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## THE MAIN POINTS OF THE NEW CONCEPT OF CULTURE OF ALI BEY HUSEYNSADE

**Abstract.** The article presents Ali Bey Huseynzadeh's concept of culture. It is indicated that Eastern and Western cultures came together in Azerbaijan at the beginning of the twentieth century as a result of socio-political events. As a consequence, intellectuals express their attitude to the issue of culture. The article claims that the basis of Ali Bey Huseynzade's concept of culture is to preserve the national culture and at the same time to enrich it with Western culture. The author assumes that the great thinker Ali Bey Huseynzade's approach to the concept of culture from this standpoint was directly related to his education. The article considers Ali Bey Huseynzade's concept of culture in the context of the history of cultural thought, especially the history of Western cultural thought. Besides, Ali Bey Huseynzade's concept of culture was considered in the context of social and cultural events of time. The scientific significance of the studying of Ali Bey Huseynzade's concept of culture is emphasized. The new concept of culture of Ali Bey Huseynzade is very important from the point of view, on the one hand, of forming the nation's resolve to resist Russian assimilation policy, on other hand, neutralizing the influence of Persian ideological pressure, on the another hand, preventing the Armenian threat to the Turkish presence in Azerbaijan, actualizing national identity issues in the country, as well as Azerbaijan's demand for independence, guiding the creation of a new state model based on democratic principles, connected to the Turkish thought, European values.

**Key words:** Europeanization, culture, symbolism, East, West.

Introduction. As we know the end of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century can be characterized as a very decisive and complex period for Azerbaijan. Due to the development of the oil industry at that historical stage Azerbaijan enters a network of socio-cultural and economic relations different from previous times. The different network of socio-cultural and economic relations plays an important role in the consolidation of the Azerbaijani people as a nation. As a result, oil capital turns into human capital and gives impetus to the formation of very strong intellectual elite of Azerbaijan. One of such intellectuals was Ali Bey Huseynzade.

**The interpretation of the main material.** Throughout his career Ali Bey Huseynzade thought more about national issues. He was literally a thinker. This way of thinking combined philosophy, religious studies, philology, sociology, cultural studies and several other fields of social and humanitarian sciences. Culturology was particularly distinguished in these fields. Ali Bey Huseynzade's culturological views and concept of culture were formed on the basis of scientific ideas of Western thinkers, so before commenting on this concept, it is necessary to take a brief look at the history of the study of culture in Europe.

“The scientific study of Culture” has a history of more than three hundred years. In scientific literature, in the second half of the 17<sup>th</sup> century, the ideas of the English scientist Thomas Hobbes and the German jurist Samuel von Pufendorf about the two different states in which a person can exist – the natural state (status naturalist) and the cultural state (status culturalist) were accepted as the beginning of the study of culture from a scientific point of view is done. Later, towards the end of the 18<sup>th</sup> century, the German philosopher Herder Johann Gottfried began to study culture from a historical perspective. During the European Enlightenment movement in the 18<sup>th</sup> century the study of culture was in the center of attention. S. Montesquieu, F. Voltaire, J. Rousseau in France, G. Lessing, I. Kant, I. G. Herder in Germany, J. Vico in Italy, B. Franklin, D. F. Cooper, T. Payne in North America with the problem of culture they are seriously engaged. The 19<sup>th</sup> century was a particularly fruitful period in the study of culture. Turkish scientist Ozkul Chobanogly writes in his book “Introduction to the History of Folklore Theories and Research Methods”. Until the 19<sup>th</sup> century when we say culture, we mean the inner qualities of the person. But at the end of the 19<sup>th</sup> century starting with Taylor's research, the term “culture” began to mean everything that belongs to any society and is obtained as a result of human activity [1, p. 18].

Nicolas Jornet “What is culture?” In his article, he presents the definition of culture defined by Taylor in 1871 as follows: “Culture is a set of knowledge, beliefs, arts, values, rules, customs and traditions, all activities and habits acquired later by a person who is a member of society” [6, p. 15].

Prominent scientist and academician Isa Habibbayli interprets culture as follows: “Culture creates favorable conditions for living common values and views in society at a balanced level, eliminating contradictions and cracks between swelling and collapse. Also, the cultural factor plays an important role in ensuring relations, rapprochement and sometimes even harmony between different civilizations” [2, p. 7].

