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ЭХО ПРОСВЕЩЕНИЯ ЗАПАДНОЙ ЕВРОПЫ В ЛИТЕРАТУРНО-ТЕОРЕТИЧЕСКОЙ МЫСЛИ АЗЕРБАЙДЖАНА

Просвещение, как масштабное культурно-просветительское движение общественного мнения, впервые сформировалось во Франции со всей его классической точностью, последовательностью и радикализмом. В девятнадцатом веке в азербайджанской литературе возникла новая интеллектуальная атмосфера. Возникновение новых творческих литературных сил отразило в себе синтез традиционной исламской и современной русско-европейской культуры как социокультурного феномена. Азербайджанская культура – это уникальная культура, которая сочетает в себе культуры кавказских, тюрко-мусульманских и европейских народов, и возникла на стыке родственных религий и идеологий великих цивилизаций, таких как Восток и Запад, малых и многочисленных народов мира. То есть кавказские, русские, европейские и персидские культурные ценности объединены в азербайджанской культуре. В статье рассматривается отношение к религии основоположника азербайджанского просвещения Мирзы Фатали Ахундазе. Мысли и размышления Ахундазе о философии, литературе и искусстве в основном отражены в его философском трактате, так называемых «письмах Камала уд-Довле». В статье автор констатирует, что Ахундазе – выдающийся философ, впервые в истории Азербайджана улучшивший свои мысли и взгляды как на материализм, так и на религиозную критику. В его мыслях критикуются исламский радикализм, восточный деспотизм (абсолютная власть), угнетение свободы мысли и суровый восточный феодализм, нарушающий права людей. Ахундазе утверждает, что религия и наука не могут сосуществовать, и изображает конфликт между религией и наукой. А также он изображает невежество стран Востока и азиатских народов, соответствие между их религиозными взглядами и избыточными традициями того времени.

Ключевые слова: Ислам, Коран, «Письма Камал-уд-Довле», исламский протестантизм, естественные права, естественный человек

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THE ECHO OF ENLIGHTENMENT OF WESTERN EUROPE IN THE LITERARY-THEORETICAL THOUGHT OF AZERBAIJAN

Enlightenment, as a large-scale cultural-educational movement of public opinion, was first formed in France with all its classical accuracy, consistency and radicalism. In the nineteenth century in Azerbaijan literature new intellectual atmosphere was emerged. The emergence of new creative literary forces reflected in itself the synthesis of traditional Islamic and contemporary Russian-European culture as a social and cultural phenomenon. Azerbaijani culture is a unique culture that combines cultures of Caucasian peoples, Turkic-Muslim peoples, European peoples, and has emerged at the junction of the related religions and ideologies of great civilizations like the East and the West, small and numerous nations of the world. That is, Caucasian, Russian, European, and Persian cultural values are united in Azerbaijani culture. The article considers the attitude to religion of the founder of Azerbaijani enlightenment Mirza Fatali Akhundzadeh.

Akhundzadeh's thoughts and considerations on philosophy, literature and art are mainly reflected in his philosophical treatise, so called «Kamal ud-Dovle's letters». In the article the author states that Akhundzadeh is an outstanding philosopher who has improved his thoughts and opinions both on materialism and religious criticism for the first time in the history of Azerbaijan. Islamic Radicalism, Oriental despotism (absolute power), the oppression of free thought and severe Eastern feudalism violating people's rights are criticized in his thoughts. Akhundzadeh states that the religion and science can not coexist, and depicts the conflict between religion and science. And also, he portrays the ignorance of the Oriental countries and Asian people, the conformance between their religious views and redundant traditions up to that time.

Keywords: Islam, Koran, «Kamal-ud-Dovle's letters», Islamic Protestantism, natural rights, natural human

Methodology: The complex approach, logical-historicism, the principles of comparative approach, systematic analysis methods constitute theoretical-methodological basis of the article. The author has referred to the works of European, French, Russian and Azerbaijani literary scholars while working on the research.

