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ABSTRACT

of the dissertation for the degree of Doctor of Science

**MIRZA FATALI AKHUNDZADE: ENVIRONMENT,
RELATIONS WITH CONTEMPORARIES AND NEW TYPE
LITERARY WORKS**

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INTRODUCTION

Relevance and studying degree of the research issue: As the carried out analyses justify, the research of environment where the famous literary figures have been formed, their relations with contemporaries and the matters related to the mutual literary influence arisen from those relations is of serious importance. And it helps, first of all to work out any writer's biography in a more substantial manner and to appreciate more correctly his outlook, literary taste and in whole his works. Namely from this point of view, the research of the problems such as, "writer and his environment", "writer and his contemporaries" not separately, but in complex manner are amongst the most actual tasks of the national modern literary studies.

It is to be noted that the matter related to the writer's environment and his contemporaries has been reflected in some degree in memoirs written within the Middle Ages. The memoir "Tohfeyi-Sami" by the 16-th century's famous expert in literature Sam Mirza contains the biography of 664 poets, who were his contemporaries¹. Or, the memoir "Majmaul-Khavas" by Sadigi Afshar helps us to obtain comprehensive information about contemporaries of the great poet of Azerbaijan Shah Ismayil Khatai². Despite the memoirs and other sources of the same type are precious sources from the standpoint to obtain thorough information about writers and their contemporaries, they don't meet the requirements of the modern literary studies. As the soviet period's literary studies have its own and concrete line to research the said question, the problem of "writer's environment and his contemporaries" was analyzed sparsely that caused the writer's personality and his outlook remained uninvestigated. Academician Isa Habibayli writes: *"It is difficult to give a complete meaning to writer's formation and development process without studying the*

¹ Tərbiyə, M. Danişməndani-Azərbaycan / M.Tərbiyə. – Bakı: Azər nəşr, – 1987. – s. 281.

² Ibid., – p. 298.

social-literary environment of a master of pen with its complexity and without determination of the place and position of his relations with contemporaries”³.

As the national literary studies have carried out its tasks in the concrete ideological and political context during the soviet period, the problem of the writer’s environment and his relations with his contemporaries have not been researched complexly. On the other hand, despite the great number of research papers carried out in our philology relating to the predecessors exerting influence to any classic poet or his influence on his followers up to present, in whole the principle of “tripod” was infringed in our philology; i.e. the consistency of predecessors-contemporaries-followers has been continued without the “contemporaries”. Touching upon this very important matter, academician Isa Habibbayli writes: *“the research of relations of separate masters of pen with their contemporaries in the national literary experience was not occupied a wide place. It is true that the researches concerning different writers and poets have touched upon the role of contemporaries in forming and development of their aesthetic outlook. In those moments, the ideological tendencies became certain shackles”*⁴. The conclusion reached by the well-known researcher is completely substantiated: *“At the same time, these obstacles were concerned more to the “other people” inside the former soviet empire. So, in the case if in the literary criticism of the Russian and other Slavic people, the relation of the famous masters of pen from those nations to different ideological movements... became the object of research, the “other people couldn’t follow the same path”*⁵. Whenever, the examples we know very well, are precious by their content and context and we may divide them into two groups: 1. the research of environment of a writer; 2. the research of social and literary relations of the writer to his contemporaries.

³ Həbibbəyli, İ. Cəlil Məmmədquluzadə: mühiti və müasirləri (təkmilləşdirilmiş ikinci nəşri) / İ.Həbibbəyli. – Naxçıvan: Əcəmi, – 2009. – s. 9-10.

⁴ Ibid., – pp. 7-8.

⁵ Ibid., – p. 8.

The famous literary scholars in philology, such as Azada Rustamova in her monograph “Nizami Ganjavi (life and art)”⁶ has dedicated a separate chapter to the problem suggesting the role of cultural environment and overall conditions, as well as the role of his predecessors in forming of the art created by the genius poet, Azizaga Mammadov in the research “Shah Ismayil Khatai”⁷, has devoted a chapter to the literary and artistic environment where the poet was formed, Hamid Arasli in the monograph “the Great Azerbaijani poet Fuzuli”⁸, studied the 16-th century Bagdad poets, contemporaries of the great poet, Alkhan Bayramoglu in the book “Mirza Alakbar Sabir (life and works)”⁹ has analyzed the poet’s mutual relations with his contemporaries in a separate chapter. As to the correspondent member to the Azerbaijan National Academy of Sciences Abbas Zamanov, about half a century ago he has published his research “Sabir and his contemporaries”¹⁰ within the framework “writer and his contemporaries”.

The first systematic research of the problem “the writer’s literary environment and his contemporaries” has been conducted in Azerbaijan after gaining its state independence by the academician Isa Habibbayli in the monograph “Jalil Mammadguluzade: environment and contemporaries”¹¹. The matter is that in this monograph, firstly in our literary criticism, the scientific-strategic line of the problem “writer’s environment and his contemporaries”, its conceptual bases were worked out that is of great importance for the analogical researches as a new scientific direction and criteria. From this point of view, the life and works of Jafar Jabbarli and

⁶ Rüstəməva, A. Nizami Gəncəvi (həyatı və sənəti) / A.Rüstəməva. – Bakı: Elm, – 1979. – 208 s.

⁷ Məmmədov, Ə. Şah İsmail Xətai / Ə.Məmmədov. – Bakı: Azərbaycan Uşaq və Gənclər Ədəbiyyatı Nəşriyyatı, – 1961. – 59 s.

⁸ Araslı, H. Böyük Azərbaycan şairi Füzuli / H.Araslı. – Bakı: Azərbaycan Uşaq və Gənclər Nəşriyyatı, – 1958. – 311 s.

⁹ Bayramoğlu, A. Mirzə Ələkbər Sabir (həyatı və əsərləri) / A.Bayramoğlu. – Bakı: Qismət, – 2003. – 320 s.

¹⁰ Zamanov, A. Sabir və müasirləri / A.Zamanov.– Bakı: Azərənəşr,– 1973.– 282 s.

¹¹ Habibbayli, I. The mentioned work.

Molla Nasreddin follower poet Bayramali Abbaszade were researched namely in the national context¹².

As the analyses prove, the way of life of Mirza Fatali Akhundzade, founder of dramatic genre, realist prose, professional literary criticism and literary theory in Azerbaijan and generally in the Orient, his social-cultural activity, the very rich literary, philosophical works and social and political essays written by him require to involve them once again to the detailed research behind all tendencies under the conditions provided by the political independence as the other classic writers. The relevance of the problem is conditioned upon many necessary factors. To our mind, the political panorama of the times of M.F.Akhundzade has to be estimated objectively. On the other hand, because of tendentious approach the problem, the factor of environment and his relations with his contemporaries were not taken on account, satisfactory serious defects have been made in writing the writer's biography. The most sensible parts of M.F.Akhundzade's biography, as formation of his primary outlook, admission to the state service after leaving the way of religious studies were worked out in a manner far from reality, which have lead the serious disputes and all these have been accepted as axiom or self-evident event and the experts in literature have never thought to approach this problem from distinct standpoint. Thus, the matter of social and political environment, a very serious factor to determine M.F.Akhundzade's future way of life has been kept intentionally in the background scene. All these factors necessitate analyzing once again the problem of literary environment of M.F.Akhundzade. As the analyses stipulate, the writer's literary-scientific, social and cultural relations with his contemporaries from Europe, Russia, Turkey, Georgia and even from Azerbaijan, representing different stratum of the society, as well as their significance were not researched substantially up to present.

¹² Rüstəmli, A. Bayraməli Abbaszadə: mühiti və mücadiləsi / A.Rüstəmli. – Bakı: Ozan, – 2014. – 224 s.; Rüstəmli, A. Cəfər Cabbarlı: həyatı və mühiti / A.Rüstəmli. – Bakı: Elm, – 2009. – 426 s.

So, as analyses prove, it is impossible to study objectively the most important moments of M.F.Akhundzade's biography, the process of formation as a personality, his social and cultural activity, finally, his creative activity in the field of new type literature, his literary and theoretical views in close contact with the writer's environment and relations with his contemporaries.

The first detailed researches about M.F.Akhundzade's life and works have been made by the well-known expert in literature Firudin bay Kocherli¹³. In the 20-30s of the 20-th century, various articles were published in mass media means in Baku and Tiflis about the writer's life, works and outlook. By moving the writer's personal archives from Tiflis to Baku, the systematic and comprehensive study on M.F.Akhundzade's heritage has been started and thus, the bases of studies on Akhundzade were laid.

The problems of the life, works, environment and struggle for the new alphabet of M.F.Akhundzade were always in the center of attention of studies in the field of Azerbaijani immigration literary criticism too.

Tens of articles, thesis and monographs, enriching the national literary studies have been written in a new social and political circumstances created after restoring by Azerbaijan its political independence. In those works, the position of M.F.Akhundzade in the world and Azerbaijani literature, his novelty aspects were substantiated, and his works were involved to profound research as the first professional critic and theoretic of literature. Whenever the problems, such as, the environment, relations with contemporaries and creative activity of M.F.Akhundzade in the field of new type literature are involved to the detailed research firstly in this field.

Purpose and objectives of research. Taking into account the necessity to research the problem of new type literary creative activity of M.F.Akhundzade more conveniently from scientific perspective:

¹³ Firidun bəy Köçərli'nin şəxsi arxivi / tərt. ed. M.Adilov. – Bakı: Nurlan, – 2005. – s. 168-204.

–To provide the social and cultural, as well as the literary panorama of the period when the writer lived;

–To re-consider the writer’s biography in the context of his relations with the environment and his contemporaries taking into account the necessity to resolve many disputable matters and moments related to the influence of his way of life on his literary works;

–To study the scope of relations of the writer with contemporaries and influence exerted by these relations on the literary and social process;

–To review again the matter of writer’s novelty and mastery as the founder of the modern national literature in the context of traditional Oriental literature.

We planned to achieve the objective in implementing the below specified necessary duties:

–Determination of literary activity and historical mission of M.F.Akhundzade and his contemporaries in a new social and political environment arisen as a result of occupation of the Caucasus by Russia with the new cultural center, which was Tiflis;

–Conducting verifications related to the writer’s real surname, his date of birth and death;

–Analyzing the writer’s relations with his contemporaries from Azerbaijan, Turkey, Iran, Russia and Europe in two main directions – his struggle for new alphabet and his efforts to publish the “The Letters of Kemal-Ud-Dowle”;

–Researching the matter of influence of relations of the writer with writers, poet, well-known scientific and social figures representing the various countries and people with whom he has established close contacts on the literary and social process;

–Systemizing the scientific and theoretical thoughts of M.F.Akhundzade as regards duties of the modern national literature;

–Determination of the objective and subjective directions of the writer’s attitude toward the world and oriental classic men of literature;

–Researching the main principles of M.F.Akhundzade’s Enlightenment conception and its scope;

–Determination of his poems’ disparate aspects in comparison with the poetry of his predecessors;

–Estimation of his dramatic works from the standpoint of new mode of thinking, analyzing his comedies in the context of influence of the new social and political conditions on the life and psychology of Azerbaijanis, shedding light on the matter of the main idea and aim of the author expressed in his works;

–Analyzing the novel “The Deception of stars” and other two short novels of the writer from the standpoint of content and idea;

–Definition of the genre of “Letters of Kemal-Ud-Dole”, studying once again the problem, whether it have the same tone as the literary and scientific works of the writer from the position of idea and content.

Research techniques. To research and analyze the fictional, literary and historical materials related to the subject-matter of the thesis, the historical-chronological and the ideological-literary research techniques have been taken as basis and the historicism, contemporaneity, as well as the space-time were observed as principles. It is to be noted that the ideas and considerations of authors with different scientific and political outlook have been approached in the context of the mentioned period, ideological and political tendencies reflected in the denoted materials were appreciated, besides the author has strived to find the most objective direction amongst various scientific positions and to determine the new direction.

Main provisions to be defended: 1. The policy of Russification pursued by tsarism in the South Caucasus after its occupation in the first half of the 19-th century and its component parts;

2. The literary-social and historical mission of M.F.Akhundzade and his contemporaries in the newly formed social and political environment;

3. Determination of some necessary matters related to the biography of M.F.Akhundzade in the new social and political environment arisen after restoration of the state independence of Azerbaijan, including:

–Defining the year of birth of M.F.Akhundzade as 1811 and the day of death as February 26;

–Substantiating the original surname of the writer in the form of “Akhundzade”;

–Confirmation of the main realities in connection with the last days and burial of M.F.Akhundzade based on known sources.

