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**REFLECTION OF THE HISTORICAL ISSUES OF AZERBAIJAN
 IN THE XIX CENTURY IN THE WORK “THE UNLUCKY YOUNG MAN”
 BY ABDURRAHIM BEY HAGVERDIYEV**

As a result of the Russian occupation of Northern Azerbaijan, its inclusion in the system of economic relations of the metropolis led to the emergence of a number of new features in the development of the region and a number of changes. New features that emerged in the economic life of Azerbaijan in connection with the formation of capitalist relations in the XIX century, including agriculture, were reflected in the works of the prominent writer of that time Abdurrahim bey Hagverdiyev. Abdurrahim bey Hagverdiyev (1870–1933) realistically described the important events that took place in the life of Azerbaijan in the second half of the XIX century in his play “Unlucky Young Man” (1900). He gave the historical reality of the emergence of a group of usurers in accordance with the new economic conditions of the XIX century, the importance of the application of new and advanced methods in agriculture. In the second half of the 19th century, cocoons were one of the main areas of capitalist development of agricultural production in Northern Azerbaijan. It is no coincidence that in 1887, along with the establishment of the Caucasian silk station in Tbilisi, branches of this station were opened in the main silk-growing regions of Northern Azerbaijan – Nukha district and Karabakh. Specialists working in these departments often went to the villages to advise silkworms on the rules of feeding cocoon worms. In this way, they tried to increase the production of this raw material, which is very valuable for the Russian textile industry, by spreading new farming methods. This historical fact did not escape the attention of A. Hagverdiyev either. The second half of the 19th century, especially the last thirty years of the century, is a period of exceptional importance in the cultural history of Azerbaijan. During this period, new qualities that did not exist before in the Azerbaijani culture manifested themselves. It was during this period that a number of positive aspects of European culture in Azerbaijani culture gained the right to citizenship. The last quarter of the 19th century is the awakening of national life in Azerbaijan, the beginning of the national movement. In the second half of the 19th century, the ideology of enlightenment was formed in the public opinion of Azerbaijan and took on a whole character: Enlightenment had a very broad meaning in Azerbaijan and covered everything from opening a school to rebuilding an existing society. But in order to be enlightened, first of all, it was necessary to educate the people. Indifference to education, science and literacy artistically reflected the old rules, customs and habits that hindered the further development of society. The goal of young people who are interested in higher education is to serve the people and be useful to them. He described leading the people as freeing them from colonial dependence, that is, fighting for freedom.

Key words: fiction, A. Hagverdiyev, capitalist relations, agriculture, enlightenment, education, literacy.

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**ВІДОБРАЖЕННЯ ІСТОРИЧНИХ ПИТАНЬ АЗЕРБАЙДЖАНУ ХІХ СТ.
 У ТВОРІ АБДУРРАГІМ БЕКА АХВЕРДІЄВА «НЕЩАСНИЙ ЮНАК»**

Російська окупація Північного Азербайджану та його включення до системи економічних відносин мегаполіса призвели до появи нових рис у розвитку регіону і деяких змін. Нові риси, що виникли в економічному житті Азербайджану в зв'язку з формуванням у ХІХ ст. капіталістичних відносин, зокрема землеробства, знайшли відображення в творчості видатного письменника того часу Абдуorraгiм бека Ахвердiєва. Абдуorraгiм бек Ахвердiєв (1870–1933 рр.) реалістично описав важливі події, що відбувалися в житті Азербайджану в другій половині ХІХ ст., у виставі «Нещасний юнак» (1900). Він додав історичної реальності виникненню групи лихварів за нових економічних умов ХІХ ст., розкрив важливість застосування нових і передових методів у сільському господарстві. Невипадково у 1887 р. разом із відкриттям Кавказької шовкової станції в Тбілісі філії цієї станції з'явилися в основних шовківницьких районах Північного Азербайджану – в Нухінському районі та Карабаху. Фахівці, що працювали у цих філіях, часто виїжджали в села, щоб порадити шовковичного шовкопряда, нагадати правила

годування коконних черв'яків. У такий спосіб, через поширення нових методів ведення сільського господарства, вони намагалися збільшити виробництво цієї цінної для російської текстильної промисловості сировини. Такий історичний факт не залишився поза увагою А. Ахвердієва.

Друга половина XIX ст., особливо останні 30 років століття, є періодом виняткової важливості в історії культури Азербайджану. В цей період в азербайджанській культурі проявилися нові якості, яких раніше не було, зокрема, низка позитивних аспектів європейської культури. Остання чверть XIX ст. – це пробудження національного життя в Азербайджані, початок національного руху. В другій половині XIX ст. у громадській думці Азербайджану сформувалась і набула цілісного характеру просвітницька ідеологія. Просвітництво мало дуже важливе значення в Азербайджані й охоплювало все: від відкриття школи до відновлення наявного суспільства. Але для того, щоб стати освіченим, насамперед потрібно було навчати людей.