Introduction: The philosophy and ideology of enlightenment, formed in the 18th century in the West - England, France, Germany, and other countries, became a special stage in the history of universal philosophical and socio-political thought [1; P.104]. In preparation of the ground for Azerbaijani enlightenment idea the scientific, literary, philosophical activities of A.Bakikhanov, I.Gutgashinli, Mirza Kazimbey and other representatives of science and culture played an important role. Actually they were not in fact materialist philosophers. Generally, the enlightenment was not homogeneous by nature anywhere. This case is coming from inner nature of enlightenment philosophy and ideology and characteristics of its goals [2; P.11]. The enlightenment is such phenomenon that either in its foundation and development or in propaganda diversity of philosophical beliefs played a decisive role. With the initiative of being armed and enlightened with new national outlook, national and universal tendencies, leading scientific, social-philosophical, cultural-moral, literary-artistic values found out by M.F.Akhundzadeh and choosing the Europe – the West, Russian democratic thought as a main direction was becoming reality. In the 19th century, especially in latter half of it, the enlightenment experience functioning as literary-cultural movement harmonizing with activities of those educators got the revolutionary-democratic content. And above all, it was reflected as a collection of enlightening realism and its literary genres such as drama, narration, as well as poetry and prose and in a true meaning as direction, tendency. The enlightenment and enlightening realism on this regard became the method of one person- Mirza Fatali Akhundzadeh, in a broad way of group of writers. On the basis of experience of unique universal literary figure such as M.F. Akhundzadeh advanced literary representatives, literary platforms and esthetical systems started to appear. Dramatics, publishing, criticism, philosophy, publicism, writing – those were once represented with only Akhundzadeh, found out its professional successors at the end of 19th century and especially at the beginning of 20th century. In general, national progressive press and theatre, school and pedagogical thought, translation, criticism and esthetics became the active front place of ideological and organizational work of struggle for enlightenment, renaissance and realism. With the influence of the demand of renewal and modernization with regard of social-historical environment, new world prism, of course, Orthodox literary institutions existing since the Middle Ages were disappearing.

Mirza Fatali Akhundzadeh (1812-1878) has outstanding merits in the history of Azerbaijan literary and public perception. Accomplished scholar gained renown not only in the literary and philosophical thinking of Azerbaijan, but also as a leading representative of the Middle East enlightenment movement

and materialist philosopher [3].

There are a lot of objective reasons for the global importance of Akhundzadeh's enlightenment. Before all else, historical significance of the works of outstanding scholar occur in the reality that Akhundzadeh referring to the achievements of Western European and Russian culture fights against despotism, medieval slavery for the enlightenment and happiness of the nations. The struggle of M.F. Akhundzadeh for a new alphabet constitutes the basis of his enlightenment activity [4].

Akhundov understood that new alphabet would play a special role in the enlightenment and elimination of illiteracy, so he had spent nearly 30 years on its implementation. Akhundov spared no effort to accomplish the new alphabet, he travelled to Iran and Turkey, sent letters to Russia and Europe, corresponded with friends and partners, and did his best to find ways to spread usage of it among new generation [5; 6].

Unlike Soviet scholars, Orientalist Fransua Jorjon, professor of Sorbonne University did not introduce him as atheist when he commented on entire activity of Akhundzadeh in his article «Notes on modernism in Azerbaijan at the turn of the century». He introduced him as a thinker eliminating the conflict between sects, as a person who had put great effort to create a single Muslim spirit, who speeded up dissemination of knowledge among people and prepared transition project to Latin script. F.Jorjon appreciated the reality that the Azerbaijani scholars had wrote their works in Azerbaijani language and actively used the language in social life during that period and characterized this process as «Literary Renaissance». He stated that the debuts of literary renaissance were reflected in the works of Akhundzadeh [6; PP.97-106].

An American turkologist Tadeush Svyatkovski displayed the specific place of Akhundzadeh among the scholars of the 19th century in chapter «From enlightenment movement to political programs» of his work «Russia and Azerbaijan» as follows:

In the middle of the 19th century Azerbaijani intelligentsia, the group modelled on Russian intelligentsia reached unprecedented scope afterwards their predecessors so that even the Westerners and the populists (Narodniki) have created their own local Azeri groups. Akhundzadeh, whom Vorontsov with great love called as «Azeri Moliere», wrote several comedies successively in the midst of 1850-1855 years where he satirized the variety of problems and shortcomings that arose from ignorance and superstition [7; P.37]

Main part The major philosophical and social-political work of M.F.Akhundzadeh is «Kamal-ud-Dovle's letters» which was written in 1865. He is considered the founder of modernism, namely, democratic and liberal traditions in all Muslim East and in the history of philosophical thought of Azerbaijani nation. The reason of this is that, M.F. Akhundzadeh was the person who

interpreted notions such as «liberalism», «democracy», «parliament», «civilization», «patriot», «revolution» and others that belong to western culture and philosophy, as well as he advocated the necessity of enforcement European values in Islamic countries for the first time among Muslim philosophers.

