

Social and Cultural Ties of Mirza Fatali Akhundzade with His Contemporaries (In The Context of the Struggle for the Printing of the Treatise "Letters Kemal-Ud-Dowle")

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SUMMARY: *Mirza Fatali Akhundov, the founder of Azerbaijani drama and realistic fiction, with the work "Letters of Kamal - ud - Dowla" entered the history of national literary thoughts as the author of the first pamphlet. In connection with its idea and content, the writer during his lifetime could not publish this "terrible work", even in most cases kept his authorship secret. Nevertheless, M. Akhundzade struggled all his life for the publication of this work and, to this end, regularly maintained contacts with famous contemporaries of his era. The article investigates the connection of Mirza Fatali Akhundzade with Azerbaijani, Russian and European contemporaries in the field of publication of "letters of Kemal - ud - Dowle". The study of socio-cultural relations of the writer with his contemporaries can play an important role in the comprehensive study of his social and scientific activities and the preparation of a perfect scientific biography.*

KEY WORDS: *M. F. Akhundzade, "Letters Kemal - ud - Dowla", the pamphlet, the purpose of the writer, his contemporaries, socio – cultural relations.*

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I. INTRODUCTION

The product of Mirza Fatali Akhundzadeh (1812-18178), the founder of Azerbaijani drama, realistic fiction, and professional literary critics, "Letters Kemal - ud - Dowla" entered the history of national literary community as the first pamphlet. In 1867, the writer and orientalist Adolf Berger translated this work into Russian, and in 1874, with his friend Mirza Yusif Khan, into Persian. Unlike some poems, dramatic works and novel "the Deceived stars", by M. F. Akhundov in life could not publish "Letters to Kemal - ud - Dowla". The work was first published in 1924 in Baku in two books with Arabic and Latin graphic alphabets (Axundzadə Mirzə Fətəli - 1924, 1). In Soviet times, "Letters to Kemal - ud - Dowla" considered as a work aimed at exposing Islam, and the author as an atheist. Therefore, the "letters of Kamal - ud-Dowla" for many years was in possession of the philosophers than the literature, and studied as a pure philosophical work. No coincidence that the famous scholar Faizulla gasimzada in his study talks about the not part of the artistic prose of the writer, namely, in philosophical works (Qasimzadə Feyzulla - 1974, 2, p. 334-356). Only in 1991, after the restoration of political independence of Azerbaijan, this work began to be studied without any trends with a new form of thinking, there were studies related to the idea, style and genre of the work. From this point of view, remarkable scientific researches of the famous literary critic Yashar Garayev (Qarayev Yaşar – 2002, 3), Tahira Mammad (2014, 4), Zaman Askerli (2012, 5) and others attract attention.

The study of all art, artistic, philosophical and epitelialnogo heritage shows that M. F. Akhundzadeh in fact was not an atheist. Political emigrant M. Rasulzadeh, who lived in Turkey, in his article published in Ankara in 1955, wrote: "Speaking of godlessness, which is the main idea of communism, the Bolsheviks repeatedly mention the name of Mirza Fatali. Never believe that lie. Mirza Fatali ... he did not fight against the idea of God, that is, against the ideal of absolute truth. He fought against scholastic thinking " (Resulzade Mehmet Emin – 1955, 6, p. 16).

M. Akhundzade, who was deeply aware of the work of European philosophers and educators, in fact, for the first time among his compatriots put forward views on the modernization of society. The author in "the Letters of Kamal - ud - Dowla" expressed the idea of creating laws and Parliament with the participation of people, ensuring the rights and freedoms of man and the creation of conditions for freedom of speech and thought, pluralism, etc. of democratic ideas. M. F. Akhundzadeh in his work criticized a number of completely outdated rules and laws of Sharia, conservative and scholastic styles of thinking, ignorance, forces that by all means interfere with innovation and progress.

M. Akhundzade failed to publish this work, which is completely new in terms of its content and ideas, due to political and psychological barriers. Nevertheless, M. Akhundzade struggled all his life for the publication and distribution of this work and regularly corresponded and exchanged views with those who could help him. In the fight for the "letters of Kamal - ud - Dowla" of M. F. Akhundzade with his contemporaries has not been studied systematically so far. At the same time, it is impossible to fully assess the social and educational activities of M. Akhundzade without it. On the other hand, very few studies have touched upon the relationship between the writer and some Azerbaijani contemporaries, or his relations with Russian and European contemporaries have been superficially affected. We consider it necessary to conduct research in this aspect.

