

Lecture N 6. Philosophy of Azerbaijan (Ancient, Medieval, Modern and Contemporary periods).

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1. Introduction

Its location in specific geocultural geography complicates the study of the history of ideas of Azerbaijan. First of all, this is due to the fact that it is located in the space between continents, regions, and, finally, civilizations, and thus it contains the characteristics of ideas and concepts.

Azerbaijani philosophy is the process of formation and evolution of the philosophical heritage of living in Azerbaijan and abroad Azerbaijanis, who are carriers of different religions, languages, and cultures. According to current scientific data, the development of philosophical thought in Azerbaijan dates back to the IV century B.C.E. Historical periodization is the highest civilization, and culture in Azerbaijan since ancient times, the crossing of different religions, languages, and ways of life created favorable conditions for the emergence and development of philosophical thought and ideology, which are the basis of the moral culture of the Azerbaijani ethnic group.

The geographical location, its natural resources, high urban culture, and the presence of permanent linkages with the region-bearers of various religions and languages have played an important role in the development of the philosophical culture of Azerbaijan. With this already in the first half of I millennium BC the social consciousness of the peoples of the country had philosophical ideas and mythological concepts aimed at understanding the evolution, the beginning and end of life, the relationship between man and the environment, truth, goodness, evil, and justice, as well as various ideological currents.

The most valuable written records - *Avesta*, Pahlavi texts, the writings of Greek philosophers and historians of medieval written records, archaeological excavations in the country, research the history of language and oral literature, etc. **create opportunities for studying the phases of the development of philosophical thought and culture** in Azerbaijan. The evolution of philosophical outlook was associated with manifestations of the human relationship to nature as fetishism, totemism, spirit, deity, etc. These ideas and teachings are reflected in the various cults and magic rituals to protect themselves from the environment. Modern science says widespread in Azerbaijan in the I millennium BC zarvanism, Zoroastrianism, and the teachings of magicians (mugal).

Destruction of written records in the Middle Ages as a result of fires, wars, and political and religious conflict poses serious problems in its study of issues of philosophical thought, culture, and worldview. Despite this, the data obtained allow us to state the following: methods of production and interpretation of the philosophical problems of the ancient and early medieval period, the mention of philosophical categories - existence, beginning, end, matter, spirit, desire, time, space, truth, justice, good and evil, their relationship to characterize the philosophy of Azerbaijan as an integral part of the world philosophy of the ancient world. This conclusion is also supported by the ancient Greek philosophers, historians, and the sources of the Middle Ages and the new period. Existing in antiquity and early medieval representations, and theoretical considerations about the atomic structure of

the world, contradiction, and unity of the tangible and intangible, good and evil, light and darkness, the identification of God with the light and reality, the assessment of the ideas about, warfare society and other utopian concepts were ideological base formation and development of philosophical thought in Azerbaijan.

At the beginning of the 19th century, the northern part of our Azerbaijan was invaded by Russia, and the southern part by the Ghadjaria (now Iran) empire, which actually meant the exploitation of our people not only from a physical point of view, but also from a moral and ideological point of view, and their national and moral values were subjected to assimilation. The deregulation of common Turk geopolitics by the world imperialist powers (Russia, England) and local forces (the state of Ghadjaria) undoubtedly hindered the formation of common-turk consciousness and national self-awareness, which was still in its infancy from the political, economic, social and ideological point of view.

In such a complex situation, the formation of national educational principles in North Azerbaijan was established earlier than in South Azerbaijan due to objective and subjective reasons. The people of Azerbaijan fought for survival against the policy of ethnic cleansing and forced assimilation carried out by the Russian imperialist circles in our homeland. The intellectuals of the time began to look for the main ways of the formation of national self-awareness and national consciousness in enlightenment. Our intellectuals, who created a unique environment of thought, laid the foundations of a modern period in our philosophy and later paved the way for the beginning of a new era in all other fields. It is very interesting that according to the characteristics that we will examine, the modern period of Azerbaijani philosophy began with the Enlightenment movement.

Despite the troubled times, towards the beginning of the 20th century, the establishment of ideas of enlightenment in our society, the emergence of the national bourgeoisie, the growth of cities such as Baku, Ganja, and Shusha, the acceleration of the process of classification, the polishing of national-democratic ideas, the establishment of Ottoman-Azerbaijani relations, and thus spread of Turkish consciousness, percolation of Marxism-Leninism ideas have already left certain traces in our national consciousness and facilitated the formation of our independent society.

Freeing from the oppression of the Russian Empire and creating our own national state was the most glorious page of our history. The Azerbaijan Democratic Republic was the first secular democratic republic in the Turkic and Muslim worlds. Our state, which could not survive for a long time, was replaced by the occupation of the USSR. During this period, our national consciousness and history of ideas continued to be enriched. However, our national consciousness never forgot its independence, and love of freedom. As a result, after the collapse of the Soviet empire, we restored our national statehood. Although there are problems in independent Azerbaijani science today, our history of ideas and philosophical schools have developed even more because they live in the minds of the people.

2. Learning objectives.

In this lecture, the oldest periods of the history of Azerbaijan's thought are described with Zoroastrianism, Zarvanism, Manichaeism, Mazdekism, the teaching of the Mughals and the philosophy of Christianity.

Philosophical teachings inspired by the heritage of medieval philosophy, orthodox and heterodox trends of Islamic religion were presented. Here, the "Brothers of Purity", Eastern Peripateticism, our mysterious poetry that echoes Sufi teachings, Khurufi and Fuzuli pearls have a special place.

Enlightenment, liberal national-democratic ideology, romanticism, Marxist-Leninism, and last but not least, the philosophical directions of our modern age were investigated in the new period of Azerbaijani philosophy.

3. Ancient period philosophy of Azerbaijan.

3.1. Zoroastrianism.

Zoroastrianism is the oldest and most important teaching in the history of Azerbaijani philosophical thought. Avesta, a collection of sacred texts of Zoroastrianism, contains encyclopedic information about the socio-cultural life of the time, especially its philosophical thought. Sources and studies from all periods show that Azerbaijan not only entered the territory where Zoroastrianism spread but even became its homeland.

The essence of the training is mentioned in the Gathas, which are part of the Avesta. Unlike the widespread polytheistic views at that time, the Zoroastrian teaching exhibited a dualistic position in ontological and epistemological issues and considered Ahura Mazda (Hormuz) as the creator of the spiritual and physical world.

Ahura Mazda, who lives in infinite light, created the universe in two stages. In the first stage, he created the heavenly bodies with their inseparable qualities and the six immortal angels of good, and in the second stage, he created matter representing perfection, goodness, and then evil. In the struggle between good and evil, humanity's task is to defeat evil and create prosperity.

3.2. Zarvanism

Zarvanism is one of the widespread philosophical and mythological teachings in Azerbaijan. In Zarvanism, time was considered as the creator of the world of existence. In Zarvanism, only time was considered real, and the concepts of God, soul, heaven, and hell were denied.

3.3. Manichaeism

Manichaeism, which includes elements of Zoroastrianism, Christianity, and Buddhism, gained some influence in Azerbaijan, Iran, and Central Asia in the 3rd century. The dualism of Mani (216-276), the founder of the school, associated creation with a struggle between light and darkness. According to Mani, the source of generosity, compassion, joy, harmony, and unity is light, and the source of sadness and humiliation is darkness. In Manichaeism, the ideas of social equality caused socio-political and class conflicts because they were against the interests of the ruling religion.

3.4. Mazdakism

Although Mazdakism, which was engraved on the pages of history with the revolutionary slogan “Abandon all kinds of property”, was essentially close to Manichaeism, it was distinguished by its socio-political and revolutionary optimism. Its founder, Mazdak, advocated the confiscation of the wealth of the rich, laying the foundation for the idea of property equality. The ideas of Mazdakism had a strong influence on the Khurrami movement of the 7th century.

3.5. The teaching of the Magus.

The Mughal teaching, which originated in the first half of the 1st millennium BC, plays an important role in the development of philosophical thought in Azerbaijan. It is interesting that the teachings of the Magians, used by the priests of Media, also included the knowledge system, moral norms, and religious-magical beliefs of that time.

