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## THE ROLE OF AZERBAIJANI ENLIGHTENERS IN THE PRESERVATION OF CULTURAL HERITAGE

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*This article explores the role of early twentieth-century philosophical studies in shaping modernist ideas of nationalism and universalism in Azerbaijan and the Caucasus. It analyzes the synthesis of materialist thought, traditions, and innovations, as well as evolving notions of power, state, and identity. The philosophical heritage of this period marked a key enlightenment-democratic stage in Azerbaijan's intellectual history. The article aims to reveal the impact of European Enlightenment ideas on Azerbaijani literary and theoretical thought, comparing their origins, similarities, and distinctions. Methodologically, it applies a complex, comparative, and systematic approach. The research novelty lies in offering the first comprehensive analysis of European Enlightenment influence on Azerbaijani thought, examining the synthesis of Eastern and Western ideas and clarifying features of Azerbaijani education at the turn of the century.*

**Keywords:** *enlighteners, philosophical teaching, modernist ideas, tradition, innovation, modernity, socio-philosophical ideas, the concept of personality*

### Introduction

Azerbaijani culture is a unique culture that combines cultures of Caucasian peoples, Turkic-Muslim peoples, and European peoples; and it has emerged at the junction of the related religions and ideologies of great civilizations like the East and West, small and numerous nations of the world. That is, "Caucasian, Russian, European, and Persian cultural values are united in Azerbaijani culture." [Aliyeva, 45-46] The worldview of the enlighteners, which takes a key place in the history of socio-philosophical thought in Azerbaijan, attracts attention with its socio-philosophical power, modernity, and modernist values. When modernist ideas [Pashayev, 93] came to Azerbaijan and expanded further in the Caucasus, in the East and, ultimately, in Eurasia (Pashayev, 93) owing to *Molla Nasreddin*, [Georgeon, 104] the periodical had the opportunity to stand alongside some of the most prominent media outlets in the West. The Azerbaijani Enlightenment movement, which emerged at the intersection of national awakening and intellectual modernization, played a crucial role in shaping the philosophical and political consciousness of society. As Isa Habibbayli

[2014, pp. 92–93] notes: "The enlighteners explained the political rights of the people to them and used all means to awaken the national consciousness in the journal *Hayat* ('Life'). This magazine is compelling from the point of view of nationalism, patriotism, and enlightenment democracy. Jalil Mammadguluzadeh wrote that in Iran there is a word 'person' instead of the word 'nation'. He noted that nationalism and liberty affected statehood; and the ideas of freedom and statehood were different in the East and the West. In the East, 'the nation has been accustomed to looking inside for years because it has not been accustomed to look outside.' [Pashayev, 93] The *Missionary* column of *Molla Nasreddin* — which exposed the American and British mission of Christianization in Iran — resented that they had assigned missionaries instead of teaching science and cultural arts." This reflection highlights how Azerbaijani thinkers of the early 20th century sought to reconcile enlightenment ideals with national identity, bridging Eastern introspection and Western civic consciousness. Their intellectual legacy continues to influence modern philosophical and cultural discourse in Azerbaijan and be-

yond, particularly in dialogues linking the Turkic and European worlds.

### Main Part

The foundation of the philosophical thinking of the enlighteners was the product of a democratic change born out of historical necessity and the national-cultural renaissance of the Azerbaijani people in the early twentieth century. It reflected the events taking place in the then society as well as a social being capable of creating qualitative changes in the minds of the people. The modern intelligentsia understood that reforms alone could not free the people from the bondage of religious fanaticism. For this reason, they appealed to the unity of national and modernist ideas. Factors influencing the philosophical mindset of enlighteners included European and Russian enlightenment culture, national enlightenment philosophy, and the philosophical heritage of A. Bakikhanov [Bachikhanov, 25], Mirza Fatali Akhundzadeh [Georgeon, 101], and Hasan bey Zardabi [Mamedzade, 43], which shaped the socio-philosophical and socio-cultural environment of Azerbaijan via Russia.

