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**ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

**RELIGIOUS-CULTURAL VALUES AND MODERNITY  
IN AZERBAIJANI ENLIGHTENERS' CREATIVITY**

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Applicant: **Sabir Elmurad Behbudov**

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The work was performed at the department of “Islamic Philosophy” at the Institute of Philosophy and Sociology of ANSA.

Scientific supervisor: Doctor of Philosophical Sciences,  
docent **Aydin Arif Alizada**

Official opponents: Doctor of Philosophical Sciences,  
professor **Eyyub Sevdin Kerimov**

Doctor of Philosophical Sciences,  
docent **Sholet Elovset Zeynalov**

Doctor of Philosophical Sciences,  
docent **Elnur Kerim Mustafayev**

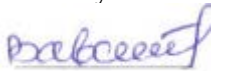
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Chairman of the  
Dissertation council: Doctor of Philosophical Sciences,  
docent



**Zekiyye Agbaba Ebilova**

Scientific secretary of the Doctor of Philosophy in Philosophy,  
docent



**Mammadali Allahverdi Babashli**

Dissertation council:

Doctor of Philosophical Sciences,  
professor

**Sakit Yahya Huseynov**



## INTRODUCTION

**The relevance of the research and the degree of the problematic research.** The philosophy of enlightenment contains extremely complex and contradictory stage of the socio-political and philosophical thinking history of new period Azerbaijan. The philosophy of enlightenment, established in XIX century in Azerbaijan, created a foundation for future development of the society by covering all the social levels of it. Besides being literary, socio-political event in XIX century, forming enlightenment has been a fundamental direction in determining the future development profiles of the Azerbaijani society as an ideological movement. It is obvious that the enlightenment, which has been the ideological movement of transitional period from feudalism into capitalism, couldn't have developed and took unique growth line in the society of Azerbaijan without bringing new colors and changes into society's life. In this meaning the research of religious-cultural values in the creativity of Azerbaijani enlighteners in terms of modernity is relevant. Because during the 70 years period when we lived in the content of USSR even though the philosophy of enlightenment had sufficiently been involved in the research in the mentioned studies, religious-cultural values, being one of the core components of the philosophy, had differently been researched in terms of period's demands, axiological approaches, which were fitted to the major provisions of Marxism, mostly being leading ideological direction were preferred because of the axiological demands of the period.

Members of our national enlightenment, who mastered and developed many ideas put forward by European enlighteners, have not only been satisfied with repeating them, but they have also added unique colors into our enlightenment philosophy and enriched it although they chronologically developed later than enlightenment of Europe and Russia. One of these different features is that majority of Azerbaijani enlighteners respect religious and cultural-moral values and gives major place for studying them unlike European enlighteners. In this meaning research of the creativity of specific Azerbaijani enlighteners in the context of philosophy is found actual.

Russian and European enlighteners have sufficiently played a role in establishment and growth of the Azerbaijani enlightenment. However, Azerbaijani enlightenment has not been established and developed by way of imitating but in its national and social foundation.

“Forming the enlightenment as a national movement or as a current is an achievement of XIX century. This idea started to be formed since the first quarter of XIX century as an embryo, element and be expanded to some extent”. Beginning from this period as a result of growth of communication and economic, cultural exchanges, transformation of the material and intellectual environment new Azerbaijani culture has been formed.

National leader of our nation, Heydar Aliyev noted the necessity of using our national-moral values, having centuries of old history, many times while putting forward the program provisions of creating the national ideology as an ideological supply of our independent country. From this point of view ideological-moral heritage of Azerbaijani enlighteners, who struggled over national awakening, national-cultural progress was a precious source. So before anything else, Azerbaijani enlighteners by expressing uniqueness of our nation are incomparable treasure of its cultural, socio-political and philosophical thinking experience, national self-consciousness and self-awareness. Great leader H.Aliyev honestly found Azerbaijani enlightenment as a fundamental source of national statehood view: *“It is necessary to search and find the roots of the successes we gained as well as the roots of our will to build an independent state in XX century in our far and near history and especially in the sources formed and emerged in XIX century. These sources have been reflected both in the luckiest creative activity of various outstanding personalities and the rare people such as Abbasgulu Agha Bakikhanov and Mirza Kazim bay and these have directly been connected to realizing the national enlightenment ideas”*<sup>1</sup>.

There are great opportunities to study the philosophy of enlightenment, which contains the core direction of our philosophical

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<sup>1</sup> Əliyev, Heydər. Dünya azərbaycanlılarının I Qurultayında nitq // –Bakı: Dirçəliş – XIX əsr, –2003. №70, –s.2.

thinking history in the present condition in which we have independent statehood, on the basis of objective scientific criteria. And this is substantial for deeply considering the philosophical and historical roots of emergence of our independent state.

In the research the categorical-conceptual apparatus brought to agenda by enlightenment ideology is reviewed in the context of modernity. It specifies the character of enlightenment ideas, determines how actual and important in the life of the country and people in modern period.

Analysis of literary-artistic, publicist and philosophical sources demonstrates that borders and contours of the system of values of Azerbaijani enlightenment have not completely been determined that's why there emerge certain difficulties in forming complete imaginations about its ideological importance. Reassessing and researching the social importance of rich ideological heritage and system of moral-religious values in the historical context are quite relevant.