The research of religious phenomena, especially analysis of Islam – the origin of religious consciousness, its content and essence, its role in the personal and public life of people, the difference between religion and science (progress) and other issues were highlighted in «Kamal-ud-Dovle`s letters».

M.F. Akhundzadeh compares religion with the science (in some measure with philosophy) in an effort to uncover the content and essence of religion. He has come to conclusion that science refers to the real events and facts of the world where we live, derives its allegations from researches on real things, cross-checks it, puts it to proof, however, religion is mostly based on blind faith.

M.F. Akhundzadeh declares the contradiction of science and religion as a universal principle and does not distinguish them in other words, according to him all religions, as well as Islam are convictions having no wisdom and consciousness [7, P.99]. Besides all of these, M.F. Akhundzadeh values Islam above all other pagan religions and even Zoroastrianism which was widespread in Azerbaijan at that time. He states that religion and O bildirirdi ki, «din və iman elm və hikmətlə biri-digərinə tamamilə ziddir və bunlar heç bir zaman bir yerdə cəmləşə bilməz. faith are absolutely in contradiction to science and wisdom, and they can never come together. A person having the religion and faith cannot be considered a scholar or thinker and also, the person having knowledge and wisdom can not be believer. Adorers of religion and faith can not concern to science and education, and also followers of science and enlightenment should abdicate religion and faith [7].

It should be noted here that it would not be right to justify all ideas and considerations of M.F. Akhundzadeh on the relation of science and religion. Surely, science and religion are different types of mental activity, and they differ from each other in many respects. At the same time, it is a fact that there is interaction between them. In fact, this relation and interaction effects are not merely negative and are not oriented on the complete destruction of each other.

Therefore, these types of mental activities can coexist together, although there are certain rivalry and conflicts between science and religion, even sometimes it become more acute in certain periods of history. This indicates the standpoint that the distinction between religion and science cannot be overstated to that extent to prove religion as

deficiency and reject it as an enemy of science. Taking all of these into consideration, it is quite logical to come to conclusion that the people of religion and faith may also be engaged in science.

Generally speaking, one may engage in both science and religion. Numerous real facts support it.

The author of «Kamal-ud-Dovle`s letters» also pays particular attention to the analysis of Koran, the holy book of Islam to make strong impression about the essence and content of Islam on readers. It will be appropriate to make some remarks on conclusions of the analysis of author made from the materialist point of view. First and foremost, it should be stated that Koran, the holy book of Islam is appraised in «Kamal-ud-Dovle`s letters» as a delicate, effective, inspirational work of prose. According to him, the true author of Koran is the prophet Muhammed. Koran occurred entirely in his (the Prophet Muhammad Sm) dreams. The author wrote without any doubt to prophet`s capability to do this: «He was an extraordinary person with clear and meaningful way of speaking, intelligence and foresight». The prophet also being proud of his abilities said: «I am a member of Quraysh tribe, and I am fluent in making speech among people speaking with the letter «zad» [8; P. 118].

M.F. Akhunzadeh considered that the thoughts of the prophet being illiterate were incorrect. On the ground of logical evidences he insisted that the prophet was literate and was able to read and write in Arabic... [8; P.118].