Enlighteners' philosophical outlook, consisting of the unity of universal ideas, aimed to alter public life and consciousness, instilling a modern morality while considering national and spiritual values. Although Western enlightenment, combining rationality and universality, existed since ancient times, it emerged as a systematic philosophical teaching in the eighteenth century. Under the influence of Western and national enlightenment, the philosophical worldview of the enlighteners acquired a critical 'enlightened democratic' nature. Influenced by modernist ideas — such as freedom of thought, freedom of the individual and society, protection of human rights, and the leading role of science, education, and knowledge — enlighteners, who critically analyzed public life, statehood, religion, and the understanding of nature, at the same time emphasized the revolution of thought. This philosophy formed in Europe in the eighteenth century and disseminated to Azerbaijan via the Russian Empire. Borrowed ideas were adapted to the national charac-

teristics of Azerbaijan and applied to reality.

The socio-cultural and philosophical sources of enlightenment democracy in Azerbaijan, similar to the Russian Empire, emanated from the contributions of thinkers — from John Locke to Kant, and from D. Defoe, C. Swift, D. Diderot, Voltaire, Montesquieu to Goethe, Herder, Schiller [Abdullayeva, 13]. Inspired by them, M.F. Akhundzadeh and H. Zardabi advanced Azerbaijani enlightenment, modernizing all spheres of public life, forming national culture, the national idea, and later teachings of enlightenment. Unlike A. Bakikhanov [Bachikhanov, 25], in M.F. Akhundzadeh's perception [Georgeon, 97], the relationship between faith and intelligence, science and religion is clearer and represents a more concrete, contradictory, and irreconcilable phenomenon.

M.F. Akhundzadeh played a vital role as a realist enlightener; he directed the ideas of enlightenment to all spheres, especially spirituality and consciousness, illuminating prevailing ignorance, fanaticism, backwardness, and darkness. His literary heritage and philosophical insights — including *Kemaluddovle mektublari*, *Hekimi-ingilis*, *Yuma cavab*, and *Yek kelme* — made him a professional philosopher and raised Azerbaijani enlightenment philosophy to its peak. He devoted his life to drawing European researchers' attention worldwide. The main purpose of Akhundzadeh's enlightenment standpoints was to combat ignorance, superstition, and fanaticism and promote science and education. His slogan "Islam is in need of Protestantism" aimed not to perpetuate Islam but to mitigate its harmful effects, removing obstacles to progress and freedom in Muslim countries.

Thus, subsequent Azerbaijani enlightenment, especially thanks to Akhundzadeh and Zardabi, made political, socio-economic, spiritual, and cultural renewal necessary. They valued the Azerbaijani language and traditions, sought national independence, and aimed for a state based on people's democracy. Their ideas influenced the creative forces that drove this movement and continue to underpin contemporary philosophical thought in independent Azerbaijan. One of the greatest merits of the enlight-

teners, led by Jalil Mammadguluzadeh (Pashayev, 93), was promoting ‘Azerbaijanism’ — a national socio-political trend, in contrast to pan-Turkism, pan-Islamism, and pan-Iranism. The ideological leaders of *Molla Nasreddin* (Jabbarova) fought for national revival and self-determination. As Isa Habibbayli notes, “Molla Nasreddin created a new literary and social thought school that became a national and cultural phenomenon of Azerbaijan, influencing the entire Muslim East” [Habibbayli, 47].

The socio-philosophical foundations of *Molla Nasreddin*’s worldview include their socio-political and legal state views. Studying the socio-political, socio-cultural, and philosophical aspects of the *Mollanasreddinsts* — all intelligentsia publishing in *Molla Nasreddin* — is of great scientific and theoretical importance for today. Enlightenment ideas heavily influenced national philosophical thought in independent Azerbaijan. Their modernist socio-philosophical ideas and theoretical aesthetics played a major role in developing Azerbaijani philosophy during national restoration. National and religious tolerance, historically formed in Azerbaijani society, played a key role in young forces’ activities and remains relevant.