When we come to the degree of working on the topic it should be noted that Azerbaijani enlightenment has sufficiently been researched in the level of social and philosophical thinking history. In our research moral-religious values in creativity of enlighteners were involved in research from historicity and modernity point of view and the results came by author related to the problem have been justified.

The movement of enlightenment or philosophy of enlightenment has been a favorite research object of the philosophical view in Soviet Azerbaijan and in most of scientific researches and textbooks it has regularly been informed of the members of the enlighteners with revolutionary, democrat and atheist directions in detail. At that time the facts have been presented in a distorted form, the texts have been made suitable with ideological direction and written in the context of marxism-leninism ideas or they have been learnt in the typological-comparative context with Russian and European enlightenment. Azerbaijani enlighteners' attitudes towards religion, religious and moral values have specially been presented in a unilateral, wrong and distorted form so that this in return has complicated Azerbaijani enlightenment to be understood as a unique social, cultural event.

As it was noted above understanding the intellectual and cultural context of XIX century Azerbaijani enlightenment would be impossible without analyzing the works by European and Russian enlightener philosophers. The works written by European enlighteners (Volter, D.Didro, J.J.Russo, Sheftsberry and etc.), and especially by Azerbaijani enlighteners (M.Sh.Vazeh, M.Kazimbay, A.Bakikhanov, M.F.Akhundzada, H.Zardabi, J.Afgani and etc.) are important for our research as valuable sources.

Our national enlightenment, which has emerged on the foundation of European enlightenment, has been established by taking new way of growth with unique colors and it has been decisive direction in creation of the ideological grounds of our national independent state later on. We can divide the researchers, who have the role in searching the philosophy of enlightenment, into two groups. The first ones of them have been the researchers who have searched the national-moral and religious values in the creativity of our enlighteners in a professional way. We can refer the researchers who have searched the activity and creativity of the enlighteners in publicity of Azerbaijan to the second group researches. They have satisfied by mainly searching the enlighteners' general principal views.

The problems of the philosophy of Azerbaijani enlightenment have been reviewed in the researches mostly devoted to the views and world outlooks of specific thinkers in the dissertation. The summarizing philosophical research works related to the period of enlightenment have been written that these also let us determine the methodological direction of our research.

The researches show that the works devoted to our enlighteners such as Mirza Fatali Akhuzada, Abbasgulu Agha Bakikhanov and Hasanbay Zardabi exceed. On the basis of these thinkers' activity and creativity the complex of ideas of the enlightenment is understood and their attitudes to religion, progress of Islamic society, their views of freedom of thought and speech are thoroughly reviewed. The enlighteners' views about human and society, ethics, science and nurture are systematized in the classical research named "Social and philosophical thinking history of XIX century Azerbaijan" by H.Huseynov. In academic F.Kocharli's monograph named

“M.F.Akhundov’s world outlook” the great enlightener’s system of complicated and contradictory views is analyzed in the level of ethics, religion and aesthetics. In the monograph named “Mirza Fatali Akhundov” (in Russian) by SH.Mammadov enlightener-democrat’s philosophical system is justified. On the basis of materials of the newspaper “Akinchi” in the monograph named “Hasan bay Zardabi” the outstanding personality’s life and creativity are elucidated in the context of ideology of enlightenment.

On the basis of first sources in the monograph named “The philosophy of Azerbaijani enlightenment” by A.Ahmadov Azerbaijani enlightenment’s origin and importance, core stages of growth, unique features, radical, liberal and revolutionary-democratic wings are comparably analyzed.

Today the movement of enlightenment is still in the center of special attention in the philosophical view of modern Azerbaijan. In this field by doing new researches the philosophy of enlightenment is studied from various angles. In this meaning the dissertation works performed by N.Afandiyeva, A.Orujov, O.Mehdizada, S.Aliyeva and others are overt examples of this. We can mention doctoral dissertation on the topic of “Akinchi” and National Enlightenment”, “Establishment of democratic statehood ideology (in the context of philosophical history) in the philosophical and socio-political thinking history of Azerbaijan” by R.Ahmadov, “The ideas of philosophical outlook of Azerbaijani enlightenment” by N.Isayev, “The problem of national self-awareness in the socio-political and philosophical thinking history of Azerbaijan in late XIX century – early XX century” by A.Orujov and some other researches related to the theme. In these researches the impact of the philosophy of enlightenment on the establishment of national socio-political ideology is informed, interesting generalizations are made.

In the period of independence Azerbaijani Enlightenment has been commenced to be studied as a significant stage of our XIX century socio-political, literary-cultural, philosophical thinking history in various theoretical-methodological aspects. The religious and cultural values express the socio-cultural reality of Azerbaijani enlightenment now. Studying the figures of XIX century Azerbaijani society and person

objectively is quite necessary. The system of values of the philosophy of the enlightenment contains just this necessity.

Religious and cultural values can be analyzed in the frame of general ideological paradigm of Azerbaijani enlightenment. That's why issuing the same problem firstly demands the interpretation of the word "value", proper researches to be applied. The problem of value has appeared in the frame of the science of philosophy and made the new field – axiology start. *"The sphere of value is tightly connected with the sphere of culture. The values are the culture itself, the culture would be ruined without it"*<sup>2</sup>.

