

THE PHILOSOPHICAL WORLDVIEW OF MOLLANASRADDINSTS AS THE EMBODIMENT OF MODERNIST IDEAS IN AZERBAIJAN

¹Yusif Huseynov

***Abstract---** The article examines the irreplaceable role of the philosophical doctrine of mollanasradinsts in the early twentieth century in the dissemination of modernist ideas in Azerbaijan and the Caucasus, consisting of a synthesis of East and West, nationality and humanity from a socio-philosophical point of view. The author comments on the basis of factual materials and philosophical generalizations that the mullahs are famous for their modernist ideas, the values of the unity of tradition and innovation, as well as new, transforming concepts of society, state and personality.*

***Type of Paper---** Review*

***Keywords---** ethnic separatism, separatism in post-Soviet countries, ethnic identity.*

Introduction

The worldview of Mollanasraddinsts, which occupies an important place in the history of Azerbaijani socio-philosophical thought, attracts attention with its socio-philosophical power, modernity and modernist values. Mollanasraddinism has become famous throughout the East for its modernist philosophical ideas, progressive statehood, and the concept of society and personality. The role of Molla Nasruddin magazine has increased in Azerbaijan, the East and Eurasia. The modernist ideas of Molla Nasruddin came to Azerbaijan and the Caucasus. The magazine "Molla Nasruddin" has the opportunity to stand next to the most famous media in the West. Molla Nasruddin is an excellent oriental magazine published in Azerbaijan by Western standards. In addition, "Molla Nasruddin is the first Eurasian magazine involved in the synthesis of East and West" [6634].

The philosophical worldview of Mollanasraddinsts was the product of democratic transformations born of historical necessity, born of the national and cultural revival of the Azerbaijani people in the early twentieth century. This was a reflection of the events taking place in society, in a word, a social being capable of causing qualitative changes in the minds of people. "The philosophical worldview of Mollanasraddin," consisting of a combination of aesthetic, political and legal views on statehood, consists of a combination of national and modernist secular ideas. There were factors influencing the philosophical worldview of Mollanasraddin, flows of ideas, including European, Russian enlightenment culture, national enlightenment philosophy, the philosophy of A. Bakikhanov, M.F. Wednesday of Azerbaijan through Russia. The philosophical worldview of Mollanasraddin, consisting of the unity of universal human ideas, adequately

¹ PhD, Nakhchivan State University, [Azerbaijan](#), Baku
yh.huseynov@mail.ru

fulfilled the task of changing public life and people's consciousness, instilling a new modern morality, taking into account national and spiritual values.

Although Western enlightenment, consisting of a combination of rationality and universality, has existed since ancient times in the form of a set of ideas, it appeared in the eighteenth century as a systematic philosophical teaching. Under the influence of Western and national enlightenment, the philosophical worldview of the mullahs acquires a critical "enlightened democratic" character. Influenced by modernist ideas, such as freedom of thought, freedom of the individual and society, protection of human rights and the central role of science, education and knowledge in public life, Mollanasraddins, who ruthlessly criticized public life, statehood, religion and even understanding of nature, were new for Azerbaijan. Thought, gave the central place to the revolution of thought. This philosophy was formed in Europe in the 18th century and spread in Azerbaijan through Russia through the philosophy of education, which was widely distributed in the world. These ideas, borrowed from the West, were adapted to the national characteristics of Azerbaijan and applied to reality. Western European enlightenment arose in these countries as a result of the democratic development of the early bourgeoisie. On Russian soil, Western enlightenment did not remain a "pure theory" separated from practice, and, in the opinion of I.V. Kondakova partially coincided with Western enlightenment in its ideals, concepts, artistic and philosophical incarnations. Another cultural event. " [30] The author points out that the "policy of cultural education" was introduced by Russian aristocratic education. E. Husserl points out that thinking and mathematics are united on the basis of enlightenment: "Here our infinite world consists not of specialized, imperfect, random information, but of ideal objects of the world. Each object can penetrate its existence in its own way within the framework of a rational, systematic, endless process of cognition in one way "[26.95]. The author notes that the unity of thinking and the mathematical method played an important role in the development of philosophy in the classical requirements of enlightenment.

Sociocultural and philosophical sources of educational democracy in Azerbaijan, as well as in Mollanasreddin, as in Russia, from English John Locke to German Kant, French D. Defoe, C. Swift, D. Didro, Voltaire, Russo, Montesquieu, German Goethe, Herder Are world famous works of eminent educators and philosophers such as Schiller.

M.F. Akhundzade and H. Zardabi played a key role in the further development of education in Azerbaijan, in the modernization of all spheres of public life, in the formation of national culture, national ideas, and then in the teachings of the Mallanasreddinsts. Unlike A. Bakikhanov, the last thinker of an ancient tradition, in M.F. Akhundzade the interconnection of faith and reason, science and religion is a clearer, concrete, contradictory, irreconcilable phenomenon. They saw the freedom and happiness of people in national independence, so they put forward the idea of an independent state and a state based on popular democracy. All this seriously affected the views of Mollanasraddin on statehood. The ideas of enlightenment not only influenced the creative forces that followed him, especially the mullah, but also served as a source and basis for the philosophical thought of modern independent Azerbaijan. The famous researcher in the field of education, Doctor of Philosophy H.N. Guliyeva writes that education in our country has its own characteristics: Rebellions are characterized by leaps and bounds. When approaching the problem from this side, of course, enlightened science, especially philosophical, and in this direction the philosophical-ethical, enlightening aesthetics, which combines with it, attracts attention with its pressing issues "[10,79]. Kh. Guliyeva rightly notes that our national enlighteners express her "spiritual revolution" as a feature. Referring to the debate of a generation of famous literary critics and philosophers about the emergence of enlightenment, the author points out that this civilizational-cultural phenomenon began in the second half of the 19th century, and substantiates his idea: "Enlightenment in Azerbaijan, therefore, we must accept the fundamental period of this secular event in the history of the second half XIX century"[11.98]. Undoubtedly, the author boldly informs the scientific and philosophical community that the historical revolutions in Europe and Russia did not happen in the socio-political life of Azerbaijan that our national enlighteners "carried out this event, which is a product of their worldview, with their unique innate talents". At the same time, the researcher touches on those points that correspond to the main tasks of Azerbaijani and world educators.