Relatively stating the personal qualities of prophet, the author focused basically on the critical analysis of the content and essence of Islam in «Kamal-ud-Dovle`s letters». Because of its atheistic standpoint, many consider this analysis to be completely unilateral, extremely denial and biased. In our opinion, this idea is unilateral too. It is true that the analysis of the content and essence of Islam, its rituals in «Kamal-ud-Dovle`s letters» mainly concentrated on uncovering negative aspects. More specifically, there is highlighted question dealing with existence of God evincing comprehensive logical arguments on the denial of it [8; P.184]. Stating the myths about heaven and hell, Judgment Day and the manifestation of the 12th Imam Mahdi as nonsense and fake author criticizes cognitive and social aspects of them [8; P.39]. In this work, the author adverted to the role of prayer and fasting in strengthening convictions about God in mind and sooil of people, and also to its negative impacts on effective work of people [8; P.184]; Charity is mentioned several times as vivid demonstration of the humanistic essence of Islam and its purport is revealed so: «One of the famous philosophers states that nothing cause beggarliness and laziness to make money for own lifemore than almsgiving. It is possible to give alms to orphans, widowers otherwise it may be considered as a crime» [8; P.66].

The history of the emergence of Sunni and Shia denominations is also stated in «Kamal-ud-Dovle`s letters» with a real description of the conflicts that has resulted with bloodshed. The author expresses the spiritual and moral injury of the Shia religionists in detail naming the ceremonies of Muḥarram as “vain rituals” [8; P.120]. The author commentates on the hijab verse of Koran in “Letters” as well. He concurs with the opinions of European philosophers who have strongly criticized the prophet Mohammed for «hijab» verse and polygamy, he analyses the consequences of polygamy and makes known for his readers.

The thoughts on the main principles of religion dealing with the analysis of Koran are also interesting and involving in «Kamal-ud-Dovle`s letters». The author states that every religion build on three different principles: belief, worship and morality. To him, the fundamental purpose of establishment of each religion is the third principle. Belief and worship are assisting purposes [8; P.123]. The author stated that the morality is an event connected with a real being, but belief and worship is established in connection with the God which is the imaginary being.

The author points out in «Letters» that except killing human and amputate (cut) parts of body and other rights, which Islam gives people, can be preserved. The author also emphasizes on a virtue of Islam as follows: «The prohibition of wine is really one of the unique laws of Islam» [7; P.100]. This statement approves quite clear that the author has never tried to ignore positive sides of Islam. In our view, this can be evaluated as brilliant indicators of adherence to the principles of scientific objectivity. The activity of Muslim clerics is one of the issues which the author pays special attention and makes critical analysis on it in «Kamal-ud-Dovle`s letters». The characteristics of Shia clerics is exposed in the nineteenth-century Iran, especially in Tabriz in «Letters», the author depicts their social and moral portraits. M.F.Akhundzadeh does not privilege any of the existing religions, approaches all religions with the same attitude. He considers neither of them useful for the people, nation or society. Nevertheless, the last sentence of this quote makes us to think deeper. On one hand the author considers the religion to be vain, on the other hand he states as follows:

«I could be in favour of a religion by means of which mankind could live freely and happily in this world» [9; P.11]

Surely, it is undeniable fact that there is significant difference between the meanings of these expressions. However, taking into consideration this it would not be appropriate to reproach M.F. Akhundzadeh for being inconsistent with regards to his beliefs. Because M.F.Akhundzadeh knew that to create a new religion enabling mankind to live freely and happily was

impossible.

For having clear and complete understanding of the peculiarities and specificity of atheism of M.F. Akhundzadeh we should pay close attention to the following phrase declared by Kamal-ud-Dovle:

«The author of Kamal-ud-Dovle does not want people to be irreligious and faithless» [8; P.58].

There is a strange fact here: the person who is himself atheist does not want the people to be atheists. The content and meaning of this statement are also important, because some investigators of literary heritage of M.F.Akhundzadeh referring to this statement keep M.F. Akhundzadeh away from an atheistic belief.

In our opinion, this confusion arises from the fact that the investigators do not take into account the idea related to specific historical conditions. It cannot be distained that in the historical period when «Kamal-ud-Dovle`s letters» and the responses were written Islam was widespread in Iran, and also in Azerbaijan and had power over individual and public consciousness. At that time, religious fanaticism was growing and becoming stronger. Sophisticated connoisseur M.F.Akhundzadeh having a refined knowledge of Islam was aware of the reality that no matter what means or methods were used in that historical environment, it would not be possible to estrange mass of people from religious beliefs. Therefore, to take over such an assignment could have been nothing more than a dream. Also, the desire to make people an atheist and irreligious in such circumstances would make them extremely angry, and it would harm to get together for the enlightenment. Consequently, M.F.Akhundzadeh did not set the goal to estrange people from religion and provoke them to be atheist.