One of the most fundamental indicators of any society's moral situation is proper system of values as a result of versatile socio-cultural impacts and leading philosophical conceptions. In modern world devastations caused by globalization don't avoid from the traditional religious-cultural values. New "values" quickly take their places in society. Therefore involving the concept "value" in the research, reviewing the heritage of Azerbaijani enlighteners in this context are significant.

Late XX - early XXI centuries are characterized not only with speeding the pace of life up but also deepening the situations of crisis. On the background of economic, socio-political reforms made in the Republic of Azerbaijan transformation or deformation of the religious-moral values happens that this makes system of values of the enlightenment actual to be learnt.

In the work of research the system of religious and moral values is reviewed in the context of enlighteners' world outlook and ideas. The problems related to religious -cultural values are considered significant and relevant for each field of science dealing with the human and society. The religious and cultural values of Azerbaijani enlightenment have affected the historical development dynamics of the national culture, played major role in emergence of the civil society. The complex and contradictory scenery and opportunities, gaining relevance in modern period, of Azerbaijani enlightenment demand novel methodological approaches. That's why the analysis of the system of value of Azerbaijani enlighteners

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<sup>2</sup> Столович, Л. Философия. Эстетика.Смех /Л.Столович. –С.–Петербург-Тарту, –1999. –с.106.



in the modern theoretical-methodological aspect is needed. The emergence and growth of the system of values of enlightenment, learning the issues related to its impact to our socio-political view, ideology of statehood and independence are of fundamental factors causing the relevance of the research.

**Object and subject of the research.** The object of the research covers the Azerbaijani enlighteners' literary-artistic and philosophical heritage.

The subject of the research covers religious and cultural values of the enlightenment and their understanding in the modern period.

**Purpose and duties of the research.** The major purpose of the dissertation is to reveal the features of the religious-cultural values which are suitable with our philosophical thinking history and our development in modern period on the basis of complex-structural analysis in terms of modernity. With this purpose implementation of the following duties is in the focus center:

- To identify the importance of the concept "value" in the Azerbaijani enlightenment;
- To put summarizing results forward about cultural values on the basis of XIX century Azerbaijani enlighteners' literary-artistic and philosophical works;
- To involve the mind, knowledge and nurture in the analysis as an important value of the enlightenment;
- To review the connection of the concept of freedom with the system of values in the heritage of our enlightenment thinkers;
- To study the problem of religion and language in the context of the cultural values of XIX century Azerbaijani society;
- To review the thoughts related to the Islamic religion as a fundamental direction of the ideology of Azerbaijani enlightenment;
- To identify the roles of enlightenment ideas and philosophy in the establishment of the civil society;
- To analyze the mutual relation of the moral development problems of the individual with the issues of religion and ethics in the enlighteners' creativity;

- To prove the features of the Azerbaijani enlighteners being suitable with multiculturalism;

**Methods of the research:** The author has sufficiently made use of the Azerbaijani enlighteners' scientific-philosophical, literary thoughts and the results came by them related to the researched problem in the work of dissertation. The theoretical grounds of the research contain our enlightenment thinkers' views about the religious-cultural values and their attitudes to them. In the process of research the methods such as analysis and synthesis, historical-comparative and systematic approach, induction and deduction have been widely used.

**The main provisions of the defense:**

- Explaining the uniqueness of the Azerbaijani Enlightenment and its different features from Western enlightenment;

- Involving the Azerbaijani Enlightenment in the research systematically in the religious-cultural context;

- Identifying the Azerbaijani enlighteners' religious views;

- Characterizing the problem of freedom as a fundamental principle of enlightenment;

- Associating the idea of progress with the idea of freedom in a mutual way in Azerbaijani enlightenment and its research;

- Philosophy's being one of the values causing the growth of the society on the basis of M.F.Akhundzada's and Sh.J.Afgani's creativities;

- Proving the relevance of the enlightenment values in the establishment of the civil society;

**The scientific innovation of the research.** Before anything else, the scientific innovation of the research arouses from the selection of the topic, proposal of the problem, purpose and duties of the work. The innovation of the scientific research has been provided in the following provisions:

- XIX century Azerbaijani enlightenment not only as a system of literary-artistic thinking but also as a system of ideological thinking and religious and cultural values are systematically reviewed.

- The attitude of the Azerbaijani enlightenment to the religion and its religious thoughts are involved in the research in the context of category of value.

- In the research the philosophy of enlightenment is characterized as a cultural value. The views of M.F.Akhundzada and J.Afgani about the significance of philosophical view in the cultural growth of the nation are analyzed.

- In the Republic of Azerbaijan in the growth of the civil society the relevance of the religious-cultural values of the enlightenment is justified.

- In modern Azerbaijani society the role of the enlightenment traditions is identified in expanding the multicultural principles. The attention is given to the religious and cultural values in the frame of the directions of the general idea of the enlightenment that it stipulated the proposal of the axiological problem as a methodological direction.