Байдужість до освіти, науки і грамоти художньо відобразили старі правила, звичаї та звички, які заважали подальшому розвитку суспільства. Мета молоді, зацікавленої у вищій освіті, – служити людям, бути їм корисними. Абдуррагім бек Ахвердієв описав управління людьми як звільнення їх від колоніальної залежності, тобто боротьбу за свободу.

Ключові слова: художня література, А. Ахвердієв, капіталістичні відносини, сільське господарство, просвіта, освіта, грамотність.

Introduction. The study of literary works from the historical point of view is one of the urgent problems for the study of the history of Azerbaijan. We study our historical past through fiction and return to our ancestral roots. Contrary to the issues of Azerbaijani history, it is substantiated that the second half of the 19th century was a new qualitative stage in the history of Azerbaijani literature. In the second half of the 19th century, Azerbaijani writers – poets, playwrights, as a barometer of the whole socio-political, cultural and spiritual environment of that time, described the important events in the life of Azerbaijan in their works in a more or less realistic way.

Reflection of socio-economic issues of the history of Azerbaijan in the work of Abdurrahim bey Hagverdiyev “The Unlucky Young Man”. As a result of the Russian occupation of Northern Azerbaijan, its inclusion in the system of economic relations of the metropolis led to the emergence of a number of new features in the development of the region and a number of changes. New features that emerged in the economic life of Azerbaijan in connection with the formation of capitalist relations in the XIX century, including agriculture, were reflected in the works of the prominent writer of that time Abdurrahim bey Hagverdiyev. A. Hagverdiyev was born on May 17, 1870 in Shusha, Yelizavetpol (Ganja) province, died on December 11, 1933 in Baku. He was a state and socio-political figure of Azerbaijan, writer, playwright, pedagogue, literary critic, theater figure, coryphaeus of classical Azerbaijani literature (Haqverdiyev, 1971).

Haji Samad agha, a representative of the Azerbaijani landowners described by A. Hagverdiyev in his work “The Unlucky Young Man” (1900), is no longer a feudal landlord of the XVIII century. In other words, it is not satisfied only with the taxes paid by the dependent peasants, but in accordance with the new economic conditions of the 19th century, it acts

as a representative of the group of usurers who borrow more money than the landlord. He receives no less than 20 percent on every hundred manats he owes. His desire to get rich and accumulate capital in the new economic conditions completely undermined his traditional medieval nobility. A servant like Mirza Goshunali was a trickster. He does not even hesitate to lie in a way that does not suit the Azerbaijani aristocracy. Karbalai took certain items from Bandali as collateral and lent 200 manats for a 20 percent transaction (Haqverdiyev, 1987: 145). In the eyes of the borrower, he pretends that the purpose of the transaction is to spend on the poor and the Sayyids.

He allegedly gave 10 manats to a woman with 6 orphans, and now he wants to send 10 manats with Goshunali. Mirza Goshunali is a liar. Mirza Goshunali completes the lie of his owner as shown in the work: “I sent a sack of flour to the orphans of Sayyid, as you ordered” (Haqverdiyev, 1987: 145). Haji Samad aga: “It is very beautiful, give those two hundred manats here. Save forty manats. You know that I will not touch that forty manat, and it should be given to the poor” (Mirza Goshunali gives a part of the money to Haji Samad agha. Haji receives and turns to Karbalai.) It is a very bad community, Karbalai, our community. No one has the fear of God in his/her heart. Everyone eats what he earns and hides what is left over. Doesn't think about his poor brother, and I need his help. Out of desperation, I decided to take an additional 1 percent, ie 20 manats, when i lend money and give it to the poor. I also take this kind of money from the people (Haqverdiyev, 1987: 145). It is interesting that as soon as the debtor left, a fight broke out between Haji Samad aga and Mirza Goshunali over 40 manats. They divided the money after a great exchange (Azərbaycan tarixi, 1964: 146). These facts prove that in the second half of the 19th century, landowners in the village of Northern Azerbaijan, in addition to exploiting the peasants and appropriat-

ing traditional incomes, engaged in usury by lending money, thus improving their economic situation. In the second half of the 19th century, cocoons were one of the main areas of capitalist development of agricultural production in Northern Azerbaijan. It is no coincidence that in 1887, along with the establishment of the Caucasian silk station in Tbilissi (Tbilisi), branches of this station were opened in the main silk-growing regions of Northern Azerbaijan – Nukha district and Karabakh. Specialists working in these departments often went to the villages to advise silkworms on the rules of feeding cocoon worms (Azərbaycan tarixi, 1964: 179). In this way, they tried to increase the production of this raw material, which is very valuable for the Russian textile industry, by spreading new farming methods. This historical fact did not escape the attention of A. Hagverdiyev either. This year a Russian came, they said they sent him from inside, he came and looked at our cocoon hut. Then he said that you do not know how to keep the cocoon, so your worms have been destroyed. He meant that the hut you build is useless. You need to build separate huts. He also gave me five books written in Muslim to read, and here are the rules for keeping cocoons. We are also illiterate, we do not understand the book (Haqverdiyev, 1987: 155).

