

Interrelations between the Azerbaijani and Ottoman Intelligentsia in the 19th Century

Natavan AGHAYEVA*

Makale Bilgisi

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ABSTRACT

The 19th century in the history of the Ottoman Empire and Azerbaijan was marked by a number of political events that led to a change in the direction of the socio-cultural development of the Turkic societies in both countries. The reforms of the first half of the 19th century in the field of education and culture with their development of new socio-political programs, the emergence of new socio-cultural phenomena, new genres of literature, ideological and political trends gave rise to a new social stratum - the intelligentsia. This stratum, as the main bearer of the advanced ideas of the time, will play a significant role in the enlightenment of their own peoples. And the interaction between representatives of both intellectual circles will contribute to the spread of new knowledge and ideas throughout the region. The present article deals with the interrelations between the Azerbaijani and Ottoman intelligentsia in the 19th century. The interpretation and analysis of historical context via structural-diachronic methods help us better understand the nature of these relations and the effect they had on the events of the early 20th century.



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Key words: The Ottoman intellectuals, The Azerbaijani intelligentsia, 19th century, Interrelation, Social transformation.

19. Yüzyılda Azerbaycan ve Osmanlı Türk Aydınları Arasındaki Etkileşim

ÖZET

19. yüzyılda Osmanlı İmparatorluğu ve Azerbaycan tarihinde her iki ülkedeki Türk toplumlarının sosyokültürel gelişimi yönünde değişikliğe yol açan bir takım siyasi olaylar meydana geldi. 19. yüzyılın ilk yarısında yapılan ıslahatlar sayesinde yeni sosyopolitik programların geliştirilmesi, yeni sosyokültürel olayların ortaya çıkışı, yeni edebiyatın gelişimi, ideolojik ve politik eğilimlerin yanı sıra eğitim ve kültür alanındaki reformlar, yeni bir sosyal tabakanın yani aydınların ortaya çıkışını sağladı. Bu tabaka, zamanın ileri fikirlerinin sahibi, ana taşıyıcısı olarak, kendi halklarının aydınlanmasında önemli bir rol oynadı. Her iki ülkenin aydınları arasındaki etkileşim, bölge genelinde sürekli yeni bilgi ve fikirlerin yayılmasına katkıda bulundu. Takdim olunan makale 19. yüzyılda Azerbaycan ve Osmanlı aydınları arasında olan ilişkileri ele

* PHD candidate, Azerbaijan National Academy of Sciences, Institute of Oriental Studies after acad.
Z.M.Bunyadov, Baku/Azerbaijan, email: n.agmaeva@gmail.com, ORCID ID: 0000-0003-4094-464X

alıyor. Struktur-artzamanlı yöntemin verdiği tarihsel kontekstin yorumlanması ve analizi, bu ilişkilerin doğasını ve 20. yüzyılın başlarında meydana gelen olaylar üzerindeki etkisini daha iyi anlamamız için önemli bilgiler sağlamaktadır.

Anahtar kelimeler: Osmanlı aydınları, Azerbaycan aydınları, 19. Yüzyıl, Etkileşim, Toplumsal değişme.

1. INTRODUCTION

If we trace the history of the development of various societies in the 19th century, we will identify several common features. In many world countries, this period is marked by reforms that will later lead to fundamental changes in the political, social and economic structure of states, and will determine a new vector in the historical development of the world history in general. In the history of non-European countries, this period will be given the name “period of modernization”, “Europeanization” or “Westernization”, and will be associated with the implementation of certain reforms, the main purpose of which at first was to improve country’s economic and military power. However, the deeper the reform activity went, the more areas it affected, and the further development of the country along the new chosen path would soon lead to the restructuring of the whole traditional centuries-old state system according to a new Western model. For example, the Tanzimat reforms (1839-1876) in the Ottoman Empire, the Muhammad Ali’s reforms (20s of the XIX century) in Egypt, the Taqi Khan’s reforms (1848-1851) in Iran, the Meiji Restoration (1868- 1889) in Japan, etc., starting as military-economic reforms after the palace administration realized the country's weakness in the face of threat of the Western military-technical progress, soon spread to the social sphere and led to the emergence of a new stratum - the intelligentsia. This stratum would later be the initiator of the introduction of a western-style constitution in the country, the change of the regime of absolute monarchy to a constitutional one, and the convocation of parliament. Although, in some countries these attempts succeeded, in others the success turned out to be temporal. If after these reforms, for example, Japan turns from an agrarian feudal country into one of the developed industrial powers with a constitution, parliament and three branches of power, the rest of the Eastern countries met various obstacles for their march along the path of reforms and made it possible not until the early 20th century. Nevertheless, the ideas of modernization continued to spread all over the different societies and the main role in transfer of this knowledge belonged to intelligentsia.

