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The Role of The "Molla Nasreddin" Magazine and The Molla Nasreddinists in The Awakening of National-Civic Consciousness in Nakhchivan

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Abstract: The article examines the literary and philosophical teaching of Molla Nasreddinism, which is a synthesis of nationality and universality, which emerged around the magazine "Molla Nasreddin" published at the beginning of the 20th century, and the irreplaceable role that the ideas of this innovative teaching played in the formation of national consciousness and the modernization of society in Azerbaijan, the Caucasus, including Nakhchivan, from a socio-philosophical perspective. The author analyzed and evaluated the widespread popularity of the national-democratic ideas of Molla Nasreddinists, values consisting of the unity of tradition and innovation, and new, transformative concepts of society, state, and personality based on philosophical generalizations.

Keywords: "Molla Nasreddin" magazine, Molla Nasreddinists, modernity, socio-philosophical ideas

1. Introduction

Since the satirical magazine "Molla Nasreddin" began to be published in 1906, a number of creative intellectuals and thinkers of Azerbaijan have united around it. Within a few years, the "Molla Nasreddin" school was formed, which played an important role in the socio-political and cultural-literary life of our people. To this day, the literary, artistic and journalistic creativity of the Molla Nasreddinists has been studied and studied in various aspects and directions, and many valuable scientific works - articles, dissertations and monographs - have been written about the magazine. However, the philosophy and worldview of the authors who actively participated in the "Molla Nasreddin" magazine remain unstudied as a separate topic [1], [2].

In general, the initial conditions for the emergence of the "Molla Nasreddin" magazine and literary school have been determined; the socio-philosophical foundations of the worldview of the Molla Nasreddinists have been revealed; There is currently a great need to analyze the attitude of the Mullah Nasreddins to the world socio-philosophical heritage. On the other hand, there is a serious need to evaluate the socio-literary heritage of "Mullah Nasreddin" from the perspective of modernity, and at the same time to examine the philosophical worldview of the Mullah Nasreddins from the perspective of modernity [3], [4].

Citation: Hüseynov, Y. H. O. The Role of The "Molla Nasreddin" Magazine and The Molla Nasreddinists in The Awakening of National-Civic Consciousness in Nakhchivan. American Journal of Social and Humanitarian Research 2026, 7(3), 92-98

Received: 10th Dec 2025

Revised: 21th Jan 2026

Accepted: 14th Feb 2026

Published: 08th Mar 2026



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As we know, philosophy, as a form of social consciousness, constitutes a worldview complex and includes certain functions. Two of these functions - the critical and cultural-educational function - are noteworthy in relation to the "Mullah Nasreddin" collection.

Philosophy has a critical character by its very nature. Philosophy, which is born from the contradictions of reality and tries to discover and resolve these contradictions, always carries critical energy in itself. The will or the involuntary will of a philosopher who criticizes the idea of the old world criticizes that world [5].

One of the functions included in the worldview function complex of philosophy is the cultural-educational function.

It is precisely the critical and cultural-educational functions of philosophy that found their expression in the worldview, literary-publicistic creativity and practical activities of the followers of Molla Nasreddin.

When discussing the initial socio-political and socio-cultural conditions for the emergence of the "Molla Nasreddin" literary school, the influence of the Western and Russian enlightenment movement on the public opinion and socio-cultural environment of Azerbaijan, including Nakhchivan, which is an integral part of Azerbaijan, comes to the fore [6], [7]. This is manifested in the new social ideas created in the literary and cultural environment against the medieval worldview of the enlightenment movement, which was formed in Europe in the 18th century and spread widely throughout the world, and in the artistic-aesthetic and social thought that led to national progress.

Summary of the literature

Separate aspects of the problem have been studied by Azerbaijani researchers, especially our literary scholars. The journal "Molla Nasreddin" and the idea of Azerbaijaniism in the work of the Molla Nasreddinists, their struggle for the purity of the national language, the work of the ideological founder of Molla Nasreddinism, J. Mammadguluzadeh, A. Sultanli, G. Rahimova, M. Gasimov, Y. Yusifov, V. Nabyev, Kh. Guliyeva, F. Kocharli, S. Khalilov, Z. Aliyeva, Z. Guluzadeh, Z. Mammadov etc. have been studied [8].