Sarkhan Khavari writes about culture: “The cultural landscape of the world is colorful and whole. It is a set of rational knowledge, values, ideas about norms, spirituality, mentality belonging to a particular culture or cultures of other nations. Culture is a phenomenon capable of creating a single field of spiritual energy that can unite different ethnic groups, all social strata, regardless of their political outlook, religion, or confessional view. The creation of a single spiritual field means the creation of harmonious relations between different parties, the concept of universal interest” [5, p. 18].

Ali Bey Huseynzade’s concept of culture is based on the relationship between Eastern and Western cultures. One of the important factors that made culturology relevant in the work of Ali Bey Huseynzade in that historical period was the fact that European culture and Eastern culture met in Azerbaijan. The national intellectual elite had to express their attitude towards the new culture based on this encounter. As a culturologist Ali Bey Huseynzade also puzzled over these problems [3, p. 18]. He wrote that we should benefit from the achievements of Europeans in the field of science and education. We must digest their brains but not their stomachs [4].

Yashar Garayev writes about these ideas of Ali Bey Huseynzade: “Fuyuzat” amendment to the doctrine of “Europeanization” as well as “Islamization” was the expression of a new stage in artistic and philosophical progress. Ali Bey does not call Turkish intellectuals to be “functionaries of Euro centrism”, no on the contrary he considered “Europeanization” in the true sense of the word... as a method and form of resistance to Europe” [7, p. 441].

The correctness of these opinions of Yashar Garayev is also confirmed by the following comments of Ali Bey Huseynzade: “We wish that when looking

at our progress, it would be said that Turks and Muslims are making great progress”, or not that it would be said that Turks and Muslims are apostatizing and becoming Farangs” [7].

With such a national position, Ali Bey Huseynzade emphasized the need to prevent ethnic assimilation.

It is possible to summarize the approach of Ali Bey Huseynzade in the way that at the beginning of the 20<sup>th</sup> century, this genius thinker proposed a new concept of culture based on modern foundations for the entire Turkic world. The main goal of this cultural concept was to create a synthesis of Eastern and Western cultural thinking without breaking away from the national roots and allowing imitation. Yusif Akchura called it the synthesis of thesis and antithesis and stated that Ali Bey Huseynzade wanted to combine the thesis and antitheses of the parties participating in the discussions into a high synthesis.

From this point of view, the national ideological concept of Azerbaijan, which emerged at the beginning of the 20<sup>th</sup> century, should be studied on the same level as our national cultural concept.

The purpose of putting forward the new concept of culture is to form the determination of the nation to resist the Russian assimilation policy directed by Ilminsky, who was called the “missionary movement” since the 19<sup>th</sup> century on the one hand to neutralize the impact of the Persian ideological pressure, on the other hand to prevent the Armenians from threatening the Turkish presence in Azerbaijan and to actualize the issues of national identity in the country. As well as Azerbaijan’s demand for independence the attempt to direct the creation of a new state model based on Turkish thought, European values and democratic principles prepared the ground for the triad of Turkification, Islamization and Europeanization.

Studying at St. Petersburg and Istanbul Universities deeply mastering medicine and mathematics listening to Zhukovsky’s lectures at the Faculty of Oriental Studies of St. Petersburg University while still in Russia, attending the classes of the Academy of Arts and during the years of his studies at Istanbul University, the processes that were of decisive importance for the Turkish world in the 20<sup>th</sup> century, for example the Union and At the beginning of the last century, the presence of the founders who determined the direction of the progressive society in the front ranks was the basis for Ali Bey Huseynzade’s mission to guide these processes in

Azerbaijan. In this sense, the ideas put forward by him in his articles published in Baku from 1905 first in the “Hayat” newspaper and then in the “Fuyuzat” magazine in 1906 are not only ideological, but at the same time new to cultural issues by scientists who study the history of Turkish thought. It is characterized as a view and makes it necessary to investigate that topic.

**Conclusion.** The main scientific innovation and main results of the article are:

1. Ali Bey Huseynzade’s concept of culture was considered in the context of the history of cultural thought, especially the history of Western cultural thought.
2. Ali Bey Huseynzade’s concept of culture was considered in the context of socio-cultural events of the time.
3. Ali Bey Huseynzade’s concept of culture is based on the preservation of national values by integrating them into the world.
4. Factors affecting Ali Bey Huseynzade’s concept of culture are determined in the context of his biography.
5. The scientific importance of the study of Ali Bey Huseynzade’s concept of culture was emphasized.

