

“Füyuzat” jurnalında ana dili məsələsi

*Türkan Məcidova*¹

XÜLASƏ

Bir millətin ömrü adi bir insan ömrünə bənzəyir. Bir xalqın ədəbiyyatının da ömrü elə adi bir insan həyatına oxşayır. Necə ki, insan ömür sürüb yaşa dolduqca kamilləşir, səhvlərindən, doğrularından nəticə çıxararaq yüksəlirsə, ədəbiyyat da kiçik addımlarla irəliləyərək kamilləşir, yüksəlir. Məhz XX əsr Azərbaycan ədəbiyyatını həmin “kamilləşmə mərhələsi” hesab edə bilərik. Bu əsr digər sahələrdə olduğu kimi, ədəbiyyatın da çiçəkləndiyi, yeni inkişaf yoluna qədəm qoyduğu bir mərhələdir. Bildiyimiz kimi, aktuallığını itirməyən mövzulardan biri də ana dili ilə bağlıdır. Ədəbiyyatda ana dili məsələsini araşdırarkən “Füyuzat” jurnalında fəaliyyət göstərən şairlərin yaradıcılığına nəzər salmaq lazımdır. Jurnal həm ideya istiqaməti, həm də dil özünəməxsusluğu ilə ədəbi fikir tariximizdə müstəsna əhəmiyyətə malikdir. Bu baxımdan, “Füyuzat” jurnalının hərtərəfli araşdırılması daim diqqət mərkəzində saxlanılmalıdır.

AÇAR SÖZLƏR

“Füyuzat”, ana dili, mətbuat dili, milli mətbuat

MƏQALƏ TARİXÇƏSİ

Göndərilib: 27.12.2024

Qəbul edilib: 06.03.2025

¹ Doktorant, Nizami Gəncəvi adına Milli Azərbaycan Ədəbiyyatı Muzeyi. Azərbaycan.
<https://orcid.org/0000-0002-9384-969X> | macidova.turkan@mail.ru

The Issue of the Native Language in the Journal “Fuyuzat”

Turkan Majidova¹

ABSTRACT

The life of a nation is like the life of an ordinary person. The life of a nation's literature is similar to the life of an ordinary person. Just as a person becomes perfect as he grows older and rises by drawing conclusions from his mistakes and truths, literature also improves and rises by progressing in small steps. We can consider the Azerbaijani literature of the 20th century as that stage of improvement. This century is a stage in which our nation flourished in literature as well as in other fields, and stepped on a new path of development. As we know, one of the topics that does not lose its relevance is related to the mother tongue. When examining the issue of mother tongue in literature, it is necessary to take a look at the creativity of the poets active in "Fuyuzat" journal. The journal occupies an exceptional place in the history of our literary thought with both its idea direction and linguistic uniqueness. From this point of view, a thorough investigation of "Fuyuzat" journal should always be in focus.

KEYWORDS

“Fuyuzat”, national press, mother tongue, press language

ARTICLE HISTORY

Received: 27.12.2024

Accepted: 06.03.2025

¹ Ph. D. student, National Museum of Azerbaijan Literature named after Nizami Ganjavi. Azerbaijan.
<https://orcid.org/0000-0002-9384-969X> | macidova.turkan@mail.ru