Present article deals with the interrelations between two Turkic societies - the Turkish intelligentsia of the Ottoman Empire and the Azerbaijani intelligentsia of the Russian Empire throughout 19th century in order to find out its main principles and impact on the further development of both societies.

2. HISTORICAL CONTEXT OF EMERGENCE OF THE TURKISH AND AZERBAIJANI INTELLIGENTSIA

Azerbaijan in early 19th century experienced one of the most dramatic periods in its history. In 1813 the Russian-Persian war of 1804-1813 ended with the Treaty of Gulistan, under the terms of which the territories of the Baku, Karabakh, Ganja, Shirvan, Sheki, Derbent, Guba and Talysh khanates were given to the Russian Empire. In 1828, a new peace treaty was signed following the results of the next Russian-Persian war of 1826-1828 - the Treaty of Turkmenchay, according to which the territories of the Irevan and Nakhchivan khanates were also annexed to the Russian

Empire. Since this period, the paths of the divided Northern and Southern Azerbaijan diverged (see *Azərbaycan tarixi*). In the Northern Azerbaijan, as well as throughout the entire territory of the Russian Empire, a policy of Russification started to be implemented. This policy intended to apply a number of measures which aimed to annihilate the linguistic, cultural and religious traditions of the indigenous people. One of the major measures was the opening of new schools, which would serve the main purpose to educate a new, pro-tsarist generation. In his letter to court Privy Councilor Baron N.V.Gan wrote, that the state should take control of all the mullahs and religious figures in the Caucasus: "A mullah who has been educated abroad should not operate in the Caucasus. The state itself should open schools for the education of the Muslim clergy, who will be loyal to the Russian authorities, and only such mullahs should be allowed to deal with religious issues of the Muslim population" (Resulzade, 1978, p. 141). The reason why the tsarist government paid so much attention to religious institutions was that until the middle of the 19th century, mektebs and madrasas were the main and almost the only existing centers of science and education in the country, and if we go through the biographies of the most famous representatives of the emerging first generation of the Azerbaijani intelligentsia at the beginning of the 19th century, it could be clearly seen that all of them naturally graduated from madrasas and mektebs. For example, Mirza Fatali Akhundov is considered the most prominent representative of the new Azerbaijani intelligentsia of the early 19th century. Having received his primary education in the theological school of the madrasa, he soon changed his place of study and in 1832 entered the Russian school, which he also had to leave due to his great age (20 years), which was no longer suitable for studying at this educational institution. He goes to Tiflis, enters the civil service as an interpreter from oriental languages, since he was fluent in Arabic and Persian. And it was that time when in communication with representatives of the royal bureaucracy he discovers Western culture.

In the Ottoman Empire the emergence of the Turkish intelligentsia is used to be considered as the product of the Tanzimat reforms. "Tanzimat" is a period of political, judicial, administrative and financial reform (1839-1876), the formal beginning of which is regarded in the Ottoman historiography from the day of proclamation of the Imperial Rescript of Gulhane in 1839 (Somel, 2003, p. 289). Although the Tanzimat reforms are associated with the name of Sultan Abdulmejid I (1839-1861), in whose reign the Rescript was proclaimed, "the actual initiator of the reform was not Abdul-Mejid, but Mahmud (ed. Sultan Mahmud II (1808-1839). The Gulhane act only opened the plan of a state government, long conceived by Mahmud" (Ubichini, 1877, p. 1). In his records of travels in Turkey, the British admiral, who later entered the Ottoman service under the name Mushaver Pasha, Sir Adolphus Slade wrote: "The personal appearance of Sultan Mahmoud is favourable... His eyes are saturnine; his complexion dark; his countenance, hedged by a fine black beard, open, at time mild... But what particularly characterizes him is unbending obstinacy. Nothing diverts him from the view he takes of a target: no laws, contracts, or dangers, swerve him from the path which leads to it" (Slade, 1854, p. 110). And with this obstinacy and iron will the Sultan began to reorganize not only traditional Ottoman political and economic structure, but also existing centuries-old social way of life.