Note that the M. F. Akhundzade concealed from many friends, famous contemporaries, he is the author of "terrible" "Letters Kemal - ud - Dowla", the letters had to say that is the only owner of their manuscripts. The writer in the letters, without mentioning the work, used expressions such as "known work", "known copy", depending on the possibility of printing prepared separate, different versions of the work. In a letter to M. F. Akhundzade wrote about privacy: "... The way the works of Kamal - ud - Dowla yet closed. Because Kemal - ud - Dowla he hides and avoids society. He has no opportunity to publish this work. However, he has many friends and associates. In all corners of the world, his friends received a copy of his works. Take some time and friends, by publishing his work will circulate worldwide" (Axundov Mirzə Fətəli – 1988, 7, p. 162).

It becomes clear from the epistolary heritage of the Writer, that in the process of writing the letters of the author and in the works related to the publication of the work, due to confidentiality, very few Azerbaijani contemporaries of the writer gave him moral support. Interestingly, among them were two well-known religious figures.

SeykhulIslam Caucasus Akhundzade Ahmed was aware of the content of the work "Kemal - ud - Dowla". From a letter dated 25 March 1871, sent by M. F. Akhundzade his friend Mirza Yusif, it becomes clear that during the writing of "Kemal - ud - Dowla" seykhulislam spared assistance in obtaining a writer of scientific literature. In the letter it was written: "for your information, finally, as a result of the efforts of shaykhulislam, we were able to get the "History" of Ibn Khaldun, written in Arabic. Two questions of the first Chapter you want to add in the form of notes to copy (meaning "Kemal - ud - Dowla"). In addition to these 2 notes, and send a third, which should be written in this copy," (Axundov Mirzə Fətəli – 1955, 8, p. 153-154).

SheykhulIslam Akhund Ahmad Huseynzade, though he was familiar with almost all of his friends with modern thinking, was well aware of their views on political issues. Almost all the letters of the writer to his contemporaries, some of which were confidential, mention the name of Akhund Ahmed Huseynzade. In a letter to Mirza Yusif Khan dated March 3, 1872, he is interested in a book about the European code of laws. This is a book of laws Mirza Yusif Khan, glorified under the name "Ek Kelme", prepared on the basis of French law. Interestingly, and here M. F. Akhundov mentions the name of Seykhulislam: "... What was the result of the European code of laws that you showed me and Sheykhulislam in Tiflis?" (Axundov Mirzə Fətəli – 1955, 8, p. 195). In the other two parts of the letter you can also see the name of Sheykhulislam and the words of the 3 persons who are close friends to their friend, who discuss the most secret issues, and the most important thing is that the problem under discussion is "terrible". The lines from the letter confirm this: "we are looking forward to meeting with you... Seykhulislam sends you a lot of greetings. If not difficult, then write a detailed letter about yourself and about innovations in Iran! Be sure about the contents of the letter except for me and Seykhulislam nobody knows" (Axundov Mirzə Fətəli – 1955, 8, p. 197). Most of the letters he wrote to his closest friends show that he really has nothing hidden from Sheykhulislam. Most of the letters he wrote to his closest friends show that he really has nothing hidden from Sheykhulislam. All this proves that seykhulislam close was familiar with the goals and objectives of "Letters Kemal - ud - Dowla". Undoubtedly that for obvious reasons Sheykhulislam could not come out openly in support of M. F. Akhundzade in connection with "Letters of Kamal - ud - Dowla". There is another nuance that can confirm that Sheykhulislam had detailed information about the work. This is the fact that the outstanding scientist and literary figure of his era, a teacher, an influential religious figure, Huseyn Gaibov, for many years, a former mufti of the Caucasus, has always been close to M. F. Akhundzade in his hard work.

Huseyn Efendi Gayibov was one of the few intellectuals of Tiflis, aware of the writing and content of the work. This is confirmed by the agreement signed by the writer himself, Mirza Yusif Khan and Huseyn Efendi Gayibov, who gave the right to Yusif Khan to publish the work. Note that in this document, as in most cases, M. Akhundzade is not the owner of the manuscript, but is shown as the author of the work. The lines in the contract confirm this: "... in 1283, it was hijri major Mirza Fatali Akhundzade wrote in the Turkish language book "Kamal - ud - Dowla," which brought some Persian verses and Arabic verses, hadith and examples" (Axundov Mirzə Fətəli 1988 - 9, p. 101). In the contract of Mirza Yusif Khan, the person who copied the original work. In the last paragraph of the contract, consisting of 15 paragraphs, it is clear that Hussein Effendi Gayibov sign the document as Trustee.