Introduction

One of the most complex and contradictory periods in the history of Azerbaijan is the beginning of the 20th century. This complexity and inconsistency is related to the lack of objective investigation of this period from the socio-political and literary-cultural point of view. First of all, it should be taken into account that “at the beginning of the 20th century, Azerbaijani romantics, when they started their activities, mostly turned to the literary experiences of Ottoman Turkey. Because, in this period, there were many similarities between the national ground in Turkey and the national ground in Azerbaijan. Thus, if the feudal despotism of Sultan Abdulhamid and European national colonial pressures ruled Turkey at the end of the 19th century and the beginning of the 20th century, the same feudal lifestyle and colonial policy of tsarism existed in Azerbaijan. It is no coincidence that in the early years of the 20th century, tens of Turkish national movement figures of Azerbaijan, as well as tens of Azerbaijani intellectuals participated in the political and social events of Turkey. It was during this period that the great Turkist of the future, Ali bey Huseynzade, the founder of romantic poetry in Azerbaijan, prominent romantic poets Mahammad Hadi, Huseyn Javid and others were active participants in the socio-political events of this environment, besides studying in Turkey” [1, p. 11]. Of course, in terms of language issues, the linguistic diversity and problems in the “Fuyuzat” journal and a number of periodicals published at the beginning of the 20th century, which we have researched, should be examined on the level of historical reality, which was brought to our attention by the prominent literary critic Islam Aghayev. This opposition, which arose from the hegemony of Ottoman Turkish in the pen of the romantics – “fuyuzatschi”, remained the object of controversy for many years due to the one-sided approach of Soviet literary studies to the problem. Our literary critics, who take the laws of Soviet literature as their basis, have comprehensively studied the “Molla Nasraddin” journal in the sphere of revolutionary-democratic literature, but they have not studied in detail the role played by the “Fuyuzat” journal, which was branded as “bourgeois press”, and other periodicals that are ideologically close to it in the development of Azerbaijani culture. The implementation of these important scientific research works began almost at the end of the 20th century – after the second historic and eternal independence was achieved in 1991. If you pay close attention and look objectively, it is impossible not to see that “Shargi-Rus”, “Hayat”, “Irshad”, “Caspi”, “Taraggi” and other organizations, which had their own place in the world of press, which was dense for the beginning of the 20th century, were ideologically. They can be called “Fuyuzat” and

"Fuyuzatists", because their struggle actions and goals are the same as "Fuyuzatists". Professor Yashar Garayev very correctly wrote in his attitude to "Fuyuzat" journal that, like "Molla Nasraddin", "Fuyuzat" was born by time and life. The group of "Fuyuzat" and "Fuyuzatschi" intellectuals actually rendered great services in awakening the public consciousness of the people, bringing them to Western enlightenment and raising their cultural level. In this sense, "Molla Nasraddin" and "Fuyuzat" journals served the same ideals in the direction of awakening the people, reflecting cultural values, and joining the world civilization. They only had differences of opinion regarding the ways and means leading to these ideals and the issue of literary language. Indeed, "Fuyuzat" and "Molla Nasraddin" themselves struggled with life in the reality of history for only two years. Vulgar sociologists have been fighting them in literary studies for seventy years" [10, p. 96].

Main part

The difference of ideas between "Molla Nasraddin" and "Fuyuzat" arising from the requirements of the Soviet ideology was also included in the researches of the prominent literary critic Firudin Huseynov. The scientist wrote: "At the beginning of the 20th century, an irreconcilable battle of ideas was going on between the revolutionary-democratic press and the organs of bourgeois ideology, born out of complex and contradictory circumstances. "Molla Nasraddin" front and "Hayat" and "Fuyuzat" conflicting ideological-literary lines were at the center of this clash of pens. The first of these was a real people's press, serving the dreams, wishes and interests of the working class. The latter mainly represented and defended the interests of the ruling class, the national bourgeoisie" [3, p. 62].

Professor Sh. G. Valiyev describes the socio-political, literary and cultural landscape of the 20th century in his article "Fuyuzat" and "Fuyuzatists" and writes that "The beginning of the 20th century as an important stage in the literary and artistic evolution arouses serious scientific and public interest. In that period, our literature not only entered a new historical stage, but also caused fundamental artistic-aesthetic quality changes, the formation of new creative tendencies and methods, currents and styles with its socio-political content" [16, p. 170].

Academician Aziz Mirahmadov, who gave extensive information about the literary-oriented newspapers and journal published in Azerbaijan at the beginning of the 20th century, noted that "at the end of the 19th century and the beginning of the 20th century, press and publishing work in Azerbaijan was in a very difficult situation. There were no special printing houses for the publication of literature in the native language" [12,

p. 283]. The prominent academician grouped the press operating in this period (meaning the beginning of the 20th century – T.M.) according to ideological orientations and wrote: “The periodical press of Azerbaijan in 1900–1917 was divided into ideological can be divided into three main parts according to the direction:

