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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**THE IDEA OF SOCIAL UTOPIA IN THE HISTORY OF
PHILOSOPHY: A COMPARATIVE ANALYSIS IN THE
EAST-WEST CONTEXT**

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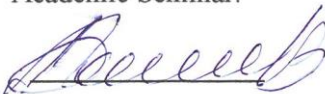
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INTRODUCTION

The actuality and the usage rate of the research work. The forecasting and subsequent proper planning of social life have always been considered issues of particular importance in the development of the history of philosophy. Furthermore, the attainment of social reconstruction and social harmony, which are considered indicators of continuous societal development, has directly stemmed from the effectiveness of forecasting and planning. On the other hand, the forecasting, planning, social reconstruction, and attainment of social harmony of real social life have been based not only on the conditions of concrete reality but also on foundations built on utopian thinking. Throughout all historical periods, both in the East and the West, utopian thoughts have gained relevance to varying degrees, attempting to neutralize the weight of social problems faced by societies of a social nature. According to Ernst Bloch, utopias have always been a certain factor of hope. When the social order is unattainable in reality, it is realized in an inflated form through imagination. Thus, in the nature of utopia, there lies a certain reassurance, comfort, and ease. Utopia aims to address the spiritual voids created by destructive processes that arise against the background of social, political, economic, and other factors. It strengthens the feeling of hope for the future. By idealizing solutions to problems, it presents them as separate from reality. In this sense, utopia reflects the existing problems by glorifying the state of being without problems, order, and harmony. By separating and elevating the ideal society it attempts to describe from reality, it constructs it there. One of the main points that make utopia relevant is its establishment as a second reality constructed in front of existing reality. Since utopia cannot exist within reality, it is forced to create ideal forms and leave its orbit. This aspect unique to utopianism makes its teachings equally relevant for both the East and the West.

Alternatively, the essence of utopia encompasses its inherent irony and comedy, which manifest in a distinct manner. Furthermore, utopia's enduring relevance is underscored by its capacity to

scrutinize problems through the lens of irony and comedy, even across extended periods. Despite emerging as a response to social challenges, utopia does not evade them; rather, it confronts them with a touch of humor. Thus, as a phenomenon originating from social dynamics, it maintains its pertinence until its materialization.

When tracing the evolution of Eastern and Western utopian teachings, another issue that gains relevance is the widespread belief in the power of humanity to address social problems. In this regard, “*utopian projects overvalue human nature*”.¹ Utopia is precisely utopian because it embodies a desire and insistence where escapism from realities or exaggeration of them to the point of idealization is evident. The social utopia issue, which emerged as a cultural event in the history of philosophy, also gains particular relevance in this sense. The distinctive characteristics of utopian valuation and evaluation mentioned above perpetuate its relevance. Interestingly, as the relevance of utopia diminishes, regression becomes inevitable in society. This is because “*without utopianism, no radical philosophy can exist*”.² The main slogan of radical philosophy relies on the impossibility of fully grasping our knowledge about the reality that surrounds us and the impossibility of achieving complete knowledge in general. Any claim of impossibility has always been a fundamental motivating factor for human endeavors. Therefore, utopianism is inherent in the nature of initial philosophical inquiries. In other words, the future philosophical paradigm always entails certain utopian programs. This logical reasoning of radical philosophy also transforms humans into perpetually searching, actual beings. Paradoxically, utopianism generally ensures the dynamism of philosophical realization. It perpetually urges philosophical inquiries and also motivates staying relevant. When leaning towards utopia, the dynamism of philosophy, which represents the other side, is

¹ Morse, David. *American Romanticism: From Cooper to Hawthorne. Excessive America. Volume 1 of American Romanticism / David Morse.* – Houndmills, Basingstoke: The Macmillan Publishers Ltd, – 1987. – 242 p., p. 209.

² Shklar, Judith N. *After Utopia: The Decline of Political Faith / Judith N Shklar.* – Princeton, New Jersey: Princeton University Press, – 1969. – 322 p., s. 268.

impaired. Throughout history, philosophy has always emerged from struggles to reach the nonexistent, the desired, the ideal. In all ancient societies, philosophy emerged as a counterpoint to the principle of divinity, the concept of gods, contrary to mythology. It leaned more towards reality and the possibility of development for the future. The realization of the utopia envisioned for the future is logical in this sense. Thus, utopia, by being the basis for the realization of philosophical ideas, has itself been realized in a certain sense. It has perpetually lent relevance to philosophy, thereby staying relevant itself. It has also carved out a certain place for itself in any form of realization. Taking this logic into account, utopia has been a significant factor of relevance, acting as a catalyst in realizing philosophical paradigms that come to life.

In consideration of the contemporary global landscape, conducting comparative analyses on various philosophical themes between Eastern and Western cultures emerges as one of the foremost pressing issues. The relevance of exploring the historical evolution of utopian ideologies in both Eastern and Western spheres stems from the persistent disparities between these cultural domains, even in the 21st century. Economically, a significant indicator of modernity, the potential mutual benefits between these distinct realms are manifold, with foreseeable intellectual dividends in the future. Consequently, a comparative examination of utopian imaginaries, reflective of broader intellectual discourse, becomes pertinent. Moreover, the escalating proliferation of advanced technologies in both Eastern and Western contexts, alongside the reassessment of traditional cultural and spiritual paradigms, further underscores the significance of addressing the issue of social utopia within evolving frameworks. Notably, the contemporary human-made milieu appears disinclined to accommodate utopian ideals, necessitating a reassessment of the conventional context within which the utopian discourse unfolds. In light of these evolving dynamics, it is deemed pertinent and judicious to undertake a philosophical inquiry into the notion of utopia in the modern era,

juxtaposing Eastern and Western utopian theories within the historical continuum of philosophical thought.

In addition to the aforementioned factors, several points further contribute to the relevance of conducting comparative analyses between Eastern and Western utopian ideologies:

Firstly, examining utopian perspectives within Eastern and Western philosophical traditions across historical epochs and identifying areas of convergence serve as significant endeavors for contemporary globalized societies. Such efforts not only highlight shared principles but also underscore the potential for coexistence among diverse cultural viewpoints.

Secondly, the emergence of modern hybrid utopian models, synthesizing elements from both Eastern and Western traditions, facilitates the adaptation of utopian ideals to the evolving conditions of the modern world. This fusion enables a more dynamic and responsive approach to contemporary challenges and developments.

Thirdly, the pursuit of continual progress, the resolution of global issues, and the promotion of peace and justice underscore the relevance of utopian visions centered on collaborative endeavors across societies. These human-scale aspirations for a better world resonate with the imperatives of our interconnected global community.

