

**ARTICLES BY MAMMAD SAID ORDUBADI REFLECTING
HIS PUBLIC-POLITICAL VIEWS**

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ABSTRACT

The main aim of the article is to clarify the activity of Mammad Said Ordubadi by researching his public-political views.

The journalistic creativity of Mammad Said Ordubadi can be divided into three stages: 1) from 1907 to 1917, the end of exile life; 2) from 1917 to 1920, establishment of Soviet government in Azerbaijan; 3) from 1920 to his death.

Literary heritage of M.S.Ordubadi, left a deep mark in both the scientific and literary journalism of Azerbaijan, spread in all direction.

The writer, who was spiritually imbued with patriotism from head to toe, carried out a strong critique of the Tsarist oppression in his public-political articles, while also fiercely attacking the hypocritical clergy who poisoned the people's minds with superstition and dogma under the guise of religion, at the same time, he worked to educate the largely unenlightened people about the religion, to teach the qualities, beauties, and virtues of Islam.

Method and methodology of the research. During the research, the author widely used the comparative historical research method of the literary fiction.

The innovative of the article is that the author tried to clarify the characteristic features of the beginning of XX century based on the literary-cultural heritage of Mammad Said Ordubadi.

As a result the topics published by Mammad Said Ordubadi in the beginning of XX century in periodical press, his efforts to reveal the contradictions of modern society and expose social vices, should be valued as a performance of his Azerbaijani nationalism.

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As a result of the spread of Marxism-Leninism ideas in the beginning of XX century, legal and illegal press organs in Baku, such as Dəvət-Qoç (Davat-Goch), Priziv (Priziv), Təkamül (Takamul), Yoldaş (Yoldash), Qudok (Gudok), Bakinski raboçi (Bakinsky rabochy), and Bakinski proletari (Bakinsky proletari), while opposing the Tsarist autocracy and exploiters under the banners of Bolshevik ideas, fake proletarian internationalism, artificial friendship of nations, class struggle, and the fight for freedom, in fact, their “class struggle” and “internationalism” later became characterized by chauvinism and racism. Although Mammad Said Ordubadi joined them since 1917, he could never reconcile with these ideas, and at times, it was openly expressed in his articles reflecting his socio-political views. This clearly shows that the writer was, in fact, deeply patriotic.

Keywords: Mammad Said Ordubadi, Article. Press, Despotism, Bolshevik, Writer, Government

MAMMAD SAİD ORDUBADİ'NİN KAMU POLİTİK GÖRÜŞLERİNİ YANSITAN MAKALELERİ

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GİRİŞ

Makalenin temel amacı, Mammad Said Ordubadi'nin kamu politik görüşlerini araştırarak faaliyetlerini açıklamaktır.

Mammad Said Ordubadi'nin gazetecilik yaratıcılığı üç aşamaya ayrılabilir: 1) 1907'den 1917'ye, sürgün hayatının sonu; 2) 1917'den 1920'ye, Azerbaycan'da Sovyet hükümetinin kurulması; 3) 1920'den ölümüne kadar.

M.S.Ordubadi'nin edebi mirası, Azerbaycan'ın hem bilimsel hem de edebi gazeteciliğinde derin izler bırakarak her yöne yayılmıştır.

Baştan ayağa vatanseverlikle manevi olarak dolu olan yazar, kamu-politik makalelerinde Çarlık zulmüne karşı güçlü bir eleştiri yaparken, aynı zamanda din kisvesi altında halkın zihnini hurafe ve dogmalarla zehirleyen ikiyüzlü din adamlarına şiddetle saldırırken, aynı zamanda büyük ölçüde aydınlanmamış insanları din konusunda eğitmek, İslam'ın niteliklerini, güzelliklerini ve erdemlerini öğretmek için çalışmıştır.

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Araştırmanın yöntemi ve metodolojisi. Yazar, araştırma sırasında edebi kurgunun karşılaştırmalı tarihsel araştırma yöntemini yaygın olarak kullanmıştır.