1. Bolshevik Press.
2. Democratic Press.
3. Bourgeois Press.

To the Bolshevik press belonged “Hummat” (1906), “Takamul” (“Evolution”) (1906–1907), “Yoldash” (“Comrade”) (1907), “Davlat” (1907) newspapers and by name “Beyragi-adalat” (1917) journal, democratic press – “Shargi-Rus” (1903), “Molla Nasraddin” (1906), “Bahlul” (1907), “Ari” (1910) “Sufi Israfil”, “Azerbaijan”, “Baba Shamal”, “Nasimi – Shimal”, “Zanbur” (1909–1910), “Babayi-Amir” (1915–1916), “Kalniyat” (1912-1913), “Tuti” (1914–1917) satirical journals. Along with satirical journals, many other newspapers and journals were also printed. “Ishig” (“Light” (1911–1912), “Kurtulush” (1915), and “Kardash komeyi” (“Brother’s Help”) (1917) were published in Baku. Back in the 1990s, S.Ganizade wanted to publish a children's magazine called “Nubar”, but the government did not allow it. Thanks to the revolution of 1905, it was possible to publish special magazines for children, parents and teachers in their native language. Children's journals “Dabistan” in 1906–1907, “Rahbar” in 1906 and “Maktab” in 1911–1917 were published [12, p. 286 – 319].

In connection with the development of capitalism in Azerbaijan, the first examples of the press, which were branded as bourgeois press, but which actually brought out the concepts of language, people, and nation more on their pages, appeared in the 19th century. At the beginning of the 20th century, several newspapers such as “Kaspi”, “Baku”, “Bakinskiye izvestiya” were published. In 1905, local national intellectuals published the “Hayat” newspaper in the Azerbaijani language. The newspaper presented its first issue to its readers on June 7. The editors of the newspaper were Ali bey Huseynzade and Ahmad bey Aghayev. “Hayat” newspaper was closed for promoting national ideas. The “Fuyuzat” journal became a worthy follower of the path of “Hayat”. Prof. Sh. K. Valiyev, who appreciated the great ideologist Ali bey Huseynzade’s journalistic activity in the “Hayat” newspaper, gave language issues a large place in his poetry wrote: “There were three main problems in Ali bey Huseynzade's publicism in the “Hayat” newspaper. The first of these was the history of the Turks, the second was their language, and the third was the modern situation. Huseynzade spread this mentioned concept with his poetic works in the “Hayat” news-

paper. His poems are written by Ibrahim Sinasi, Ziya Pasha, A. Midhat, Namik Kemal, A. Hamid, Tofik Fikret, A. Jovdat, M. A. Rasulzadeh. It is closely related to the works of representatives like these prominent people [15, p. 11]. This newspaper ("Hayat" newspaper is meant - T. M. M.) recognized Ali bey Huseynzade as a "heavy-headed" philosopher, a thinker who spoke "words that feed the mind" in Azerbaijan. By publishing his works on its pages, he brought a new atmosphere to the social and cultural environment and tried to enrich the logical foundations of the worldview with new principles. The philosophical judgments of Ali bey Huseynzade are very interesting in this sense. For example, he said: "Turks either die or emigrate, but they do not become slaves", "If everyone is not taught manners and education in childhood, he cannot be saved in adulthood", "The right to win belongs to the community that looks at life with open eyes, he understands his soul, his answer..." [8].

Ziya Goyalp, a spiritual student of Ali bey Huseynzade, highly valued his teacher's linguistics and Turanism meetings and wrote: "...Ali bey Huseynzade's poem "Turan" written while studying in Istanbul and Mehmet Emin Yurdakul's poem at the same time was a very characteristic event" [6, p. 28]. The publication that made the name of this nation, language and homeland devotee indelible in history was the "Fuyuzat" journal, which he edited.

"Fuyuzat" is an Arabic word of origin, the dictionary meaning of which is to hear, understand, enjoy the realities of life, to be happy. On the pages of the magazine, the romantic-minded wordsmiths of the time, like Ali bey Huseynzade, Ahmed bey Aghayev, Asan Sabri Ayvazov, Muhammad Hadi, Abbas Sahhat, Abdulla Shaig, Abdulla Sur, Mammad Emin Rasulzadeh, Ali Pasha Huseynzadeh, Sabir, Ibrahim Tahir Musayev, Huseyn Javid, Said Salmasi, Ahmet Kamal, Ahmet Raigi's writings of on issues of nation, people, and language were published. The emergence of neoromanticism in Azerbaijan is connected with the publication of this magazine.