Astronomy, medicine, mathematics, and spiritualism occupied a special place in the education of the Maghs. It is believed that this knowledge system can penetrate into the fields of nature, society, and even public administration. It is possible to detect the remnants of such Mughal teaching in the Azerbaijani system of thought of the Middle Ages. So, this teaching is called “Pir-i-Mugan”, “Türkachara”, “Chila forecast”, “Childag”, “Sinygçi”, etc. such categories are used in our modern times.

3.6. Christian philosophy

Christianity, which emerged in the second half of the 1st century, had a certain influence on the history of ideas of the Eastern peoples. Christianity spread in a number of countries in the Middle East, including Azerbaijan in the form of Nestorianism and Jacobism. Nestorian faith believed in the idea of two substances - divine and human substances being the basis of existence. According to Jacobism, there is a special relationship between human and divine nature. Christianity, which became the state religion of Caucasian Albania, formed a syncretic spiritual environment influenced by local customs. The influence of pre-Christian Mughal teachings, the cult of belief in celestial bodies, and the ancient religion of Tengrianism are also evident in the form of Christianity in Albania.

4. Medieval period of philosophy in Azerbaijan.

4.1. Legacy of Dede Korkut

Dede Korkut has become a kind of embodiment of traditional morality in a certain period of historical development. In the epic Kitabi Dede Korkut, the elder of the tribe and prophetic singer-storyteller old man Dede Korkut is epitomized as a scientist, the shaman, and the prophet.

Although the Kitabi Dede Korkut epos in general formed and entered in manuscripts in the Middle Ages, the story of the epic has its root in the distant past - before Islam. The age of Dede Korkut shows it. The Ozan who retells the epics notes that Dede Korkut is a direct participant in the events occurring in epos and the author of stories that reflect these developments. In this respect, all opinions and thoughts about nature, society, and man, which took place in this historical work, are a reflection of the wisdom of Dede Korkut.

Monument Kitabi Dede Korkut is an invaluable resource that describes the ethnography, historical geography, language and way of thinking, worldview, social, political, and moral views, in short, high morality and culture of Azerbaijan people.

Wise reasoning, sayings, and thoughts, reflected in the epic found their expression in the form of a thesis. The content of these wise sayings can be related to specific topics: the certainty of the divine will, awareness of the need, nature, and life pattern, evaluation of the mind, consciousness and positive qualities of kinship ties, family relations between parents and children, etc.

Worshipping God, love for the Prophet, prayers, desires, and other themes are also central to the epic. These epics in which the distinctive character of the heroic aspirations and self-confidence, calling for help from God is seen as recognition of the divine will.

Taking into account the formation of the heroic epic Kitabi Dede Korkut, before the Islamic religion, it is not difficult to see that the principles of Islam are not rooted in the epic. This is evidenced by the awareness of the world and way of thinking in the work. Frequent indication of churches in places where events unfolded in the epic, was associated with predominance in the period in Azerbaijan, the Christian religion, and stays on the ground of people who worship wooden idols, speaks of idolatry.

In the ‘**Deli Domrul**’ epos clearly seems that the principles of Islam are still incomplete. During the unfolding of events is aware of the uniqueness of Deli Domrul’s divine will.

Faith and love for the prophet Hyzr, to help all those who are faced with injustice, and were in a helpless condition, is pre-Islamic Turkic thinking. Ghazan Khan’s appeal to the water and wolf show them as a totem.

Along with this, it is obvious that the character committed to the instruction of Dede Korkut was well acquainted with Islam, its basic principles, and the VII century history of Islam.

Awareness of the need to transform basic forms of life, and death, and replace the old values with new ones are characteristic of Dede Korkut's views on life and human nature.

Such free thinking and logical rejection of the belief in heaven and hell that was in the mind of Oguz tribes is not Bidet formalized in the Middle Ages but is an old belief that existed before Islam. A similar explanation can be given to some other rules, foreign to the Islamic religion. For example, no mention of the ill (haram) intoxication of Ghazan Khan, after drinking wine in the majlis (party).

The naturalistic worldview, tracing patterns in nature and their chanting follow from the warehouse of life, a way of living in Oguz tribes.

Kitabi Dede Korkut for centuries became a great historical monument of the Oguz people, handed down from generation to generation, and has played a valuable role in the development of literary language, and creative thinking Azerbaijani Turks.

4.2. The Islamic religious and philosophical teachings in Medieval Azerbaijan.

In the VII-X centuries, the penetration and strengthening of Islam in the territory of Azerbaijan and the country's active involvement in the area of Islamic culture contributed to the development of philosophical thought in Azerbaijan. From the confluence of time in Azerbaijan widely spread many ideological currents, based on different interpretations of the holy book of the Koran. Representatives of the various trends have found supporters in Azerbaijan. Thinkers tried to justify their philosophical and theoretical views with reference to the verses of the Koran. This trend was typical for such flows in the region, as Ismailism, Sufism, etc. The central theme in the Quran and the many ideological currents - is a relationship between Khalig (Allah) and his creation (man). Depending on the interpretation of these relationships established the direction of various exercises (idealistic, monotheistic, dualistic, pantheistic, or materialistic). Unorthodox flow gave an esoteric interpretation of issues such as the idea of God, in reality, the return of man to God and to meet him, astral events, and the relation to consciousness, Divine light, the approval of the punishment, fear of Allah, the attitude to material values, etc. In some cases, promoted the pantheistic philosophy of 'Wahdat al-vucud'. In view of the spread of many ideological views in Azerbaijan received wide development is full of contradictions and moral ideology of cultural space.

VII-VIII century, characterized by the development of theological philosophy. The philosophical interpretation of Islam has become the direct responsibility of theologians. Despite this, during the execution of this duty, there was also the divergence of positions.

During this period, orthodox scientists (faqih) enjoyed a special reputation **Ahmad ibn Harun Bardidzhi, Ibn Ahmed Bardan, Musa ibn Imran Salmas**, and others. Prominent representatives of the motazila in Azerbaijan characterized by rationality and freedom of thought, have been living in the IX century, prominent scientists, theologians, **Jafar Hamadani Baghdadi, Abu-Bakr Muhammad ibn Abdullah ibn Umar Bardan, Abu Said Bardan Ahmed**, and others. During this period, the Islamic cultural space there was a kind of philosophy batiniyya, based on Eastern and Greek philosophy, particularly Neo-Platonism, and embodies idealism and pantheism. This is a philosophical doctrine spread by missionaries in Azerbaijan batiniyya Abul Gasim Ali ibn Jafar and others.

In VIII-X centuries in the Islamic world, including in Azerbaijan were the primary stage of mystical socio-cultural currents Ismailism and Sufism, characterized by internal contradictions, but in most cases, a pantheistic philosophical approach, democracy, humanism, social, and ethical views and a dialectical approach to being. The basis of philosophical Sufism as a philosophical category was love, and Ismaili - the unity of the real and the surreal consciousness. Representatives of the Sufi **Abul Faraj Tabrizi Varasani Wahid, Abu Saeb Hamadani, Ali ibn Abdulaziz Bardan, Baba Kuhi Bakuvi**, and others. Medieval sources contained information relating to attempts to Ismailis, the ideological roots of which are associated with ancient Eastern and Greek philosophy, to restore the supremacy of Zoroastrianism by the rejection of Islam. On the propagation of Ismailism in Azerbaijan wrote Nizami and others. According to sources, the Ismaili philosophy associated with the achievements of science and the creation of the encyclopedia Ikhwan al-Safa", was the ideologist Azerbaijani scientist and philosopher Abul Ali Harun oglu Zanjani.

4.3. The philosophy of "Brothers of purity"

In the Medieval Ages, the unveiled struggle between orthodoxy and heretics often has serious consequences. Because of this, "**Brothers of Purity**" formed at the end of the tenth century, secretly worked. Although their central body was located in the **Iraqi city of Basra**, their members were from all the Muslim East countries, including Azerbaijan.

A significant impact on creativity **Brothers of purity** of the ideological currents of **Shiism**, ejaculate against the caliphate, and in particular **Ismaili heretics**, clearly seen. Simultaneously, the **Brothers of purity**, as the opposition scholastics, called themselves native justice and blessed children.

