

REPUBLIC OF AZERBAIJAN

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ABSTRACT

of the dissertation for the degree Doctor of Philosophy

**DEVELOPMENT OF HISTORICAL ISSUES OF
PHILOSOPHY IN AZERBAIJAN IN THE XX CENTURY
(1920-1950)**

Speciality: 7210.01 – History of Philosophy

Field of science: Philosophy

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Baku - 2021

Dissertasiya işi Bakı Dövlət Universitetinin "Fəlsəfə tarixi və mədəniyyətşünaslıq" kafedrasında yerinə yetirilmişdir

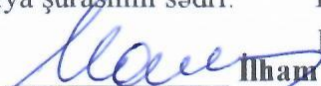
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I. GENERAL OVERVIEW OF THE WORK

The relevance and level of scientific development of the research topic. The history of Azerbaijani philosophy, which holds a special and worthy place in the world treasury of philosophical thought, has undergone a complex and contradictory path of development. From this perspective, being a continuation of the previous history, the XX century was waiting for philosophical help in solving the socio-political, economic, moral, military and national issues, as well as conditioning its internal development processes and features. Socio-political and economic changes of varying speed, but of great importance, have had a significant impact on people's perceptions of the world and their attitudes towards it.

Spiritual life, all its spheres, human thinking and every form of public consciousness in modern independent Azerbaijan tries to determine the atmosphere and the real scientific landscape of that period as accurately as possible, increases its development opportunities. It should be noted that the task of reconsidering the features of development inherent in the 20s and 50s of the twentieth century in the development of philosophical history, to systematize them in terms of the conceptual requirements of modern social sciences and humanities requires an important and thorough work. It is a challenge to intense activity to remind human about the eternity of the world and the instantaneous, temporary nature of human life in order to form new, modern values and assessments in the human mind. The analysis of the development and enrichment of Azerbaijani philosophy in the 20s and 50s of the twentieth century means concrete action to realize this challenge.

In the twentieth century, as well as in the 20s and 50s, the study of historical issues of philosophy in Azerbaijan has been the object of research in various ways. Some aspects of this problem have called the attention of many researchers in the history of public opinion in Azerbaijan. Since these studies are closely connected with the process of building and improving socialism in the Soviet Union, we

can clearly see the manifestations of certain features in the philosophy of that period. As an integral part of Marxism, dialectical and historical materialism were mostly practiced by professional philosophers, historians and sociologists. Mainly, the names of following researchers - F. Kocharly, A. Aslanov, Z. Goyushov, A. Abbasov, I. Askerov, I. Rustamov, A. Mammadov, S. Khalilov, L. Aliguliyeva, A. Makovelsky, A. Mammadova¹ and others can be mentioned. The development features of the philosophy of that period, the philosophers` worldview , the connection of theory with practice, analysis of the main problems of philosophy, the problem of self-awareness, development features of science and culture, cultural values, economic thinking, etc. reflected in the works of the above-mentioned researchers. The peculiarity of that period was initially reflected in the works on the history of philosophy and philosophical self-consciousness. Therefore, it is very important to assess the value of these works realistically and objectively. Since, it is not effective enough to study the next stage without knowing the research of the 20s and 50s, without clearly understanding the features of this stage. Azerbaijani philosophers J. Nagiyev, H. Huseynov, Z. Goyushov, Z. Guluzade, S. Rzaguluzade, Z. Mammadov, H. Imanov, S. Khalilov, A. Abbasov² and others

¹ Abbasov A. Üzeyir Hacıbəyovun sənətkarlığı. Bakı: Gənclik. 1976; Aslanov A. Estetika aləmində /estetik-tarixi nəzəri problemlər/. Bakı: Yazıçı, 1988; Əliquliyeva L. Məhəmməd Hadi yaradıcılığında Füzuli ənənələri. Bakı: 2007; Göyüşov. Z. Fəzilət və qəbahət. Bakı: Azərnaşr,1972; Xəlilov S. Cavid fəlsəfəsi. Bakı: Qanun nəşriyyatı, 1996; Köçərli F. Üzeyir Hacıbəyovun ictimai-siyasi görüşləri. Bakı: Azərb.SSR EA nəşri, 1965; Məmmədova A. XX əsrdə Azərbaycan romantizminin fəlsəfəsi (Məhəmməd Hadi irsinin tədqiqi əsasında). Bakı: 2002; Rüstəmov İ.Ə. XX əsrin əvvəllərində Azərbaycanda təbiət -elmi və fəlsəfi fikrin vəhdəti. Bakı, 1992; Маковельский А.О. Развитие философских наук в советском Азербайджане // Труды АГУ им. с. М. Кирова, т. VI, 1948

² Əlimirzəyeva R. N.Nərimanovun yaradıcılığında maarifçi ziyalı problemin tənqidi. Bakı: 2011; Göyüşov Z. Azərbaycan maarifçilərinin əsərlərində əxlaq məsələləri (XIX əsrin sonu, XX əsrin əvvəlləri). Bakı: 1964; Hacıyeva A. Akademik Heydər Hüseynov. Bakı: 2015; Hüseynov H. Azərbaycanda XIX əsr ictimai və fəlsəfi fikir tarixindən. Bakı: Şərq-Qərb, 2007; Xəlilov S. Şərq və Qərb:

conducted research on the history of Azerbaijani philosophy. The reflection of philosophical ideas in literature and art has stated by Sh. Alishanly, R.Aslanova, T.Abdullayeva, Z.Abiyeva, E.Bashirova, R.Alimirzayeva, A.Hajjiyeva, L.Hajjiyeva, I.Vahabzade, M.Zeynalov, F.Ismayilov and others³.

