A SOCIO HISTORICAL BACKGROUND OF A «STRONG WOMAN» IN A MEMOIR WORK BY HAMIDA JAVANSHIR

Abstract. The research work deals with the term “a strong woman” in the XX century in the Caucasus, which was portrayed in “Xatirələrim” (My memories) by Hamida Javanshir. The memoir work gives us the image of a determined woman during the historical events in the face of the important women and the author herself who played significant role in the social life of Azerbaijan. The ignorance of religion highlights the life of an Azerbaijani woman at a time when oriental traditions and the country’s mentality was rampant.

Keywords: strong woman, memoir, history, Xatirələrim.

Introduction

Being a distinctive and self-revealing kind of genre, memoirs have a broad role and deep roots in literature. A memoir is a collection of public or individual events and moments that take place in a person's life. In the history of world literature, the history of the memoir genre goes back to antiquity. The earliest examples of this genre originated in Ancient Greece and Rome, and then followed a peculiar development in Western and Eastern literature. Although Azerbaijani memoir literature was formed independently in the 20th century, its historical sources date back to the 11th century. Examples of the first genre of memory are found in the works of such personalities as Nizami Ganjavi, Nasreddin Tusi, Abul ula Ganjavi, Khagani Shirvani. Abul Ula Ganjavi was a teacher of such classics as Khagani Shirvani and Felaki Shirvani. Sparks of the memorial genre are regularly encountered in poetry skirmishes between masters and students. The author of the
famous poem "Tohful-Iraqeyn" Afzaladdin Khagani told about his childhood memories in his work. Researchers have been able to determine Khagani's biography based on this work. There are also signs of the memoir genre in the works of Nizami Ganjavi. The great writer describes his parents in "Leyli and Majnun" and his wife Afag in "Khosrov and Shirin". The embryos of the memoir are also found in the section "Laying the foundation of the book" in Firdovsi's "Shahnameh". Here Firdovsi says that his friend welcomes his desire to write "Shahnameh". Omar Khayyam's famous rubais also contain memoirs.

In world literature, memoirs written by ordinary people in the early 1990s rose sharply, as an increase in the number of people could mean that their fathers and their stories would disappear, partly as a result of technological advances and distractions. At the same time, psychology and other research has begun to show that familiarity with genealogy helps people find their place in the world, and that the study of life helps people reconcile with their past. The genre is expanding with the advent of cheap digital book production in the first decade of the 21st century. Memories written as a way of passing on a personal legacy, rather than as a literary work of art or a historical document, emerge as a personal and family responsibility.

In general, since there is no specific source about the lives of classical poets and writers, contemporary researchers dominate their biographies based on the writings of the classics. One of the memoir works where we can get acquainted with the historical events is “Xatirələrim” (My memoirs) by Hamida Mammadguluzadeh.

In her memoirs, compiled on the base of a personal diary, Hamida Khanum not only describes the events of that period, but also conveys the visible and unusual aspects of the life of the participants of that period to the reader. In "My memoirs" one can feel a strong influence by Ahmed bekh to her daughter Hamida Javanshir on humanism. When the author opened her eyes, she witnessed her father's constant help and support to the people. Thanks to Ahmed bekh and the knowledge gained by him, the writer made a great contribution to the life of ordinary people.

While reading the work, it is clear that Hamida. M is closely connected to the lands of Azerbaijan. Although the writer began to live abroad with Ibrahim bey
Davatdarov in her first marriage, this did not overshadow her feelings and plans for the homeland. On the contrary, her longing for her homeland led her to realize the ideas of helping the people whose lands she had cultivated after returning to the Land of Fires. It is clear from the book that Hamida khanum paid special attention to the education, health and peace of the common people in this direction. She did not wait for financial help from the state, opened a school at her own expense, provided special vaccines for children, baked bread and distributed it to people during the famine. Another example of Hamida Javanshir's commitment to people was the employment of teachers who taught Muslim girls their mother tongue. Hamida khanum, who went to Sheikh-ul-Islam together with Sofiya khanum, asked, "Why don't our girls have a teacher of Muslim language so far?" [104,1] and the answer was that there was no any respectable teacher. It was the result of Hamida khanum’s hard work that Sheikh-ul-Islam taught the girls until a new teacher was found, and even later found a suitable teacher. The fact that the salary of a new teacher was made up of the writer's own expense is another proof that H. Javanshir was devoted to her people. Mirza Jalil was always telling to his wife: "Hamida is a general in a robe." [11,2]