Lastly, the comparative analysis of traditional yet forward-looking utopian visions within Eastern and Western philosophical frameworks enhances the efficacy of future global philosophical collaborations. By recognizing and engaging with diverse utopian perspectives, scholars can foster more inclusive and comprehensive approaches to addressing the complex challenges of our shared future.

In the dissertation, a comparative analysis is conducted on ancient Eastern and Western philosophers who espoused utopian ideals throughout the history of philosophy, including Confucius, Mencius, Laozi, Mozi, and Plato. Additionally, utopian perspectives found within the philosophical teachings of Buddhism and Hinduism, ancient Indian traditions, are examined. Furthermore, the viewpoints

of medieval Islamic thinkers, such as Al-Farabi, Ibn Bajja, Ibn Tufail and Ibn Nafis who dedicated specific works to the exploration of utopian concepts, virtuous cities, and virtue, are scrutinized.¹ Moreover, references are made to the works of scholars like Ibn Miskaveyh, Maverdi, Ibn Hazm, Abu Najib Suhrawardi, Adududdin al-Iji, Ibn Khaldun, Jalaluddin Davani, Kinalizadeh Ali Efendi, and Sadreddinzadeh Mammad Amin Shirvani, who articulated ideas aligned with utopianism within the Islamic intellectual tradition spanning from the Middle Ages to the modern era.

In the subsequent chapters of the Dissertation, an examination is conducted on the utopian visions articulated by medieval Chinese thinkers such as Tao Yuanming, Cao Xueqin, Kang Yuwei, and Hu Shi. Furthermore, Renaissance utopists including Thomas More and Tomazzo Campanella, as well as New Age Western philosophers and sociologists like Francis Bacon, Francois Marie Charles Fourier, Henri Saint-Simon, and Robert Owen, are analyzed.

The study also delves into the utopian perspectives of 20th-century philosophers who specifically addressed the issue of utopia. A comparative investigation is undertaken on the works of scholars such as Karl Mannheim, Ernst Bloch, Herbert Marcuse, and Paul Ricoeur, shedding light on their respective contributions to the discourse on utopia.²

¹ Farabi. *El-Medinetü'l Fazıla / Farabi. Çeviren: Nafiz Danışman.* – Ankara: ABC Matbaası, – 2001. – 124 p.; İbn Bacce. *Tedbiri'l-Mütevahhid (Erdemsiz şehirde bireyin felsefi yetkinliği) / İbn Bacce. Çevirmen: İlyas Özdemir.* – İstanbul: Endülüs Yayınları, – 2020. – 238 p.; İbn Tufeyl. *Hay Bin Yakzan / İbn Tufeyl. Çeviri: Babanzade Reşid.* – İstanbul: Palto Yayınevi, – 2014. – 132 p.; İbnü'n-Nefis. *Fazıl bin Natık (Er-Risaletü'l-Kamiliyye Fi's-Sireti'n-Nebeviyye) / İbnü'n-Nefis. Çeviri: Cevher Şulul.* – İstanbul: İnsan Yayınları, – 2021. – 132 p.

² Mannheim, Karl. *Ideology and Utopia: An Introduction to the Sociology of Knowledge / Karl Mannheim.* – London and Henley: Routledge & Kegan Paul, – 1979. – 351 p.; Mannheim, Karl. *Freedom, Power and Democratic Planning: Collected Works Volume Four / Karl Mannheim.* – New York: Routledge, – 2007. – 409 p.; Marcuse, Herbert. *Marxism, Revolution and Utopia. Collected Papers of Herbert Marcuse. Volume Six / Herbert Marcuse.* – London and New York: Routledge Taylor & Francis Group, – 2014. – 457 p.; Marcuse, Herbert. *Philosophy, Psychoanalysis and Emancipation. Collected Papers of Herbert*

Additionally, the Dissertation explores utopian motifs present in Azerbaijani folklore, as well as the conceptions of social justice within ancient religious and philosophical worldviews such as Zoroastrianism, Manichaeism, Mazdeanism, and Khurramites. Moreover, the utopian ideas espoused by thinkers like Nizami Ganjavi, Jamaledin Afgani, Mirza Fatali Akhundzadeh, Ahmed bey Agaoglu, Nariman Narimanov, and Muhammad Amin Rasulzadeh in the history of social and philosophical thought in Azerbaijan are examined and discussed.

In the dissertation, references were made to the works of scholars who have philosophically investigated the issue of utopia in both Eastern and Western contexts, as well as those who have illuminated topics closely related to this theme. Notable researchers cited include Ilham Mammadzade, Rabiyyat Aslanova, Salahaddin Khalilov, Konul Bunyadzadeh, Arzu Hajiyeva, Gamar Murshudlu, Fredrik Jameson, Ruth Levitas, Robert Nozick, Krishan Kumar, Ji Lu Liu, Jacqueline Dutton, Jolyon Agar, Jonathan Beecher, Federico Brusadelli, Claeys Gregory, Antony Hatzistavrou, Dorothy Ko, Marco Lauri, Zhang Longxi, Xiaofei Tian, Ralf Bader, Sandeep Banerjee, Roland Boer, Stephan Bundschuh, Steven Collins, Lincoln Dahlberg, John Danaher, David Engels, Saroj Giri, Chloë Houston, Wayne Hudson, Larry Ray, Frank Ruda among others. These

Marcuse. Volume Five / Herbert Marcuse. – London and New York: Routledge Taylor & Francis Group, – 2011. – 256 p.; Marcuse, Herbert. Studies in Critical Philosophy / Herbert Marcuse. – Boston: Beacon Press, – 1972. – 238 p.; Bloch, Ernst. A Philosophy of The Future / Ernst Bloch. Translated By John Cumming. – New York: Herder and Herder, – 1970. – 168 p.; Bloch, Ernst. Atheism in Christianity: The Religion of the Exodus and the Kingdom / Ernst Bloch. – London/New York: Verso, – 2009. – 283 p.; Bloch, Ernst. The Utopian Function of Art and Literature: Selected Essays. Studies in contemporary German social thought / Ernst Bloch. – Cambridge, Massachusetts: MIT Press, – 1996. – 356 p.; Bloch, Ernst. The Principle of Hope. Volume One / Ernst Bloch. Translated by Neville Plaice, Stephen Plaice and Paul Knight. – Cambridge, Massachusetts: MIT Press, – 1996. – 494 p.; Ricoeur, Paul. Lectures on Ideology and Utopia / Paul Ricoeur. – New York: Columbia University Press, – 1986. – 389 p.

