

REPUBLIC OF AZERBAIJAN

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ABSTRACT

Of the dissertation for the degree of Doctor of Philosophy

**SHEIKH UL-ISLAM ABDUSSALAM AKHUNDZADEH'S
RELIGIOUS-ETHICAL VIEWS**

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religious studies

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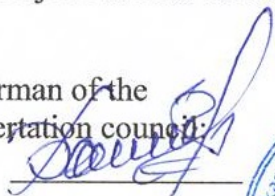
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GENERAL CHARACTERISTICS OF THE DISSERTATION WORK

The urgency of the topic. The study of the role of the Islamic spirituality in the socio-political structure of the society in the occupied territories of Azerbaijan by Tsarist Russia, the history of the establishment of the Spiritual Administration of Muslims of the Caucasus, and the research of the lives and activities of the Sheikhul-Islams are important tasks in the history of the Azerbaijani religion studies and philosophy.

After the successful results of the activities of the Muslim Ecclesiastical Offices in Ufa and Taurida in favor of the empire, an initiative was put forward to create an analog of such an office for the Muslims of the Caucasus. Tsarist Russia, which captured the northern part of Azerbaijan after the Treaty of Gulistan in 1813, established the post of Sheikhul-Islam as the head of the Shiite sect in 1823 and the another one – the post of mufti as the head of the Sunni sect in 1832 in order to control religious issues in the Caucasus.

The Transcaucasian Sunni and Shiite Muslim Spiritual Administrations, which had been existed for more than 50 years, were approved by the legislation on April 5, 1872. The adopted regulation remained in force until February 1917 without any significant changes.

As a result of the growing interest in theological sciences after the independence of Azerbaijan, the study and propaganda of the religious and cultural heritage of the Azerbaijani people at the level of modern requirements have become one of the most important issues.

Abdussalam Akhundzadeh, who is valued by researchers¹as one of the Azerbaijani thinkers whose heritage and creativity are in great demand, has taught mother tongue and Sharia in many madrassas and schools, including the Gori Teachers Seminary.

¹Məmmədli H. Qafqazda İslam və Şeyxülislamlar.Bakı, 2005, 180 səh.;Əbilov (Turan) A.İ. Darülmöminin. Bakı: Elm və Təhsil, 2012. 432 səh

The Religious Council of the Caucasus, which currently chaired by Sheikh-ul-Islam Allahshukur Pashazadeh, had twelve Sheikh ul-Islams. Akhund Abdussalam Akhundzadeh, whose life and activities are an objective of this dissertation work, was the fifth Sheikh-ul-Islam of the Spiritual Administration and served in this position from June 21, 1894, to the end of his life – until November 18, 1907. As a result of his wise leadership, the Spiritual Administration of Muslims of the Caucasus gained authority among Ecclesiastical Offices in all Russia².

He paled up with the well-known intellectuals and famous persons of his period such as Haji Zeynalabdin Taghiyev, Mirza Huseyn Efendi Qayibzadeh, Mirza Fathali Akhundzadeh, Ismail bey Qasprinski, Nariman Narimanov, Firidun bey Kocharli, Sultan Majid Qanizadeh, and Aliaga Shikhlinski. In 1906, Ismail bey Gasprinski opened a special section in the "Translator" newspaper under the title "White flower bouquet or new literary services" to inform a wide range of readers about the writers and scholars of the Muslim-Turkic peoples of Russia. Abdussalam Akhundzadeh was one of the four intellectuals represented in the column of the Azerbaijani literature of the same newspaper and this fact was a sign of the value and respect given to him by the intelligentsia, including I. Gasprinski of that time.

In the book "History of Azerbaijan" A. Akhundzadeh is presented as one of the highly educated religious figures of the time, engaged in enlightenment, often teaching religious lessons in schools and madrassas, as well as in the native language³.

From the ideas of Nariman Narimanov, who later became one of the students of Akhundzadeh in the Gori Teachers Seminary: "The current Sheikh ul-Islam Mr. Akhund Molla Abdussalam taught the Turkish language and Sharia. He patronized the Muslim children studied there. The current Qori Teachers Seminary, especially its Muslim section made a significant progress. Mr. Akhund Abdussalam was paying more attention to the Turkish language and

دکتر عقیقی بخشاشی، ۱۳۸۹ ص ۳۰۶۴ ج ۵، شنبه ریز مفاخر آذربایجان ۲

³Azərbaycan tarixi : yeddi cilddə /AMEA, A. Bakıxanov ad. Tarix İn-tu ; məsul red. M. İsmayılov Bakı: Elm, 2007. 503 s.

Sharia. Although he had few lessons, he did not waste time and tried as hard as he could.

There were no textbooks at that time. At the same time, he used to work at night and write stories for daytime classes. He was teaching the Turkish language and grammar and working out the most important issues of Sharia, except the historical sanctuary. He tried to open the eyes of children by telling them the difference between non-religions and human qualities. To be honest, if there are five or three people who have graduated from the Gori Seminary and are now nationalists or writers, it is due to the education of Mr. Akhund Molla Abdussalam.”^{4,5}.

During Akhundzadeh’s time, there was a great need for religious-pedagogical books in the Azerbaijani language in madrassas and gymnasiums. Therefore, there were requests for the reprinting of Akhundzadeh’s works, such as “Zubdatul ahkam”, “Umdatul ahkam”, “Tarikhi muqaddasi anbiya” and others.

Like other Azerbaijani enlighteners, Akhundzadeh was brought up in the spirit of the sacred traditions of the rich heritage of the Azerbaijani people and, having deeply studied the ideological heritage of his predecessors, continued them in new historical conditions. In the late 19th - early 20th centuries, Akhundzadeh, one of the representatives of social and pedagogical progress, also left a noticeable heritage in the field of morality. The ethics of Akhundzadeh is one of the most striking examples of Azerbaijani ethical thinking in the second half of the 19th century.

His ethic, which is extremely rich in the ideas of enlightenment and humanism served to improve the material and cultural well-being of our people and undoubtedly was progressive for his period. It would be quite fair to include the ethical views of Akhundzadeh, who occupied a special place among the Azerbaijani enlighteners, in a number of advanced, progressive moral theories of the late 19th-early 20th centuries.