The modernist worldview of enlighteners was influenced by Tbilisi, Tabriz, Baku, the Soviet epoch, Western Europe, Russia, and national enlightenment. Creative forces in South Azerbaijan expanded this generation. During the Soviet era, *Mollanasreddinsts* and young literary forces opposed clergy influence, promoting national identity over socialist ideology. Analyzing the modern significance of enlighteners’ scientific and philosophical worldviews is crucial, given their partial oblivion in the Azerbaijan SSR. This research is important both for Eastern philosophical thought and an independent, democratic Azerbaijan. Modernist ideas of the enlighteners, offering new views on society, personality, and statehood, remain valuable and relevant for contemporary Azerbaijani philosophy.

## 2. Materials and Methods

The theoretical and methodological basis of the article consists of the complex approach, logical and historical methods, the principles of comparative approach, and systematic analysis methods. Working over the research, the author has referred to the works of European, French, Russian, and Azerbaijani literary scholars. In the process of work, sources of foreign, mainly European, Russian, and Azerbaijani literary critics were used. The main purpose of the work is to analyze the origins of ideas, similarities and differences, and specific features of Azerbaijani education in the late nineteenth and early twentieth century. In the indicated period Azerbaijan was a hub of vigorous cultural and intellectual life. It assimilated literary and ideological ideas of European enlighteners, gained creative, specific national features, and achieved a number of successes due to the synthesis of national and universal East and West directions. However, in a similar vein, one should mention the reciprocal influence here: the European researchers also got acquainted with the literary and theoretical achievements of Azerbaijan; and they tried to conduct a comprehensive study. The author was guided by the principles of a comparative approach and system analysis in preparing the presented article. In the first years, the Azerbaijani intelligentsia was a small group of people who got acquainted with the Russian environment, mainly through military and civilian service. As the American scientist Swietochowski wrote, “In the second half of the nineteenth century Azerbaijani enlighteners who graduated from Russian universities were also teachers of seminaries in Gori and Tbilisi.” [Swietochowski, 40] The author points out that during this period, the intellectual milieu consisted of majorly journalists and literary teachers, schoolteachers, and pro-Western and populist groups.

The socio-political and philosophical-ethical views of the enlighteners have deep cultural and ideological roots. This must be sought first in the national art, literature and the history of public opinion of the Azerbaijani people. In general, the inspirations of ‘*Mollanasreddinsts*’

root back to the outstanding medieval Azerbaijani thinkers, such as Nasimi), continue in the creative work of M.F. Akhundzadeh and H. Zardabi and eventually, reach its climax in the first national press, e.g., *Akinchi*, *Ziya*, *Ziyash-Sharqiyya*, *Ziyayi-Qafqaziyya*, which were published in the native Azerbaijani language and served to the people.

The authors of *Molla Nasreddin*, like M.F. Akhundzadeh considered propaganda of the enlightenment ideas a powerful tool to eliminate the ugliness, corrupt moral norms, old customs, and archaic habits of the then public life. "Developing historically as an Eastern country and assimilating Islamic cultural and spiritual values over the last thousand years, Northern Azerbaijan has had to enter into close ties with the new system of cultural and spiritual values within the Russian Empire since the nineteenth century and sometimes forcibly was assimilated. The transfer of the advanced European socio-political thought and enlightenment ideas to Azerbaijan through Russia has created favorable conditions for the integration of Eastern and Western values into this country." (Mamedzade, 43) He described A. Bakikhanov [Bachikhanov, 25], Mirza Kazimbey [Jabbarova, 10], M. S. Vazeh (Bayramov), Hasan bey Zardabi as great people who played the role of a bridge between these two civilizations.

