби Просвітництва. Жанр подорожі чи фільмів про подорожі дає можливість по-новому поспостерігати за життям та побутом різних народів, зіставити традиції різних народів.*

*У жанрі мемуарів ставлення авторів до таких понять, як сім'я, релігія, рід та інших., грає роль важливого текстообразуючого чинника і має вирішальні частки розумінні особливостей і поетичної типології біографічних творів. Ця особливість займає важливе місце в дорожніх щоденниках, які можна розглядати як жанр мемуарів загалом, і які можна побачити у творах багатьох авторів у прозовій біографії азербайджанця, а також у уявленнях про художній час, будуть проаналізовані різні етапи життя героя у творах авторів, взаємозв'язок його дитинства та дорослого життя, а тому і вираз глибинної сутності особистості. Ритмічну відповідність психологічного життя персонажів художнього періоду, перебіг подій, темп розвитку також вивчатимуть як чинники, що створюють художній світ тексту.*

**Ключові слова:** ідентифікація, мемуари, Гаміда Джаваншир, Мої спогади.

**Introduction.** The outstanding representative of Azerbaijani memoir literature is Hamida Mammadguluzadeh, who was the wife of Jalil Mammadguluzadeh, a philanthropist and a genius thinker. The writer's memoir "My Memories" is the first example of national literary creativity. The mentioned book deepened and flourished Azerbaijani memoir literature in the 20th century. With this book, Hamida khanum contributed to our literature by comprehensively reflecting the life she lived and created. Born in Kahrizli village of Shusha in the family of Ahmad Bey Javanshir, a historian and intellectual of the time, the writer became a broad-minded and truly "father's daughter" thanks to his memoirist intellectual father. Ahmed bekh's primary control over his children's education has led to Hamida's selection among the other children of her age. So, unlike the typical village children of that time, she was a broad-framed, highly intelligent girl who mastered the Russian language.

**Research analysis.** The name of our literary and cultural history belongs to the descendants of Mrs. Hamida Javanshir, who left a mark on many hearts. This lady with a beautiful heart is the daughter of Ahmed bekh the grandson of Mammad Bekh, who is considered one of the first educated intellectuals in Europe. "Hamdam Agha", as the villagers and servants addressed the writer, was given twelve villages as a gift by him because she was the only heir of her father when she got married and continued her work. As an Azerbaijani lady, Mrs. Hamida Javanshir Mammadguluzade was a person who was loyal to her family, her land, her homeland, her ideas – everything she had. Analyzing the work, it becomes clear that the amazing lady was a woman belonging to the national mentality from any perspective. Listening to her father's words since childhood, developing the ideas instilled by Ahmed bekh, and then showing the "obedience" to her husband that is characteristic of our ladies after getting married is a symbol of how gentle and strong Azerbaijani women are at that level. Her commitment to the people who have two major roles in her life is also an indication of her loyalty to them. This sign is a mark of loyalty rather than submission, which some people misunderstand. Mrs.

Hamida Javanshir is the brightest example of an Azerbaijani woman, which can be clearly felt in her "My memories" with hidden meanings.

While reading the work, it is clear that Hamida khanum is closely connected to the lands of Azerbaijan. Although the writer started living outside the country with Ibrahim Bekh Davatdarov in her first marriage, this did not overshadow her feelings and plans about the Motherland. On the contrary, her longing for the Motherland caused her to implement the ideas about helping the people her land raised after returning to the land of fires. It is clear from the book that Hamida khanum paid special attention to the education, health, and peaceful living of the whole people in this direction. The brave woman who did not wait for financial help from the state, opened a school at her own expense, provided special vaccinations for children, baked and distributed bread to people in times of famine, and bravely armed herself with her small army and guarded these lands during internal and external conflicts. Zalish Khuduyev, who witnessed those events, remembers an incident during his illness: "I was a small child. One day, the news spread in the village that Hamdam aga (she was called like this since of her birth) came to vaccinate the children. A large crowd had gathered. She took turns vaccinating children and taking notes in a notebook. When it was my turn, she stroked my head and vaccinated me. Then she asked my name and family and recorded it in the notebook."(Aranli, 2017:4) Her devotion to the Motherland did not end there, and she occupied a special place in the educational direction as the support of the brilliant Jalil Mammadguluzade. This includes her efforts not only in the field of science, but also for the health of Mirza Jalil.