One of the great merits of the mullahs, led by Jalil Mammadguluzade, was that they advocated the idea of Azerbaijanism, a purely national socio-political trend, different from pan-Turkism, pan-Islamism and pan-Iranism. The ideological leaders and creative forces of Molla Nasruddin, popular in the Muslim East and in Russia, fought for the national revival and realization of the right to national self-determination, like their predecessors.

The socio-philosophical foundations of the worldview of the creative forces of Molla Nasruddin include their socio-political views and the views of the rule of law. From this point of view, the study of the socio-political, sociocultural and philosophical aspects of the mullah's creativity from the point of view of enlightenment has great scientific and theoretical significance for the modern period.

The ideas of Mollanasreddinsts have a great influence on the national-philosophical thought of independent Azerbaijan, their socio-political views, modernist socio-philosophical ideas and theoretical and aesthetic ideas played an important role in the development of Azerbaijani philosophy during the restoration of our national independence. Tolerance, national and religious tolerance prevailing in the life of society and national mentality, one of the moral and ethical qualities and traditions prevailing in the khanate, occupy a central place in the activity and work of mullahs and are important today. K. Hübner, a representative of the German philosophy of pluralism, widely uses the method of critical rationalism: "Humanism is based on scientific enlightenment" [27, 25]. The author shows the possibility of understanding the unity of tradition and innovation through truth, experience and knowledge in the field of scientific education.

For the first time in Azerbaijan, a serious need arose to analyze the modern significance of the modernist scientific and philosophical worldviews of mullahs, to study a new scientific direction. Based on all this, the study of the problem as an object of research in the socio-philosophical direction is important both on the scale of eastern philosophical thought, and for an independent, democratic Azerbaijan Republic. "The struggle for national independence and freedom is based on the teachings of Mollanasraddinism. Mollanasraddinism means changing and renewing society through social satire to advance the country, deepen the processes of national and spiritual self-awareness. Mollanasraddinism can also be understood as a political deficit in satirical journalism, a high civic spirit, a variety of forms, and rich artistic opportunities.

Valuable for modern Azerbaijani philosophy, the modernist ideas of Mollanasraddin - new views on society, personality, statehood - are distinguished by their significance and relevance.

Literature review.

Some aspects of the problem were studied by Azerbaijani researchers, especially our literary scholars. A group of literary scholars is the history of the magazine "Molla Nasraddin" (N. Akhundov, A. Pashaev, A. Sharif), other researchers (philosophers) Z. Goyushov, F. Kocharli, H. Huseynov, H. Hasanov, F. Ramazanov, I. Rustamov, A. Khadzhiyev, K. Bunyadzade, R. Akhmadli, S. Khalilov, M. Mammadov, M. Aliyev, ethical, religious (mostly atheistic), philosophical views of J. Mamedguluzade and some representatives of mullahs, Ph.D. Midhat Agamirov studied philosophical worldview of individual representatives of mullahs (M. A. Sabir, Hadi, A. Shaig), a small part of M. Afandiev, Yu. Alekperov, J. Mamedguluzade, political and legal views, literary scholars Some of them studied literary criticism, literary and theoretical views Mollanasraddin, and a certain group of researchers studied the activities of the magazine "Molla Nasruddin" in southern Azerbaijan. A group of our scientists discussed the ideas of Azerbaijanism in the writings of Mollanasreddinsts, their struggle for the purity of the national language, some scholars criticized the dramaturgy of J. Mamedguluzade (A. Sultanly, H. Israfilov, G. Rahimov), satire (M. Masimov, I. Rakhimova), pedagogical collection (A. Tagiyev) socio-political areas of the magazine "Molla Nasraddin" (M. Gasimov), genre and style features (Y. Yusifov, V. Nabiev) and others studied. Azerbaijani researchers also studied the worldview and philosophical views of A. Bakikhanov, M.F. Akhundzade, H. Zardabi (F. Kocharli, S. Khalilova, Z. Aliyeva, Z. Guluzade, Z.) on the interaction of Western and national philosophy of education (Z. Aliyev) commented.

Goals and objectives of the article. The main goal of the article is to reveal the scientific worldview of mullahs, to study it from the point of view of modernity and to study it from a socio-philosophical point of view. To achieve this goal, the following tasks were completed:

-Social-philosophical analysis of the main sources of ideas, cultural and spiritual factors affecting the philosophical worldview of Mollanasreddinsts;

- analyzes the socio-philosophical essence of the scientific worldview of Mollanasraddin and its main components - socio-political, legal and state views, ethical, aesthetic, natural-scientific views on religion, national and world socio-philosophical heritage, national identity and national identity;

-Evaluation of the importance of the socio-philosophical and literary and aesthetic heritage of Mollanasreddinsts for the modern period.

The scientific novelty of the article. For the first time in Azerbaijan, the philosophical worldview of the mullahs was comprehensively and systematically analyzed from the point of view of modernity.

Factors determining the scientific novelty of the study are:

-Mollanasraddinism is manifested as an object of literary, artistic, social and philosophical analysis, and its important role in the history of socio-philosophical thought of Azerbaijan at the beginning of the 20th century is being studied. - The problems of the evolution of the intellectual and educational philosophical thought of Azerbaijan, its formation at the initial stage, are involved in socio-philosophical analysis, - The modern theoretical significance of the artistic, aesthetic and socio-philosophical heritage of the Mollanasreddinsts, their national ideology. The ideas of tolerance

and multiculturalism that affect education are studied and universal values.