scholars serve as exemplars of rigorous inquiry into the complexities of utopian thought across cultural and philosophical traditions.¹

¹ İlham Məmmədşadə, Samirə Dadaşova. Süni intellekt və yeni təfəkkür tərzii // – Bakı: Azərbaycan Milli Elmlər Akademiyası, Fəlsəfə və Sosiologiya institutu. Şərq fəlsəfəsi problemləri jurnalı, – 2022. № 27, – pp. 5-11.; Aslanova, R. Tarixə fəlsəfi baxış / R.Aslanova. – Bakı: Elm və təhsil, – 2021. – 440 p.; Xəlilov S. Şərq və Qərb: ümumbəşəri ideala doğru. Fəlsəfi etüdlər / S.Xəlilov. – Bakı: Azərbaycan Universiteti nəşriyyatı, – 2004. – 624 p.; Bünyadzadə, K. Şərq və Qərb: ilahi vəhdətdən keçən özünüdərk / K.Bünyadzadə. – Bakı: Nurlan, – 2006. – 242 p.; Hacıyeva, A. Azərbaycan mütəfəkkirləri zamanın kontekstində: Hermenevtik təcrübələr / A.Hacıyeva. – Bakı, Elm və təhsil, – 2017. – 307 p.; Mürşüdlü Qəmə. Cəmaləddin Əfqaninin sosial-siyasi fəlsəfəsi. Ali məktəblər üçün dərs vəsaiti. – Bakı: “ULU” İKF, – 2019. – 141 p.; Jameson, Fredric. Archaeologies of the Future: The Desire Called Utopia and Other Science Fictions / Fredric Jameson. – London/New York: Verso, – 2005. – 448 p.; Levitas, Ruth. The Concept of Utopia / Ruth Levitas. – Bern: Peter Lang, – 2010. – 284 p.; Nozick, Robert. Anarchy State and Utopia / Robert Nozick. – Oxford/Cambridge: Blackwell, – 1999. – 381 p.; Kumar, Krishan. Aspects of the Western Utopian Tradition // Thinking Utopia: Steps into Other Worlds. Edited by Jörn Rüsen, Michael Fehr and Thomas W. Riegers. – New York/Oxford: Berghahn Books, – 2005. – pp. 17-31.; Liu, JeeLoo. An Introduction to Chinese Philosophy: From Ancient Philosophy to Chinese Buddhism / JeeLoo Liu. – Oxford: Blackwell Publishing, – 2006. – 456 p.; Dutton, Jacqueline. “Non – western” utopian traditions // The Cambridge companion to utopian literature. Edited by Gregory Claeys. – Cambridge: Cambridge University Press, – 2010. – pp. 223-258.; Agar, Jolyon. Post – Secularism, Realism and Utopia: Transcendence and immanence from Hegel to Bloch / Jolyon Agar. – London and New York: Routledge Taylor & Francis Group, – 2014. – 252 p.; Beecher, Jonathan. Charles Fourier: The visionary and his world / Jonathan Beecher. – Berkeley/London: University of California Press, – 1986. – 640 p.; Brusadelli, Federico. Confucian Concord: Reform, Utopia and Global Teleology in Kang Youwei’s Datong Shu / Federico Brusadelli. – Leiden/Boston: Brill, – 2020. – 207 p.; Claeys, Gregory. Dystopia a natural history: A study of modern despotism, its antecedents, and its literary diffractions. Gregory Claeys. – Oxford: Oxford University Press, – 2017. – 569 p.; Hatzistavrou, Antony. Plato and the utopia within us // Utopias in Ancient Thought Edited by Pierre Destrée, Jan Opsomer and Geert Roskam. – Berlin/Boston: Walter de Gruyter GmbH, – 2021. – pp. – 145-165.; Ko, Dorothy. Bodies in Utopia and Utopian Bodies in Imperial China // Thinking Utopia: Steps into Other Worlds. Edited by Jörn Rüsen, Michael Fehr and Thomas W. Riegers. – New York/Oxford: Berghahn Books, – 2005. – pp. 89-103.; Lauri, Marco. Utopias in the Islamic Middle Ages: Ibn Tufayl and Ibn al – Naffis // Utopian Studies, Vol. 24, No. 1. The Pennsylvania State University: University Park, PA, – 2013. – pp. 23-40.; Longxi, Zhang. The Utopian Vision,

Object and subject of the study. The object of investigation encompasses the exploration of utopian ideas and doctrines as manifested throughout the historical trajectories of Eastern and Western philosophical traditions, spanning from ancient epochs to contemporary eras. This involves a meticulous examination of these ideas and teachings in isolation, as well as an in-depth analysis of their philosophical foundations. The subject of inquiry, on the other hand, pertains to the comparative analysis of utopian ideologies that have evolved within Eastern and Western philosophical histories from Antiquity to the present day. This includes the identification of both commonalities and disparities among these ideologies, shedding light on their respective philosophical underpinnings.

The aim and the tasks of the research. The aim of the research is to investigate the socio-cultural milieu and philosophical explication of utopian thought in both Eastern and Western philosophical traditions, alongside exploring the reciprocal influences exerted by these perspectives. In pursuit of these objectives, the dissertation is structured to identify the multifaceted

East and West // *Thinking Utopia: Steps into Other Worlds*. Edited by Jörn Rüsen, Michael Fehr and Thomas W. Riegers. – New York/Oxford: Berghahn Books, – 2005. – pp. 207-229.; Tian, Xiaofei. *From the Eastern Jin through the early Tang (317–649)* // *The Cambridge History of Chinese Literature*. Edited by Kang-i Sun Chang and Stephen Owen. Volume 1. To 1375. – Cambridge: Cambridge University Press, – 2010. – pp. – 199-285.; Boer, Roland. *China // The Palgrave Handbook of Utopian and Dystopian Literatures*. Editors Peter Marks, Jennifer A. Wagner Lawlor, Fatima Vieira. – Cham: Palgrave Macmillan, – 2022. – pp. 672-628.; Engels, David. *Tao Yuanming’s ‘Peach Blossom Source’ and the Ideal of the ‘Golden Age’ in Classical Antiquity: Utopias in Ancient China and Classical Antiquity* // *Utopias in Ancient Thought* Edited by Pierre Destrée, Jan Opsomer and Geert Roskam. – Berlin/Boston: Walter de Gruyter GmbH, – 2021. – pp. 277-303.; Giri, Saroj. *The Happy Accident of a Utopia // An American Utopia: Dual Power and the Universal Army*. Edited by Slavoj Žižek. – London/New York: Verso, – 2016. – pp. 133-145.; Ray, Larry. *After 1989: Globalization, Normalization, and Utopia // Globalization and Utopia: Critical Essays*. Edited by Patrick Hayden and Chamsy el – Ojeili. – New York: Palgrave Macmillan, – 2009. – pp. 101-116.; Ruda, Frank. *Jameson and Method: On Comic Utopianism // An American Utopia: Dual Power and the Universal Army*. Edited by Slavoj Žižek. – London/New York: Verso, – 2016. – pp. 183-210.

factors shaping the formation of utopian consciousness, delineate the genesis of initial utopian ideas in Eastern and Western contexts, trace their development during the Middle Ages, their flourishing during the Renaissance, and their subsequent evolution amidst the cultural and ideological transformations witnessed in the Eastern and Western worlds of the modern and 20th centuries. The primary objectives thus encompass philosophically interpreting the evolution of utopian paradigms within the aforementioned contexts.