Finally, some of the existing scientific literature is devoted to the analysis of the features of the period from the beginning of the XX century, especially from the 20s to the 50s in terms of modern requirements; the works of R.Mehdiyev, R.Aslanova, I.Mammadzade, A.Asadov, L.Movsumova, A.Alizade, R.Azimova⁴ should be mentioned among them. Although some aspects of the problem under consideration have been partially studied, the development of historical issues in the philosophical thought of Azerbaijan in the 20s and 50s of the XX century has not been analyzed at the level of dissertation research.

ümumbəşəri ideala doğru. Bakı: 2004; Ахмедов Э. Философия азербайджанского просвещения. В.: Азернешр, 1983; Мамедзаде И.Р. О философии: современные подходы, тенденции и перспективы. Баку: «Текнур», 2011

³ Aslanova R.N. Tarixə fəlsəfi baxış. Bakı: Avropa, 2021. – 574 s., Alışanlı Ş. Müasir humanitar təfəkkür və Azərbaycan ədəbiyyatşünaslığı. Bakı: 2011; Aslanova R. Qloballaşma və mədəni müxtəliflik. Bakı: Elm, 2004; Eyvazova Ş. XX əsr Azərbaycan fəlsəfi və ədəbi-bədii fikrində inam və idrakın dialektikası. Bakı: 2004; Əliyev K. Azərbaycan romantizminin poetikası. Bakı: 2002; Əliyeva Z. Azərbaycan maarifçiliyi və dünya ədəbi-nəzəri fikri. Bakı: 2008; Hacıyeva A. Abdulla Şaiqin ədəbi-tənqidi görüşləri. Bakı: 2004; Hüseynova Ü. Əhməd bəy Ağaoğlunun ədəbi – tənqidi görüşləri. Bakı: 2007; Qarayev Y. Azərbaycan ədəbiyyatı: XIX və XX yüzillər. Bakı: Elm, 2002; Nağıyev R. Üzeyir Hacıbəyovun estetik görüşləri. Bakı: Azərnəşr, 1995

⁴ Aslanova R. İslam mədəniyyəti və müasirlik. Bakı 2002; Məmmədzadə İ. Bir daha fəlsəfə haqqında. Müasir yanaşmalar, təmayüllər. Perspektivlər. Bakı: 2012; Mehdiyev R. Vətəndaş cəmiyyətinə yol açan ideyalar. Bakı: Azərnəşr, 2006; Mövsumova L. Azərbaycan qadını uzaq keçmişdən indiyədək. Bakı: 2003; Azimova P. Человековедение – наука XXI века. Баку: 2011; Герюшев З.Б. Философская мысль в Советском Азербайджане. Краткий очерк. Баку: 1979; Кулизаде З. Закономерности развития восточной философии, и проблема «Запад-Восток». Баку: 1984

The purpose and tasks of the research. The purpose of the research is to reveal the essence of the development tendencies and features of ontological, epistemological, social ideas in the 20-50s, which is an important stage of twentieth-century Azerbaijani philosophy in the system of philosophical knowledge in terms of history and modernity. In accordance with this purpose, we have tried to realize the solution of the following tasks in the dissertation:

- to ascertain the main stages and features of the Azerbaijani philosophy in the 20-50s of the XX century;

- to present a substantive description in what directions and how the Azerbaijani philosophical thought was enriched in that period;

- to analyze the socio-political and moral factors influencing the development of Azerbaijani philosophy in 20-50s;

- to create a possible objective scientific picture of the retarding effect of ideological prohibitions on the development of philosophical thought in the studied period;

- to analyze the main points of the creativity of some prominent Azerbaijani philosophers of that period and to make relevant summary;

- to study the interaction of philosophy and other socio-political and humanitarian sciences in Azerbaijan in a given period.

The theoretical and methodological bases of the research.

The theoretical and methodological basis of the dissertation comprises the research conducted by prominent scientists and specialists in our country and abroad on the problem under study. The viewpoints of nationwide leader of Azerbaijan Heydar Aliyev and President Ilham Aliyev on the approach to our rich cultural heritage from a very careful and solid scientific position are of fundamental importance from the theoretical and methodological perspective. Taking into account the goals and objectives of the research, logical generalization, rise from the abstract to the concrete (and vice versa), historical-comparative and systematic approach, statistical analysis, etc. methods were used in the research.