This journal was published on the initiative of prominent public figure, journalist, poet-publicist Ali bey Huseynzade and his friends. The journal, whose first issue was published on November 1, 1906, was published for only one year, 32 issues were published. Haji Zeynalabdin Taghiyev financially supported the publication of this literary magazine.

Researcher Ulviyya Tahirgizi correctly writes in her article "It is his tragedy that Turks do not understand Turks" that "Fuyuzat" journal played an important role in creating the idea of independent statehood and constitutional free civil society in Azerbaijan, in addition to the school of journalism. Ali bey Huseynzade's ideas of "Turkification, Islamization, Modernization" are clearly and perfectly reflected in the

language of “Fuyuzat”. The journal consistently fought for the idea of Turkism in language and the policy of language unity based on this idea, worked tirelessly for “Unity in Language, Thought in Work” and national unity [13, p. 11].

As we know from the history of our press, the “Tarjuman” newspaper, published at the beginning of the 20th century, played an exceptional role in the development of Turkish national consciousness. The ideological directions of “Fuyuzat” coincided with the ideological directions of this newspaper in the ideology of “language unity” and the development of Turkism. At the center of the struggle of both periods of prose, prominent Turkish mujahid Ziya Goyalp’s “Homeland is not Turkey for Turks, nor Turkestan, Homeland is a great and sacred country: Turan!” – he was shouting. Unfortunately, in the period we are studying (the beginning of the 20th century – T. M. M.), the higher goals of “Fuyuzat” were not properly understood in Baku, and the ideas of the Fuyuzatists about language were met with criticism under the influence of Soviet literary studies. “Fuyuzat” reporters, who are the propagandists of the ideas of “Diversification, Islamization, Modernization” that we take refuge in today, were labeled as “reactionary romantics”. Saadat Huseynova, a researcher of language issues at “Fuyuzat”, doctor of philology, writes about this issue in her extensive research entitled “Language policy and language” of “Fuyuzat” journal: “The end of the 19th century and the beginning of the 20th century were a complex and contradictory time in the development of the Azerbaijani literary language. As it is a stage, it requires special attention and sensitivity. “Fuyuzat” and its language have come face to face with relations devoid of attention and sensitivity. The language of the magazine was considered “complicated” due to Arabic-Persian words and compositions, “Turkish” due to Turkisms, and in this respect it was also considered defective” [7, p. 13]. Of course, according to the author of these lines, the language of the magazine is not perfect. Ali bey Huseynzade himself admitted that Ottoman Turkish created difficulties for the literary environment of Azerbaijan. Literary critic Islam Aghayev writes on this occasion: “Of course, in these years both Turkish and Azerbaijani languages were dominated by words borrowed from Arabic, Persian and Ottoman languages. Therefore, when Ali bey Huseynzade prepared “Hayat” newspaper for publication in 1905, he could not escape these influences. At that time, Ali bey Huseynzade himself saw this situation in the language and style of “Hayat” newspaper and tried to explain the reasons for it to his readers. In his article “Dil Mushkilati” (“Language Trouble”) published in the first issue of “Hayat”, he acknowledged the difficulties caused by foreign words in the modern style of Azerbaijani Turkish. Later, Ali bey Huseynzade spoke about the language and style of his publications. For example, his “A few words

about the language of our newspaper", "The benefit of learning Turkish", "Yeni dil kulliyati", published a little later in "Taraggi" newspaper. It was discussed in the articles "Our language and our second year" [1, pp. 19–20].