Brothers of purity spreads philosophical and scientific knowledge among people in order to give philosophical direction to religion. They believed that through the teachings they created shortened ways to get the blessing from God. According to this teaching, Shariat is spoiled with ignorance. Its clearing and purring are only possible through philosophy. Because it covers mind, truth, and diligent advice. Has shown that to achieve perfection is necessary to combine Greek philosophy and Islamic Shariat.

The Brothers of purity consist of 52 treatises, divided into four parts: 14 treatises on mathematics, 17 treatises on natural science, 10 treatises on the soul and mind, and 11 treatises on the divine law and Shariat. In the treatises on mathematics, appreciated the value of learning mathematics. His treatise on the numbers indicated that the substance of the soul is a relationship and correspondence with the numbers, there are a number of properties according to the matter of existence. In his treatise on geometry, the focus is on the right direction of feelings (desires) in the transition from items sensitive to mental, physical the spiritual values, of concrete things to abstract. In other treatises, the question is to enrich the human mind's knowledge, the mastery of his powers of cognition, and, finally, its perfection and purification of prejudice.

The ideas of Pythagoras and his followers take an important place in the existing teaching of Brothers of purity. In a treatise on the metaphysics of Pythagoras described themselves as a scientist, who first pointed out the role and features of the science of numbers.

According to the Brothers of purity, philosophers, scientists, and sages have talked about the basics of life and the basis of existing values. Thought that came to mind one group is different from the thoughts of others. For instance, dualists thought about duality, Christians – trio, naturalists - four, Khurramis - five, others six, others - seven, eight, nine, etc. Each tribe, expressing its thoughts invented, passed the brink of logical thinking, and under the influence of this idea did not recognize anything else.

Brothers of purity believes that it is not correct to limit the existing thins only duality, trio, quartet, quintet, sextet, etc., and shared Pythagoras thought and see the things as full form.

Brothers of purity, described the concept of emanation, according to which of the One (Creator God) comes the World Mind, then the world soul, then the first matter. The concept of emanation of The Brothers of purity of all material and spiritual symbolism of numbers is characterized by which the mind is equated duality, passion (desire) - Trio, the primary material - the four, nature - the top five, the body - six, heaven - seven, the elements – eight. Mixed - nine. 'Spawn', consisting of four elements (earth, water, air, fire) the highest level.

In the trio of the brothers of purity, as well as in the writings of the Eastern Peripatetic's, the notion of matter and form are interpreted in relation to each other.

In the treatise, The Brothers of purity of interesting conclusions are also presented on the types of movement. In their view, movement is divided into six types: emergence, disappearance, acceleration, reduction, change, and movement. Moving - is a transition element in the bite out of nothing or of potentiality to actuality. Disappearance - is the reverse process. Change - change of certain properties of color, taste, smell, etc. The movement is called the move - a move of the body from one place to another. Human knowledge, according to the teachings of the 'brothers of purity', is carried out in three ways: through the senses, reason, and intuition, as a way to get information simply does not exist.

Brothers of purity of human thought small world, as well as the world, called a great man.

Because of the critical approach to existing problems, as well as advocated by the scientific and philosophical views of society treatises on brothers of purity were included in the long list of banned literature. However, despite the ban on the use of these valuable works were widely spread in the countries of the Middle East affecting the Western countries through Spain.

4.4. Eastern Peripatetic Philosophy

In the XIII-XIV centuries, the Peripatetic school still had a main role in the philosophical thought of the Muslim peoples. Active promoters of Philosophy **Ibn Yunus in Mosul, Abdullatif Baghdadi in Baghdad, and Shamseddin Hosrovshahi from Damascus** played a major role in the preparation of professional philosophers in Eastern countries, including Azerbaijan.

Musa ibn Yunus Kemalleddin (1156-1242) has educated in Mosul by his father. Azerbaijani scientist **Mohamed Gibatulla oglu Ibn Yunus** teacher **Asiraddina Abhari, Siradzhaddin Urmavi, Nasiradden Tusi**, and other philosophers of Naturalists of that period were educated in madrassas **Bagdad's Nizamiyya**, was engaged in education and scientific work. Learned in the classroom that does not allow religious

fanaticism, was attended not only by Muslims but also Christians and Jews. **Ibn al-Ibri (1226-1286)** notes that **Saziri Yaqub** from Intaki perfectly owns Assyrian and Latin, read in Mosul by Ibn Yunus works of Eastern Peripatetics Farabi and Ibn Sina, including works on medicine, mathematics, and in general of natural science. Ibn Yunus is the author of several works on logic, philosophy, and mathematics.

In the XIII-XIV centuries, the questions of logic, metaphysics, and natural science were widely reported in the works of **Nadzhmeddin Nakhichevan**, **Afzaladdin Hunadzhi**, **Siradzhaddin Urmavi**, **Nasireddin Tusi**, **Safiaddina Urmavi Gindi** and others.

Abubakr oglu Nadzhmeddin Ahmed Nakhichevan is prominent in the near and Middle East Azeri philosophers. He was educated in the city of Nakhichevan, to master science.

The scientific and philosophical works of Nadzhmeddin Nakhichevani were highly appreciated by the authors of the Medieval Ages. He deeply studied the problem of the Peripatetic philosophy, attaching much importance to logic and science. But he was not a consistent Aristotelianist. Despite the fact that the Azeri philosopher was regarded as an active promoter of Arabic-speaking peripateticism and works as their outstanding representative of Ibn Sina, some doctrines he considered critical.

Afzaladdin Mohammed oglu Namavar Hunadzhi (1194-1248) and **Mahmoud Abubakr oglu Siradzhaddin Urmavi (1198-1283)** are very close to each other because of the way of life taking shape and the socio-political activities. Both philosophers, holding successively the position of East peripateticism, left valuable writings on logic and natural science, investing great efforts in developing scientific and philosophical thought.

It is worth noting the merits of the outstanding scientist-encycopedist, philosopher Nasireddin Muhammad Tusi. His contemporaries and subsequent writers have noted its important role in the development of scientific and philosophical thought in Azerbaijan.

Gutbaddin Shirazi and **Ibn Kammuna Israil** highly appreciated and gave valuable comments on the works of Shuhabaddin Suhravardin.

4.5. Sufi teachings and philosophical poetry

Suhrawardi, **Ghadiri**, **Yasawi**, and other Sufi sects that emerged in the XII century, expanded their activities in the XII-XIV centuries. Founder of the Order of Suhrawardi Shihabaddin, along with socio-political and scientific activities in these years seriously dealt with the training and education of Sufi sages. Some famous people who have received his education, are involved in the promotion of Suhrawardi. Disseminators of the ideas of this exercise were **Imameddin Muhammed (...- 1257)**, **Ali ibn Nadzhibeddin Bozgush Shirazi (...- 1278)**, **Muhammad ibn Nadzhmaddin Isra (...- 1278)**, **Zakariya Multani Bahaddin (...- 1268)** and others, who brought them to the attention of the masses.

It should be noted that among the members of the Sufi currents and their fans were well-known poets. As the mevlaviyya created by Jaleleddin Rumi in (1207-1273) XIII century, the principles of Naqshbandism founded in the XIV century Burhanaddinom Muhammad al-Bukhari (1327-1389), widely spread among the Turkic peoples, including in Azerbaijan.

XIV century is also characterized by the emergence in Azerbaijan and throughout the East hurufiyya, whose founder was **Fazlullah Naimi (1339-1394)**. After his execution by order of Teymurlang, followers of Naimi actively defended the hurufizm, promoting them to the public.

In the XIII-XIV centuries Azerbaijan poetry, along with an art component, was characterized by a socio-political context. Issues of morality and Philosophical reflections occupied the main place in the writings of **Mahmud Shabustari (1287-1320)** and **Ahvadi Maragai (1274-1388)**.