The methods of the research. The theoretical foundation of the research is formed by conceptual approaches put forth by philosophers across various periods regarding the nature of utopianism, entailing analysis of philosophical perspectives. Differences in philosophical foundations and approaches to achieving utopian society between the East and the West reflect distinct cultural, historical, and philosophical traditions shaping the worldview of each region. While both share a desire for a better society, they approach the understanding of utopia from different perspectives and through various methods. In the research process, both analytical and synthetic methods have been employed. Comparative-historical, comparative-typological, historical-genetic, historical-systematic, and axiological approaches have been utilized in analyzing both the dichotomy of Eastern-Western philosophy and historical facts in the philosophy's analysis. The research draws upon works of philosophers, comparative studies related to the origin and development of utopia, forming the basis of the dissertation's source base. Overall, the methodology of the dissertation comprehensively encompasses the content of the research.

The basic provisions giving to the defense:

- To comparatively examine the general nature of the concept of utopia within the context of the history of philosophical thought.
- To identify types of social utopias undergoing transformations in the contemporary era, such as virtual or cyber utopias.
- To investigate and conduct a comparative analysis of initial philosophical ideas concerning the formation of ideal societies in the East and West during ancient times.

- To explore the emergence of utopian ideas about society in Islamic geography, the Far East, and the West during the Middle Ages and elucidate their philosophical implications.

- To trace the developmental dynamics of Western utopian doctrines during the Renaissance period.

- To analyze social utopias developed in the Far East and West during the modern era.

- To examine the evolution of utopian paradigms proposed by philosophers who investigated the problem of utopia in the context of cultural and ideological transformations in the Western world of the 20th century.

The scientific novelty of the research. The scientific innovations can be summarized as follows:

- The problem of social utopia has been explored in comparison with other similar philosophical problems, demonstrating its possession of philosophical problem and its internal developmental regularities.

- Unique characteristics of Western utopian models from ancient times to the present, including Greek, Far Eastern, Islamic, Renaissance, Modern, and even 20th century Western utopian models, have been analyzed and explained from a philosophical perspective.

- The current paradigm of social utopia as a contested phenomenon born in the present and with implications for the future has been proposed and comparatively analyzed.

- The adaptation of future-oriented Islamic utopian doctrines to the past, particularly to the early Islamic model, has been grounded. This issue has been chronologically researched based on the writings of thinkers addressing utopian issues and moral virtues directly in the Islamic world.

- Chinese utopianism, one of the oldest and most rooted utopian traditions in the history of philosophy, has been extensively researched from ancient to modern times. The modern “Chinese miracle” has been interpreted as the realization of utopias derived from ancient traditions.

- The problem of utopia in Western philosophy of the 20th century has been comparatively investigated based on the works of philosophers exploring this problem.

- Utopian thoughts in the history of Azerbaijani philosophical ideas have generally been addressed in the dissertation.

The theoretical and practical importance of the research.

Philosophy is an integral component of the collective spiritual culture of humanity. In this regard, the utopian ideas elaborated by representatives of both Eastern and Western philosophy over the centuries should be critically examined. This research underscores the necessity of studying the perennially relevant problem of social utopia, a topic that has been pertinent since the inception of philosophical history. Comparative analysis of utopian theories that have emerged in various epochs of philosophical history can be utilized in the teaching of philosophy, sociology, political theory, management, and several other disciplines at universities.

The approbation and the applying of the work. Different sections of the dissertation have been published in various academic journals and presented to the scientific community at separate academic conferences. A total of 17 scientific works related to the dissertation have been published. Seven articles (one of them international) and 10 conference papers (one of them international) on the topic have been published.

The name of the organization where the dissertation has been accomplished: The dissertation was conducted at the Department of History of Philosophy and Cultural Studies at Baku State University.

The volume of the structural sections of dissertation separately and the general volume with the sign. The dissertation consists of an introduction, three sections combining seven chapters, a conclusion and a bibliography of used literature.

The document comprises 139 pages. The introduction spans 8 pages, Chapter I is 32 pages, Chapter II is 42 pages, Chapter III is 26 pages, the conclusion is 11 pages, and the bibliography consists of 18 pages. The document, excluding the bibliography, contains 232606 words.

MAIN CONTENT OF THE DISSERTATION

The “**Introduction**” section of the dissertation explores the relevance of the topic, its level of development, the object and subject of research, as well as its aims and objectives. It delves into the scientific novelty, theoretical and methodological foundations, and the scientific-theoretical and practical significance of the research.

The first chapter of the dissertation is titled “**The Theoretical Model of Utopia in the Context of Eastern and Western Worldviews Paradigms**”. This chapter consists of two sections. The first section, titled “**The Problem of Utopia in the History of Philosophical Thought**” examines various aspects including the concept of “utopia”, the nature of social utopia, the relationship between utopia and desire, utopia and imagination, utopia and the notion of “other space”, utopia and humanism, the dualism of utopia and anti-utopia, utopia and globalization, as well as issues such as virtual utopia and cyber-utopianism.

In this subsection, it is observed that utopia, characterized by its humanistic and cosmopolitan essence, is also regarded positively. *“The concept of utopia inherently carries a paradoxical yet productive nature. It endeavors to transform the abstract “spaceless” into a tangible “good spac”.*¹ Fundamentally, utopia is construed as a positive phenomenon. Its contents cannot logically be pessimistic, as it emerges from a response to negativity and presents a challenge to such elements. *“At the core of utopia lies desire—a longing for an alternative and improved way of life”.*² This desire inherently involves a detachment from reality. The preservation of creative potential stands as a crucial prerequisite for its realization. Following this logic, distancing oneself from reality aids in bringing utopia closer to fruition. By swiftly distancing from negative

¹ Benson, Timothy O. *Fantasy and Functionality: The Fate of Utopia // Expressionist Utopias: Paradise, metropolis, architectural fantasy.* – Washington: University of Washington Press, – 1993-1994. – pp. 12-55., p. 47.