4. The factors forming the initial outlook of M.F.Akhundzade;

5. Relations of M.F.Akhundzade with his contemporaries in the framework of struggle for the new alphabet;

6. Relations of M.F.Akhundzade with his contemporaries in the framework to struggle for publication of the “The Letters of Kemal-Ud-Dowle”;

7. The relations of M.F.Akhundzade with his contemporaries and the literary-social process;

8. The conception of M.F.Akhundzade of modern national literature and within this conception:

– Attitude to the classic heritage;

– Perceiving and expressing the enlightenment ideas;

– The matter of unity of the content and the form;

9. The originality and specific aspects of the poetry of M.F.Akhundzade;

10. The radical change of the paradigm of society in drama works of M.F.Akhundzade: modernization and tendencies of development;

11. The problem of people and power in the narrative “Deceived Stars”;

12. The problem of building the democratic society in the narrative “The Letters of Kemal-Ud-Dowle”.

Scientific novelty of the research paper. The below indicated scientific novelties have been attained:

–The new system of institutions formed by the tsarism in the South Caucasus after military annexation was an integral part of russification policy;

–Determination of the literary and historical mission of M.F.Akhundzade and his contemporaries in this situation;

–Determination of the year of birth M.F. Akhundzade as 1811 and the day of death as February 26, referring to the corresponding archival and other documents and sources;

–Substantiating the social, political and historical factors stipulating the process of formation of the writer’s outlook other than the subjective factors;

–Determination of the fact that the anonymous person mentioned in the work “Complaint of the time” was Akhund Mahammadali Huseynzade who has played exceptional role in admission of the young Fatali to the official state service in the Caucasus governor-general administration;

–Complex research the social and scientific relations of M.F.Akhundzade with his contemporaries from Azerbaijan, Turkey, Iran, Russia and Europe in the field of struggle to implement the project of new alphabet and to publish “The Letters of Kemal-Ud-Dowle”;

–Following the matter of influence of the writer’s relations with his contemporaries on the literary process;

–Systematic research of materials concerning M.F.Akhundzade’s works in the 19-th century’s Georgian literary studies;

–Entering the literary criticism heritage of M.A.Rasulzade, M.B.Mammadzade, A.Jafaroglu and A.Yurdsever about the life, environment and works of M.F.Akhundzade firstly in the scientific circulation and appreciation them objectively;

– Substantiating the conception of M. F. Akhundzade about the national modern literature in the context of literature and time, literature and society;

–Determination of tendencies of transition to the new type poem in the poetry of M.F.Akhundzade;

–Determination of the main idea of the author unlike the traditional analysis of the narrative “Deception of stars” and development of scientific opinions related to the matter of image of the people in the work;

–Involving the works of the writer published in Arabic language written by him in Persian language (“Strange story” –

“Fagareyi-ajibe”) to the scientific circulation through the thesis and analyzing these works within the framework of his enlightenment outlook;

–Substantiating the genre of the “The Letters of Kemal-Ud-Dowle” as a first pamphlet in Azerbaijan literary thought, analyzing the work’s idea and meaning and determination of the author’s intention.

Theoretical and practical significance of research. The conclusions attained in the thesis may be used in researches concerning the history of Azerbaijani literature of 19-th century, as well as in articles, thesis and monographs touching upon the life, works and his contemporaries, in writing of the corresponding chapter of the many-volume history of Azerbaijani literature.

Approbation and application. The main results of the thesis have been reflected and contained in three monographs of the author, in his articles published in the well-known scientific journals of Azerbaijan, Turkey, Ukraine, Russia, India, Brazil, Mexico and USA, including in the periodical scientific publications included to the international indexation and in materials of scientific conferences.

Organization where the thesis was implemented: The Department of New Period Azerbaijani Literature of Nizami Ganjavi Institute of Literature, Azerbaijan National Academy of Sciences.

Structure of the research. The thesis consists of an introduction, four chapters, conclusions and the list of references.

MAIN CONTENT OF THE PAPER

The first Chapter of the thesis is called “**Environment and personality of M.F.Akhundzade**”. In the first paragraph of this chapter called “**The socio-cultural and literary panorama of the M.F.Akhundzade’s period**”, it is noted that to realize the russification policy in the Southern Caucasus and to carry out the mentioned process consecutively and persistently, the tsarism has proceeded to various projects. Opening new type schools was an

integral part of those projects. Despite it has assumed a semblance of serving to diffuse the enlightenment, in reality “the main goal of the tsar government in opening new schools was to prepare the reliable national staff to help it in pursuing the colonial policy in local administrative bodies, i.e. translators and secretaries”¹⁴.

One of the factors changing the social panorama after conquer of Caucasus by Russia was publication of numerous mass media means in Tiflis. The first newspaper in Russian language in the Caucasus – “Tiflisskie vedomosti” (1828-1832) was published at the initiative of A.S. Griboyedov, later, other newspapers, magazines and collections, such as, “Kavkaz”, “Zakavkazskiy vestnik”, “Tiflisskiy vestnik”, “Kavkazskiy vestnik”, “Kavkazskiy calendar” etc. were published here too. The key duty of the local press published in Russian language was to propagate that the policy of tsarism in Caucasus was noble by its character and the local peoples have no ways than connecting their destiny to Russia. On the other hand, publishing of numerous mass media means was planned as integral part of the russification policy.

The main goal of opening of the Russian theatre in Tiflis and hereafter the Turkish and Georgian theaters was first of all to realize the mentioned interests. In the article “Azerbaijani theatre”, A.Hagverdiyev wrote: “The goal followed by the prince Vorontsov to establish theatres in Tiflis and in all Caucasus was to use them as a means in gaining strength of tsarism in Caucasus”¹⁵. So, the national cultures of nations fell under the aggression have entered the completely new stage from the 19-th century. The local peoples, setting into motion all potential of their national mentality and getting the most rational “seeds” concealed inside the most reactionary ideas could grow them. From this point of view, the role of M.F.Akhundzade in the history of our literature and culture, the mission he has carried out cannot be compared with anything.

¹⁴ Azərbaycan tarixi (ən qədim zamanlardan XX əsrədək), ali məktəblər üçün dərslik / Z.M.Bünyadovun və Y.B.Yusifovun redaktəsilə. – Bakı: Azərbaycan Dövlət Nəşriyyatı, – c. 1. – 1994. – s. 592.

¹⁵ Haqverdiyev, Ə. Seçilmiş əsərləri: [2 cildə] / Ə.Haqverdiyev. – Bakı: Azərbaycan Dövlət nəşriyyatı, – c. 2. – 1971. – s. 421.

In the second paragraph of the chapter called **“Disputable moments related to the biography of M.F.Akhundzade: the necessity to review the problem in the context of writer’s environment and his relations with his contemporaries”**, the problem statement includes the formation of M.F.Akhundzade as a personality, shaping of his outlook as a writer, in general, researching some aspects of his biography in the context of environment and relations with his contemporaries. This paragraph takes into account the other matters, such as verification of his surname, date of birth and death and so on.

The surname of M.F.Akhundzade has been written beginning from the period when he was in life until present days as “Akhundov” or “Akhundzade”. The reason of parallelism in the writer’s surname may be explained by the language through which the sources, documents or texts were written. For example, depending on a language of the same text, there were used correspondingly “Akhundov” and “Akhundzade” as a surname. The both versions of the writer’s surname were even indicated side by side. In the title page of a book published in 1859 in the printing house of the governor-general of Caucasus in Azerbaijani language there was written “Tamsilati-kapitan Mirza Fatali Akhundzade” in Azerbaijani and then “Komedii i povesti Mirzi-Fet-Ali-Akhundova” in Russian.¹⁶ As to the sources drawn up only in Azerbaijani language you can see the versions “Akhundzade” and “Akhundov”. In materials related to the writer contained in the books published since beginning until 20-30s of the 20-th century and in the various mass media organs his surname was indicated namely as “Akhundzade” with insignificant exceptions. In the books, as well as in materials touched upon the analysis of his works published after the 30s of the 20-th century his surname as an author was indicated mainly as “Akhundov”. This process has been extended until obtaining the independence by Azerbaijan. But we know that the Azerbaijani contemporaries of M.F.Akhundzade have written

¹⁶ Axundzadə, M.F. Təmsilat / M.F.Axundzadə. – Tiflis: Sərkari-əşrəf əmcəd Cənşini-Qafqazın basmaxanası, – 1276. – 286 s.

his surname as “Akhundzade”. In the biography, written by the writer in 1874 in Persian language and published later in the newspaper “Kashkul” his surname was indicated as “Akhundzade”¹⁷. The writer, presented and popularized in his own country as “Akhundov” by the known reasons was remembered within that time namely as “Akhundzade” in Turkey and in Iran. For example, M.Tarbiyat in his book “Danishmandani Azerbaijan”¹⁸ published in 1935 in Iran and M.A.Rasulzade in his work “Azerbaijani cultural traditions”¹⁹ published in 1949 in Ankara have written his surname as “Akhundzade”. The matter is that he has signed all of his manuscripts drawn up both in Azerbaijani and in other Oriental languages and all letters written by him to his contemporaries from Azerbaijan and other countries as “Akhundzade”; taking into account this fact, we consider rightful to write his surname as “Akhundzade”. The products of our in-detailed research have been published in materials of an international conference²⁰.

The other disputable matter is related to the year of birth and death of M.F.Akhundzade. In the last years’ publications, the date of birth of M.F.Akhundzade was indicated as the 30-th day of June, 1812 and his date of death as February 28, 1878 (the both, with the former style). The date of death of M.F.Akhundzade (1878) is not disputable. The facts causing disputes are related to his year of birth (1812) and the day of death (February 28). Without referring to any substantiated materials, the year and day of birth have been taken

¹⁷ Axundov, M.F. Əsərləri [3 cilddə] / M.F.Axundov. – Bakı: Elm, – c. 3. – 1988. – s. 265-271.

¹⁸ Tərbiyə, M. Danişməndani-Azərbaycan / M.Tərbiyə. – Bakı: Azər nəşr, – 1987. – s. 28-34.

¹⁹ Resulzade, M.E. Azərbaycan Kültür Gelenekləri / M.E.Resulzade. – Ankara: Sipahi Matbaası, – 1949. – s. 18-19.

²⁰ Musayev, Ş. “Axundzadə”, yoxsa “Axundov”?.. // Bakı Slavyan Universiteti, Bakı Beynəlxalq Multikulturalizm Mərkəzi, Azərbaycan Respublikasının Prezidenti yanında Bilik Fondu. Azərbaycanşünaslığın aktual problemləri, Ümummilli lider Heydər Əliyevin anadan olmasının 92-ci ildönümünə həsr olunmuş VI Beynəlxalq elmi konfransın materialları, – Bakı: 5-7 may, – 2015, – s. 292-294.

from two documents disproving one another and then paired up and was entered to the scientific circulation as June 30, 1812. The available archive materials prove its incorrectness.

Several researchers, including M.Tarbiyat, A.Hagverdiyev, F.Gasimzade, N.Mammadov and other scholars have written that M.F.Akhundzade was born in 1812, but none of them have indicated his day of birth. It is clear that they have referred to the biography of M.F.Akhundzade, written by him in 1874 in Persian language and published in the numbers 45-47 of 1887 of the newspaper “Kashkul”. The problem is that M.F.Akhundzade in the mentioned biography has noted that he was born in 1812, but he has not indicated any date in connection with the day of birth.

Now we can speak about the historical document evidencing the fact that he was born in June 30. In the birth certificate written in Azerbaijani language, drawn up and confirmed by 12 religious figures of Shaki at the 25-th day of jamayidul-evvel of 1252 of Hegira calendar (1836 with Christian calendar) it was noted that M.F.Akhundzade “*was born in 12-th yovm of the month rajab (the seventh month of the year according to the Moslem calendar) in 1229*”²¹. And it indicates that M.F.Akhundzade was born on June 30, 1814. So, the year of birth of M.F.Akhundzade was taken as 1812 based on the author’s records and his day of birth as June 30 based on the witness made by the Shaki religious figures.

As to F.Kocherli, who has written the first serious scientific-research work related to the life and works of M.F.Akhundzade, which was published in 1911 in Tiflis in connection with the 100-th anniversary of M.F.Akhundzade has indicated his date of birth as 1811 and then noted: “*but his day and month of birth is not known*”²². Herewith we accept the idea expressed by F.Kocherli based on the notes written by Rashid bey, son of the writer and hereby we would like to substantiate our idea referring on a

²¹ Şəhadətnamə // Archive of M.F.Akhundzade, Fond 2, Preserving unit 177, list –1.

²² Firidun bəy Kəçərlinin şəxsi arxivi / tərt. ed. Məmməd Adilov. – Bakı: Nurlan, – 2005. – s. 168.

document kept in M.F.Akhundzade's archives. It is the "Full service list" belonging to M.F.Akhundzade signed by the higher rank employees of the Caucasus Military staff²³. In the mentioned document the year of birth of M.F.Akhundzade was noted as 1811²⁴. But it does not contain any facts about his day of birth.

The majority of contemporary researchers beginning F.Kocherlu up to A.Hagverdiyev has written that M.F.Akhundzade died on February 28 (with a new style), but M.Tarbiyat, A.Lerman and N.Mammadov – on February 27, A.Saidzade and F.Gasimzade - on February 26. Despite the fact that the present manuals and scientific publications contain the date of February 28 as his day of death, however there are satisfactory documents proving that the writer was died on February 26, 1878²⁵. We have published an article in connection with the aforementioned problem in one of the well-known scientific publications²⁶.

Several sources, including articles by J.Mammadguluzade, A.Hagverdiyev, R.Afandiyev, A.Sharif and V.Chachanidze contain opinions concerning the refusal of his close-parents and contemporaries to participate in the funeral ceremony of M.F.Akhundzade because of his belief. We share the opinion of professor Vilayet Guliyev²⁷ about the groundlessness of ideas of this type, as well as articles written by V.Chachanidze. The available numerous materials, the writer's rich epistolary heritage and the corresponding researches made by many well-known literary critics, finally the memories by his grandchildren prove that M.F.Akhundzade passed the last days of his life amongst his family

²³ Полный послужной список // Archive of M.F.Akhundzade, Fond 2, Preserving unit 203, 7+1.

²⁴ Ibid., list –1.

²⁵ Ibid., list –6.

²⁶ Şamioğlu (Musayev), Ş. Bir daha M.F.Axundzadənin doğum və vəfatı tarixləri barədə // – Bakı: Azərbaycan Milli Elmlər Akademiyasının Xəbərləri, Humanitar elmlər seriyası, – 2014. №2, – s. 50-54.