۱۲۸ حیات. غ. نر (ن. نریمانوف) مهم بر مسئله - . ۱۹۰۶ ۱۴ ایون № ۴;

۱۳۱ حیات. غ. نر (ن. نریمانوف) - مهم بر مسئله . ۱۹۰۶ ۱۸ ایون № ۵

Goals and duties of the research work. The specific purpose of the dissertation work is to study the life and religious-social activity of the prominent Azerbaijani scholar Abdussalam Akhundzadeh, to research the ideas of enlightenment and religious-pedagogical, ethical views in his manuscripts, lithographs, and printed works preserved in the Institute of Manuscripts of ANAS and to prepare their textual, comparative descriptions. To achieve this goal, the following tasks were performed in the dissertation work:

To study the history of the establishment of the Ecclesiastical Offices in the territories of Tsarist Russia;

- To research the socio-political situation of the period A.Akhundzadeh lived;

- To study the Sheikh ul-Islams of the Spiritual Administration of Muslims of the Caucasus;

- To research the religious-pedagogical activities of A.Akhundzadeh;

- To elucidate A.Akhundzadeh's activities in his post of Sheikh ul-Islam;

- To research the heritage and religious-ethical views of A.Akhundzadeh;

- To prepare the scientific, textual, and comparative research of Akhundzadeh's works preserved in the Institute of Manuscripts.

Degree of study of the subject. After Azerbaijan gained independence, the process of translating the Quran, researching Islamic theology, history, and philosophy, and studying Azerbaijani spirituality as an object of special research began. Despite the study of the lives and activities of many Azerbaijani Islamic scholars, a wide study of A. Akhundzadeh's life and creativity, religious and ethical views, and scientific heritage was out of the attention of researchers. A.Akhundzadeh's teaching activities in the Qori Teachers Seminary, research of his heritage, and his services to the Azerbaijani people as a Sheikh ul-Islam remains an unreviewed subject in Azerbaijan and other countries. Studying his life and

activities some brief data were obtained from Russian⁶ and Persian⁷ sources along with the Azerbaijani ones⁸.

The basis of source studies of the dissertation work. The basis of the source studies of the first chapter of the research includes the works by the Azerbaijani scholars – Sheikh ul-Islam A.Pashazadeh, H.Mammadli, R.Huseynli, Russian scholars - L.Klimovich, R.Silantev, R.Suleymenov, S.Alishiev and the materials of the State Historical Archive of the Republic of Azerbaijan (SHARA).

In the second chapter first of all have been used the documents of SHARA related to the scholar's life and activities and, the materials of the periodicals published in the late 19th and early 20th centuries such as “Tarjuman”, “Irshad”, “Hayat”, “Qafqaz” and the works of the researchers such as M.M.Navvab, M.S.Orduvadi, Q.Mammadov, A.Turan and H.Ahmadov.

The basis of the source studies of the third chapter consists of manuscripts, lithographic and printed works belonged to Akhundzadeh which preserved in the Institute of Manuscripts of ANAS.

Scientific innovation of the research. First of all, includes the comprehensive research of the life and scientific heritage of A.Akhundzadeh, who was a teacher of the Gori Teachers Seminary and Sheikh ul-Islam of the Spiritual Administration of Muslims of the Caucasus. Here is given detailed information about the whole life of Akhundzadeh on the basis of the documents of the State Historical Archive of the Republic of Azerbaijan and conducted researches and dealt with the scientific, comparative analysis, and theoretical features of his works. It should be noted that A.Akhundzadeh and his

⁶Климович Л. И. Ислам в царской России. М. Государственное антирелигиозное издательство (ГАИЗ) - 1936. 406с.

⁷ هادی هاشمیان «مدافعہ بر مقالہ خصم» از عبدالسلام آخوندزادہ شیخ الاسلام قفقاز ، کتابخانہ موزہ مرکز اسناد مجلس شورای اسلامی / پیام بهارستان / د 2، س 3، ش 12 / تابستان 1390. ص. ۳۷۵-۳۸۶
⁸ دانشنامه ادب فارسی، جلد پنجم: ادب فارسی در قفقاز (آذربایجان، ارمنستان، گرجستان و جمهوری خودمختار داغستان) به سرپرستی: حسن انوشه ناشر: وزارت فرهنگ و ارشاد اسلامی ص. ۶۷۱ 2000
تهران .

scientific heritage have never been studied as separate object up to now.

The practical significance of the research. The results of the research can help to study the history of religious and ethical views in the Caucasus in the late 19th - early 20th centuries, the history of the Spiritual Administration of Muslims of the Caucasus and the post of Sheikh-ul-Islam, the activities of the Gori Teachers Seminary and the bitter truth of the genocide committed by Armenians in the early 20th century. The dissertation can be used as a methodological tool in research work on theology, science and, history of the education of Azerbaijan and in the classes held at the relevant faculties of universities.

The oretical and methodological principles of the dissertation work consist of the scientific-theoretical literature, historical documents, and periodical press written in the Azerbaijani, Russian, Persian and partly in the Turkish and Arabic languages.

Here is also presented the comparative and critical texts of the used sources in the research.

Approbation of the research. The dissertation work was carried out in the department of the research of Arabic manuscripts of the Institute of Manuscripts of ANAS.

The main theoretical provisions and practical significance of the dissertation work are reflected in the articles published in the scientific press – 9 articles in Azerbaijan, 1 in Turkey, 1 in Ukraine and in the conference materials – 9 international and Republican conferences and an international scientific-practical conference held in Russia.

The volume of the structural sections of dissertation separately and the general volume with the sign.

The thesis consists of an introduction, three chapters, the conclusion, the list of literature. The introduction of dissertation consists of 9 pages, the first chapter is 34 pages, the second chapter is 40 pages, the third chapter is 50 pages, the conclusion is 3 pages, the literature section is 12 pages and the list of abbreviations is 1 page. The dissertation consists of a total of 151 pages, consists of 246, 834 symbols.

MAIN CONTENT OF DISSERTATION WORK

The main content of the dissertation work. The urgency of the subject is asserted, goals and duties of the research are defined, the scientific innovation, practical significance, object, and methods are dealt with, the approbation and the structure of the research work are given in the introduction of the dissertation.

The dissertation work consists of three chapters.