² Levitas, Ruth. *The Concept of Utopia / Ruth Levitas.* – Bern: Peter Lang, – 2010. – 284 p., p. 209.

influences, the energy required to construct the future model diminishes. “*Utopia epitomizes an unrealized future and serves as a depiction of an idealized world yet to be achieved*”.¹ Given that utopian thinking is perpetually forward-looking, it encapsulates both a logic of aspiration and caution. Mere dreams and imagination alone are insufficient for shaping the future; a certain force is imperative for actualization. Consequently, the nuanced expressions of utopian visions present in both Eastern and Western philosophical traditions delineate not only how such visions should manifest but also in what form they should be realized.

In the contemporary world, newer manifestations of utopia are emerging, with virtual or cyber utopias representing notable examples of this evolution. “*These entities are intrinsic to the modern era, embodying a realm characterized by banality, knowledge, and technological neutrality*”.² Unlike traditional utopias, virtual utopias lack concrete, unified objectives; rather, they emerge in response to the realities of the digital age. Consequently, predicting or assessing them as either negative or positive proves challenging. “*Cyberutopianism typically fosters nebulous notions of an improved existence within the realm of the internet, devoid of the detailed societal frameworks found in classical utopian literature*”.³ Moreover, the intersection between computer utopias and artificial intelligence holds significance. İlham Mammadzadə’s research delves into the philosophical examination of artificial intelligence, reflecting the relevance of this connection.⁴

¹ Hodgson, Geoffrey M. *Economics and Utopia: Why the Learning Economy is not the end of History* / Geoffrey M Hodgson. – London and New York: Routledge, – 2001. – 359 p., p. 5.

² Danaher, John. *Automation and Utopia: Human flourishing in a world without work*. John Danaher. – Cambridge, Massachusetts, and London, England: Harvard University Press, – 2019. – 337 p., p. 230.

³ Dahlberg, Lincoln. *Libertarian Cyber-Utopianism and Global Digital Networks // Globalization and Utopia: Critical Essays*. Edited by Patrick Hayden and Chamsy el-Ojeili. – New York: Palgrave Macmillan, – 2009. – pp. 176-189., p. 176.

⁴ İlham Məmmədzadə, Samirə Dadaşova. Süni intellekt və yeni təfəkkür tərzü // – Bakı: Azərbaycan Milli Elmlər Akademiyası, Fəlsəfə və Sosiologiya institutu. Şərq fəlsəfəsi problemləri jurnalı, – 2022. № 27, – p. 5-11.

The second subsection within the initial chapter is titled **“Utopian Ideals in Ancient Eastern and Western Philosophy”**. This subsection delves into the exploration of utopian concepts within the doctrines of Confucianism, Taoism, and Moism in ancient China, as well as the religious-philosophical perspectives found in Buddhism and Hinduism in ancient India, along with Plato’s utopianism.

This subsection highlights that among ancient Chinese philosophical traditions, Confucianism and Taoism prominently feature utopian ideals. The genesis of utopian thought in ancient China can be traced back to its historical narratives, entrenched traditions, and the religious and mythological worldviews intrinsic to the culture. Utopian discourse within Confucianism is intricately intertwined with the veneration and sanctification of traditional values, constituting a fundamental aspect of its ideological framework.

In the context of Buddhism, the notion of existence intertwines with the concept of utopia. Within Buddhism, a principal religious-philosophical doctrine of ancient Indian civilization, utopia manifests as an internalized and concealed concept. The inception of utopian ideals begins from within and extends outward, encompassing both the internal and external realms. Within the Buddhist paradigm, every aspect carries a utopian significance, transcending mundane reality. Through the lens of nirvana, Buddhism occupies a position betwixt two utopian states, representing a religious doctrine situated within the realm of utopian thought.

Plato’s utopianism, distinguished by its profound philosophical depth, encompasses a combination of various problems and issues. Plato associates the philosophical essence of utopia with rationality in a broad sense, namely, the rational imperative of humanity. His utopian program can be described as a rational utopia.

As Plato asserts, “*The utopia within us is the reign of reason*”.¹ Some of the issues explored in the first chapter of the dissertation have also been disseminated through scholarly articles.²

The second chapter of the dissertation, titled “**Social Utopia as an Element of the History of Eastern Philosophical Thought**”, comprises three sections. Within the initial subsection entitled “**Characteristics of the Formation and Development of Utopian Ideas in Islam**”, the perspectives of Islamic thinkers such as Farabi, Ibn Bajja, Ibn Tufail, and Ibn Nafis, who devoted works specifically to the exploration of utopia, the virtuous city, and virtue, are analyzed.

In this subsection, it is noted that “*in Farabi’s virtuous state, the entire social structure is intertwined with religion and law*”.³ Farabi endeavors within this framework to demonstrate the feasibility of achieving complete harmony. The provision of general order through religion and laws is distinguished as a factor capable of resolving all the challenges prevalent within Islam during Farabi’s era.

Ibn Bajja endeavors to delineate the virtuous city and the position and role of the Mutawahid within it. “*Given the absence of conflict among the inhabitants of the virtuous city, they do not require disciplines such as medicine and law*”.⁴ In the ideal society depicted by Ibn Bajja, such profound harmony reigns that individuals live in complete health and absolute order and concord. The absence

¹ Hatzistavrou, Antony. Plato and the utopia within us // Utopias in Ancient Thought Edited by Pierre Destrée, Jan Opsomer and Geert Roskam. – Berlin/Boston: Walter de Gruyter GmbH, – 2021. – pp. – 145-165., p. 145.

² Qarayeva, G. Utopiya və antiutopiya ictimai şüurda dinamikliyin təzahürü kimi // – Bakı: Sivilizasiya, – 2016, № 31, – pp. 14-19.; Qarayeva, G. Bəşəriyyətin ən böyük utopiyası: vahid din və vahid mədəniyyət // – Bakı: Sivilizasiya, – 2018, № 37, – pp. 49-53.

³ Lauri, Marco. The Philosopher’s Solitude // The Individual and Utopia A Multidisciplinary Study of Humanity and Perfection. Edited by Clint Jones and Cameron Ellis. – London and New York: Routledge Taylor & Francis Group, – 2016. – pp. 279-294., p. 285.