The main provisions of the defense. The main provisions defended in the dissertation are as follows:

1. In the 20s and 50s, when evaluating the past, analyzing the problems of our time, any work that went beyond the framework of political ideology was rejected, and the author was subjected to political persecution.

2. The main idea of the policy pursued here was that the "highest forms of culture" belonged to the people and put an end to the elite approach of the past.

3. One of the weapons of propaganda was the inculcation of historical ideals, norms, and knowledge close to and far from the human mind in accordance with the totalitarian regime.

4. The impetus for these processes was general illiteracy and low intellectual level of human development.

5. The search for a certain "enemy" in the field of philosophy deepened, and a serious struggle was waged against under the term "Menshevik idealism" in order to impede any political course of the ruling powers.

6. Distortion of real historical truth has had a negative impact on social processes and the formation of social sciences in Azerbaijan.

7. The influence of Azerbaijani Marxists in all spheres of philosophy was great in the spread of Marxist-Leninist ideas in Azerbaijan. The idea of the national identity of the Azerbaijani people of the Azerbaijani democrats is also reflected in the development of philosophical ideas, the correct solution of national and sociological problems.

8. Generally, the changes in the economic, political and spiritual spheres that took place during that period coincided with the development of world capitalism, and its speed was determined by the volume and effectiveness of previous and recent information.

The scientific novelty of the dissertation. The scientific novelty of the research work stems from its goals and objectives and specifically consists of the following:

- The real situation of the development of the history of philosophy in the 20-50s, which formed a special stage in the history of philosophical thought in Azerbaijan, was studied for the first time at the level of dissertation research;

- The main socio-political, economic and spiritual-intellectual factors influencing the development of philosophical thought, as well as the analysis of historical issues of philosophy were identified in that period, the systematic study was carried out with reference to specific sources and facts;

- In a number of modern scientific and journalistic researches the one-sided and simple approaches to philosophical researches of 20-50s have been proved to be unfounded, necessary documents and materials have been carefully considered in order to create a real picture of real problems, relevant generalizations have been made;

- The ideological factor conditioned by the system of management established in a certain period and its possibilities to influence scientific thought were analyzed, its negative consequences were specially considered on this basis;

- The impact of philosophy on the spiritual and intellectual environment in the 20s and 50s, as well as its significant role in the system of socio-political and humanitarian sciences, the efforts to develop certain paradigms for the functioning of this system were analyzed on the basis of particular facts;

- Based on the study of a specific stage of the Soviet period, certain proposals and recommendations were developed; from our perspective, these are important not only for the 20s and 50s, but also for the study of the history of Azerbaijani philosophy for a period of 70 years.

Theoretical and practical significance of the research. The outcomes obtained as a result of the research have a certain scientific significance for the analysis of the later period in the history of philosophical thought in Azerbaijan. This research can help to trace more clearly the succession of the development of philosophy in different historical stages of Soviet Azerbaijan. Materials in the

dissertation can be used in the teaching subjects such as "Philosophy", "History of Philosophy", "History of Azerbaijani Philosophy", "General Sociology" and others, as well as in preparation of abstracts, dissertations, master's thesis, textbooks, teaching aids, development and implementation of socio-cultural projects.

Approbation and application. The content and main points of the research are reflected in 8 articles published by the author (three of them were published abroad) and 6 theses (two of them were published abroad).

Name of the organization where the dissertation work was carried out: The dissertation was performed at the Department of "History of Philosophy and Culturology" of Baku State University.

The total volume of the dissertation with the character, indicating of the structural units of the dissertation separately: Introduction – 10922, Chapter I – 52976, Chapter II – 134683, Chapter III – 60173, Conclusion – 12647, References – 20764. The total volume of the dissertation is 156 pages, 293346 characters.

The structure of the dissertation. The dissertation consists of an introduction, three chapters (nine subchapters), conclusion and references.

II. THE MAIN CONTENT OF THE DISSERTATION

The **Introduction** of the dissertation the relevance of the research topic is substantiated, its degree of scientific development, object and subject, goals and objectives of the research are indicated, methodology and theoretical bases are defined, results of the research, scientific innovations, main scientific provisions are presented, theoretical and practical significance is explained, the structure of the dissertation is reflected.

Chapter I of the dissertation is called "**The Philosophical Historiography of the Soviet Period in Azerbaijan**" and consists of three subchapters. The first subchapter entitled "**The Main**

Features of the History of Philosophy in the Soviet Period in Azerbaijan” shows that the process of formation of the history of philosophy is carried out within the framework of general social development and historical regularities. In this respect, the concepts of "historical memory" and "historical consciousness" as a whole are treated. In order to study the development features and stages of the history of philosophy, to study the rich heritage of the studied period, to reveal the general development tendencies it is necessary to apply a special methodology.

It is very hard to create a scientific picture of a particular field of science, including the history of philosophy without knowing all these features.