The first chapter is named **“Religious and socio-political situation in the period of Abdussalam Akhundzadeh”** The chapter consists of four paragraphs.

In the first paragraph entitled **“First Ecclesiastical Office in the Russian Empire”** is laconically followed the Christianization policy pursued by Russia in the territories lived by Muslims which had been begun occupied by the same country since the 16th century. After the failure of the plan of constrained Christianization, the government was forced to amend its policy. Gaining confidence, attracting Muslim dominies to their side was the leading direction of Catherine II's policy⁹. The measures taken for this purpose included the establishment of the Orenburg Mahammadi Spiritual Administration in and Taurida¹⁰. This paragraph contains information about the structure of the Orenburg Mahammadi Spiritual Administration, its first muftis, and the conflicts between the administration and the Spiritual Assembly.

The second paragraph of the first chapter titled **“Religious-political situation in the Caucasus and the Ecclesiastical Office”** briefly describes the religious-political view of the period A.Akhundzadeh lived in and the policy pursued the Russian Empire after its occupation of the Azerbaijani territories, the measures to manage Muslim ecclesiastics and the projects developed for the

⁹ Силантьев Р.А. Мусульманская дипломатия в России: история и современность. ИПК МГЛУ - Рема, 2010 –486. с

¹⁰Тихонов А.К. Католики, мусульмане и иудеи Российской империи в последней четверти XVIII-начале XX в. Изд-во С.-Петербургского университета, 2007 - 352 с.

organization of the Spiritual Administration .This paragraph follows the historical events, such as the appointment of the first Sheikh-ul-Islam and the Mufti, the official establishment of the Spiritual Administration on April 5, 1872, and provides extensive information on the structure, duties, and powers of the administration. The document preserved in SHARA on the rights and privileges of the Caucasian Muslim ecclesiastics, as well as those serving in the offices of the Spiritual Administration and the presentation related to the Spiritual Administration were transliterated and added to the research¹¹.

In the following paragraph entitled **“Sheikh ul-Islams of the Spiritual Administration of Muslims of the Caucasus”** are presented the explanation of the word “Sheikh ul-Islam” and the history of the usage of this word for the first time as a title and a post. Here are described the lives and activities of the Sheikh ul-Islams appointed since the creation of the Spiritual Administration of Muslims of the Caucasus to the period of A.Akhundzadeh’s post. This paragraph gives valuable information about the lives, socio-political activities and creativities of the Sheikh ul-Islams – Mammadali Huseynzadeh (first Sheikh ul-Islam), Fazil İravani, Ahmad Huseynzadeh and Mirza Hasan Tahirzadeh¹².

Abdussalam Akhundzadeh became a Sheikh ul-Islam of the Spiritual Administration after the Sheikh ul-Islam Mirza Hasan Tahirzadeh.

The last semi-chapter of the first chapter is named “Sheikh-ul-Islams after A. Akhundzadeh”. This paragraph describes how the genocide committed by the Armenians against Azerbaijani people, occupation of the Azerbaijani territories, the fall of the Russian Empire, the establishment and capture of the Azerbaijan Democratic Republic, and other significant events that Azerbaijani people faced, such as tragic struggles and events for the restoration of the independence of Azerbaijan reflected in the lives and activities of the

¹¹ARDTA - fond №290 siyahi 2; iş- № 3883.

¹² Məmmədli H. Qafqazda İslam və Şeyxülislamlar.Bakı, 2005, 180 səh

Sheikh ul-Islams and in the formation of the Spiritual Administration.

This paragraph begins with a description of the life and work of Sheikh-ul-Islam Mahammadhasan Movlazadeh Shekavi, the sixth Sheikh-ul-Islam, who was appointed after the death of Abdussalam Akhundzadeh, and who held his position during a short period in the Spiritual Administration Subsequently, the life and socio-political activities of Mahammad Pishnamazzadeh, who was the last Sheikh-ul-Islam of Tsarist Russia and the first Sheikh-ul-Islam of the Azerbaijan Democratic Republic, besides, the first Sheikh-ul-Islam of the Azerbaijan Soviet Socialist Republic, Aga Alizadeh's life and activities and the Sheikh-ul-Islams appointed during the Soviet Union – Mohsun Hakimzadeh, Aliaga Suleymanzadeh, and Mirgazanfar Ibrahimov's lives and socio-political activities are analyzed¹³.

This paragraph concludes with the information about the life of the last, the twelfth Sheikh-ul-Islam Allahshukur Pashazadeh, his extensive socio-political activity¹⁴as a sheikh of the whole Caucasus¹⁵.

The second chapter of the dissertation work entitled **“Life and religious-social activity of Abdusalam Akhundzadeh”** is covered by three paragraphs. The first paragraph of this chapter **“Abdussalam Akhundzadeh's life”** provides detailed information about his birth in Salyan, his education, family, children, and his pedagogical activities at various madrassas and Gori Teachers Seminary in Tiflis.

“According to the certificate approved by the chairman of the Tbilisi-Kutaisi Shiite province assembly Akhund Haji Baba Hasanazadeh, members Akhund Mustafa Talibzadeh, Akhund Ismail Yusifzadeh on February 17, 1877, Abdussalam Akhundzadeh was

¹³Məmmədli H. Qafqazda İslam və Şeyxülislamlar.Bakı, 2005, 180 səh

¹⁴ Şeyxülislam Allahşükür Paşazadənin orden və medalları /Tərt.edənlər prof. Anar İsgəndərov, t.e.n. Samir İsmayılov, Ziyad Əmrahov. Bakı, Qismət, 2010, 184s

¹⁵Əl-Fələh Dr. A. A. Şeyxülislam ənənə və müasirliyin vəhdəti. Bakı. Qismət, 2009, 144 s.

given birth by legal marriage of Akhund Valimammad Allahverdi oglu from Salyan with Khanim Aliverdi kizi on Dhu al-Hijjah 12, 1258/ January 2, 1843, by Christian calendar”¹⁶.

Abdussalam had to marry three times because his wives died prematurely.

Akhundzadeh firstly married Ummu-Salama Abdul-Alibey Muradkhanov kizi and they had six children: Abdullatif bey, Abdurrashid bey, Asef bey, Valida khanim, Zabita khanim and Hidayat bey. After the death of Ummu Salama khanim he gets married to Gulara khanim Haji Alakbar kizi. From this marriage his daughter Asiya was born. But Gulara khanim died young, too. Akhundzadeh’s third marriage was with Sona khanim Javadbey kizi¹⁷.

