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AZERBAIJAN PRESS AND AWARENESS OF NATIONAL INDEPENDENCE

Looking at the history of humanity, we see that both national literature and national press of every nation has always been the bearer of the idea of independence, which inherited it from generation to generation and served directly to the awakening of national consciousness, and it has been the perfect form of the public consciousness that does not abandon the idea of independence and sovereignty of the people. Since 1875 the “Ekinchi” newspaper has been published. The article notes that some members of the literary societies of the nineteenth century regularly wrote for the press, tried to publish their articles on the pages of these newspaper, called the newspaper “the source of then light”. Many members of the Seyyid Azim Shirvani’s literary society “Beyt-us-Safa” highly appreciated the activities of the Ekinchi newspaper on science and education. At the same time, the “Ekinchi” was the Azerbaijani newspaper, which also promoted the idea of women’s freedom and women’s education, working for the democratic and cultural development of the people. “Ekinchi” was spread outside Azerbaijan – in Georgia, Dagestan, Uzbekistan and elsewhere, many people sent materials to the newspaper from these places. Hasan bay Zardabi unambiguously declared that the new colonialism, which began to form from the middle of the nineteenth century, began to bear the economic significance and necessity of teaching science to stand it. It was also noted that he was unable to oppose the policy of the Tsarist government, the West, but did his best to show the essence of the West and to motivate the nation. But it should be noted that in the 20th century, the most important role in the establishment of democratic thought and independence played the magazine “Molla Nasreddin”. This magazine tried to implement ideas of national revival, independence and freedom with all its existence.

However, since the middle of the 19th century, a new stage in the public consciousness of the Azerbaijanis has been replaced with the idea of iranism and Muslimism with Azerbaijani thinking. The educated intellectuals, pen people, philanthropists, newly born bourgeois representatives, and others began to voice opinions about the unification of the people around a common idea, but, in all probability, they tried to explain the essence of occupation policy of the tsarism. Of course, the main role in this issue has been played by the history reflecting in particular the national virtues of the nation, also science, media, culture, philosophy. The main issue in Hasan bey Zardabi’s newspaper principle was the fact that the newspaper was close to the people, speaking in the people’s language, showing the shortcomings and defects in society, as well as showing their relevance. Formation of an independent thought in the human and human society has come to its realization by overthrowing the millennium and beyond, and by overcoming the barriers of endless energy from the hard and tiring labor of the educated literary movements and the progressive literary trends over fundamental foundations of national and spiritual values and led to the idea of national statehood in the second decade of the twentieth century.

Key words: *national press, independence period, independence idea, consciousness of freedom, sovereignty, enlightenment, democratic society.*

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АЗЕРБАЙДЖАНСЬКА ПРЕСА ТА УСВІДОМЛЕННЯ НАЦІОНАЛЬНОЇ НЕЗАЛЕЖНОСТІ

Зважаючи на історію людства, ми бачимо, що як національна література, так і національна преса кожної нації завжди були носіями ідеї незалежності, яка передавалася із покоління в покоління і безпосередньо служила пробудженню національної самосвідомості, вона мала бути досконалою формою суспільної свідомості, що не відмовляється від ідеї незалежності і суверенітету народу. З 1875 року видається газета «Екінчі». У статті наголошується, що деякі члени літературних товариств XIX століття регулярно писали для преси, намагалися публікувати свої статті на сторінках цих газет, називали газету «джерелом тодішнього світу». Багато членів

літературного товариства Сейида Азима Ширвани «Бейт-ус-Сафа» високо оцінили діяльність газети «Екінчі» в галузі науки і освіти. Водночас «Екінчі» була азербайджанською газетою, яка також просувала ідею свободи й освіти жінок, працюючи на демократичний і культурний розвиток народу. «Екінчі» поширювалася за межами Азербайджану – в Грузії, Дагестані, Узбекистані та інших місцях, багато людей надсилали матеріали в газету з цих місць. Гасан бек Зардабі недвозначно заявив, що новий колоніалізм, який почав формуватися із середини XIX століття, почав нести економічне значення і необхідність навчити науку витримувати його. Також було відзначено, що він не зміг протистояти політиці царського уряду, Заходу, але доклав усіх зусиль, щоб показати сутність Заходу і мотивувати націю. Але слід зазначити, що в XX столітті найважливішу роль в утвердженні демократичної думки і незалежності зіграв журнал «Молла Насредін». Цей журнал усім своїм існуванням намагався втілити ідеї національного відродження, незалежності і свободи.