After the forced disbandment of the Janissary corps in 1826 as one of the main pillars of conservative society, "the Sultan's way of life completely changed. He fell out of love with the bliss of the harem, reduced its population and became addicted to his favorite military occupations" (Weimar, 1838, p. 44). The French lawyer and diplomat Edouard-Phillippe Engelhardt, in his work "Tanzimat and Turkiye" describing sultan's transformations, wrote: "Like Peter the Great (ed. Peter I - the first Emperor of Russia (1696-1725)), Mahmud began his transformations from the appearance. After June 15 (ed. the day of disbandment of the Janissary corps) he began to go out

in modern clothes with a beard cut short. He also reprimanded state officials, who continued wearing the old-fashioned long beard” (Engelhardt, 2017, p. 26). From now on, “with special dexterity he rode an Arabian horse, in a European saddle. The short cut beard he now wears suits him very well. He dresses with great taste and, one might say, smartly” (Weimar, 1838, p. 44). These changes in the Sultan’s appearance are easily to be traced on his portraits. If we compare the 1809 portrait of Mahmud II by an anonymous Greek artist from the collection of the British diplomat and ambassador to the Ottoman Empire Stratford Canning, the original of which is preserved in the Victoria and Albert Museum under the title “Portrait of Sultan Mahmud II enthroned” (Anonymous, Portrait), where Mahmud II sits on the throne in a long caftan of red silk with a turban on his head, traditional for the Ottoman court, with his later portraits, in particular the portraits of the 1830s by Fulgenzi brothers, Schlesinger and others (Fulgenzi fils, Schlesinger H.G.), it becomes obvious that later he began to be depicted yet in a military overcoat and trousers of a European cut, with such an element as epaulettes that did not previously exist in Ottoman clothing, and in a fez instead of the traditional turban headdress. Subsequently, modern clothing was spread all over the country. The British geologist Warrington Smyth, who visited the Ottoman Empire in the middle of the 19th century to study the mineral resources of Turkey, described the transition of society from traditional clothing to European as follows: “The European dress, for its scanty and thriftily-measured proportions, has long been a subject of ridicule to the flowing-draped Oriental man, who, besides having a natural appreciation of the beautiful, considers a display of the person in a tight garb ungainly and indecent. Yet the Sultan suddenly ordered his subjects to adopt these hated vestments, unsuited not only to their climate, but to their customs and habits of life. Here were men who never entered a room without taking off their shoes at the entrance, at once expected to force their feet into close-fitting boots” (Warrington, 1854, p. 292). Thus, from now on to see ottomans in European outfit became habitual and the Sultan’s intentions to reorganize the empire just continued to gain momentum.

Along with significant political and economic measures taken during his reign the establishment of the Translation Office, an encouragement of learning of the foreign languages, sending young bureaucrats abroad for education was of those socio-structural steps that had a great influence on the emergence of the Turkish intelligentsia. “A great number of young Turks were sent to Western countries as embassy employees or to learn different military and civil occupations” (Novichev, 1975, p. 84). With gained knowledge and new habits they returned to the Empire to apply it in their daily life, thus causing a further socio-cultural transformation of the society. For example, one of these bureaucrats sent abroad was the “founder of Turkish literature in the Western sense of the word” writer Shinasi, who was “sent to Paris to study finance” (Onder, 2017, p. 5). After his return Shinasi began to actively engage in journalism, published his own newspapers, was the author of the first theatrical plays. He worked hard to propagate the study of secular sciences and put great efforts in reforming the Ottoman language. His work influenced many literary figures of that time, contributing to a change of the face of Ottoman literature and culture in general. So, “as the historian of the Ottoman Empire Lutfi reports, at that time the court clearly saw that the correct course of affairs of the Sublime Port vastly depended on the upbringing and use of capable, knowledgeable bureaucracy” (Dulina, 1975, p. 80). So, the first sending of future students abroad, carried out in 1830, by 1835 acquired the character of state policy (Erdoğan, 2016, p. 14).