Makalenin yenilikçi yanı, yazarın Mammad Said Ordubadi'nin edebi-kültürel mirasına dayanarak XX. yüzyılın başlangıcının karakteristik özelliklerini açıklamaya çalışmasıdır.

Sonuç olarak Mammad Said Ordubadi'nin XX. yüzyılın başlarında süreli yayınlarda yayınladığı konular, onun çağdaş toplumun çelişkilerini ortaya koyma ve toplumsal kötülükleri teşhir etme çabaları, onun Azerbaycan milliyetçiliğinin bir icrası olarak değerlendirilmelidir. XX. yüzyılın başlarında Marksizm-Leninizm fikirlerinin yayılması sonucu Bakü'de Dəvət-Qoç (Davat-Goch), Priziv (Priziv), Təkamül (Takamul), Yoldaş (Yoldash), Qudok (Gudok), Bakinski raboçi (Bakinski rabochy) ve Bakinski proletari (Bakinski proletari) gibi legal ve illegal yayın organları, Bolşevik fikirler, sahte proleter enternasyonalizmi, yapay ulusların dostluğu, sınıf mücadelesi ve özgürlük mücadelesi bayrakları altında Çarlık otokrasisine ve sömürücülere karşı çıkarken, aslında onların “sınıf mücadelesi” ve “enternasyonalizmi” daha sonra şovenizm ve ırkçılıkla nitelendi. Mammad Said Ordubadi 1917'den beri onlara katılmış olsa da, bu fikirlerle asla uzlaşmadı ve zaman zaman sosyo-politik görüşlerini yansıtan makalelerinde açıkça ifade edildi. Bu, yazarın aslında derin bir vatansever olduğunu açıkça gösteriyor.

Anahtar Kelimeler: Mammad Said Ordubadi, Makale. Basın, Despotizm, Bolşevik, Yazar, Hükümet.

INTRODUCTION

In the middle of XIX century the socio-political life of Azerbaijan required full new quality appropriate for the era.

These were, in turn, historical and cultural factors that also contributed to the establishment of the press in Azerbaijan and the newspaper Əkinçi (Akinchi), founded by Hasan bey Zardabi in 1875, began its activities by gathering progressive intellectuals such as Akhund Ahmad Huseynzada, Seyid Azim Shirvani, Tavaid, Najaf bey Vazirov, Asgaragha Gorani, Mahbus Darbandi, Hasan Alqadari, Mahammad Taghi Alizada, Mohsun Badukubeyi, Captain Sultanov, Hasan Gara, and others. However, due to the injustices against to the Muslims, the newspaper ceased its activities two years later. Nevertheless, by the end of the XIX century, enlightened persons began to establish the press organs such as “İttifaq” (Ittifag), “Tərəqqi” (Taraggi), “Səda” (Sada), “Sədayi-Haqq” (Sadayi Hagg), “Təzə Həyat” (Taza Hayat), “Hümmət” (Hummat), “Kaspi” (Kaspi), “Füyuzat” (Fuyuzat), “Yeni Füyuzat” (New Fuyuzat), “Ari” (Ari), “Babayi-Əmir” (Babayi-Amir), “Tuti” (Tuti), “Məzəli” (Mazali), “Kəlniyyət” (Kalniyyat), “Şəlalə” (Shalala), “İrşad” (Irshadd), “İttifaq” (Ittifag), “Zənbür” (Zanbur), “İqbal” (Iqbal), “Həyat” (Hayat), “Təkamül” (Takamul), and others first in the Russian language and then, starting in 1906, with an astonishing leap, almost as if competing with each other.

At the beginning of XX century Bolshevik medias published the newspapers such as «Бакински работчи», «Искра», «Голос рабочего», «Рядавой», «Гудок», «Призыв», “Banvoriy dzayn” (in Armenian language), “Dəvət qoç” (Davat goch) (Azerbaijani and Armenian languages). Their articles and writings used to express the hate Islamic religion, Turkism, national values under the subtexts.