Jalil Mammadguluzadeh, M.S. Ordubadi, and the others promoted the unity of tradition and innovation in society. In their work, satire was a transformative factor that encompassed the most pressing socio-political and moral issues of the time; and humor was a more profound means of influencing people's minds and creating progressive ideas in their worldview. Jalil Mammadguluzadeh and other enlighteners tried to clear the remnants of antiquity from the minds of the people and inculcate progressive modernist ideas in them. In their works, the enlighteners laughed at the ugly customs, moral norms, and the social environment that perpetuated them, trying to arouse a hatred attitude in their readers and thus, to eliminate the harmful remnants of the past.

In the second half of the nineteenth century, the development and progress in the social, economic, social, cultural, and spiritual life of Northern Azerbaijan deepened; and modernism and renewal became a new way of life in Azerbaijan, as in the whole Caucasus. According to the tsarist regime, the local population had to completely move away from the way of life; and worldview that they had formed for thousands of years and the moral image of the society had to change radically. The policy of improvement of the national mentality and social views, which once went down in history as 'reforms' and was in stark contrast to the aspirations of the people, could not be implemented by military means alone. For this, it was necessary to create an utterly new socio-economic, cultural, and spiritual environment. The creation of a very strong administrative apparatus and the conduct of a new territorial-administrative division served the realization of this policy.

In the nineteenth century, the Russian Empire established a single administrative and cultural center (in Tbilisi) to modernize the system of military and political occupation, strengthen the Christianization factor, govern peoples of different faiths and cultures, and implement multifaceted 'reforms' to serve colonial policy. The aforementioned reforms led, to some extent, to renewal in the fields of science and culture and the development of philosophy. During this period, the interaction of pro-Western culture with national culture intensified; and a new, democratic, national enlightenment philosophy adopted the most valuable aspects of Russian culture. "National culture has enriched with advanced Russian and Western European cultural traditions, developed in the form of a synthesis of national and non-national cultures, and appeared on the world stage as a new quality." [Aliyeva, 429-439]

Speaking about the processes affecting the socio-philosophical and cultural environment of Azerbaijan in the early twentieth century, including the worldview of enlighteners, it should be noted that the struggle against class antagonisms and colonialism in the world, es-

pecially in the Russian Empire, was conducive to a series of revolutions. The organization of the sources of development of philosophy in Azerbaijan became the basis for the political, spiritual, cultural, and national renaissance of the country. During these years, mainly social philosophy and ethical thought were developing in Azerbaijan. The thinkers and politicians who formed the ideology of the time represented qualitatively different currents of Azerbaijani socio-philosophical thought in terms of socio-economic, religious, and national problems. Among them, there was the confrontation between the teachings of the liberal national bourgeoisie and radical Marxism. There were also differences in political and cultural orientation to the East, West and Russia. Azerbaijan's philosophical and public opinion has undergone a complex evolution. Conflicting social processes changed the worldview of national intellectuals. For example, at a certain stage of the ideological struggle in the country, the prominent thinker Nariman Narimanov and others switched from liberal enlightenment to Marxism. Representatives of the liberal movement were Ahmad bey Agaoglu, Ali bey Huseynzadeh (Ahmad), Mammad Amin Rasulzade [Rasulzade, 22-23], and others.

Reflecting the cultural synthesis of the East and West, which occupies a prominent place in the history of Azerbaijani social and philosophical thought, the Molla Nasreddin Literary School and enlightenment training played a significant role in the development of the socio-philosophical thought of its successors, referring to the philosophical traditions and ideas of Western Russia and its predecessors.

Not only Azerbaijani, but also Oriental languages, as well as Russian and European languages were used in the society at the time; and modern scientific achievements influenced the development of national science. A new type of Russian-speaking intelligentsia, enlightenment and cultural elite was emerging; and the renewal was spreading to the educated people. In the second half of the twentieth century, a generation of intellectuals graduated from Russian universities, Gori and Tbilisi se-

minaries established Russian military schools and Russian-Tatar schools. Later, it consisted of graduates who grew up as journalists, teachers, writers, and poets. They were divided into two groups: pro-Westerners and populists. However, its sharp rise in the ideological struggle before the collapse of feudalism must be seen as a result of Western influence.