Thus, as seen, the socio-political events which took place in both the Ottoman Empire and the Caucasus region in the early 19th century led to a visible transformation of the Turkish Ottoman and Azerbaijani societies of those times. Within the inevitable historical development the

progressive ideas of the time could not escape the penetration through these Eastern civilizations leading to an emergence of new strata called the intelligentsia.

3. INTERRELATIONS BETWEEN THE TURKISH AND AZERBAIJANI INTELLIGENTSIA THROUGHOUT THE 19TH CENTURY

The Russian historian of the 19th century Klyuchevsky V.O., reflecting over the reasons for the emergence of such a social stratum as the intelligentsia, put forward an idea that it is related first of all to the influence “coming from outside” and historically conditioned by the spread of “foreign” culture: “In many phenomena of our life in the 18th century, Western influence is sharply revealed... Western culture is not a matter of choice for us at all: it is imposed on us with the force of physical necessity” (Klyuchevsky, 1983, p. 19). In other words, as known, the great inventions of the late 18th century brought a large amount of new knowledge in the industrial, military, medical, cultural and other fields. Followed by the Industrial Revolution these inventions turned the western countries to strong powers with the most modern weapon and the strongest economy of the time. To keep up with this power the rest of the world countries needed to adopt this knowledge and it never was a matter of choice rather than a matter of necessity in order to save the sovereignty of the state and to comply with the realities prevailing in the world. In this case, the reaction of society to innovations determined the need for the emergence of such a stratum as the intelligentsia. If society adopted innovations on its own, then the transformation occurred naturally and was regarded as organic. If the society did not see the need for any changes, then a certain group of educated people - intellectuals stood out from it and their function was to “explain” to the broad masses the benefits of these changes and act as an intermediary for their implementation. This group was called “intelligentsia”.

In the 19th century Azerbaijani society one name stands out for his great efforts in educating the masses - Hasan bey Zardabi. The prominent Azerbaijani enlightener, journalist, publicist, intellectual Hasan bey Zardabi got his primary education in madrasa. Later, he continued his studies at the Shamakhi new-methodical school, followed by his admission to Moscow University without exams at state expense in the Department of Natural Sciences of the Faculty of Physics and Mathematics. After graduation, he entered the civil service in the Tiflis Chamber of Land Surveys, which dealt with issues of disputed land plots. On duty, he often traveled to villages, where he got acquainted with the life of peasants. It is the state of the peasants that motivated him to publish the first in the history of Azerbaijan newspaper in the Azerbaijani language. So, on June 22, 1875, the first issue of the “Ekinchi” (“Plowman”) newspaper was published (see Rustemov). In our study of his links with the Turkish intelligentsia we faced a great shortage of proven information; all our data from numerous reliable sources is limited to only a couple of facts that Hasan bey Zardabi brought equipment (mainly fonts) for his newspaper “Ekinchi” from Istanbul, where he met several publishers and printing craftsmen. The same obstacle could be encountered during the study of Abbasgulu agha Bakikhanov’s life. The founder of Azerbaijani historiography, historian, philosopher, interpreter and poet, known under the pen name Gudsi, at the dawn of his life in 1846 visited Istanbul. The only information on his visit conveys that he was introduced to the Sultan Abdulmejid I to whom he presented his translation on Arabic of his own book “Esrar-ul Malakut”. During his stay he also met several Ottoman scholars and poets (Yaziji, 1991, p. 543). Or the data about the Unsizade brothers contains only scarce information on newspapers they published in Azerbaijan and their life here. Unfortunately, to receive any information on their life and works in the Ottoman Empire is not possible. The famous Tatar scientist, historian and