Taking into the consideration the Azerbaijani philosophy of the XX century (20s-50s), it becomes clear that, as in other regions, the objective conditions here had an impact on the real situation and development of spiritual culture, including philosophical science.

As it has already mentioned above the difficulty of analyzing philosophical problems is also related to the uncertainty of the subject area.

From a methodological point of view, in order to study this situation, it is necessary to study in depth the structure of scientific paradigms formed in the studied period, as well as to analyze the ways of formation of these paradigms.

The development of philosophical science and worldview cannot be unequivocally assessed against the background of the processes taking place in Azerbaijan in the 20s and 50s of the 20th century, which developed under the shackles of Soviet ideology.

The 1920s brought up a number of prominent personalities, political and scientific figures, writers and artists in such a socio-political and spiritual atmosphere. This section of the dissertation provides an overview of the work carried out in the field of history of philosophy.

The second subchapter of the first chapter is called **"Attitudes to the History of Philosophy and Philosophy in the Soviet Period"**.

The period under study was characterized by a special political regime. The ideology behind this regime is known as "marxism-leninism". By creating the image of an "enemy of the nation" in the political consciousness, certain feelings were instilled against the enemy, and people were called to intrepid and persevere. Furthermore, spiritual life also operated within the specified directions of ideological and political development.

The speed of the formation process of political consciousness has also increased due to the difficulties faced by the country. Another challenge facing the country was the lack of staff for management structures. Within a short period of time, the process of education and personnel training for various spheres of life had to be carried out.

This problem at that time raised another issue: what should be kept and abandoned from the old culture? One of the most important issues for the USSR governance, a vast place inhabited by many peoples and nations, was the development of national cultures. Prominent intellectuals of the people had a task to preserve the old cultural heritage, to use and develop it in the perspective. All national cultures must develop by merging into a single socialist culture (socialist in content and national in form)⁵.

The political leadership emphasized that the bourgeois cultural decadence affected Soviet science and culture as well. Stalin's system was also directed against alleged "falsification" in the fields of philosophy and history. The main task here was to achieve the "evenness of communism"⁶.

The methodological basis of all research works was dialectical materialism. The attitude to philosophical ideas, philosophical

⁵ Сталин И. Марксизм и национальный вопрос. М.: 1937, с. 194-195

⁶ Сталин и социалистическая культура. М.: 1939, с. 34

heritage could not be completely objective in such an environment. However, the study the history of Azerbaijan had a positive impact on the formation and development of national-historical thinking. Specialists in new fields of study were trained in universities.

The war significantly changed the direction and scope of research of professional philosophers. More researches on problems in the fields of society, politics, human consciousness, and ideology began to be conducted⁷. At the heart of ideological slogans and appeals was a whole doctrine called unified Marxism and Leninism.

Along with professional philosophers, writers and poets, the representatives of the arts who have tried their hand in the field of journalism should also be mentioned as well. U.Hajibeyov's unparalleled contribution to the work of national enlightenment, development of spiritual culture, national self-consciousness and philosophy was analyzed.

A general study of a number of necessary problems suggests that the processes taking place in the spiritual life of Soviet Azerbaijan at this stage, i.e. in the 20s and 50s, reflects the changes and transformations occurring in both world civilization and the region where Azerbaijan is located.

Chapter II of the dissertation is entitled **"The Characteristics of Development of Philosophy in Azerbaijan in 1920-1930."** The first subchapter, entitled **"A Revert to the Human Problem in Philosophy in the early XX century,"** shows that the late nineteenth and early twentieth centuries were marked by great scientific discoveries and the creation of many new fields of science. The innovations occur in philosophy as well. The anthropocentrism, which dates to the Renaissance, intensified and began to express itself in the formation of a number of new currents. These currents have similarities and differences. The general aspect is that human problems come to the fore⁸. In this case, the person, his thinking,

⁷ SSRİ EA Azərbaycan filialının Xəbərləri. 1941, №7, 81 s.

⁸ Современная буржуазная философия. М.: Высшая школа, 1978

psychology, system of social relations, attitude towards the world, and the role in history are analyzed. The new worldview formed in science also influenced philosophical thought.

Such processes were ambiguously welcomed by Soviet science. Western philosophy, like "reactionary" bourgeois philosophy, was analyzed only critically. However, the rapid steps of the scientific and technological revolution in some positions weakened this approach in some way, forming new approaches.

Undoubtedly, the processes taking place in public life mainly expressed the unity and integration of the world. Interdependence was growing, and at the same time the opportunities for self-affirmation and independent self-awareness of every nation and ethnic group were expanding. Under such conditions, the development took place in two directions: the formation and perception of common values; strengthening of national self-awareness. Beyond a doubt, the political and economic situation had an impact on the processes in both directions.

Western philosophy was critically perceived, analyzed and explained by scientists and officials of the Soviet Union and its constituent Republic of Azerbaijan. In fact, the assessment and analysis were carried out at the level of political rhetoric.

Along with the criticism, there were scientists who accepted the existence and possibility of "common sense" in the works of the representatives of these currents. Ideas accepted and studied and applied by the world scientific community were largely rejected in the Soviet context, but common sense did not allow them to be presented as mere idealism or any negative character.