In this kind of solution of the problem, it is concluded that "Molla Nasraddin" was right in the conflict between "Molla Nasraddin" and "Fuyuzat". In his articles he specifically addressed entitled "Molla Nasraddin" and "Dabistan" ("Hayat", April 27, 1906, No. 91), "Javab" ("Answer") ("Life", April 27, 1906, No. 125) "Thanks to Molla Nasraddin" attention has been paid this issue. However, it is an unforgivable literary dilemma that Jalil Mammadguluzadeh could not forgive these language mistakes that Ali bey Huseynzade brought to Azerbaijan with "Hayat" and "Fuyuzat". He made the fight for the purity of the language his main action and mocked the written language loaded with Arabic and Persian words in the column "Abirin ve kilab" published in the 21st issue of "Molla Nasraddin". His feuilletons "Ana dili" ("Mother Tongue") (1907, No. 7), "Papaslar" (1909, No. 32), "Tamizlama" ("Cleaning") (1909, No. 44) and other feuilletons appeared in "Molla Nasraddin" Ali bey Huseynzade's "Hayat" (1905–1906) and "Fuyuzat" (1906–1907) protested against the mixed language policy rooted in Azerbaijan. However, it is possible to feel the spiritual value of the magazine when the problem is approached not from the linguistic point of view, but from the ideological point of view. According to the "Fuyuzat" researchers, "The language of the journal was a language that connects the past with the present, renews memories, and maintains its relevance even in modern times, even though it has changed its era" [13, p. 11]. Just as we cannot imagine "Molla Nasraddin" without Mirza Jalil, it is impossible to imagine "Fuyuzat" without Ali bey Huseynzade. Turkish researcher Y. Akchura reflects this connection in his article entitled "Huseynzade Ali bey" and writes: "Fuyuzat" collection is the most valuable book for understanding Ali bey Huseynzade's political-philosophical ideas and researching his methods [2].

Ali bey Huseynzade's views on Turkism, his commitment to the Turkish language, and his struggle for language purity are reflected in both his poetic works and his prose. The basis of the poet's poems are his ideas of humanism, Turkism and patriotism. He longed for the unity of the Turkic peoples in his "Turan" poem he says:

Sizlərsiniz, ey qövmi-macar, bizlərə ixvan,
 Əcdadımızın müştərəkən mənşəyi Turan.
 Bir dindəyik biz, həpimiz haqpərəstan,
 Mümkünmü ayırsın bizi İncil ilə Quran? [14, p. 19].

(In these verses, the poet speaks to the Turkish peoples who historically lived in different areas. Although they worship different religions, they all believe in the truth. They can not be separated by anything. – T. M. M.)

Ali bey Huseynzade's famous "Hali Watan" poem ("The State of the Homeland" – T. M. M.) sounds like a rebellion against the prohibitions against both his mother tongue and freedom of thought:

Ucundadır dilimin,
Həqiqətin böyüyü.
Nə qoydular deyəyim,
Nə kəsdilər dilimi.

Ayılmadı qələmim
Şu türk ilə əcəmi.

Nə qoydular yazayım,
Nə qırdılar qələmi [14, p. 90].

(The truth is on the tip of my tongue. However, they neither allow me to say it nor cut my tongue. My pen did not wake up this Turk and Ajam. They neither broke my pen, nor gave me permission to write. – T. M. M.)

Ali bey Huseynzade, who always carries the unity of the Turkish peoples as a holy dream in his heart, said, "It is his tragedy that a Turk does not understand a Turk". He fought for the simplicity of the language of the press throughout his journalistic career, and attached great importance to the role of the press in helping Turks understand each other. He dedicated the articles "Who are the Turks and who are they made of?", "Our writing and language" and "Our second year" to the study of the race and language of the Turks, which he published in the "Hayat" newspaper. According to the great thinker, the implementation of the tasks related to Turkism of the principle of "Turkification, Islamization, Modernization" should have started from the language. Linguistic unity was the way of progress of Turkic peoples. A. Huseynzade attached great value to unity and integrity in language as well as spiritual integrity. The main line of Ali bey Huseynzade's struggle for language was the elimination of the differences between the languages of individual Turkic peoples and the creation of a single common Turkish language. It was due to this that A. Huseynzade and other fuyuzatists brought Istanbul Turkish closer to the Azerbaijani language at the beginning of the 20th century and expanded the scope of that language in the press. "Who are the Turks and who do they consist of?" Ali bey Huseynzade presented himself not only as

a linguist, but also as a historian, anthropologist, and ethnographer with extensive and deep knowledge in his series of writings.