Однак з середини XIX століття новий етап у суспільній свідомості азербайджанців змінився ідеєю іранізмів і мусульманським мисленням. Освічена інтелігенція, письменники, меценати, новоявлені представники буржуазії та ін. стали висловлювати думки про об'єднання людей навколо спільної ідеї, але, як видається, намагалися пояснити суть окупаційної політики царату. Звичайно, основну роль у цьому питанні зіграла історія, що відображає, зокрема, національні гідності нації, а також науку, ЗМІ, культуру, філософію. Головним питанням газетного принципу Гасан бека Зардабі було те, що газета була близька до людей, говорила народною мовою, показувала недоліки і дефекти суспільства, а також показувала їх актуальність. Формування незалежної думки в людському суспільстві прийшло до своєї реалізації через повалення тисячоліття і далі, а також за рахунок подолання бар'єрів нескінченної енергії від важкої і виснажливої праці освічених літературних рухів і прогресивних літературних тенденцій над фундаментальними основами національних і духовних цінностей і привело до ідеї національної державності в другому десятилітті XX століття.

Ключові слова: національна преса, період незалежності, ідея незалежності, свідомість свободи, суверенітет, просвіта, демократичне суспільство.

Introduction. Today's independent, sovereign Azerbaijan state is also a product of an independent thought, first formed in a literary-cultural way, then national consciousness and national unity in the struggle against the empire and transforming freedom and sovereignty into ideals. Azerbaijan's critical realism, which began in the second half of the 19th century, later enlightened realism and romantic-sentimental literary tradition transformed the national statehood concept and the state's statehood into reality by helping the ideas to realize the reality of social life, moral-philosophical value and political clarity.

The Soviet government dispatched dozens of art workers and condemn to death to eradicate the Azerbaijan Democratic Republic of 1918–1920 from national memory, literary-cultural thinking, and some of them survived the repressions by emigrating. Only Azerbaijan's independence, the expulsion of the soviet regime, the vulgar-conjugal relationships, the expansion of the divine boundaries of spirituality enabled the study of the secret files and the creativity of the creators who sacrificed their lives for the nation's independence.

Purpose and tasks of the research. The main purpose of the research is to investigate the artistic aesthetic genesis of the national idea of the national press, to follow its historical development, to analyze the relationship between literary and national press, national independence ideas in the society, ideological and aesthetic frameworks, and to place its place in objective-historical and artistic aesthetic movements to determine the national consciousness, to come up with concrete scientific and theoretical outcomes.

Scientific novelty of research. The research work has enabled us to achieve objective scientific and theoretical results in the national press and literature in terms of the national-historical stages of the national independence of the consciousness, the thought, its artistic reflection, the analysis of the national and historical stages of the literary development process from the perspective of Islam and the system of pre-historic faith. As it has been studied in the interpretation of Azerbaijani intellectuals, prominent literary and art figures, they have also been studied and evaluated worldwide. Both in the history of the press and in our literature the Azerbaijani model of national ideology has gone a long way past about two centuries.

Methods and sources of research. Theoretical and methodological basis of the research is a historical-comparative and descriptive method. The subject of the research is Azerbaijan's oral folklore, initial religious-ethnic belief system, canonical texts, classical literature, new period literature, scientific and artistic ideas created in emigration, contemporary literature samples, researches of Azerbaijan and European scholars and achievements of humanitarian science. Since the independence thought of the people is the same age, at which its national consciousness was formed and the problem was investigated in the context of the literary-historical development process of Azerbaijan independence, the materials about the Oghuz-Turk stage and the South Azerbaijan literature and history were the objects of the research.

