



The Role of Muhammad Amin Rasulzadeh's Ideas in the Formation of National Consciousness in Azerbaijan

Mammad Rzayev*

Doctor of philosophical Sciences Professor, Nakhchivan State University, Azerbaijan

DOI:10.5281/zenodo.19511219

ARTICLE INFO

Article history:

Received : 17-03-2026

Accepted : 24-03-2026

Available online : 11-04-2026

Copyright©2026 The Author(s):

This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.

Citation: Rzayev, M. (2026). The Role of Muhammad Amin Rasulzadeh's Ideas in the Formation of National Consciousness in Azerbaijan. *IKR Journal of Arts, Humanities and Social Sciences (IKRJAHS)*, 2(2), 80-88.



ABSTRACT

Original Research Article

The main object of research in the article is the issue of the formation and development of national consciousness in Azerbaijan after independence. Thus, the author has fulfilled a scientific task arising from historical necessity by re-examining the experience gained by the Azerbaijani people in this field since the end of the 19th century, the role and significance of traditions and forms that have further developed and enriched after gaining national independence and have acquired a fundamentally new scale.

In this regard, the study of the scientific heritage of the founder of the Azerbaijan Democratic Republic, Mahammad Amin Rasulzadeh, as well as the scientific assessment of the role of the ideas in his works in the formation of national consciousness is of great importance.

In the presented article, the author, as a philosopher, analyzed the services of Mahammad Amin Rasulzadeh in this field with unique philosophical approaches.

The study evaluated the scientific work of the historical figure, prominent public and political figure Muhammad Amin Rasulzadeh, on national consciousness, its formation, the development of the ideas of solidarity and Azerbaijaniness in society, and the significant role these ideas play in the life of our country today, with scientific and objective evaluation.

Keywords: Rasulzadeh, Republic, Nation, National Identity, Society.

*Corresponding author: Mammad Rzayev

Doctor of philosophical Sciences Professor, Nakhchivan State University, Azerbaijan

Introduction

The historical experience of the period of national independence proves that fundamental innovations taking place in society acquire their adequate meaning only when representatives of the nations and peoples that make up the country's population consciously and directly participate in those processes. In this regard, the transformation processes taking place in all spheres of public life require their corresponding reflection in national consciousness and psychology. In this regard, the national self-awareness, which constitutes the highest level of national consciousness, is of particular importance. It is about the comprehensive and deep understanding of the true existence of their nation by the people representing the nation. In this regard, the Decree signed by the President of the Republic of Azerbaijan Ilham

Aliyev on the celebration of the 140th anniversary of Muhammad Amin Rasulzadeh dated December 30, 2023, is of great importance. As stated in the decree, "Muhammad Amin Rasulzadeh is one of the personalities who rendered great services to the realization of the ideas of independence and the revival of the national state structure in Azerbaijan in the first decades of the 20th century in the critical geopolitical conditions. His ideology of independence took its source from the idea of national freedom rooted in the centuries-old memory of his native people. The brilliant journalistic, political, literary-critical and scientific heritage of Muhammad Amin Rasulzadeh, which became the chronicle of the era, occupies a special place in the history of public thought of Azerbaijan" [1].

Muhammad Amin Rasulzadeh was a famous statesman of Azerbaijan, leader of the Azerbaijani National Musavat People's Party, prominent publicist-journalist, poet, playwright and literary critic. He has a rich heritage of our country's art and culture, literature and history, public thought, and native language. As one of the founders of the Azerbaijan Democratic Republic, socio-philosophical views also occupy an important place in his work. It is true that although Rasulzadeh did not deal with philosophical problems in detail and extensively, he has many articles on a number of problems of social philosophy. In these articles and a number of his works, he enriched social philosophy with valuable and interesting scientific considerations about society, people, nation, nationality, state, government, politics, religion, language, etc. In this regard, the philosophical heritage of an outstanding personality also plays a valuable role in the study of modern national problems and in modern times shows itself as a leading factor in the process of forming national consciousness.

Main part

The increasing role of national ethnic aspects in the formation and development of society finds its most concentrated expression in the rise of national consciousness of the individual. In a totalitarian society based on an administrative-command system of governance, the identity of the individual as a whole, as well as its national form, was limited and subjected to pressure. The circles at the head of the empire believed that representatives of all nations and peoples settled in the territory of the USSR should be automatic executors of instructions and orders from above. National consciousness is considered one of the main obstacles to the establishment of such stereotypes in the ethnic sphere, and therefore its development was suppressed in every possible way. As in other post-Soviet republics, the formation and development of the national consciousness of the individual in Azerbaijani society took place on a new social basis after independence. Of course, this fact did not in any way defeat the role of traditions and forms acquired in this area in previous periods. The point is that the experience gained by our people in this area since the end of the 19th century, after gaining national independence, developed further, enriched, and acquired fundamentally new dimensions.