²⁷ Quliyev, V. Tərcüməçidən // – Bakı: Azərbaycan, – 1981. №1, – s. 156-159; Quliyev V. Bir daha MİRZƏ FƏTƏLİ AXUNDOVUN DƏFİNİ HAQQINDA // 525-ci qəzet. – 2012, 19 may. – s. 14-15.

members, and when he was in a sick bed, he was regularly visited by his close friends, his friends from Tiflis, as well as the sheikhulislam (ecclesiastic head of Shiites) Akhund Ahmad Huseynzade and was buried near to the graves of his teacher M.Sh.Vazeh and his close friends based on his testament. It is to be noted that our research paper concerning the groundless of inventions related to M.F.Akhundzade was published in one of the well-known scientific publications²⁸.

It is impossible to study the writer's literary and scientific-philosophical heritage outside his outlook. Taking into account this argument, the problem has been researched in the context of the writer's environment and multilateral relations with his contemporaries in the third paragraph of the first chapter called **“Factors substantiating the forming of M.F.Akhundzade's initial outlook”**.

In formation of M.F.Akhundzade's initial outlook, the family environment and the primary education was of great importance. His mother's uncle Akhund Haji Alasgar has adopted him and engaging seriously with his education, finally has played a significant role in his destiny and in formation of his outlook. Namely on his own initiative M.F.Akhundzade has learned the logic and sharia from Huseyn Pishnamazzade and studied the calligraphy from the well-known poet Mirza Shafi Vazeh before arrival to Tiflis. It is no doubt that Akhund Haji Alasgar's intention was to see M.F.Akhundzade as an Islamic scholar possessing deep and comprehensive knowledge that was wished by many people in Azerbaijan, an integral part of the oriental world. But the wish of Akhund Haji Alasgar did not come true; as a result the young Fatali has chosen the different way. In the soviet period scientific literature, the several facts, such as, renounce of the young Fatali to be a confessor and the reasons hereof, namely why Akhund Haji Alasgar has given his consent easily and what factors obliged this

²⁸ Şamıoğlu (Musayev), Ş. M.F.Axundzadənin ölümü və dəfni məsələsi // – Bakı: Bakı Slavyan Universiteti, Humanitar elmlərin öyrənilməsinin aktual problemləri, Ali məktəblərarası elmi məqalələr məcmuəsi, – 2016. №4, – s. 174-182.

young man suddenly to enter the Russian school in Shaki did not found their substantiated scientific explications. The majority of the researchers have related the will of the young Fatali to forsake the way of religion to very serious influence of Mirza Shafi on him. We consider that the mission of M.Sh.Vazeh in this matter was completed by taking him aside from the religious way, as, there is no one source confirming the instigation of Mirza Fatali to be employed by the state. Admission of Mirza Fatali to the Russian school and employing by the Russian state structure were related to the reality basing on the social and political situation and determination of the future life referring namely on this reality both by him and by Akhund Haji Alasgar. It's no coincidence that the researcher Mirza Bala Mammadzade has also related the admission of Mirza Fatali to the state employment to the times' social and political realities and the known requirements²⁹. The sufficiently ebullient environment of Tiflis, his contemporaries from various religions and people have played indispensable role in forming of his outlook. In this connection we have published an article³⁰.

The problems determined in the first chapter were resolved in our corresponding monograph besides the separate articles³¹.

In the second chapter of the thesis, called **“The scope of relations of Mirza Fatali Akhundzade with his contemporaries”** consists of two paragraphs and the corresponding items. In this paper, the relations of M.F.Akhundzade with his contemporaries were researched in two main directions – his struggle for the new alphabet and efforts made in the field of publication of “The Letters

²⁹ İslam Ansiklopedisi, İslam Alemi, Tarih, Coğrafiya, Etnografiya ve Bibliografiya Luğati / Milli Egitim Bakanlığının Kararı Üzerine İstanbul Üniversitesi Edebyat Fakültesinde Kurulan Bir Heyet Tarafından Leyden Tab'ı Esas Tutularak Telif, Tadil, İkmal ve Tercüme sureti ile Neşredilmiştir / – İstanbul: Milli Egitim Basımevi, – c. 4. – 1945. – s. 578.

³⁰ Şamioğlu, Ş. M.F.Axundzadənin dünyagörüşünün formalaşmasında ailə və təhsil mühitinin rolu // – Bakı: Azərbaycan Milli Elmlər Akademiyası Nizami Gəncəvi adına Ədəbiyyat İnstitutu, Ədəbiyyat məcmuəsi, – 2016. XXVIII cild, – s. 65-75.

³¹ Şamioğlu, Ş. M.F.Axundzadə (dövrü, elmi bioqrafiyası və müasirləşmə konsepsiyası) / Ş.Şamioğlu. – Bakı: Elm və təhsil, – 2016. – 184 s.

of Kemal-Ud-Dowle”. In the first item of the first paragraph called **“Relations of Mirza Fatali Akhundzade with his contemporaries in the field of struggle for the new alphabet”**, the attention was focused on the problem of **new alphabet and relations of M.F.Akhundzade with his Azerbaijani contemporaries**. It is noted that before forwarding the idea of new alphabet, M.F.Akhundzade has paid special attention to the matters such as, substantiating from scientific and theoretical standpoint, its organization and application. Therefore, before carrying out the concrete tasks, he has proved in several articles that the new alphabet is not contradicting the Islamic religion and the Koran and sent the project of alphabet in 1857 to the highest political circles of Turkey and Iran and later to the scientific organizations of Russia, Germany, France and England³².

M.F.Akhundzade has undertaken series of measures in order to spread out the idea of new alphabet firstly amongst his compatriots and to receive spiritual support from them. In January 1859, as it seen from a letter in verse written by him to Jafargulu khan Nava, M.F.Akhundzade has visited Shusha and discussed the new alphabet project with townsmen. It is indicated that the religious figures did not accept this idea:

*They said that they do not want the new alphabet,
It likes as you thresh the cold iron* ³³ .

The persons met by M.F.Akhundzade in Shusha except Mirza Ali did not approve his idea and despite some of them have declared their protest clearly, the other persons have behaved hypocritically.

Despite M.F.Akhundzade did not attain his goal in Shusha, we see the contrary in Tiflis. The available documents prove that

³² Axundov, M.F. Əsərləri: [3 cildə] / M.F.Axundov. – Bakı: Elm, – c. 3. – 1988. – s. 67; – s. 68.

³³ Axundov, M.F. Komediya, povest, şeirlər / M.F.Axundov. – Bakı: Yazıçı, – 1982. – s. 238.

M.F.Akhundzade has attained successes within the first time³⁴. The epistolary heritage of M.F.Akhundzade proves that sheikhulislam Akhund Ahmad Huseynzade has always supported him in the matter of the new alphabet. M.F.Akhundzade wrote in the letter of June 2, 1871 to Mirza Melkum khan: *“From this day he began to look for a judgment in the book of Sunnites concerning the fact that the idea of changing the alphabet doesn’t contradict the Sharia. I will send it to you as this argument will be ready”*³⁵. As the sources prove, Akhund Ahmad Huseynzade has met all duties undertaken by him as one of the well-known religious and scientific figures of his time as regards the matter of national progress and did not hesitate in this field at all.

The second item of the first paragraph of the second chapter is called **“M.F.Akhundzade and his contemporaries from Turkey”**. To discuss the project of new alphabet and to implement his idea, M.F.Akhundzade has visited Turkey (Ottoman) in 1863 and organized meetings with representatives of official authorities and the figures of science. In Turkey, M.F.Akhundzade was received by the head of government Fuad pasha in a high level. The first discussion of the alphabet project was held in the Ottoman Society of Science on July 10, 1863 with the participation of M.F.Akhundzade. As it seen from notes of M.F.Akhundzade, the results of this discussion have satisfied Fuad pasha: *“Your project has been reviewed by the session of the Society of Science. It was approved and praised. I hope it will be approved by the state too, God willing!”*³⁶. In the second discussion held in a week, M.F.Akhundzade did not participate for unknown reasons, but later he was informed hereof by Munif effendi, who presided the session. It is to be noted that shortly before his visit to Istanbul Munif effendi has published an article, supporting the idea of the

³⁴ Axundov, M.F. Əsərləri: [3 cildə] / M.F.Axundov. – Bakı: Elm, – c. 3. – 1988. – s. 59.

³⁵ Ibid., – p. 173.

³⁶ Ibid., – p. 96.

Azerbaijani philosopher in the “Collection of scientific works”, the official printed media body of the Ottoman Society for Sciences³⁷.

The second meeting of the Ottoman Society for Sciences where M.F.Akhundzade did not participate was of final nature and reflects the scientific attitude toward the M.F.Akhundov’s alphabet project. As the available documents prove, despite some disagreements related to numerous details, the member to the mentioned Society have approved this project, and moreover they expressed high opinions about M.F.Akhundzade’s personality and works. It is possible to know it from the report presented to the Ottoman Sultan by the Ottoman Society for Sciences³⁸. As the analyses indicate, despite it was not possible to implement the mentioned project, the Istanbul visit of M.F.Akhundzade was not without any results, i.e. there was laid a foundation of a movement related to the alphabet and long after the visit of the Azerbaijani philosopher this serious matter was studied systematically by the Turkish intellectuals.

M.F.Akhundzade related the failure of the alphabet project in Turkey to the hostility of Mirza Huseyn khan, the ambassador of Iran in Turkey³⁹. M.F.Akhundzade has written about the reason of the hostility of Mirza Huseyn khan: *“As it was revealed later, the reason of his hostility was though I have condemned the villain moral and actions of Iranians in the “Tamsilat...”*⁴⁰

The emigrant researcher, professor A.Jafaroglu has explained the objection of Akhundzade’s alphabet project in Turkey by the fact that Turkey was not willing to carry out this project in 1863⁴¹. So, as the government considered that accepting of the

³⁷ Caferoğlu, A. Mirza Feth-Ali Ahundzade hakkında bir vesika // – İstanbul: Azərbaycan Yurt Bilgisi, Yıl: 3, Şubat: – 1934. sayı: 26, – s. 42.

³⁸ See: Jafaroglu Ahmet. The above mentioned article. – pp. 41-45.

³⁹ Axundov, M.F. Bədii və fəlsəfi əsərləri / M.F.Axundov. – Bakı: Yazıçı, 1987. – s. 165.

⁴⁰ Axundov, M.F. Əsərləri: [3 cildə] / M.F.Axundov. – Bakı: Elm, – c. 3. – 1988. – s. 270.

⁴¹ Caferoğlu, A. Mirza Fet-Ali Ahund-zade // – İstanbul: Azərbaycan Yurt Bilgisi, – 1933. – sayı 24, – s. 442.

aforementioned project was not convenient, it was impossible to implement the project.

The third item of the second chapter's first paragraph is called "**M.F.Akhundzade and his contemporaries from Iran**". In letters to his Iranian contemporaries, M.F.Akhundzade tried to convince that the new alphabet will open a new page in the history of Islam people, as a result of which the Muslims will join the rank of the world's developed people. The research of the relations of M.F.Akhundzade with his Iranian contemporaries is of sufficient scientific significance. The study of relations with Mirza Melkum khan, Mirza Yusif khan, Jalaladdin Mirza, Mahammad Jafar Garajadagi and Mirza agha Mahammad Mehdi oglu will enable us to reveal the philosophy of M.F.Akhundzade's outlook and to estimate the direct and indirect influence on the social, literary-cultural life of the oriental people within the second half of the 19-th century, as well as on the literary process. Taking into account the volume of the research paper, we decided to explain his relations with the Iranian contemporaries in the person of Mirza Melkum khan.

As it seen from the notes of M.F.Akhundzade, he has acquainted with Mirza Melkum khan in 1863 during the visit to Istanbul. This first familiarization became then the friendship of faith. In the archives of M.F.Akhundzade there are 23 letters addressed to his friend and 9 – received from Mirza Melkum khan. The leitmotif of correspondences made by Mirza Melkum khan was to look for solving the alphabet matter and for way of realization hereof. At the same time, it is interesting to pay attention to the attitude of Mirza Melkum khan to the project of alphabet written from left to the right. In a letter sent by M.F.Akhundzade to his friend in September 1868, he could substantiate the shortage of his project, he has support it and wished him to be strong-willed. As it is revealed from other letters sent by M.F.Akhundzade to his friend, he has also decided once and for all to refer on the alphabet written

from left to right. And it attests finally the fact that M.F.Akhundzade has preferred the European alphabet⁴².

Despite all efforts of M.F.Akhundzade and his detailed explanations as regards the advantages of the new alphabet, the project was not only discussed in Iran, but was refuted definitively: “...*We will not leave our alphabet by no means. We do not apply the new alphabet of M.F.Akhundzade and Mirza Melkum khan*”⁴³. And there were used insulting words to the address of the project author in an unofficial way.

Unconditional refusal of the alphabet projects in Iran without any discussion was on the one hand related to the conservative way of thinking and on the other hand both Mirza Fatali Akhundzade and Mirza Melkum khan were undesirable persons for Iranian official authorities and certainly it was related to their outlook and political views. In this matter, the subjective factors in connection with M.F.Akhundzade had doubts and finally the attitude of Mirza Huseyn khan holding sufficiently higher posts in Iran might play some role. In the letters sent to his friends, M.F.Akhundzade used sharp expressions to the address of Mirza Huseyn khan. He accused Mirza Huseyn khan, called by him “an enemy of the humanity”, “a villain slave of the despot” and “obstacle in front of the culture” of creating hostility with Iranian and Ottoman’s political community⁴⁴. In the letter sent to Mirza Melkum khan of October 14, 1871, M.F.Akhundzade has stressed the role of Mirza Huseyn khan in refusal of the project of alphabet in Tehran: “*And the son of Mirza Nabi khan (i.e. Mirza Huseyn khan – Sh.M.) said in Tehran that changing the Islamic alphabet will cause calamity of the Gadjar dynasty in Iran*”⁴⁵.