Thus, the scientific innovations that we bring to your attention confirm the need to study this problem and its relevance, theoretical and practical significance in the field of social and philosophical science in Azerbaijan.

The practical significance of the article is closely related to its goals and objectives, as well as its scientific novelty. The issue of the contemporary significance of the scientific worldviews of mullahs in Azerbaijan has become the subject of detailed socio-philosophical studies. For the first time, the issues mentioned in the dissertation were analyzed in detail. When assessing, the apparatus of modern socio-philosophical categories was used.

The problem posed in the subject can be traced from the 19th century to the present, and this systematicity in research is important not only for philosophers, but also for scientists in the field of culture, theologians, sociologists and literary scholars. The ideas and theoretical points of the study are important in the study, promotion and teaching of cultural and philosophical aspects. Research materials can be used in undergraduate, graduate, doctoral and even secondary education systems. This is important and useful for teaching science, the scientific and practical significance of the article lies in the fact that it enriches modern socio-philosophy, the history of philosophical thought with new ideas.

Theoretical and methodological foundations of the article.

The theoretical and methodological basis of the article is a study closely related to the artistic and aesthetic understanding and expression of the relationship between man and art, scientific and theoretical views on the subject. As methodological principles, historical-logical, as well as comparative analysis was used, which allows comparing different literary eras and teachings, as well as the principles of dialectical and philosophical research, as well as elements of a systemic method in philosophy. Theoretical and methodological foundations of the study. The scope and scope of the study: interdisciplinary — literary criticism, aesthetics, cultural studies, psychology, ethics, sociology, and others — derives from the characteristics of literary movements — enlightenment and critical realism — that require awareness of the problems. This requires additional literary-theoretical, literary-historical, dialectical and other methodological approaches. The main research method is a sociological-theoretical and ethical-ethical comparative analysis used in the analysis of the mentioned literary movements, the characteristics of the relationship between man and art in Western and Eastern philosophical thought.

The combination of tradition and innovation in the teaching of philosophy of Mollanasraddin.

Modernists and democrats in Russian public opinion, having mastered the European philosophy of enlightenment, were creatively perceived by mullahs. Western enlighteners considered education and upbringing as the main means of building a new society, linking the establishment of freedom, equality and justice only with the images of an “enlightened ruler”, “philosopher-ruler”, and “wise ruler”. He considered reason to be the ruler of everything, developed the classical concept of political pluralism, the concept of human rights and freedoms (freedom of identity, speech, conscience, equality before the law, the rule of law, the right to fight exploitation, and the inviolability of private property) [31], reflecting the cultural synthesis of the East and the West, which occupies an important place in the history of Azerbaijani socio-philosophical thought, Literary School named after Molla Nasraddin and training on mollanasraddinism played an important role in the development of the socio-philosophical thought of its successors. Horkheimer M., Theodor V. Adorno “From ancient times, enlightenment was aimed at saving people from fear in the broadest sense of the word [34,16]. The authors rightly believe that the main program of the Enlightenment is to dispel the myth of antiquity through knowledge.

Enlightenment and philosophy served the progress of society and culture in unity. The strongest figure of this period was MF Akhundzade. The unity of modernism and traditions is more clearly seen in the views of MF Akhundzade. "The concept of society" Zardabi pays special attention to science, education, technological progress, the protection of the rights and freedoms of people in the development of public life and urges rural people not to know their rights and duties, unity and unity. " H. Zardabi wanted to build a society in which people will not be exploited, workers will be able to fully enjoy their freedom, there will be enough opportunities for their material and spiritual development "[2,79]. Zardabi wanted a society where "neither the king, nor the subject, nor rich, nor poor, nor hungry, nor full" [23,357]. He wanted national unity of all segments of the population, unity of equality of rights.

As noted by A. Gadzhieva, a prominent scientist who studied the predecessors of Mollanasraddin, “sometimes referring to the effectiveness of the Marxist-Leninist method that forms a free thought”, sometimes hides under the guise of his laws and principles and, if not possible, simply ignores them, he tried to convey to people their views on important issues, their deep thoughts that caused national pride and patriotism for its history and culture”[3,212]. A. Hajiyeva rightly notes that G. Huseynov took the unity of inheritance and innovation as a starting point in the history of Azerbaijani

philosophical and public opinion and gave information about the ideological and philosophical predecessors of Mollanasraddin, against religion, fanaticism, ignorance, spoke about his struggle for cleanliness.

M.F. Akhundzade was an innovator in philosophy, well versed in the philosophical thought of both the East and the West, uniting his cultures between East and West and serving Azerbaijan unprecedentedly. Like M.F. Akhundzade, Mirza Jalil, Omar Faig, Alekper Sabir, A. Hagverdiev, Ali Nazmi, Aligul Gamkusal, M.S. Ordubadi and others contributed to the unity of traditions and innovations in society. Used. He writes: "Sometimes they try to define modernity through an understanding of time, through a break with tradition, through a sense of novelty, through dizziness from what is happening." [33] The author rightly characterizes modernity as the will to heroize the present.

Azerbaijani teachers are known for their ideas in the field of philosophy, culture, literature, the press, theater and education. Among scholars there are such enlighteners and those who have a nihilistic approach to their philosophical heritage. The approaches of I. Mamedzade and Z. Goyshova to this issue are of some interest: "Their nihilism should not be accepted, it should give impetus to a new search for enlightenment" [24.8]. The authors recall that some Russian researchers, such as E. Cassier and L. A. Miketi, are still convinced that the Enlightenment philosophy has not lost its theoretical and methodological significance. Russian researchers (G.V. Plekhanov) compare the period of Voltaire in France and the Chernyshevsky period in Russia. G.V. Plekhanov shows that they criticized the traditional, hereditary, and old and analyzed the new from the point of view of "intelligence". The author's further write: "Zardabi acts in the same way as they do. In his articles, he tried to influence the worldview of his readers by writing about the most common problems - from social, scientific and philosophical problems to raising children"[24.8-9]. The authors note that Zardabi did what Voltaire did in France (late 18th century), Chernyshevsky did in Russia, Zardabi did in Azerbaijan.