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**Cəmilə Seyid (Azərbaycan)**

## **ƏLİ BƏY HÜSEYNZADƏNİN YENİ MƏDƏNİYYƏT KONSEPSİYASININ ƏSAS TEZİSLƏRİ**

Məqalədə Əli bəy Hüseynzadənin mədəniyyət konsepsiyasından bəhs edilir. Qeyd edilir ki, XX əsrin əvvəllərində ictimai-siyasi hadisələr əlaqədar olaraq Azərbaycanda Şərq və Qərb mədəniyyətləri qarşılaşır. Bunun da nəticəsində ziyalılar mədəniyyət məsələsinə münasibət bildirirlər. Məqalədə əsaslandırılır ki, Əli bəy Hüseynzadənin mədəniyyət konsepsiyasının əsasında milli mədəniyyəti qoruyub saxlamaq, eyni zamanda Qərb mədəniyyəti ilə zənginləşmək dayanır. Müəllif hesab edir ki, böyük mütəfəkkir Əli bəy Hüseynzadənin mədəniyyət konsepsiyasına belə mövqedən yanaşması onun təhsili ilə bilavasitə bağlı olmuşdur. Məqalədə Əli bəy Hüseynzadənin mədəniyyət konsepsiyası kulturoloji fikir tarixi, xüsusən Qərb kulturoloji fikir tarixi kontekstində nəzərdən keçirilmişdir. Bundan əlavə, Əli bəy Hüseynzadənin mədəniyyət konsepsiyası dövrün sosial-mədəni hadisələri kontekstində nəzərdən keçirilmişdir. Əli bəy Hüseynzadənin mədəniyyət konsepsiyasının tədqiqinin elmi əhəmiyyəti vurğulanmışdır.

Əli bəy Hüseynzadənin yeni mədəniyyət konsepsiyası rus assimilyasiya siyasətinə qarşı millətin dirəniş əzmini formalaşdırmaq, digər tərəfdən fars ideoloji təzyiqinin təsir gücünü zərərsizləşdirmək, başqa bir tərəfdən ermənilərin Azərbaycanda türk varlığını təhdid etməsini əngəlləmək, ölkədə milli kimlik məsələlərini aktuallaşdırmaq, eləcə də Azərbaycanın müstəqillik tələbi, türk düşüncəsinə, Avropa dəyərlərinə bağlı, demokratik prinsiplərə əsaslanan yeni dövlət modelinin yaranmasına istiqamət vermək baxımından olduqca əhəmiyyətli olmuşdur.

**Açar sözlər:** Avropalaşmaq, mədəniyyət, simvolizm, Şərq, Qərb.

**Джамиля Сейид (Азербайджан)**

## **ОСНОВНЫЕ ТЕЗИСЫ НОВОЙ КУЛЬТУРНОЙ КОНЦЕПЦИИ АЛИБЕЯ ГУСЕЙНЗАДЕ**

В статье говорится о концепции культуры Алибея Гусейнзаде. Отмечается, что в начале XX века в результате общественно-политических событий в Азербайджане сталкиваются культуры Востока и Запада что приводит к высказыванию интеллигенцией своей точки зрения по вопросу культуры. В статье утверждается, что концепция культуры

Алибея Гусейнзаде основана на сохранении национальной культуры и одновременном обогащении ее западной культурой. Автор считает, что подобный подход великого мыслителя Алибея Гусейнзаде к понятию культуры был напрямую связан с его образованием. В статье концепция культуры Алибея Гусейнзаде рассматривается в контексте истории культурной мысли, в частности, истории западной культурной мысли, а также в контексте социокультурных событий того периода. Подчеркивается научная значимость изучения концепции культуры Алибея Гусейнзаде.

Новая культурная концепция Алибея Гусейнзаде призвана, с одной стороны, сформировать решимость нации противостоять российской политике ассимиляции, с другой стороны, нейтрализовать воздействие персидского идеологического давления, с третьей стороны, не допустить угрозы со стороны армян турецкому присутствию в Азербайджане, а также для актуализации вопросов национальной идентичности в стране. Данная концепция играет важную роль также с точки зрения требований Азербайджаном независимости и создания новой государственной модели, основанной на тюркской идеологии, европейских ценностях и демократических принципах.

**Ключевые слова:** европеизация, культура, символизм, Восток, Запад.