The genesis of Turkic languages was given a special place in the pages of “Fuyuzat” journal. In this field, the writings of Ali bey Huseynzade, H. S. Ayvazov and Ahmad bey Aghayev had a special place. As you read the articles in the journal, you cannot help but be confronted with the linguistic issues raised in the articles here. You can be absolutely sure that Ali bey Huseynzade, who was unfairly labeled as “pan-Turkist” and “panislamist”, even though he ended his life in Turkey, was devoted to his motherland with all his heart, and made a great contribution to the emergence and development of the ideas of Turkism in Azerbaijan and the spread of these ideas throughout the Turkic world. There is no issue of “Fuyuzat” journal that does not mention the excellence of the Turkish language. The researchers of the scientific and artistic heritage of Ali bey Huseynzade note that in a number of articles of Ali bey Huseynzade, one can feel an artistic style. Even the dialogues belonging to the folk style of speech are brought into socio-political language, the author reveals his purpose against the background of dialogues and expresses his attitude to the problem he faces in this aspect. In this regard, the article “Majnun and Leylayi-islam” attracts attention. The work plays an important role in clarifying the language and style of “Fuyuzat”. The language of the work shows scientific, political, philosophical and artistic.

One of the pioneers who voted for Ali bey Huseynzade's language unity and national freedom among the “Fuyuzat” supporters was Muhammad Hadi. Muhammad Hadi's poems were published in the pages of “Shalala” and “Takamul”, which were the influential periodicals of the time. In the 1st issue of “Fuyuzat” magazine, dated November 15, 1906, in the poem entitled “Milletdir”, the poet highlighted the issues of language and national freedom and wrote:

Həqiqi arzumuz intizamı hali-millətdir,
Məsaimiz bütün məsrufi-istikmali-millətdir,
Əsasi fikrimiz təmini-istiqbali-millətdir,
Yeganə nöqteyi-mətlub – istiqlali-millətdir [5].

(Our real desire is the discipline of the nation. We work for the future of the nation, this is our main idea. – T. M. M.)

The poet, who wished for independence and future for his nation, also expressed his desire for a national language in his thoughts. The theme of “Nation” is related to other important themes in Hadi – Homeland and freedom. In fact, his poetry is centered

around these three major themes. Because, according to the poet, there can be neither a happy homeland, nor a free language, nor a happy nation where there is no punishment. During his great love for the language, his activity in the field of reciting works of Eastern classics in his native language was one of the main branches of Hadi's literary activity. He translated the poetic examples of Nizami, Sadi, Hafiz, Jalaleddin Rumi, Omar Khayyam and other Persian poetry luminaries into his mother tongue. The poet was sensitive to the purity, naturalness and richness of language and artistic style throughout his work.

Professor Vilayat Guliyev, who is one of the researchers of "Fuyuzat" journal, writes interesting information about the correspondents of the newspaper known and unknown to the modern reader: Among its active authors ("Fuyuzat" journal – T.M.) is the representative of Azerbaijan and Ottoman literature together with the editor-in-chief Ali bey Huseynzade, Hasan bey Zardabi, Mahammad Amin Rasulzade, Mahammad Hadi, Huseyn Javid, Abdulla Shaig, Abbas Sahhat, Abdulla Sur, Tofiq Fikret, Said Salmasi, Abdullah Jovdat, Rejaizade Mahmud Akram, Khalid Ziya Ushakligil, who gained enough popularity in the contemporary literary opinion of the time, as well as there were social and political figures, writers, poets and philosophers such as relatively little-known Akhund Yusif Talibzadeh (Abdulla Shaig's elder brother – V. G.), Ibrahim Tahir Musayev, Ismayil Safa. Along with the authors whose names are listed, there are also signatures that do not say anything at all or little is known to the modern Azerbaijani reader. Among such authors, it is possible to mention the names of Ahmad Kamal, Ahmad Raig, Aliagha Hasanzade, Ali Reza Krymzadeh, Bekir Mehmeddar, Asan (Hasan) Sabri Ayvazov and others, who regularly appeared on the journal's pages with publicist articles and translations, poems and stories [11, p. 13]. In the above-mentioned work, the eminent scientist brings to the attention of the readers the scientific and journalistic activities of Asan Sabri Ayvazov and Ahmad Kamal, who were the most active correspondents of "Fuyuzat".

