

<p>UOT UDC: 82.(091).</p> <p>ORKID İD ORCID ID: 0000-0001-6827-5896</p> <p>Daxil oldu Receive: 17.04.2022</p> <p>Qəbul olundu Accepted: 17.05.2022</p> <p>Redaktə etdi Edited by Dr. Bayram Quliyev</p>	<p>Keywords: AL-Zahawi, Iraq, Baghdad, poet, rebel, literature</p> <p>Summary The article is devoted to the life and work of the Iraqi poet, thinker and philosopher Jamil Siddiqui al-Zahavi.. Al-Zahavi is part of a creative generation that is still leading the fight that began 100 years ago for freedom, innovation, creativity, modernity and revolution in Iraq. He spoke, wrote and published in Arabic, Persian, Turkish, Kurdish and French. Thanks to his works, the elite still motivate society to the desired changes and lay the foundations for the life of future generations.</p> <p>Açar sözlər: Əz-Zəhəvi, İraq, Bağdad, şair, üsyançı, ədəbiyyat</p> <p>Xülasə Məqalə iraqılı şair, mütəfəkkir, filosof Cəmil Sidqi əl-Zəhəvinin həyat və yaradıcılığına həsr olunmuşdur. Əl-Zəhəvi 100 il əvvəl İraqda azadlıq, yenilik, yaradıcılıq, müasirlik və inqilabı aktuallaşdırmaq cəhdləri uğrunda mübarizəyə başlayan və bu gün də davam etdirən yaradıcı nəslin nümayəndəsidir. O, ərəb, fars, türk, kürd və fransız dillərində danışmış, yazmış və çap olunmuşdur. Onun əsərləri sayəsində cəmiyyəti arzulanan dəyişikliyi yaratmağa və gələcək nəsillərin həyatlarını daha möhkəm şəkildə quracaqları təməlləri atmağa motivasiya edən elita hələ də ayır-ayrılıqda mübarizəni davam etdirir.</p> <p>Ключевые слова: Аль-Захави, Ирак, Багдад, поэт, мятежник, литература.</p> <p>Резюме Статья посвящена жизни и творчеству иракского поэта, мыслителя и философа Джамиля Сиддики аз-Захави. Аз-Захави является представителем творческого поколения, которое по сей день ведет борьбу, начавшуюся 100 лет назад за свободу, инновации, творчество, современность и революцию в Ираке. Он говорил, писал и публиковался на арабском, персидском, турецком, курдском и французском языках. Благодаря его произведениям, элита все еще мотивирует общество к желаемым переменам и закладывает основы жизни будущих поколений.</p>
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However, that endeavor, more than a century ago, caused a disturbance in the relationship between intellectual people and the authority, between the “I” and the “other,” between the elite and statesmen, between religion and Al-Zahawi attitude as a thinker, poet and journalist. It was natural for manifold contradictions to arise, because they originated from the tension of the relationship between awareness and reality, between ambition and obstacles. Discussions, disputes and conflicts were common in Baghdad's cafes and the sessions held by educated persons and intellectuals. Al-Zahawi was one of the pillars and stars of those sessions. He represented great aspirations and inclinations towards renewal; a renewal which was inconsistent with the setbacks of reality.

Al-Zahawi believed in science and its developments in Western countries. He wrote about it and, he even employed it in his poems, to popularize scientific thinking and urge to adopt modern treatments, especially with regard to poverty, religious extremism and women's rights. However, that Western scientific authority did not make him accept the centrality of the West, so he did not recognize it. His attitude was based on the propositions of the Mu'tazilites, the Sufis, Ikhwan Al-Safaa (the Brethren of Purity) and the thinkers of the Arab world which stressed the specificity of place, time and achievement.

A Gift to the Future.

It is not strange, then, for al-Zahawi to dedicate his book "Raba'iyat al-Zahawi" (Quadruplets) to future generations. He wrote, "I dedicate my book to the coming generations, who will live in Baghdad, other than this Baghdad. I will then be silent dust." (Saadia Mufreh, 2010)

And because he is an encyclopedic, an epistemologist, a rebel, an indignant, a reformer, and a scholar, he did recognize any poets except for those who had similar points of views and approach to life and poetry. Therefore; were numerous: poets, critics and statesmen. The poet Marouf al-Rusafi was the most prominent enemy; as well as the Egyptian writer and thinker Abbas Mahmoud al-Akkad. Their disputes, that were witnessed by cultural sessions and published by newspapers in Baghdad, Cairo, Damascus and other Arab countries, used to continue for long periods.