**Purpose of the article.** Hamida Mammadguluzadeh's commitment to Azerbaijan first begins in the village of Kahrizli, where she opened her eyes to the world. After the death of her first husband, the memoirist returned to Kahrizli and began to make changes in the village life for the better. "There, she opens the first school for women, creates a weaving workshop, and provides irrigation of a large area with a well she digs at her own expense. This was a vitally

important contribution of Hamida khaum to her fellow villagers living in difficult conditions. Giving water to lands that were not irrigated for centuries made the villagers smile and reaped the fruits of their labor." Mirza Jalil also expressed his admiration for this place, even the sight of tall plane trees from afar when he reached the village made his heart beat. Gulbeniz Babayeva, a leading researcher of the Institute of Literature named after Nizami Ganjavi, Ph.D. in philology, in her article to the "Azerbaijan" newspaper, notes that she and Jalil bekh built a family based on the bonds of sincerity and kindness. The philanthropist's love and devotion to the Motherland begins with the precious deeds she did for the village of Kahrizli together with Jalil Bekh. If we take into account the point written by Alizade Najafov in the book "Hamida Mammadguluzade's educational activities", we will know that before all holidays, Mrs. Hamida Javanshir used to buy and give food to the villagers in order to have a good holiday, and she used to buy clothes for poor people. Another thing that added to the writer's list of philanthropy was that she directly helped people heal by learning how to vaccinate. Among her books, there is a book "Health" given as a gift by Jalil Bekh, on which the following statement is written: "A gift to Hamida Khanum, who treated the villagers all her life."

Another example of Hamida khaum's commitment to her people is that Hamida khaum, who went to Sheikhul-Islam together with Sophia khaum due to the lack of teachers who teach the mother tongue to Muslim girls, asked: "Why do our girls still have no teacher of mother tongue? (Javanshir, 2012:104) asks a question, and the answer says that there is no appropriate teacher. Sheikhulislam taught girls until a new teacher was found, and even finding a suitable teacher later was the result of Hamida khaum's work. The fact that the salary assigned to the new teacher is based on the salary of the writer is another proof of H. Javanshir's love for her people. Mirza Jalil always said about his wife: "Hamida is a general in the dress". (Najafov, 2008:11)

As mentioned before, Mrs. Hamida Mammadguluzadeh was a loyal person to everything she had. The writer-memoirist was born in the family of Ahmed Bekh, who was a nobleman, and this matter itself is such a big factor. Because, considering the family as a small society, it was Ahmad Bekh who instilled the importance of the issue where the first education and literacy were received. The folklorist-poet had the work and effort like other parents to grow and develop Hamida Javanshir Mammadguluzadeh. Ahmet Bekh grew up in the lands of Kahrizli village and imbibed his love for his village. After

studying in the cadet corps in St. Petersburg, he served in the army and returned to his village after retirement. A. Javanshir, who was intellectual, noble, enlightened, and had a great outlook, could live in the capital and end his life with the beauties of this life. However, an intelligent person who is attached to his land and who treats his people with love chooses a difficult path, because he had a task he wanted to accomplish, he had a lot of work to do. A man who wants to bring culture and education to Kahrizli was being called "urus Ahmed". An intelligent man who devoted fifty years of his life to his homeland took the hands of those who sheltered him and threw himself into the fire for their progress. He had many writings, the most famous of which was the work "On the political existence of the Karabakh Khanate from 1747 to 1805". Ahmad Bey also wrote a poem for children, and later it was called "Asari-Ahmed Bekh Javanshir". Hamida khaum printed the work in "Geyrat" printing house and wrote these words in the volume: "The income obtained from the sale of this book belongs to the Muslim girls' schools named after the late Ahmed Bekh."(Mammadguluzadeh, 1967:175)