Enlightenment and philosophy served the progress of society and culture in unity. The strongest figure of this period was M.F. Akhundzadeh.

The unity of modernism and tradition is more clearly seen in the views of M.F. Akhundzadeh. He always set an example in the promotion of enlightenment ideas by "authors from French, Russian, and other European nations."

One of Zardabi's views influencing the socio-political and legal views of *Mollanasreddinsts* was his exposure to Russia's colonial policy, the abominable nature of tsarism, and his ardent defense of his people. "Zardabi's 'concept of society' pays particular attention to science, education, technical progress, protection of the rights and freedoms of the people in the development of public life, and calls on the villagers to know their rights and responsibilities, unity, and union." [Mamedzade, 44] H. Zardabi wanted to build a society where people were not exploited, workers could enjoy their freedom to the fullest, and there were enough opportunities for their material and spiritual development." [Mamedzade, 44]

Zardabi wished for a society in which "there is no king, subjects, rich, poor, hungry, full." (Mamedzade, 43). He wanted the national unity of all sections of the people, the unity of equality of rights. Throughout his career H.B. Zardabi was a patron and defender of the people.

The Azerbaijani enlighteners considered the art culture as a powerful tool to educate people, open their eyes, and purify their morals; and it should be seen as an instrument in raising a new generation that is able to continue their work. Culture, education, and the enlightenment were not just European modernist concepts. These concepts had already spread be-

yond Europe (to the East), including Azerbaijan. The modernist ideas, national state, national culture, and the nation were formed in Azerbaijan as part of the Russian Empire. The problem of the enlightenment had developed in the context of interaction with renewal and modernization.

Azerbaijani educators are known for their ideas in the fields of philosophy, culture, literature, press, theatre, and education. Among the researchers, there are those enlighteners and the people who have a nihilistic approach to their philosophical heritage. I. Mammadzadeh and Z. Goyushov's approaches to this issue are of interest in this regard: "Their nihilism should not be accepted; it should give impetus to new searches for enlightenment." [Mamedzade, 45]

At the beginning of the twentieth century, the philosophical traditions of enlightenment were continued by the enlighteners. The history of Azerbaijani philosophy, which was a spiritual enlightener in the middle of the twentieth century, failed to establish the essence of the deep philosophical history and history of ideas of the Azerbaijani enlightenment to reveal the important connection between progress and decline, history, science, and Islam. First of all, it failed to properly assess the connection between history and government. It was a stage when the authors expressed the similarities and differences between the Russian enlightenment in the Azerbaijani context, on the one hand, and the differences and similarities between the Russian and the French and European enlighteners, on the other.

Influenced by all Western, Russian and national enlightenment ideas in the early twentieth century, the magazine *Molla Nasreddin* (Jabbarova) was the basis of the idea of the literary school which disseminated the enlightenment ideas. At various times, when thinking about the doctrine of enlightenment, the tendency to approach this doctrine through the prism of the past ideology has been preferred. Therefore, there is a need to reveal the true, objective essence of the doctrine of enlightenment by summarizing the ideas expressed in detail and evaluating them in the light of independen-

ce; what in its turn will help to define and justify a new scientific format.

E. Brown [Brown,71], a British scholar and researcher of Azerbaijani cultural heritage, in his lecture on *Iranian Press and Journalism* at the Iranian Society in London highlighted that the enlightenment was the basis and core of the literary school *Molla Nasreddin* from the socio-political and socio-philosophical point of view, and named 4 modernist newspapers and magazines that spread national and universal ideas among the Turkic-speaking Iranian population in Azerbaijan in the early twentieth century.