The historical experience of the period of national independence proves that fundamental innovations taking place in society acquire their adequate meaning only when representatives of the nations and peoples that make up the country's population consciously and directly participate in those processes. In this regard, the transformation processes taking place in all spheres of public life require their corresponding reflection in national consciousness and psychology. In this regard, the national self-awareness, which constitutes the highest level of national consciousness, is of particular importance. It is about the comprehensive and deep

understanding of the true existence of their nation by the people representing the nation.

In this regard, the Decree signed by the President of the Republic of Azerbaijan Ilham Aliyev on the celebration of the 140th anniversary of Muhammad Amin Rasulzadeh dated December 30, 2023, is of great importance. As stated in the decree, "Muhammad Amin Rasulzadeh is one of the personalities who rendered great services to the realization of the ideas of independence and the revival of the national state structure in Azerbaijan in the first decades of the 20th century in the critical geopolitical conditions. His ideology of independence took its source from the idea of national freedom rooted in the centuries-old memory of his native people. The brilliant journalistic, political, literary-critical and scientific heritage of Muhammad Amin Rasulzadeh, which became the chronicle of the era, occupies a special place in the history of public thought of Azerbaijan" [1].

Mahammad Amin Rasulzadeh - A Famous Azerbaijani Statesman, Leader of the Azerbaijani National Musavat People's Party, Prominent Publicist-Journalist, Poet, Playwright and Literary Critic

Muhammad Amin Rasulzadeh was a famous statesman of Azerbaijan, leader of the Azerbaijani National Musavat People's Party, prominent publicist-journalist, poet, playwright and literary critic. He has a rich heritage of our country's art and culture, literature and history, public thought, and native language. As one of the founders of the Azerbaijan Democratic Republic, socio-philosophical views also occupy an important place in his work. It is true that although Rasulzadeh did not deal with philosophical problems in detail and extensively, he has many articles on a number of problems of social philosophy. In these articles and in a number of his works, he enriched social philosophy with valuable and interesting scientific considerations about society, people, nation, nationality, state, government, politics, religion, language, etc. In this regard, the philosophical heritage of an outstanding personality also plays a valuable role in the study of modern national problems and in the modern era also shows itself as a leading factor in the process of forming national consciousness.

First of all, let us note that the national consciousness of an individual is understood as the ability to understand the modern existence of the nation to which he belongs, to understand its historical traditions and to adequately interpret its future prospects in the system of world nations. It is precisely according to Muhammad Amin Rasulzade that people's national consciousness is formed under the joint influence of a system of many factors. Among them, along with the individual's own personal qualities, professional activity, level of education and consciousness, and degree of activity, the development characteristics of the nation to

which he belongs, its life, traditions, and culture occupy a very important place.

M.A. Rasulzade, considering national consciousness as a complex and multi-structured institution, saw in its content the elementary national feelings and moods of the individual, his emotional and psychological level, theoretical knowledge expressing the true existence of his nation, its place in the system of national relations and in society as a whole, adequate interpretation of national dignity, and views revealing its moral foundations, united in an organic unity.

In this sense, M.A. Rasulzadeh, who characterized national consciousness as the nation's understanding of its social experience along with all the national characteristics it possesses, saw that national consciousness, being a high-level conscious regulator of the life activity of each individual, plays an ever-increasing role in all areas of this activity. At that time, he came to the conclusion that this phenomenon is a very important indicator of the extent to which people understand the specific national interests and concerns of the nation to which they belong, and to what extent they are followed in their worldview, value system and real behavior. In this indicator, the level of understanding of the mutual relations between the individual's personal existence and national existence and the life position formed accordingly find their most concentrated expression, expresses the level of improvement of the spiritual world of each member of society as a whole, has a strong positive impact on the increase in the organization and unity of the nation and the full realization of its potential in general.