The goals and objectives of the article

The main goal of the article is to reveal the scientific worldview of the Molla Nasreddinists, examine them from the position of modernity, and study their role in the formation of national-democratic consciousness from a socio-philosophical aspect. To achieve this goal, the following tasks were performed:

1. To analyze the main sources of ideas, cultural and spiritual factors influencing the philosophical worldview of the Molla Nasreddins from a socio-philosophical perspective;
2. To analyze the socio-philosophical essence of the scientific worldviews of the Molla Nasreddins and its main components - socio-political, legal and state views and their attitude to the global socio-philosophical heritage, national self-awareness and national identity;
3. To evaluate the significance of the socio-philosophical and literary-aesthetic heritage of the Molla Nasreddins for the modern era [9], [10].

2. Materials and Method

Scientific novelty of the article

For the first time in Azerbaijan, the philosophical worldview of the Molla Nasreddins has been comprehensively and systematically analyzed from the point of view of modernity.

The factors determining the scientific novelty of the study are as follows:

The important role played by Molla Nasreddinism in the history of social and philosophical thought of Azerbaijan at the beginning of the 20th century, as well as its integral part, Nakhchivan, was studied, presenting it as an object of literary-artistic, socio-philosophical analysis. The evolution of Azerbaijan's intellectual-enlightenment

philosophical thought, the formation of national-democratic consciousness at the initial stage are involved in the socio-philosophical analysis.

Thus, the scientific innovations we bring to your attention confirm the necessity of studying the mentioned problem and its relevance, theoretical and practical significance in the field of Azerbaijani socio-philosophical science.

The practical significance of the article

The practical significance of the article is closely related to its goals and objectives, as well as scientific novelty. The issue of the contemporary significance of the scientific worldviews of mullah-nazraddidis in Azerbaijan, as well as in Nakhchivan, which is its integral part, has become an object of detailed socio-philosophical research. During the evaluation, the category apparatus of modern socio-philosophy was used.

The materials of the research work can be used in bachelor's, master's, doctoral, and even secondary education systems. is also important in terms of enriching history with new ideas.

Theoretical and methodological foundations of the article

The theoretical and methodological foundations of the article are studies closely related to the artistic-aesthetic understanding and expression of human-world and art relations, scientific and theoretical ideas related to the topic in question. As methodological principles, historicism and logic were used, as well as comparative analysis, which allows comparing different literary epochs and teachings, as well as the principles of dialectical-philosophical research, as well as elements of the systematic method in philosophy. This requires complementary literary-theoretical, literary-historical, dialectical and other methodological approaches. The main method of the study is sociological-theoretical comparative analysis, which is used to analyze the features of the mentioned literary thought currents and human-art relations in Western and Eastern philosophical thought.

3. Result and Discussion

The awakening of national-democratic consciousness in Nakhchivan and the Molla Nasreddinists

Under the influence of Western, Russian and national enlightenment ideas, at the beginning of the 20th century, the journal "Molla Nasreddin" and the literary school of the same name gave rise to the philosophical doctrine of Molla Nasreddinism. The ideological basis of this literary school is the doctrine of Molla Nasreddinism. The doctrine of Molla Nasreddinism also constitutes the basis and core of the "Molla Nasreddin" literary school from a socio-political and socio-philosophical perspective. Great leader Haydar Aliyev said about the magazine "Molla Nasreddin", which played an irreplaceable and unparalleled role in the national awakening, national revival, and formation of national self-esteem of the Azerbaijani people: "Molla Nasreddin, the herald of progressive ideas, stood on the front of the people and democracy and mercilessly satirized the enemies of freedom - tsarist absolutism, colonial policy, backwardness, superstition, and nationalism. The voice of truth of "Molla Nasreddin" crossed the borders of the Caucasus and was heard in Russia, the entire Near and Middle East. The exceptional role of "Molla Nasreddin" in the history of social, literary, and artistic thought not only of Azerbaijan, but also of the countries of the Near East is eternal" [11].

The American Azerbaijani scholar T. Svyatichovskiy "shows that "Molla Nasreddin", whom populist Azerbaijanis, including many readers, consider to be the herald of ideas, played a major role in the awakening of national consciousness" (2, p. 76). In his lecture on "Iranian Press and Journalism" at the Iranian Society in London, the British scholar and researcher of Azerbaijani cultural heritage E. Brown mentions the four modernist press organs that were most widespread among the Turkish-speaking Iranian population in Azerbaijan at the beginning of the 20th century, propagating national and universal ideas: "These are "Irshad", "Hayat", "Shargi-Rus" and "Molla Nasreddin". In particular, the latter stands out from the others with its colorful and remarkable political

caricatures. It was a model for humorous magazines published in Russia after the constitution [12]. E. Brown writes in the introduction to the English edition of "History of the Press and Literature of Iran": "The satirical magazine "Molla Nasreddin", published in Turkish in Tiflis, is not included in the alphabetical index of the press. However, the influence and influence of this magazine in Iran are so great that the value and importance of its humorous pictures are so important that I have included six of them in this book as the most striking examples of that period" [13].