Another villager who joined the conversation said: “I took one of those books and gave it to the mullah to read, and he didn’t seem to understand anything. He turned the pages from side to side and said, “It’s all nonsense. Follow your parents’ instructions. How much depends on God’s help, and if you are right, you can keep the cocoon in the wilderness and reap the harvest” (Haqverdiyev, 1987: 155). It is clear from the content of the “The Unlucky Young Man” that the villagers, who could not find the funds to build a new cocoon hut, which cost a hundred manats, were forced to grow silkworms in the old way. Haji Samad agha, who is the owner of the loan, is not approached because he receives at least five manats per month. If not according to Farhad’s words, Haji Samad agha, a believer, who prays and knows the Shari’a, receives one hundred and sixty manats a year (Haqverdiyev, 1987: 155–156). Three or four years ago, a peasant who had borrowed thirty-five manats from Haji Samad agha returned to him about fifty manats, but the agha still considered him indebted (Haqverdiyev, 1987: 156). Of course, the peasant was indebted to his owner for the rest of his life. It should be noted that in the new economic conditions created in the entrepreneurial village of Azerbaijan as a result of the formation of capitalist relations, the economically weak peasants became increasingly dependent on usurious capital. This economic reality, reflected

by A. Hagverdiyev in the tragedy “Unlucky Young Man”, coincides with and confirms the facts about these processes given in history books.

“The extremely difficult situation of the peasants enslaved by the landlords, as well as technical backwardness, hindered the successful development of agricultural production. Azerbaijani peasants with poor farms were often forced to borrow money and pledge their property and land in the event of crop failures and natural disasters. This led to the spread of usury, which was taking the form of an important social event in the Azerbaijani countryside towards the end of the 19th century. The usurers took advantage of the needs of the villagers, put them in debt, and kept the peasants dependent on them. There was no agricultural area in Azerbaijan that was not plundered by speculators and moneylenders. Commercial-usurious capital is very weakly involved in agricultural production, and contributed very little to the development of capitalist relations in the Azerbaijani countryside” (Azərbaycan tarixi, 1964: 173–174]. The aggravation of the economic situation of the Azerbaijani entrepreneurial peasants as a result of feudal exploitation is described in real lines in A. Hagverdiyev’s “The Unlucky Young Man” tragedy. The landlord described in the work, Haji Samad agha, on the one hand, takes away the small income they have earned by borrowing from the villagers, on the other hand, he does not want them to realize their rights. He expresses his opinion about the subject as follows: “The more ignorant a citizen is, the more advice he has for the landlord. If we teach them science, then we should go and beg. Haji Samad agha represents the conservative part of Azerbaijan in the 19th century, which did not want to understand the new processes taking place in the countryside and the city, did not accept new forms of economic dependence, knew the difference of the owner and the servant, did not consider the peasant as human”.

Farhad represents a new socio-economic relationship. In the second half of the nineteenth century there were at least a few of them in the new economic conditions; These “new” people tried to bring bourgeois, urban psychology to the Azerbaijani village and change the existing social relations there. It is no coincidence that Farhad strongly protested against his uncle Haji Samad Agha for oppressing his subjects as follows: “What does he want from this poor citizen Who gave you the place of God? Why should the place be yours? Why shouldn’t he eat bread with his own toil? Is this a human face? Do animals or humans earn their living by their own efforts? It is enough that you have captured the people for thousands of years and sucked their blood! It is good that every-

one recognizes their rights. No one has the right to say that the place is mine. The earth belongs to God, and everyone should own the profits he receives from it. Apparently, in the new historical reality, Farhad, a representative of the highest class, advocated social and economic equality. He even claimed the right of the peasants to own and use the land freely”.