Rasulzadeh defined the nation as “a product of unity of language, customs and morals, tradition-history and finally, religious-religious unity”, and noted that the nation is a community whose language, religion, customs, literature and history are one. “Religion alone cannot constitute a nation in the modern sense. The main common features that identify a nation are language, religion, customs and literature. From this point of view, the Turks are one nation... A nation that does not have national independence cannot preserve its freedom and culture. Freedom for people, independence for nations” [11, 64]. While commenting on his ideas on the problem of national consciousness, M.A. Rasulzadeh divided his concept into two philosophical categories: national conscience and national faith. The thinker, who raised national conscience to the level of national self-awareness, linked the life of a nation to the development of national conscience. M.A. Rasulzadeh, who highly appreciated the role of national conscience in the formation of national faith, considered the formation of national faith to be an important step in the future development of nations. He rightly wrote: “National conscience or national faith is derived from the existence of action and desire in national vitality and its image-feeling and statement. Not every nation, but even every person has his own action. In other words, this can be called a tendency and desire. The French word for this is

“ideal”. Recently, there are those who translate it as “ideology” in Ottoman Turkish” [4, 470]. Based on this idea, it should be noted that the level of national consciousness of a person is closely related to the level of his worldview, value system and orientations. In this regard, it should be shown that a person who has a scientific-philosophical worldview can correctly understand the world, nature and the processes taking place in society and adequately interpret the existence of his nation against their background. Its national identity is based on science and includes positive qualities such as civility, dynamism and critical approach. Here, universal values such as truth, justice, kindness, beauty and humanism (reflected through the prism of a concrete national reality) play an important role.

The President of the Republic of Azerbaijan Ilham Aliyev rightly noted that “We need a healthy nation, we need a healthy, new young generation. We need a young generation that is knowledgeable, educated, aware of the processes taking place all over the world, well-educated, and will contribute to the future development of Azerbaijan with its knowledge and literacy, we need a patriotic young generation” [13]. In this regard, in modern conditions, in the process of forming the national consciousness of people in Azerbaijan, the positive interpretation of the fundamental political, economic, social and cultural reforms being implemented in our country in terms of national development plays an important role.

The personality determines, thanks to its own experience, knowledge and observation, that in the course of solving the tasks of transition to an open society, many problems inherited from the totalitarian regime in the field of national relations in the country are gradually being eliminated, real conditions are created for national development and strengthening cooperation in interethnic relations. The fundamental changes taking place in the political, economic, social and spiritual spheres in a short period of time, the expansion of democracy, steps taken towards the establishment of civil society and the rule of law, the strengthening of political stability in the country, as well as the successes achieved in the field of foreign policy, the constantly growing relations of independent Azerbaijan with the countries of the world community, create in every person a high sense of pride and honor for belonging to this nation, all of which enriches his national consciousness with new content. The unique scientific and technical opportunities at the disposal of the modern personality, the wide network of perfect information means, closely assist him in this work.

National Consciousness and Personality Development as a Two-Way Integrated Process

The development of national consciousness and personality acts as a two-way integrated process. Thus, on the one hand, national consciousness has a strong influence on the development of personality. This is mainly expressed in the following: the personality carries out its multilateral relations

with its nation and with society as a whole in close connection with the mechanisms of action of national self-consciousness. Then, national consciousness plays an important role in the unification of personalities who are representatives of the nation to which it belongs and in the mobilization for the fulfillment of national tasks. On the other hand, the process of implementing the aforementioned and other functions of national consciousness, its intensity largely depends on specific personalities, their general maturity indicators, as well as their worldview and level of cultural development. From the above, it is clear that national consciousness and personality, being in inseparable interaction, enrich and improve each other.

Since national consciousness expresses the character and national psychology of the nation, as well as other specific properties in a concentrated way, it directs the activities and behavior of each personality constituting that nation towards a single social direction, definitively defines and specifies them. This process has an accelerating effect on the formation of such personal qualities as national duty, national responsibility, and a sense of national pride. Their development, in turn, plays a very important role in the normalization of interpersonal relations, the strengthening of personality-society relations, and the direction of the general potential of the nation in a single direction.

One of the most important features that make each nation known in the world and distinguish it from other nations is its customs and traditions and the system of high moral values in this regard. From this perspective, in a globalized world, national customs and traditions and the system of high moral values formed on their basis show the spiritual and cultural face of each nation. The unique customs and traditions that have been formed over thousands of years and show that the Azerbaijani people have high moral values play the role of an unshakable spiritual bridge between the past, present, and future of our nation. It is no coincidence that Heydar Aliyev, the eldest son of the Azerbaijani people, who highly appreciated the irreplaceable role that customs and traditions play in the life of each nation, said that “national customs and traditions indicate the richness of the national culture of each nation and its ancient historical roots”.

There is a close unity between our customs and traditions and the system of national values they have formed and the building of a strong state. Thus, the strength of each state depends, first of all, on the fact that customs and traditions direct society in the right direction in terms of moral and national patriotism, and educate them on pure foundations. In this regard, customs and traditions at all times play an invaluable role in the strength and longevity of each state, which tens of thousands of soldiers cannot do. In short, customs and traditions, fulfilling the regulatory and guiding function of human relations, play an important role in the emergence of a strong and powerful state firmly united around its leader.