He lived with his wife and children in Qorga Sala Street in Sheitanbazar Quarter of Tiflis.

According to the archival documents, A. Akhundzadeh was allowed to work as a teacher in the Tatar department by the Popechitel of the Caucasian Educational District on October 6, 1879, and was officially appointed as a teacher by the decision №4041 on July 28, 1880.

The documents preserved in the State Historical Archive of the Republic of Azerbaijan – the list of the official works, Akhundzadeh’s own and his children’s birth certificates, training certificates of his children, the document about his appointment as a Turkish language and Sharia teacher to the Gori Teachers Seminary, the invitation to the Seminary and the articles written by the eminent personalities Ismayilbey Qasprinski “White flower bouquet or new literary services” published in the “Translator” newspaper and Nariman Narimanov’s “An Important Issue” published in the “Hayat” newspaper which they devoted to A. Akhundzadeh, are drawn to the research.

In the paragraph named “**The activity of Sheikh ul-Islam of Abdussalam Akhundzadeh**” were evaluated the information about

¹⁶ARDTA - fond №290, siyahı 1, № 1508, v.32-33].

¹⁷ARDTA – fond №290, siyahı 1, №1627, v13

the periodicals¹⁸ published in the territories of Tsarist Russia^{19, 20}, especially in the Caucasus in the late 19th and early 20th centuries, archival documents,²¹ and numerous used literature which reflect Akhundzadeh's appointment as a Sheikh ul-Islam on June 21, 1894, his participation in the coronation ceremony of Nicholas II in Moscow in 1896²², his efforts in obtaining the permission for the opening and building the Higher Theological School in Tiflis²³, his official visits²⁴, the meeting with Count Vorontsov-Dashkof, appointed as viceroy to the Caucasus in Tiflis²⁵, his relationship with the progressive intelligentsia of that time^{26, 27}, their valuable views about Akhundzadeh, and titles, orders and medals²⁸ he received.

Akhundzadeh, who was appointed the fifth Sheikh-ul-Islam after Mirza Hasan Tahirzadeh, was not given extensive powers, his activities were constantly under control, and he even received official permission from the ruling circles to inspect departments, mosques, and competent persons subordinated to the Spiritual Administration. Unfortunately, in most cases, he was refused²⁹.

Tsarism and its employees in the field of Islamic studies, fearing that Islamic ideology could be used as a banner in the national-liberation movement of the Muslim people (like the Muridism movement led by Sheikh Shamil), drafted "tovsiyanameh" (a recommendation) defining the state's line of action to guide the spiritual affairs of Muslims. On the basis of this "tovsiyanameh" by the

18. ترجمان. غ. قزشقولاسی ۱۸۹۶ (ینواری ۱۴) ص. ۱ - ۱۸۹۶

19. ترجمان غ شیخ الاسلام له سو یله شو. ۱۹۰۵ (ایون ۲۴) - ص. ۱۹۲

20. ارشاد غ شیخ الاسلام جنابلارنین وفاتی ۱۹۰۷/۱۱ / ۲۲۱۲۰-۱۱۷

21. ARDTA – fond №290, siyahı 1, №1627; № 1508; siyahı 2, №2612; №2617

22. ترجمان غ. - موسقو. ۱۸۹۶ (ایون ۲) ص. ۱-۲۲

23. ترجمان غ روحانی مدرسه علیه ۱۹۰۵ (مارت ۴-۸) - ص. ۲۳۱

24. ترجمان غ. شیخ الاسلام زاقافقاز ۱۹۰۵ (فورال ۱۱) - ص. ۲۴۲

25. ترجمان غ. - شیخ الاسلامک. نطقی. ۱۹۰۵ (مای-۲۰) ص. ۲۵۱

26. H.Z.Tağıyev – Redaktoru Vasif Quliyev./ Tərtib edənlər: Ə.Haşımoğlu, Ə.Bağırov, P.Əlioğlu. / Bakı. Azərbaycan nəşriyyatı -1993, 144 səh.

27. Əliyeva Kəngərli Aybəniz. İsmayıl bəy Qasprinski. Bakı: Nurlan, 2004, 283 səh.

28. ARDTA- fond №290, siyahı 1, №1957; №1627; № 1508

29. ARDTA – fond №290, siyahı 2, №2366

consultation dated April 17, 1905, the viceroy of the Caucasus gave a mission Mufti Huseyn Efendi Gayibov and Sheikh-ul-Islam Abdussalam Akhundzadeh to go on a business trip. Therefore, they visited the regions of the Caucasus lived by Muslims, addressed the people according to their creed and these recommendations. This paragraph presents the examples of the same recommendations consisted of nine parts.

According to the laws of the Empire, those studying abroad were not allowed to work in Russia. But during that time there was no higher spiritual madrassa in the country. Akhundzadeh was very concerned about this issue. As numerous appeals to the government for permission did not work, to solve these problems, the construction of a higher spiritual madrassa was the most pressing problem of the time. Even though the population decided to bear the expenses for the construction of the madrassa, it was not possible to obtain the consent of the tsarist administration. When Sheikh received news of the birth of Alexei Nikolaevich, his successor, realizing that this could be a good chance, addressed General Frasey, the governor-general of the Caucasus, and asked for permission to build the Alekseyevsky Higher Spiritual Madrassa as a memento to the birthday of the prince. This timely initiative was not in vain. The documents about the construction of this madrassa which are preserved in SHARA³⁰, articles published in the periodical press, and several parts of the charter of madrassa³¹ were translated and transliterated, and presented in this paragraph.

The third paragraph of the second chapter is entitled **“Armenian-Muslim conflict and the death of Abdussalam Akhundzadeh”**. This paragraph laconically follows the mass resettlement of Armenians to the Azerbaijani territories by Tsarist Russia, the massacres committed by the Dashnaksutyun organization against peaceful Azerbaijanis, inspiring these massacres

³⁰ARDTA - fond №290, siyahı 2, №2612
³¹ترجمانغرو حانیمدرسہ علیہ ۱۹۰۵ (مارت ۴-۸) - ص ۳۱-

by the Armenian clergy and their call all Armenians to take part in the war³².