In April 1906, “Bakinsky rabochi” newspaper started to be published in Baku. The first editors of newspaper were A.Japaridze, V.Niokin and Radus Zenkovich. In those days “Banory dzayn” (“The voice of worker”) newspaper started the activity under the leadership of Armenian L.Kununyants. These newspapers as if were mobilizing the people against the tsarism and local bourgeoisie in the international education along the workers. However, in fact their aim, especially Kanunyants’s aim was completely different. They want to destroy the Muslims Turkish people in Baku and whole Azerbaijan, and to establish the infidel country in this area.

At this time, to be more exact, since 26th of May, 1906 “Davat goch” newspaper began to be published in Azerbaijani and Armenian languages. In this newspaper M.Azizbeyov, A.Japaridze, S.Afandiyev and M.Melikyan were taking action and as if pretending to fight class struggle.

We should not forget that Mahammad Agha Shahtakhtli (1846-1931) has special served in the development of Azerbaijan press. Shahtakhtli, born in the village Shahtakhtli in the Sharur region of Nakhchivan educated in the faculty of history, philosophy and law in the Leipzig University of Germany, studied Arabian, Russian, German and French languages, made remarks in the translation of Holy Kurani-Karim from Arabian language into German language, translated the books “Solar calendar in the Muslim world” by Osmanli writer Shakir Pasha, and “The history of the prophets and caliphs” by Ahmad Jovdat Pasha into Russian language. In 1903 “Shargi-Rus” newspaper started to be published in Tbilisi, in the newspaper, acted until 1905 socio-political, scientific, literary-cultural and other articles have been published.

The outstanding intellectuals of the time, Jalil Mammadguluzada, Mirza Alakbar Sabir, Mammad Said Ordubadi, Omar Faig Nemanzada, Aligulu Gamkusal, Ali Nazmi, etc. gathered around the newspaper “Shargi-Rus” by Mahammad Agha Shahtakhtli, later, gathered around the collection “Molla Nasraddin” headed by Jalil Mammadguluzada, whose voice spread throughout the East.

Later Mahammad Agha Shahtakhtli put up for auction the press of “Shargi-Rus” in 1906, as he was in debt. So, his newspaper was bought by Jalil Mammadguluzada and Omar Faig.

The outstanding intellectuals in this time joined in one side in order to declare the Armenian vandalism, brutality to the world, and at the same time performed in the press of time in order to protect our people from Armenian aggression, instilled patriotism in the people, and in newspapers and magazines, they shouted slogans to protect the motherland and the land.

M.S.Ordubadi performed with many journalistic articles of the time in the press. His articles reflecting his socio-political views, have been published in the press organs such as, “Irshad”, “Taza hayat” since January of 1907, later “Sada”, “Sadayi-hagg”, then “Hummat”, “Akhbar”, and while later, “Communist”, “Fugara fuyuzat”, “Azerbaijan news”, “Yeni yol”, “Literature and art” and other newspapers.

ARTICLES BY MAMMAD SAID ORDUBADI REFLECTING HIS SOCIO-POLITICAL VIEWS

Articles by M.S.Ordubadi reflecting his socio-political views contain all conflicting and turbulent events of his time:

“... Articles by Ordubadi have not published in bulk form until now, and their exact number has not been determined for now. Ordubadi performed in press organs such as, “Shargi-Rus”, “Irshad”, “Taza hayat”, “Tuti”, “Mazali”, “Molla Nasraddin”, “Taraggi”, “Ittifag”, “Sada”, “Igal”, “Sadayi-hagg” with different pen-names since 1903 (Mahammad Said, M.S., M.O., Said, Hajiaghazada Said, Shargli, Giragdanbakhhan and so on.), and mainly in “Hummat” newspaper since 1917 with journalistic writings and newspaper satiras” (Mehdiyeva, 2010: 13)