The main idea of a book by famous Azerbaijani scientist **Sheikh Mahmoud Shabustari** named **Sirr Gulsheni** is a pantheistic explanation of the unity of being. Thinker in his study examines the structure of being in the context of the verses of the Qur'an. He is comparing the verses of the Koran and the level of being, raises the first sura to the universal mind, surah Light - the universal desire, Sura Arche - heaven surah Kursi - heaven of stars, surah Fatiha - the rest of the seven heavens. Along with this, the scientist said in revealing verses four elements (earth, water, air, and fire) and the inability to transfer verses by type of nature - minerals, flora, and fauna. The emergence of human desire at the end of the formation is due to the sura of the Koran (The Man (En-Nas)).

Mahmoud Shabustari equates a human desire to a universal desire and relates it to the entire universe. Mahmud Shabustari as a representative of Sufism connects the external manifestations of knowledge of being with the Shariah and the knowledge of its internal manifestations with reality. Therefore, in order to know the reality, it is necessary to overcome the path between Shariah and reality.

Sheikh Maragai taught by the Sufi poet **Abugamida Avhadaddina** was present in the classroom of **Sadraddin Konavi**.

Maragai deeply thought about the issue of existence and knowledge. Social, political, moral, and ethical issues were significant in his work. The poet thought honesty about the shah and vizir fundamental condition for prosperity and happy life for the people.

It should be noted that in the XIII-XIV centuries, thinkers Siradzhaddin Urmavi, Nasraddin Tusi, and others for discussions on socio-political issues have focused on just principles of justice.

4.6. Hurufism

Hurufism (from the word huruf - letters) – is a sect, common in the late XIV - early XV centuries in Azerbaijan, Anatolia, and western Iran. Hurufism (from the word huruf - letters) is the doctrine claiming that the Koran is to be interpreted through a system of letters. For the Hurufis 7 is considered a sacred number.

The person that formed Hurufism as a philosophical and religious system through the development of ideas about the technical structure of the figure was Azerbaijani Turk **Shahabaddin Feyzulla Astrabad Naimi (1339 - 40 / 1394)**, who in 1386 announced his teachings in Tabriz with subsequent dissemination of his ideas in Isfahan. Feyzulla Naimi, who had long been leading an ascetic way of life in a cave, declared himself a prophet, Mehdi, and the most devoted disciples began to propagate his teachings. In a short time, people from different backgrounds joined the new doctrine. After long wanderings in Anatolia, **Imameddin Nasimi** managed to attract a large number of Hurufism followers.

In Hurufism the analysis and interpretation of the Koran lie in the figures. Despite its being a Shiite tend, it has managed to find supporters among Shiites, and Sunnis from its onset and so, exerting influence on literature and another teaching through tasavvuf.

According to Hurufism, the universe is eternal and different periods replace one another.

Hurufism began to spread as an ideological trend in a more organized form at the end of the XIV century. Their religious ideas of Philosophy proceeded from the philosophy of the Middle East. Finding companions such as **Naimi, Nasimi Sururi, Ali al-Ala** in Azerbaijan, Hurufism did not suffer geographical limitations. The area of Hurufism distribution covered a large area (Iran, Azerbaijan, Surya, Ottoman Turkey). The main mass of hurufists was peasants and urban aristocrats.

The historical need in the origin of Hurufism was dictated by the Mongolian yoke that had been prevailing in the East for two hundred years. During this period unrests and joins were directed against the local feudal lords and orthodox Islam.

Hurufism is the idea of expressing the people's interests, typical for cities of the Middle East.

The basis of hurufist philosophy lies in the mystical pantheism. According to Hurufism, the mystery of the Universe and creation is in mystical figures. Hurufists believed that the man himself was Allah or people were strands of God's body. Only a perfect man will be able to re-merge with God. This happens when a person reaches the peak of his development. The first elements of Hurufism occur during the formation of philosophy.

According to Feyzulla, Allah is the secret treasure. Indeed, the existence and the soul of everything are the sounds. The first manifestation of God is the sounds as utterances. Clarity of a sound is a saying i.e. the word. The utterance is manifested in the man and in the sound. It acquires some forms as a group of elements. Hurufists announced the 28 letters of the Arabic, and 32 letters of the Persian alphabet as the foundation of all things, saw the manifestation of the divine appearance in these letters, looking for combinations of these letters, even in the human's face features. According to the teachings, the Universe is full of sounds, and the word is perfect form of the sounds

Hurufism was one of the famous scientific currents that had an impact on all the subsequent teachings in Azerbaijan and in the East as a whole.

4.7. Muhammad Fuzuli

During this period, the most beautiful examples of embodiment of Sufi poetry and peripatetism were created by **Muhammad Fuzuli**, who was acquainted well with the Greek and Eastern philosophy. His philosophical views were reflected in his work *Matlul-etigad* in which the poet mentions the Western philosophers Aristotle, Plato, Socrates, Empedocles, Democritus, Pythagoras, as well as Eastern philosophers Farabi Nazzama, Ibn Sina, N. Tusi and others. Literary philosophical views of Fuzuli are also met in his writings.

According to Fuzuli agreement with the Mutakallims' views does not prevent from the recognition of absolute being. Thus, he considered mandatory and permissible being in the Peripatetic philosophy not as the

primary cause. Speaking of the ten theories of the mind, thinker Fizuli pointed out that ten of these theories were governed the heavens, and one governs the human listing the extent of the human mind.

5. Modern period Azerbaijan philosophy

5.1. Azerbaijan enlightenment philosophy

Noticeable changes took place in the socio-political and cultural life of Azerbaijan in the 19th century. Expanding its imperialist policy, Russia is usurping the Caspian regions and has managed to expel its rivals, especially England, the Ottoman Empire, and the Khajar state from the region. The Gulustan and Turkmenchay peace treaties, which divided Azerbaijan, laid the foundation for many years of colonialism. However, the political and cultural processes taking place in Russia also led to political activism and cultural growth in Azerbaijan. Azerbaijan's integration within Russia also encouraged its adoption of European civilization values.

With the financial support of the national bourgeoisie that emerged in the 19th century, the noble intelligentsia of Azerbaijan goes to the Eastern countries, Russia and Europe to study, and in the countries where they study, along with the language and science, they acquire the spiritual and cultural values of those countries, later combining these values with our own national values and moral traditions. They contributed to the formation of the ideology and philosophy of their people. Thanks to their services, a trend of enlightenment, distinguished by its universality, emerged in Azerbaijan as a result of the influence of the West and Russia. Like European and Russian intellectuals, Azerbaijani intellectuals also saw the way out of the socio-political and cultural crisis in the country in the education of the people.

In the public opinion of the 19th century, enlightenment is considered to have passed through **three stages of development**:

- as the first stage, it is shown that it covered the last years of the period of division of Azerbaijan and the 30-40s, and appeared in the person of thinkers such as A. Bakikhanov, I. Gutgashinli, M. Sh. Vazeh. At this stage, Azerbaijani enlightenment was still very weak, primitive and embryonic, some features related to national consciousness, namely, love for the people, motherland, chanting the ideas of freedom, spreading knowledge, etc. he was able to approach the Russian intellectuals only to a very small extent.
- The second stage of the development of enlightenment covers the 1950s and 1960s. In the person of M.F.Akhundov, this period is experiencing its maturity period.
- The third stage of the development of enlightenment, associated with the names of thinkers and educators such as H. Zardabi and N. Vazirov, coincides with the 70s and 90s of the 19th century.

A. Bakikhanov

Azerbaijani enlightened thinker, scientist, patriotic historian, public figure, poet, writer, philosopher, translator, author of a number of works that have an important place for Azerbaijan and its history, Abbasgulu Agha Bakikhanov was the first representative of the 19th century Azerbaijani philosophy of enlightenment, natural sciences, history, logic, philology, etc. He is the author of works on the fields.

Bakikhanov's encyclopedic knowledge, his personal scientific research, acquaintance with Azerbaijani and Eastern culture and philosophy, as well as Russian and European public opinion and philosophical traditions played an important role in the formation of his philosophical outlook. Bakikhanov's legacy, whose main goal of his philosophy is to cultivate a perfect personality through enlightenment and build a just society, shows two ways of perfection - the mystical from Sufism (reconciling with God through renunciation) and the intellectual, science - like ways related to cultural and philosophical development in the world. These ways are also shown in the heritage of Mahmud Shabustari, Yusif Karabakhi and others. These two ways were the basis for A. Bakikhanov's concept of improvement.