Western countries were not indifferent to this issue. They expressed their views on the structure of communism and socialism, the way of life, and the processes taking place in countries loyal to this regime.

When Soviet researchers studied and analyzed Western philosophy, they first found and criticized what contradicted the ideas of Marxism.

According to Soviet theorists, the social sciences cannot be independent and objective, absolute class affiliation and concrete historical conditions must be manifested⁹. Soviet researchers were well aware that ideological shackles were not so important in the West, where general developmental features (including the gradual replacement of the industrial stage of capitalism with the post-industrial stage) allowed human thinking to rise to a new level of self-awareness.

The title of the second sub-chapter of the chapter II is "**Socio-political and moral factors influencing the formation of Azerbaijani philosophy in 20-30 years**". Among the socio-political events of the mentioned period, structural changes in political laws were accompanied by the establishment of governing committee at the local level. As a result of the formation of historical memory, philosophical self-awareness, public opinion, and stereotypes in the public consciousness in a special direction, people observed loyalty to the motherland, trust in political leaders, selflessness in public activities, including labor and production.

The party elite understood the importance of creating the image of an "enemy" in order to keep the people in control. There was a constant search for both "internal" (remnants of the exploiting classes) and "external" enemies (reactionary-fascist forces of capitalist countries), and people's attention was distracted from basic, vital issues.

The rich spiritual heritage of all previous periods, as well as knowledge and values accumulated in the fields of literature, art, and religious and cultural ideas, which could serve as a basis for philosophy, were lost, deliberately or negligently lost and destroyed.

⁹ Критика современной буржуазной теоретической социологии. М.: Наука, 1977

Despite all the difficulties of the transition period and the war years, the Soviet Union has become one of the world's leading countries due to the ability of the people to cope with the challenges facing ordinary people, including economic duties.

One of the important directions of the development of philosophical thought in the 20-30s of the XX century was the ideology and practice of enlightenment from the XIX century, its theoretical generalization.

Among the processes taking place in the spiritual life of Azerbaijan in the 20s and 50s of the twentieth century, a number of innovations are observed, including the emergence of new genres in art, the origin of these genres from folk art, and thus the formation of new shades and styles of expression. This can be seen in all areas of art, including music, fine and applied arts, architecture, sculpture, and literature.

A new direction of artistic thinking - socialist realism - was formed. Simultaneously, due to the obligation to expect national identity, attention was paid to our prominent artists and world-famous creator. For instance, the Nizami Ganjavi Museum was established in the 1930s.

One of the features of the development of philosophical thought in the period under study was the rapid change of the philosophical foundations of spiritual life. One of the demands of the new political system was the struggle against "bourgeois" art, science, morality, and religion.

Two factors strongly influenced the development of Azerbaijan's spiritual life: first, the influence of the values of Western Europe, the Islamic and Turkic worlds, which maintained their influence, and second, the influence of the formed spiritual and ideological life of the peoples of the Soviet Union.

The development of national self-consciousness has been more clearly realized in these directions. The legitimacy of the philosophical consciousness development of the society at that time

can be shown in the works of the representatives of literature and art.

The emergence of a large number of brilliant and capable talents, which we have considered, shows the great potential in the worldview and thinking of the people living at that period of time. The peculiar intertwining of the past and the present manifested itself here, especially, as manifestations of Eastern and Western ways of thinking. In the transition period of the 20s and 30s of the 20th century, there was a lack of system, instability and fragmentation in the human mind. This was clearly felt in the people`s attitude to the world and themselves.

As the traditional Azerbaijani society enters a new stage of development, such figures have been formed in the spiritual life that they have been able to cope with the heavy burden of the times. The responsibility of the intellectual elite of society for future development and results is very high.

The third sub-chapter of the second chapter, entitled "**The role of spiritual culture in the development of philosophy**" shows that the events in the cultural sphere should be considered among the forces ensuring the fullness, progressive development and formation of national consciousness in Azerbaijan in the 20-50s of the last century. There are several personalities who have formed the cultural and spiritual elite of the country and have had a profound impact on public consciousness, lifestyle and worldview.

First of all, let's turn to the work of the genius U.Hajibeyli (Hajibeyov), who had a significant impact to the musical, philosophical, enlightenment, socio-political spheres of spiritual culture. The role of music culture in the development of aesthetic consciousness of the period under study was very large. It is known that music has an emotional effect on a person, as well as an active intellectual effect. In this sense, the work of the coryphaeus of Azerbaijani music U.Hajibeyov, G.Garayev, F.Amirov, J.Jahangirov and others is very valuable.

Considering the difficult and transitional nature of that period, the clash of different positions and worldviews, the emergence of new ideologies, it is not difficult to understand how courageous U. Hajibeyov's civil position was.