Jamil Sidqi bin (son of) Muhammad Faydi bin Prince Suleiman Al-Zahawi. His lineage goes back to the Kurdish Baban family (Northern Iraq). He was born in Baghdad where he grew up and studied. His father and the capital's scholars were his teachers. He worked as a teacher in 1885 and was appointed as a member of the Education

Council. Then, he became the director of the state press and the editor of Al-Zawraa newspaper. He became, then, a member of Baghdad Court of Appeal. As one of the most prominent poets in Iraq, he received an invitation from Ottoman Sultan Abdul Hamid and left for Istanbul. In Istanbul, he worked as a professor of Islamic philosophy at the House of Arts, but he quickly attacked the Sultan with a poem that put him in prison, saying at the beginning of the poem: "Be patient in injustice, to ease and humiliate us/Injustice kills us, and justice revives us." Oh, the owner of the affairs of these people/ Treat your poor subjects with kindness/ you neglected us with your meekness / So your face turned white, and our nights turned black." (Abdul-Jabbar Al-Bayati, 2020)

His imprisonment did not last long. He was released and returned to Baghdad to work as a professor at the Law School. Then he was elected as a member of the Council of Representatives for the purpose of establishing the Iraqi government. He was appointed as a member of the Senates. His surname is Al-Zahawi which is derived from the city of "Zhao" near Khanaqin, where his grandfather immigrated and got married. His first son, Jamil's father, was born in Zhao. The family, then, moved to Baghdad where Jamil's father served as a religious mufti for the state.

Iraqi Women's Freedom

Al-Zahawi wrote many times calling for the freedom of women, granting them their rights, and enacting laws that would remove the authority of men, society and religion. A wave of denunciations and protest arose against him, which led to inciting the Ottoman governor of Baghdad, Hussein Nazim Pasha, to take action against him which in turn incited the clergy that issued numerous fatwas calling for his heresy and blasphemy. Those actions were led by Muhammad Sa'id al-Naqshbandi, author of

the book “The Brilliant Sword in the Neck of a Diviant.” Al-Zahawi left Baghdad in disguise and he never returned until the governor of Baghdad was replaced with a new one; namely Jamal Pasha. He said in a poem addressing women at that time, “Tear, O daughter of Iraq, your veil / go out without it, life wants a revolution / tear it up and burn it without hesitation / it has been a liar guard.” (Eabd Alkarim Albalikh, 2020)

He explained his vision of women and the development of society saying: “Each sex has its own deficiency / As for life, with both sexes it is complete / As for Iraq, the matter is different / Half of the nation is paralyzed.” (Khaled Al-Qashtini, 2019)

Al-Zahawi never abandoned his ideas: he was bold in his attitudes, and rebelled against rulers and poetic styles. He was known to say that rhyme impedes poetic evocation, limits the possibility of storytelling and narration in the poem. He was not committed to poetry rhythms and its rules. He was only concerned with conveying his ideas and aesthetics. He used mix in one text information, aspiration, and poetic endeavor for philosophical purposes and for critical purposes.

Although Sultan Abdul Hamid had arrested him and put him in prison because of a poem, and not released until after accepting many conditions and after mediations by statesmen and some writers, Al-Zahawi said about Sultan Abdul Hamid after his release from prison, “So your hands, if they are long, do not be deceived by them, for the hands of the days are longer.” (Samah Adel, 2019)

The Famous Money Bag.

Al-Zahawi used to take his “pocket money” from his wife, Zakia Mosbah, every morning before going to the café named after him later. He was keen that the pocket money be change in a coin called “Anat”. His wife used to put “anats” in a small bag to facilitate

things for him. Al-Zahawi was one of the most famous Iraqis who pay for the cups of tea for others, especially for his students, disciples and admirers who flocked daily to his council.

Al-Zahawi was fond of collecting all kinds of ballpoint pens (Pandan). He, once, heard that a new type of pens was available in the bookstores, so he went directly to his wife asking for his pocket money but, this time, she did not give him his pocket money. He started to cry and complained just like children. He continued in crying and did not give up until she paid him.

Mrs. Aisha Abdul Mohsen Al-Saadoun said that Al-Zahawi used to follow a strange routine in his diet: he used to eat, for a whole month, only okra; eggplant, for another month, and then zucchini, and so on.

A person once asked him: Who are you? He replied, “I was called in my adolescence a crazy person, because they were unfamiliar with my manners, my nature. In my youth, I was called a reckless person for my tendency to singing and art. In my manhood, I was called “the bold man” for my resistance to oppression, tyranny and backwardness. In my old age they called me a heretic for my openness to philosophical opinions and ideas. And if I had not been a poet or a philosopher, I would have chosen to be a lawyer.” (Saadia Mufreh, 2010)

Al Zahawi Café. a Live Memory

“Oh, visitor of this café, you see wonders of knowledge and history Knights.” The café’s name was “Amin Agha” café; Amin Agha was its owner and manager. It was a coffee shop located at the beginning of Al-Rasheed Street, on the side of Bab Al-Moadham, in Al-Midan area. Its history dates back to years preceding the year of 1917. It was built in the form of a shed roof first before the opening of Al-Rasheed Street.