politician Yusuf Akchura in his book "The history of Turkism" writes, that in 1879 after the "Ekinchi" newspaper was closed, Sait and Jalal Unsizade brothers established another Turk-language newspaper named "Ziya". Consisting of 7 sections - Government orders, International agency announcements, Foreign news, Local news, Information index, announcements and Feuilletons - this newspaper had more of political nature. To fill the gap in the socio-cultural field left by the closure of "Ekinchi" Jalal Unsizade established another newspaper called "Keshkul". "Here articles on Azeri, Chagatay, Nogay and Ottoman Turkic languages along with Arab and Persian were published. Even Ebuzziya Tevfik bey (ed. Ebuzziya Mehmet Tevfik (1849-1913) - an eminent Ottoman educator, intellectual, journalist, publisher and writer) sent his articles to this newspaper" (Akchura, 1978, p. 90). According to Akchura, later, Sait and Jalal moved to Istanbul. Sait-effendi was appointed to Meclis-i Maarif-i Umumiye (Ministry of Education) and Meclis-i Tedkikat (a department in the Ministry of Justice). Jalal bey worked in the Ministry of foreign affairs and Ankara publishing office (Ankara Matbuat Idaresi) (Akchura, 1978, p. 89). A number of researchers claims, that the family archive of the Unsizade brothers is either lost or destroyed (see Ulutau). Thus, more comprehensive data on the interrelations of Zardabi, Bakikhanov or the Unsizade brothers with the representatives of the Ottoman Turkish intelligentsia is hard to be researched as no letter, memoir or any other source containing such type of information is claimed to reach our days. However, the study of interrelations between the Turkish and Azerbaijani intelligentsia via letters is possible on the example of the life and works by the other eminent representative of the early 19th century Azerbaijani intelligentsia playwright, philosopher, enlightener Mirza Fatali Akhundov (1812-1878).

It is known that in his work on reforming the alphabet Mirza Fatali Akhundov appealed to the head of the Russian mission in Constantinople (present Istanbul), Appolinary Butenev, with a request to submit his draft alphabet for consideration by the Ottoman Scientific Society (*Cemiyet-i İlmiyye-i Osmaniyye*). "For this purpose, in 1863, he (Akhundov) arrived in Istanbul, where he took part in two meetings of the Ottoman Scientific Society (*Cemiyet-i İlmiyye-i Osmaniyye*), the chairman of which was Munif Pasha (ed. Mehmed Tahir Munif Pasha - a Minister of Education in the Ottoman Empire (1877-1891)) who had some similar thoughts on this issue" (Algar, 1989, p. 189). As a result of these meetings, to the great regret of Akhundov, the project was rejected. After this rejection Akhundov gave up this project for the next five years and only in his letter to the Plenipotentiary Minister of Iran in Constantinople (present Istanbul) Mirza Hussein Khan dated September 1868, Akhundov writes: "My dear friend! May your happiness last!... Is it because of the alphabet that you are offended by me? Perhaps your attitude towards me was influenced by the fact that I presented my plays, published in the Turkic language, to the Ottoman Scientific Society through the Ottoman sadr-a'zam Fuad Pasha?" Here he gives a brief description of his meeting with sadr-a'zam Fuad Pasha, who was very busy and did not have long time to allocate. Grand Vizier promised to discuss his project with the Society, but could not promise the positive answer. "The fact is that today the question of the alphabet has become big question. Newspapers write about it everywhere, books are printed. With the resumption of this question my fire, which had been extinguished, flared up again" (Akhundov 267-269). So, he continued his works. In his letter to Hasan bey Zardabi dated January 1, 1877, he wrote: "Our dear, the light of our eyes Hasan bey! In every issue of your newspaper you tell us, Muslims, about the benefits of science and tell us: "Study the sciences, learn the sciences!" Very good. Your words are meaningful, your instructions are useful, and your goodwill is constant. We are ready to put your instructions into practice, but tell us where we can learn the sciences, from whom we can learn and in what language should we join the sciences?... Let the Ottomans and Kyzyl-Bashi listen to your instructions. And why are they alien to science? The whole of Arabia is sheer illiteracy. All of