The Role of Mammad Amin Rasulzadeh in the Formation of the Azerbaijani Flag

M.A. Rasulzadeh played a major role in determining the colors of our national flag, which we are very proud of today and which plays an important role in the formation of national consciousness. The following thoughts he wrote about the meaning of the flag clearly prove this. Let us conclude that the blue color in the Azerbaijani flag symbolizes Turkishness, the green color symbolizes Islam, and the red color symbolizes innovation and revolution, which expresses the formula of the great Ziya Gökalp Bey “I am from the Turkish nation, I am from the Islamic Ummah, I am from Western culture” [8,97].

M.A. Rasulzade highly appreciated the important role that customs and traditions play in the formation of national consciousness in society and wrote: “One of the factors of nationality is history, customs and traditions. Nations use their history to find a magnet and strength in the future. Even when they are weak, crushed, and drawn towards crisis, or even when they are in crisis and have lost all power and strength, they cherish hope for the future by remembering the strong and bright spirits of the past. Nations that have thoroughly studied their past always make an ideal model out of the heroes of the past who have died and rotted under the ground, and make them an example-enthusiasm for the future” [3, 483].

Every nation is proud of the successes achieved by their fathers and grandfathers in history. It tries to enrich it. This makes that nation proud, leads to progress, and new successes. Otherwise, the nation will stagnate, and then decline. Every nation should know where it came from and where it is going. And historical knowledge is of great benefit in this. A nation that does not know its past is as if it has forgotten its historical memory, its blood memory, has been submerged in floods, has lost its national identity, and has been assimilated! A good future does not await it! Remembering the history of peoples and states that have been in history but are not preserving their existence now says a lot about the benefit of this science. Ordinary people cannot directly see the historical past, whether it is near or far. Historical memory is the identity of our nation, one of the most important pillars of our existence. Studying, researching, promoting and teaching historical-cultural, pedagogical-psychological heritage are important factors in strengthening historical memory and preserving national existence.

In his opinion, there can be no stronger unity and action than for each nation to know its history. According to Rasulzadeh, the intellectual development of each nation depends on a deep study of its history: “The glorious days of the homeland in the past and the fruitful and useful features it has been able to bestow on the world of humanity are imprinted in the memory of the children, starting from history textbooks. A member of the homeland and nation grows up with the

conviction that he belongs to a noble lineage that has produced great and valuable services to humanity and culture in a certain way. Knowing where he came from, what he did in history and what kind of forces he possesses, he lives with his dignity and self-esteem as a hope for the future" (4, 484).

Rasulzadeh highly appreciates the important role of studying history as a science in the life of the nation and comes to the conclusion that "studying history and providing history lessons among nations is as much a necessity as unity and alliance, perhaps even more so, history itself is a factor that stirs and mixes nations. In this regard, a history that repels and defends the attacks of others is more useful than an aggressive history that attacks others" [4, 485]. It should be noted that in every society, the national consciousness of the individual is in a very complex relationship with nationalism. It is also important to examine the relationship between these two concepts today because until recently, the concept of "nationalism" was defined unilaterally, that is, only in a negative sense. It was often understood in a simplistic way and described as an ideology, politics, psychology and social practice that pits one nation against another and promotes national superiority and independence. Recent global developments demonstrate the groundlessness and one-sidedness of such statements. The great role of the national liberation movement of nations in the collapse of the Soviet Union also proved that nationalism also has an important progressive significance. When viewed from this perspective, it does not exhaust its role during the period of national independence, but rather expands it. Nationalism plays such a significant role in the development of the national spirit, self-awareness and independent thinking of the individual that it is expedient not to reject it, but to use the advantages it creates and its powerful mobilizing force more actively in the construction of a democratic, legal state.

National Processes Taking Place in the Modern Era, National Self-Awareness and Nationalism

National processes taking place in the modern era bring the concepts of national self-awareness and nationalism very close to each other in content. In addition to confirming this fact, we must also note that they are not exactly the same, but are somewhat different concepts. To clearly imagine this, it is enough to pay attention to the following point emphasized in the content of national self-awareness: it means the understanding of the interests, concerns and goals of the nation, in this sense it also includes the understanding of nationalism. In our opinion, another difference is that the content of nationalism is very mobile. That is, when it goes beyond the goal of ensuring national interests, it instills national independence and takes on a negative connotation. In contrast, national self-awareness is relatively more stable and itself has a positive meaning. Finally, it should be taken into account that in comparison with the national self-consciousness, the concept of nationalism has a more practical orientation, a closer relationship with real activity,

while in the first concept the advantage of the scientific-theoretical essence is noticeable. The positive significance of nationalism is mainly expressed in the following aspects: a) it plays the role of a core that ensures the solidarity of various social classes, categories and individuals that make up the nation, an integrative expression of their interests; b) nationalism opposes the monotony of national life and the erasure of differences within the socio-ethnic community to which it belongs, giving this life a colorful dress.