The refusal of the new alphabet project in Iran may be closely related to the processes arisen inside the country aside from the conservative way of thinking and the subjective factors. Within the

⁴² Axundov, M.F. Əsərləri: [3 cildə] / M.F.Axundov. – Bakı: Elm, – c. 3. – 1988. – s. 124.

⁴³ Ibid., - p. 132.

⁴⁴ Ibid., - p. 158.

⁴⁵ Ibid., - p.190.

period when M.F.Akhundzade has appealed to Iran in connection with the new project of alphabet and kept relations with Iranian contemporaries (1857-1868), very serious political processes were taken place herein. Within the period of efforts made by M.F.Akhundzade in connection with the new project of alphabet, the Babis's authority was very great and each moment was danger for commotions. It is impossible to consider by chance the occurrence of M.F.Akhundov's work "Babism believes"⁴⁶. In his letter sent to Mirza Yusif khan in August 1869 in connection with the danger that Babi's have always created tension inside the country and the situation may be changed each moment: "Within these days, because of gathering of Babis, in Tehran there was arisen an uproar. Nobody knows about the result of this event..."⁴⁷. It is clear that the events taken place here were sufficiently actual, as M.F.Akhundzade was obliged to write an article about the Babiism.

So, it may be noted that not acceptance of M.F.Akhundzade's project of alphabet neither in Turkey and nor in Iran was directly related to the very complicated internal and foreign situation. In this relation we have estimate the very serious fact that the political will and mode of thinking of officials were not able to decline the old alphabet.

The problem of relations of Mirza Fatali Akhundzade with his contemporaries in the field of struggle for new alphabet has been explained in detailed form in our monograph⁴⁸.

In the paragraph of the second chapter of the thesis called "**Relations of M.F.Akhundzade with his contemporaries in the field of publication of the "Letters of Kemal-Ud-Dowle"**" the known problems has been researched in three items. The first one is

⁴⁶ Axundov, M.F. Əsərləri: [3 cildə] / M.F.Axundov. – Bakı: Elm, – c. 2. – 1988. – s. 232-235.

⁴⁷ Axundov, M.F. Əsərləri: [3 cildə] / M.F.Axundov. – Bakı: Elm, – c. 3. – 1988. – s. 131.

⁴⁸ Şamioğlu, Ş. Mirzə Fətəli Axundzadə (müasirləri ilə əlaqələri və bədii yaradıcılığı) / Ş.Şamioğlu. – Bakı: Elm və təhsil, – 2017. – 224 s.

called **“The Letters of Kemal-Ud-Dowle and the author’s intention”**.

Unlike the idea of the new alphabet project, M.F.Akhundzade tried to keep all aspects of his plan related to the publication of the “The Letters of Kemal-Ud-Dowle” in secret. Even he has concealed from some friends that he was author of the mentioned work. In some moments he has introduced himself as a person copying this work out, but not its author. It may be no accident that the foreword of the work is called “a copy of a letter sent to one of the Sharia figures of the Islamic peoples who has copied the text of “The Letters of Kemal-Ud-Dowle” (1280 h.g.) In the letter to Mirza Abdulvahab khan, M.F.Akhundzade wrote that authors of the work were Kemal-Ud-Dowle and Jalal-Ud-Dowle and he has only translated it⁴⁹. And in correspondences with the persons who were aware of the identity of the author hereof, he has used sometimes the expressions as “the mentioned work” or the “known work”. In one of the letters, M.F.Akhundzade wrote in connection with the secrecy: “... *the road Kemal-Ud-Dowle e is closed to readers. Because, Kemal-Ud-Dowle is hiding and ascetic. He has no possibilities to publish this work. But he has many friends and like-minded persons*”⁵⁰.

The identity of the author of “The Letters of Kemal-Ud-Dowle” was known to the restricted circle of persons. In this relation, only Rashid bey, the son of Akhundzade is remembered in the related researches. But the available documents prove that the very supporter of M.F.Akhundzade as regards “The Letters of Kemal-Ud-Dowle” was Huseyn Afandi Gayibov, the known religious figure of the time. Despite unavailability of facts as regards whether Sheikh Ahmad Huseynzade was aware of the mentioned work, in any case, some moments contained in letters of M.F.Akhundzade enables us to guess it. Besides the letters written

⁴⁹ Axundov, M.F. Əsərləri: [3 cildə] / M.F.Axundov. – Bakı: Elm, – c. 3. – 1988. – s. 100.

⁵⁰ Axundov, M.F. Əsərləri: [3 cildə] / M.F.Axundov. – Bakı: Elm, – c. 2. – 1988. – s. 162.

by M.F.Akhundzade to his close friends about the fact that he was author of “The Letters of Kemal-Ud-Dowle”, he has indicated it in the biography written by him in Persian language in 1874. But we have no arguments that the mentioned biography was written for publication. But the interesting fact is that both during the years M.F.Akhundzade has written that biography and thereafter, he continued to hide his identity as the author of “The Letters of Kemal-Ud-Dowle”. In such a case, the surprising fact is that in the autobiography written in Persian language M.F.Akhundzade acknowledged his authorship and he has explained his goal why he has written the mentioned work.

The second item of the second paragraph is called “**The Letters of Kemal-Ud-Dowle**” and the position of the Azerbaijani contemporaries of M.F.Akhundzade”. The intellectuals from the South Azerbaijan, who were contemporaries of M.F.Akhundov, as Mirza Yusif khan, Haji Sheikh Mohsun khan, Jalaladdin Mirza, Mirza Abdulvahab khan and Mirza Mahammadjafar khan were aware of the content of the work and each of them had opinions as regards the work and its publication. According to the writer’s epistolary heritage we can declare that the Caucasus sheikh al-Islam Akhund Ahmad Huseynzade, who supported his position with regard to the matter of new alphabet, was conversant with the content of “The Letters of Kemal-Ud-Dowle”. As it seen from the letter of M.F.Akhundzade to Mirza Yusif khan on March 25, 1871, the sheikh al-Islam did not reject his assistance to the writer to obtain the scientific literature required to write “The Letters of Kemal-Ud-Dowle”⁵¹.

The famous scientific and literature figure of that time, pedagogue Huseyn Afandi Gayibov, who was within a long term the Mufti (chief of Sunnite priesthood) of Caucasus was amongst the few number of Tiflis intellectuals who were aware of the “Letters of Kamuluddovle” and its content. It is easily confirmed by the agreement specifying the fact that M.F.Akhundzade has

⁵¹ Axundov, M.F. Əsərləri: [3 cilddə] / M.F.Axundov. – Bakı: Azərbaycan Dövlət Nəşriyyatı, – c. 3. – 1955. – s. 153-154.

provided Mirza Yusif khan with the right of publication of the mentioned work and signed by the writer, Mirza Yusif khan and Huseyn Afandi Gayibov. As it seen from the last point of the agreement consisting of 15 points, Husyen Afandi Gayibov has signed the document in the quality of a faithful person⁵².

One of the Azerbaijanis who were intended to support M.F.Akhundzade as regards “The Letters of Kemal-Ud-Dowle” was the senior officer of the Russian army shahzadah Rzagulu Mirza. He did not know the fact that the author of “The Letters of Kemal-Ud-Dowle” was M.F.Akhundzade, but has joined this task by the request of the writer. As M.F.Akhundzade was in hopeless situation and because of could approach of the Petersburg publishers, especially after Grimm has deceived him, he has addressed to Rzagulu Mirza to assist him to receive back his manuscripts and to arrange matters with the publisher. Shahzadah Rzagulu Mirza has addressed with a letter to his friend Alexander Grigoryevich Sherbin, working at the post of secret counselor in Petersburg and Maria Vladimirovna in order to receive back the manuscript and to help the writer in publishing the work⁵³.

In the third item of the second paragraph of the second chapter called “**The secrets of the work. Correspondences with Paris, Petersburg and Tehran**”, the correspondences of M.F.Akhundzade with his contemporaries living in abroad in connection with the publication of “The Letters of Kemal-Ud-Dowle” were researched. The correspondences of the writer with the French diplomat Monsieur Nicolai and a letter to the publisher from Petersburg Y.A. Isakov provide us with satisfactory information about the writer’s aim and outlook. The materials involved to the research, i.e. the various letters cover the period from 1872 to 1877. It is to be noted that despite M.F.Akhundzade has written openly to Monsieur Nicolai that he was the author of the

⁵² Axundov, M.F. Əsərləri: [3 cilddə] / M.F.Axundov. – Bakı: Elm, – c. 3. – 1988. – s. 104

⁵³ Axundov, M.F. Əsərləri: [3 cilddə] / M.F.Axundov. – Bakı: Azərbaycan Dövlət Nəşriyyatı, – c. 3. – 1955. – s. 276-278; s. – 278-279.

work, in letter to Y.A.Isakov he has denied his authorship: *“I have to repeat once again that I am not author of this book, I am simply the owner hereof”*⁵⁴. M.F.Akhundzade asked the both persons do not note his name as regards the matter of the work’s author. In the letter to Monsieur Nicolai he wrote: *“The reason is that my people have no freedom of thought in this field. If my compatriots know I have written this book, they will at enmity with me”*⁵⁵. In the letters written by him to the both persons, M.F.Akhundzade has stressed that the work was not against the Christian religion.

Six letters of M.F.Akhundzade to Nicolai covering the period from 1872 to 1874 and 3 letters from Nicolai to him (1873-1874) from Paris and Tehran are kept in the archives of M.F.Akhundzade. In the first letter of Nicolai to M.F.Akhundzade he has recommended him to propagate the rituals of Christian religion and to send it to the publishers who were engaging in refuting the remained religions⁵⁶. The answer of M.F.Akhundzade has proved his character and he has insisted on the position of the author in *“The Letters of Kemal-Ud-Dowle”* (From the first letter of Kemal-Ud-Dowle : *“Dear Jalal-Ud_Dowle, you have not any doubts as though I favor the other religions and faiths over the Islam religion. I have to acknowledge that to my opinion the Islam religion is well and acceptable for me”*) and he has not in need of any Christian confusion”. My dear friend! *“The Letters of Kemal-Ud-Dowle”* is not one of works intending to stand high in some people’s favor through advocating for the Christianity. I have to add that it allowable to speak with these persons about this matter”⁵⁷. He has expressed the real value of the *“The Letters of Kemal-Ud-Dowle”* in a single phrase: *“But, to my mind, if this work is translated into the French language, it will win fame of European readers as the*

⁵⁴ Axundov, M.F. Əsərləri: [3 cildə] / M.F.Axundov. – Bakı: Elm, – c. 2. – 1988. – s. 313

⁵⁵ Axundov, M.F. Əsərləri: [3 cildə] / M.F.Axundov. – Bakı: Elm, – c. 3. – 1988. – s. 233

⁵⁶ Ibid., – p. 316.

⁵⁷ Ibid., – p. 220.

works of Renan”⁵⁸. Finally, the very nuance in the letters sent by M.F.Akhundzade to Monsieur Nicolai determines the position of the author to another matter; if the goal of the author to write this work was only to fight against the Islam religion, certainly he will accept the offer without any hesitation of the French diplomat related to the Christian fanaticism.

It is possible to be familiar with deeper layers of the thoughts of M.F.Akhundzade related to “The Letters of Kemal-Ud-Dowle” in his letter to Y.A.Isakov. To satisfy the publisher Isakov in connection with the publication of “The Letters of Kemal-Ud-Dowle”, M.F.Akhundzade touches upon deliberately the practical significance thereof and some dividends to be arisen for Russia. We learn from the letter that M.F.Akhundzade has not knowingly added the foreword of the work to the copy sent to Isakov and entrusted him to write the foreword, but in this part he did not forget to indicate him the series of questions to be concerned herein. The content of the letter proves once again that the main issue in this work, set by M.F.Akhundzade was the integration of the Muslim society into the civil Europe. As to the establishing the European life mode in the society, it was favorable for the Russian Empire where the Muslim people lived in a wide geography by several aspects. These matters include the secrets contained in the bottom layers of the “Letters Kemal-Ud-Dowle”. It means that M.F.Akhundzade, by this work achieves his goal to integrate the Muslim community into the Europe and Russia uses it for its strategic goals.

One of the persons with whom M.F.Akhundzade has shared his ideas in connection with “The Letters of Kemal-Ud-Dowle” was the representative of the Zoroastrians living in immigration in Tehran Manukchi Limchi Sahib. If M.F.Akhundzade in the letters sent to Paris or Petersburg discussed only the matter of publication of the work, he shared his ideas related to the key mission hereof with Manukchi Sahib and sometimes they have touched upon the

⁵⁸ Axundov, M.F. Əsərləri: [3 cildə] / M.F.Axundov. – Bakı: Elm, – c. 3. – 1988. – s. 220.

matter of publication of the “Letters Kemal-Ud-Dowvle”. As it seen from letters sent one to another, despite availability of moments matched up partially in their ideas, there were some divergences in their views. If Munikchi Limchi believed that the Zoroastrianism will live back its historical glory and he extended his fight for this idea together with the coreligionists living in Iran and India, M.F.Akhundzade noted that the Zoroastrianism idealized in his works has already joined the history and he believed that Iran will find rescue in realization of wishes of Kemal-Ud-Dowvle. A moment stressed in the letter demonstrates M.F.Akhundzade’s thoughts related strictly to the Islam religion: “*The Islamic religion will be lived and established in Iran. Because, the life of Islamic religion is not yet concluded. But this religion will not be lived in a former state and manner*”⁵⁹.