In the second half of the 19th century, development and progress in the social, economic, social, cultural and spiritual life of Northern Azerbaijan deepened, and modernism and renewal became a new way of life in Azerbaijan, as well as throughout the Caucasus. They began to pursue a policy of a "renewed Caucasus". According to the tsarist regime, the local population had to completely move away from the lifestyle and worldview that they had shaped and lived for millennia, and the moral image of society had to radically change. This policy, which once went down in history as "reforms" and contradicted the wishes and desires of the people, national mentality and public views, could not be implemented only by military means. To do this, it was necessary to create a completely new socio-economic, cultural and spiritual environment. The creation of a very strong administrative apparatus, the conduct of a new territorial-administrative division served the implementation of this policy"[21, 23]. The author modernized the control system of the Russian military and political occupation in the 19th century, reinforcing the Christianization factor that governs peoples of different faiths. He created a single administrative and cultural center (Tbilisi) to carry out multifaceted "reforms" that serve the colonial policy.

The creation of the oil industry led to the renewal of science and culture in Azerbaijan, the development of philosophy. During this period, the interaction of pro-Western culture with national culture intensified, and the new democratic philosophy of national education assimilated the most valuable aspects of Russian culture. "The national culture is enriched with advanced Russian and Western European cultural traditions, developed in the form of a synthesis of national and non-national cultures, and appeared on the world stage as a new quality" [9,12]. The author describes the socio-philosophical and cultural environment of Azerbaijan at the beginning of the twentieth century. It is shown that the sources of development of the worldview of Mollanasraddin are the complex socio-philosophical thought of this period.

During these years, mainly social philosophy and ethical thought developed in Azerbaijan. The thinkers and politicians who formed the ideology of that time represent qualitatively different currents of Azerbaijani socio-philosophical thought in terms of socio-economic, religious and national problems. Among them was a confrontation between the teachings of the liberal national bourgeoisie and radical Marxism. There were also differences in political and cultural orientation to the East, West and Russia. The philosophical and public opinion of Azerbaijan has undergone a complex evolution. Conflicting social processes have changed the worldview of national intellectuals. For example, at a certain stage of the ideological struggle in the country, the outstanding thinker Nariman Narimanov and others moved from liberal education to Marxism. Representatives of the liberal movement were Ahmad Bey Agaoglu (Agayev), Ali Bek Huseynzade, Mammad Amin Rasulzade and others.

Azerbaijani enlighteners considered art culture as a powerful tool for educating people, opening their eyes and purifying their morals. It is necessary to see this in the upbringing of a new generation capable of continuing its work. Culture, education, enlightenment are not just European modernist concepts. These concepts have already spread beyond Europe (to the east), including Azerbaijan. Modernist ideas, a nation-state, a national culture, a nation were formed in

Azerbaijan when it was part of the Russian Empire. The problem of education is being developed in the context of interaction with updating, modernization, modernization. V. Previzentsev writes about the influence of the ideas of enlightenment on modern society, reflecting the unity of tradition and modernity: it occupied an important place in his mind. The progress of society depended on this. Because it was believed that educated people can change the world for the better, and the dissemination of knowledge and literacy themselves can lead to a lifestyle of justice, freedom and equality in order to change humanity for the better. ” [32] The author emphasizes that enlightened modernist ideas in unity with the national idea possess tremendous transformative, progressive power. He rightly explains the conditions of enlightenment of people, the period of enlightenment and enlightenment.

Mohammadaga Shakhtakhtli has a special place in the formation of the philosophical worldview of Mollanasraddin. The service of this great personality to convey to Azerbaijan the traditions of modern Western education, to save the indigenous people from Eastern fanaticism, to bring the West and the East closer is tantamount to the activity of a whole generation of intellectuals who lived this way. Considers his discovery to the world one of the historical services of M. Shakhtakhtli.

Shakhtakhtli introduced the young intellectual Jalil Mammadguluzade to the press. Thanks to his trust, Jalil Mammadguluzade moved from a simple correspondent to an editor in the editorial office of the Sharki-Rus newspaper. For Mirza Jalil, his fruitful work in the East of Russia newspaper and his experience gained here became the main training of the Molla Nasruddin magazine. Jalil Mammadguluzade was recognized as a talented writer and journalist in the newspaper Sharki-Rus. In a short time, the Sharki-Rus newspaper was able to gather around itself democratically minded intellectuals, enlightened national philosophers, and future mullahs - M. A. Sabir, M. Sh. Ordubadi, A. Nazmi and others. For example, J. Mammadguluzade first published the famous story "Mailbox" in the newspaper "East Russian".

Influenced by all Western, Russian and national ideas of enlightenment, at the beginning of the twentieth century, the magazine of Molla Nasruddin and the literary school of the same name developed the philosophical teachings of Molla Nasruddin. The basis of this literary school idea is the teaching of the religion of Mollanasrad. At different times, when we reflected on the doctrine of mollanasraddinism, preference was given to the tendency to approach this doctrine through the prism of past ideology. Therefore, summarizing the ideas expressed in the details and evaluating them in the light of independence, it is necessary to identify the true, objective nature of the doctrine of mollanasraddinism, to determine and justify a new scientific format. Because Molla Nasrudinism is the basis and core of the literary school "Molla Nasruddin" from the socio-political and socio-philosophical points of view. T. Svyatkhovskiy, an Azerbaijani scientist from the United States, "shows that" Molla Nasreddin, who is considered the messenger of the populist Azerbaijanis, including many readers, played a major role in awakening national identity "[28,76]. E. Brown, a British scholar and researcher of Azerbaijani cultural heritage, in his lecture on "Iranian Press and Journalism" in the Iranian society in London named four modernist media that disseminate national and universal ideas among the Turkish-speaking Iranian population of Azerbaijan at the beginning of the twentieth century. These are Irshad, Hayat, East Russian and Molla Nasruddin. In particular, the latter differs from others in its vivid and wonderful political cartoons. He was an example for humorous magazines published in Russia after the Constitution (since 1911 - ed.) "[25,45]. E. Brown writes in an introduction to the English edition of *The History of the Iranian Press and Literature*: "The satirical magazine Molla Nasreddin, published in Turkish in Tbilisi (Tbilisi), was not included in the alphabetical list of the press. However, the prestige and influence of this magazine in Iran is so great that the value and importance of its funny pictures is so important that I included six of them in this book as one of the most striking examples of that time "(April 7, 1914) [25, 70].