The literary and social activities of Molla Nasreddinists. in solving the socio-political problems of Azerbaijani life at the beginning of the 20th century

The Molla Nasreddinists expressed most of the socio-political problems of Azerbaijani life at the beginning of the 20th century through their literary and social activities. In one of the first issues of the magazine, the editor of the magazine, a prominent writer and a great democrat, Mirza Jalil, wrote: "What do I know - what is this - the land issue; what is this - the hungry people. The peasants are landless. The villages are without schools, our homeland is ruined. Our people, our religion, our language are lost, our people are oppressed and oppressed, so who should we cry if we don't cry?!".

The main issue of the era for the Mollanasreddinists was Turkification (nationalization Y.H.) and modernization. It is no coincidence that the first issue of the "Molla Nasreddin" magazine began its first issue with the appeal to the Azerbaijani people: "I have come to you, my Muslim brothers, my Turkish brothers, I will speak to you in the native language of Turks." The Mollanasreddinists tried to show those who had lost their national identity their native ways, their true national identity [14]. They became the voice of the people's conscience and tried to remove the obstacles holding society back, to awaken the oppressed people from the sleep of heedlessness, and to remove from the body of the nation the germs that spread oppression, ignorance, and superstition that hindered the renewal and development of society. The "Molla Nasreddin" magazine and the Mollanasreddinists played an important role in the development of society towards innovation by illuminating the dark social life and social environment of Nakhchivan, an integral part of Azerbaijan, at that time. I would also like to note that the land of Nakhchivan, which has given the world great geniuses, was the homeland of Jalil Mammadguluzade, the creator and ideological leader of the "Molla Nasreddin" magazine, the founder of the Mollan Nasreddin literary school, as well as many Molla Nasreddinists (A. Qamkusar, M.S. Ordubadi, etc.). In this regard, the social life of Nakhchivan and the events taking place in Nakhchivan were in the focus of attention of the "Molla Nasreddin" magazine and Molln Nasreddinists [15].

In one of the 1908 issues of the Molla Nasreddin magazine, the "Telegraph News" from Nakhchivan stated: "The unfinished Zaviya Mosque began to be restored. According to what we heard, a hundred-dollar bill from the mosque's money had supposedly fallen into the corner of the akhund's pocket. When the akhund was washing his clothes at home, his wife searched his pockets and found them." (5).

The public campaign for the awakening of the people's national consciousness and their own national identity

The main goal here is to open the eyes of the people by exposing those who do not want the national consciousness of the people to awaken and have their own national identity for their own benefit and to show that the fanatics who want to keep the people ignorant are not at all sincerely attached to religion. We read in a magazine that explains to the people in simple language the enlightenment of the people, especially the exclusion of women from education, and who are the main culprits of this; "A resident of the village of Vanand in the city of Ordubad has asked the Russian government for a privilege to build a double-track railway to Ashabukahf. Whenever this road is completed, the Nakhchivan Mullahs will be able to easily go to Ashabukahf for a visit, on the condition that after the visit, some of them will perform a ritual to destroy the girls' school in Nakhchivan." (6). The magazine explained that some of the wealthy and well-off people of the people, not to mention not spending money on the education of the people, are still trying to turn off even the few lights that are burning in the field of education. The magazine sharply criticized such wealthy people and people who follow their fatwas on

its pages through deadly satire. Those who were afraid that the awakening of national consciousness and national self-awareness would eliminate superstitious religious consciousness, those who were envious of a certain people, resorted to every means to keep the people in ignorance. By portraying ordinary events as religious miracles, they wanted to keep the people in the swamp of ignorance. The magazine "Molla Nasreddin" has done a lot of work on its pages in the field of opening the eyes of the people to such situations. In one of the news reports from Nakhchivan, the magazine says: "Today, in Sharur uyezd, there are three herds on Mount Garatepe: They have been eaten from the hill to the road. The Armenians see this, shoot a few bullets, none of them hit, and the herds are ready for the road. They go to Mirsalim's house in the Muslim village of Diza, which is just beyond the village of Ermi, and start grazing in the yard. After grazing, they go and sleep in the niche in the house. Now, for three days, they have been coming from all over to visit." (7). In the magazine that sharply criticizes such cases, we also come across advertisements that give specific addresses to expose those who spread such ignorance; "In the village of Nusun in Ordubad district, Haji Miragha Haji Mirjafar oglu, who is a true Ojaq Seid, receives those who come from the surrounding area to visit the aga every day. The strange thing is that the blind person leaves with his eyes open, and the crippled person leaves safely..." (8).