Support, though hidden, prominent religious figures of his time Seykhulislam Akhundzade and Ahmed Hussein Effendi Gayibov M. F. Akhundzade in this "terrible" work says about their worldview and attitude to the ideals of the author.

The issue of "Letters of Kamal - ud - Dowla" one of the Azerbaijanis, who were trying to help M. F. Akhundzade, was a Prince of Rzagulu Mirza, the Russian army officer of high rank. He didn't know that the author of the work "Letters of Kamal -ud-Dowla" is the M. F. Akhundzade. Available materials indicate that Prince Rzagulu Mirza joined the work at the initiative and request of M. F. Akhundzade, but the writer did not say that he is the author of the work. After a cold approach to the work of St. Petersburg publishers, for certain reasons, and especially after the deception of V. Grimmin, Akhundzade turned to Prince Zakul for the help of the German publisher to return the manuscripts and come to an agreement with a suitable person. Prince Rzakulu Mirza in order to take the manuscripts back from V. Grimm and publish them, on January 28, 1876 he wrote a letter to his friend Alexander Grigorievich Sherbinin, who worked as a privy Councilor in St. Petersburg (Axundov Mirzə Fətəli – 10, Fund 2, storage unit 112, pp. 14-21; Axundov Mirzə Fətəli – 1955, 8, pp. 276-278). On the same day Prince Rzagulu Mirza sent the same letter to St. Petersburg Maria Vladimirovna, asking her to take the initiative in keeping Mr. Lukashenko on the agenda (Axundov Mirzə Fətəli – 10, 2, storage unit 112, pp. 22-25). Prince Mirza Rzagulu after the message information about M. F. Akhundzade Alexander G. wrote: "his Request to you is this: One of the senior people of Iran in predserdii sent his friend, Colonel Akhundzade's work in Persian with the will, which stated that Akhundzade should take it as a personal property and translate this work into all European languages and try to publish them" (Axundov Mirzə Fətəli, 1955 – 8, p. 277). After that, he indicated the date of taking the manuscript from the publisher Isakov and transfer to the German publisher V. Grimm, and asked to take the work from the Grimm and help publish it. Prince Mirza Rzagulu the letter spoke in detail about the importance of the work.

Noting the special attention of the Prince to M. F. Akhundzade, I have to say that, despite his diligence, requests, the issue has not been resolved and 11 months, even the manuscript is still in use at B. Grimm. After that, Akhundzade himself sent two letters to Alexander Grigoryevich and Maria Vladimirovna on the same day, February 2, 1877, respectively (Axundov Mirzə Fətəli – 10, Fund 2, storage unit 112, pp. 1-6 and 7-9; Axundov Mirzə Fətəli, 1955 – 8, pp. 286-288 və 288). Alexander G. has not left the request of M. F. Akhundzade unanswered. Of his letters to M. F. Axundov shows that Alexander G. took the manuscript from V. Grimm. He also praised the work.

M. Akhundzade, having well analyzed the political, cultural, moral and psychological factors, understood That the letters of Kemal - ud - Dowle could not be published in Turkey and Iran. He also knew that even if he published it, it would be impossible to distribute it. But the author before all persons whom he addressed, put such condition: irrespective of the publication of work in any European language, the original in Persian by all means has to be included in the book. He believed that the time would come and the work would be in demand in Turkey and Iran. In letters to his contemporaries that faith was expressed in the following way: "Soon you will see that the glory of this book will quickly spread to Iran and Turkey" (Axundov Mirzə Fətəli, 1988 – 7, p. 313).

It is not necessary to analyze each correspondence of M. Akhundzade with different people about the publication of the work. Letter writer French diplomat Monsieur Nicolai and Russian publisher Y. A. Isakov attract attention from some aspects, we have to stay on them. M. F. Akhundzade openly writes Monsieur Nicolai about the author (Axundov Mirzə Fətəli, 1988 – 9, p. 214), while hiding his name from Y. A. Isakov: "... I repeat, I am not the author of the work, and owner only" (Axundov Mirzə Fətəli, 1988 – 7, p. 313). M. Akhundov requires both persons not to say his name. In a letter to Monsieur Nicolai wrote about it: "Because my people have no freedom of speech. If my co-religionists know that this book was written by me, will feed me anger" (Axundov Mirzə Fətəli, 1988 – 9, p.233). The same thing he asks Y. A. Isakov: "... I ask you not to mention my name is not in the original, not in some kind of translation. Because of the ignorance of his people, for which I've been working so hard, I don't want to attract anger and hatred to oneself" (Axundov Mirzə Fətəli, 1988 – 7, p. 313). In both letters, M.F. Akhundzade emphasized that the work was not directed against Christianity.