- The uniqueness of the system of the value of the Azerbaijani enlightenment is characterized with the European and Russian enlightenment on the base of comparative analysis.

**The theoretical and practical significance of the research.** The scientific achievements gained in the process of the research have the great scientific-theoretical and practical significance in terms of objectively delivering the philosophical and socio-political views of the Azerbaijani enlighteners. Since the work has been devoted to the research of the religious-cultural values in a systematic and complete way in terms of modernity in our enlightenment thinkers' creativity it can play the role of foundation to some extent for the future researches in this field. The practical significance of the research work consists of delivering the mutual relation of the religious-moral values which is in the creativity of the Azerbaijani enlighteners, to the scientific society and learning the Azerbaijani enlightenment as an axiological system, ideological and cultural movement.

**The approval and application of the research.** The major content of the dissertation work has been provided in the scientific articles and the conference materials. 13 scientific works on the topic of the dissertation have been published in proper journals. In the periodic scientific publications advised by Supreme Attestation Commission under the President of the Republic of Azerbaijan totally 9 articles – 2 of them abroad, 7 of them in the country and theses- 1 of them abroad, 3 of them in

the international and republic scientific conference materials have been published.

**Name of the organization where the dissertation work was performed.** The work was performed at the department of “Islamic Philosophy” at the Institute of Philosophy and Sociology of ANSA.

**The volume of the structural sections of dissertation separately and the general volume with the sign.** The dissertation work consists of the introduction, 3 chapters, conclusion and list of used literature with 170 names. The introduction consists of 12 pages (21725 characters), I chapter – 42 pages (79739 characters), II chapter - 30 pages (57682 characters), III chapter - 29 pages (54336 characters), conclusion - 3 pages (5642 characters).

Total volume of the dissertation consists of 131 pages (221121 characters).

## **MAIN CONTENT OF THE DISSERTATION**

Azerbaijani enlightenment was firstly the ideology of the progressive ideas, a social and cultural movement which made XIX century Azerbaijani society think, combined the educated men and writers around it.

The role of Russian and partly European enlightenment is undeniable in the establishment of the ideology of the enlightenment in Azerbaijan. As it was in Europe, enlightenment in Azerbaijan was born in order to inform the previous period to end and late of the middle-ages to come and at the same time carry out the transition.

The second half of XIX century is a very rich period in the growth of social-philosophical thinking in Azerbaijan. At that period the struggle against the feudal-patriarchal relations was widely spread, great interest towards science, education, European lifestyle was awoken, one of the significant features of the same period was that radical forms of the social consciousness increasingly started to play more active role in the growth of the society.

Both in Europe and Azerbaijan as the primary reference – point of comparison of each cultural-historical movement, current of philosophical and artistic thinking just the values of enlightenment are taken. As it is seen from its name the major concepts of the system of enlightenment are related to the concept “education”. Our enlighteners believed that well-being and socio-cultural being of the people passed through the education, science, practice and nurture. The “education” is the fundamental conception of idea characterizing the ideology of enlightenment and it has 3 major driving forces: school, press and theater:

The concept of “Period of enlightenment” itself we came across in the researches create certain questions: Generally, which period does “period of enlightenment” exactly cover in Azerbaijan?

Some of the researchers started the history of Azerbaijani enlightenment from the period after the wars between Iran and Russia in 1813-1828 and suggested starting since the date joining Northern Azerbaijan to Russia.

Although the movement of enlightenment in Azerbaijan was commenced from A.Bakikhanov in the first half of XIX century, this movement was firstly related to the name of M.F.Akhundzada because in his example Eastern and Western values collided and united in Azerbaijani enlightenment.

Azerbaijani enlightenment was firstly the ideology of the progressive ideas, a social and cultural movement which made XIX century Azerbaijani society think, combined the educated men and writers around it.

XVIII century European enlightenment has fairly been “the age of philosophers” in the history. Lökk, Sheftsberry, Berkli, Yum, Monteskyo, Volter, Didro, Russo, Holbax...

Most of the enlighteners were realizing the mission of ideologists of the bourgeois which was about to appear in the transitional period to capitalism. The issues such as social rebuilding of the society, political power, economic relations, material and social inequality made them think mostly.

Moreover, enlighteners have touched the problems such as cognition, meaning of human history, significance of the human and his

assignment in life, aesthetics, the nature of the beauty and regularities of the development of the art.

The movement of Azerbaijani enlightenment has established one century later than Europe. The social, economic retardation of the country locating at the edge of Europe was because of the necessity of the scientific-cultural relations however, the other reason was related to dominant position of the “Iranian discourse” in the literary experience of the enlighteners.

Azerbaijani enlightenment had to pass through the most difficult stages and overcome hard social and cultural, political obstacles.

On one hand, Azerbaijani literature which was under the strong influence of tradition and aesthetics of Sufism-sect stands face-to-face with complete ideology of new period – enlightenment since the middle of XIX century.

XIX century Azerbaijani enlightenment on one hand tried to manage Eastern-Islamic ethical values, on the other hand accepted the European cultural values.

Of course, unlike European enlightenment, Azerbaijani enlightenment was not an elite movement. They completely wanted the society to be educated and progress and they tried to propagate science, knowledge and education so that it in return could have stimulated public opinion – new socio-cultural factor to be formed.