Those were *Irshad*, *Hayat*, *East-Russian*, and *Molla Nasreddin*. In particular, "the latter differs from the others with its colorful and remarkable political cartoons. The satirical magazine *Molla Nasreddin* published in Turkish in Tbilisi was not included in the alphabetical list of the press. However, the prestige and influence of this magazine in Iran is so great and the value and importance of its funny pictures are so remarkable, that I have included six of them in this book as one of the brightest examples of that time." (Jabbarova).

One of the prominent ideologues and leaders of the Azerbaijan Democratic Republic M.A. Rasolzade was mainly a representative of the Enlightenment and democratic ideological currents, a thinker, a writer, and a political figure. The main motto of his activity is reflected in the slogan 'Independence for nations, freedom for people'. In his early works, M.A. Rasolzade [Aliyeva, 43] reflected the ideas of nationalism and independence, the idea of national independent Azerbaijan, and the concept of the state. Although the ideas of 'Azerbaijanism' were the main factor uniting M.A. Rasolzade and the enlighteners, there were differences between them on many issues.

At that time, the Azerbaijani philosophy of romanticism, which influenced the enlighteners, was also in the process of formation and development. This philosophy, along with the peculiarities of the time and conditions, such as the Azerbaijani enlightenment, was characterized by a number of features that had typologi-

cal similarities with the philosophy of Western Romanticism. Characteristics of Western, Eastern, as well as Azerbaijani romanticism, are the loss of faith in the philosophy of enlightenment, the return to traditional mystical pantheistic philosophy and the attitude to religion and society, the contrasting attitude to the world, human and homeland, the national language, national spiritual and cultural values. Attitudes to factors and belief in a happy utopian society were qualitative aspects of romanticism — a universal socio-cultural phenomenon. The theoretical and methodological basis of the article consists of the complex approach, logical and historical method, the principles of comparative approach, and systematic analysis methods. Working over the research the author has referred to the works of European, French, Russian, and Azerbaijani literary scholars.

### 3. Results

The enlighteners, known for their socio-political, philosophical, and legal ideas, played a major role in developing Azerbaijani socio-philosophical thought and awakening national consciousness. They opposed outdated worldviews, promoted national culture, and fostered love for the homeland and people. The journals *Hayat* (“Life”) and *Molla Nasreddin* became key platforms for spreading ideas of nationalism, democracy, and enlightenment. Jalil Mammadguluzadeh highlighted the differences between Eastern and Western views on freedom and statehood, criticizing missionary efforts that replaced education with religious propaganda. Mammadguluzadeh also examined the role of political parties in democracy, contrasting cooperation in democratic systems with suppression in despotic regimes. He believed that the old socio-political and legal order should be replaced with a democratic one. The central mission of that era, in his view, was to educate the people and awaken their sense of freedom and justice.

### 4. Discussion

The European Enlightenment, particularly the French movement, opposed absolutism and religious fanaticism, influencing Azerbaijan’s national awakening. Ideas of freedom,

equality, and democracy inspired Azerbaijani intellectuals to promote cultural and social progress. Despite Soviet censorship distorting their legacy, enlighteners such as M.F. Akhundzadeh advocated for religious reform, secularism, and modernization of the Azerbaijani language, even proposing a shift from the Arabic to the Latin alphabet. After independence, renewed interest in Azerbaijani thinkers emerged through media, conferences, and publications. Scholarly debates, especially concerning Akhundzadeh’s views on Islam and modernity, reflected a growing recognition of his reformist ideas. After independence, renewed interest in Azerbaijani thinkers emerged through media, conferences, and publications. Scholarly debates, especially concerning Akhundzadeh’s views on Islam and modernity, reflected a growing recognition of his reformist ideas.

