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THE FIRST MANIFESTATIONS OF NATIONAL AWAKENING IDEAS IN AZERBAIJAN (BASED ON MATERIALS FROM THE INSTITUTE OF MANUSCRIPTS)

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The 19th century, can be considered the most controversial period in the political and socio-cultural history of Azerbaijan. In Azerbaijan, which was once considered one of the centers of science, literature and art of the East, in order to make the people forget its history, material and cultural historical monuments were destroyed, the opening of native language schools and the press were prevented. With this, the history of statehood has ended, and a contrasting period was experienced in the science and culture of Azerbaijan. In the social and literary-cultural environment, where the former feudal ideology still prevailed, modern tendencies began to emerge, democratic ideas and the influence of Russian and European culture began to grow. After the occupation the Azerbaijani society was at the transition stage of its historical development.

From the beginning of the Russian invasion, the resistance movement against the colonial regime began in the regions. The main goal and purpose in the initial stage of the resistance movement in Azerbaijan was national-cultural orientation. The most important aspect of the history of the national movement of the Turkish people living in Russia is that the main driving force of this movement is often the intellectuals. This article partially covers some points from the personal archive materials during the period from the second half of the 19th century to the 20th century, throughout only a brief period of enlightenment and national awakening ideas.

Keywords: *personal archives, enlightenment, "Akinchi", school project, national identity, political independence, "Gulistan-i Iram".*

INTRODUCTION

Throughout its history, the lands of Azerbaijan were being occupied by foreign forces from time to time and as a result the state independence has been terminated. The greatest difficulty the Azerbaijani people had to face- was to fight the threat of losing their history, language, and culture. There were undisclosed topics due to the fact that research was prohibited in the history science of Azerbaijan, that was occupied twice by the same state within two centuries. These were topics such as the ethnic origin problem of the Azerbaijani people, the political-historical geography of Azerbaijan, the history of statehood, the investigation of historical traces in ancient epic works, the history of the national independence movement. These matters were not considered as research objects within the scientific research process.

After the state independence of Azerbaijan was restored in 1991, the organization of national awakening ideas and the history of the national liberation movement are taking the main place among the problems in scientific research process. While investigating this problem special attention should be paid to the history of the initial formation of national awakening ideas, and also the participation of our intellectuals in the national movement and their role in it.

The questions considered under the research have been developed by researchers starting from the year of 1991, especially from the literary and philosophical aspect. It is already an accepted fact that representatives of the humanitarian disciplines (writers, philosophers) refer to historical materials during research. Since we are in direct contact with personal archival materials, we face



this situation all the time. However, the practice of studying political historical processes, history of political and social opinion based on literary heritage, personal documents, memoir literature and epistolary heritage is still fresh. This once again proves the importance of literary heritage, especially personal archival materials, from historical and source studies point of view. As the literary heritage includes the published works of our prominent intellectuals, who are already familiar to the scientific and social environment, meanwhile the personal archive materials mean collection of original manuscripts of these works in various versions, documents, letters and memories reflecting personal and social activities. From this point of view, the personal archive materials of a number of famous thinkers from the second half of the 19th century to the beginning of the 20th century preserved in the Institute of Manuscripts named after M. Fuzuli ANAS are of particular interest.