Anatolia is sheer illiteracy. All of Iran is illiterate. Only in Istanbul, Tehran and Tabriz can one find five or six literate people who can read and write. The reason is that learning in Muslim languages (ed. Arabic alphabet) is not easy. Then you complain about no one buying your newspaper. You're right. And who should buy? If in cities, villages our khazade, beys, merchants, cultivators, shepherds and our leaders can neither write nor read, what applies equally to women?... Your dream will come true only when your shepherds... and the female half of the population will be literate, able to read and write. I ask you for this letter of mine be placed in your newspaper without any corrections or abbreviations" (Akhundov, 1982, p. 284-285). In this way, Akhundov tried to convey to the public the need for a reform of the alphabet for the further enlightenment of the people.

On this, complete and comprehensive information about the connections between the Ottoman Turkish and Azerbaijani intelligentsia of the early 19th century is depleted. However, the contacts of the Azerbaijani intelligentsia towards the end of the 19th century with representatives of the Ottoman society were more documented. There are plenty of letters, memoirs, press articles, etc., that help us study the interrelations between representatives of the Ottoman Turkish and Azerbaijani intelligentsia.

The middle of the 19th century was marked by a high political activity in the great powers neighboring Azerbaijan: in the Ottoman Empire the Young Ottomans appeared (1865-1867), which were later replaced by the Young Turks movement; in the Russian Empire, the "epoch of great reforms" (1860s - 1870s) brought the abolition of serfdom (1861), the implementation of educational, land, financial reforms and an emergence of the generation of "sixties" with their nihilism and revolutionary spirit; in the Iranian Empire political and economic instability grew with uprisings of various ethnic, political and religious groups. In addition, this is the time of the so-called "revolutionary terrorism", which was expressed in the use of violence against government officials and ruling dynasty; for example, an attempt on the sultans of the Ottoman Empire (Abdulaziz and Murad V), an attempt on the life of Tsar Alexander II (1866), the assassination attempt of Naser al-Din Shah Qajar in Iran (1852). All these political moods and events could not get past the Azerbaijani intelligentsia. Such bright representatives of the late 19th century Azerbaijani intelligentsia as Ali bey Huseynzade, Ahmed bey Aghaoglu, Alimardan bey Topchubashev and others were deeply involved in the political situation of the region and developed significant interrelations with the intelligentsia of the neighbouring societies.

In the book "Brotherly Help" Betul Aslan writes: "...by the end of the 19th century, some representatives of the Azerbaijani intelligentsia, taking advantage of the prevailing conditions, migrated to Turkey. One of the most significant of them was Ali bey Huseynzade" (Aslan, 2000, p. 43). Ali bey Huseynzade is one of the main figures among those whose name is frequently mentioned in studies of the late 19th century political movements in the Ottoman Empire. During his years at St. Petersburg University Ali bey Huseynzade along with another significant figure in the history of Azerbaijan and Turkey Ahmed bey Aghaoglu were participants of the major events in the political life of the youth of the Russian Empire. As A.Aghaoglu recalls, after entering the university in St. Petersburg, he met Caucasian youth, who one day invited him to the hostel of the Union of Caucasian Students: "There were only four Turks. One of them was the future representative of the Republic of Azerbaijan in the Paris Peace Conference Alimardan bek Topchubashev, and the other was the grandson of the former Sheikhulislam of the Caucasus - Ali

bey Huseynzade. Two others just studied engineering” (Akalin, 2004, p. 16). Taking an interest, and in some exceptional cases taking part in these meetings, Ali bey Huseynzade gains rich experience in organizing political movements, gets acquainted with new ideas. Later, this knowledge will help him in his work in the one of the most active revolutionary political parties of the late 19th century in the Ottoman Empire - “İttihad ve Terakki” (“*Unity and Progress*”). A number of researchers of that period claim that A. bey Huseynzade was one of the five founders of this political party (Tunaya, 1988, p. 19). “In 1889, at the Faculty of Military Medicine of Istanbul University, an organization that included Iskhak Sukuti, Mehmet Reshid, Abdullah Jovdet, Ibrahim Temo and Ali Huseynzade...in the courtyard of the military medical university, in a corner, far away from eyes and ears, where they collected firewood for the bath and kitchen, five students of the university organized the Society of Ottoman Unity (İttihadi-Osmani)” (Turan, 2008, p. 25, 27). Later, this society will develop into the “Unity and Progress” party, whose representatives will carry out a military coup in 1908, proclaim a constitution and take power. And for many years Ali bey Huseynzade will be considered one of its main ideologists (Uca, 1996, p. 168).