During the counterattack by the Azerbaijanis, the authorities were forced to send Akhundzadeh on a business trip to the conflict zones in order to establish peace³³. Trying to resolve the conflict peacefully within his authorization, Akhundzadeh aimed to convince the ruling circles and the media that the real perpetrators of the riots were Armenians.

He fearlessly went to the Armenian families, cursed the real cause of the massacres, Dashnaktsutyun, and called for peace among ordinary people. This paragraph describes the Sheikh ul-Islam's trips to the conflict zones and his activities there giving fragments of the works of Mir Mohsun Navvab³⁴ and Mammad Said Ordubadi³⁵.

On that eve, the press published the appeal of the Transcaucasian Sheikh-ul-Islam Akhund Abdussalam Akhundzadeh to the peoples of the South Caucasus, regardless of nationality or religion³⁶.

Historical facts and evidence show that Akhundzadeh and his family did not pass these conflicts without material and moral damage and victims. While he was in the conflict zones, his family witnessed the massacres in Tiflis, and his daughter, Zabita khanim received a nervous shock and died. The tragedies his homeland faced, the blood of innocent people, besides his agonies and

³² Məsud Əxtar Şeyx .Yalanlar Yalanlar bir daha Yalanlar –“Təhsil” Bakı 2008, 252səh.

³³ تاريخي محار بهار ينينو مسلمانعمو ماقافاز دالر منيمير محسن نواب شوشا شهر نده

³⁴ Mir Möhsün Nəvvab 1905-1906 cı illərdə erməni-müsəlman davası. Tərtib edən K.Şərifli və Arif Ramazanzadə. Bakı, Qanun, 2014 180 səh.

³⁵ Ordubadi M.S. Qanlı illər. Ərəb əlifbasından çevirən və çapa hazırlayan: Ə. Bağırov. Bakı, Qafqaz, 2007. 184 səh.

³⁶ Məmmədov, F. Ermənilərin azərbaycanlılara qarşı törətdikləri 1905-ci il Tiflis kütləvi qırğınları dövrün arxiv mənbələrində və yerli mətbuatda // AMEA Tarix İnstitutunun elmi əsərləri (xüsusi buraxılış–“Birinci Dünya müharibəsi və Azərbaycan” beynəlxalq elmi konfransının materialları), -Bakı: -2014, №1 48-50, -s.390-403

sufferings as a result of the death of his daughter made him ill which caused his ending.

As Sheikh said in his article “Слово страдаюаго шейхъ-уль-ислама”³⁷(The Word of the Suffered Sheikh-ul-Islam)published in the «Кавказ» (Caucasus) newspaper of Mammad Aga Shakhtakhtinsky "I would never have fallen ill if this meaningless conflict had not happened." He died on November 18, 1907, and was buried in the Botanical Garden in Tiflis³⁸.

At the end of the paragraph, the archival documents³⁹about the situation changed after Akhundzadeh's death, glorifying his memory, the plight of his family, and the facts on the basis of press materials are presented⁴⁰.There is also information about the genealogy of Akhundzadeh, the representatives of his descendants currently living in Azerbaijan. I met with Aida Akhundzadeh, a survivor of two great generations, the Akhundzadeh and the Vazirovs, and asked her to share her memories from generation to generation to make the research more comprehensive. Sheikh's son Rashid bey graduated from the faculty of law of Kharkiv University and worked firstly as a deputy lawyer, then as a lawyer. After Azerbaijan gained independence in 1918, he worked as the governor of Baku and married Najaf bey Vazirov's daughter Sara khanim. Rashid Bey was arrested in 1937 and exiled to Vyatskiy, where he became ill as a result of untold sufferings and died⁴¹.

The second semi-chapter of the third chapter titled “**Religious-ethical questions in Abdussalam Akhundzadæh’s works**” is named “**Abdussalam Akhundzadeh’s works**”. Textbooks meeting the scientific and pedagogical requirements in the field of education began to be applied In the middle of the 19thcentury. Abdussalam Akhundzadeh was one of the authors of such textbooks. It is clear

³⁷ Шахтактинский Мамед-Ага. Слово страдающа гошейхъ-уль-ислама. /Кавказ газета/ Тифлис, 1907,15 февраля, №37, с.3.

³⁸Nəzirli Ş.Ə. Qoridən gələn qatar. Bakı, Şərq-Qərb, 2011. 492 səh

³⁹ARDTA - fond №290, siyahı 2, №2612

⁴⁰ ARDTA - fond №290, siyahı 1, № 1508

⁴¹ Əbilov (Turan) A.İ. Darülmöminin. Bakı: Elm və Təhsil, 2012. 432 səh.

from the prefaces written by him to his works that he wrote these books in the hope they would be useful for the children of the homeland: *“Thanks be to Allah my presupposition and estimation later realized. In other words, the responsible organizations accepted the proposals and published textbooks. The benefits and results I had hoped for began to come to fruition in every school. In this respect, how happy and blissful I am, and how I am able to give thanks with every breath I take is a natural state of mind”*⁴².

This paragraph gives extensive information on the manuscripts, lithographs and printed works that belonged to Akhundzadeh's heritage. The publication of these works was initiated and financially supported by such personalities as Zeynalabdin Taghiyev, Ismayilbey Gasprinski, Consul General of Iran in Tiflis, and Adjutant General Mirza Rza Khan. Aga Seyyid Ali al-Akram Shirvani, Transcaucasian Sheikh-ul-Islam Mirza Hasan Tahirzadeh, interpreters of Islamic law reviewed his books and blessed their publications.

İsmayil bey Gaspıralı in his article “Mabadi Tamadduni İslamiyani-i Rus” (The beginning of the civilization of Russian Muslims) which he wrote in 1901, also presented Abdussalam Akhundzadeh's works among the books playing important role in the development of the Russian Muslims.

In addition to the treasury of the Institute of Manuscripts named after Mahammad Fuzuli, Akhundzadeh's printed works can be found in many libraries in our country and abroad⁴³. Textual and comparative analyses and researches of such works **“Autograph manuscript of “Gavaide mukhtasaree farsi”**” and its printed version, **“Tarikhi muqaddas anbiya ve tarikhi muqaddas khatamul anbiya ve khilafat”** and **“Khatti taliq ve nastaliq”** are presented.