MAIN PART

Protected personal archives in the Institute of Manuscripts

Manuscripts are considered primary sources in any field of science. It is of exceptional importance in the study of the history of its socio-cultural and political thought. Ancient and medieval manuscripts in Azerbaijan have always been collected individually. The systematic collection of manuscripts began at the beginning of the 20th century, and this process was continued during the first years of Soviet rule. In 1924, after the 1st the First All-Azerbaijan Congress of Ethnographers and the first Turkological congresses held in 1926, a scientific library was organized from the collected manuscripts. The Republic Manuscripts Fund, an independent enterprise since 1950, has started operating as the Institute of Manuscripts within the recent decades. The basis of the Institute's manuscript treasury is the personal archives of prominent cultural and scientific figures and historical figures of Azerbaijan who lived in the 19th-20th centuries, along with ancient and medieval manuscripts. The basis of private archives was formed by the archives of Abbasgulu Agha Bakikhanov, the first representative of Azerbaijani enlightenment. Starting a new era of historical and cultural development in the 19th century, Northern Azerbaijan had the opportunity to get acquainted with the modern democratic social and political environment, culture, scientific and technical achievements of Europe and benefit from them. The treasury of the State Museum contains part of the personal collections of Abbasgulu aga Bakikhanov, Mirza Fatali Akhundov and Hassan bey Zardabi - students of the century. These figures played a great role in further enriching the scientific, philosophical, social-political, literary-artistic thought of Azerbaijani culture, and in reaching a new era of meaning. A. Bakikhanov's work "Gulistan-i Iram", which laid the foundation of Azerbaijani historiography, and the new school project, the comedies written by M.F. Akhundov to eliminate ignorance and carelessness, H. Zardabi's struggle for the national press can be considered as the first cultural calls to the national awakening and freedom movement.

The personal archival materials of other intellectuals preserved in the Institute of Manuscripts, as they lived and worked at the turn of the 19th and 20th centuries are of special interest. The personal archival materials (e.g., manuscripts of the authors' work in different versions, personal documents, materials reflecting their social activities, letters written by them and written to them, memories, pictures, notes, etc.) allow to clarify the environment in which our intellectuals lived, their attitude to the factors of the religion, language and ethnic origin that shape the national-political ideology and their service inculcating national ideas to the people.

In general, the treasury of private foundations in the Institute of Manuscripts contains the personal archives of 32 outstanding thinkers of the 19th-20th centuries: A. Bakikhanov, M. F. Akhundov, H. Zardabi, N. Vazirov, S. A. Shirvani, J. Mamedguluzade, M. T. Sidki, A. Buzovnali, M.A. Sidgi, R. Efendizadeh, A. Hagverdiev, S.S. Akhundov, A. Nazmi, M.R. Fana, H. Sarabsky, M.S. Ordubadi, S. Vurgun, Ch. Jabbarli, U. Hajibekov, N. Narimanov, F. Kocharli, Yu.V. A. Azimzade, A. Muznib, S. Mumtaz, M. Magomayev, O. F. Nemanzade, G. Sheyda, Z. Hajibekov, Sadikhzade



Seyid Huseyn, G. Mammadli and A. Huseynzade – the intellectuals who play a special role in cultural and public life history of Azerbaijan. Unfortunately, not all the materials included in the collections of these eminent personalities were included in the Institute of Manuscripts treasury. Most of the mentioned intellectuals were subjected to political persecution from the first days of Soviet rule, were arrested, and some of them were killed. Therefore, part of the archival materials was kept confidential in the State archives during the USSR, some were destroyed, and some were hidden by their families. Nevertheless, even the materials we have allow us to create a complete picture of the socio-political landscape of the time they lived in. Based on these materials it is also possible to observe the influence of both regional and international political events on the national way of thinking of our intelligentsia and the changes that occurred in a certain period of time..

National ideas (language, religion and education issues) in the personal archives of 19th century intellectuals.

As a result of recent studies, the last quarter of the 19th century [3] was accepted as the initial period of the formation of the national liberation movement and national ideology of Azerbaijan. In our opinion, the formation of Azerbaijani national awakening ideas history can be attributed to earlier times. Because after the termination of Azerbaijani statehood in 1828 with the Treaty of Turkmenchay, the processes founded by A. Bakikhanov and M.F. Akhundov were developed by H. Zardabi, S. A. Shirvani, N. Vazirov and others in the second half of the 19th century and the beginning of the 20th century. He showed importance to the creation of a new social and cultural environment, national revival, and the formation of the national liberation thought in Azerbaijan. From this point of view, some of the materials of the mentioned thinkers preserved in the treasury of the Institute of Manuscripts are of special interest. A. Bakikhanov, who laid the foundation of Azerbaijani history with the first scientific work dedicated to the national history of our people, "Gulustani-Iram", served to awaken the national consciousness of the nation by conveying all the features of the national history to the people shortly after the occupation of the northern lands of Azerbaijan by Russia. That is why the work "Gulustani-Iram" was first published in 1926, despite the fact that it was written in 1841. Even before writing this work, the national issue took an important place in A. Bakikhanov's activities. In this regard, we consider it important to provide brief information about the new school project among the writer's personal archive materials. Because this project has not been involved in research as an indicator of A. Bakikhanov's educator activity.