A review of recent research and publications. The deeper and more ancient history of the idea of national independence of the Azerbaijani people, its

history of studying and researching is so short. As mentioned above, the 70-year break in the issue of tradition and inheritance was, first of all, a serious obstacle to studying our independence. However, the idea of national independence is the national status which includes the system of integral values that the Azerbaijani people have been dreaming of occasionally and struggle for it. Azerbaijan's independence came true for the second time in the twentieth century as a result of the rescue mission of the Great Leader Heydar Aliyev, has enabled us to shed light on the great road that our nation has passed, to explore its artistic-philosophical essence, and to revive the tradition of studying the artistic reflection of the idea of independence. Many prominent art workers have made great efforts in the field of studying the idea of Azerbaijan independence. Some of them are: Yashar Qarayev ("The History: Closely and from far away"), Elchin ("Literary Process: Death or Opportunity?"), Isa Habibbeyli ("From Socialist Realism to National Independence"), Shirindil Alishanli, Nikpur Jabbarli ("Immigration and Classic Heritage"), Vagif Sultanli (monograph "Azerbaijan Emigration Literature" and his articles – "Horizons of Freedom", "Literary World of Muhammad Amin Rasolzadeh", "Traveller of Heavy Traffic" and others), Alxan Bayramoglu ("Literature in the Period of the Democratic Republic of Azerbaijan"), Vilayet Quliyev ("Aghaoglular"), Shamil Gurbanov ("Mammad Amin Rasolzadeh", "Nariman Narmanov's World"), Nasiman Yagublu ("Mammad Amin Rasolzadeh"), Teymur Ahmedov ("Nariman Narimanov's Creative Way"), Tofiq Huseynoglu ("I Live With Literature"), Nikpur, Badirhan Ahmedov ("History of Azerbaijani Literature of the 20th Century"), Aybeniz Aliyeva-Kangarli (Literature Issues in the Azerbaijan Newspaper 1918–1920)), Ramiz Gasimov and Zulfiyya Ismayil ("The Concept of National Ideology in Azerbaijani Literature and Ideology of Azerbaijanism"), H. Baykara ("The History of the Independence Struggle of Azerbaijan") and other authors.

In a time period about seventy years (1920–1991) of research and propaganda of our rich folklore, classical and contemporary art heritage Azerbaijan political emigration of 20th century proved to be productive and fruitful and initiated the solution of the various problems of national literature history and has created the Migrant Literature, which is an important part of our literary-theoretical thought.

Presentation of the main material. At the beginning of the second half of the 19th century and beginning of the twentieth century the "Ekinchi" newspaper, "Molla Nasreddin" and "Fuyuzat" magazines were considered the basis of the idea of the national

press and independence of Azerbaijan. From the beginning of the 19th century, despite tsarism's multistage assimilation policy based on military power, material and moral pressure, it was not possible to separate people from national-religious traditions, self-consciousness, patriotism and ideals of freedom. Settlement of the representatives of other ethnoses, adherents of a different faith in the Azerbaijani lands has not only changed the national-moral climate in the country, but also mobilized the people for resistance to the protection of national-moral values. In this regard, outstanding scientist Yashar Garayev wrote: "Neither ethnic consciousness nor national memory derives from its origin, source code, guidelines, statutory documents, congressional resolutions and excerpts from the protocol. Solidarity, assimilation is not carried out in bureaucratic-administrative way, at meetings. The science, culture, philosophy and press prepare masses into national ideas" (Garayev, 2002). Mirzabala Mammadzadeh characterized the way to national independence shortly as follows: "On the basis of the idea of independence the summary of the national Charter of Azerbaijan, from Vagif to Cavid, from Zakir to Cavad, from Mirza Fatali to Uzeyir, from "Ekinchi" to "Azerbaijan "and to" New Caucasus" – each of them has had a great and valuable role. The period in which our political and public opinion views the progress and evolution of history is the cornerstone of today's clear and brilliant ideology of independence. It is enough to look at the history of the idea that we have made to determine our longest independence, and take a look at the spirit and essence of the national movement. That period also had his own peculiar ideology, struggle for ideology, heroes, oppressed, martyrs and mujahids (strivers in the cause of God as a religious duty). As a result of their unbearable struggle, today we have received a charter that thousands of young men have died in death. I think, if Mirza Fatali and Hasan bey Zardabi were born 50 years later, the idea of independence, the national charter of Azerbaijan would come about 50 years later. Among them are intense attitude and communication" (Mammadzadeh, 1991: 134).