The name of the collection "Molla Nasruddin" is written in gold letters on a bright page in the history of our public opinion as a worthy successor who continued the work of his predecessors in the new era and at a high level.

Education in accordance with its socio-political orientation should be regarded as the primary bourgeois and anti-feudal ideology of the period when capitalist relations began to take shape. Therefore, Agaoglu saw a solution to the social problems of the Turkic and Muslim peoples in the field of education. Continuing the line of ideas of J. Afgani in social philosophy, the works of Agaoglu were published in Azerbaijan, Turkey, Russia, France and England. "Such work is also important because the exchange of opinions and disputes between Agaoglu and his contemporaries, whose ideological image has long been distorted and often one-sided in works on the history of public opinion and literature, has not received objective scientific value. We tried to hide the resonant or obvious similarities of his ideas, for example, with the Mollanasraddins, focusing mainly on distinctive motives and trying to give the situation an artificial dramatic connotation. However, the real truth is different. ” [18.91]. According to A. Mirakhmedova, positive, democratic, progressive, modernist motives of A. Agaoglu's activity in the first decades of the 20th century brought him closer to the progressive

creative forces of that time and mullahs.

One of the prominent ideologists and leader of the Azerbaijan Democratic Republic M.A. Rasulzade was the main representative of educational and democratic ideological movements, a thinker, writer and politician. The main motto of his activity is reflected in the slogan "Independence for peoples, freedom for people." In his first works, M. A. Rasulzade reflected the ideas of nationalism and independence, the ideal of national independent Azerbaijan and the concept of the state. Although the ideas of Azerbaijanism were the main factor uniting M.A. Rasulzade and Mollanasraddin, between them there were disagreements on many issues.

At that time, the Azerbaijani philosophy of romanticism, which influenced the mullah, was also in the process of formation and development. This philosophy, along with the peculiarities of time and conditions, such as the Azerbaijani Enlightenment, was characterized by a number of traits that typologically resembled the philosophy of Western romanticism. Characteristic features of Western, Eastern, and Azerbaijani romanticism are the loss of faith in the philosophy of enlightenment, a return to the traditional mystical pantheistic philosophy and attitude to religion and society, a contrasting attitude to the world, people and the homeland, the national language, national spiritual and cultural values. Attitude to factors, belief in a happy utopian society, etc. were qualitative aspects of romanticism, a universal sociocultural phenomenon.

Thus, like Jalil Mammadguluzada and other mullahs, who creatively assimilated all modernist ideas, secularism, nationalism and universality from their predecessors, many representatives of social and philosophical thought seriously influenced their successors with their creations and developed the socio-philosophical thought of Azerbaijan. Brought to level.

Sociological concept of Mollanasraddin

As an enlightened democrat, the mollanasraddinists recognized sociological concepts as a deeply rational creative force outside the cultural space of Azerbaijan. "Enlightened democrats ... opposed social oppression, injustice, national slavery and sought to educate people [20,280].

At the beginning of the twentieth century, with its new society, the concept of personality, socio-philosophical, literary and cultural ideas, "Molla Nasruddin also became the pinnacle of the struggle for freedom and democratic progress" [22, 42-43]. Thus, the Mollanasraddins, who became famous for the socio-political, philosophical and legal ideas that led to the national revolution, made a great contribution to the history of socio-philosophical thought in Azerbaijan.

The entire history of the development of socio-philosophical thought in Azerbaijan during this period is a period of merciless struggle with the old, outdated views on the worldview of the emerging new personality. Progressive representatives developed the traditions of national culture. They loved their homeland and their people with great love. At the same time, national restrictions and isolation were alien to them. "The main feature of the reality of Azerbaijan at the beginning of the twentieth century was the formation of a revolutionary political ideology, on the other hand, the struggle for democratic change" [1479]. According to the author, Mollanasraddins were mostly part of democratic enlightenment realism.

The mission of the Mollanasraddins was to write about the problems that concern humanity in order to "serve the cause of the happiness of the nation." Academician I. Gabibbeyli characterized the believers of Mollanasrad as representatives of the "literary front" and showed their features: "Before the publication of" Moll Nasreddin ", there was almost no satirical journalism in Azerbaijan. Satire, which existed in the field of poetry, was more didactic in nature: in a realistic art publication, the origin of which is already connected with modern history, only certain features of satire could be sought. Therefore, J. Mammadguluzade faced the task of training and forming a new type of eternal generation of mullahs: satirical poets, writers, publicists, cartoonists. The great writer very effectively and efficiently used the capabilities of Molla Nasruddin magazine for this purpose, although it consists of different literary generations, the main goal of Mollan Nasreddin was to raise the political and cultural development of the Azerbaijani people and promote them with the help of democratic, realistic ideas of enlightenment.

The Mollanasraddins explained to him the political rights of the people and used all means to arouse national identity in the article "Millet". This article is interesting from the point of view of nationalism, patriotism, enlightenment - democracy. Mirza Jalil writes that in Iran, instead of the word nation, there is the word "man." He noted that nationalism and freedom influence statehood and that the ideas of freedom and statehood are different in the East and in the West. In the column "Missionary", "Molla Nasruddin", they indicate the American and British Christianization mission in Iran that they sent missionaries instead of teaching science, science and cultural art.

