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**SHAMAKHY ON THE CONTEXT OF OUR NATIONAL SPIRITUAL VALUES  
(IN XIX CENTURY AND AT THE BEGINNING OF XX's)****K.Kh.Asadli**

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*This article has been dedicated to the studying of national spiritual values of Shamakhy, one of the ancient regions of Azerbaijan. The territory of Shamakhy, being one of the ancient cultural centres, with its rich and centuries – old culture didn't lose its traditional, role and importance not only in Azerbaijan but also in the cultural life of ancient East. In the research work the rich national values specific to Shamakhy have been found out, that is to say, enough ethnographical observations haven't been carried out.*

*During investigation the author used efficiently large scientific literature, materials of museums, and observation ethnographic materials.*

**Keywords:** *Shamakhy, national, spiritual, values, culture*

Existing scientific investigations, generalized works and valuable sources give us ground to say that the territory of Shamakhy was one of the old cultural centres, and takes a special place in the context of Azerbaijan national spiritual values. The investigation of spiritual cultural elements specific to Shamakhy, reflecting high features of mastership, and passed through great development way during long historical period, indicates that this culture played a great role in spreading important innovations occurred the field of culture of Azerbaijan people, and took serious place in forming of rich Azerbaijan culture. Shamakhy is one of the historical, ancient places of Azerbaijan. Famous German traveler of XVIII century Samuel Gottlieb Gmelin alongside with other Azerbaijan cities mentioned episodically the name of Shamakhy too [6, 692].

According to the records of P.G. Butkov, Shirvan actually was called the Shamakhy khanate. According to the data of the researchers related to nineteenth century Shamakhy is mentioned as old and the new Shamakhy.

In last centuries, when in connection with development of civilizations and scientific – technical progress, the spiritual culture acts as the basic parameter of ethnic accessories and XIX century become the century of struggle of civilizations, studying spiritual culture of Azerbaijan people gets special values [1, 566].

In the research work the rich national values specific to Shamakhy have been found out, that is to say, enough ethnographical observations haven't been carried out. This article has been dedicated to the studying of national spiritual values of Shamakhy, one of the ancient regions of Azerbaijan. The territory of Shamakhy, being one of the ancient cultural centres, with its rich and centuries – old culture didn't lose its traditional, role and importance not only in Azerbaijan but also in the cultural life of ancient East. The theme of this article attains actual importance from the point of view of finding out specific features of richness and region ethnography of spiritual cultural examples of Shamakhy.

During investigation the author used efficiently large scientific literature, materials of museums, and observation ethnographic materials.

One of the main component parts of the spiritual culture of Azerbaijan is the Azerbaijan people's holidays. Among of these holidays "Novruz Bayrami" (The Spring Holiday), is distinguished from other holidays by its colorful and public character and deep meanings. Based on this features, "Novruz Bayrami" occupies more pages in this volume. Other holidays, such as the "Gurban Bayrami" (The Sacrifice Holiday), and "Orudjluq Bayrami" (The End of Fasting Holiday), are also discussed [1, 564].

Azerbaijan people have ancient history and rich culture and Novruz holiday has its specific role in the system of its spiritual values that the people carried since the old times. Novruz Holiday which is the oldest calendar holiday of Azerbaijan has traditional features specific to Shamakhy. The people of Shamakhy grew samani, the traditional attribute of this holiday and they made a bonfire, the children walked from house to house and gathered the holiday gifts, they also performed people's spectacles. In Shamakhy when a month is left to Novruz holiday four Thursdays, that is Water, Fire, Wind and Earth are celebrated. During these Thursdays mostly the boys threw "shamal" (torch) to the air. On the Thursdays the people made a bonfire, till Novruz holiday they cleaned houses. On Fire Thursday the people of Shamakhy jumped over the bonfires believing that their pains, aches would burn in the fire, even they let the animals get over the bonfires too. They also hoped that while jumping over the bonfire all the illness will burn in the fire. They believed that when they jumped over the bonfires they would be healthy and their animals wouldn't be ill within the year.

In Shamakhy one of the widely spread ceremonies is the ceremony that is called Khidir Ilyas or Khidir Nabi. In the region of Shirvan, when half part of winter was left behind, that is to say, between Great Chille and Small Chille, the Khidir ceremony was celebrated. [4, 16]. This ceremony was mostly known either as Khizir Nabi or Khidir Ilyas. This ceremony used to be celebrated bombastically. According to the information given by the old people, at the beginning of Small Chille, approximately on the first ten days of February, towards evening the ceremony began at homes, then the children, mainly the young ones gathered together, made groups and sang Khidir song cheerfully, and walked to each house in the village and got gifts on behalf of Khidir's name. The other part of the holidays consists of the religious holidays related with Islam, in XIX century and at the beginning XX' s in the spiritual cultural sphere of the people of Shamakhy, religious holidays and the ceremonies related with those holidays took

an important place. The people celebrated the religious holidays, specially, Feast of Sacrifice and Fasting holidays.