Modernity in the work of Jalil Mammadguluzade

Jalil Mammadguluzade, like his great predecessors, stubbornly fought for modernization. He always condemned the tendency to move away from the national historical roots and fall under the influence of foreign civilizations and cultures under the name of "modernization". He considered the main quality of modernization to be the elevation of the people on their national roots and not to succumb to foreign ideological influences. He wanted to see the Azerbaijani people at the level of the modern world. It is for this reason that he gave a special place to the scourge of social backwardness in his work. In one of his columns, he wrote to his readers: "Sometimes some people ask us why we do not talk about politics, the Duma, law, freedom and equality more often. But we trust the gentlemen who ask us this, let them answer us, let's see if it is possible for a nation that slaughtered 43 sheep to stop the plague, for an ignorant person to be a slave to himself, for a people who know God, to always talk about Duma and politics? We believe that if dreams, thoughts and beliefs are not corrected, the deed will never be corrected. For the reason that "the second is subject to the first".

Great Leader of the Azerbaijani People Heydar Aliyev About Jalil Mammadguluzadeh and the "Molla Nasreddin" Magazine

Great Leader of the Azerbaijani People Heydar Aliyev, speaking about the impact of the "Molla Nasreddin" magazine on the socio-cultural life of society, said: "Molla Nasreddin" magazine is famous in the world. Despite the very poor communication at that time, "Molla Nasreddin" magazine was distributed in many countries of the world, was respected, read and had its influence everywhere. "Molla Nasreddin" magazine has a special place in the life of Azerbaijan. In accordance with the conditions of that time, Jalil Mammadguluzadeh published "Molla Nasreddin" magazine in a readable and understandable level for most sections of the people. It is no coincidence that, using the talent of well-known artists Shmerling, Rotter, the great artist of Azerbaijan Azim Azimzadeh and others, almost along with the writings, pictures and caricatures were also given. I understand this as follows: since the majority of our people at that time were illiterate, since most of them did not have the opportunity to read, caricatures and pictures had a great impact even on illiterate people, conveying ideas without reading words. Since the magazine was published in Azerbaijani, it had a wide circulation among the people through those who read it at that time. It was spreading and had a very strong influence" (10, p. 273).

Philosopher Khatira Guliyeva, a researcher of philosophical and ethical issues in public opinion during the Enlightenment period in Azerbaijan, while analyzing Heydar Aliyev's thoughts on the legacy of Jalil Mammadguluzadeh and the historical significance of the "Molla Nasreddin" magazine, stated: "Of course, the idea of Azerbaijaniness in the works of the prominent writer Jalil Mammadguluzade, who entered the ranks of the

enlightenment movement later than his predecessors in terms of the period, which was characterized as a late enlightenment stage, was of particular interest to Heydar Aliyev in terms of the content of statehood principles. Of all the enlighteners, Jalil Mammadguluzade's work was most appreciated by the wise national leader Heydar Aliyev with scientific and original analyses.

The ideas of Heydar Aliyev, which we will now cite as an example, attract attention in terms of their historical objectivity and assessment of the concept of national statehood in the literary heritage: "Our national ideology, undoubtedly, must be connected with our historical past, with the customs and traditions of our nation, with the present and future of our people, our state. From this point of view, the ideas that reflect all the national characteristics of Azerbaijan, as well as universal values, in the work of Jalil Mammadguluzadeh are the basis of our national ideology and are a great tool and a great wealth for the creation of that ideology. At that time, being committed to nationality, as well as appreciating secular, universal values, reflecting them in his work and attempting to raise the general level of our people was a great civic courage, a great service, and we must always appreciate it. Therefore, the work and works of Jalil Mammadguluzadeh can and will greatly contribute to the formation and creation of our national ideology. today and the scientific preparation of its concept" (1).