In the section "Battle of sects," Mammadguluzade talks about the restoration of democracy, moderation, seventy-two thousand mujahideen as a result of the struggle of the multi-party system - freedom fighters, social democrats, union-Islamic factions: "J. Mamedguluzade for freedom in South Azerbaijan and throughout Iran He saw one of the reasons for the ineffectiveness of the self-sacrifice of liberals in the struggle in conflicts between the parties of the Azadikhi. Because these parties, created by different classes, protect the interests of these classes. However, quarrels, contradictions and battles between groups fighting for the same class, for the same goal, or rather, for the interests and freedom of workers, served only to the benefit of the enemy "[7, 53]. In democracies, "on the contrary, any party with a government does not crush or destroy other parties; each of them freely forms an organization for himself and life. Even these parties are invited to government offices and run the government in a coalition"[7.53]. The author expertly commented on the issues of despotic and democratic governance, free elections and a coalition government.

Sabir's comprehensive verses reflect the socio-political life of man and society, as well as the socio-political processes of his time, reflect the socio-political processes taking place not only in Azerbaijan but throughout the East. "Ottomans, do not be fooled, you love God," "I am a martyr, Iran," "I sell this, "" I sell this, "" " Why are we not giving this? " ", " Tabriz correspondent "and so on. Poems like this are instructive in this regard.

Sabir Shah welcomed the bourgeois-democratic movement against the regime, praised the merits of Sattarkhan in the revolution and praised the activities of the martyrs and rebels from Tabriz. The poet notes that the government of Tehran, the Beys, khans, ulama and ayans "betrayed, hated and committed crimes" against the revolution: "But the nation, ah!" In his poem, he noted that the Iranian revolution did not last until the end, but in his poem "The Future is ours," he lamented the victory of tyranny in Iran and the strangulation of the revolution. For this reason, the truths of Sabir are true and undeniable. If the representatives of the philosophy of common sense of the West had become acquainted with the work of Sabir, they would have considered it the best expression of common sense. Because Sabir's work does not need any analysis or verification of the truths expressed in the ordinary spoken language of people. When approaching Sabir's work from a philosophical point of view, he is neither a critic nor a comedian. Sabir is a thinker who writes the truth in all its details and subtleties.

In the concept of a patient personality, he reveals the nature of people in order to find out how he wants to see a real person, laughs bitterly, has no characteristic features, writes bluntly, crookedly, pursues the common good more than his own, sympathizes with science and education, you must present him as loving hardworking person.

The political ideal of Mollanasraddin, which was the basis of the concept of society, was to ensure the freedom and happiness of people by creating a democratic republic. The great thinker J. Mamedguluzade wanted to destroy the existing socio-political structure and legal system and replace it with a democratic system and legal system. Analyzing the sociopolitical and legal views of the thinker, we can conclude that his period and the progressive democratic philosophical, political and legal ideas of his predecessors had a great influence on the formation of his views in this area.

At the legal meetings of Mollanasraddin, the equality of people before the law, the cessation of the lawlessness of the working class, the rule of law in all cases, the protection of human rights and freedoms play an important role. Human rights and gender equality were among the concerns of the great thinker.

The main task in this situation was to achieve national awakening by educating the masses. People should have known that their current condition and how they were treated did not fit into the framework of any human and legal law. People need to be taught "what they want" and "how" to regain their rights and freedoms.

In the light of the ideology of the Enlightenment, Jalil Mammadguluzade highlighted the socio-cultural and political-legal problems of his time and explained them to people in his native language. In order for human values to find their place among people, progress and culture, it is important for people to understand and value these rights in order to understand and understand their rights and obligations.

The magazine "Molla Nasruddin", which confirms the deep attachment of Jalil Mammadguluzade to the people, his selfless struggle for rights and freedoms, attracts attention with its high socio-national dignity in the history of socio-political, spiritual and legal development of Azerbaijan. The magazine revealed all the evil, ugliness and disgusting nature of social reality from a political and legal point of view and propagandized the need to renew society based on democracy and the rule of law. "Although multiculturalism is a new concept of East European literary criticism and cultural studies, it is sometimes found in the field of intercultural communication, from the point of view of literary scholars studying multi-ethnic literature, the multiplicity of cultural traditions in literature" [29]. From this point of view, in the philosophical worldview of the mullahs in their literary heritage, modernist ideas manifested themselves in unity with traditional values.

One of the important features of Jalil Mammadguluzade's meetings on sociology and statehood is his emphasis on

the importance of democratic governance based on the rule of law. J. Mammadguluzade explains the meaning of the word republic from the Latin word "republic" as "the government is under the responsibility and authority of the country's administration" [15.35]. He notes that in France, Switzerland and some European countries, a republican system was created, and its history goes back to ancient times: "Citizens! Republican rule was not new: ancient Jews, Germans, Greeks and Greeks lived under the rule of Republicans in the earliest times of history, but in those ancient times dominance and slavery were so old that they lacked justice and prosperity and prosperity of the nation as a whole. Republican administrations could not continue. Ignorant creatures again gave their necks to tyrants"[15.36]. The existence of small republics in Africa and Australia is noted. According to the brilliant thinker, under such conditions, old laws are repealed, and people who own the country create a new state structure and laws that express the will of the majority. "The country is governed by certain laws. These are prisoners, that is, the lawyers of a nation that writes and approves laws. The head of state is called the President. The president is elected by the nation or parliament, that is, deputies. The president appoints ministers to rule the country. "[15.36-37].