Al-Zahawi was not one of its goers; he used to go to Al-Shatt Café, and in the evening he used to go to “Rachid Hamid” cafe in Bab Al Sharqi. Prime Minister Nuri al-Saeed Pasha called him one day and they agreed to meet. Al-Zahawi asked Nuri al-Saeed: Where do we meet? He replied: In the cafe of Amin Agha. When they met, Al-Zahawi was impressed by the café, which consisted of a few terraces, wooden chairs, and a hand-operated phonograph. From that moment on, Al-Zahawi used to go to that café every day. Journalists, artists, critics, and others started to go to the café too. The cafe became the scene of Al-Zahawi debates and disagreements that whenever it became intense, the final word was Al-Zahawi's word. From that time, it became known as Al-Zahawi Cafe.

The great Indian poet Rabindranath Tagore visited Al-Zahawi in Baghdad, and Umm Kulthum was keen to meet him, but he did not hesitate to attack anyone, whether they were sultans, rulers, extremists or poets

Al-Zahawi Café used to witness Al-Zahawi intellectual, literary and patriotic debates, as well as his daily arguments and pranks with Al-Rasafi and others. The café was the starting point for many national demonstrations demanding independence constitution, and the modernization of laws.

Today, the café has become an intellectual, literary and political haven for various persons and writers. It has been a platform for those who played a major role in the course and fate of Iraq's history. Their throats chanted in al-Zahawi Café, and they quickly roamed Al-Rasheed Street, and more crowds used to join them, roaming all the streets of Baghdad.

Among those who used to go to Al-Zahawi's café was sociology professor Ali Al-Wardi, the Iraqi poet Al-Rasafi (who later took another nearby café as a platform, due to his daily clash with Al-Zahawi), the jurist

Muhammad Bahjat Al-Athari, the poet Ali Al-Sharqi, the poet Al-Sayyab, Al-Jawahiri, and others. It has also been frequented by generations of writers and thinkers, including Abdul Razzaq Al-Samarrai, Kamel Khamis, Jamil Al-Tai, Shafiq Al-Qaymaqji, Anwar Al-Samarrai (the writer of a poem: "oh visitor of the café"), Muhammad Mubarak, Hikmat Faraj, Abdul-Wahhab Bilal, and others. Among the artists who used to visit Al-Zahawi Café regularly were Nazem Al-Ghazali, members of the Al-Zabania Acting group: Hamid Al-Mahal, Muhammad Al-Qaisi, and Hamid Al-Atrakji.

Among the statesmen and ministers who used to go to the café were Fadel Al Jamali, Abdul Masih Wazir, Abdul Karim Qassem, Nuri Al Saeed, Abdul Razzaq Abdul Wahab, and others. The café was also visited by US presidential candidate Wendell Wilkie in 1942 and wrote about it in his book “One World”.

Tagore at Al-Zahawi Café.

Al-Zahawi's life activities in the café overlapped with his intellectual, political, official, and social activities; it was difficult for observers to separate those activities. At a time when the Iraqi political street was boiling with demonstrations and protests led and fueled by poets and intellectuals, which often erupted from Al-Zahawi Café, King Faisal I sought (with a smart move) to try to calm the popular ferment, by appeasing the country's intellectual elite. He invited the poet of India called The great Tagore to visit Baghdad, as he was on a visit to Iran. Tagore accepted the invitation. He entered Iraq by land through Khanaqin, where he was received by Al-Zahawi, Al-Rusafi, Fadel Al-Jamali, Abdul-Masih Wazir and Al-Athiri, along with a delegation of the country's notables, on May 19, 1932. Upon his arrival in Baghdad via a train station east of Baghdad, King Faisal I received him with the elite of Baghdad, in politics and thought.

Tagore's visit to Baghdad had a special effect; Gandhi called Tagore "the beacon of India" and "the poet of humanity." That visit actually contributed to appeasing the elite. Tagore visited Al-Zahawi Café where he listened (for successive days) to the poems of poets, their intellectual and political issues, as well as music and various arts. Upon his return to India, Tagore wrote about Baghdad, and about the activity and privacy of Al-Zahawi Café.

The singer Umm Kulthum

In the year of 1932, the greatest Arab singer, Umm Kulthum, visited Baghdad to perform ten concerts. She met Al-Zahawi and listened to the Iraq local singing "Maqamat". In her first opening party in a large hall dedicated to this, Al-Zahawi recited a poem, which was interrupted by sharp applause more than once, and when he finished reading, Al-Zahawi went to where Umm Kulthum was sitting, and kissed her on the cheeks which incited applause and whistling.

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