Games and recreational activities are interesting components the rich and multi – faceted spiritual culture of Azerbaijan. Detailed information on people's games and plays that have existed from their genesis is investigated. For the first time in ethnographical literature these games and plays are scientifically classified. On the base of the new ethnographical materials brought to light, the role of the people's plays and games in their private lives are also identified [1, 566].

During XIX-XX centuries there existed games like "Chilaghaj", "Papaqaldiqach", "Qachdi – tutdu", "Mere – Mere", "Ekil – bekil", and other games that most of them were forgotten up present time. It must be mentioned that these games were typical for the region of Shamakhy.

The region of Shirvan, including Shamakhy has rich national traditions. In this region the games as "Kendirbaz", "Gozbaghlija", "Shumaqeder" games were famous. According to the information given by informatory, in Shamakhy the game "Papaqqapdi," is still played by the children and teenagers [7]. This game is considered a kind of game that is played on people's holidays.

The region of Shirvan is one of the ancient cultural centres of Azerbaijan, and the art of music of this region has its old roots and is an cultural example reflecting national color in itself. Shirvan ashugh school is considered ashugh school having original and traditional performing manners. Shirvan ashugh school attains specific features, and one of the criterions of this is creating special performing manner by synthesis of melodies of saz and mugham. In XIX century and at the beginning of XX century in Shirvan (Shamakhy) the main subject of ashug poetry was ethnographic colors, love motives, the praise of beauty, complaints from the time, willfulness of the tsar officials and local officials. The ashugs of Shirvan – Shamakhy played saz, singed songs alongside by dancing and telling eposes. One of the skilful art – men of Shirvan was famous mugham singer Mirza Mohammadhasan Ismayil

oghlu Falakzade. He was born in Shamakhy in the middle of XIX century, and lived and created in this city. Mirza Mohammadhasan became skillful in the mugham parties organized in the palace of mecenat Mahmud agha of Shamakhy, and was known as one of the well – known mugham singers of his time [1, 193].

In 1916 the eminent mugham singer's book of poems "Wail" was published.

Mirza Mohammadhasan was famous not only in Shirvan but in entire Azerbaijan. He was the author of "Saritorpaq shikasta" and some tasnifs.

The mugham singer performed mughams as "Humayun", "Shur", "Shushter", "Rast", specially, striking "Mansuriyye" in peoples' festivals and ceremonies masterfully. His way of performing has its own charm.

While dealing with the spiritual culture of Shamakhy we must mention the school of "Majlis" too. In "Majlis" not only Shariat, but worldly sciences were taught. This school was established by Said Afan-di Unsizade in 1874, in Shamakhy.

Among the Shirvan – Shamakhy writers and intellectuals mainly S.A. Shirvani, M.A. Sabir, M.H. Dida, M. Hadi, A. Sahhat, S.M. Qanizade, S. Unsizade and J. Unsizade brothers, H. Zardabi, M. Mahmudbeyov, played exceptional roles in the progress of national – cultural life and social – psychological sphere of Azerbaijan with their activity circles.

In Shamakhy they not only were engaged with literal activity but also they were active in scientific deeds, they were eager to innovation practically.

Among Azerbaijan literary majlises, which were set up in XIX century and played special role in the development of national spiritual culture, the activity of the literary majlis called as "Beytul – Shefa" must be noted.

Literary majlis "Beytul – Shyefa" united the representatives of literary personalities of Shamakhy, in this way this majlis played an active role in the cultural life of the city. To care for guests, to respect them, behave them respectfully are the features of hospitality specific to entire Azerbaijan.