Here, by the way, we would like to mention one more issue. Thus, Heydar Aliyev, who was born in his native land of ancient Nakhchivan, read and absorbed the works of Jalil Mammadguluzade, Huseyn Javid, and M.S. Ordubadi from a very early age, under the natural influence of socio-political conditions, environment, and family. The literary heritage of these writers perhaps first made him think subconsciously, then as an aesthetic ideal, and later as an independent thought, as modern society and socio-political leaps, and finally became a foundation and impetus in strengthening the goal of national state building.

It is no coincidence that Heydar Aliyev, during his second term as head of the Azerbaijani political power, considered it appropriate to celebrate the 125th anniversary of the birth of the great enlightener and writer, and in his historic speech, which was both relevant for his time and for today, and always new, relevant, and of scientific content, at the official anniversary ceremony held on December 28, 1994, he highly appreciated not only the activities of Jalil Mammadguluzadeh as a writer and playwright, but also his services as a public and political figure"()

Jalil Mammadguluzadeh and the "Molla Nasreddin" magazine, which he edited, rendered exceptional services in the formation of the ideas of independence and in the establishment of these ideas in the minds and consciousness. Heydar Aliyev rightly notes that "... therefore, we should approach Jalil Mammadguluzadeh not just as a literary figure, as a writer, as a publicist, but as a great politician. Jalil Mammadguluzadeh played a great role in the development of the socio-political life of Azerbaijan with his creativity, in the rise of the national spirit. This is not only literature, not only culture, this is a great service in politics, a great service in our social life" (10, p. 274).

According to Heydar Aliyev, the creators of the new national ideology should, first of all, turn to the literary and social heritage of the great artist J. Mammadguluzadeh. In this regard, Heydar Aliyev said: "The ideas that reflect all the national characteristics of Azerbaijan, as well as universal values, in the work of Jalil Mammadguluzadeh are the basis of our national ideology and are a great tool and a great wealth for the creation of that ideology.

At that time, being committed to nationality, as well as appreciating secular, universal values, reflecting them in one's work and attempting to raise the general level of our people was a great civic courage, a great service, and we must always appreciate it. Therefore, the work and works of Jalil Mammadguluzadeh can and will greatly help in the formation and creation of our national ideology today and in the scientific preparation of its concept" (10, p. 274).

Heydar Aliyev, putting forward the need to study the philosophical heritage of Molla Nasreddin in the new conditions, said: "Indeed, compared to other classics of Azerbaijani literature, the heritage of the immortal Molla Nasreddin needs to be studied with a more

independent belief and thinking. Because under the conditions of the Soviet regime, many of his works did not receive their true value, or a number of important issues he touched on remained out of the spotlight precisely because they did not correspond to the conditions of the ruling ideology" (11).

4. Conclusion

Thus, in concluding the research work, we consider it necessary to note that in the political management strategy, the President of the Republic of Azerbaijan Ilham Aliyev prioritizes the activities of the Azerbaijani enlightenment, prominent representatives of this huge movement, including the founder of the Molla Nasreddin magazine, Jalil Mammadguluzadeh, as well as the Molla Nasreddinists, in the formation of the national consciousness of the Azerbaijani people. The Order of the President of the Republic of Azerbaijan Ilham Aliyev on the 100th anniversary of the "Molla Nasreddin" magazine dated January 23, 2006 (№1234) is a vivid example of this. The decree states: "In April 2006, the 100th anniversary of the publication of the first issue of the first Azerbaijani satirical magazine "Molla Nasreddin" will be celebrated. "Molla Nasreddin", which began its activity under the initiative, editorship and publishing of the prominent writer Jalil Mammadguluzadeh, created a special literary school and wrote the golden pages of the development of our national press. The magazine, which skillfully benefited from folk humor, the traditions of classical Azerbaijani literary and world artistic and publicistic heritage, enriched our journalism in terms of genre and style, and had an unparalleled impact on the strengthening of democratic tendencies not only in the literature of Azerbaijan, but also in the literature of the Middle East countries" (12).

In the Nakhchivan Autonomous Republic, the memory of Mirza Jalil and other Molla Nasreddinists is also held high and they are commemorated with respect. The numerous events held in connection with the 140th anniversary of Jalil Mammadguluzadeh, the publications prepared, the scientific conferences organized, the plays staged, and the annual "Mirza Jalil Days" are a clear manifestation of the great attention paid by our national leader Heydar Aliyev to the personality and art of the mullah Nasreddins, and the worthy continuation of the importance he attached to it in the autonomous republic.

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