It is necessary to note the creativity of M. Magomayev, another prominent artist in the period under study. Several other artists should be mentioned among the figures working in the field of music, thus making a valuable contribution to the spiritual and cultural treasury of the people and significantly influencing the formation of philosophical thinking. These were Bulbul, Niyazi, G.Garayev, F.Amirov, R.Behbudov.

Azerbaijani artists, who have made great strides in the development of the art of music, which has the widest perception of the world, have almost conquered the great peaks of this field. It should be noted a large group of artists who shaped the taste of the audience on the theater stage, broadened their artistic thinking, formed a system of imagination and values during the period under study. The names of such a prominent personalities as H.Sarabski, M.A.Aliyev, R.Kazimov, R.Darably, S.Ruhulla, Sukheyly, H.Sharifov, A.Azimzade, later formed and matured I.Hidayatzade, K.Kazim-Ziya, M.Mardanov, A. Garaybeyli, R.Tahmasib and R.Afganly should be indicated among those influencers.

One of the works carried out in this direction was the great progress in the development of music written for theatrical performances. The names of A.Badalbeyli, A.Zeynalli, U.Hajibeyov and S.Rustamov should be mentioned primarily. For example, one of the great contributions of A. Badalbeyli was the use of national folklore, folk vocal and instrumental music. Mugham improvisations were also widely used.

The complex interaction of other social spheres should be taken into account when analyzing the processes taking place in this area. A systematic approach requires an analysis of ongoing processes in science, education and other areas.

The last sub-chapter of the second chapter reads, **“Philosophy as a scientific and ideological factor in 1920-1930 years. "Red Professors"”**. It is indicated that the propaganda of the achievements in the economic and social spheres was directed against the "bourgeois" liberties and the policy pursued in the capitalist countries as a whole: it was primarily a question of the exploitation of the people in that society. It is based on the cessation of exploitation and development, mutual assistance and solidarity in social life, the flourishing of the national cultures of the peoples of the USSR, which were national in form and socialist in content, and as a result the progress of a single socialist state was declared. It was believed that antagonistic contradictions were completely eliminated here.

In the context of ideological shackles, the ideas of Marxism-Leninism also had an impact here. The issues relevant to that period were studied in this field of science, which has a very wide range of research, and they were treated. Recommendations for teaching had to meet the requirements of a unified ideology. The main ideas in the field of history were the abolition of private property, the nationalization of land, the creation of independent or autonomous republics, the formation of a new state machine based on the activities of councils. Any provision that did not correspond to socialist ideas was rejected. Special attention was paid to the study of the classics of Marxism.

It is clear that in the history of the party, some personalities are given biased information, and events were sometimes distorted.

Stalin understood that any organization, group, country should be united by a unique idea, action. Opponents of this "idea" may be armed with "similar" weapons and have good education and skills. Thus, it will not be possible to eliminate "enemies" even by cursing or exposing them. This requires serious philosophical and ideological preparation.

"Stamping" played a key role in Stalin's tactics: "menshevik idealism," "leftism," "rightism," "right-trotskyist opposition," and

etc. Almost all "Marxist-philosophers" who lived and worked in the 1920s and 1930s and were not aware of the political situation in time were shot. The main objection to them was that the ideas and activities of these false Marxists would lead the country not to socialism but to capitalism.

Falsification of the real truths of history has had a negative impact on the social processes and the formation of social sciences in Azerbaijan.

The cult of personality formed in connection with Stalin penetrated into all spheres of public life, completely eliminated a number of sciences (genetics, sociology, psychiatry, psychoanalysis), had a sharp negative impact on the content and development of others.

Social sciences, including philosophy, developed on the basis of political order, could not go beyond the narrow Marxist framework.

In the 20-30s of the XX century, there were researchers who left a bright mark in the history of Azerbaijani philosophy with their creativity. First of all, it is necessary to mention Jahangir Nagiyev, whose life was very short, but quite interesting.

It is necessary to name another prominent researcher-thinker in the professional development of philosophy in Azerbaijan - Alexander Osipovich Makovelsky, who was the director of the Institute of Philosophy and Law of the Academy of Sciences of the Azerbaijan SSR in 1945-1950 and devoted most of his life to Azerbaijani science. His field of scientific interest was not only ancient, classical Greek philosophy, but also logic, psychology and pedagogy. From this point of view, he analyzed the problems of dialectical and historical materialism, expressing his attitude to the struggle between idealism and materialism in different historical periods.

In the 20s and 30s of the twentieth century, the peculiarities of the development of Azerbaijani philosophy were determined in

accordance with the requirements of the socio-political regime, as well as the development of world civilization of that period.

Akhundov Ruhulla Ali oglu (1897-1938) was considered as a skilled propagandist. R.Akhundov translated a number of works on Marxism, including the works of Marx, Engels, Lenin, into Azerbaijani. R. Akhundov also tried to adapt many political terms to the requirements of the Azerbaijani language. Samedaga Agamalioglu (1867-1930) was one of those who evaluated social life from the standpoint of Marxism and tried to implement its ideas.