As a feature distinguishing and characterizing Azerbaijani enlightenment from European enlightenment “its contact with Islamic East” is mentioned. In fact the dialogue of Azerbaijani enlightenment has not been interrupted with literature of Islamic Divan (a collection of poetry) and classical Sufism tradition.

Approaching to the Azerbaijani enlightenment with “eye of Europe” wouldn’t only distort the period of enlightenment but also the significance of the concept of the national enlightenment in whole. In spite of all ethical-cultural misunderstandings, contradictories, “Russian discourse” started to perform as one of the fundamental political, ideological, cultural values. Let’s also note it that starting from this time the intensity of the dialogue has started between Azerbaijani-Russian cultures.

A.Bakikhanov having the encyclopedic knowledge has tried to say his words almost in all fields of the science of his period. This great Islamic thinker perfectly knew the leading directions of the Russian and European culture as well as the Eastern culture. However, we should confess that in fact Azerbaijani enlightenment has been founded on two magnificent columns of ideology – Mirza Fatali Akhundzada and Hasan bay Zardabi.

“Tamsilati” by Mirza Fatali Akhundzada and “Akinchi” by Hasan bay Zardabi are the greatest events of cultural value of Azerbaijani enlightenment.

The cult of mind-knowledge consisted of the significance of the Azerbaijani enlightenment was not only the epistemological ideal of the period but also its social imperative. Therefore the enlighteners were searching the ways of widening the “area of distribution” of the cognition, thinking to create the spheres of new cultural place for freely distributing the ideas.

One of the major forms of the manifestation of the “Thinking revolution” was the pedagogical revolution. The cult of cognition (mind) in enlightenment stipulated the necessity of the education (school) discourse.

The cult of science as a criteria and purpose of the progress and growth stands in the center of the issues of practice and nurture in the creativity of enlightener writers (A.Bakikhanov, M.Sh.Vazeh, S.A.Shirvani, S.A.Ganizada, N.Vazirov), especially M.F.Akhundzada. According to their beliefs it is possible to protect inner world and moral values of the personality with the help of nurture and education.

In the thinking strategy of the Azerbaijani enlightenment the concept “nurture” covered the fields of science, education, literature too.

The issue of nurture, didactics was taking an important place in the textbooks, teaching materials written by enlighteners. In the pedagogical-ethical treatise named “Tahzibul-akhlag” (correcting ethics) by A.Bakikhanov his views of practice and nurture are systematized.

M.F.Akhundzada’s belief in educational role of criticism was because of the ideology of enlightenment.

He noted in his addressed article to Mirza Mahammad Jafar, Tehran resident, translated the “Tamsilat” in Turkish: *“There is no malice, but only rebutting and also criticism”*<sup>3</sup>.

The great enlightener was sure that the work written in critical spirit would play fundamental role in ethics and nurture of the society: *“If, god willing, Kamaluddovla’s letters were sold, my people would step on the area of nurture and enlightenment”*<sup>4</sup>.

The idea of enlightening the people was the main line of Hasan bay Zardabi’s publicist-journalistic activity.

H. Zardabi had to refer to reputation of the prophet’s (s.a.s) word to prove the importance of the science, education in muslim society: *“Because our prophet commanded the muslims to teach education and nurture”*<sup>5</sup>.

H. Zardabi invited all the people who can write to be together for enlightening the people in his letters he addressed to well-known educated men and writers of the period such as M.T.Sidgi, A.Tobchubashov, A.Aghaoghlu, M.Shahtakhtinski.

J.Afgani confessed that Europe developed thanks to the mundane sciences: for instance, *“Europe which kept the whole world under its impact, English occupied India, France occupied Tunis. These are neither the courage of the English nor the French. These are the courage of their science”*<sup>6</sup>.

In the axiological system of the Azerbaijani enlightenment, one of the main components in the educational discourse is issues of language, “mother tongue”. For protecting the nation’s, people’s existence in the historical stage it is important for them to possess their mother tongue.

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<sup>3</sup> Məmmədov, M. Azərbaycan ədəbi tənqidi. Müntəxəbat / M. Məmmədov. –Bakı: Tural-Ə NPM, –2002. –s.44

<sup>4</sup> Yenə oradan, s.45

<sup>5</sup> Zərdabi, Həsən bəy. “Əkinçi” 1875-1877 ( Tam mətni) Avrasiya Press B.-2005, s.114

<sup>6</sup> Qurbanov, Ş. Cəmaləddin Əfqani və türk dünyası / Ş.Qurbanov. –Bakı: Azərnəşr, –1996, –s.14



M.F.Akhundzada is touching the accuracy of the language too. In the introduction of the book named “Tamsilati kapitan Mirza Fatali Akhundzada” he recommended the borrowed words to be fitted to the people’s language.

The language and religion are the leading directions of H.Zardabi’s thinking system of enlightenment. He found the language and religion as two major columns of the society.

J.Afgani –“ there is no happiness out of the nation, and the nation cannot exist without language”.