We do not rebuke beliefs and actions of philosopher, but rather we reaffirm his wise approach to the matter.

At the same time, referring to the judgments of thinker it would not be right to express the conclusion that Akhundzadeh withdrew himself from solving the problems related with Islam. As explicitly stated in the «Kamal-ud-Dovle`s letters», the author, who did not want to provoke people to be atheist, had not ceased his activities in the field of religion, he put his all effort on solving a significant matter. Outstanding thinker emphasized that Islam in its current state is harmful and dangerous for science, culture and social progress. Therefore, it is necessary to weaken the harmful and dangerous effects of Islam and to make it relevant to the requirements of contemporary life. He wrote: "In accordance with the demands of the era Islam needs Protestantism. «Considering the progressive consequences in some European countries, in England, France, and in «New World» (America), the author stated that passing to Protestantism in Islam could also enable to obtain many valuable social consequences. The outstanding philosopher deemed it correct to analyze

everything in terms of requirements of intellectual and logical laws. He insisted that a conviction that was not based on intelligence and wisdom cannot be trusted. Therefore, Islam can be a healthy belief in that case it has been set on intelligence and wisdom. In connection with this, the author of «Letters» wrote: «Islam can continue to exist only if people understand the essence of religion on the basis of consciousness and enlightenment». After that, in order to differentiate from other nations it is possible to remain in Islam formally. Besides killing person and cut the part of body, other laws dealing with human rights can be maintained. But many points in Islam should be changed, some of them should completely removed and all the hardships that were presented under the «God`s rights» should be rejected. Like English, Americans, and several other European nations, they are genuinely protestant even despite being outwardly Christian. In other words, they adhere wisdom and logic [8, P. 100].

In this excerpt from the «Kamal-ud-Dovle`s letters» the author stated the thought that in current version of Islam could not be preserved, therefore, it should be renewed and the parts which were appropriate for the contemporary life should be removed.

As mentioned above, the author did not merely conclude his thoughts stating that Islam was in need of Protestantism but also he exposed the specific characteristics of Protestantism in Islam and he attempted to determine the points where it would be useful.

It should be noted that, although some of M.F. Akhundzadeh`s thoughts on radical changes and reform of rituals and ceremonies in Islam were delusional, saying «Islam is in need of the Protestantism» he had displayed the worthy courage.

Conclusion The beginnings of the 20th century were considered as national-spiritual renaissance of Azerbaijan people, national freedom movement, return to national roots, and the peak of new, national thought in the history of enlightenment and statehood.

Great educator M.F. Akhundzadeh's activity is characterized not only with literary heritage but also rich philosophical heritage. He is the author of famous philosophical treatise «Kamal-ud-Dovle`s letters», «Kamaluddovle mektublari» that he worked on it for 15 years, «Hekimi-ingilis Yuma cavab», «Answer to the philosopher Hume», «Yek kelme», «One word» and other philosophical works. With these works M.F.Akhundzadeh renowned himself as a professional philosopher and raised up the enlightenment philosophy to the peak in Azerbaijan.

Thereby, M.F. Akhundzade is an outstanding artist who has contributed to the culture of Azerbaijan and whole world. He had already been engaged the

attention of European researchers and writers around the world when he was alive. The main purpose of enlightenment standpoints of M.F. Akhundzadeh was to struggle against ignorance, superstition and fanaticism, and put an effort on science and education. M.F.Akhundzadeh stating the slogan «Islam is in need of Protestantism» did not have intention and purpose to perpetuate Islam. M.F. Akhundzadeh was convinced that Islam would exist for a long time in the current state. Therefore, he considered it a very important task, to make certain changes in order to eliminate significantly the harmful effects of Islam. He asserted that if this is realized, many problems of progress and freedom in Muslim countries would be resolved. The famous literary critic Nadir Mammadov wrote: «M.F.Akhundov's apply to dramatics was closely related with formation of his outlook as educator, his life, talent, and dedication his infinite energy to propaganda of ideas on enlightenment in Azerbaijan» [10, P.68].

This is the most striking expression of the Mirza Fatali Akhundzadeh's enlightenment approaches.

TRANSLIT

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