Based on the scientific achievements of his century, the thinker attached special importance to science, the connection between science and practice, and the rational understanding of existence in spiritual improvement. Bakikhanov's philosophical and ethical views are mainly reflected in the works **Moral Improvement** and **Book of Advice**. Here, the definition of philosophical and ethical categories, their relativity is given, and the problems of causality, development and regularity in existence are discussed. Accepting the possibility of solving these problems by a perfecting person, Bakikhanov believed that humanity, which he considers a single family, can achieve happiness through this rational understanding. Bakikhanov had a Sufism-oriented outlook. According to him, true happiness is the realization of oneness through mystical perfection and the attainment of Divine eternity through annihilation. In his public

meetings, Bakikhanov spoke from the concept of a perfect person and an improved society. He tried to prove that social equality is the basis of the world order.

Mirza Fatali Akhundov

Mirza Fatali Akhundov, one of the main reasons for the high standing of the philosophy of enlightenment in Azerbaijan, notes the unity of interaction, dependence, cause and effect, part and whole in the universe, and he perceived movement only as displacement and quantitative changes. Quantitative changes within time are said to occur within a circular motion. In other words, Akhundov did not accept the idea of upward development. In the philosophical works of the thinker, the interpretation of materialism and rationalism, their defense was carried out in parallel with the criticism of the principles of idealism, theology and agnosticism. According to Akhundov, the universe is based on a material substance consisting of individual particles and atoms. This material substance is a perfect, whole and unified being without beginning or end. Time and space are necessary attributes of this material substance. Material existence is constantly in motion, based on an inherent regularity, and their existence is the foundation of the world. Akhundov accepted the understanding of both the creator and the created Universe, material existence - understanding through human feelings, intellect and various sciences. In the worldview of the thinker, both dialectic and mechanistic views coexisted.

The basis of the idea sources of M.F.Akhundov's philosophical creativity was the advanced Russian, Eastern, and European philosophy and culture. Akhundov studied ancient Greek philosophy and Roman culture through Muslim Eastern philosophy and expressed his attitude towards them. According to him, one of the main tasks facing philosophy is to raise the role of human intelligence based on real facts. According to Akhundov's views, the world is material by its very nature - the various objects and processes of the nature surrounding us consist of various manifestations of a single and all-encompassing material substance. According to Akhundov, who does not accept the idea of the immortality of the soul, both consciousness and the soul depend on matter and are products of matter.

The formation of M.F.Akhundov's philosophical outlook was influenced by ancient and medieval Eastern and Azerbaijani philosophy, Western European philosophers, especially Spinoza, Holbach, and Feuerbach, other French intellectuals of the 18th century, and Russian revolutionary-democrats. Akhundov's philosophical views and enlightened ideas were formed and developed in an environment where scholasticism and mysticism, which are considered the ideological foundations of orthodox Islam, are still strong. Criticizing religious fanaticism, despotism in society, and theology in his works, Akhundov tried to justify the scientific materialist approach to the world – *Letters of Kemaludov*, A response to *Hakimi-English Yuma*, *An answer to Mollayi-Rumin* and his classification, *Deceived kavakib*, *John Stewart national about freedom*, *Babylonian beliefs* and other philosophical works and articles served this purpose.

Akhundov, an enlightened philosopher of Azerbaijan, was well aware of the problems existing in the economic and cultural life of the people, worked for the progress of peoples, and considered equality to be the essence of human progress. Akhundov analyzed the ideas of moral, national and social equality in a dialectical unity and interaction; he put forward the problem of freedom and law, power and education both at the level of the individual, personality, society and nation. In the dark culture of the East, where religious ignorance is rampant, ideas and thoughts are shackled, and there is no pluralism, Akhundov pronounced the word secularization for the first time, noted the necessity of separating religion from politics, and directed his attention to the European countries where the constitutional structure was approved. Among the Muslim thinkers of the East, Akhundov was the first to support the ideas of constitutionalism.

Akhundov especially emphasized the importance of the adoption of the new alphabet, the Latin alphabet, by the people of Azerbaijan in terms of his desire to see his people educated. Akhundov scientifically based the alphabet reform, practically; he fought for the adoption of the new alphabet, for the Cultural Revolution in the East. Akhundov's worldview was formed on the basis of Eastern philosophy, as well as the views of European materialists of the XVII-XVIII centuries. He sharply opposed the mystical theories of Western idealism, Sufism, Eastern Aristotelianism, and the Babis sect. By creating his famous six comedies, Akhundov laid the foundation of dramaturgy not only in Azerbaijani literature, but in the entire Turkish-Muslim world from the Balkans to India. Azerbaijani theater was born on the basis of his immortal comedies.

Hasan Bey Malikov Zardabi

Azerbaijan's materialist philosopher-thinker, enlightener-democrat, naturalist-Darwinian scientist, talented publicist, one of the first heralds of women's education, Hasan Bey Malikov Zardabi (1842-1907), highly appreciated the historical services to the nation and called him "Father of Caucasian Muslims", "the

first guide of the national awakening”, “the teacher and spiritual father of Transcaucasian Muslim intellectuals” and accepted as “the first Azerbaijani among Muslims to receive European education”. Zardabi devoted more than 40 years of his conscious life to the education of the native people, their rise to the level of cultured nations, the creation of secular educational centers in their mother tongue, and the work of training national intellectuals. According to the great enlightened thinker, the people deprived of education and sciences are deprived of light.

Zardabi’s *Land, water and air, Conserving the cocoon worm*, etc. in his works, articles on natural science and medicine published in “Akinchy” newspaper and other media, there is a lot of rich information analyzed from the position of natural scientist-materialist world view related to different fields of science. Like other enlightened thinkers, Zardabi’s profound assimilation of Eastern, Russian and European culture, especially progressive natural science, enlightenment and revolutionary-democratic traditions of the 19th century, had a great influence on the formation and development of his worldview. In the second half of the 19th century and the beginning of the 20th century, Zardabi’s services to the realization of the ideas of national enlightenment, national awakening, and national revival are unparalleled. Enlightenment, mother tongue education, women’s education, people’s education, national self-identification and self-awareness ideas occupy a central place in the multifaceted activities of the thinker.

Mirza Kazim Bey

Mirza Kazim Bey, one of the prominent thinkers, enlighteners-scientists of the 19th century, representing Azerbaijani and Russian cultures with his creativity, professor of Kazan and Petersburg universities, knew many European languages, was one of the founders of Russian oriental studies, gained fame in the scientific circles of 19th century Asia and Europe. His works on the philosophy of culture, socio-political and philosophical trends of the East, including the history of Islam and interpretation of the Qur’an, problems of spirituality and epistemology, and the regularities of language development are distinguished by their scientific value, wide scope and originality. Mirza Kazim bey, who opposes superstition and values education and science, noted in his work *Bab and Babies* that nature consists of three different worlds - material, spiritual and spiritual - worlds, which are different from each other and subject to their own laws, and the origin of thinking is a hidden force, and human spirituality showed his commitment to free will. Mirza Kazim Bey’s interesting analyzes of various regional myths in his work *Mythology according to Ferdowsi, Shamil and Muridism* and *Bab and Babies* books, philosophical, social, and religious about Shamil’s movement against social oppression and foreign tyranny and sects of Babism in the Islamic region and a scientific interpretation of ethical views is given.

Ismayil Bey Gutgashinly

In the first half of the 19th century, along with A.A. Bakikhanov and Mirza Kazim, one of the thinkers who made certain contributions to the process of national self-awareness, Ismayil Bey Gutgashinly, one of the most important national deeds, was the work *Rashid Bey and Saadat Khanum* which he wrote in French and published in Warsaw in 1835. According to its content, it was significantly different from the literature before it, and it reflected the real, real life of the nation in the 19th century.