H. Ahmadov [2], I. Vazirova [8] were the researchers, who by noting the role of mother-tongue schools in educational activities, also mainly talked about their services in compiling textbooks in the Azerbaijani language and the importance of the work "Grammar of the Persian Language". Probably, because Bakikhanov's school project was not accepted and implemented, it was left out of the research. However, on August 3, 1845, Safonov, the head of office of Vorontsov, the viceroy of the Caucasus, sent the project No. 1160 dated July 31, "Establishment of the first school for Muslim children from the Shia sect in Tbilisi" which stated "because he has experience and extensive knowledge of this field." and where he was asked to "examine the project in detail and express his opinion" [13]. Yenikolopov notes that the original of the project is stored in the Central State Historical Archive of Georgia under the font F.30, №596.

Since the educational system in Russian schools which opened in various cities of Azerbaijan in the 1930s did not meet the national interests of the population, so the people refused to send their children to these types of schools. Therefore, A. Bakikhanov prepared the new school project and submitted it to the necessary institutions for approval. Stating that this project is important for the local population education, the writer specially emphasized that "the powerful Russian government, which protects the South Caucasus, should probably think about conquering the spiritual world of the people first, as forced obedience cannot last long. With the first opportunity, previous feelings will return. It is impossible to attract people with some compliments and rewards. The important



points that bind people to the new law are very important" [14]. A. Bakikhanov saw progress and enlightenment as one of these important points. He considered it important to raise a new intellectual class from among the people as the main way to do this. He wrote that "as the people become enlightened, progressive people who will serve the government will increase among them. They, in turn, will preach for the common good of the state works. Later, he noted that "... as enlightenment among Muslims increases, riots will decrease... it will bring this nation closer to the Russians... which is to the benefit of both nations." In the end, he specifically emphasized that "the first step on the path to enlightenment is a school establishment [14].

It should be noted that this project was translated by M.F. Akhundov, who had just started his service at that time. M.F. Akhundov takes an important place in the Eastern culture history as one of the prominent representatives of the history of national and public idea of Azerbaijan, the founder of the national dramaturgy, the author of the new alphabet project and the philosophical work "Letters to Kemalluddov". M.F. Akhundov himself noted the special importance of the works written in the "Tatar" language as follows: "Despite the fact that the number of Tatars in the South Caucasian region is more than the rest of the population, it is very difficult to come across original books written in the language spoken by the people, since they do not have literature of their own language until now" [10]. In his letter to academician Dorn regarding New Alphabet project it is stated "If I am not wrong in my assumptions, time will determine the success of my project. My alphabet will take its rightful place in Eastern literature in 100 years, and new works will be written with it." Then, with foresight, he emphasized that "...old books will also be copied with his letters [1]. But unfortunately, the new alphabet project made it easier for the colonial regime to isolate the Turkic peoples from each other. The Russian colonial regime took advantage of M.F. Akhundov's idea to change and simplify the alphabet, and later replaced it with a completely different new alphabet. Thus, the modern Azerbaijani people were isolated from their literary, cultural heritage and historical past, that was created in this alphabet. We can state that M.F. Akhundov was the first among Azerbaijani intellectuals to think about girls' education. In this regard a writer's letter among the archival materials deserves special attention. In this letter, Akhundov noted that "according to the conclusions I drew from the works of civilized peoples, I came to the opinion that women's European education is of great importance for the well-being of all mankind" [5]. In the same letter, M.F. Akhundov was requesting a 9-year-old Nisa to be admitted to the Tbilisi Girls' Institute. At the same time, he applied for the opening of girls' schools in the districts.