Among the important issues touched by Asan Sabri in the pages of "Fuyuzat", the most important one was related to the language, or rather, the common language problem of the Turkish society. The common language problem was first voiced in public opinion by Ismayil Gaspirali, and the intellectuals who stand in the position of Turkism were not indifferent to this problem. One of the successors of this profession was Asan Sabri. As the researchers rightly point out, "actually, there was no novelty or original approach to the issue in Asan Sabri's reasoning about the "common Turkish language". He was simply repeating the well-known thesis that was the basis of the ideological platform of "Tarjuman", which was discussed at the Turkish congresses in

1905–1907, and which saw a warm attitude among a large number of intellectuals. The “unity in language” position, which took its source from Ismayil Gaspirali, was put forward and justified more consistently and decisively in the articles written by Ali bey under the signature of “Turani” in the pages of “Fuyuzat” [11, p. 36].

The fact that the Ottoman state was a back, a center of attraction and a place of hope for the Turks enslaved by Russia did not raise any doubts or objections. However, these factors of vital importance were not considered sufficient for abandoning the mother tongue. Moreover, high Ottoman Turkish was unintelligible even to the Anatolian Turks themselves. Along with the supporters of the idea of Ottomanization in Azerbaijan, there were not a few staunch opponents. “The literature of monkeys is increasing day by day” – he said that he had a strict attitude towards those who left aside the language he learned from his mother and imitated the Ottoman Turkish, whose vocabulary is full of Arabic-Persian elements, despite his respect for the personality and activity of Firidun bey Kocherli, he did not hesitate to make Ali bey Huseynzade a target of criticism. He expressed his negative attitude towards the language policy of “Fuyuzat” with the words “I wish that nobleman would sit comfortably in Istanbul and visit our lucky Caucasus”. The complexity of the collection's language, the overemphasis given to classical Ottoman Turkish, even the founder of the idea of “unity in language”, Ismail Gaspirali, who was able to express great ideas in open and clear Turkish, caused the rightful dissatisfaction [11, p. 39].

Linguistic confusion and the position of Ottomanism were prominent in Asan Sabri's writings. Although he did not directly oppose “Molla Nasraddin's” line of “writing in the open native language of the people”, he turned the language of “Fuyuzat” into a standard, and called on the national press to follow the language policy of the group. It is true that in linguistic meetings, Asan Sabri Ayvazov preferred Ottoman Turkish, but he was literally an Azerbaijani accent. He relied more on Baku in carrying out the basic work for Russian Turks to reach culture, education, social progress and national welfare, and he believed as much as his being that in the future the overall leadership of this work would be from Azerbaijan. He treated the Azerbaijani intellectuals with great respect, pinned his hopes on their intelligence and considered them the leading force of the Turkic world.

One of the main supporters of Ali bey Huseynzade's “common Turkish language” idea was Ahmed Kamal. Ali bey Huseynzade gave the readers the initial information about this political figure and publicist with his article entitled “Our new pen pal” published in “Fuyuzat”. It is written in the article: “...our administration was thinking about the tools (reasons for its further improvement) to further improve this collection,

so it was forced to invite one of the most excellent editors and poets of the Ottoman Turks, Ahmad Kamal bey, to Baku... (with the works from his pen) he will be eager to decorate our collection” [4, p. 275].

In Ali bey Huseynzade’s notes, Ahmad Kamal was not only the most perfect journalist and poet of the Ottoman Empire, but also conveyed interesting information about his personality and scientific biography to the readers of the newspaper: “Ahmad Kamal bey was originally from Istanbul, after graduating from Darushshafag High School, he who was appointed a literature teacher at the school, and on the one hand, he made many contributions to Turkish literature in the newspapers “Sabah” and “Sarvati-funun” and contributed to the new literature-jadide (new literature), that is, to the latest progress and renewal of literature. Tofik Fikret, Mr. Shahabaddin, Ismayil Safa, E. Nadir, Huseyn Suad, N. Surat, Suleyman Nasib were equally zealous” [4, p. 275].

Turkish researcher Metin Kayahan Ozgil, who conducted specific research on Ahmet Kemal’s literary personality, artistic and journalistic heritage, gave a lot of space in his work to the personality of his compatriot, the spread of Turkism, and his services in the field of press and education [9, p. 7].