The articles “Omru vahid” (on January 18), “Cavaba cavab” as respond to Abdulsalim bey Javanshir (on February 16), “Avam is right” (on June 20) by M.S.Ordubadi in the newspaper “Irshad” promoting Turkism and Islamism published by Ahmad bey Agha oghlu (1869-1939) in 1907. But M.S.Ordubadi not only worked with “Irshad” press organ, but also published the articles in “Taza hayat” newspaper by Hashim bey Vaziro (1867-1916). In June of 1907, “Protect from libels”, on October 11 “Look at twenty first century”, on November 4 “Ordubad Maku darul movement”, on November 6 “Macedonia says goodbye to the Turks”, “About the Macedonian problems” “Respond to Utop Russian newspaper”, on November 8 “A turbaned victim of a turbaned killer”, on December 12 “The affliction of drunkenness”, on December 14 “Military preparation in Iran”, on December 16 “Restoration culture”, On January 30, 1908 “The memory of school”, April 17, 18, 20-23 “Andalusian Islamic governance, or Arab culture”, on June 17, 18, 19, 20 “Kirid Island or Qan Fortress”, on September 18 “How the king invites the assembly”, on October 30 “How is Eynëddövlə doing?”, on January 12, 1909- “To His Excellency Sheikh-ul-Islam Molla Abbasqulu” articles have been published in “Taza hayat”. After it, the collaboration of M.S.Ordubadi with the press organs “Sada”, “Sadayi-hagg” published by again Hashim bey Vazirov began. On December 04, 1909 “As time passes, a person changes as well”, on December 08, 09, 10, 13 “the negative of past monument”, on December 20 “About railways in Julfa”, on December 22 “Ordubad incident”, on July 13, 1912 “The last news about Iran”, on July 22 “Letter from Iran” talking about protests in Iran and other articles were published.

Collaboration of M.S.Ordubadi with “Molla Nasraddin” has begun since 1906. However, his several articles began to be published in “Molla Nasraddin” since 1912.

In the program of “Irshad” newspaper established by Ahmad bey the independence and future of Azerbaijan occupied the main place. The newspaper called the people, nation to live freely, and to free themselves from bondage. And the newspaper’s main ideological direction was to awaken the people’s consciousness, instil a spirit of struggle for freedom, and unite them under the banner of a unified Islamic and Turkish identity to live freely.

“The members of “Irshad” were relentlessly fighting for the future independence of Azerbaijan, observing the social-political processes in neighbouring countries, and writing analytical articles about them. Additionally, countries in Europe, America, as well as the Far and Middle East were also considered, and information about international affairs was published based on references to Russian, French, and English press. In these published writings, “Irshad” takes statehood and freedom in the foreground according to its ideological and political direction, promoting the feelings of national independence and freedom. In articles related to international life, the statehood experience of the progressive countries of the world, their political and legal systems were conveyed to the Azerbaijani people.” (Ashirli, 2009: 73)

As mentioned above, M.S. Ordubadi began to collaborate with the newspaper “Taza Hayat” after “Irshad”, founded by Hashim bey Vazirov. And the main ideological line of this newspaper was based on the struggle against the discriminatory policies of the Tsarist administration towards Muslims and the violation of Muslim rights.

H.B. Vəzirov had gathered outstanding intellectuals of the time around the newspaper, and the articles written by them carried a protest character against the injustice of Tsarist Russia:

“For him “each of persons of the nation was valuable” and Hashim bey He did not differentiate between “the rich, workers and people”. He considered those who earned their livelihood through hard work, the diligent people encompassing all layers of society, as the wealth of his nation From a political point of view there were indications that “Taza Hayat” would “follow the path of progressivism” and would fight for the application of “the rights and privileges granted to the Russian nation in Russia” to the Muslims as well. In the language issue, the newspaper set as its main goal “to avoid jargon and terminologies that would not be familiar to the widest possible audience”, and to write in simple language. The newspaper gathered its around the outstanding writers of time such as M.A.Sabir, M.Hadi, M.S.Ordubadi, Mashadi Azar, Haji Ibrahim Gasimov, Akhund Yusif Ziya Talibzada”. (Ashirli, 2009: 107).