A new stage in the development of national awakening ideas (national press, national identity issues)

Thus, the initial signs of the enlightenment and national awakening movement, that began manifesting in the middle of the 19th century, deepened from the 70s and 80s of the centuries and began to be expressed in positive trends such as a new approach, the acceleration of the development of native literature and the literary language. In the second half of the 19th century, the main philosophical, socio-political directions in the formation of national consciousness were innovation, secularism, national self-awareness, democracy, European way of life, science, education, etc. there have been trends.

The creation of the national press in the form of the "Akinchi" newspaper began a new stage of the process of enlightenment and national self-awareness towards the end of the 19th century. The publication of "Akinchi" should be considered as the result of the national awakening that has already started. During this period, the emergence of the embryos of national ideas, the mass education of the people, the awakening of the Turkish nation, the spread of the idea of national and religious unity, and the press of "Akinchi" and the national period that arose after it were of exceptional importance. Hasan Bey Zardabi, the first representative of the Azerbaijani peasantry to study in Russia, was able to get permission from official circles to publish a newspaper in his native language.



ge after a three-year struggle. During the reviewed period, more precisely, in 1867-1874, despite the publication of a 1-2 periodical press in Russian language, 3-4 in Armenian, 3-5 in Georgian, there was not even a press in Azerbaijan [12]. By publishing a newspaper in Azerbaijani language, H. Zardabi hoped to accelerate the education of the people and to unite the society speaking the same language with the same purpose. This could create an opportunity to revive the unique characteristics of the moral history and the people, the picture of the historical conditions that brought them up. Thus, "...the considered time period of the XIX-XX centuries is a period of collapse and transition of literary-artistic and cultural development. Towards the end of the 19th century, the main reason for the emergence of a new style artistic thinking in the history of the world culture was the frustration and doubt prevailing in society [11, p. 3-4]. According to Zardabi, "...the country's newspaper should be its mirror. It should reflect the sufferings and hardships of the people as they are, so that each of the readers can see the state of the people like a reflection in a mirror [4, p. 91].

H. Zardabi rightly believed that language and religion were one of the most important factors for achieving the unity of the people: "...each tribe should keep two things firmly, which are considered the pillars of each tribe and their tribe are the cause of being. One of these things is language and another is religion. If one of them is lost, it is like breaking the back of the tribe. When both of them are lost, the tribe mixes with non-tribes and disappears" [4, p. 94]. In his article "Language Unity", Hasan bey noted that the ethnic origin of the Muslims in the Russian state is Turkish, their language is Turkish, but it is divided into different dialects, and he also wrote about the importance of achieving linguistic unity: it is important for us to strive for language unity and build a common language before time passes, to write and read in this common language... [3, p. 201]. According to him, this is the only case possible for the Turks living in different parts of the Russian territory to get closer to each other, culturally unify, strengthen and further develop. Mammadbey Sultanov wrote, "What is your Akinchi?" Is it just a newspaper? No, it's not a newspaper; It is the key to the enlightenment of the poor mountain people" [7].

H. Zardabi valued the unity of Caucasian Turks, as well as all Russian Turks around religious unity, and believed that religion is the main core of the spirituality in every nation, and it is the duty of every nation to protect its spiritual heritage and its holy book from spiritual invasion and destruction - protect it and pass it on to future generations in a non-politicized way, away from ignorance and superstition. In this regard, one of the letters in H. Zardabi's archive is of particular interest. A person named Misha noted in his letter that "Your attitude towards us gave us the most joy in the gymnasium. But sometimes dark clouds passed through these relations. This happened because of your special attitude towards Muhammad" [6]. The author of the letter continued his complaint and wrote: "In my opinion, it is more useful if you give advice to any person who needs you and guide him correctly, rather than the Hashimbeyovs and Hajiyevs. Or does the Caucasus only need progressive Muslim elements?!" [6]. H. Zardabi spoke with concrete ideas about language unity and cultural Turkism. He stated that "For the existence of our Russian-Tatar city schools, they are obliged to teach Tatar language and Sharia lessons" [9]. H. Zardabi actively participated in the meetings of the City Duma, and was repeatedly warned due to his sharp speeches. He was defended by his compatriots Hajinski and Topchubashov in Duma meetings. Hasan Bey noted that there is a slight difference between Azerbaijani Turkish language and the official language of the Ottoman state, but "... between them... there is no need to translate from one to another..." [3, p. 201].