A. Javanshir, who passed on his love for the motherland to his children, did great deeds for the well-being of the village and for the good living of the people, and as his follower, he raised his daughter Hamida in this spirit. Ahmed bekh, who had great contributions to his homeland until his last breath, considered his country to be a family and did not separate two important factors from each other. This factor is clearly felt when examining the life and creativity of both Hamida khaum and Ahmed bekh. "My daughter must be such that if we men die, she can replace us with honor." (Musayeva, 2019:11) Ahmad bekh said these words with the desire to make Hamida the youngest proud. The activities of the writer and her family for the good living conditions of her compatriots are a good example of this. In fact, as Hamida khaum mentioned, the opening of a school for boys and girls was a bequest of Ahmed bekh to his daughter. But most of the time, father and daughter were looking for ways to get rid of ignorance. "My late father Ahmed bekh could not tolerate this ignorance of the people, eating each other, this dark and ignorant state of the people, he thought a lot and looked for ways to progress." (Javanshir, 2012:53) Despite people's superstition, Ahmed bekh loved the villagers very much and made his children love them, and he even considered himself indebted to them. We see the same qualities in Hamida khaum – the Javanshirs who treat people, find ways to educate them, and provide them with jobs will forever remain

in the history of Kahrizli village, and their actions will not be forgotten thanks to their wisdom.

Both Hamida Khanum and Mirza Jalil considered the issue of education and literacy within the family. This nuance can be seen more clearly in the example of their children. Munavvar, daughter of Jalil Mammadguluzadeh, graduated from gymnasium in Tbilisi and medical course in Baku. She worked as a doctor and teacher in the regions of Azerbaijan. Hamida's son Muzaffar Davatdarov, who was born from the marriage with Ibrahim bekh Davatdarov, also received a higher education and worked as an engineer. Another child born in the first marriage, Mina, graduated from the Tbilisi Girls' Institute. Having a child with Mirza Jalil, Midhat graduated from Polytechnic Institute and became the scientific secretary of the Mingachevir Commission. Another son, Anvar, graduated from Azerbaijan Medical University. Two scholars who tried to educate their relatives along with their own children in this area did their best for the goal they believed in. "Mirza Jalil's sister Sakina's children Ahil (1881–1913), Teymur (1907–1944), Pakiza (1912–1986) and Jalal Kangarli, Heydar Kangarli, son of Nazli Khanum Kangarli, whom Mirza Jalil married for the second time, Allahyar Javanshir, grandson of

Hamida Khanum's uncle, his friend's son Aziz Sharif (1895–1988) are the offsprings of Mirza Jalil and Hamida Khanum." (Najafov, 2008 :28) A. As Najafov noted, the letter written by Mirza Jalil and Hamida Khanum to each other, friends and relatives is not only a document that plays an important role in the history of national literature, but also an indicator of how a real Azerbaijani family treats its members and relatives based on mutual respect and care.

**Conclusion.** Though the book "My Memories" by Hamida Khanum did not reflect the Bolshevik ideology, it could not change her opinion nevertheless it was not published for a long time. A philanthropist woman who came from an honorable generation, but still considered her actions towards people as her civic duty, despite facing dangers at every stage of her life, she did not get tired of fighting for her higher goals, and demonstrated it in her activities until her last breath. Mrs. Hamida Javanshir, who died in 1955 and was buried in Fakhri Khiyaban next to Mirza Jalil, is the highest peak of Azerbaijani femininity and a symbol of philanthropy. They walked a very difficult but honorable way holding hands. They became eternal in the history of Azerbaijani national literature and culture.

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