Yusuf Akchura wrote about Ali bey Huseynzade as follows: “Ali bey Huseynzade’s admission to the Istanbul Military Medical University was like a whiff of European culture. Most of the university students were from the far and dark corners of Anatolia and Rumelia, and among them Ali bey shone like the Northern lights. In addition to knowledge of Greek and Latin literature, he also spoke German, Russian, English and read a lot in them, in addition, he knew Oriental literature at the level of Orientalists. Moreover, he was also an artist and played the violin. All his friends knew the names and portraits of the ancient representatives of literature only from Small Larousse (ed. French encyclopedic dictionary of the Larousse publishing house). So, Ali bey at the Military Medical University in the dissemination of Western ideas, Western literature, Western thought and culture, in getting to know the West, did more than their professors. Ali bey also opened new horizons for his friends in the field of science. Before him Chimie Atomique was not known in the the Mekteb-i Tibbiye-i Şahane (the Military Medical University). Ali bey taught them Mendeleev’s table” (Uca, 1996, p. 162-163). Thus, his knowledge, experience, enthusiasm and a wish to play a good role in the life of Turkic people in both the Ottoman and the Russian Empires made him actively participate in political life of the Ottoman society, where he met a great number of significant political and public figures, such as Ziya Gokalp, Abdullah Jevdet, Ubeydullah Efendi etc., interrelations with whom had a great impact on the future historical development of both countries.

Another remarkable political and public figure whose name is frequently mentioned along with Ali bey Huseynzade’s name is Ahmed bey Aghaoglu. Although the main period of his political activity relates to the first half of the 20th century after he moves to Istanbul in 1908, yet his first interrelations with the representatives of the Ottoman Turkish intelligentsia started in 1888-1894 in Paris where he went to continue his education. In 1890 in the capital of France A. Aghaoglu met one of the leading members of the Young Turks movement, Ahmed Rıza bey, who shared with him the thoughts and ideas that would form the basis of the philosophy of their movement (see 1). In her memoirs, Ahmed bey Aghaoglu’s daughter, the first female lawyer in the Ottoman Empire, Sureyya Aghaoglu, wrote about her father’s Parisian years the following passage: “Along with his studies, my father gets acquainted with such representatives of the Young Turks as Ahmed Rıza bey, ophthalmologist Esat Pasha, Dr. Nazim bey. With Ahmed Rıza bey in the Luxembourg Gardens they spent long hours in conversations about Turkey and the Turkic world. Under this powerful influence he returned as “Frank Ahmed” to his motherland, where started to spread learned ideas,

and indeed, joined the fight against the Tsarist Russia. For the independence of the Turkic world he built the unanimity with such figures as Ali bey Huseynzade, Gasparinsky, Topchubashev etc.” (Aghaoglu, 1975, p. 7). Later, at the beginning of the 20th century, when A. Aghaoglu moved to Istanbul (1909), these ideas led him to the “Unity and Progress” Party (İttihat ve Terakki).

4. CONCLUSION

The present study shows that although at the beginning of the 19th century the relations of the early Azerbaijani intelligentsia with the representatives of the Ottoman Turkish intelligentsia had a slow dynamic, by the end of the 19th century they already played an obvious role in the development of the social and political life of the both Turkic societies of the Ottoman and Russian Empire. It is true, that though influence will most clearly manifest itself at the beginning of the 20th century, when young people brought up on new ideas will make a series of revolutions that will change the traditional centuries-old way of life and lead the Turkic communities in a completely new direction of historical development, however, as shown in the present article, the foundations of these views were laid back in the 19th century.

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