⁴ İbn Bacce. Tedbiri’l-Mütevahhid (Erdemsiz şehirde bireyin felsefi yetkinliği) / İbn Bacce. Çevirmen: İlyas Özdemir. – İstanbul: Endülüs Yayınları, – 2020. – 238 p., p. 82.

of external disturbances ensures the perpetual well-being of the populace, alleviating concerns regarding their health. Since there are no conflicts among them, there is also no need for legal enforcement within this city.

Ibn Tufayl's affiliation with Sufism did not render his utopian thoughts immune to influence. The asceticism, solitude, and world-renunciation inherent in Sufism were idealized in his teachings in a refined manner. Ibn Tufayl critiques the assaults of theology on mysticism and its dogmas contradicting religion within this context. Mysticism, on a utopian level, also gains certain legitimacy. It becomes a subject of defense. Ibn Tufayl, alongside religion, attributes special significance to mysticism in the formation of the perfect individual. The concept of the perfect individual in mysticism has also been illuminated in the research of Konul Bunyadzade.¹

Ibn Nafis contends that *“if people were not accustomed to adhering to the necessary rules of Sharia and were not familiar with these rules, they would attempt to deny the Prophet”*.² Ibn Nafis seeks utopia, virtue, and the model of an ideal society and community not in an imaginary form, but directly within Islam and its Sharia. In Ibn Nafis, the ideal image and exemplary way of life mirror the life of the Prophet and the type of Islamic society during his era.

The second subsection, entitled **“Utopian Ideas in the Far East from the Middle Ages to the Modern Period”**, explores utopian ideas that emerged in the Far East during the Middle Ages and their reflections in poetry, as well as the political utopian perspectives that arose in the modern era.

Within this subsection, it is noted that ideas such as peace, harmony, security, and consensus advocated by Tao Yuanming are fundamental utopian concepts found in Confucianism, Taoism, and

¹ Bünyadzadə, K. İnsan: kamilliyin arxitektonikası / K.Bünyadzadə. – Bakı: “Zərdabi LTD”, – 2014. – 496 p.; Bünyadzadə, K. Şərq və Qərb: ilahi vəhdətdən keçən özünüdərk / K.Bünyadzadə. – Bakı: Nurlan, – 2006. – 242 p.

² İbnü'n-Nefis. Fazıl bin Natık (Er-Risaletü'l-Kamiliyye Fi's-Sireti'n-Nebeviyye) / İbnü'n-Nefis. Çeviri: Cevher Şulul. – İstanbul: İnsan Yayınları, – 2021. – 132 p., p. 58.

Moism, despite some differences. Tao Yuanming aimed to eliminate these ideals, which were highlighted for the better development of Chinese society and a more substantial social life during the Middle Ages. His appeals were not rebellious in nature. *“Tao Yuanming’s work ‘Peach Blossom Spring’ depicts a utopian society where everyday social constraints such as taxation and hierarchy are absent, and everyone lives in contentment”*.¹

In Cao Xueqin’s works, one can observe the syncretic unity of utopian ideas in Chinese literary and philosophical teachings with the philosophical traditions of ancient times. Establishing connections between Confucianism and Daoism, which differ in terms of ideas, is a significant event in this regard. This unity has provided a fertile ground for the emergence of various philosophical ideas. *“In Cao Xueqin’s novel ‘Dream of the Red Chamber’, one can see the refinement of the opposing utopian traditions in China, which can be seen as the refinement of Confucianism with its real pragmatism and Daoism with its transcendental metaphysics”*.²

Kang Youwei formulated his political program based precisely on Confucianism. *“Kang’s utopian vision advocated the abolition of personal interests in every sphere of the state, based on Confucian ideals”*.³

The third subsection, titled **“Utopian Views in the History of Azerbaijani Socio-Philosophical Thought”**, explores utopian motifs in Azerbaijani folklore, as well as the social justice problem in ancient religious and philosophical teachings such as Zoroastrianism, Manichaeism, Mazdakism, and Khurramites. Within the history of

¹ Tian, Xiaofei. From the Eastern Jin through the early Tang (317 – 649) // The Cambridge History of Chinese Literature. Edited by Kang-i Sun Chang and Stephen Owen. Volume 1. To 1375. – Cambridge: Cambridge University Press, – 2010. – pp. – 199-285., p. 221.

² Ferrara, Mark S. Religion and the Mental Utopia in Literature // The Individual and Utopia A Multidisciplinary Study of Humanity and Perfection. Edited by Clint Jones and Cameron Ellis. – London and New York: Routledge Taylor & Francis Group, – 2016. – pp. 315-329., p. 324.

³ Brusadelli, Federico. Confucian Concord: Reform, Utopia and Global Teleology in Kang Youwei’s Datong Shu / Federico Brusadelli. – Leiden/Boston: Brill, – 2020. – 207 p., p. 130.

Azerbaijani socio-philosophical thought, the utopian ideas reflected in the legacies of figures such as Nizami Ganjavi, Jamal ad-Din Afghani, Mirza Fatali Akhundzade, Ahmad Bey Agaoglu, Nariman Narimanov, and Mahammad Amin Rasulzade are analyzed.

This subsection notes that folklore examples have played a significant role in shaping utopian ideals within the history of Azerbaijani socio-philosophical thought. The aspiration for idealism has found its expression in Azerbaijani folklore.

In the “Malikmammad Epic”, the character of Malikmammad is portrayed as a symbol of righteousness, courage, justice, and strength. His triumph in the epic also signifies the restoration of truth and justice. This victory attained through struggle is closely related to the idea of overcoming oppression and injustice. The plot of the “Malikmammad Epic” encapsulates a transformed expression of ancient Azerbaijani archetypes, embodying in a certain sense the paradigm of social utopia.

The utopian vision of Mazdakism entails social justice, equitable distribution of wealth, protection of the interests of the working people, and the explicit promotion of other ideas stemming from this movement. In the ideal society advocated by the Mazdak movement, women should also have the freedom that serves as a fundamental indicator of social justice.

Despite their short-lived presence on the historical stage, the Khurramites did not tolerate ethnic or religious exclusivity within their communities. They strived to establish a society where everyone had equal rights. The slogans and main calls of this movement encompassed justice and the attainment of general prosperity among people. Human happiness was designated as the foremost goal for the Khurramites.

Nizami Ganjavi delineates the form of the utopian society by emphasizing the path of science and ethics, which is a significant means to enhance the spiritual qualities of individuals. In his ideal society, moral virtues and human ethics are attained through education and upbringing.

Jamal ad-Din Afghani perceived Islam as the foundation for establishing the ideal state. He advocated for the unification of all

Muslims under a Caliphate, seemingly as a last attempt to salvage the Islamic world.