The tradition of hospitality has important

and specific influence in the spiritual world of the population of Shamakhy, and in their way of life. In Shamakhy the people paid much attention to the things for guests, that is to say, eating, bedding, special room and etc. The guests were welcomed on high level and saw off respectfully. "The guest is the charm of the house", "The house to which guest came food may be abundant" and other sayings reflect the richness of spiritual world of the population of Shamakhy. During that period the religion of Islam was the ruling religion in the region, and had great influential power. In Shamakhy Historical Ethnography Museum there are different exhibits characteristic to religion, all these are the obvious showing of above mentioned notes. In that museum there is Koran case decorated with golden and silver threads, III volume of interpretation of Koran by Mohammad Bakuvi, published by H.Z. Taghiyev, including copper forty keys on which there are written prayers, the shirmayi on which there is prayer is kept in this museum. It isn't accidental that in the education system alongside with worldly schools, there were religious schools too. According to the information, in Shamakhy except "Muqeddes Nina School" there were Mohammad school, one belonged to Shiite, the other belonged to Sunnite [5, 125]. The primary religious rites having thinking manner were under the influence of the religion of Islam and most of them were Islamized. The beliefs related with stone, water, tree and partially ancestor rites had great influence to the way of life of the people of the region of Shirvan [2, 182]. In Shamakhy, the old religious rites, mainly stone, water, tree and partially ancestor rites that attained great interest, are wildly spread. In Shamakhy worshipping to stone displayed itself in the form of worshipping to rocky places, mountains and river stones. In the region of Shirvan there are some mountains and rocky places which are worshipped, among them Dada Gunesh (Sun) pir (sacred place) has religious importance connected with stone worshipping. The mujavir of the pir cured the ill persons with a stone. So, the mujavir takes a gravel from the grave and touches it to the right and left shoulders of the patients, and as if in this way

they make the disease of the patient pass to the stone. According to the belief the stone removes all illness from the body of the ill person. Among the nature powers to which the population of Shamakhy worshipped since the old times is water. Our ancestors always considered springs and sources of water to be sacred. These beliefs existed in the region of Shirvan in old times and at present time too. The people of Shamakhy think of water as clearness, lucidity and the symbol of life. In Shamakhy the tree rites and the faith connected with the forests haven't spread widely, it was spread in some parts. Through the ethnographic materials it becomes clear that the elmy trees, oak trees were considered to be holy, but nut trees were thought of the object under which the evil powers gathered [8].

In Shamakhy the people tied different colored shawls, a part of cloth and threads around the trees in the pir. In the village of Khinisli they discovered earthenware crockery, on earthenware there are the descriptions of a tree, mainly bird. It is known that in most regions of Azerbaijan ancestor rites existed.

As a result of investigation it became clear that in Shamakhy the people respected to the spirits of the people that passed away, this rite exists up present time too. So, on holidays the people of the villages go to the grave yards,

and pay a visit the graves of their native people, make their spirits become glad, and read a sure from Koran [3, 147].

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### MİLLİ - MƏNƏVİ DƏYƏRLƏRİMİZ KONTEKSTİNDƏ ŞAMAXI (XIX-XX ƏSRİN ƏVVƏLLƏRİ)

K.X.Əsədli

Məqalə, Azərbaycanın qədim regionlarından biri olan Şamaxının milli-mənəvi dəyərlərimiz kontekstində öyrənilməsinə həsr edilmişdir. Şamaxı ərazisi qədim mədəniyyət mərkəzlərindən biri olaraq, zəngin və çoxəsrlik mədəniyyəti ilə nəinki Azərbaycanda, eləcə də qədim Şərqi mədəni həyatında ənənəvi rolunu və əhəmiyyətini itirməmişdir. Mövzu Şamaxının mənəvi mədəniyyət nümunələrinin zənginliyi və region etnoqrafiyasının spesifik xüsusiyyətlərinin aşkaredilməsi baxımından aktual əhəmiyyət kəsb edir.

Tədqiqat zamanı geniş elmi ədəbiyyatdan, muzey materiallarından, müəllifin rayondan topladığı zəngin çol etnoqrafik materiallarından səmərəli istifadə edilmişdir.

*Açar sözlər:* Şamaxı, milli, mənəvi, dəyərlər, mədəniyyət

## ШЕМАХА В КОНТЕКСТЕ НАШИХ НАЦИОНАЛЬНО-ДУХОВНЫХ ЦЕННОСТЕЙ (XIX-НАЧАЛО XX В.)

К.Х.Асадли

Статья посвящена исследованию национально-духовных ценностей древнего региона Азербайджана – Шемахи. Являясь одним из древних культурных центров, Шемаха не утратила свою традиционную роль и значение во многовековой культуре не только в масштабах Азербайджана, но и всего древнего Востока. Актуальность статьи обусловлена богатством образцов духовной культуры Шемахи и выявлением специфических особенностей этнографии региона.

В процессе исследования широко использовались научная литература, музейные материалы, богатые этнографические материалы района, накопленные автором за время полевых наблюдений.

*Ключевые слова:* Шемаха, национальная, духовная, ценности, культура