It should be noted that as post-industrial production develops in modern society and modernized civilized forms expand in people's lives, such a general trend is observed: the role of ethnic qualities and indicators in people's lives in material spheres decreases, on the contrary, nationalist views and attempts increase. In this regard, one can come across such an idea put forward in the scientific literature that the current trend of ethnic renaissance itself, which is currently taking place on a global scale, irritates national feelings and is capable of creating dangerous situations in national relations. On the whole, the positive meaning of nationalism in the national-ethnic processes taking place in the modern world is constantly expanding. This can also be seen from the fact that "nationalism manifests itself as an important principle in the politics of the majority of countries where the nation acts as a state-owned ethnos." In principle, Azerbaijan is also one of these countries, and nationalism here has a positive meaning. The role of nationalism in modern Azerbaijani society can be compared with the role played by the egoism of the individual in interpersonal relations. Thus, egoism, carried out at a normal level, has a positive improving effect on interpersonal relations. The same function is performed by nationalism in national relations. When approached from this point of view, a true nationalist also acts as a true patriot, while showing the positive aspects of the character of the nation to which he belongs, he also takes a realistic position, that is, he also notes its shortcomings and flaws. If one is proud of the successes of one's nation, one suffers from a certain pang of conscience for its shortcomings.

According to M.A. Rasulzadeh, "the life of nations has become possible only thanks to the development of this national conscience, and it is only through the effects of this conscience that the national ideal is produced. It is under the rule of the national ideal (faith) that nations can provide themselves with a glorious and honorable existence" [3, 16].

M.A. Rasulzadeh rightly noted that "for a nationalist, the homeland is not limited to material elements. The nationalist, who aspires to political consciousness for the nation, also seeks a spiritual self, a soul in the homeland. For him, the homeland is not a material, but a spiritual being. Unless its material characteristics are enlivened by spiritual characteristics, there is no way for a geographical region to be a homeland in the true sense of the word. In addition to the material elements of the homeland, as every enlightened person knows, there are spiritual elements of the homeland

such as language, religion, literature, music, philosophy, art and history” [6, 114].

According to the socio-political conclusion of M.A. Rasulzadeh, “a nationalist’s concept of homeland is his desire to turn the homeland in the geographical sense into an independent state. A nationalist is, first of all, a patriot who is in the cause of independence. The meaning that Europeans express with the term patriot is the same as the meaning that we want to convey with the word nationalist. This is something completely different from the nationalism that Europeans acquire with the word nationalism” [10, 20].

M.A. Rasulzadeh takes the factor of national unity, which is of great importance for every era, as a basis and recommends its constant preservation, writing: “This is the basis and foundation of the idea of nationalism. The true goal of doctrines such as Marxism, communism and anarchism, which are put forward with internationalist and cosmopolitan theories, is to undermine, divide and destroy national unity and integrity. Inciting discord and contradiction between social groups, classes, and groups, and creating particularities, is done for this purpose. However, the sacred goal that binds true nationalists is to protect, preserve and develop the national existence, which is the product of a long history, with all its virtues, traditions and customs, culture and literature” [10, 14].

At this time, he also emphasized the idea that the development of the national consciousness of society and the personality act as a two-way single process. Thus, on the one hand, national consciousness has a strong influence on the development of the personality. This is mainly expressed in the following: the personality carries out its multilateral relations with its nation and with society as a whole in close connection with the mechanisms of action of national consciousness. Then, national consciousness plays an important role in the unification of people who are representatives of the nation to which it belongs and in the mobilization for the fulfillment of national tasks. On the other hand, the process of implementing the functions of national self-consciousness, its intensity degree depends largely on specific individuals, their general maturity indicators, as well as their worldview and level of cultural development. According to Mammad Amin Rasulzadeh, national consciousness and society are in inseparable interaction, enriching and improving each other. Since national consciousness expresses the character and national psychology of the nation, as well as other specific properties in a concentrated way, it directs the activities and behavior of each individual constituting that nation in a single social direction, definitively defines and specifies them. This process has an accelerating effect on the formation of their personal qualities such as national duty, national responsibility, and national pride. Their development, in turn, plays a very important role in the normalization of interpersonal relations, the strengthening of personality-