In his fundamental work "Literary Personality and Time", I. Habibbeyli analyzed in detail the article by J. Mamedguluzade "Republic". Thus, the writer's struggle against the "bourgeois press" concerns issues such as atheism, which have nothing to do with real democracy, which indicates that the democratic views of Jalil Mamedguluzade remained almost unexplored and awaited a scientific solution: "New parties", "Freedom of conscience", "Happiness", "Struggle of sects" and other articles express not only opinions on issues such as a multi-party system, human rights, constitutional rights, democratic elections in Azerbaijani society, but also mature conclusions. Thus, Jalil Mammadguluzade once again confirmed that he is a sociologist, writer and public figure. The article "Republic", written for reading at a meeting of the Muslim National Committee in Tbilisi (Georgia), is the culmination of socio-political meetings of Mirza Jalil. The article "Republic" is a charter of democracy of Jalil Mammadguluzade. In this program work, the great democrat considered it necessary to make efforts to create an independent republican state for his compatriots-Azerbaijanis, who were baffled and were looking for a way out of the difficult situation in the country "after the collapse of Nikolaev power ... which fell from the throne." For this, it is recommended to use the example of American and European countries in building a democratic state [4,141].

Mamedguluzade in his article "Jumhuriyet" shows that the country's administration is under the control of the owner of the people and the homeland: no one has the right to call himself king and interfere in the affairs of the country outside the opinion of the nation. A country is governed by certain laws. These are the nation's lawyers who write and enact laws. The head of state is called the "president." The president or the nation itself chooses. Or parliament, that is, elect deputies. The president appoints ministers to rule the country.

In some republics, minister's report to the president; in some republics he is subordinate to the ministerial meeting. Apparently, both the ministers and the president, who are considered their leader, are accountable to the nation [15.36-37].

Mirza Jalil considers the establishment of complete freedom as a "decoration" of the republican system. There are several parts to this freedom. First of all, freedom of religion means that everyone can freely worship a religion of their choice, that is, abandon one religion and accept another. Otherwise, not only in the era of old and rotten rule, for example, a Christian will not have the right to accept Islam.

Secondly, the freedom of assembly, that is, the assembly of people, should never be impeded.

The third is freedom of association.

The fourth is to publish, the fifth is to speak, the sixth is to create political parties, and the seventh to be united"[15.37-38].

Contrasting the republican system of tyranny, despotism, and oppression, the author calls this a "wonderful blessing," governed by freedom, equality, and the rule of law.

Academician I. Habibbeyli writes about these points: "Freedom of religion, freedom of assembly, freedom of association, speech, press, creation of political parties promised by the republican system of government, explained Jalil Mammadguluzade, people who will build such a new state" Principles that Jalil Mammadguluzade once called "the important foundations of the republic", today they are just as relevant as they were in their time. Right now, Azerbaijan has the opportunity to successfully continue and strengthen the construction of an independent and democratic republic, which Jalil Mammadguluzade dreamed of"[4,142]. Right now, in an independent Republic of Azerbaijan, a democratic state is being successfully built, governed by the rule of law, as Jalil Mammadguluzade desired. The artistic and journalistic works of Jalil Mammadguluzade, characterized by national spiritual awakening, the promotion of democracy and human rights, the fight against ignorance and great love for the Motherland, are always relevant. His work and social

activities always serve and will serve the process of national and spiritual self-awareness of the Azerbaijani people. "Jalil Mammadguluzade considers the development of statehood as a condition for the improvement of Azerbaijan. Based on the principle that without a state a country would not be necessary, the writer believed that the ancient traditions of statehood would inevitably reappear. The historical territorial integrity of the Azerbaijani country is very clearly reflected in the works of Jalil Mammadguluzade.

Sabir's political ideal in the concept of society was a democratic republic. "Until the beginning of the twentieth century, Sabir considered the struggle against the existing system the main means of education, and then linked the struggle against absolutism with political and revolutionary activity. In other words, the poet's political and legal worldview has acquired new shades ... Encouraging people to struggle with the existing system, Sabir declares the need to replace the existing social structure with a new one and justifies the need to change the existing structure from a revolutionary democratic position"[1483]. The idea of a democratic state is central to Sabir's sociology concept.

Subsequently, the democratic republican views of Mollanasraddin influenced the development of the idea of free, independent, democratic Azerbaijan. However, the idea of a free, independent Soviet Azerbaijan, defended by Azerbaijani Social Democrats and Bolshevik leaders, did not become a national idea.

The Mollanasraddins, who awakened the peoples of Asia, caused a great renaissance in the field of the press and art, as well as in political and public life. The rise of the democratic creative forces of Azerbaijan at the beginning of the twentieth century,

Thus, the concept of sociology, based on the ideas of the predecessors of the mullahs, is based on an ideal management method in which, at a new stage, freedom and equality of people, freedom of religion, speech, thought, press, association, multi-party system dominate.

Result

The socio-philosophical foundations of the worldview of the creative forces of Molla Nasruddin include their views on sociology and statehood. Unlike their predecessors, Mollanasraddin, gathered around Molla Nasruddin in the early twentieth century during a fierce struggle between the old and the new, put forward new modernist ideas. Democratic intellectuals opposed those who considered people to be a "passive", "ignorant" mass, devoid of political thought and progress, believed in the strength and creativity of people and considered it important to change the existing conditions that hold people today. The Mollanasraddins believed that even if people were oppressed and their faith was restored, they would change the course of history and become an invincible path to progress.

It covers the socio-political, religious, ethical and aesthetic views of the mullahs who became democratic, national enlighteners in difficult times in the history of socio-political and socio-philosophical thought in Azerbaijan, where there was an intense ideological struggle between Turks, Westerners, Islamists, liberal democrats and Marxists the Leninists. A peculiar philosophical worldview has developed. The socio-political views of Mollanasraddin include republicanism, democratic presidential institutions, the rule of law, multi-party rule, democratic elections, separation of religion from the state, the formation of the political culture of the people, the penetration of Europeanization into public life, Russia, Turkey, Iran, especially the South. The issue of sympathy for the national liberation movements and revolutions in Azerbaijan was raised.