In several articles by M.S.Ordubadi the topic of Iran, oppressions, injustices, unfairness to the people in Iran by Shah regime occupied the main place:

“Samad khan still continue his butcher-like act. He encourages shedding blood. He leaves the true sons of Iran hanging from the gallows, their faces marked with misery and despair”. (Ordubadi, 1912: 2)

One of the articles by M.S.Ordubadi written by heartache in the topic of Iran is the article named “The curtain is raised”:

“I can courageously say that today, the honor and happiness of Iranians are dying in the fire of bullets with their bayonets and swords in reactionary. I don’t believe that, those real boys of Iran, Sardar and Salari-Milli, who rumbled around the world with the sound of “Freedom or death”, who did not fall from behind the horse day and night and tore apart the tyranny army with swords, could stand by and watch in this situation. Iranians tasted the pain of captivity and tyranny. Iranians well know that, being cut with daggers a thousand times every day is sweeter than one minute of captivity. More exactly, head and body should be cut off with daggers rather than losing honour and dignity. Just as it is obligatory for everyone to earn honor and national pride, it is also obligatory for the Iranians.” (Ordubadi, 1911: 3)

But the most productive period of the writer related to the journalistic activity began from May of 1920. While being in Hashtarkhan the writer published several articles related to bolshevism in “Hummat” newspaper and entered the hottest period of his journalistic activity with the article “Wrong policies” about the policy of the British against the Soviet government in “Akhbar” newspaper on May 23, 1920.

The press organs carrying out the propaganda “the happiness, well-being, scientific and cultural development of the people is only related to living under the conditions of the ideology of communism created by V.I.Lenin” until 1930 those who did not give their wealth, money, cattle, sheep and lambs to the collective farm since 1930, those who do not want to join the collectivization created by the structure of socialism were declared as enemies of the people in the press pages. Several journalists became the assistants of party organs in this matter. We can its confirmation in the film “Akhirinci ashirim” produced in 1971 by Azerbaijanfilm named after J.Jabbarli written by Farman Karimzada (1937-1989) of which structure belonged to Kamil Rustambayov (1924-1991):

“They sent Mashad Jamil to the other world because he had half a horse team and a little livestock”.

However, on May 17, 1929, as a result of the actions carried out in connection with the party decision named “Let's abolish illiteracy”, the interest of workers and villagers in education increased, and at least 40 percent of the population within the Republic became literate from time to time. In this matter, of course, the Soviet press had great services, and M.S. Ordubadi, in turn, in his articles published in “Akhbar”, “Communist” and other newspapers, mainly tried to educate his people.

M.S.Ordubadi published some articles in “Akhbar” newspaper such as “Poland and their attack do not threaten us” on May 26, 1920, “Salvation and happiness are in Bolshevism” on May 29, “Nation and Islam words” on May 31, “Society is needed in a revolution” on August 3, “Georgiann Mensheviks” on August 5, “Who are behind the Curtain” on August 8, “What do want the English from us” on August 9, “On the horizon of the Iranian Revolution” on August 10, “Villagers will not be able to express their problems” on August 12, “Barbarism has removed patriotism” on August 13, “Earth and its reverse” on August 15, “The English understood their mistakes” on August 18 and others. (Taghiyev, 1975)

After “Akhbar” in “Communist” newspaper many articles were published. The first article in Communist newspaper was “In Mustafa Kamal fronts” published on August 17, 1920. So, this article talks about the struggle of Gazi Mustafa Kemal Pasha against the Entente countries, and how he finally freed Turkey from occupation and led to the attainment of freedom. Because in 1920 Bolshevik government was established in Azerbaijan, but thanks to the perseverance and determination of Dr. Nariman Narimanov (1870-1925), a social and political figure, educator-publicist, dramatist who held the position of chairman of the Revolutionary Committee and the Council of People’s Commissars in Azerbaijan, the friendship with brother Turkey was not broken, warm relations continued until the doctor’s death:

“After the fall of Azerbaijan People’s Republic and establishment of Bolshevik government in Baku independence and democratic press traditions in Republic was ended, Peoples Commissars Soviet signed Decree “on Press” on October 27, 1920, by this document which has the character of open repression against the press, 92 newspapers were closed within 2 months. But soviet regime did not attempt to unequivocally break the spiritual connections of our peoples from history in many issues, including Azerbaijan-Turkey relations in the first years of its power in Azerbaijan Republic. This was mostly confirmed in the first years of Soviet rule, further strengthening and development of relations was one of the main realities of interstate relations.” (Ahmadov, 2024: 92)

The article “Yeni Turkiye and Jamiyyati-agvam” by M.S.Ordubadi, published on December 20, 1922 is about the fact that Gazi Mustafa Ataturk established a democratic Republic by overthrowing Ottoman state and created a democratic society.