Mirza Shafi Vazeh

Mirza Shafi Vazeh, an educator-philosopher who left a certain mark on the future generation and looked at the problems of his contemporary society from a realistic perspective, was the problem of society’s attitude to religion. Vazeh noted with regret that religious scholars have always hidden the real truth about Islam from the nation. Based on his observations, he came to the conclusion that the incomprehensible prayers and sermons of the clergy increase the suffering of the people. The thinker did not hesitate to make it clear that it is pointless to listen to poets who preach religion. Vazeh says that the people need patriots and nationalists, not clerics and mujtahids. Perhaps that is why Vazeh was able to dissuade M.F. Akhundov from the idea of becoming a priest while teaching religious sciences in one of Ganja mosques. The “Divani Hikmat” literary meeting organized by the enlightener-philosopher in Tbilisi, expressed in satires had great affluence in the development of enlightenment and criticism. Vazeh’s personality and creativity, an outstanding poet engaged in literary activity in the first half of the 19th century, an educator with an unusual destiny, and his poetic heritage organically combining the wisdom of Eastern and Western civilizations, give him reason to consider him one of the bright representatives of Eastern poetry classics.

Gasim Bey Zakir

According to Gasim Bey Zakir, who wrote poems in Azerbaijani Turkish, fought for the success of preserving the purity of the Turkish language, and criticized the shortcomings and backwardness of the society, no one believes in the mullahs, gazis, and clerics who attacked the moral world of the nation during his time. Zakir, a national poet, had an important influence on Akhundov. Akhundov wrote several of his

comedies based on the stories he heard from Zakir. In his letters to Mirza Fatali, Zakir, who knows his people's language and their difficult financial situation very well, once again clearly showed that he is a true national poet.

Thus, Gutgashinly, Vazeh and Zakir in their works both approached the problems of their time from the real context and criticized religious superstition more boldly (Vazeh), and wrote in pure Azerbaijani Turkish (Zakir), even to a certain extent, and promoted the positive aspects of Western culture (Gutgashinly) were distinguished by. Of course, all this was a bold step, a novelty for that time. Although these intellectuals-thinkers could not completely get rid of the conservative traditions of the past, they demonstrated that they were not completely attached to these traditions by being able to oppose them. Although they did not deny the culture they represented, they boldly exposed the flaws of that culture and did not agree with the fact that this culture should remain in one place. The thinkers who served this purpose criticized the conservative religious and national traditions, which no longer met the requirements of the new era, and tried to add a new color to them in accordance with the requirements of the time. Of course, all this has a positive effect on the process of national self-awareness and opened a new page for the people and the nation.

Seyyed Azim Shirvani

Seyyed Azim Shirvani, who sharply criticizes the mullahs and clergymen who deceive the people by taking refuge behind religion in his poems, plays an important role in the satires of a social nature. It is these satires that made him famous as the genius realist poet of his time. Seyyed Azim's revealing attitude towards the social vices of the time is clearly expressed in his satires. The poet's ***Incident of the Farmer, The King, and the Farmer, Satire about the new grooms of Shamakhy, Donation to the dog, Complaint of the earthlings to the sky***, and in other his works, the exploitative classes, nobles, and landlords, tsar officials, clergy who kept the people in the vortex of vulgarity and fanaticism were exposed as objects of criticism.

Mirza Alakbar Sabir

Mirza Alakbar Sabir is a living witness of the existing socio-political and economic situation in Azerbaijan, the miserable condition of the oppressed and condemned people groaning under the colonial yoke, the mixed events taking place in the country, the class struggle, the revolutionary freedom movements, the heavy consequences of injustice, injustice, oppression and exploitation. With his pen, Sabir stood on the side of the proletariat, took an uncompromising position against the bourgeoisie and landlords, and wrote poems sharply criticizing and exposing injustice, oppression and exploitation. Sabir, who wrote poems in a religious-scholastic spirit before the revolution, after the revolution began to write works with more serious content reflecting reality, defended innovation in the struggle between oldness and newness, and called on people to be persistent in demanding their rights and entitlements. Sabir was a supporter of revolution, innovation, national liberation movement, destruction of the absolutist structure, elimination of oppression and exploitation. Sabir was a supporter and defender of internationalism, of all nations living in conditions of friendship and brotherhood, and of solidarity, unity in the fight against hardships, slavery, injustice, and injustice.

Abdulla Shaig

Abdulla Shaig's creativity has always evolved, gradually developed and polished. Bourgeois ideology, proletarian outlook and democratic currents of thought were widespread in Azerbaijan during Shaig's lifetime. In the Azerbaijani bourgeois ideology, the essence of modern society, the problem of its future development, the factors that determine the life of society, progress and decline in society, the driving forces of society, the state structure, classes and class struggle, the principles of socialism, the material and spiritual forces of life, the future fair social structure, etc. Bourgeois ideologues did not accept the existence of objective regularities in the development of society; they claimed that its development was determined by the will of individual individuals and subjects. One of the strong currents of social thought in Azerbaijan was the democratic current. The worldview of Azerbaijani romantics, who are close to this trend, especially their philosophical views, constitute one of the bright pages of social thought in this period.

Muhammad Hadi

Muhammad Hadi, who was formed in the conditions of the struggle of currents of thought, in his works devoted exclusively to philosophical issues, put forward detailed considerations on the main issue of philosophy, epistemology, and spoke in detail about the issue of dialectics, that is, whether nature, society and thinking are stable and unchanging, or in a state of constant movement and change. , touched on the problem of time and space, and also commented on religion. Based on the Qur'an, Hadi shows in the article "Time always hesitates" that the world, the universe, and nature are not eternal, but created later - Hadi takes an idealistic position on this issue. In the matter of epistemology, he comes to the conclusion that the world

is incomprehensible, denies the power of human cognition, and points out the weakness of the human mind and intelligence in the face of the yet to be revealed secrets of nature. The development of science, the rise of industry and technology gives Hadi confidence in the power of human cognition. He deeply hopes for the future progress of sciences. Hadi confidently states that people will soon come into contact with other celestial bodies precisely because of the development of science. This will be determined by the progress of science and industry.

Major specificities of Azerbaijani enlightenment philosophy

In the period from the end of the 18th century to the middle of the 19th century, it is appropriate to summarize certain features of the socio-philosophical thought of Azerbaijan as follows:

- firstly, the conflicting trends and ideas that arose as a result of the annexation of Azerbaijan by Russia clearly manifested themselves in the public opinion of this period - in the social-philosophical opinion, there was a tendency to preserve the old feudal social relations, national traditions and national wealth, views that preserve national uniqueness;
- secondly, in this period, the strong influence of Islamic dogma and Muslim theology was still felt in the social-philosophical thought;
- thirdly, the ideas of enlightenment that arose in the social-philosophical thought of Azerbaijan in the 19th century were further strengthened at the beginning of the 20th century. It is more in line with the historical truth to consider the Azerbaijani enlightenment mainly as a phenomenon of the 19th century. According to the development of Azerbaijani education, it can be divided into two stages: the first stage - in the XIX century stage, the ideals of enlightenment were expressed by reforming and humanizing the feudal-serf system through education, religious fanaticism, superstition, ignorance, and feudal slavery were sharply criticized and eliminated. The second stage of Azerbaijani enlightenment covers the end of the 19th century and the beginning of the 20th century. Enlightenment of this period is distinguished by its convergence with radicalism, revolutionary democratic ideas, and its tendency to implement life programs in more decisive tactical methods;
- fourthly, the ideas of realist revolutionary-democratic were also characteristic of the socio-political philosophical thought of Azerbaijan at the beginning of the 20th century. The main thing that distinguishes these ideas from the ideas of the representatives of the early period of enlightenment was the tactical means they used to achieve their goals;
- fifth, the end of the 19th century, the beginning of the 20th century, the characteristic aspects of Azerbaijan's social philosophical thought in the press, cosmological thought, biological, medical, etc. it consists of turning towards scientific-realist ideas and natural-scientific innovations of the time in the meetings. During this period, many representatives of the Azerbaijani public opinion - Zardabi, Mammadguluzade, Narmanov, Kocherli, Nemanzade in some cases spoke from the Islamic religious position, but in fact they supported the opening of new schools of methods, Darwin's theory of evolution, the Universe consists of material unity, the spread of natural and medical knowledge, etc. they preached widely;
- Sixth, in the beginning of the 20th century, Azerbaijan's socio-philosophical thought was characterized by a special ideological-philosophical trend that saw the country's national independence, sovereignty, and democratic development in unity with the spiritual principles of Turkism, Islamism, and modernity. At present, their ideological heritage and historical experience are of great importance in the implementation of the state-building works of our independent republic.