The role of Marxist ideas in the formation and development of public opinion in the 1920s and 1930s was great. Nevertheless, despite certain obstacles, philosophical thought and many forms of social consciousness, including ethical and aesthetic consciousness, developed. This can be clearly observed in the activities of many talented representatives.

Prominent public figure, writer, artist, philosopher Ali bey Huseynzadeh has left a unique, bright and deep mark in the vortex of events in the region in the first half of the twentieth century, in the national and spiritual culture of Azerbaijan and in history as a whole. He was one of the brightest figures in the socio-political, cultural-educational and spiritual-philosophical spheres in the 20-40s of the XX century.

Reforms in education helped to strengthen the position of Marxism-Leninism in social life. In this regard, the establishment of a long-established system of Institutes of Red Professors should be especially noted. There were Azerbaijanis among the graduates. Undoubtedly, the activity of this institute had a significant impact on the creativity of Azerbaijani Marxist-philosophers.

Chapter III is entitled "**The development of Azerbaijani philosophy in 40-50s: main trends and directions.**" The first sub-chapter of this chapter, entitled "**The phenomenon of Heydar Huseynov and a new stage in the historiography of philosophy**" indicates that the name of Heydar Huseynov should be mainly mentioned among professional philosophers, and his life and work

should be the object of special research. H.Huseynov's spheres of activity were very wide. His research on socio-political life, history and spirituality should be considered substantially. H.Huseynov chose topical issues as the object of research, did his job honestly and with a great sense of responsibility.

This was clearly proved by his writings and practical activities. H.Huseynov has conducted extensive research and wrote works about U.Hajibeyov, N.Ganjavi, M.F.Akhundov, Mirza Shafi Vazeh, H.B. Zardabi, A.A. Bakikhanov and other prominent personalities and genius thinkers. In his monograph "From the history of public and philosophical thought of Azerbaijan in the XIX century", which is considered one of his fundamental works, H. Huseynov was able to generalize and justify the proposed idea of "Caucasian House" at a fundamental level both in terms of socio-political development of the region and cultural-historical, religious, spiritual, ethical and moral unity. Although Huseynov's research in the field of the history of philosophy remained apparently within the framework of Marxism, it was innovative in its content and essence.

One of Huseynov's merits is that he studied Marxist philosophy in depth and expressed his attitude towards this philosophy. With this respect, he expressed a principled position, objective approach and convincing logical thinking in his research works as a whole. As can be seen from these and other works, H. Huseynov was a person with innate creative ability, he wrote a new page in the history of Azerbaijani philosophy with his brilliant intellect.

Another work of H. Huseynov, which can be considered a creative success, is the monography "From the history of social and philosophical thought in Azerbaijan in the XIX century." From the extensive introduction of this book it is possible to conclude to what extent the author wants to conduct his research on a broad historical-philosophical and spiritual basis. He tried to explain the centuries-old history and culture of Azerbaijan with great love and all the details.

H.Huseynov has left a unique mark in the history of Azerbaijani philosophy. Undoubtedly, his creativity and activity in leading positions had a serious impact on the development and enrichment of the social sciences.

The second sub-chapter of the third chapter examines the problem of "**The contribution of professional philosophers to the history of Azerbaijani philosophy**".

The analysis of philosophical and historical research in Azerbaijan in the 20-50s of the XX century, the search for its theoretical and methodological basis shows that along with the successes, there were a number of shortcomings conditioned by a certain period. The researches of Ziyaddin Bahadur oglu Goyushov should be especially noted among the researchers who are trying to express their opinion in this field and take the initiative to look at the general history of philosophy in Azerbaijan.

One of the most important works of the period under study is Z.B. Goyushov's "Philosophical Thought in Soviet Azerbaijan: a short outline". The processes of the Soviet period in 1920-1975, were systematically monitored and evaluated in this research work.

It should be noted that, along with all its positive qualities, Z. Goyushov's scientific work was, in a sense, influenced by the times: he had to follow the requirements of Soviet ideology and Marxist ideas in his works to a certain extent.

The last sub-chapter of Chapter III is called "**Spiritual and aesthetic factors in the development of philosophy in the 1940-1950**". Within this subchapter it is stated that the activities of J.Jabbarli, M.Mushfig, S.Vurgun, A.Isgandarov, M.Shahriyar and I.Afendiyev, who actively influenced the public consciousness in the field of fiction, had great input in the artistic thinking of the people, in the perception of the world through artistic images and should be conscientiously considered. These outstanding personalities have left a deep mark on the spiritual culture of our people with their creative activities, played an exceptional role in

the formation of national thinking, the reflection of the world in a new plane through the prism of good and evil, beauty and ugliness.

J.Jabbarli was one of the masters of artistic expression who exposed the deformities of spiritual life and boldly explained the most contradictory and acute situations. In his works, he felt the spirit and needs of his time and expressed them in an artistic form.

Another prominent representative of the period under study was Nariman Narimanov (1870-1925), a public figure and writer. N.Narimanov, who had a great intellect, proved himself not only in public activities but also in artistic creativity. In these works, the spiritual world of the heroes, the socio-psychological relations formed between them were highlighted and treated.