It should be noted that, during “Azerbaijan People’s Democratic Republic” about forty Bolshevik press organs acted. “Hummat” newspaper published since 1904, had been published under the editorship of M.S.Ordubadi and Dadash Bunyadzada (1888-1938) in 1917-1918 years. This newspaper was the main propaganda mean to spread bolshevism. One of the Bolshevik newspapers was “Al bayrag” whose general editor was Aliheydar Garayev. So, Aliheydar Garayev, who was extremely hostile to the Azerbaijan Democratic Republic, accused the Azerbaijan Democratic Republic of nationalism, especially of taking a hard position against the Armenian people, and at the same time of promoting Turkism, and a called the people to fight for the revolution.

But Azerbaijan People's Republic had not signed any law about closing these Bolshevik newspapers in order not to breach these democratic laws. A few later the Bolsheviks came to power, all press agencies in Azerbaijan that did not promote Bolshevism were closed. In fact the aim of Dr. Nariman Narimanov as the chairman of Council of People's Commissars in the closing of these press agencies is not due to the hostile attitude for them, hereby, he saved these editors from "Special department of "Executioner" General Pankratov, more exactly from the tortures in the grounds of these department. Because Aliheydar Garayev (1896-1938) gave the list of hundreds of innocent people as "enemies of Bolshevism" to Executioner Pankratov, the leader of XI Army, as this Army occupied Baku and in this list there were the name of Haji Zeynalabdin Taghiyev, who spent his all wealth for the happiness and prosperity of Azerbaijani people, Azerbaijani genius compositor Uzeyir bey Hajibeyli, Samad bey Mehmandarov, who led the army of the Azerbaijan Democratic Republic in saving Azerbaijan from the Armenian Dashnak massacre, Aliagha Shikhlinsky and other patriotic persons. However, Dr. Nariman Narimanov saved these people from severe punishments showing determination.

One of the spiritual qualities of M.S.Ordubadi was that he was not to defame anyone, not to label someone as "pan-Turkist", "pan-Islamist", "enemy of the people", "member of a counter-revolutionary organization" by the end of his life.

M.S.Ordubadi, published hundreds of articles in "Communist" newspaper reveals the events both in motherland and border of country, head of states keep the people under the oppression and structures, as well as, exposes "Fox politicians" , by the word of Huseyn Javid, which tortures the poor and robs the rich, including expressly showed, the real character of some falsifier joined the Bolshevik ranks in these articles.

The article named "the world of Dashnak was destroyed" published by M.S.Ordubadi in "Communist" newspaper on December 02, 1920 is about the declaration of martial law in Baku by the joint decision of the Central Committee of the Communist Party of Azerbaijan and the Baku Committee, about the subversive plans of the Armenian Dashnaks who joined the Bolshevik ranks against the national government, and bringing the Bolsheviks united in the organizations to full combat readiness, and at the same time about the end of the Armenian Dashnaks who treacherously acted in the Bolshevik ranks.

Generally, the journalistic activity of M.S.Ordubadi in the period of soviet served mainly to the education, literacy, pursuing science and education of people, recognition friend and enemy, being a hard worker, earning a living with good work, hating bribery, corruption, and handiwork, and at the same time, to women's freedom, and the protection of women's rights.