At the end of the 19th century and the beginning of the 20th century, Orientalist-Islamist, like conservatism, stood against modernity-Westernism. The conservatives who did not want to accept the new values from the West saw the solution to the current problems of the time only in Islam-Shariat laws, while those who supported Europeanization saw the way out in Europeanization and adopting Western culture. The conservatives put the never-ending Islamic values against the new values of the West, and saw the way of salvation in studying religious sciences. Starting with Akhundov, those who accepted Western culture, although they did not completely deny Islam, emphasized the need for radical reforms. According to Westerners, changes should not be limited to religion; serious reforms should be carried out in all areas - school, alphabet, state, etc. Those who consider it necessary to carry out radical reforms in society are known as westerners-modernists, while conservatives are characterized as Islamists because they claim the impossibility of departing from Islam and seek all kinds of innovations in Shariat laws.

Among the Islamists-orientalists, the more extreme ones were the unionists, and those who took the same position among the westerners were the Marxists. Unionists unequivocally considered it important to apply Islamic-Shariat laws, while Marxists rejected religious-idealism and wanted to create a society without religion and private property, where social equality reigned. At that time, almost the majority of westerners who took such an extreme position in Azerbaijan were representatives of other nations, Azerbaijani thinkers avoided radical positions.

5.2. The liberal national-democratic ideology in Azerbaijan.

The form of national self-expression of our people was remembered by the formation and development of national self-awareness during the period of the Azerbaijani Enlightenment philosophy. The main goal of the colonial policy carried out by the Russian Empire was to “cleanse” the Turkish-Muslim population of our homeland and settle the Armenian, German, and Russian-Molokan ethnic groups in the vacated territories by force. Even if they achieved this to a certain extent, the resistance of our people did not subside, and national-democratic ideas found a place in our national consciousness.

Considering that in the region, chauvinist-terrorist Armenian groups and political parties (“Krunik”, “Dashnak”, etc.) with the help of Russian imperialist circles started bloody activities to create an imaginary “Great Armenia” from sea to sea. Apart from Russia, the other imperialist states of the world were also strengthened by the process of national self-awareness and the feeling of national resistance in a complex period when they started a crusade against the Turkish population of Anatolia and Azerbaijan.

In the early XX century a liberal national-democratic movement, the prominent members of which were A. Agaoglu, A. Huseynzade M.E.Rasulzadeh unfolds in Azerbaijan.

A. Agaogly (1868-1939) saw the solution to the social problems in education. The works of A. Agaoglu in social philosophy, continuing the ideological line of Dzh. Afghani, has been published in Azerbaijan, Turkey, France, and the UK. A. Agaoglu, studying the problems of philosophy, religion, and culture in general, wrote about the influence of Western culture in Brahmanic Buddha and Islamic values and the relevance of the synthesis of these cultural values to the Eastern world. His works (Three Cultures, The State and the individual, The woman in Islam for the sake of Islam, In the country of free people, etc.) contain studies of philosophy, sociology, religion, and ethics issues, and give definitions to the categories of social philosophy and culture controversial in science such as culture, language, religion, nation, etc. A. Agaoglu calls to respect religion and use it to educate the society while insisting on the separation of religion from the state.

A mathematician, physician, scholar, artist, and philosopher A. Guseynzade (1864-1940), who was educated in Eastern countries, Russia and Europe, was one of the founders of the philosophical foundations of the ideology of the Azerbaijan Democratic Republic.

A. Guseynzade, who was subjected to harassment by the royal power for his concepts of National Azerbaijan, Revival of Islamic region-wide, and Turan, immigrated to Turkey. He saw great importance in the synthesis of Eastern and Western cultures in the development of the Turkic peoples, and, speaking from the position of Turkism, Islam, and the need for Europeanization, saw the relevant issue of the Islamic world in the integration of the Islamic world to the world civilization through education. A. Guseynzade emphasized the humanistic ideology of all religions. A. Guseynzade, who opposed the social revolution, marked the symbol of education in green and the one of revolution in dark blue. In his artistic and philosophical writings (Policy of a jump and Fiyuzat) he tells the story in an abstract form of Turkism, Turkic culture, happiness, and love - as a philosophical category of happiness. A. Guseynzade saw the happiness and welfare of all peoples in education, freedom, and enlightening the Armenian expansion against Azerbaijan revealing the essence of chauvinism and internationalism.

M.E.Rasulzadeh (1884-1955) was a thinker, writer, political activist, representative of the Enlightenment, and democratic ideological current. The basic principle of his activity is expressed in his slogan - Sovereignty to nations, freedom to people. Through his first works, M. E. Rasulzadeh became known as the bearer of the ideas of freedom and independence. He was one of the founders of the national idea of Independent Azerbaijan and the State concept. The theoretical heritage of M.E. Rasulzadeh, based on this concept, is particularly reflected in his writings: The Republic of Azerbaijan, Siyavush of our Age, National Unity, The idea of independence and youth, Literature of Modern Azerbaijan, Azerbaijani poet Nizami, The history of modern Azerbaijan.

He views the national identity and self – consciousness of the nation as the way to national independence. He was the bearer of the idea of free Azerbaijanism. M.E. Rasulzadeh studied categorical concepts of culture, national culture, cultural living, Millennium, and the national language, as well as major

theoretical problems of social philosophy and cultural studies. In his work Siyavush of our Age M.E. Rasulzadeh says about equality for all citizens of the Azerbaijan Democratic Republic, founded on the idea of national independence, regardless of ownership, gender, origin, creed, etc. However, he did not refer to the equality of rights to private property.

At the beginning of the XX century, along with the liberal national-democratic ideology in Azerbaijan, the periodical press of the bourgeois-landlord bias, the Molla Nasreddin magazine, etc. spread radical, democratic, and Marxist ideas. Despite the common or similar features of these ideological trends in matters of language, national culture, education, women, and foreign policy, particularly Russian and Armenian expansion, there were serious differences in areas such as private property, its redistribution, the actual enforcement of workers' property rights, their participation in parliamentary and government structures and the problems associated with social class interests. If the first course placed the nation and national interests as a whole at the forefront, as well as the nation's relations with the Turkic-Muslim region and the idea of fighting for freedom, the second who were the representatives of radical movements aimed at learning the relationship of social and national classes, the social position of workers, peasants, capitalists and landowners, and, speaking on behalf of the fanatical religious leaders and the people, fought with national politicians who betrayed the interests of the nation. At the same time, representatives of the radical movements have sought to enlighten all the reality in an accessible language and bring it to the public attention. These issues are reflected in the writings of Jalil Mamedguluzadeh (Molla Nasreddin magazine), Mirza Alekber Sabir, Aligulu Gamkusar, Omar Faiq Nemanzadeh, U. Hajibeyov, Samad bey Mehmandarov, and others, as well as in the acute satiric genre of the period. Azerbaijani political satire, once reflected in philosophical poetry, became the effective genre of the modern period.

5.3. The philosophy of Romanticism in the context of the Enlightenment

At the beginning of the XX century, the Azerbaijani philosophy of Romanticism, characterized by a number of qualities that are typologically similar to the Western philosophy of Romanticism was passing the stage of its formation and development. The Western, Eastern, as well as Azerbaijan philosophies of Romanticism, along with the peculiar features arising from the time and conditions (as in Azerbaijan enlightenment), were characterized by qualitative indicators such as the loss of faith in the philosophy of education, return to the traditional mystical pantheistic philosophy and outlook from this position in society and religion, the contrast ratio of the world, people and homeland, the ratio of the native language, national culture and moral values, factors to warrant certifying ethnicity, and its preservation, the belief in a happy society, etc. (Qualitative measures of romanticism - a universal socio-cultural phenomenon). The philosophy of Romanticism that emerged in Azerbaijan in the context of the Enlightenment, initially grows into the secular enlightenment, the realization of its secular ideals, and then after the loss of hopes for a happy society of socialism – into a mystical enlightenment and mystical philosophy of love, Iblis eternity (Husein Javid) and the assumption that all is color, (Samad Mansur).