Appeal for a national awakening were first and foremost voiced in his publicist works.

Hussein Javid, one of the prominent figures of the important period, who made a significant contribution to the enrichment of aesthetic thought and sought to establish a unique system of values, penetrated into the deepest layers of human spirituality in journalism, fiction and poetry, seeking universal, humanistic content.

The war had a significant impact on all spheres of life in Azerbaijan, including the development of science. Under such conditions, the position of the USSR was strengthened, new opportunities for economic, socio-political and cultural development were created. The Academy of Sciences of the Azerbaijan SSR also tried to contribute to mission.

One of the directions determining the development of spiritual culture was the research conducted in the field of literature. All these processes have influenced philosophical thought and people's worldview, and have led to the development of philosophy as a science and a discipline.

The role of the patriotic and enlightening forces of Azerbaijan in strengthening the tendencies of development and renewal was very great. They sought to consolidate progressive ideas in the

public consciousness. Changes in the socio-political, economic and cultural-intellectual spheres have led to the formation of new needs and the establishment of new features in the minds of people.

The last part of the dissertation work presents the final conclusions.

In the 20s and 50s of the twentieth century, the ideas of Marxism-Leninism occupied a central place in the socio-political and philosophical thought of the Azerbaijani people. The influence of Azerbaijani Marxists on all areas of philosophy in the spread of these ideas was enormous. From this perspective, they fought against idealism and agnosticism.

The period covered in the dissertation, i.e. the 20-50s of the XX century, was very significant for Azerbaijan. The main feature of this period is the reconstruction of social life on the basis of the principles of socialism. Although the replacement of Azerbaijan Democratic Republic (23 months) coming after old socio-political structure (tsarist management method) with the Soviet system caused serious difficulties for the life of the country, the development of philosophical science gained certain features. The study of the known period gives grounds for the following conclusions:

1. The 20s and 50s of the 20th century were a period of socio-political, economic and spiritual reforms. Under the Stalinist regime, there were a number of restrictions on the development of science, including philosophy. These are political in nature, and there was no field of political and humanitarian science that was evaluated objectively and impartially until the late 1980s. An objective study of the history of both the country and of any science was possible only after the collapse of the USSR;

2. It is possible to distinguish several more stages within this stage, which covers a relatively short period in terms of history. In the 20 – 30s and in the 40 – 50s, the ideology of Marxism-Leninism gained new opportunities in terms of practical realization. Many philosophers were still far from the strong influence of Stalin's

totalitarian regime. The issues they studied in philosophy and other social and humanitarian sciences were considered treated from the perspective of the history of world philosophy. Gradually, however, free thought and dissent began to be persecuted more strictly. Subsequently, scientific literature in the field of philosophy, concepts based on philosophical ideas, were based on "important principles" more strictly. Nevertheless, there have been many researchers who have heard the voice of conscience and intellect, and have linked their position to the truth. Despite political repression, philosophy survived and flourished, but some of its members were imprisoned and some had to spend their lives in labor camps. It is an incredible fact that in such an extreme environment, the human will and its tenacity could rise to such heights. It is inconceivable that philosophy can survive and prosper as a science in such conditions.

3. Despite the existence of the "Iron Barrier" environment, the rapid development of world science, mechanics, economics has a positive impact on the activities of our scientific community, which created certain conditions for compliance with the principles of objectivity and reality. The tradition of philosophical materialism developed as dialectical and historical materialism during the Soviet period, and some of the research conducted in this field (especially in the field of dialectical materialism) was welcomed by the world scientific community. Azerbaijan has not been left out of these processes. Over time, more intellectual and realistic ideas and concepts have been developed and gradually spread.

The main content and provisions of the dissertation are reflected in the following scientific works of the author:

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Dissertasiyanın müdafiəsi 31 01 2022-ci il tarixində saat 11:00 Azərbaycan Milli Elmlər Akademiyası Fəlsəfə və Sosiologiya İnstitutunun nəzdində fəaliyyət göstərən ED 1.33 Dissertasiya Şurasının iclasında keçiriləcək.

Ünvan: AZ1143. Bakı şəhəri, Hüseyn Cavid prospekti 115, Azərbaycan Milli Elmlər Akademiyası Fəlsəfə və Sosiologiya İnstitutu, IX mərtəbə, konfrans zalı

Dissertasiya ilə Azərbaycan Milli Elmlər Akademiyası Fəlsəfə və Sosiologiya İnstitutunun kitabxanasında tanış olmaq mümkündür.

Dissertasiya və avtoreferatın elektron versiyaları Azərbaycan Milli Elmlər Akademiyası Fəlsəfə və Sosiologiya İnstitutunun rəsmi internet saytında yerləşdirilmişdir.

Avtoreferat 27 12 2021-ci il tarixində zəruri ünvanlara göndərilmişdir.

Signed for print: 17.12.2021
Paper format: A5
Volume: 39278
Number of hard copies: 100