The main goal of Hasan Bey Zardabi was to serve the national awakening and progress, and the preservation of the national identity. Therefore, despite all the bans of "Akinchi" from the Caucasian Censorship Committee, he persistently fought for national revival and conveyed the enlightened ideas of Azerbaijani intellectuals to the people. Despite being active for a short period of time, "Akinchi" had an exceptional service in all-Turkish unity formation. On the newspaper pages, special information was placed in the news headlines about the continuous Russian-Turkish wars and



Christian-Muslim conflicts in Europe in the 19th century. Of course, Hasan Bey Zardabi, as a subject of the Russian Empire, could not openly express his attitude to this news. However, by spreading news about Christian solidarity in the newspaper, he called Muslims to unity as well. For example, in the newspaper's 7th issue dated April 14, 1876: "Students of the Irkutsk gymnasium did not drink tea for 2 days in order to send their money to the people of Bosnia and Gerdsegovin [3, p. 156]. He was trying to wake up Muslim Turks by posting small notes like "The community called "Slavic Nation" in Petersburg has so far collected 243 thousand manats for the people of Bosnia and Gerdsegovina and has sent it to them" [3; p. 166] or in issue number 15 dated August 9th 1876 "They write from Petersburg starting from July 20th that today there is no way to pass through the main streets of Petersburg, where the private parts of respectable people are collecting money for the crusaders fighting the Ottomans, and there are so many donors that the streets are full." And following this news "Ottoman newspapers write that supposedly our Caucasian Muslims are collecting money for the Ottoman state" [3, p. 222].

CONCLUSION

The idea of national ideology and statehood is the struggle and clash of ideas in society. These differences of opinion also existed in the heritage of Azerbaijani intellectuals who lived in almost the same period, who laid the foundation of cultural enlightenment in Azerbaijan above. These disagreements also existed in the heritage of Azerbaijani intellectuals who laid the foundation of cultural enlightenment in Azerbaijan and lived almost at the same time. For example, A. Bakikhanov repeatedly emphasized the importance of teaching Persian and Arabic languages in Muslim schools, and prepared the textbook "Persian grammar" for use in schools. In contrast to him, M.F. Akhundzade fought not only for the teaching of Persian and Arabic languages, but also for changing and reforming the old alphabet, and laid the foundation of drama in his native language. Despite the main line of M.F. Akhundzade's work being the struggle against the Islamic religion, Hasan Bey Zardabi, the first representative of the Azerbaijani peasantry educated in Russia, stated that religion is one of the three factors that create the nation and noted that it is important for our future prosperity to be taught Sharia lessons in schools. Azerbaijani enlightenment, which arose as a field of activity at the level of these different ideas, has turned into a trend of ideas over time. The main goal of the Azerbaijani educators' activities was to eliminate the problems faced by the Azerbaijani people. It was the cultural struggle led by Abbasgulu Agha Bakikhanov, Mirza Fatali Akhundov, and Hasan Bey Zardabi in the second half of the 19th century that brought up the first principles of the ideas of national awakening, and the process of national self-awareness began and national ideas emerged due to their creativity and activity. Therefore, the second half of the 19th century can be considered as the period when Azerbaijani intellectuals introduced and accepted the national existence to the people.