M.S.Ordubadi hoped to "Communist" press agency and thought that this newspaper soon become the most read press agency in the Reepublic:

“On December 29, 1923 the 1000th anniversary number of “Communist” newspaper was published. In this number contained 16 pages many congratulations were given. In this number there was an article titled “The influence of press on the life of workers” by M.S.Ordubadi. In the article, the writer writes about the position and place of “Communist”, as well as his path “with pathos” at the request of the time. He hoped that this newspaper will soon turn into the most mass media in the Republic”. (Akhundlu, 2012: 137)

From some letters to M.S.Ordubad it seems that, he acted under the Central Committee of Azerbaijan SSRI Communist Party. To consider just one of these letters obviously shows that the writer wrote under which pressure:

“To dear M.S.Ordubadi!

I consider to be necessary to include the following key points, the main features in the work you are writing about Islam.

1. First of all, the large beginning – introduction should be given to the book and here it should be given the aim of this book, counterrevolution – reactionary role of Islam and other religions, the fact that Trotskyists, Bukharinists, bourgeois nationalists, Musavatists, and fascist intelligence agents - the ruthless enemies of the people exploited Islam for their vile and despicable purposes. The end of introduction the tasks of the party’s anti-religious propaganda should be highlighted.

2.. In the first chapter of the book the origins of religion among primitive humanity and primitive people, as well as the reasons for the emergence of religion should be discussed. It should be noted what led to the formation of religion and religious superstitions among the primitive peoples.

3. While in the books, the religions, as well as the Islam religion are talked, the thoughts of Marks, Engels, Lenin about Islam, including the views of Stalin about religion should be highlighted.

4. Stalin constitution and freedom of conscience.

5. The struggle of the Party against all religions, as well as Islam.

6. The 22-year struggle of the Azerbaijani people, led by Babak, against the Islamic-Arab oppression, and the uprisings of the Azerbaijani people and other nations against the Arabs.

7. The forced conversion to Islam by the power of the sword to keep the people of other countries under the economic-political subjugation.

8. Godless movement in the Middle East and Azerbaijan, the burning of the works by the godless, godless writers and poets.

9. Islam in Tsar Russia and the Musavat Era.

10. During the Soviet era, the relentless struggle of Islamic religious figures against the government: its cultural revolution, its new alphabet, its measures for women's freedom, the intensification of this struggle, particularly during the period of collectivization, the murder of Sariya Khalilova, the "Bitdili Imam", and so on.

11. Religious superstitions in Islam: praying, having spells written, witchcraft, various altars, vows, etc.

19. VII.38. S.v. 632 Machine printing with Latin alphabet". (Samadova, 2002: 88)

The author of letter is unknown. But it is not important. This letter is the reflection of that time in fact, more exactly it expressly seemed that the writer and poets worked under the pressure, even in the face of the threat of death without any comment. It is declared that the cruel regime that speaks of freedom of conscience was so unconscionable in fact. And the aim is: not only erase all religious, national, and moral values, but also insult them with words that completely violate the rules of decency. At the same time, write the work not according to the dictates of your heart, but under our instructions! Otherwise?!

In 30s the sky over Azerbaijan was shrouded with dark clouds, and as if time itself had slipped out of its control, rising in rebellion against the regime entrenched in oppression and violence. Innocent people are arrested without any reason, branded as "Pan-Turkists", "Pan-Islamists," "Enemy of the People", "Traitors to the Homeland", or "Members of Counter-Revolutionary Organizations". They are first subjected to inhuman torture, and then executed, at best, exiled to the cold Siberian or Kazakh.

Exactly eighty thousand Azerbaijani people had fallen victim to this atrocity, but about fifteen thousand of them, either out of fear or simply due to the depravity of their morals and had collaborated with the totalitarian regime in the imprisonment of the other sixty-five thousand. Doctor of Philology, Professor Badirkhan Ahmadov characterizes the atmosphere of the 1930s very accurately:

“The unprecedented repression nightmare of the 1930s not only tragically separated talented, patriotic individuals from the life and their beloved art (this is a loss that can be calculated by material statistics). It also ensnared tens of thousands of illiterate people, distorted the consciousness of the nation, obstructed its progress, and dealt a heavy blow to morality and historical-ethnic thought. (this, however, cannot be calculated by any statistics!). Countless artistic ideas, moral and ethical values were destroyed, and as a result, the greatest damage was suffered by the people.” (Ahmadov, 2015: 325)

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