Correspondences of M.F.Akhundov with friends from Paris, Petersburg and Tehran in connection with publication of the “Letters Kemal-Ud-Dowvle” and efforts made by his friends were failed. However, the study of the problem is convenient and necessary for the detailed research of his relations with his contemporaries.

We have to note that our papers related to the fight of M.F.Akhundzade in connection with publication of the “Letters Kemal-Ud-Dowvle” have been published in a separate article⁶⁰.

The third chapter of the thesis called “**Influence of Mirza Fatali Akhundzade’s relations with contemporaries on literary-social process**” consists of three paragraphs. In the first paragraph called “**The literary-social relations of M.F.Akhundzade with Mirza Yusif khan.**” **Criticism of the “One word”: objective and subjective attitudes**” it is noted that M.F.Akhundzade has always discussed all nation-wide matters beginning from the reform of the

⁵⁹ Axundov, M.F. Əsərləri: [3 cildə] / M.F.Axundov. – Bakı: Elm, – c. 3. – 1988. – s. 163.

⁶⁰ Musayev, Sh. Social and Cultural Ties of Mirza Fatali Akhundzade with his Contemporaries (In the context of the struggle for the Printing of the Treatise “Letter Kemal-Ud-Dowle”) // International Journal of Humanities and Social Science Invention (IJHSSI), – April 2019, volume 8, issue 4, series 1, – pp.1-5.

alphabet to the publication of the “Letters Kemal-Ud-Dowvle”, as well as those related to the democratic state structure with his friend, that period’s well-known social figure Mirza Yusif khan. In their correspondences, the very important problems, such as the common theoretical problems of the literature were discussed. Mirza Yusif khan was one of the rare diplomats in the Azerbaijani political and ideological history in 19-th century. His diplomatic activity lasted 16 years (1853-1869). The very exact information hereof has been provided by him in the foreword of the above mentioned work⁶¹. M.F.Akhundzade has expressed his critical ideas as regards his friend’s mentioned work in the “About the just one word” written by him in 1875⁶².

We can acknowledge that the “Letters Kemal-Ud-Dowvle” has certain role in occurrence of the work “About the just one word”. Despite many aspects connecting the both works one to another, the “Letters Kemal-Ud-Dowvle” is distinguished from the “About the just one word” first of all by its completeness, sharpness and mainly by the direction and destination of the criticisms. The leitmotif both of the “Letters Kemal-Ud-Dowvle” and the “About just one word” includes the democratization of the society, administration of the people based on laws and reaching the European cultural peoples’ level; in the first case, the Islamic rules are unacceptable and in the second, all thoughts and recommendations are strengthening and acknowledged by the Qur’anic verses. It is to be noted that namely this aspect of this priceless book, “beautiful gift” and the “useful advice” written for the “dead nation“has not satisfied M.F.Akhundzade. To our mind, as M.F.Akhundzade, being “incorrigible” realist has not taken into account the factors of time and space in his opinions about the “Just one word” is not right. In this case, it was useful to take into account the aspects arisen from the political outlook of Mirza Yusif

⁶¹ Təbrizi, Mirzə Yusif xan. Yek kəlmə / Mirzə Yusif xan Təbrizi. – Bakı: Elm və təhsil, – 2012. – s. 19.

⁶² Axundov, M.F. Bədii və fəlsəfi əsərləri / M.F.Axundov, tərt. ed. və müqədd. müəll., H.Məmmədşadə. – Bakı: Yazıçı, – 1987. – s. 307-311.

kan, but not only using by him the self-care method. If M.F.Akhundzade supported the revolution as in Europe refusing the moralizing in order to root out tyranny, Mirza Yusif khan, taking into account the real political situation believed that any state, which was administrated based laws, might be democratized gradually via a progress (evolution) as a result of democratic reforms. On the other hand, the work “About the just one word” was not consisted completely of “useful admonitions” as claimed by M.F.Akhundzade; despite the author was a diplomat and the state officer, the work contains satisfactory critical facts against the Iran society of that period and the administration mode.

So, in relation to the problem, both M.F.Akhundzade and Mirza Yusif khan did not take into account some matters. The fact is that Mirza Yusif khan was mistaken to believe that they could apply the European rules in the despotic regime. As to M.F.Akhundzade, he required the nation, who was not educated and not passed the way of enlightenment (and was died, as was expressed by M.F.Akhundzade – Sh.Sh.) to revolutionize. We have dedicated a separate article in connection with the literary and social relations of M.F.Akhundzade with Mirza Yusif khan⁶³.

The third chapter’s second paragraph is called “**The creative relationship between M.F.Akhundzade and A.A. Bestuzhev-Marlinsky**”. As we know, the creative relationship between M.F.Akhundzade and the well-known representative of Russian prose, the Decembrist Bestuzhev-Marlinsky has been touched upon satisfactorily. In this regard, the researchers have referred more to Adolf Berger. A.Berger, publishing the elegy by M.F.Akhundov, dedicated to the death of Pushkin in the volume 11 (1874) at the monthly collection “Russkaya starina” under the name of “Eastern poems on the death of Pushkin” accompanied with his own foreword, later wrote that M.F.Akhundzade and Bestuzhev-Marlinsky were acquainted in Tiflis, at the home of colonel

⁶³ Şamioğlu (Musayev), Ş. “Yek kəlmə”nin mahiyyəti və M.F.Axundzadə ilə Mirzə Yusif xanın fikir toqquşması haqqında // – Bakı: Azərbaycan Milli Elmlər Akademiyasının Xəbərləri, Humanitar elmlər seriyası, – 2014. №1, – s. 21-34.

Pototsky of the Polish origin and the Russian writer learned the Azerbaijani language with the help of the Azerbaijani writer. Let's attention to the foreword in the journal "Russkaya starina": *"Three days before going out to sea Bestuzhev had dinner at baron Rosen's house with the participation of other persons. Baron Rosen asked him whether he read the elegy of Mirza Fatali (he participated herein). When he received the negative answer, he asked him to translate this elegy into Russian language together with the author..."*⁶⁴ As to the foreword published in the newspaper "Caucasus", we see that Bestuzhev have fulfilled the request the next day. If the writings of the researchers regarding regular meeting of M.F.Akhundzade and Bestuzhev-Marlinsky are true, the fact that the Russian writer was not aware of the work by the Azerbaijani writer, published in March in the "Moskovskiy Nablyudatel", creating a wide echo is very surprising. It means that the foreword by A.Berger published in 1874 in "Russkaya starina" contained many inaccuracies. The close friendship relations between two writers were exaggerated.

We consider important to touch upon the "matter of translation of the work into the Russian language by request of baron Rosen". In his monograph "The development stages of Azerbaijani-Russian literary relations within 19-th century"⁶⁵, the researcher Shikhali Gurbanov has compared the version of the work translated by the author and the text of so-called translation of Bestuzhev-Marlinsky⁶⁶. As it seen of this comparison, Bestuzhev-Marlinsky has not translated, but edited the work. Therefore it would be better to introduce the Russian writer as an editor of the aforementioned poem.

Despite the work was published in "Moskovskiy Nablyudatel" under the name "On the death of A.S.Pushkin", the heading in the original in the Persian language was as follow: "Qesideyi-teziyetist

⁶⁴ Берже, Ад. Восточная поэма на смерть А.С.Пушкина // – Санкт-Петербург: Русская старина, – 1874. том XI, – с. 76.

⁶⁵ Qurbanov, Ş. Əsərləri: [3 cilddə] / Ş.Qurbanov. – Bakı: Azərbaycan Dövlət Nəşriyyatı, – с. 2. – 1970. – s. 7-466.

⁶⁶ Ibid., – p. 145-151.

ki, der-sugevariyyi-feqidi-binezir ve shaeri-shehir ve bozorgi-rus Pushkin, Mirza Fatali Akhundzade der bisto penj salegi sorude est” (“It is an elegy written by Mirza Fatali Akhundzade when he was 25 years old in connection with mourning of death of Pushkin, the famous and great Russian poet”). Sh.Gurbanov considers it the original name given by the author⁶⁷. In our mind, it is not only the title of the work, but also words of dedication. But what was the reason for A.Berger to name it “The Eastern poem on the death of A.S.Pushkin” (“Vostochnaya poema na smert A.S.Pushkina”) in 37 years after its publication? We consider that using the word “Eastern”, A.Berger, wanted to express the idea that Azerbaijan, being in the near pass an integral part of Russia, i.e. a piece of the orient loved Pushkin more and mourned of his death. The separate article concerning the relations between M.F.Akhundzade with the Russian writer was published by us⁶⁸.

The third paragraph of the third chapter is called “**M.F.Akhundzade and Georgian literary environment in Tiflis within the 19-th century**”. The creative relations of M.F.Akhundzade with the famous representatives of the Georgian literature of the new period and their influence on the literary process have been researched in this paragraph.

One of the Georgian intellectuals, being in close relations with M.F.Akhundzade was M.B.Tumanishvili (1818-1875). The researcher Gubaz Megreliдзе has also touched upon the friendship relations between M. Tumanishvili and M.F.Akhundov⁶⁹. The Georgian intellectual, the translator of vicegerency, member to the Caucasus service of the Russia Emperor Geography Society Dmitri

⁶⁷ Qurbanov, Ş. Əsərləri: [3 cildə] / Ş.Qurbanov.– Bakı: Azərbaycan Dövlət nəşriyyatı, – c. 3. – 1969. – s. 285.

⁶⁸ Musayev, Ş. M.F.Axundzadə və A.Bestujev-Marlinskinin yaradıcılıq əlaqələrinə yeni baxış // – Bakı: Azərbaycan Milli Elmlər Akademiyası Nizami Gəncəvi adına Ədəbiyyat İnstitutu, Ədəbi əlaqələr, – 2011. V toplu, – s. 49-64.

⁶⁹ Мегрелидзе, Г. Страницы дружбы // – Тбилиси: Литературная Грузия, – 1978. №10-11, – с. 251-256.

Kipiani has taken close part in subscription of the book⁷⁰ by M.F.Akhundzade “Comedies of Mirza-Fat-Ali Akhundov”, published in Russian in Tbilisi in 1853. The well-known public figure and journalist N.Berdzenishvili has written two analyses about M.F.Akhundzade’s works and published one of them in the newspaper “Kavkaz” and other in “Zakavkazskiy vestnik” (correspondingly on August 19 and 20, 1853). In the review published in the issue 61 of the newspaper “Kavkaz” (1853) he wrote about M.F.Akhundzade: “*The author of these comedies is one of the original writers. He does not imitate anybody, he does not take anything from other authors’ ideas; he keeps his eyes on the events and write them in the form of comedy*”⁷¹. One of the interesting moments in the aforementioned review is the approach to the problem of West and Orient. The idea of the author was that despite lots of books written about Asia and their peoples, the Europe is not aware of this information completely. He considered M.F.Akhundov’s works as unexampled source to introduce the Oriental world to the West. The author of the mentioned articles includes the name of M.F.Akhundzade to the rank of huge figures of the world literature as Cervantes, Rabelais, Scott, Thackeray, Boccaccio, Balzac and Dickens, which expresses his attitude toward the M.F.Akhundzade’s works and their scale. N.Berdzeneshvili noted that the comedies contained in the book published in 1853 in Tiflis were written masterly: “*...Firstly in this region, Akhundzade wrote comedies touched upon the life of Tatars, one of the families residing in Caucasus, rich in typical characteristics and characters*”⁷².

We have to remember the name of Georgi Sereteli, the well-known social and political figure amongst the Georgian intellectuals acquainted by M.F.Akhundzade in Tiflis. We know that G.Sereteli

⁷⁰ Ахундов, М.Ф. Комедии Мирзы Фет-Али Ахундова / Ахундов М.Ф. – Тифлис: Типог. Канцелярии наместника Кавказского, – 1853. – 220 с.

⁷¹ Ахундов, М.Ф. (məqalələr məcmuəsi) / tərt. ed. N.Məmmədov, red. K.Məmmədov. – Bakı: Azərbaycan SSR Elmlər Akademiyası Nəşriyyatı, – 1962. – s. 279.

⁷² Ibid., – p. 281.

has supported M.F.Akhundzade and H.Zardabi in connection with the newspaper “Ekinchi”. The researcher Ali Mishiyev, drawing attention to this matter wrote: “As materials concerning the publication of the first newspaper of Azerbaijan prove, H.Zardabi visited regularly Tiflis within 1871-1875 and discussed this matter with Akhundzade and the Georgian intellectuals, especially with G.Sereteli”⁷³.

One of the Georgian intellectuals kept friendship relations with M.F.Akhundzade was the famous writer, representative of the “conservative wing” in the literary struggle between fathers and sons in the Georgian literature Grigori Orbeliani. In research papers of several philologists, as well as in the article by Vaso Chachanidze “Mirza Fatali Akhundov and Grigori Orbeliani”, this friendship and cooperation have been comprehensively studied⁷⁴.

When the matter is about the mutual relations between M.F.Akhundzade and the Georgian intellectuals, it is impossible to forget Georgi Eristavi. The topical proximity and exact likeness in the comedies both of M.F.Akhundzade and G.Eristavi, the analogy of characters, the resemblance of the described events and other matters oblige us to research their works profoundly. The works by these masters on the same subject, i.e. the comedy “Haji Gara” by M.F.Akhundzade and “Niggard” by G.Eristavi have many in common especially from the topical standpoint. You can see this similarity between the images created both by M.F.Akhundzade and G.Eristavi. The second degree personage of sorcerer in the “Niggard” by G.Eristavi reminds of the personage of alchemist created by M.F.Akhundzade. Or, the work by the Georgian playwright “Enchanted khan” remind us of the novel by M.F.Akhundzade “Deceived Stars”. The so-called defenders as Aga Mardan and Aga Salman unmasked by M.F. Akhundzade in “Court defenders” bear resemblance by their distinguishing features to

⁷³ Мишиев, А. Азербайджанские писатели и Тбилисская литературно-общественная среда (1820-1905): / автореферат диссертации доктора филологических наук) / Тбилиси, 1987. – с. 22.