society relations, and the direction of the general potential of the nation in a single direction. Considering that such a situation is more clearly noticeable at turning points of historical development, and now our society is experiencing just such a period, the importance of the above factors increases even more. In the current conditions of the implementation of independent national statehood, the national consciousness of each citizen is expressed more fully. This concept, enriched and completed with new content, acquires aspects that express belonging to society and humanity as a whole, in addition to the purely national factor. Therefore, the national identity and national consciousness of the personality are an indicator of the individualization of the nation, how and to what extent national values, the system of national traditions, customs, ceremonies, and social symbols enter the microstructure of the personality.

From this it becomes clear that the formation of qualities characterizing national character and national psychology, a sense of national pride, in a word, a clear national identity, is extremely necessary. A person who has national identity, a sense of national identity, can act as a true patriot of his nation and homeland. He is free from simple feelings and ideas about the nation, takes as a basis ideas of great importance, and constantly cares about his people. Everything connected with the name of the nation and homeland is considered sacred for such a subject. The formation and enrichment of national consciousness enriches the spiritual world of the individual with high moral qualities, which play the role of powerful factors that motivate the individual to concrete activity.

It was Rasulzade who highly appreciated the great role played by national morality in the formation, development and essence of national relations and wrote: “As for national morality, it is the common principles and rules of a collective society to which a large group of individuals will adhere and which will always remain united. Since the nation is above parties, groups and classes and harbors all of them within itself and feeds them in its fold, no party, group or class can be sacrificed to its interests or goals. It is also unthinkable to make the national entity a tool and means for personal inclinations and prejudices” 4. (109, 26).

M.A. Rasulzadeh further noted that “keeping the word given and the free understandings made is the third principle of national morality. Protecting and defending truth, freedom, peace and democracy, taking an irrevocable stand against oppression and aggression is the fourth principle of national morality. Keeping the national level high at all times, fighting against backwardness and ignorance is the fifth principle of national morality. The human community evaluates nations that adhere to all these principles as progressive, cultured, distinctive, vibrant and bright nations with a bright future” [10, 26-27].

M.A. Rasulzadeh and the Historical Ideology of Azerbaijaniism of the Azerbaijani People

One of the researchers of the heritage of Mahammad Amin Rasulzadeh in Azerbaijan, Doctor of Philosophy F.G. Alakbarli rightly notes that “his national analogy system was a point where the national issue and the social issue intersect. By putting forward this idea, he wanted to prove that there is no point in opposing social issues to national issues. Rasulzadeh was showing that social issues are not contradictory to national issues, but on the contrary, they are connected with them. He focused his main ideas on the analogy of the national issue and the social issue, that is, on their solidarity. He did not distinguish between the Bolsheviks who abused social issues and the capitalists who benefited from the national issue in the same way. His main goal was to reveal their inner faces and achieve genuine national solidarity. From this point of view, Rasulzadeh’s bringing the national analogy system to the agenda was the result of long scientific-philosophical, political-ideological searches. Rasulzadeh, who came up with the ideas of national analogy (solidarism), was already the last to solve the problems of society had found the point” [5,241].

Azerbaijanism is the ideology of the Azerbaijani people, which has chosen the independence of an independent, sovereign Azerbaijan and the struggle for a civilized democratic state with secular principles in this country as a strategic goal. It is based on the idea of equality of national, ethnic, religious and social rights of all peoples who consider Azerbaijan their homeland.

Azerbaijanism, as a national state ideology, is a system of values based on the Constitutional principles of the Republic of Azerbaijan, serving the independence of Azerbaijan, its development as a legal and democratic state and the protection of national security. The ideology of Azerbaijanism was formed at the end of the 19th century and the beginning of the 20th century and has undergone continuous evolution for a century. The fact that Azerbaijanism has become an ideology uniting all Azerbaijanis of the world and has become the ideological basis of the independent Azerbaijani state is the historical service of the National Leader Heydar Aliyev. While still leading the Republic of Azerbaijan during the Soviet era, Heydar Aliyev tried to spread the ideology of Azerbaijanism among all our compatriots and to make this idea gain wide social value, as a result of which numerous works were created that propagate and glorify the spirit, history, and national-spiritual values of the people of Azerbaijan in all spheres of spiritual life, literature, music, and fine arts.