During the period of enlightenment the relevance of the philosophical cognition of education as a value is stipulated by justifying the education as the most fundamental value at the levels of the state, society and personality. On one hand, state, society and personality form the demand of education, on the other hand the sphere of culture changes depending on the development of the education.

Scientific-educational values were standing in the essence of calls for Europeanization, modernization of the Azerbaijani enlightenment. The growth of Islam at a new period was related to the growth of the science.

In Azerbaijani enlightenment along with the propagation of the “cult of mind” in religious thinking it was being replaced by the “cult of Supreme being”, calls for coming back to Islam were intensifying.

Regardless of the desires of the thinker with radical view as M.F.Akhundzada changing the world outlook of people in a feudal-patriarchal country was a complicated, dangerous and impossible task. It has been noted in the study devoted to the religious world outlook of our enlighteners that mentioning the name of God by the enlighteners as if was mostly characterized as a deistic feature.

Starting from the second half of the XIX century in the sphere of literary-artistic creativity the activity of the religious discourse began to increase. *“Most of our educated men of this period believed that in terms of religious beliefs philosophical world outlook it was necessary firstly to count on Guran and make it famous. The major reason of our people’s warm attitude towards Islam in the XIX century was that the last heavenly*

*religion wasn't contradictory with the religious-philosophical world outlooks of their great ancestors.”<sup>7</sup>*

Therefore, starting from XIX century our educated men intended to clean Islam from the addendums made to it later on, and tried to free the Holy Guran from obstacles of hypocritical clergies. Because for Azerbaijani educated men the Islam religion expressed their national morality.

Azerbaijani enlighteners' attitude towards Islam has been the major topic of almost all the researches dedicated to the philosophy of enlightenment.

While at the Soviet period traces of the embryo of the atheism and tendency to struggle against Islam were being searched in the enlightenment however on the contrary at the post-Soviet period there were the ones found the XIX century as a renaissance of Islamic values.

For many years the researchers who talked about M.F.Akhundzada's atheism due to the political-ideological grounds had been silent of this moment – internal renewal of Islam on the root of the struggle by the thinker writer.

Nonetheless, it is not coincidence that M.F.Akhundzada completed his “Kamaludodovla maktublari” (the third letter) with these very sentences: *“The author doesn't want the people to be atheists, be without religion and belief”<sup>8</sup>.*

Sometimes M.F.Akhundzada was introduced as an atheist. Even on social networks, sites with cultural and literary background they try to clarify his way of belief. On one hand he is introduced as a person “who is firm in Islam” on the other hand as a chauvinist ideologist who questions the fundamental values of Islam.

Akhundzada happily stated that his son Rashid prayed for Allah and fasted throughout the month of Ramadan and he didn't prevent him:

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<sup>7</sup> Ələkbərov, F. XIX əsr Azərbaycan mütəfəkkirlərinin irsində islam dini və Qurani-Kərim // –Bakı: Dövlət və Din. –2016. -№42, –s.95.

<sup>8</sup> Cəbbarlı, N. Mühacirət və klassik ədəbi irs / N.Cəbbarlı. –Bakı: Elm, –2003, –s.64

*“Rashid fasted this year by fulfilling all the terms and deeds of the month of Ramadan”<sup>9</sup>.*

Bakikhanov was one of the thinkers who was loyal to Islamic values with philosophy of his entire life. He was connected to the great Islamic-Sufi culture and Sufi poetry with all his creativity, world outlook, education and family tradition. He accepted classical Islamic didactics (“Tahzibi-akhlag” (“explanation of morality”) and “Nasayeh” (“Recommendations”) as one of the sources of the new period enlightenment. According to F.Gasimzada “*unlike old scientists A.Bakikhanov separated the science from religion and scholasticism: he brought a new content, method and spirit to it*”<sup>10</sup>.

J.Afgani, being deeply familiar with East and West, knew the grounds of retardation of Islamic world well. J.Afgani propagated the way of ijthad-the right of each Muslim to freely understand and interpret the Gurani-Karim unconditionally accepting the way of imitation on the contrary of traditional interpretation. Hereby he strongly stimulated the growth of the way of individual thinking. It was a big deal in Islamic world at that time. According to J.Afgani, *“The first nurture of the human is his religious nurture and his philosophical world outlook appears later on”*<sup>11</sup>.

H.Zardabi was highly educated and muslim educated man with world outlook who believed in God, Prophet and Islamic religion. He connected the growth of Islam with the name and activity of educational Muslims. The great thinker saw the growth of the formula of society in the unity of language and religious sectarian factors. *“This means that every tribe should progress in its language, religion and sectarian while learning the science in order to survive in the world”*<sup>12</sup>.

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<sup>9</sup> Axundzadə, M.F. Əsərləri: [3 cildə] / M.F.Axundzadə. –Bakı: Elm, –c.3. –1988. –s.237

<sup>10</sup> Qasımzadə, F. Abbasqulu ağa Bakıxanov. –Bakı: -Uçaq və gənclər ədəbiyyatı, –1956, –s.159.

<sup>11</sup> Əfqani, C. Seçilmiş əsərləri / C. Əfqani. –Bakı: Azərnəşr, –1998, –s.32

<sup>12</sup> Zərdabi, Həsən bəy. “Əkinçi” 1875-1877 ( Tam mətni) Avrasiya Press B.-2005, –s.440.