Conclusion

Literary, artistic, cultural and philosophical heritage is a phenomenon that reflects the unity of tradition and modernity. The philosophical heritage of mollanasraddinism, known as the enlightened-democratic stage in the early twentieth century, occupies an important place in the history of Azerbaijani social and philosophical thought.

The philosophical worldview of Mollanasraddin attracts attention with its socio-philosophical foundations and high values. There is a serious need to evaluate the socio-philosophical heritage of Mollanasraddin from the point of view of modernity and to study its place in the history of philosophical thought and in the system of modern values.

The Molla Nasruddin magazine, which has its place and role in the history of Azerbaijani socio-philosophical, literary and cultural thought, is one of the most advanced, progressive philosophical ideas in the whole East, a heavy blow to conservatism, criticism of the socio-political problems of that time and education of people. Gained fame. "Molla Nasraddin" edited by J. Mammadguluzade, influencing the social and philosophical thought of our people, known around him as "Mollanasraddins" M. A. Sabir, O. F. Nemanzade, A. Hagverdiev, A. Gamkusar, A. Nazmi, M. S. He combined creative powers as an army. In addition, Molla Nasruddin's literary school includes other satirical writers, publicists, and artists who collaborate with the magazine. One of the main driving forces of the struggle for independence of "Mollanasraddin" for statehood and the locomotive of this struggle was the magazine "Molla Nasruddin".

References

1. Efendiyev M.(2002). History of political and legal doctrines. Baku: Baku University, 611 p.
2. Askerov R. (2008).XIX century Azerbaijan enlightenment: Society and man, Baku, "Taknur", p.31
3. Hajiyeva A.A (2017) Academician Heydar Huseynov. Baku, Science, 2015, 240 p.
4. Habibbayli I. (2018) Literary personality and time. Volume 2 in 10 volumes. Baku: "Science and education", 1067 p.
5. Habibbayli I. (2007) Literary-historical memory and modernity. Baku, Nurlan, 696 p.
6. Habibbeyli I. (2007) "Molla Nasreddin" literary school and mollanasraddinism. Literary-historical memory and modernity. Baku. Nurlan, pp.634-645;
7. Hasanzadeh T.J. (1991) Mammadguluzadeh's visit to the South and publication of "Molla Nasraddin" magazine in Tabriz. Baku: "Science", 84 p.
8. Khalilov S. (2004) East and West: Towards a universal ideal. Baku. AUN, 658 p.
9. The worldview of Kocharli F. M.F. Akhundov. Baku: "Science", (1999) 124 p.
10. Guliyeva Kh. (2014) Philosophical and ethical issues in the Azerbaijani enlightenment. Baku: "Science and education", 280 p.
11. Guliyeva KH. (2015), Enlightenment period Philosophical-ethical understanding of national-moral bases in the literary and social thought of Azerbaijan. (Second half of the XIX century, early XX century) dissertation for the degree of Doctor of Philosophy. Baku. 183 p.
12. Mammadguluzadeh J. (1984) Works, in six volumes: III volume. Columns. Baku: Azerneshr, 292 p.
13. Mammadguluzadeh J. (2004), Works, in four volumes: III volume. Columns and articles. Baku: Onder, 2004, 479 p.
14. Mammadguluzadeh J. (1985), Works: in six volumes, IV volume, Baku: Azerneshr, 1985, 276 p.
15. Mammadguluzadeh J. (1985), Works, in six volumes: 6th volume. Baku: Azerneshr, 1985, 278 p. .
16. Mammadli A. A. (2003) zerbaijanism in the works of Jalil Mammadguluzade. Baku: "Science", 190 p.
17. Mammadli A. Literary monument of a hundred years. Baku: Natta-Press.2006, 131p.
18. Mirahmadov A. Ahmad bey Agaoglu. Baku: "Argunash", 2014, 264 p.
19. Mirahmadov A. Azerbaijan Molla Nasreddin. Baku: "Writer", 1980, 430p.
20. Rustamov Y. History of political and legal trainings. Baku: AUN, 2000, 340 p.
21. Shamioglu Sh. Mirza Fatali Akhundzade. Baku: Science and education, 2016, 184 p.
22. Valiyeva S. Azerbaijanism as a national ideology and literary-aesthetic training, Baku: AUN, 2002, 140p.
23. Zardabi HB Selected works. Baku: Azerneshr, 1960, 476 p.
24. Mammadli A. Social-public conditions that suppress that literary school "Molla Nasreddin" Azerbaijan Journal of Educational Studies, 2008 № 5.
25. Mamedzade I., Geyusheva Z. Modern, enlightening ideas of Hasanbek Zardabi and philosophies of enlightenment. Baku: Teknur, 2015, 128 p.
26. Braun Edvard. İntroduction. History of the Press and Literature in İran. London, 1908,236 p.
27. Edmund Husserl. "Die Krisis der europaeischen Wissenschaften und die transzendente Phaenomenologie". In: Philosophia. Belgrad, 1936, S.95 ff, - "Voprosi filosofoii", 1992, №7, c. 147-148.
28. Kurt Hübner Kritik der Wissenschaftlichen Veruuntft. Frreiburg`München Verbal Karl Alber. 1978, 326s.
29. Swietochowski Tadeusz.Russia and Azerbaijan:A Borderiand in Transition.New York:Columbia University Press,1995,374p.
30. Kondakov I.V. Russian culture: a brief outline of history and theory.
31. Culture of the enlightenment of the XVII century // <http://www.qrandarsru/solecne/sosiologiya.kultura-epoxi.prosvesheniya/htve>;
32. Prevezentsev S.V. Russian Voltaire enlightenment of the XVIII century and the national idea. The word pro-Orthodox educational portal.<http://www.portal-slovo.ru>
33. Mammadli A., Social-public conditions that suppress that literary school "Molla Nasreddin" (2008), Azerbaijan Journal of Educational Studies, № 5, p.32