The main foundation of the ideology of Azerbaijanism is the idea of a strong, independent, and stable state. The Republic of Azerbaijan, which existed in 1918-1920, played a unique role in the formation of the ideology of Azerbaijanism and its transformation into a national ideology. It was during this period that the national state, which was a continuation of the

centuries-old statehood traditions of the Azerbaijani people, entered the historical scene, and the first republic in the Turkic-Islamic world, the Republic of Azerbaijan, existed, and at the same time, the theoretical and practical foundations of the ideology of Azerbaijanism were formed. The theoretical foundations of Azerbaijanism occupy a unique place in the work of M.A. Rasulzadeh. In his work “The Republic of Azerbaijan”, he further developed the foundations of Azerbaijani ideology, showing that Azerbaijanis are Turks by nationality, Islam by religion, and Orientals by culture.

The involvement of all parameters of Azerbaijaniism - the roots and sources of Azerbaijaniism - in scientific research is directly related to the wise ideas and fateful initiatives put forward by Mahammad Amin Rasulzadeh, and this set of ideas has created a special basis for future research. In the heritage of M.A. Rasulzadeh, the idea of Azerbaijaniism is taken in the same unity with the concept of nationalism. This aspect is clearly manifested in the article “Nationalism and Patriotism” (Ankara, 1952) of this great personality: “While nation is an ethnic concept, nationality is a political concept. Nation is a static entity that came into being as a result of certain conditions and events; nation is a conscious, active form of this static entity. From the point of view of nationality, which has a static quality, Homeland is a geographical concept. However, from the point of view of nation, which has consciousness and will, Homeland expresses a political meaning.” [10,19].

In the philosophical views of M.A. Rasulzadeh, the idea of Azerbaijaniism is a complex system of philosophical concepts, a program of forward struggle. He noted, as is customary, that “the meaning that Europeans express with the term patriot is the same as what we want to express with the word nationalist”. Thus, in his views, nationalism is a historical-political concept that stands above chauvinism and is born from the source of patriotism and Azerbaijanism. Nationalism is based on national unity and national independence. Therefore, Azerbaijanism is an ideology of independence.

The historian Aydin Balayev also rightly wrote that it was M.A. Rasulzadeh who developed a complete, integral system of the concept of Azerbaijaniism with a Turkish core at the beginning of the 20th century, and as a result of this concept, the creation of a state called “Azerbaijan” on the political map of the world was possible [2, 8-9].

M.A. Rasulzadeh remained faithful to the idea of Azerbaijaniism at all stages of his life and repeatedly revealed the importance and role of this idea in his works. In his book “Azerbaijan Cumhuriyeti” published in Turkey in 1923, defining Azerbaijaniism as “the ideology of independence”, he wrote: “The Bolsheviks call the period of Azerbaijan - independence the Musavat period. However, the people call it the Azerbaijan period: In the people’s mind, the concept of Azerbaijan is embodied in the form of ideas and deeds, rather

than a geographical meaning. There is no Azerbaijan for them outside of independence" [9, 95].

Doctor of science Philosophy Khatira Gliyeva, in her monograph "The Great Political Path of Heydar Aliyev", assessed the role of Mahammad Amin Rasulzadeh in the history of the Azerbaijani people as follows: "It is known that on May 28, 1918, the Azerbaijan Democratic Republic was proclaimed in Tbilisi, and Mammad Amin Rasulzadeh was elected Chairman of the Presidium. Fatali Khan Khoyski headed the Provisional National Council as the National Assembly of the Azerbaijan Democratic Republic was opened, and the new independent state was first. The first step was taken on June 4 - that is, 1 week later, with relations with Turkey. According to Article 4 of the official document of the Batumi Treaty between the Ottoman Empire and the National Council of Azerbaijan, Turkey agreed to provide its assistance through military force to save Azerbaijan from Russian invasion and protect the people. The historical document was signed by Turkey Minister of Justice Khalil Bey and Commander of the 4th Color Vehip Pasha signed, and from the Azerbaijani side, Mehmed Amin Rasulzade and Minister of Foreign Affairs Mammad Hasan Bey signed. In order to prevent the genocide committed in Baku by the Armenians, who gave great support to the Bolsheviks in Azerbaijan, Mehmed Amin Rasulzade and the national leader of Dagestan Heydar Mammad went to Istanbul and met with Talat and Enver Pasha. They met and Turkey immediately prepared to send its army to Azerbaijan. However, Turkey, which was defeated in the First World War, tried to be an obstacle to Germany through Georgia.