It is known from history that the tsarist government, by its Statute of May 14, 1870, carried out a bourgeois agrarian reform in the entrepreneurial village of Northern Azerbaijan (İsmayılova, 2016: 95). Although this reform abolished the dependence of entrepreneurial peasants on landowners, their land issue was not definitively resolved. Thus, although a land norm of five desiatins was set for every 15-year-old villager, the state did not provide financial assistance to the villager to purchase that land. Therefore, the purchase of land by the peasants was not mandatory. As a result, the entrepreneurial peasants of Azerbaijan were considered temporarily obliged until the agrarian laws of 1912–1913 were issued. This meant that the entrepreneurial peasants had to bear the traditional taxes and duties before the landlord until they bought the land. If we take into account that this work of A. Hagverdiyev was written in 1900, it can be concluded that, indeed, the agrarian reform of a bourgeois character in the entrepreneurial village of Northern Azerbaijan was incomplete (İsmayılova, 2016: 96).

Reflection of enlightenment issues in Abdurrahim bey Hagverdiyev’s work “The Unlucky Young Man”. The second half of the 19th century, especially the last thirty years of the century, is a period of exceptional importance in the cultural history of Azerbaijan. During this period, new qualities that did not exist before in the Azerbaijani culture manifested themselves. It was during this period that a number of positive aspects of European culture in Azerbaijani culture gained the right to citizenship. The last quarter of the 19th century is the awakening of national life in Azerbaijan, the beginning of the national movement. In the second half of the 19th century, the ideology of enlightenment was formed in the public opinion of Azerbaijan and took on a whole character. Enlightenment had a very broad meaning in Azerbaijan and covered everything from opening a school to rebuilding an existing society. But in order to be enlightened, first of all, it was necessary to educate the people (Məmmədov, 1978: 25).

Azerbaijani educators played a key role in the implementation of national ideas, they fought for national culture, national press, national school, national language, as a result of their activities in the late XIX – early XX centuries, a real cultural renaissance

took place in Azerbaijan. In the second half of the 19th century, a new intelligentsia emerged in Azerbaijan, radically different from the traditional clergy. Most of these intellectuals, who were mainly enlightened, came from middle and small merchant families, rich and poor landowners. These intellectuals were doctors, teachers, lawyers, publicists. Renovation of the school system in the second half of the 19th century, one of the main issues facing our intellectuals, both secular and progressive, was to create a secular school system in the mother tongue. Farhad Bey, the protagonist of Abdurrahim bey Hagverdiyev’s “Unlucky Young Man”, was well aware of the great need for educated and scientific people in Azerbaijan. According to him, scientists are the main driving force in the progress of society: “Those who study science should be an eye for the blind, a light for those who remain in the dark” (Haqverdiyev, 1987: 148). When Farhad Bey spoke about science, he did not mean the science we accept today, but mainly higher education: “Now my opinion is that we talked to Musa so that we could go to Kharkov together. Let’s study medicine there and graduate” (Haqverdiyev, 1987: 148). Farhad Bey linked the importance of higher education with the need for people who will protect, lead and guide the interests of the people: It is the highly educated people who should lead the people, because “the people are headless”. The person who will lead the people must have higher education, so he did not consider secondary education enough for this work: “Our people are headless. My knowledge is not enough to fulfill this task” (Haqverdiyev, 1987: 148).

A. Hagverdiyev studied at the Institute of Road Engineers in St. Petersburg in 1891–1899 and probably got acquainted with the political life there (Haqverdiyev, 1971). Therefore, the opinions expressed in the language of Farhad Bey had a real factual basis. Farhad Bey sees his ultimate goal in higher education as showing his people the way to salvation: “I say that the people are in darkness, we must go and read, let’s take a pen and show them the way to salvation” (Haqverdiyev, 1987: 167). Farhad Bey wanted to see himself as one of the sons who “worked in the way of the people, fought, weaved himself into the fires and flames” and died on way of the people. “We cannot agree with the opinion that Farhad Bey is considered a liberal intellectual, because only young people aged 18–19 cannot be considered intellectuals, only educated. Farhad Bey is not a liberal intellectual either, because he sees the meaning of life in “dying in the way of the people” (İsmayılova, 2016: 123).

The result. As can be seen, in our literature of the second half of the 19th century, there is a wide range of information that accurately reflects our his-

tory, which also allows us to create a realistic picture of the period. The most important socio-political, socio-economic and cultural problems of the time did not escape the attention of our representatives of fiction and were reflected in their work. In our literature of the second half of the XIX century, as well as in the works of A. Haqverdiyev, the state of agriculture of the time, some of the processes taking place here are reflected in realistic colors. These were, first of all, the work done by official circles to promote the

development of usury, cocoons, but in this case, the indifference of the local Azerbaijani population to the knowledge of Russian, financial difficulties did not allow Azerbaijani villagers to use modern technology, and so on. The writer revived various aspects of ignorance, which became an obstacle to the development of society, in “Unlucky Young Man”, highlighted the objective and subjective causes of ignorance, gave the goal of young people interested in higher education to serve the people and be useful to them.

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