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AZƏRBAYCANDA MİLLİ OYANIŞ İDEYALARININ İLKİN TƏZAHÜRLƏRİ (ƏLYAZMALAR İNSTİTUTUNUN MATERIALLARI ƏSASINDA)

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XIX əsr Azərbaycanın həm siyasi, həm də ictimai-mədəni tarixinin ən ziddiyyətli dövrü kimi qiymətləndirmək olar. Bir zamanlar Şərqi elm, ədəbiyyat və sənət ocaqlarından biri hesab edilən Azərbaycanda xalq tarixinin unudurulması üçün maddi-mədəni tarixi abidələri məhv edilir, anadilli məktəblərin açılmasının və mətbuatın qarşısı alınır. Bununla da dövlətçilik tarixinə son qoyulan, Azərbaycanın elm və mədəniyyətində də təzadlı dönəm yaşanır. Keçmiş feodal məfkurəsinin hələ də üstünlük təşkil etdiyi ictimai və ədəbi-mədəni mühitdə müasirlik meyilləri yaranmağa başlayır, getdikcə demokratik fikirlər, rus və Avropa mədəniyyətinin təsiri artmağa başlayır. Azərbaycan cəmiyyəti işğaldan sonra tarixi inkişafının növbəti keçid mərhələsini yaşayırdı.

Rus istilasının elə ilk günlərindən bölgələrdə müstəmləkə rejiminə qarşı müqavimət hərəkatı başlanan Azərbaycanda müqavimət hərəkatının ilkin mərhələsinin əsas hədəf və məqsədini milli-mədəni istiqmətin təşkil etmişdir. Rusiyada yaşayan türk xalqların milli hərəkat tarixinin mühüm cəhətlərindən ən önəmlisi bu hərəkatın əsas aparıcı qüvvəsinin çox zaman ziyalıların olmasıdır. Bu məqalədə maarifçiliyin və milli oyanış ideyalarının yalnız qısa bir dövrü ərzində, XIX əsrin II yarısından XX əsrə qədər olan dövrünün şəxsi arxiv materiallarında əks olunmuş bəzi məqamlarına toxunulmuşdur.

Açar sözlər: Şəxsi arxivlər, maarifçilik, “Əkinçi”, məktəb layihəsi, milli özünüdərk, siyasi müstəqillik, “Gülüstani-İrəm”.



РАННИЕ ПРОЯВЛЕНИЯ ИДЕЙ НАЦИОНАЛЬНОГО ВОЗРОЖДЕНИЯ В АЗЕРБАЙДЖАНЕ (ПО МАТЕРИАЛАМ ИНСТИТУТА РУКОПИСЕЙ)

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Период после оккупации Российской империей, то есть XIX век, можно характеризовать как самый противоречивым период в политической и социокультурной истории Азербайджана. С российской оккупацией уровень культурной жизни и мировоззрения Азербайджана, который когда-то считался одним из центров науки, литературы и искусства Востока, пришел в упадок. Правительство Российской империи путем уничтожения материальных и культурно-исторических памятников пытался отдалить азербайджанский народ от своей истории. Запрещались открытие школ на родном языке и издание тюркоязычной печати. Тем самым, наука и культура Азербайджана, лишившегося государственной независимости, переживал переломный период. В общественной и литературно-культурной среде, где до сих пор господствовала прежняя феодальная идеология, начали проявляться современные тенденции, демократические идеи, стало расти влияние русской и европейской культуры. Таким образом, после оккупации общество Азербайджана переживало очередной переходный период истории своего развития. Как неизбежное последствие произошедших событий, возникали новые тенденции в формировании идей национального пробуждения. А также зародились своеобразные направления в мировоззрении переходного времени.

С первых же дней российского вторжения в регионах началось движение сопротивления колониальному режиму. Главная цель и задача начального этапа движения сопротивления в Азербайджане были сформированы на основе национально-культурных идей. Важнейшим аспектом истории национального движения тюркских народов, проживающих в Российской империи, является то, что главной движущей силой этого движения зачастую являлись представители интеллигенции. В данной статье затронуты некоторые моменты идей просветительства и национального пробуждения, отраженные в личных архивных материалах представителей интеллигенции периода со второй половины XIX века до XX века.

Ключевые слова: *Личные архивы, просветительство, «Акинчи», проект школы, национальное самосознание, политическая независимость, «Гюлистан-Ирэм».*