تفلیس آخوندزاده عبدالسلطان بن عبدالحکام ۸۳ ص ۱۳۲۰ / ۱۹۰۳

⁴³ Azərbaycan kitabı : bibliografiya : 3 cildə, I c. /Azərbaycan SSR Mədəniyyət Nazirliyi, Azərbaycan SSR Kitab Palatası ; tərt. ed. Ə. Y. Əliyev ; red. hey.: H. Arslı, Ə. Mirəhmədov, M. Sultanov. / 1963, 219 səh.

The next paragraph, entitled “**Akhundzadeh's religious and ideological views**” evaluates Akhundzadeh as one of the supporters of the Islam union and presents his valuable views on the unity of the people. Akhundzadeh tried to use all possible means to eliminate the Sunni-Shiite quarrels which had been expanded to divide the people and to open the eyes of the nation. Alimardanbey Topchubashi praised his efforts in his letter written to S.G. Djantyrin: “*The Transcaucasian Sheikh-ul-Islam, the leader of the Shiites, answered the question “what is the difference between Sunnis and Shiites”:* “*It would be better if you ask why these sects exist. I do not accept them and declare: I am neither Shiite nor Sunni. I'm a Muslim*”. *It was golden words ...*”⁴⁴ and continued to write the letter.

This paragraph gives information on the history of writing such works as “Mutaliye kitabe Igan”⁴⁵, “Mudafie bar muqabileye khasm”⁴⁶, the need for these books at that time, Akhundzadeh's religious and ideological views reflected in these works, the protest by the Bahais against the writing of books, the resonance in society and presents the textual and comparative analyses of these works.

A prominent thinker Tabatabai wrote about the significance of Sheikh ul-Islam's tractate (risale): “*...After the Caucasian Sheikh-ul-Islam Akhundzadeh wrote critical treatises, Abdulbaha and Mirza Abulfaz also wanted to respond to him. At Baha's behest, Mirza Abulfaz Gulpayigani had to write a rejection of the treatises of the Caucasian Sheikh-ul-Islam. Six months later, a book titled “Favaid” was published in Cairo. They claimed that the author, Caucasian Sheikh-ul-Islam was a liar and wrote the work at the behest of others*”.

44. Документы и письма из личных архивов А.М. Топчибаши и Дж. Гаджибейли (1903–1934 гг.)” (№ 18 Письмо А.М. Топчибашева С.-Г. Джантюрину) / Сост., предисл. и прим. С.М. Исхаков. - Москва: Издательство «Социально-политическая МЫСЛЬ», 2012. - 280 с.

عبدالسلام كتاب مطالعه ايقان (در مطالبان) آخوندزاده⁴⁵

آخوندزاده عبدالسلام مدافعه بر مقابله خصم - ص ۸۴ ۱۳۱۵/۱۸۹۷ مطبوعه نفليس / کمال افندی⁴⁶
انسيزاده

Akhundzadeh attached great importance to the educations of the Muslim girls and did his best for this purpose not only in Azerbaijan and the Caucasus but in the all-Muslim world. At the opening of Haji Zeynalabdin Taghiyev's School for Girls, Akhundzadeh clearly expressed his religious-ideological views about this question: "It is not Islam but the country's customs that prevent girls from going to school."

He wrote and published religious and pedagogical works both when he was teaching in various madrassas and seminaries, and when he was acting as Sheikh-ul-Islam. His works "Zubdatul ahkam"⁴⁷, "Umdatul ahkam"⁴⁸ were reprinted two or three times in different cities and different publishing houses because they were used in educational institutions. In addition to these works, the paragraph provides the textual study and religious views of the author's autograph manuscript named "Islamic religious textbook".

The last semi-chapter of the dissertation work titled "**Ethical views in Abdussalam Akhundzadeh's works**".

Akhundzadeh, one of the representatives of the social and pedagogical progress in the late 19th and early 20th centuries, also left a remarkable heritage in the field of morality. Akhundzadeh's ethical views are based on the popularization of science and education, justice, education in the right direction, the purification of people's morality, the inculcation of positive moral qualities and attributes, and other progressive moral ideas. Akhundzadeh wrote ethical treatises in this regard named and presented to readers his works such as "Sermon and Admonition"⁴⁹ and "Medicine against the suffering of ignorance"⁵⁰. The paragraph evaluates the ethical ideas in the author's works and gives some transliterations. Akhundzadeh says that even ordinary people have ideas about the importance and benefits of education. But not everyone knows how to get an education. "*Many people who already suffer from*

⁴⁷Yenə orada

⁴⁸ آخوندزاده عبدالسلام. عمدة الاحكام رساله - ۱۸۸ تیریز ۱۳۲، ۱۳۰۰ ص /

⁴⁹ ۱۹۰۳۴ ص آخوندزاده عبدالسلام و عظمیٰ و نصیحت‌ناباکو او لینچیشرکت مطبعه‌سی، ۱۳۲۰ /

⁵⁰ آخوندزاده عبدالسلام جهالت درد ینک درمانی (وتدای اصولنک شرح و بیانی باغجه‌سرای، ۱۸۸۹،

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ignorance know their maladies; they also hear and know that the remedy against the ignorance is science and education. But their weakness and shortcomings are that they do not know how to get it. Some people try to fight against ignorance but do not gain any benefit"⁵¹.

The ideas of humanism take a special place among Akhundzadeh's thoughts. This is one of the very important parts of his views. The harm of bad habits such as idleness, gambling, sloth, and laziness is countless according to Akhundzadeh's views. Such unpleasant characters not only degrade people morally, but also physically degrade them, causing serious damage to their health and psychology.

In his ethical views, Akhundzadeh raised deep respect for women and their dignity to the level of an important moral duty. During the opening of the School for Girls which was initiated and funded by Haji Zeynalabdin Taghiyev, Akhundzadeh wrote a letter on the solidarity with Haji and the importance of girls' education and published it in the form of an article:

*"...that school will rear educated mothers for our children and will prolong their generations by education... There is no doubt that the education of mothers is the most important factor in the education of a person... many people will be happy to study there. We sincerely wish that the school will open with kindness. We deeply hope that the girls who are educated at that school will be good examples to their other sisters with their good character and good habits."*⁵²

Akhundzadeh was very sensitive to moral values as human honor and dignity and tried to protect his "spiritual honor" and "spiritual dignity" in society. The just and unjust attacks on ecclesiastics during this period degraded the honor and dignity of all ecclesiastics. In the sixth chapter of his work "Sermon and Admonition", the author expressed his opinion on some critical articles published in the press about Islamic scholars.