Indeed, history has raised Mirza Fatali, Mirza Fatali has raised Hasan bay Zardabi and the first Azeri press in his face. The first newspaper, the "Ekinchi", was short-lived relative to the life of the nation over the tsarism's colonial policy, independence, and medieval tensions. Azerbaijan created its own periodicals only in 1875, in Europe it was formed in the XVI century and in Russia in the early years of the eighteenth century, notably the expectations of the people with the "Ekinchi" longed because of feudal unity and the medieval tension" (Mirahmadov,

2005: 4). Hasan Bey Zardabi wrote: “O young men educating in science, it is true that it is difficult to be in touch with our Homeland brothers, they do not understand what you are talking about, and consider you malicious and you will be punished! But it’s not a good thing, for five days of the taste of your life to throw the nation and your brothers out, and make them blind and wasteful <...> Let the shouts and mullahs cursing you, the illiterates throw a stone on you, but you work for the nation, and in the future, the nation will see you as a martyr and will have mercy on you” (Zardabi, 1876). The main principles of the “Ekinchi” newspaper were enlightenment, modernization and purity of ideology: “The world is something that always turns around, and it is necessary for the world to change its course, as if it is a saying, if the time doesn’t obey you, you submit to it. There is no rule in the world at all time” (Zardabi, 1875a). The result of M. Akhundov’s tract was that everything would change in the world, and the unfortunate and oppressive powers would be sooner or later punished, the person like Muhammad Ali Babi (Leader of the Babylonian Movement in Iran) pulling people to his side will withstand against king who wanted to keep the throne and put their realm in danger. “How can it be that Babylonians who fired at the king do not do the same thing again”, said M. Akhundov (Akhundov, 1985: 74). In general, all the intellectuals of the nineteenth century noted that the main condition of the existence and progress of the nation was the study of the national history and the experience of other peoples and based on these factors when leading the nation. The term “national idea” in the “Modern Philosophical Dictionary” is formulated as follows: “National idea expresses the purpose and the reason for the existence of every nation, taking into account past historical experience and experience of other peoples” (<http://coolreferat.com/>). That is why, in the third issue of the newspaper dated August 21, 1875, H. Zardabi had to write about the terrible difficulties of writing the newspaper: “For four years, we wanted to print this newspaper and at the time, we found this type. Nobody would be pleased to publish any newspaper for his own sake, and if we were to profit from the newspaper, you would have to pay twenty, perhaps thirty pounds...” (Zardabi, 1875b). M. Akhundov in his work “Three letters from Indian Prince Kemal-ud-Dovle to Persian prince” wrote by the language of Kemal-ud-Dovle that the sultan should “only consider himself as a lawyer of nation, and to proclaim the rule and Parliamentary by the intervention of the people” (Akhundov, 2005a: 45). M. Akhundov, who later moved forward in his own thoughts, was able to transform to stage of revolutionary demo-

crats in a short time. M. Akhundov prepared three alphabetical projects and presented them to the Heads of Muslim State, but he himself wrote, “Unfortunately, in Iran and in Ottoman Empire, the leaders of the Islamic nations did not allow the Islamic alphabet to change for the progress of the people, country population, female and male literacy within a few months...” (Akhundov 2005b: 254). In fact, in the “Ekinchi” newspaper, the issues related to the Azerbaijani language were given a great deal of importance. First of all, the published articles of the newspaper editor and active correspondents were an example. The exception could be that in some cases the “Ekinchi”, let the representatives of the “counterfront” to “speak in their own language” (Rustamov, 2020). In the fifth issue of the newspaper, in 1875, Hasan Bey Zardabi mentions in his article “Dahiliye”: “The nations that struggle for life with us are victorious because of their science, education, and we should educate the science, even if we do not win the attempt to reach them, we should try to stand at the same place with them, or we will be defeated in the struggle for state and goodness. What has come from complains about time?” (Zardabi, 1875c). Hasan Bey Zardabi said in one of his articles: “...The educated men of the Christians are striving to declare to the people to refuse the wine. Our those Muslims, who take opium, tastes cannabis or hashish, drink wine, and whatever you do, they are poisonous, they will destroy your brain and body. In this way, it is important do not forget about the evil desires”. (Zardabi, 1875d). From the next issue of “Ekinchi”, we get acquainted with other signatures, for example, Asker Mirza Adigozalzade Gorani and others, those who played a great role in the history of Azerbaijani Enlightenment. A. Gorani provides scientific information on this issue in this newspaper (Gorani, 1875a). Generally speaking, all intellectuals of that period considered the lingual factor to be the basis of national-spiritual existence. Uzeyir Hajibeyov wrote in his article “Language”, “If we do not care about our mother tongue, one day it will disappear, and when a mother tongue sank, the nation itself would sink; because it is his language that causes a nation to prove its existence (Gorani, 1875b: 142). Academician Isa Habibbeyli writes in his article titled “Molla Nasreddin” literary school and Molla Nasreddin Period”: “...Mirze Djalil considered the idea of creating a single literary language in Azerbaijan as a forward-looking, because vast majority of the population at the beginning of the century in Azerbaijan could not read or write”. First of all, the writer’s intent was to write by “open-minded mother tongue, to clarify, awake, and raise his nation through a simple,