The religion was one of the most fundamental values that determine the existence of the nation for H.Zardabi. In his article named “Language and religion” he emphasized the necessity of both values for the nation.

The religious, cultural and moral values have exceptional role in the process of emergence of the civil society and personality. The religious and cultural values have the living and working environment of the society formed. Moral values manifest themselves in different forms. These include theoretical provisions expressing the scientific truth, norms of the ethics, aesthetic values as well as artistic taste, religious belief, certain elements of public opinion, etc.

Azerbaijan is a country having the religious and moral values: the same values are protected both in the level of state policy and people’s morality.

The great leader Heydar Aliyev by exceptionally serving in the regulation of state and religious relations in accordance with the civil principles, providing religious belief as well as freedom of conscience without hindering, transforming the religious and moral as well as moral and ethical values to the primary life standard of the society left great political heritage and statehood experience in this field.

A.Bakikhanov understood the essence of the human’s freedom in the context of ethical values. He considered it logical to regulate human’s freedom and free activity with certain socio-political and ethical rules.

Freedom of conscience and religious belief is presented as a “clerical freedom” in M.F.Akhundzada. *“The leaders of the Islamic religion have taken the our clerical freedom away from us and they have made us completely subject and humiliated slave to their orders and warnings in all clerical jobs”*<sup>13</sup>.

J.Afghani pointed out that the idea of freedom propagated and distributed by Europe to whole world existed in the importance of Islam: *the true spirit of Guran is of freedom and it corresponds to modern ideas.*

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<sup>13</sup> Axundov, M.F. Bədii və fəlsəfi əsərləri / M.F.Axundov. –Bakı: Yazıçı, –1987, –s.221

*The current illegality has nothing to do with Islamic law. These are the addendums made to Islam by ignorant and rude commentators.*<sup>14</sup>

In modern Azerbaijani society Islamic religion keeps its functionality and importance as a social archetype in the society's thinking life and ritual tradition which is closely related to the spiritual history and cultural experience of the Azerbaijani people.

New cultural values were one of the factors determining the social growth of the society. One of the necessary cultural values of the enlightenment was the science of philosophy, especially European philosophy. We think that since science and education are integral components of culture it is possible to characterize philosophy as a European cultural value.

The special importance is given to the relevance of philosophy for society in the articles and correspondence of two thinkers (M.F.Akhundzada and Sh.J.Afgani). Therefore we mostly count on their opinions.

One thing to keep in mind is that whether it is obviously confessed or not now the philosophical way of thinking has the great role during the achievement gained by them. Civilization as a whole has decided on a philosophical idea.

*The second period of European development begins with a return to philosophical thought in the Renaissance. The entire political and legal as well as cultural and moral system of value of the modern era, as well as democracy, human rights as, well as international legal norms, are also nourished by the philosophers of French enlightenment including John Locke and Kant*<sup>15</sup>.

The philosophy (especially Western philosophy) made Mirza Fatali Akhundzada to be interested in as a field of creativity among the Azerbaijani enlighteners. He found solution to the problems of the Muslim society in the realization of the discourse of the philosophy. M.F.Akhundzada

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<sup>14</sup> Qurbanov, Ş. Cəmaləddin Əfqani və türk dünyası / Ş.Qurbanov. –Bakı: Azərnəşr, –1996, –s.206

<sup>15</sup> Qarayev, Y. Azərbaycan ədəbiyyatı: XIX və XX yüzillər [iki min ili tamamlayan iki yüz il] / Y.Qarayev. –Bakı: Elm, –2002, –s.325

understood the importance of philosophy in the formation of democratic world outlook and self-awareness well. He connected the emergence and growth of the scientific thinking in society with the development of the science of philosophy.

Based on the researches the great author tried to understand the system of concepts of philosophy (Western philosophy), to explain important philosophical categories.

For example, he applied to D.Hume, an English philosopher of the XVIII century explain the category of “cause and effect”.

The great thinker bravely brought the concepts of the European philosophy course (civilization, patriot, propres, philosopher, etc.) into our language and explained the meaning of these concepts.

One of those who knew Western philosophy well was J.Afghani, the greatest representative of Islamic enlightenment, “religious enlightenment”. When they say reforms in Islamic world, “religious enlighteners” (Y.Garayev) meant the clearance of the classical Islam and Guran from meaningless interpretations and expressions by hypocritical clergies. In general the purpose for enlightener writers who believed in “true Islam” was not to modernize religion and Guran perhaps on the contrary it was to use the influence of religion and Guran to modernize the society.

J.Afgani accepted the importance of studying “forbidden philosophy and scientific methods” in order to make reforms in Islamic world and also came to such conclusion that the progress of the country is impossible without teaching the philosophy at schools.

J.Afgani distinguished the religion and philosophy from each other, he considered it impossible for them to come together: Religions are of similar to one another no matter what they are called. No understanding and reconciliation between religion and philosophy is possible. Religion instills belief and faith in man.

By praising the successes of Europe the Azerbaijani educated men didn't belittle those of Islamic faith, they didn't contrast Europe and the Eastern Muslim World, they simply saw the reason for the East's lagging behind the West in lack of enlightenment. The reason why they were left behind was the lack of education and the means of learning the arts.