⁵¹ Həmin mənbə.

⁵²H.Z.Tağıyev – Redaktoru Vasif Quliyev./ Tərtib edənlər: Ə.Haşımoğlu, Ə.Bağirov, P.Əlioğlu. / Bakı. Azərbaycan nəşriyyatı -1993, 144 səh.

Thinkers differ on the concept of happiness. A.Akhundzadeh also characterizes the category of happiness in a unique way:

That young man is happy, who, in his youth, was not deceived by his passions, which are sweet on the outside and poisonous on the inside, and who spends his life, which is as precious and intelligent as gold, and his dearest and most delicious days and hours on education and morals and manners sow the seed of honor and glory. Inshallah, this seed will be a tall and productive tree, so that you can live comfortably and without need, and benefit from it in hard situations.”

Intellectuals, including the ecclesiastics, who possessed the cultural heritage and religious-ethical values of the East and the West, believed that all the evils of the society arise from ignorance. They were sure that by properly teaching scientific, educational, and religious knowledge, they would achieve the social change of the society, the happiness of the people, and cultural, economic development. The ethical views of the Azerbaijani enlighteners were, first of all, the product of the socio-political and economic conditions of Azerbaijan in the second half of the 19th century and its reflection⁵³.

The study of Akhundzadeh's views on morality is of great scientific and theoretical importance. The reason is that even today, Akhundzadeh's heritage of ideas has not lost its topicality. In this sense, the study of his moral views has a serious meaning from the point of view of the study of our cultural heritage.

Besides the post of Sheikh-ul-Islam, a prominent pedagogue and scholar A.Akhundzadeh considered public service, which is the main principle of ethical views of Azerbaijani intellectuals, to be the highest moral duty and served the people to grow up in an educated, pure, national-religious spirit. He also played an important role in the cultural, educational, socio-political life of the society. From this standpoint, the research of Akhundzadeh's life and activities can be considered an important step in the study of religion as a whole.

53.Göyüşov Z. Azərbaycan maarifçilərinin etik.görüşləri XIX əsrin ikinci yarısı. Bakı: Azər nəşr, 1960, 211səh

Akhundzadeh's life, social-political, pedagogical activities, religious-ideological and ethical views, and scientific creativity were systematically studied for the first time in the research work. The results of the study were obtained as follows:

1) The history and necessity of the establishment of the Ecclesiastical Offices in Ufa and Taurida are studied using various sources, and the establishment of an analog of the offices in the Caucasus and the charter of the Spiritual Administration of Muslims of the Caucasus is researched.

2) Important results for our scientific culture have been obtained by conducting research on the contributions of Sheikh-ul-Islams appointed to the Spiritual Administration of the Caucasus who created valuable works on Islamic sciences.

3) During the research, in the State Historical Archive of the Republic of Azerbaijan have been revealed documents related to Akhundzadeh's personal life and public activities. Here are found Akhundzadeh's birth certificate, orders about his appointments and business trips, medals, list of services, letters and appeals to the Pöpechitel of the Caucasian District, Director of the Teachers Seminary, Head of the Department of Spiritual Affairs of foreign persuasions, chiefs of on civil affairs of the Caucasus and other officials, besides, the disclosure of different documents, including appeals, notices, applications and other ones of family members after Akhundzadeh's death caused to reveal many historical facts.

4) His activities as the first teacher of the Azerbaijani language and Shiite sharia were studied from 1879, the time of the opening of the Gori Teachers Seminary, which brought several intellectuals to the Azerbaijani society until his appointment as Sheikh-ul-Islam.

5) A. Akhundzadeh's activities as a Sheikh ul-Islam are researched for the first time in this dissertation work. Firstly, the materials of the periodicals of that period – “İrshad”, “Tarjuman”, “Hayat”, and “Kaspi” newspapers are used here. The historical sources of Azerbaijan of the late 19th and early 20th centuries have been studied.

6) Akhundzadeh's activities as a patriotic spiritual leader during the Armenian-Muslim conflict that happened at that time were researched. The research revealed that the Armenian genocide in all areas inhabited by Azerbaijanis did not go unnoticed by Akhundzadeh and his family, who tried to prevent these massacres and caused great tragedies.

7) Abdussalam Akhundzadeh's close friendly relations with the intellectuals of his time were researched.

8) By using the materials of the State Historical Archive of the Republic of Azerbaijan, has been obtained and researched a lot of information about Akhundzadeh's family. The successors of Akhundzadeh's generation currently living in Baku were contacted, valuable information was obtained from their family archives, their genealogy was studied and added to the scientific work.

9) Besides the life of the author, the textual features of his scientific heritage have also been comprehensively researched for the first time and comparatively analyzed. The works preserved in the treasury of the Institute of Manuscripts named after Mahammad Fuzuli of ANAS are researched for the first time. The lithographic and printed copies of Akhundzadeh's works kept in the world libraries are also dealt with here.

10) The religious-moral views of A. Akhundzadeh as an enlightener, ecclesiastic, and Sheikh ul-Islam are researched.

11) Textbooks and teaching aids by A. Akhundzadeh that meet the religious and pedagogical requirements in the late 19th and early 20th centuries have been studied separately. "History of Holy Prophets", "Calligraphy and nastaliq", "Textbook on Islam", "Umdatul-Ahkam", "Zubdatul-Ahkam", "Grammar and spelling of the Persian Language" and others are examples of it. In these works, the author's religious and ideological views have been researched, the need for these works among the people, religious and moral values was emphasized.

12) The ethical values such as happiness, justice, honor and dignity, deep respect for women, besides, enlightenment ideas, principles of personality concept in Akhundzadeh's works are evaluated.