While getting acquainted with the life and work of H. Mammadguluzadeh, we know her as a defender of women's rights, a person who inspires women to a better life by trying to educate and give them jobs. The memoirist, who witnessed three historical periods, had seen women living a miserable life in each stage. That is why the support of the people began with the financial support of girls and women. In fact, the Muslim Women's Charity Society, created for the welfare of women, was created for this reason, and it was a point that they did not lag behind the opposite sex. Along with Hamida khanum, Govhar khanum Gajar, a brave woman who had a deep respect towards her, also worked in the society. In her memoirs, the writer describes Govhar khanum with admiration and states that a modern woman should be like this with the following lines: “Govhar khanum was educated. Of course, she did not cover her head. She was a very active and creative woman. Ms. Govhar achieved our applications and appeals due to her personal strength, intelligence and enlightenment.”[124,1]
In fact, if the first reason for giving low value to Muslim women was the opposite sex, the other reason was the women themselves. Mothers with young daughters often forced their children to graze cows, clean the house, or look after the child instead of going to school. This is the reason why when Hamida Mammadguluzadeh opened a school where girls and boys study together, she collected only 10 girls, less than boys. If we look at "My Memories", the ladies mentioned by the author in the work were strong, intelligent, modern women - Govhar khanum, Sofiya khanum, Khanim aga and others. This detail informs the reader of the memoirist by portraying her peers as more deserving people, as independent individuals who did not depend on anyone. Although her life and work were changed under the influence of two important people, she did not stop educating women and did her best to give them the life they deserved.

The fact that for boys and girls was opened the same school at the same time, which was considered a risky move at a time when men and women's rights were not the same, is nothing but proof that Mammadguluzadeh wished a better life for women. “I have long dreamed of opening a school in Kahrizli, in our village, where girls and boys study together. For this purpose, I built a building in advance. Mirza Jalil appreciated my work and helped me to get the job done. ” [131,1] Mrs. Hamida, who built a building at her own expense and bought school supplies, asked almost every family to send their children to school. As a result, the school was able to recruit 30 boys and 10 girls. Initially, Mirza Jalil taught in the educational building, and Mirza Safi Akhundov and Salman bey Alibeyov were involved in teaching other subjects. Teachers' salaries were paid by H. Mammadguluzade. The writer, who sacrificed herself for the sake of the people, never tired of doing her best for the well-being of her compatriots.

Conclusion.

The research work not only analyzes the life, personality and relations of Hamida khanum on the basis of the memoir "My Memories", but also makes out the memoirs written by other pen owners about the memoirist. At the same time, the memoir work portrays the spirit and personality of people who were directly or indirectly involved in the life of H. Javanshir. Mrs. Hamida Javanshir, like a real
Azerbaijani woman, struggled with the difficulties of her life and did not harden because of these trials, but paid more attention to the values she gave worth. Mrs. Hamida Javanshir Mammadguluzadeh, as an Azerbaijani woman, was a person who was loyal to her family, land, homeland, ideas - everything she owned. Analyzing the work, it becomes clear that the amazing lady was a woman with a national mentality in every way, in any context. The brave women brought up in the land of Azerbaijan, not as men in the image of Hamida khanum, but as women of the real land of fires, stood tall for centuries, exalted the woman's name to the skies and became worthy ladies like Jalil Mammadguluzadeh, Ahmad bey Javanshir and others.

A philanthropist from a noble generation, who nevertheless considered her actions to be a civic duty to her people, she never tired of fighting for her higher goals, despite the dangers at every stage of her life, and demonstrated her activity to the last breath. Hamida khanum, who died in 1955 and was buried in the Alley of Honors next to Mirza Jalil, is the highest peak of Azerbaijani femininity in history and a symbol of charity. They walked hand in hand in a very difficult but glorious way. They have been immortalized in the history of Azerbaijani national literature and culture.

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