As academician **Rafael Huseynov** has stated at the TWESCO forum:

“Such figures as Ahmed bey Agayev and Mustafa Kemal Atatürk are vivid examples of the enlighteners of the 20th century who made a decisive contribution to the cultural and national self-determination of Turkic peoples.” ([science.gov.az](http://science.gov.az))

His words highlight the continuity of enlightenment and humanist traditions that connected the Azerbaijani Enlighteners of the early twentieth century with broader Turkic and European intellectual currents.

### Conclusion

The article concludes that the Enlightenment in Azerbaijan at the turn of the twentieth century synthesized European and national traditions, contributing to the country’s cultural and philosophical development. Azerbaijani enlighteners addressed republicanism, democracy, secularism, and national liberation. Their legacy continues to guide modern intellectual and social reform. The study emphasizes preserving this heritage — including a proposal to establish a *Molla Nasreddin* satire museum — and calls for ongoing research, education, and international collaboration to uphold Enlightenment values in modern Azerbaijani society.

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## AZERBAIJAN MAARİFÇİLƏRİNİN MƏDƏNİ İRSİN QORUNMASINDAKI ROLU

Z.Əliyeva

Bu məqalə XX əsrin əvvəllərində fəlsəfi tədqiqatların Azərbaycan və Qafqazda millətçilik və universalıqla bağlı modernist ideyaların formalaşmasındakı rolunu araşdırır. Məqalədə materialist düşüncənin, ənənə və yeniliklərin sintezi, eləcə də hakimiyyət, dövlət və kimlik anlayışlarının dəyişməsi təhlil edilir. Həmin dövrün fəlsəfi irsi Azərbaycanın ictimai-fəlsəfi fikir tarixində maarifçi-demokratik mərhələ kimi mühüm əhəmiyyət kəsb etmişdir. Məqalənin məqsədi XIX əsrin sonu – XX əsrin əvvəllərində Avropa maarifçilərinin ideyalarının Azərbaycan ədəbi və nəzəri fikrinə təsirini üzə çıxarmaq, onların mənşəyini, oxşar və fərqli cəhətlərini müqayisəli şəkildə araşdırmaqdır. Metodoloji baxımdan məqalə kompleks, müqayisəli və sistemli yanaşmaya əsaslanır. Tədqiqatın elmi yeniliyi ondan ibarətdir ki, burada Avropa maarifçiliyinin Azərbaycan fikrinə təsiri ilk dəfə sistemli və hərtərəfli şəkildə təhlil edilir; Şərq və Qərb ideyalarının sintezi, eləcə də XIX əsrin sonu – XX əsrin əvvəllərində Azərbaycan maarifinin xüsusiyyətləri aydınlaşdırılır.

**Açar sözlər:** maarifçilər, fəlsəfi təlim, modernist ideyalar, ənənə, innovasiya, müasirlik, sosial-fəlsəfi ideyalar, şəxsiyyət anlayışı, dövlətçilik ideyaları

## РОЛЬ АЗЕРБАЙДЖАНСКИХ ПРОСВЕТИТЕЛЕЙ В СОХРАНЕНИИ КУЛЬТУРНОГО НАСЛЕДИЯ

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В статье рассматривается роль философских исследований начала XX века в формировании модернистских идей национализма и универсализма в Азербайджане и на Кавказе. Анализируется синтез материалистической мысли, традиций и новаторства, а также эволюция представлений о власти, государстве и идентичности. Философское наследие данного периода стало важным этапом просветительско-демократического развития в интеллектуальной истории Азербайджана. Цель статьи – выявить влияние идей европейского Просвещения на азербайджанскую литературно-теоретическую мысль, сопоставив их происхождение, сходства и различия. Методологическая основа исследования включает комплексный, сравнительный и системный подход. Научная новизна заключается в первом всестороннем анализе влияния европейского Просвещения на азербайджанскую мысль, исследовании синтеза восточных и западных идей и уточнении особенностей азербайджанского просвещения на рубеже XIX–XX веков.

**Ключевые слова:** просветители, философское учение, модернистские идеи, традиция, новаторство, современность, социально-философские идеи, концепция личности