THE LIST of published works on the topic of the dissertation:

1. “Şeyx Əbdüssalam Axundzadə” “Dövlət və din” ictimai fikir toplusu. Yanvar-fevral-2010. s. 197-201
2. “Qafqazda Müsəlman Ruhani İdarəsinin yaradılması və ilk şeyxülislamlar” “Dövlət və din” ictimai fikir toplusu. Yanvar-fevral 2012. s. 112-120
3. “Azərbaycanlı şeyxülislamlar Azərbaycan Xalq Cümhuriyyəti dövründən günümüzədək” “Dövlət və din” ictimai fikir toplusu. Mart-aprel 2012. s.116-121
4. “Sovet dönəmində Ruhani İdarəsi”. Geo strategiya aylıq ictimai-siyasi, elmi-populyar jurnal № 05 (11) Sentyabr-oktyabr 2012. s. 68-71
5. “Şeyxülislam Əbdüssalam Axundzadə və övladları” Gənc alimlərin əsərləri №8 /2013. s. 197-202
6. “Ə. Axundzadə və onun “Tarixi müqəddəs ənbiya, Xatəmul ənbiya və xilafət” əsəri”. Geo strategiya aylıq ictimai-siyasi, elmi-populyar jurnal №06 Noyabr-dekabr 2014. s.55-56
7. “Əbdüssalam Axundzadənin müəllimlik fəaliyyəti” Bakı dövlət universiteti –İlahiyyat fakültəsinin elmi məcmuəsi. №22 Dekabr (Aralık) 2014. s. 385 – 392
8. “Əbdüssalam Axundzadənin şeyxülislamlıq fəaliyyəti barədə” “Dövlət və din” ictimai fikir toplusu. İyul-avqust 2016. s. 64-70
9. “Rusiya imperiyasında ilk Müsəlman Ruhani İdarəsi” “Varlıq” jurnalı/ Türkiyə -Ankara/ İkinci dönəm, Bahar 2016. s.54-63
10. «Пятый шейх-уль-ислам духовного управления мусульман Кавказа» // Актуальні проблеми філософії та соціології» науково-практичний журнал(випуск 20)Міністерство Освіти І Науки України Національний університет «Одеська юридична академія»,2017. с.105-107
11. “Şeyxülislam Gəlini” //AQUPDK, YAP Qadınlar Şurası və MİMTA Fondunun təsisçiliyi ilə çıxan “İşıq-qadın” yurnalının birgə təşkil etdiyi “Cümhuriyyətə işıq saçan qadınlar” adlı araşdırma-yazı

müsabiqəsinə qəbul olunan yazılardan tərtib olunmuş Araşdırma yazılar toplusu . Bakı, “Nurlar” Nəşriyyat Poliqrafiya Mərkəzi, 2018. s. 98-105

12. “Çar Rusiyasının sonuncu, Azərbaycan cümhuriyyətinin ilk şeyxülislamı” AZƏRBAYCAN MİLLİ ELMLƏR AKADEMİYASI “XƏBƏRLƏR” İctimai elmlər seriyası, №3, 2018. s.70-74

Dissertaiyanın bir sıra müddəaları həmçinin bir çox konfras materiallarının tezislərində əks olunmuşdur:

13. “Şeyxülislam Əbdüsalım Axundzadənin tədris tarixində rolu” / Orta əsr əlyazmaları və Azərbaycan mədəniyyəti problemləri. XII Respublika elmi konfransının materialları. (Bakı, 3 iyun 2011-ci il).s. 558-564

14. “Şeyx Əbdüsalım Axundzadənin həyatı” (arxiv sənədləri əsasında) / Orta əsr əlyazmaları və Azərbaycan mədəniyyəti tarixi problemləri XIII Respublika elmi konfransının materialları (Bakı, 24 may,2013) s.269-272

15. “XIX əsrdə Zaqafqaziya Ruhani İdarəsinin təsəvvürnaməsi” / Azərbaycan şərqsünaslıq elminin inkişafı yolları Ak.V.Məmmədəliyevin anadan olmasının 70 illiyinə həsr olunmuş Beynəlxalq Elmi Konfransının Materialları (Bakı,27-28 iyun 2013 – cü il) s. 744-745

16. “Ə.Axundzadənin Tiflis müsəlman mədrəsəsinin açılmasında rolu” / Aida İmamquliyevanın 75 illik yubleyinə həsr olunmuş “Şərqsünaslığın aktual problemləri” mövzusunda respublika elmi konfransının materialları. Bakı -2014. s. 350-353

17. “İztirab çəkən Şeyxülislam” – “Uydurma erməni soyqırımı: Yalanlar, iftiralar. Türk müsəlman soyqırımı: Faktlar, həqiqətlər” mövzusunda II Beynəlxalq Elmi Konfrans. Bakı-2015. s. 245-249

18. “Ə.Axundzadənin Əlyazmalar İnstitutundakı avtoqrafları” / Orta əsr əlyazmaları və Azərbaycan mədəniyyəti tarixi problemləri XIV Respublika elmi konfransı. Bakı, 22-24 may, 2015. s.241

19. “Şeyxülislam Əbdüsalım Axundzadə şəxsiyyəti” // 10-14 oktyabr 2016-cı il tarixində Gəncə şəhərində Gəncə-Avropa paytaxtı 2016”-ya həsr olunmuş “XXI əsrdə dünya elminin inteqrasiyası prosesləri” adlı beynəlxalq elmi Forumun materialları. s.415-416

20. “Ə.Axundzadənin “Cəhalət dərдинin dərmanı və tədavi üsulunun şərh və bəyanı” əsəri” // Z.M.Bünyadov adına Şərqsünaslıq İnstitutu 16-17 oktyabr 2017-ci il tarixində akademik Z.M.Bünyadovun xatirəsinə həsr edilmiş “Müasir şərqşünaslığın aktual problemləri” mövzusunda beynəlxalq konfrans Tezislər s. 132

21. Произведения Абдуссалама Ахундзаде, направленные против бахаи» / Материалы Международной Научной Конференции "Высокие технологии и инновации в науке" / Санкт-Петербург, 28 января 2020 г., Издательство: ГНИИ «Нацразвитие». с. 232-236.

22. Əbdüссalam Axundzadənin “Vəz və nəsihət”i / AMEA akad.Z.Bünyadov adına Şərqsünaslıq İnstitutu “Şərq xalqlarının Bakı qurultayı - 1920. Şərq dünyası 100 il əvvəl və bu gün”/ adlı beynəlxalq elmi konfrans. s.107-109.

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