Germany prevented the Turkish army from passing through Batumi, but the Turkish soldiers, no matter how far and difficult the path, reached the aid of their blood brothers through Kars. On the other hand, Enver The Caucasian Muslim army, led by the pasha's brother Nuru pasha, joined this true Turkish army, which was also joined by Azerbaijani Turks, and led the fight against the Russians, and in fact the eternal enemy of the Turks, the Armenians, and pushed back the genocidalists" [17, 237].

Conclusion

In all historical periods, the issue of forming a personality has made society think as an important problem that attracts attention, and attitudes have been expressed towards the content and ways of implementing this work. This issue is also of great importance in terms of relevance in the modern era. The ideology of Azerbaijaniism and the ideology of Azerbaijaniism play a leading role in the formation of a personality in the national spirit. The thought of a nationally spirited personality should be firmly connected to Azerbaijaniism. Because the foundation of Azerbaijaniism is the national education system. It should be noted that the assessment of the national education system as a theoretical and practical source improves the quality of education,

including the enrichment of national consciousness in the younger generation and the formation of the ideology of Azerbaijaniism. Therefore, in the process of renewing the national education system, it is important to approach it as a source of the ideology of Azerbaijaniism. This also opens up comprehensive opportunities for the formation of the national spirit, the spirit of Azerbaijaniism, and the personality of the growing generations.

The President of the Republic of Azerbaijan İlham Aliyev said: "Azerbaijani values are the most important values for us. It is our values, our native language, our culture, our literature, our art that have protected us as a people, as a nation, and protected us from assimilation for centuries. Azerbaijani youth must be educated in the national spirit so that in the future they can adequately protect the interests of the state, the national interests of our people [14].

Today, the national consciousness of the Azerbaijani people has begun to form on a qualitatively new basis. The correct national policy implemented in our country, the implementation of measures expressing constant care for the preservation of the history, culture, language and religion of the people, has an accelerating effect on the formation of national consciousness, once again proving the correctness and completeness of Mammad Amin Rasulzadeh's ideas. A deep study of the heritage of this brilliant personality creates favorable conditions for the intensive progress of the national state-building process underway in our republic.

References

1. Əliyev İlham Heydər oğlu. İnkişaf məqsədimizdir: çıxışlar, nitqlər, bəyanatlar, müsahibələr, məktublar, məruzələr, müraciətlər. 128-ci kitab: may 2023.- Bakı: Azər nəşr, 2023. 400 s.
2. Yaqublu. N. Müsavat Partiyasının tarixi. Bakı: Ay- ulduz, 1997, 327 s.
3. Rəsulzadə M.Ə. Əsərləri (1909-1914). II c., II cildə, Bakı: Şirvan nəşr, 2001, 528 s.
4. Cəfərov N. Milli ictimai fikir tariximizdən. Bakı: Azər nəşr, 1993, 79 s.
5. Resulzade M.E. Milli tesanüd. Ankara: Kardeş matbaası, 1978, 143 s.
6. Ələkbərov F.Ə. Məhəmməd Əmin Rəsulzadənin dünyagörüşü. Bakı, "Elm", 2007, 270 səh
7. <https://bakivaxti.az/az/posts/detail/azerbaycan-gencliyi-ve-milli-suur>
8. Azərbaycan Cümhuriyyəti", Bakı, Elm, 1990, s.
9. <https://president.az/az/articles/view/31737>
10. <https://president.az/az/articles/view/62970>
11. Rəsulzadə M.Ə. Qafqaz türkləri. Bakı, Təknur, 2012, 111s.
12. Yaqublu Nəsiman. Azərbaycan milli istiqlal mübarizəsi və Məhəmməd Əmin Rəsulzadə. Bakı, 2001, 154s.

13. Balayev Aydın. Mehmet Emin Resulzade/Azərbaycan Türklerinin önderleri. Düşleyen Ahmet Obalı. Editör prof. Dr. Nesib Nesibli. Türkiye Türkçesine aktaranlar. Orhan Uravelli, Selçuk Alkın. Ankara. Berikan Yayınevi . 2017. 524 s.
14. Rəsulzadə. M. Ə. Əsrimizin Siyavuşu. Bakı, Təknur, 2014, 72s.
15. Məhəmməd Əmin Rəsulzadə və ictimai-siyasi ideallar.M.Ə.Rəsulzadənin 120 illiyinə həsr olunmuş elmi konfransın materialları,28 yanvar 2004-cü il.Bakı,Xəzər Universiteti Nəşriyyatı,2005,286s.
16. Balayev Aydın. Məhəmməd Əmin Rəsulzadə. Bakı, Çıraq, 2012,
17. Quliyeva Xatirə.Heydər Əliyevin Böyük Siyasət yolu. Bakı. Elm-2024.684 səh.