⁷⁴ Çaçanidze, V. Mirzə Fətəli Axundov və Qriqol Orbeliani // Bakı: Azərbaycan, – 1981. №1, – s. 151-159.

Khariton and Sarkis in the comedy by G.Eristavi “Trial”. In her article, the researcher Dilara Aliyeva has emphasized the fact that the both masters were united by the enlightening and democratic ideas⁷⁵.

So, we may attest that the relations and contacts between M.F.Akundzade and the Georgian intellectuals of 19-th century have valuably contributed the literary process. Besides several articles, we have researched the relations of M.F.Akhundzade with 19-th century Georgian literary environment in a monograph too⁷⁶.

The first paragraph – **“Passage from the traditional Oriental literature to the modern national literature”** of the fourth chapter called **“The new type literary model of Mirza Fatali Akhundzade”** consists of five paragraphs. The first paragraph **“Duties of the modern literature: in the context of literature and society, literature and time”** determines the duties fixed by M.F.Akhundzade for the literature.

To the mind of M.F.Akhundzade, the literature far from the society or the literature having no contacts herewith will not be able to accomplish its natural mission. Therefore, he considered always that the literature is obliged to be near to the processes of the society and to direct them. From this point of view, M.F.Akhundzade comparing the oriental and western literatures has given dominancy to the second, i.e. to the western literature, which was more close to the life. He has always learned the lessons taken from the works and viewpoints of the well-known European representatives of literature, such as, W. Shakespeare, J.B. Molière, F. Fenelon, K.F.Volney, J.K. Byron, M.Voltaire, Sh.L. Montesquieu and J.J.Russo. based on the analysis made on the literary-theoretical views we can arrive to a conclusion that M.F.Akhundzade did not approved the description and praising the individual spirits in the literature and did not considered it actual. The reason of his

⁷⁵ Алиева, Д. Из истории Азербайджанско-грузинских литературных связей / Д.Алиева. – Баку: Издательство Академии Наук Азербайджанской ССР, – 1958. – с. 89.

⁷⁶ Şamioğlu, Ş. Mirzə Fətəli Axundzadənin gürcü müasirləri / Ş.Şamioğlu. – Bakı: Mütərcim, – 2012. – 116 s.

considerably coldly attitude toward the Divan literature, concretely to ghazal and qaside (ode) was namely this argument. He knew very well that it is impossible to cure the society based on the traditional literature and its admonition “pills”. Therefore he required the practical activity from the literature and referring on this prism he preferred the genre of drama, securing the literature’s practice sphere and “the most honorable amongst the arts based on European people’s views”. As an enlightened realist, M.F.Akhundzade’s standpoint was that the society may be developed only in education of society through criticizing the bad habits. M.F.Akhundade considered the drama and theatre art the translator of the whole society, but not only the individual.

The second important matter in M.F.Akhundzade’s studies of modern literature is his views regarding to the problem of literature and the time. In connection with this problem, M.F.Akhundzade was for feeling the time profoundly by the writer and to feel the pulse of the society life. The two important matters, securing the presentation of literature to the society, i.e. reaching the literary samples to the reader have always attracted his attention. The first matter was that it was important to lay foundation of publishing books in the national language as in many countries of Europe; secondly, to reach the establishment of mass media means in the mother tongue. So, M.F.Akhundzade was for the social literature, arisen as a result of growing requirements of the time, useful for the development of society and resulting in the progress of the nation.

We have to note that our research related to the problem was published as an article⁷⁷.

The second item of the paragraph is called “**Attitude of M.F.Akhundzade toward the classical heritage in his literary-critical views**”. In this item, the attitude of the writer toward the

⁷⁷ Шамиоглу (Мусаев), Ш. М.Ф.Ахундзаде: задачи современной национальной литературы (в контексте литературы и общества, литературы и времени) // – Одеса: Міжнародний Гуманітарний Університет, Науковий вісник міжнародного гуманітарного університету, серія філологія, – 2017. випуск 29, том 1, – ст. 115-118.

classical literary heritage and ideas advanced by the literary experts regarding his literary-critical views were analyzed carefully.

The definition “classical literary heritage” in M.F.Akhundzade’s literary views is namely related to the Western and Eastern literature and culture. Therefore, while referring on the aforementioned problem we are simply obliged to analyze his address and attitude to the western and eastern sources both separately and wholly. In his literary-theoretical and also epistolary heritage, M.F.Akhundzade has highly appreciated the works of leading figures of the western and eastern literature such as Voltaire, Montesquieu, Russo, Dumas, Fenelon, Buckle, Shakespeare, Byron, Nizami, Firdausi, Jami, Saadi, Rumi, Hafiz, Zakir and considered them literary standard while he touched upon the matter of mastery of the writer.

The knowledge of M.F.Akhundzade with the classical eastern literary and scientific-philosophical sources commenced from his early ages and extended till the end of his life. As he knew the Arabic and Persian languages flawlessly, he had direct contacts to the rich Eastern sources. The broaden knowledge of M.F.Akhundzade may be at the same time explained by his knowledge of the Koran. The researcher I.Hamidov wrote in this connection: “*M.F.Akhundzade in many cases is appeared as the interpreter of the Koran. To substantiate his ideas, he addresses to the most valuable monument of the Islam*”⁷⁸.

The names of Firdausi and Nizami were always side by side in M.F.Akhundzade’s views about the theory of literature. As to his thoughts and ideas regarding the real poet and poetry, the names of the both poets were also side by side. As he writes in the article “About the prose and the poetry”: “*The poem is an exceptional divine gift and the poet’s ability is also given by the God; as to the education, it serves only to ornament the aforementioned divine*

⁷⁸ Həmidov, İ. Mirzə Fətəli Axundzadə və ərəb-islam mədəniyyəti // – Bakı: Azərbaycan, – 2013. № 1, – s. 171.

*substance. The number of this owner of divine substance is rare.*⁷⁹. So, he has considered the true poets in the category of “poets that are rarely born” only Firdausi, Nizami, Jami, Saadi, Mollayi-Rumi and Hafiz.

Depending on the situation, M.F.Akundzade has thought critically of the oriental classical poets and while touching upon the mastership features of these classics, he has pointed out the aspects not satisfying him. Despite the fact that in the article “Poetry and Prose” he has estimated Firdausi, Nizami, Jami, Saadi, Rumi and Hafiz as true poets born in rare cases all over the world, sometimes they couldn’t meet the requirements of M.F. Akhundzade: “*The gap in these poets is that in some cases to express the dignity, they were against the natural feelings. In such cases it is not true to name their imagination as poem, it may be called only the verse possessing the meaning of beauty.*”⁸⁰

Amongst the oriental classics, M.F.Akhundzade has only dedicated the separate article to Movlana Jalalladdin Rumi (1207-1273), whose name has been repeatedly remembered by him, whose works were appreciated depending on the topic M.F.Akhundov has been treated⁸¹. This work drawn up in the form of a letter to sheikhulislam is of great importance from two points of view. Firstly, M.F.Akhundov in the remembered article has episodically touched upon the literary critics, its essence and importance, and secondly, he has appreciated the outlook and the mastership features of the great classic of the Orient. At the beginning of the letter he has written to sheikhulislam about his thoughts concerning Mollayi-Rumi and his works’ classification and putting a stress on the absence of this “declaration” (in terms of critique) amongst the oriental peoples has brought its importance to the notice of his friend. In the conditional second part of the work he has paid special attention to the mastership features of Rumi’s works, concretely his

⁷⁹ Axundov, M.F. Bədii və fəlsəfi əsərləri / M.F.Axundov, tərt. ed. və müqədd. müəll., H.Məmmədžadə. – Bakı: Yazıçı, – 1987. – s. 314.

⁸⁰ Ibid., – p. 314.

⁸¹ Ibid., – pp. 315-319.

skill to conceal the true matter in the dangerous century. Paying attention namely to this point, the academician T.Karimli declared that this great poet has used the Aesopian language, despite he has not pointed out this poetic means aiming at preventing all dangerous events to be caused as a result of overt talking about the matter⁸².

The matter of attitude of M.F.Akhundzade to Mahammad Fuzuli in the context of classical heritage sets thinking in a sufficient level. In his article “Poetry and prose”⁸³ the idea implying “to all intents and purposes there was not any poet from the ancient centuries. Fuzuli is not a poet and there is no influence in his dreams; he is only a master of versification” is much more disputable. The academician Kamal Talibzade has rightly appreciated this idea subjectively⁸⁴. As to the attitude of Yashar Garayev he considered that M.F.Akhundzade has not criticized directly the poetry of Fuzuli, but “the shadow cast his grandeur on the poetry and literature”⁸⁵. And Feyzulla Gasimzade has overtly accused M.F.Akhundzade of his faulty position as regards Fuzuli and his poetry⁸⁶. Tayyar Salamoglu related the denial position taken by M.F.Akhundzade in relation to Fuzuli to the fact that the great writer has denied the history of the Turkish literature until 18-19-th centuries and his preference for the Persian literature⁸⁷.

Despite the philologists have repeatedly touched upon his article “Poetry and prose”, they have not taken into account the high appreciation, given by M.F.Akhundzade to the works of Masiha

⁸² Kərimli, T. Mirzə Fətəli Axundzadə və klassik irs // Bakı: Azərbaycan Milli Elmlər Akademiyasının Xəbərləri, Humanitar elmlər seriyası, – 2012. xüsusi buraxılış, – s. 18.

⁸³ Axundov, M.F. Bədii və fəlsəfi əsərləri / M.F.Axundov, tərt. ed. və müqədd. müəll., H.Məmmədzadə. – Bakı: Yazıçı, – 1987. – s. 314-315.

⁸⁴ Talibzadə, K. Seçilmiş əsərləri: [2 cilddə] / K.Talibzadə. – Bakı: Azərbaycan Dövlət nəşriyyatı, – 2. – 1994. – s. 240.

⁸⁵ Qarayev, Y. Seçilmiş əsərləri: [5 cilddə] / Y.Qarayev. – Bakı: Elm, – c. 3. – 2015. – s. 105-106.

⁸⁶ Qasımzadə, F. XIX əsr Azərbaycan ədəbiyyatı tarixi / F.Qasımzadə. – Bakı: Maarif, – 1974. – s. 360.

⁸⁷ Salamoğlu, T. Ədəbi tənqid tarixinə dair portret-oçerklər (dərs vəsaiti) / T.Salamoğlu. – Bakı: – 2011. – s. 17-18.

other than Vagif and Zakir's works: *"To my mind, from Hegira until these days, only these two persons are true poets. And in this context, we have to remember Masiha, whose works are rarely found out"*⁸⁸.

The examples given of the Persian-language literature by the great writer in his scientific works, as well as in the rich epistolary heritage have once again prove that the important part of books he has read was sources in the aforementioned language. Therefore, he has taken into account that literature and its representatives with which who was familiar as criterion, he has fabricated a "model" according to this criterion; the result is that works not corresponding to that model were not poets. We think that M.F.Akhundzade's denial attitude toward Fuzluli, who was romantic as the representatives of the Persian-language poetry rising by him to the seventh heaven may be explained namely by this factor. The position of the academician Isa Habibbayli in connection with the attitude of M.F.Akhundzade toward Fuzuli is sufficiently convincing. *"To the mind of M.F.Akhundzade, Mahammad Fuzuli is a master of the romantic poetry, i.e. versificator from the point of view of the requirements of the realist literature. And this factor means the objective reality, but not a fault, incorrectness and defense of realism"*⁸⁹.

Finally, we have to note that the scientific-theoretical thoughts of M.F.Akhundzade in connection with the classical literature are of great importance even today.

The third item of the paragraph is called **"The question of the unity of content and form in the literary heritage of M.F.Akhundzade"**. M.F.Akhundzade required from the writer to create the literary works corresponding to the spirit of the century. He drew attention to the problems, existing in reality within thousand years, complicated by centuries, became chronic with the

⁸⁸ Axundov, M.F. Bədii və fəlsəfi əsərləri / M.F.Axundov, tərt. ed. və müqədd. müəll., H.Məmmədşadə. – Bakı: Yazıçı, – 1987. – s. 315.

⁸⁹ Həbibbəyli, İ. Ədəbiyyat nəzəriyyəsi yollarında // – Bakı: Poetika.izm, – 2014. №1, – s. 20.

time, but being in the focus of the literature within thousand years and considered important to reveal them in the content and the form required by the time. It was the conception of M.F.Akhundzade related to his searches of realist literature and especially the unity of substance and form. It is to be noted that academician K.Talibzade has estimated the problem of the substance and the form as integral part of M.F.Akhundzade's aesthetics⁹⁰. Nadir Mammadov considered the problem of the substance and the form the important requirement of the time⁹¹. The researcher A. Hacıyev, while arguing about the matter of aesthetic content of the work, noted that M.F.Akhundzade has namely taken into account the exactness of the content in the literary work, referring to the requirements of the period. ⁹².

M.F.Akhundzade was looking for a convenient form to express the content, which will be to his mind, "improved, without defect and pleasing" required by the time. According to his ideas, the better means to cure the sick society was laughter. It is not by chance that he considered the drama genre by its importance the exceptional type of art, "the honorable matter" and its creators – the valorous persons.