Mirza Fatali Akhundzade, an ardent opponent of tyranny, highlighted how people were deprived of happiness under oppressive governance. He also desired the secularization of religion. Akhundzade made significant sacrifices in this pursuit and demanded the removal of barriers to renewal processes, which he deemed essential.

Ahmad Bey Agaoglu's work "In the Land of Free People" embodies his ideals. The uncertainties, fears, and astonishment of a young person transitioning from a society ruled by tyrants and despots to a society where freedom, justice, and righteousness are the primary criteria are depicted in the work.

According to Nariman Narimanov, if a state is founded on a lack of love, carelessness, and indifference towards the people, its downfall is inevitable. He believed that social changes would occur not only through economic and political reforms but also through spiritual transformations. Arzu Hajiyeva suggests that "*Narimanov expresses his views on statecraft in Nadir Shah's reforms. Nadir Shah prioritizes four issues to strengthen the state: first, he aims to reconcile...two enemies - Sunni and Shia sects... Second, he wants to translate the Bible so that knowing non-Muslim population's religion in his country he can act accordingly. His third intention is to reduce the power of the clergy...;The fourth... He wants... there would be no poor and beggars in his kingdom, as a state with many impoverished and beggars quickly declines*".¹

In the views of M.A.Rasulzade, utopian elements can also be discerned. Rasulzade presented the idea of solidarity as the main principle of the ideal state. Because solidarity has the power to regulate the various requirements of the state and society, ensuring justice and social stability. Some of the issues explored in the second chapter of the dissertation have also been published in the form of

¹ Hacıyeva, A. Azərbaycan mütəfəkkirləri zamanın kontekstində: Hermenevtik təcrübələr / A.Hacıyeva. – Bakı, Elm və təhsil, – 2017. – 307 s., p165.

articles.¹

The third chapter of the dissertation is titled **“Utopia in Western Philosophical Thought as the Basis for Social Reconstruction”**. The first sub-chapter, **“The Renaissance and Utopian Teachings in Modern Western Philosophy”**, analyzes the utopian views of Thomas More, Tommaso Campanella, and modern Western philosophers such as Francis Bacon, François Marie Charles Fourier, Henri de Saint-Simon, Robert Owen, and Karl Marx.

This subchapter notes that the principle of secularism in More’s works served as the basis for his utopian views. *“According to More, utopian thought is rational and secular”*.²

In Tommaso Campanella’s “The City of the Sun”, the society he describes does not have private property. However, there is more of a theocratic society present here than freedom of conscience. The head priest is characterized as the symbol of the Sun. He has three assistants: Power - responsible for military and judicial affairs. Knowledge - deals with public education and social relations. Love - focuses on family and reproductive matters.

Fourier understood utopianism as a historical reality. He had no doubt that it would happen and be realized. He believed in the realization of his utopian model in historical progress.

Henri de Saint-Simon’s utopianism is now observed intersecting with ethical and ethical categories. He proposes the paradigm of human happiness as a new way to combat economic and social inequalities and flaws that give rise to utopias. The issue of human happiness also arises from the different nature and

¹ Nəsiminin fəlsəfi görüşlərində ideal insan obrazı // – Bakı: Geostrategiya jurnalı, – 2017, № 42, – pp. 63-64.; Bəşəriyyətin ən böyük utopiyası: vahid din və vahid mədəniyyət // – Bakı: Sivilizasiya, – 2018, № 37, – pp. 49-53.; Əhməd Ağaoğlu “Sərbəst insanlar ölkəsində” əsərinin timsalında AXC dövründə ideal cəmiyyət obrazı // “İçərişəhər” dövlət tarix-memarlıq qoruğu idarəsi tərəfindən təşkil olunmuş Azərbaycan Cümhuriyyəti-100 adlı müsabiqə. – Bakı: Nurlan, – 2018, – pp. 443-450.; Marx and Shariati: utopic socialism // – Львів: Вісник львівського університету. Філософсько-політологічні студії, – 2018. №19, – pp. 103-107.

² Kumar, Krishan. Aspects of the Western Utopian Tradition // Thinking Utopia: Steps into Other Worlds. Edited by Jörn Rüsen, Michael Fehr and Thomas W. Riegers. – New York/Oxford: Berghahn Books, – 2005. – pp. 17-31., p. 27.

characteristics of individuals. “*Henri de Saint-Simon’s general love for humanity is based on the unique principle of equality among all people or the equality of all people in human happiness*”.¹

Robert Owen emphasized the human factor in all matters - promoting the principles of humanism.

Karl Marx creates an imaginary society based on the principle of classless society, where people receive gifts according to their abilities and needs. This principle reflects the idea of distribution based on individual and collective demands rather than market forces or profit motives. According to K.Mannheim, “*the idea of a classless society is overtly utopian*”.²

In the final section titled “**The Problem of Utopia in Modern Western Philosophical Theories**”, the works of philosophers from the 20th century who specifically analyze the problem of utopia, such as Karl Mannheim, Ernst Bloch, Herbert Marcuse, and Paul Ricœur, are examined.

Karl Mannheim, in the early 20th century, both analyzes and criticizes the issue of ideology, one of the main problems of societies. He exposes the flaws of ideology, one of the greatest problems in the West, by highlighting the differences between the goals of utopia and ideology. “*The attempt to escape from ideology and utopian distortions is ultimately a search for reality.*”³ Mannheim also attempted to evaluate utopianism from an epistemological perspective. According to Mannheim, “*utopianism arises when the state of mind does not correspond to the state of reality in which it emerges*”.⁴ Human reason, thought, and humanity in general are always in pursuit of something better. Human reason never settles with what it has achieved. It is always in search of what

¹ Фогт, А. Социальные утопии / А.Фогт. Пер. с нем. Н.И.Стороженко. Изд. 3-е. – Москва: КомКнига, – 2010. – 175 п., п. 126.

² Mannheim, Karl. Freedom, Power and Democratic Planning: Collected Works Volume Four / Karl Mannheim. – New York: Routledge, – 2007. – 409 п., п. 90.

³ Mannheim, Karl. Ideology and Utopia: An Introduction to the Sociology of Knowledge / Karl Mannheim. – London and Henley: Routledge & Kegan Paul, – 1979. – 351 п., п. 87.

⁴ Ibid., p. 173.

is better, what is superior. Throughout the ages, human development has been conditioned by natural factors inherent in the nature of reason. As long as humans exist, utopianism will always exist. Because there is no point where humans want to stop or pause. They are always in desire and imagination. They are always in pursuit of goodness, completeness, and perfection. In this sense, utopia is eternal pursuit and eternal expectation.