After 1905, the national press in the capital city of Azerbaijan began to develop rapidly after breaking out of the shackles of decades-long bans. Most importantly, this press brought the spirit of nationalism and Turkism to the country. Despite the close cooperation of the tsarist gendarmerie with the secrets of Sultan Abdulhamid II, Baku was gradually becoming one of the more fertile and attractive centers in terms of spreading their thoughts and ideas in the eyes of the “young Turks”. In this sense, Ahmad Kamal also shared the opinion that was spread among his religious friends when he chose Baku. According to M. Kayahan Ozgul, “What happened in Azerbaijan after 1905 is very important for Ahmad Kamal: he follows the developments very carefully. Azerbaijani intellectuals also notice this interest. For this reason, Ahmad Kamal’s newspaper “Doghru soz” (“True word”) published in Egypt (is meant – after T. M. M.) closed down, he was invited to Baku and one of those who made him the editor of the “Fuyuzat” collection is Huseynzade Ali Bey” [9, p. 15].

Ahmad Kamal’s lack of deep knowledge of Azerbaijani literature and language means that he cannot properly evaluate the works of Mirza Alakbar Sabir, Mirza Jalil, Abdurrahim bey Hagverdiyev, Najaf bey Vazirov, Huseyn Javid and Uzeyir Hajibayli. Also, his language differences with Sabir while working as a principal in Balakhani school, his preference for Ottoman Turkish is a disgusting page of our literary history. While in Baku, Ahmad Kemal paid more attention to the creativity of Azerbaijani

writers who always accepted Ottoman Turkish as a literary language. That is why Ahmad Kamal's critical writings could not penetrate the depths of the literary and artistic thought of the time and gain national significance like the works of his contemporaries Firidun bey Kocharli or Abdulla Sur.

Conclusion

At the beginning of the 20th century, the "Fuyuzat" journal, led by Ali bey, the great ideologist of Turkism, who laid the foundation of the idea of "Turkification, Islamization and Modernization" for the first time in the entire Turkic world, entered the press square with a new breath, with ideas of national awakening, as the self-awareness of Azerbaijan, and it became a key factor in the cultural development of our people. Beginning of the 20th century, "Fuyuzat" journal, one of the examples of the national press, which provided invaluable services in the organization and regulation of social and political opinion, the formation of the information environment, and the transformation of journalism into a tribune of public opinion, played a progressive role in the history of our literary language with its language and stylistic qualities. Throughout his activity, Ali bey Huseynzade contributed to the emergence and development of the ideas of Turkism in Azerbaijan and the spread of these ideas throughout the Turkic world, especially with his writings in the "Fuyuzat" journal.

References

1. Aghayev, I. (2008). *Problems of literature, press and publicism*. Elm.
2. Akchura, Y., & Huseynzade, A. (1992). *Kardesh edebiyatlar*, 3(4).
3. Jalal, M., & Huseynov, F. (1982). *20th century Azerbaijani literature: Textbook for higher schools*. Maarif.
4. "Fuyuzat". (1907). Our new pen pal, 18.
5. "Fuyuzat", 1. (1906, November 15).
6. Göyalp, Z. (1991). *Basics of Turkism*.
7. Hasanova, S. (2007). *Language policy and language of "Fuyuzat" journal*. Philology. diss. autoref submitted to receive the scientific degree of Doctor of Sciences.
8. Garaoghlu, F. (2017). *Those who left a mark in history: Ali bey Huseynzade*. https://www.elibrary.az/docs/gazet/qzt2017_2631.htm

9. Kayahan, B. C. (2010). *The Last Young Turk Castle Ahmet Kemal Akunal*.
10. Garayev, Y. (1988). *The criterion is personality*. Yazichi.
11. Guliyev, V. (2017). *Two authors of "Fuyuzat"*. Science and Education.
12. Mirahmedov, A. (1983). *Studies on Azerbaijani literature*. Maarif.
13. Tahirgizi, U. (2014, June 25). It is his tragedy that the Turk does not understand the Turk. *Khalg Chephesi*, 11.
14. Turan, A. (2008). *Ali bey Huseynzade*. "SALAM" Press.
15. Valiyev, Sh. G. (1999). *Fuyuzat literary school*. Elm.
16. Valiyev, Sh. G. (2007). "Fuyuzat" and "fuyuzatists", Humanities series, 1, 170-175.