ordinary spoken language that everybody could understand” (Molla Nasreddin, 2005: 3). “Our great writer gave a sharp response to “Progress” newspaper, which wrote “in feuilletons “Tawhid” and “Chain” there is no elements of native language”, and also to the “Terdjuman” newspaper, which covers one-sided articles on alphabet and spelling (Babayeva, 2016: 124). Firudin Bey Kocherli wrote in his article titled “Native language”: “God grant Ali Bey Husseinzade <...> We couldn’t say anything about his education and science. We would like to say, that his science and education did not produce or gave us any fruit, but our language was degraded and he brought new language <...> In short time the language of the Caucasian Turks was filled with Ottoman words and borrowings. “Ishbu” (these), “ishte” (just, exactly), “shimdi” (now), “efendim” (are you here), “bakalım” (we will look), “nasıl” (how) are filled with newspaper columns. The result of this work is that we can’t read our newspapers and magazines now” (Kocherli, 1913). Despite his sharp and courageous critical performances, the voice of “Molla Nasreddin” overcame the borders of the Caucasus and was heard in Russia, the Turkic world and all the Near and Middle East. The magazine was widely read in Central Asia, Crimea, Irevan, Kazan, Ufa, Astrakhan, Orenburg, Tabriz, Tehran, Erzurum, Istanbul, Cairo, Bombay, Kalkutte and other cities. The Azerbaijan “Molla Nasreddin” had created a large reader contingent in Turkic World in spite of “Fuyuzat” written in Turkic language. “Molla Nasreddin” was able to gather the progressive forces of the Azerbaijani people and democratic intelligentsia around it. In the magazine, along with well-known poets, writers and journalists, such painters, as Oscar Shmerling, Joseph Rotter, Azim Azimzade also took a part and laid the foundation of a new painting school in Azerbaijan. One of the magazines, which played an important role in the formation of Azerbaijan’s public opinion, promoting the idea of independence was “Fuyuzat” along with “Molla Nasreddin”. The 1st issue of “Fuyuzat” was

published on November 1, 1906. The magazine was sponsored by an educated, millionaire-mesnat Hadji Zeynalabdin Tagiyev. On the pages of this magazine, the editor-in-chief Ali Bey Husseinzade and Mohammad Hadi, Mirza Alakbar Sabir, Hussein Djavid, Said Salmasi, Abdulla Shaig, Ahmed Kamal, Ahmed Raig and other authors published their articles on various themes.

Conclusions. The ideological and moral values of the Azerbaijani citizen, symbolizing in three colors (blue, red, green) in the state flag during the period of the Azerbaijan Democratic Republic are related to the thesis of Ali Bey Husseinzade and the historical services of the followers of “Fuyuzat” magazine. This magazine also played a crucial role in the creation of free civil constitutional society and idea of independent statehood in Azerbaijan, besides the formation of journalism school. The followers of this magazine struggled against Tsarist Russia’s monarchism and colonialism. They aimed at the victory of democracy in Azerbaijan and implement reforms in public life, national literature and culture. In this sense, the basic problems and principles of the “Fuyuzat” Magazine and its followers can be summarized as follows: Turkification, or Turkicization, Islamization, Europeanization or modernization, Azerbaijanism; democratic searches; formation of neo-romantic literature. For the first time Azerbaijani readers got precise and voluminous information about such prominent people, as Voltaire, Tolstoy, Goethe, Russo, Montesquieu from the articles and translations published in this journal. Periodical press agencies in Azerbaijan at the beginning of the century, of course, were one of the leading tools of the process of national self-determination and awakening. The national press played an important role in gaining the independence of Azerbaijan on May 28, 1918. In short, the road started from the “Ekinchi” and leaving the great national schools such as “Molla Nasreddin” and “Fuyuzat” brought independence to the people of Azerbaijan.

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