Pol Ricoeur argues that “*utopia is distinguished by being a declared or claimed genre*”.¹ By declaring its claims in advance, utopia communicates them to everyone. There is also a clarity within the scope of utopia.

According to Ernst Bloch, “*utopia does not end with its final concrete realization; rather, it starts from there*”.² From the moment utopia is realized, it gains new functionality. Utopia is always present. Just as humanity’s ideal quests never end, the end of utopia is also improbable. Its end signifies the end of hope, which in philosophical terms implies the end of society as well. The cessation of utopia signals the exhaustion of hope, leading to humanity’s demise.

H. Marcuse writes, “*We have the ability to turn the world into a hell, and we are already heading in that direction. But we also have the ability to turn it into the opposite of hell. This could be understood as both the end of utopia and the end of history*”.³ According to Marcuse, the very idea of the ideal society that utopia yearns for is inherently utopian. Because the emergence of such a society implies the defeat of the antagonist. The disappearance of both the antagonist and the force promoting utopia, regardless of their origin, signifies the onset of the era and the beginning of the essence. Since shortcomings are always in conflict, development

¹ Ricoeur, Paul. Lectures on Ideology and Utopia / Paul Ricoeur. – New York: Columbia University Press, – 1986. – 389 p., p. 15.

² Bloch, Ernst. Atheism in Christianity: The Religion of the Exodus and the Kingdom / Ernst Bloch. – London/New York: Verso, – 2009. – 283 p., p. 249.

³ Marcuse, Herbert. Marxism, Revolution and Utopia. Collected Papers of Herbert Marcuse. Volume Six / Herbert Marcuse. – London and New York: Routledge Taylor & Francis Group, – 2014. – 457 p., p. 249.

occurs. Societal changes lead to changes in quality. The cessation of one of the opposites destroys the entire dialectic.

In the “**Conclusion**” section of the dissertation, the scientific-theoretical arguments obtained in the chapters of the research are generalized comparatively. Let us categorize Eastern and Western utopias based on similarities:

1. Hope and Aspiration: Throughout history, humanity has strived for a future superior to the present. Given the enduring prominence of hope and aspiration in both Eastern and Western utopias, the ideologies of these regions are not inherently pessimistic. Instead, they share a common pursuit of collective happiness, idealism, and harmony grounded in hope.

2. Faith and Confidence: Foundational to Eastern and Western utopian doctrines is the belief and confidence in the transition from the present to a new state. In both Eastern and Western utopian ideologies, belief underpins the conceptualization of utopias. Augmenting utopias with hopeful faith imbues them with inherent optimism.

3. Tenacity and Devotion: A shared characteristic of Eastern and Western utopias is the perseverance and commitment essential for manifesting their envisioned ideal society. The utopian ideals of both regions exhibit unwavering persistence in striving for idealism and demonstrate profound dedication in its attainment.

When it comes to the fundamental differences between the utopian ideas formulated in the East and West:

1. Adherence to Traditions and Heritage: Eastern utopias have consistently demonstrated a strong attachment to traditions. Unlike the West, the East has continued its path by reflecting more on the traces of its past in the course of its history. Always projecting the past onto current and future utopias in some form, Eastern utopian thought highlights the significance of adherence to traditions. Conversely, Western utopian models, from ancient times to the present, have been increasingly pragmatic in their approach to traditions. Western utopian ideologies are always future-oriented, prioritizing pragmatism and utility in their choices. They have constantly encountered challenges throughout history. Western

utopian teachings tend to be more ambitious, aiming fundamentally to transform societies. Exploring utopian models outside the Western context is also a pursuit. Western utopias are shaped socially and politically, with political factors always at the forefront in these ideologies. Their aim is primarily to effect significant changes.

2. Moderation and Rebellion: Eastern utopian teachings often prioritize preserving the existing order. In the East, moderation and reverence for past heritage are customary. Improving existing traditions, highlighting their positive aspects, and preserving them without altering their current form are key principles. Western utopias, on the other hand, are more innovative. Characterized by a critical and reformative nature, the West looks to the future. Western utopias have a greater attachment to reality, focusing more on real-world conditions. The realism of utopia is emphasized, with a considerable emphasis on real-world conditions. Western utopian visions also exhibit maximalist tendencies, striving to reach new heights due to the primacy of the idea of not being content with the status quo.

3. Supremacy of Religious and Mythological Direction: Eastern utopian models have always been rooted in religious and mythological worldviews. Utopian models in the Far East and Islam have always been built on a religious worldview. In Eastern utopias, theology has often taken precedence over philosophy, earning a prominent position. It is possible to define Eastern utopian models as utopian teachings with a theological aspect. Despite encompassing philosophical aspects, Eastern utopian models do not abandon the framework of theology. The religious worldview determines the leitmotif of Eastern utopias. In contrast, in Western utopian models, the idea of human freedom within a secular context is paramount, with less emphasis on the religious aspect. Rationality is the primary and more expansive factor in Western utopian traditions. Religion and mythology may be secondary, or sometimes minimally included, in Western utopian teachings. Western utopian ideologies tend to be more secular, with secular factors being considerably strong compared to the East.

The following thesis and articles relating to the subject of the dissertation have been published:

1. Utopiya və antiutopiya ictimai şüurda dinamikliyin təzahürü kimi // – Bakı: Sivilizasiya, – 2016, № 31, – pp. 14-19.
2. Multikulturalizm və sosial utopiya ideyası / Azərbaycan multikulturalizmi: din və dil siyasətinin inkişaf perspektivləri elmi-praktik konfransın materialları. – Bakı, Mütərcim, – 8-9 Sentyabr, – 2016, – pp. 404-405.
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4. Utopik İslam sosializmi nəzəriyyədən praktikaya doğru // – Bakı: Sivilizasiya, – 2017, № 36, – pp. 12-20.
5. Nəsiminin fəlsəfi görüşlərində ideal insan obrazı // – Bakı: Geostrategiya jurnalı, – 2017, № 42, – pp. 63-64.
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11. Əhməd Ağaoğlu “Sərbəst insanlar ölkəsində” əsərinin timsalında AXC dövründə ideal cəmiyyət obrazı // “İçərişəhər” dövlət tarix-memarlıq qoruğu idarəsi tərəfindən

- təşkil olunmuş Azərbaycan Cümhuriyyəti-100 adlı müsabiqə.
– Bakı: Nurlan, – 2018, – pp. 443-450.
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 17. Utopik dünyagörüşü Skandinaviya ölkələrində sosial siyasətin mənbəyi kimi / – Bakı: Sosial tədqiqatlar elmi-analitik jurnalı. – 2023, Cild 3, №1, – pp. 214-229.

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