Features inherent to the philosophy of Romanticism are seen most clearly in the works of the representatives of the philosophical poetry of Muhammad Hadi (1879-1920) (the Letters from dimension of equality, History of the tragedy of people, or alvahi-intibah), Abbas Sahat, Javid, Abdullah Shaig and others.

5.4. Marxist-Leninist ideology

Since the beginning of the XX century, Marxist-Leninist ideology occupied a dominant position in Azerbaijan; the reason was that the existing regime was set up on the ideas of Marxism and Leninism. After the establishment of Soviet power in Azerbaijan, the activities of oppositional ideologies in the country were suspended, and the study of non-Marxist philosophy and social and political problems was stopped.

Among the thinkers of this period, the creativity and work of a statesman, physician, and writer Nariman Narimanov (1870-1925) should be emphasized. N. Narimanov, as a representative of the Enlightenment, and then after the 1905-1907 defender of the position of the Marxist-Leninist philosophy and one of the Marxist philosophers, 1917, in his articles and monographs "The path of knowledge of Communism (manuscript form in the Azerbaijani and Russian languages) revealed the principles of dialectical and historical materialism, developed a philosophical terminology in the Azerbaijani language. He explained the idea of disseminating scientific knowledge and the separation of religion from the state and criticized the concept of art for art's sake. N. Narimanov - promoter of democracy and humanism, and consistent internationalist, castigated the national carnage and national inequality. Thoughts of the legacy of Marxism and Lenin in particular –as the teacher of all the oppressed and of all humanity would be rational for the East, occupied a special place in N. Narimanov's public views. The real policy of the Soviet government completely lost N. Narimanov's confidence in its government and leader, and in his letters to his

son openly express their protest against the terrorist policy of the dictatorship of Lenin and Stalin. N. Narimanov, who courageously pointed out the contradiction between Marxist theory and the dictatorship of the proletariat, in his work *To the history of our revolution in the suburbs*, wrote of looting and mass execution, arranged by the Soviets in the East and Azerbaijan.

In the XX century, for the sake of the Marxist-Leninist ideology, 20 million people were executed, deported to concentration camps, sent into exile, destroyed in the Siberian steppes, tortured with violence alien to humanity, and humiliated in the worst prisons, shot and killed by the communists.

Different priorities in the socio-political life and public opinion in Azerbaijan in 1920, their reflection in the public consciousness led to the political and moral corruption of the nation, the fall of the Azerbaijan Democratic Republic, the gradual planting of Marxism ideas into the ideological life and the formation of a new social order. In the years of the new power the political and ideological opposition; particularly the intellectuals was periodically destroyed through repression and terror. Marxist-Leninist philosophy, which was transformed into one dominating ideology by means of focused and consistent political propaganda, had to go through a unique evolutionary path during the Soviet era. During this period, a group of thinkers of Azerbaijan, appositionally minded to the proletarian dictatorship and Marxist philosophy, became the victim of reprisals, the rest - after immigrating to foreign countries continued to work in philosophical circles, dealing in politics simultaneously. Thus, the non-Marxist philosophy of Azerbaijan extended and developed in exile - in the eastern and western countries thanks to A. Agaoglu, A. Huseynzade M.E.Rasulzadeh, Hussein Baykara, Mirzabala Mammadzadeh Abdulwahab Yurdsevar and others.

These ideas, emanating from the specific philosophical thought of Azerbaijan's principles of Pan-Turkism, Islamism, and modernity, and characterized as the ideology of the colonial East heyday, were important in terms of Turkic peoples' preparation for independence in the global space of late XIX - early XX centuries. It is a consequence of this necessity that after the fall of the Soviet regime, these three principles, passing the test of time, became the main provisions of the ontological and sociological aspects of the national ideology and philosophical outlook.

Since 20-is of XX century to the mid 80\'s the dominance of the Marxist-Leninist ideology in Azerbaijan was conditioned only by the presence of the philosophy of the social regime, and this philosophy was not any good, except for the service of the ideological propaganda machine of an unstable regime.

In this situation, the creation and promotion of alternatives to Marxism and the communist ideology in Azerbaijan exercises were effected under the leadership of Asif Efendiev (Asif Ata). He created a new maximalist doctrine, based on the banned Western teachings, the main principle and purpose of which was the focus on human morality and the preparation of the wise man. The thesis of Without the improvement of man the improvement of society is impossible, openly contradicted Marxism, while the eastern philosophical thought about man and his spiritual world was proposed foreground. The most optimum variant was the intermediate position between these poles and their synthesis.

After the collapse of the Soviet Union, the Marxist-Leninist ideology quickly collapsed in Azerbaijan, as in the other republics of the former empire.

6. Contemporary Azerbaijan philosophy

Within the recent years such questions of philosophy as the practice of state-building, globalization on the socio-economic, cultural and moral development, Azerbaijan and the global world, Eastern and Western civilizations' dialogue, the interaction of these civilizations, etc. have been attentively studied In Azerbaijan, integrating in the system of economic relations and democratic values.

A number of certain organizational measures are implemented in Azerbaijan in the process of forming of the environment for the philosophical thought, which can be considered as another successful period of Azerbaijan' independent development. The international conference held in Baku in 2002 (Azerbaijan University) and aimed to organize and provide links between the Azerbaijan public philosophy and the philosophers of Russia and Turkey, was an important step in restoring the creative communications once lost. After that, Azerbaijani philosophers- researchers regularly participate in conferences organized in Russia and Turkey. Azerbaijani writers are also involved in the creation of the *Globalistika* encyclopedia, published in Moscow in the Russian and English languages. Participation of Azerbaijani delegation in the International Congresses of Metaphysics in Rome (August 2000, July 2003), at the XXI World Congress of philosophers in Istanbul (August 2003), a conference of sociologists in Turkey, Azerbaijan and Kazakhstan in Istanbul (December 2003), the International conferences of Phenomenology (Oxford University in 2004, The Netherlands, August 2005), I International Forum of Turkic-speaking peoples' sociologists (the city of

Izmit, October 2005) shows the expansion of international creative communications. During the recent Baku has hosted a number of activities on philosophical subjects.

The establishment of the Azerbaijan Association of Philosophy and Social and Political Sciences in 2002 has contributed to a closer unity of the philosophers. In the same year in Azerbaijan published Philosophy and Social and Political Science magazine. With the Association's initiative, the 100th anniversary of the birth of Karl Popper and Jean-Paul Sartre, the 200th anniversary of the death of Kant and Feuerbach's birth, the 300th anniversary of John Locke's death were solemnly marked, articles about their life and work were published, which is an important step in the integration of Azerbaijan philosophical society into the world philosophical thought. With the initiative of the Azerbaijan Association of Philosophy and Social and Political Science international events to promote the history of the national philosophical thought were solemnly held, including particularly noteworthy commemorative event to mark the 850th anniversary of the prominent Azerbaijani philosopher Yahya Suhrawardi (with the publication of books on the anniversary eve) as well as the commemorative event to mark the 95th anniversary of the academician Haydar Huseynov. The International Day of Philosophy is celebrated annually in November.

The international scientific conference «East and West: common moral values, scientific and cultural relations, dedicated to the anniversary of Professor Aida Imanguliyeva (October 2004), was attended by prominent philosophers from the United States, Turkey and Russia, which is considered an important event in the philosophical community in Azerbaijan. In the course of the next conference (Fall 2005) East and West: a bridge between philosophy the International Association of Scholars was established.

Despite the significant steps in the development of philosophical and socio-political thought in Azerbaijan's independence, it is necessary to improve the organizational work and the scientific and creative process in this area.

7. Conclusion

From ancient times to the present day, the history of philosophical thought of our country can be considered one of the most interesting, most winding, and at the same time most honorable pages of the biography of the general humanity. The history of ideas of each nation is its mental and spiritual mirror, the embodiment of its value system. In this regard, our honorable, reliable, tolerant way of life in all historical periods has been the reflection of our spiritual world. At present, we are taking our glorious steps in the world thought process, taking advantage of the gifts given to us by the world of existence, and enjoying our constructive activity in the consciousness environment of humanity. And the construction begins with the expressive exchange of the world of thoughts and hearts and living for wisdom.