The idea of freedom was one of the main European values that Azerbaijani enlightenment conveyed to the society. Only where there was freedom people could show and prove the falsity and uselessness of stereotypes and nonsense religious doctrines that threw the society back.

Akhundzada's philosophy of enlightenment can be characterized as a "philosophy of freedom".

Azerbaijani enlightenment with the initiative of learning from Europe, actually "brings the tendency to consider the multicultural principle – the values of other cultural experiences, study them and conduct dialogue forward". The desire to "get along" with the values of various cultural experiences, have these values gained to the Eastern Muslim experience made the problem of dialogue necessary for Azerbaijani enlightenment.

Dialogue is considered a constructive activity aimed at preserving and developing the various cultural experiences.

The enlighteners such as M.F.Akhundzada, A.Bakikhanov, J.Afgani, H.Zardabi, S.A.Shirvani found the way to save East from the "discourse of monologue" precisely in the realization of the dialogue with West. Azerbaijani enlighteners approached East-west relations more at the level of scientific and cultural values and the idea of social and cultural progress. Because only at the level of dialogue each culture can exist and develop.

In the "Conclusion" part of the dissertation in the progress of research besides Azerbaijani enlightenment is a relevant topic in our history of humanitarian thought in the progress of research and it has a wide and honorable research history. But there are issues that are waiting to be resolved in this area.

Enlightenment is not only social-public, cultural-literary event but also emergence of the axiological paradigm. The ideology of enlightenment combines several discourses of value – educational, Islamic, language discourses and etc.

Education, nurture, science were the fundamental values that formed the Azerbaijani culture in XIX century. On this foundation other values emerged. Education and religion combined other cultural values (language, freedom and etc.).

It was on the agenda that important values such as freedom of thought and speech depended on the formation of a new educational-teaching experience. “Akinchi” played an important role in promoting the discourse of educational value.

It is the idea of enlightenment that brings clarity to the attitudes towards religion in the society. The Islamic discourse identifies the major ideological line of enlightenment, the system of cultural values and makes it relevant on the basis of religion-science, tradition-modernity, progress-decline, Eastern-Western semiotic conflicts.

Islamic discourse or a critical attitude towards religious values and a religion as a whole constitutes the leading direction of the ideology of enlightenment. This problem has been studied in various levels in Azerbaijani literature and philosophy of Soviet and post-Soviet periods. Thinkers such as M.F.Akhundzada, A.Bakikhanov, H.Zardabi, Sh.J.Afgani perfectly understood the historical role and the function of the Islamic religion in the Muslim East.

Enlighteners considered the literary criticism and cultural practices such as philosophy and the press in creating the freedom of thought and speech in society.

The role of European philosophical thought in the formation of the system of cultural value of Azerbaijani enlightenment is undeniable. Along with the European literary journalistic genres (literary criticism, drama and novel), philosophy is one of the values that form the new artistic-aesthetic and ideological thinking. Therefore, the views of two great representatives of Azerbaijani enlightenment - M.F.Akhundzada and Sheikh Jamaladdin Afgani on the science of philosophy are summarized.

Enlightenment values are reviewed in the context of the category of modernity, which allows characterizing the nature and relevance of the principles of value. Modern civil society tries to see itself in the mirror of “enlightenment”. The actualization of the religious and cultural values in the globalized world requires reviewing the heritage of the Azerbaijani enlighteners in a new theoretical and methodological aspect.



**The main content of the dissertation has been reflected in the following theses and articles of the author:**

1. Behbudov, S.E. XX əsrin əvvəllərində Azərbaycan mədəniyyətində islam diskursu. Sumqayıt Dövlət Universitetinin Elmi Xəbərləri. Sosial və humanitar elmlər bölməsi. –Sumqayıt: –2014. №1. –s.57-61.

2. Behbudov, S.E. Tarixi kökümüz və əxlaqi-mənəvi dəyərlər. IV International Scientific conference of young researchers. Qafqaz universiteti. Proceedings. –Bakı: –2016. –29-30 aprel –s.1451-1452.

3. Behbudov, S.E. Azərbaycan Xalq Cümhuriyyəti aksioloji sistemində “Cümhuriyyət” anlayışının yeri. Müsəlman Şərqində ilk parlamentli respublika. Azərbaycan Xalq Cümhuriyyətinin 100 illik yubileyinə həsr olunmuş beynəlxalq elmi konfransın materialları. –Bakı: –2018. –21-23 may. –s.705-708

4. Behbudov, S.E. Особенности развития национальной просветительской идеи в Азербайджане. Национальный педагогический университет им.М.П.Драгоманова издательство «Гилея». –Киев: –2019. №4. –s.18-20

5. Behbudov, S.E. XIX əsr Azərbaycan ədəbi dilində fəlsəfi terminlər və anlayışlar (M.F.Axundzadə irsi əsasında). Elmləraraı inteqrasiya: linqvodidaktik, linqvokulturoloji və psixolinqvistik aspektlər. Beynəlxalq elmi konfrans. –Sumqayıt: –2019. –19-20 dekabr. –s.513

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