One of M.F.Akhundzade's works concerning the problem of the content and the form was his letter with profound scientific meaning addressed "to the editor in chief of the newspaper "Nation" of Iran". This letter was dedicated to the critic of a poet with the pen name "Surush" and alias "Shamsush-shuara" and is a lesson touching upon the essence of the literary criticism. To the mind of M.F.Akhundzade, "*two factors are the main conditions for a poem: the beauty of meaning and the beauty of expression*"⁹³. From this point of view, after in-depth analyses the samples existing in the

⁹⁰ Talibzadə, K. Seçilmiş əsərləri, – c. 2. – 1994. – s. 242.

⁹¹ Azərbaycan ədəbiyyatı tarixi: [6 cildə] / Red. hey. sədri B.Nəbiyev. – Bakı: Elm, – c. 4. – 2011. – s. 506.

⁹² Hacıyev, A. Ədəbiyyatşünaslığın əsasları / A.Hacıyev. – Bakı: ADPU nəşriyyatı, 2005. – s. 130.

⁹³ Axundov, M.F. Bədii və fəlsəfi əsərləri / M.F.Axundov, tərt. ed. və müqədd. müəll., H.Məmmədşad. – Bakı: Yazıçı, – 1987. – s. 328.

Oriental literature he divided them in three groups: the versification having the meaning beauty, but not owning the expression prettiness; the poems possessing the expression beauty, but not having any meaning beauty; and the poems having both the meaning and the expression beauty. He included the “Masnavi” by Mollayi-Rumi to the first group: “... *is a convenient poetry, but has shortage in its versification manner*”. The second group included the works of the poet from Tehran Gaani: “... *it is a poor and senseless poetry, but is ability in any case*”. He appraises namely the poets classified in the third group. “Shahname” by Firdausi, “Khamsa” by Nizami and “Divan” by Saadi meet fully his requirements. Because, the aforementioned poetic samples are agitating by their nature, “*they are liked by all persons*”, “*you may consider them equal to the prophets, as they are in summit of the mankind*”, “*their talent and sense are conditioned with philosophical depth*”⁹⁴. M.F.Akhundzade did not approve the ode by “Shahmsus-shuara” namely because of absence of the meaning and the expressing beauty, therefore he decided that “*this ode cannot be considered a poem and his author - poet*”.

The problem is that M.F.Akhundzade paid special attention to the meaning exactness in the poetry and he required impressiveness from the poem. In the article “Poetry and Prose”, after discussing about the true poets based on his criterion as Firdausi, Nizami, Saadi, Jami, Mollayi-Rumi and Hafiz, he drew a conclusion that “in other poets have not versification beauty and summed up his thought in such a manner: “... *perhaps you cannot found out any meaning exactness in the samples of the majority of poets... and we cannot name them poet*”⁹⁵.

So, we can note that M.F.Akhundzade has highly appreciated the matter of unity of meaning and form in the literature and created the inimitable samples hereof and finally, after working out the

⁹⁴ Axundov, M.F. Bədii və fəlsəfi əsərləri / M.F.Axundov, tərt. ed. və müqədd. müəll., H.Məmmədžadə. – Bakı: Yazıçı, – 1987. – s. 328.

⁹⁵ Ibid., – p. 315.

scientific and theoretical basis of the problem was the first founder of the theory of unity of meaning and form in our literature.

We have published an article in connection with this problem⁹⁶.

The fourth item of the paragraph is called “**The conception of enlightenment of M.F.Akhundzade**”.

The basis of M.F.Akhundzade’s enlightenment views included as a rule the studies of the famous representatives of the western European aesthetic thought, as Voltaire, Montesquieu, Russo, Diderot, Helvétius, Goethe, Schiller, Lessing, Swift, Beaumarchais, Defoe and so on, as well as the most rational aspects of the ancient and Middle Ages oriental literature and philosophy. But M.F.Akhundzade has clearly preferred the western enlightenment. The writer’s enlightenment conception was in fact built on two columns supporting each other. The first aspect is that in his fictional works he expressed his ideas against the background of various events and narrations through behavior of the images. To this effect, the author is not visible, the matter is that namely his heroes are talking instead of him, they are in different situations, which were lamentable and ridiculous, they fight, they make efforts and they are defeated and gain victory. The intention of M.F.Akhundzade, implying to cause readers to think is clear and he makes obvious it through different literary means. In the second case, has spread out his thoughts and ideas by his publicist, scientific-theoretical and via his rich epistolary heritage. Within the period beginning from 1857, i.e. his activity for the alphabet until the end of his life M.F.Akhundzade has expended his activity in this field.

The enlightenment ideas of M.F.Akhundzade are expressed in a more considerable manner in his dramatic works. The playwright, who was profoundly familiar with the Western European literature and its practice, understood very well the exceptional importance of

⁹⁶ Şamioğlu (Musayev), Ş. Mirzə Fətəli Axundzadənin məzmun və formanın vəhdəti konsepsiyası // – Bakı: Azərbaycan Milli Elmlər Akademiyası Nizami Gəncəvi adına Ədəbiyyat İnstitutu, Poetika. İzm, – 2017. №3, – s. 41-49.

dramatic works by a time and considered to try his strength in this field as his civic duty and he related it to the love to the nation: *“The matter is that I consider to write these works as a sign of my respect for my nation, because about all European peoples have written these works of the behavior and way of life of men and they considered them as means to improve the morals of men”*⁹⁷.

The enlightenment ideas of M.F.Akhundzade is visible in the novel “Deceived stars” and in “Letters of Kemal-Ud-Dowle” slightly different, but in a more wide scale. The weakness of Yusif Sarraj not to protect and preserve the power is revealed through the prism of philosophical educational outlook. As to the “Letters of Kemal-Ud-Dowle”, it draws attention by all sides of his enlightenment ideas of M.F.Akhundzade. It is not by chance that M.F.Akhundzade considered important the approval and admission of a new alphabet for the civil life of people and taking a step towards way of progress; to his mind, the publication of the “Letters of Kemal-Ud-Dowle” was also significant. The researcher Tahira Mammad has entirely determined the author’s intention fixed in the work: “The basic reason why he had written this work was certainly to present the author’s enlightenment and ideological views through more influential way”⁹⁸.

The civic enlightenment ideas of the author in the “Letters of Kemal-Ud-Dowle” are accompanied with the scientific and political enlightenment. M.F.Akhundzade made every effort to explain that the political administration, authoritarianism, despotism and fanaticism were shaking the society radically, reaching by weakness of individuals, “dulling their skills and abilities and rusting their intellectual efforts”. Firstly in the national literature, the author has clearly touched upon the problem of human freedom and tried to elucidate the essence of the freedom. In this work he argues about “the politics and the law”, establishment of the parliament with the

⁹⁷ Axundov, M.F. Əsərləri: [3 cildə] / M.F.Axundov. – Bakı: Elm, – c. 3. – 1988. – s. 118/

⁹⁸ Məmməd, T. Tendensiyalı yaradıcılıq, müəllif mövqey və ədəbi qəhrəman // – Bakı: Poetika.izm., Elm və təhsil, – 2014. №1, – s. 34.

participation of the people, as well as human rights and freedom. It is to be noted that our research paper related to this problem was published in the materials of the International conference⁹⁹.

The fifth item of the paragraph is called “**The specific features of poems by M.F.Akhundzade**”. It is known that M.F.Akhundzade begun to his literary activity with poetry and extended it until the end of his life. Whenever “...*Akhundzade did not achieve successes in the poetry in comparison with the other creative fields*”¹⁰⁰. The ode “Complaint from the time”, known as the first work of M.F.Akhundzade was revealed firstly by Mammadagha Sultanov, he translated it from Persian into Azerbaijani and published it in 1954 with his foreword¹⁰¹. As the analyses on the poem prove, the author was acquainted profoundly with the classical oriental literature, philosophy and poetics and was aware of it to a nicety. As to his ability to use masterly and thoroughly the traditional literary expressing means as teshif and teqlib peculiar to the Oriental poetics in the mentioned ode, it enables us to utter our opinion about the fact that he had reached already the mature poetry level. Therefore, we shall not consider it the first literary product of the author. In general, we can confirm that before departure for Tbilisi he was engaging in poetry. His first published work by its writing date, i.e. his ode “The Eastern poem on the death of A.S.Pushkin” has brought him great fame. This work was analyzed according to the known ideology system in the Azerbaijani soviet literary criticism; as, the researches made by the Azerbaijani political immigrants were characterized by the negative attitude toward Russian political system we meet here some subjective attitudes and the factual incorrectness. For example, in

⁹⁹ Musayev, Sh. The Mirza Fatali Akhundzade enlightenment concept / Way to science Proceedings of XXIX International scientific conference, – Morrisville: – October 6, – 2018. – pp. 66-69.

¹⁰⁰ Qasımzadə, F. XIX əsr Azərbaycan ədəbiyyatı tarixi / F.Qasımzadə. – Bakı: Maarif, – 1974. – s. 282.

¹⁰¹ Sultanov, M. M.F.Axundovun yeni tapılmış bir şeiri haqqında // – Bakı: Azərbaycan SSR Elmlər Akademiyasının Məruzələri, – cild X, 1954. №9, – s. 661-665.

the article by M.B.Mammadzade “Mirza Fatali and Pushkin”¹⁰² we witness the special subjective attitude to the problem. It is to be noted that the work was created as a result of the national love to the poet and the national protest to his execution, but not as a product of the poetic talent. Beginning from this ode and unlike the traditional oriental poetry, the elements of the social thought have started to be contained in the poems of M.F.Akhundzade. It may be characterized as a first sign in the poetry of M.F.Akhundzade. We meet this sign in his poem “About the alphabet”.

As the analyses prove, despite M.F.Akhundzade has used the old patterns and images, he has observed the requirements set by him before the real and true poetry, as well as the condition “winning meaning”. From this point of view, the aforementioned works of the author are of great importance namely thanks to the winning meaning. Finally, despite the fact that M.F.Akhundzade has resorted to the traditional genres, it is obvious that in his poems the social motives prevail over the individual rumor.

The other meaningful aspect drawing attention in the poetry of M.F.Akhundzade is that his poems contain the very prose elements. Despite the majority of his works expressed in verse reminds of his letters to the contemporaries from the standpoint of social meaning, but in the poems of the same type we cannot see the full poeticism; these works are typical for interference of the epic elements. At this moment the author attaches no attention to observe the poetry requirements. Therefore in his poems he speaks with the language of the prose and is not spoiling for reaching the poetic colorfulness. The poems of M.F.Akhundzade do not meet the criterion of the classical poetry traditions; but, it is to be noted that they are not the very model of the new poetry too. In this moment we can refer to the ideas expressed by Yashar Garayev in this connection: *“The author of these poems is not zealous for expressing beauty, uses the prosaic elements in the poems, he prefers to touch upon the prosaic points”, i.e. the “antipoetic*

¹⁰² Mirza Bala. Mirza Feth-Ali ve Puşkin // – Ankara: Azerbaycan Aylık Kültür Dergisi, – 1953. sayı 4/161, – s. 5-9.

layer”, the prose contained in the very life is brought to the poems before the prose”¹⁰³. In fact, the main point in the creative works of M.F.Akhundzade was not the poetry, if to express this matter with his own words, “he thought mainly about the drama and novel being useful for the nation and attractive for artistic taste of the readers”.

The first item of the second paragraph of the fourth chapter (“**The stage of M.F.Akhundzade of the Azerbaijani realism**”) is called: “**The dramatic works of M.F.Akhundzade as the foundation of the modern literature of the Muslim Orient**”.

By the dramatic works of M.F.Akhundzade (1850-1855) the Azerbaijani literature was separated from the traditional oriental look, has been renewed by the meaning and form and begun to implement its real mission in front of the society. The dramatic genre in the literature was created based on the requirement of the time and the needs of the society.

The intention of M.F.Akhundzade was to separate the society from the illness of ignorance. In the comedy “The story of Molla-Ibrahimkhalil alchemist” (1850), the darkness and ignorance are in such a level the men believe the transformation of copper to the gold. There is no man to hear Haji Nuru, the sole educated figure of the society. In this comedy M.F.Akhundzade drew the problem of environment syndrome into the focus. The participants of the act have been witness of such “miracles” they believed the transformation of copper to gold (“realization of the untitled dreams”). In fifty or sixty years, the participants of the same environment are faced with another “miracle”: sheikh Nasrullah enlivens the dead (Jalil Mammadguluzade “The dead peoples”). Only a person does not believe this miracle both in works by M.F.Akhundzade and J.Mammadguluzade: Haji Nuru and Kefli Isgandar. There is no person to hear them in the society. In point of fact, Isgandar is Haji Nuru of the period of 50-60 years later. But Isgandar is not satisfied with the accusing mask, he fights against Sheikh Nasrullah till the end and gains victory over him. It is to be

¹⁰³ Qarayev, Y. Azərbaycan ədəbiyyatı: XIX və XX yüzilliklər / Y.Qarayev. – Bakı: Elm, – 2002. – s. 226.

noted that Haji Nuru is out of time by his temperament and reaction on the road to the events arisen in the society. He is not even invited to the meeting dedicated to the discussion of the miracle of Molla Ibrahimkhalil from Keldik. He is “invited” to this meeting by the author (in symbolic sense: the author’s interference). Haji Nuru is necessary for the author to unmask all inhabitants of Nukha engaging in all monstrosities. Haji Nuru leaves the meeting after fulfilling this duty. The absence of Haji Nuru in the next acts of the comedy is related namely to this factor.