6 letters of the writer to Nikolai, covering the years 1872 - 1874, and 3 letters of Nikolai, sent from Paris and Tehran in 1873 - 1874, are kept in the archive. In the first letters to the French diplomat, M. Akhundov gave detailed information about the reasons for writing this work, about his goals and intentions. The letters of the French diplomat are also of interest. Overall, from these correspondences it is possible to identify some aspects of the nature of M. F. Akhundzade as a person. In his first response letter, Monsieur Nicolai wrote about the difficulties of publishing books in Turkic and Arabic in Europe. He himself still could not publish the "French-Persian dictionary", the author of which is. Later, the French diplomat showed a possible way to publish the work of M. Ahundzade: "but your book is not so difficult. It is possible that the translation of this work like some fanatical people involved in the promotion of the dogmas of the Christian religion and the denial of other religions... and they might agree to publish it along with a translation" (Axundov Mirzə Fətəli, 1988 – 9,

p. 316). Then he wrote: "I talked to them about it and convinced them, aroused their sense of religiosity. Just need to show them a few pages of the translation of your work. So, send me your work!" (Axundov Mirzə Fətəli, 1988 – 9, p. 316) M. F. Akhundzade does not agree with Nicolai desire to attract to this work of religious missionaries. The answer Nicolai, along with character, shows a strong position of the author in "the Letters of Kamal - ud - Dowla", and also that he does not feel the need for religious missionaries, "My dear brother! ... No need to talk with these people (Axundov Mirzə Fətəli, 1988 – 9, p. 220). M. Akhundzade wanted to publish and distribute the work not because of the purposeful reasons, but because of its importance. The true value of "Letters Kemal - ud - Dowla" he expressed in one sentence: "But, in my opinion, if this work is translated into French in Europe is glorified as the work of Renan " (Axundov Mirzə Fətəli, 1988 – 7, p. 220). Finally, the caveat in the letter of M. F. Akhundzade Monsieur Nicolai shows the author's position on another issue. If the writer's goal in writing this work was to oppose the Islamic religion, he would immediately accept the proposal of the French diplomat without any hesitation. In letters to individuals, as well as "Kemal - ud - Dowla" he openly said that its main goal is the problem of modernization of society. All subjective obstacles, medaudio modernization, including religious, khurafat, outdated Sharia laws, which are the shackles for the development of society, mercilessly criticized. In the Appendix to the work (the first letter) the author wrote about himself and his goal: "This generous man is the owner of several works, a person who loves his people. In writing a copy of the "Kemal -ud-Dowla" he has no bad intentions. He doesn't have any hatred for his homeland of Iran, no Islamic nation" (Axundov Mirzə Fətəli, 1988 – 7, p. 150). M. Akhundzade as Renan and other European philosophers, mentioned by him, touched upon the problem of moral health of society and developed his thoughts to the issue of political governance. So, the attempt to separate the purpose of "Kemal-ud-Dowle's Letter" from the main context and to direct it against Islam - subjectivism, has a purposefulness, means a conscious reduction of the scale of work. Finally, the analysis of "Kemal-ud-Dowle" within the Soviet era forms is nothing but a non-scientific approach, non-liberation from old stereotypes.

In a letter to M. F. Akhundzade Petersburg publisher Y. A. Isakov, you can explore the deeper layers of his thoughts on "Kamal - ud - Dowla". In order to convince the publisher Isakov to print the work, it tells that it can bring some political dividends to Russia, about the practical value of the work. M. Akhundzade understood perfectly well that the work attracts publishers with a good profit and tried to get their consent with his own arguments. On the other hand, he also took into account the effect that the work would have on European or Russian society if it was published, and did not tire of giving publishers or intermediaries full information about the purpose of the work. From this point of view, Isakov's letter attracts attention. From the letter we learn that we deliberately added the book to the work and did not release it at the disposal of the publisher, but did not forget to advise what should be written in the Preface. In his letter, M. Akhundzade showed that the work was aimed at a more important intention. In his opinion, both politically and in terms of empathy with people in the East, it is necessary for Russia and European countries to provide Muslim teenagers with copies of this book, with which it is possible to develop ideas about humanity and culture in their minds and bring them closer to Europeans" (Axundov Mirzə Fətəli, 1988 – 7, p.313). These ideas are further confirmed by that of M. F. Akhundzade in their work raised the question of integration of the Muslim cultural society in Europe. However, attempts M. Akhundzadeh print "Letters Kemal - ud - Dowla" yielded no results, however, the study of the problem is useful and necessary for a comprehensive study literature - public relations writer with his contemporaries.

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