In the comedy “Story about the Botanist-Doctor Monsieur Jordan and the Famous Sorcerer Dervish Mastali Shah” (1850), the author submits the scenes of the outdated thought in the comic manner and aims at implementation of very serious intentions. In this work, Akhundzade has set the problem of integration of the country to Europe and tried to prove that namely obsolescence and ignorance impedes it. In the comedy “The Bear that Caught the Bandit” (1851) has criticized the obsolescence and the ignorance from the different standpoint, the matter is that namely these two factors become obstacles in front of the mankind and impedes him to be happy in the society. As to the comedy “A story of the Vizier of the khan of Lankaran” (1851), the author has paid special attention to the satisfactorily serious problems, such as, the bitter realities of the Azerbaijani society and administration of the people based on the feudal mode of thinking. Despite the comedy “Haji Gara” (1852) occupies its honorable place amongst the works in the theme of stinginess in the world literature, there is a second story line in the comedy, which expresses the attitude of M.F.Akhundzade to the concrete social-political situation. Representing the social state of beys in 30-40s of 19-th century with great mastership in the dramatic plan, manifested the broaden dissatisfaction of various social stratum because of the reforms made by the tsarism, i.e. demotion of the bey’s status (nobility) and reforms of land. The dissatisfaction of beys has been reflected in one of the satirical poem of Gasim bey Zakir. M.F.Akhundzade has expressed this situation occurred after the said reforms in the person of Heydar bey. In this sense, we can confirm this poem has many

things in common with “Haji Gara” and it is not casual. The content of Zakir’s poem supplements the monologue of Heydar bey:

*“What way out may we find ,
Where did we see this type of jumble
We are now under the yoke
together with ordinary people”¹⁰⁴*

The monologue of Heydar bey: “...”... *the chief called and said: Heydar bey, make your mind easy, do not rob, do not block the road, do not steal! .. Heydar bey, plough, cultivate a garden, do some shopping. It is as if I am an Armenian from Banazor, I have to work all day and all night, or I am from Lanbaran to feed cocoon, or I am a Lak to be a pedlar in the villages!* ¹⁰⁵” The mentioned two lines, distinguished one from another in “Haji Gara” of M.F.Akhundzade has been combined so skillfully that the author’s attitude to the humiliation of the nobility remained “covered” against the background of a sharp exposure of miserliness. It is no coincidence that he presented Haji Gara in a comic and Heydar Bey in a dramatic plan. The author also brought to life the theme of the last comedy - “The Story of Lawyers” (1855), exposing the judicial system of his time, the unbelievable deceptions of lawyers. Thus, M.F.Akhundzade wanted to solve all the problems of public life through his dramaturgy. His most powerful literary weapon in this field was comedy, a long-established means of laughter in Europe. In the monograph we have touched upon the dramatic works of M.F.Akhundzade separately¹⁰⁶.

The second point of the second paragraph is called **“M.F.Akhundzade – founder of the Azerbaijani realist prose”**.

¹⁰⁴ Zakir, Q. Seçilmiş əsərləri / Q.Zakir, tərt. və müqəd., Kamran Məmmədov. – Bakı: Yazıçı, – 1984. – s. 41.

¹⁰⁵ Axundov, M.F. Komediya, povest, şeirlər / M.F.Axundov. – Bakı: Yazıçı, – 1982. – s. 125.

¹⁰⁶ Şamioğlu, Ş. Mirzə Fətəli Axundzadə (müasirləri ilə əlaqələri və bədii yaradıcılığı) / Ş.Şamioğlu. – Bakı: Elm və təhsil, – 2017. – 224 s.

The dramatic works enabled M.F.Akhundzade to set the most actual matters in a new literary genre, in prose together with all its components. The known researcher Tehran Alishanoglu writes: “as M.F.Akhundov revealed and demonstrated the various social, ethical and political problems of the reality in each page of “Tamsilat”, he thought at the same time about their roots and it was not by chance that he has closed “Tamsilat” with a work written in prose – “Deceived Stars”¹⁰⁷. The subject of the work has been taken as a plot from the chronical of the palace secretary Isgandar bey Munshi “History of Shah Abbas the Great” about the events arisen within the years under the Shah Abbas Great’s (1570-1628) sway (1587-1628). The event described by I.Munshi is acknowledged based on another source as well. The known researcher Masiaga Mahammadi touched upon this problem in the article “Another source concerning the event arisen with Yusif Sarraj”¹⁰⁸. Despite the fact that M.F.Akhundzade has taken the subject from the mentioned source, he has built the plotline conforming to his aim independently. This independence in plotline enabled M.F.Akhundzade to demonstrate his attitude to subordinate it to his intention. I.e. the writer has intentionally made corrections to the chronicles of Isgandar bey Munshi, i. e. the historical reality. Despite Shah Abbas the Great, Movlana Jamaladdin and Yusif shah were historical personalities, the author has given preference to be independent as regards the literary presentation of his heroes in the work. And it has prevented the matter, as if the work has to reflect only the historical events. The manuscripts belonging to M.F.Akhundzade, some notes made by him on this event confirm that his attitude toward Shah Abbas the Great was not negative, contrary he estimated Shah Abbas highly as the military leader and the governor. In the article published in 1853 in the newspaper

¹⁰⁷ Əlişanoğlu, T. XX əsr Azərbaycan nəsrinin poetikası / T.Əlişanoğlu. – Bakı: Elm, – 2006. – s. 38.

¹⁰⁸ Məhəmmədi, M. Tədqiqlər və tərcümələr / M.Məhəmmədi. – Bakı: Nafta-Press, – 2004. – s. 128-130.

“Kavkaz”¹⁰⁹, he has analyzed the internal and foreign factors stipulating the coming into power of Shah Abbas and presented him as the skillful military leader of his period. His attitude to Shah Abbas is evident in his letter to Mirza Agha. In this letter he gives advices to his friend to be free in describing the disorder of the period in the prosaic work, passing this event to another historical period: “Except for Shah Abbas I, whose state was lawful”¹¹⁰. As you know, the Shah Abbas described in the “Deceived Stars” is not the historical Shah Abbas.

The majority of literary experts touching upon the “Deceived Stars” confirmed that the author has exposed the oriental despotism via Shah Abbas and created the ideal image of clever and just ruler in the person of Yusif Sarraj. As a result, the work has been analyzed in the person of these images in the context of despotism and justice. In fact, you can see in the work another image who determines ideals of M.F.Akhundzade. It is the image of people. M.F.Akhundzade was interesting much more with the attitude of the people toward the events rather than the administrative methods of the despot and protests of the known forces being against to this political administration (supporters of Yusif Sarraj). It was also a matter arisen from the enlightenment views of M.F.Akhundzade. In the work we can see all personages, i.e. Shah Abbas, his adherents and Yusif Sarraj are in the clean sphere together with all their parameters, but the author has spoken about the people in some moments and with several phases. The matter is that the great master based on the aforementioned few sentences could manifest his idea and identify the reasons of defeat of Yusif Sarraj.

We consider important to refer to other works of M.F.Akhundzade, the first, written by him in Arabic language and published in mass media means under the name “Story”¹¹¹ and the

¹⁰⁹ Axundov, M.F. Əsərləri: [3 cildə] / M.F.Axundov. – Bakı: Elm, – c. 2. – 1988. – s. 240-250/

¹¹⁰ Axundov, M.F. Bədii və fəlsəfi əsərləri / M.F.Axundov, tərt. ed. və müqədd. müəll., H.Məmmədşadə. – Bakı: Yazıçı, – 1987. – s. 337.

¹¹¹ Axundzadə, M.F. Hekayə (ərəb dil. çev. və təqd. ed. İ.Həmidov) // Ədəbiyyat qəzeti. – 2012, 23 iyun. – s. 2-3.

second, written in Persian language and published firstly in one of the newspapers after one century (“Strange story”)¹¹². The aim of the both stories included the enlightenment ideas.

The “Letters of Kemal-Ud-Dowle”, published firstly in 1924 has the specific place in works of M.F.Akhundzade. This work written based on absolutely new style in the Azerbaijani and in general in oriental literature is of exceptional importance to appreciate the mastership features and the outlook of the author.

As the soviet political regime has put this work at disposal of philosophers, the literary critics did not involve the “Letters of Kemal-Ud-Dowle” to research as a fictional work. Therefore the matter of genre concerning this work is disputable up to date. The majority of literary critics have reviewed this work as the philosophical treatise. And the treatise is not certainly a literary genre. The well-known researcher of the New Period Azerbaijani Literature Zaman Asgarli in his article (“The letters of Keamal-Ud-Dowle”: genre and style matters)¹¹³ has considered the work as a first example of the new type publicist prose – the philosophical novel. To his mind, “certainly there is no literary merit in this work” and he substantiated the contrasting ideas about the genre of the work. As to ideas of Yashar Garayev, he considered it as the mass media genre – the satirical pamphlet, but in other articles he named it as a novel¹¹⁴.

As it is seen from the epistolary heritage of M.F.Akhundzade, as well as the foreword written by him to “The Letters of Kemal-Ud-Dowle”, he has written this work namely as a philosopher, but not as a writer. It means that he has confirmed that the mentioned work is not the literary product. In fact, the “Letters of Kemal-Ud-Dowle” has been appeared as a logical result of his epistolary

¹¹² Axundzadə, M.F. Qərribə hekayə (təqd. ed. Ş.Şamioğlu) // Ədəbiyyat qəzeti, – 2017, 8 aprel. – s. 22-23.

¹¹³ Əsgərli, Z. “Kəmalüddövlə məktubları”: janr, üslub məsələsi // – Bakı: Azərbaycan Milli Elmlər Akademiyasının Xəbərləri, Humanitar elmlər seriyası, – 2012. xüsusi buraxılış, – s. 20-32.

¹¹⁴ Qarayev, Y. Azərbaycan ədəbiyyatı: XIX və XX yüzilliklər / Y.Qarayev. – Bakı: Elm, – 2002. – s. 237.

heritage being a product of long years. The problems set in this work are coinciding entirely with the matters discussed by him in the correspondences with his contemporaries from Europe, Russia, Turkey, Iran and Azerbaijan within the period until 1865, including, the social-national revival, democratic establishments, freedom of thought, freedom of speech, integration into Europe and so on.

The other moment drawing attention in connection with the “Letters of Kemal-Ud-Dowle” is that within the years he conducted the struggle for publication of the work he has worked regularly on the text and enriched it with new scientific-philosophical and publicist thoughts. As it seen from the writer’s epistolary heritage, he included the corresponding thoughts and ideas of his near friends of like mind with him in the form as they were expressed to the text of the “Letters of Kemal-Ud-dowle”. The other detail is the confirmation of the fact that it was not a product of literary imagination, but contrary the product of publicist thoughts: the author has included the fragments of various letters sent by him to different persons or those received by him from these persons to the text of the work, especially to the “Mulhagat”. All these facts acknowledge that the “Letters of Kemal-Ud-dowle” are not mere literary work. In this connection our articles concerning the problem of M.F.Akhundzade and literary prose in Azerbaijan and in various editions of the foreign countries¹¹⁵ were published.

In “**Conclusion**”, the provisions and propositions advanced within the thesis have been summed up. The conclusion is that because of the social and political factors, a new stage was begun

¹¹⁵ Şamioğlu (Musayev), Ş. “Aldanmış kəvakib”: tarixi həqiqət və müəllif interpretasiyası // – Bakı: Azərbaycan Milli Elmlər Akademiyası, M.Füzuli adına Əlyazmalar İnstitutu, Filologiya məsələləri, – 2018. №1, – s. 256-262; Şamioğlu (Musayev) Ş. “Kəmalüddövlə məktubları”: janr, üslub və müəllifin məramı məsələləri // – Bakı: Azərbaycan Milli Elmlər Akademiyası, M.Füzuli adına Əlyazmalar İnstitutu, Filologiya məsələləri, – 2017. №7, – s. 282-290; Musayev Sh. The building of a democratic society and reflection of people`s factor in the narrative «The Deceived Stars» by M.F.Akhundzadeh // Genero & Direito, Periodico do Nucleo de Estudos e Pesquisas sobre Gnero e Direito Centro de Ciencias Juridicas, – Universidade Federal da Paraiba, – 2019. Volume 8, №.7, Special Edition, – p. 523-535.

since 19-th century in the history of the Azerbaijani literature and culture. The new period has exerted serious influence on formation of M.F.Akhundzade as a personality, i.e. the environment has affixed its stamp on the writer's biography and formation of his outlook. From this point of view, it is necessary to verify the separate details of the writer's biography namely in the context of his relations with this environment and his contemporaries. Researching of relations of M.F.Akhundzade with his contemporaries is of great importance from several points of view. Firstly, those relations enable us to determine the scale of his social and scientific activity. Secondly, it helps us to determine the development tendencies and directions of the literary process. M.F.Akhundzade laid foundation of transition from the traditional Oriental literature to the modern national literature due to his personal talent and writing skills.

As the analyses prove, despite M.F.Akhundzade could not create poems of new type in defiance of several serious requirements established by him for the poetry, his poetic products have specific features; you can observe in majority of poems the process of consolidation of genres. In all comedies with the plot line of ordinary mode of life, the author has expressed his attitude with gentle hints as regards the social and political events. By the image Heydar bey presented masterly in the dramatic plan of the comedy "Haji Gara" written by him on the subject of stinginess he expressed his acute protest against the new political and economic system of relations formed by the tsarism in Azerbaijan. Despite the narrative "Deceived Stars" has been approved in the national literary criticism as the sole prosaic work of the author, he has two stories written in Arab and Persian language. The leitmotif of the narrative "Deceived Stars" includes the idea of enlightened and organized people rather than the exposure of despotism and looking for a just shah. As researches prove, the writer has been entered to the history of literary thoughts as the author of the first pamphlet and the professional critique and theorist of literature by his literary and theoretical views.

The main content of the thesis has been reflected in the author's below specified scientific works:

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