

THE REPUBLIC OF AZERBAIJAN

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THE DEVELOPMENT OF THE THEORY OF UPBRINGING IN AZERBAIJAN (THE SECOND HALF OF THE XIX CENTURY – THE BEGINNING OF THE XX CENTURY)

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A B S T R A C T

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GENERAL SPECIFICATION OF THE INVESTIGATION

The relevance and degree of study of the theme. Being a part of the Turkic ethnos, the Azerbaijani nation as one of the oldest nations of the world, have been seriously engaged in the upbringing of growing generation from the earliest times. Our ancient monuments clearly confirm it. Such monuments as "Avesta", Orkhon-Yenisei texts, "Kitabi Dada Gorgud" and others can be given as examples. These monuments show that in the ancient times there was a perfect, full, progressive upbringing system among the Turkic people, including the Azerbaijani Turks.

The fact that beginning from the eleventh and twelfth centuries the number of monuments of science, art and literature had been increased gives us the reason to believe that this system of upbringing survived and continued its activity in the following centuries. After the arrival of Islam to Azerbaijan, the system of upbringing in this geography was organized as part of the Islamic world, mainly within Islamic rules and beliefs. But as the centuries passed such reasons as illiteracy, intolerance, indifference, impudence, keenness of the religious leaders for wealth and many others, damaged the atmosphere of upbringing system in the Muslim world which gradually got more serious and became a barrier to all kinds of progress in the latest centuries, resulted in inertia, retardation. In the nineteenth century, the view was so miserable throughout the Islamic world.

We mark the nineteenth century as a time-lapse, because both serious, necessary, political, social, cultural, and pedagogical conditions for changing the upbringing system in Azerbaijan appears in this century. After the occupation of Northern Azerbaijan by Russia at the beginning of the XIX century, its face turns from the East to the West. Northern Azerbaijani people feel a need to meet more advanced, progressive Western values. In order to reconcile with the modern world and pursue a more progressive development, the integration into the modern world makes also necessary changes the upbringing system, the concept of upbringing, upgrade, and reconcile with the realities of the modern and democratic world. Of course,

leading intellectuals, thinkers and writers, educators have to work hard, realize the greatness of this and take part in the implementation of this great mission.

It is a well-known fact that good and perfect upbringing requires a theory of good and perfect parenting. It is almost impossible to achieve perfect, full and appropriate upbringing without a perfect theoretical conception of parenting. This has always been so throughout the history. Our national thinkers, democratic intellectuals and educators, who lived and worked in the 19th and at the beginning of the XX centuries, clearly realized this great truth. That is why they have tried to provide theoretical guidance and advice to save the people from captivity, ignorance, humiliation, physical oppression, moral and material misery, and provide practical guidance for their practical implementation.

We must sincerely admit that without the nurturing theory of our national thinkers, who lived and created in the second half of the XIX and at the beginning of the XX centuries, neither the ADR shining the first democratic republic in the East of 1918-1920-ies, neither Azerbaijan Soviet Socialist Republic, nor the present Azerbaijan Republic would exist. Thus, our theory of nurturing, its content and essence, its nature and character, the reasons of its appearance, the investigation of its successes, and transfer of all these to our present and future generations is one of the most urgent problems of the history of our pedagogy. The first condition for the actuality of the current research is closely connected with this.

However, the actuality of the research work in accordance with its subject matter cannot be limited only by what we say. There are also other important reasons for the relevance of the topic. It is possible to show the followings: First, each nation has a duty to learn about its past achievements, and to reveal the cultural, including pedagogical heritage created by its predecessors, to present it to the present and the future succeeds, acquaint them with all these and explain the importance of this heritage to them. The innovations made by Azerbaijani educators in the late nineteenth and early twentieth centuries in the field of upbringing theory, and the work done by them, are very valuable spiritual wealth that enriches the treasure of our cultural and pedagogical heri-

tage. Exploring and revealing this wealth is one of the most important duty of our pedagogical history; Second, the theory of nurturing of the Azerbaijani nation has a long history. It is strictly clear that there is a strong need to study its known history in chronological order by stages. The late XIX and early XX centuries are also one of those historical stages. Unfortunately, there is a gap in this area. We intend to fill that gap as much as possible by making the subject of research of the upbringing theory of that historical epoch; Third, it is known that textbooks and teaching materials are being prepared on the history of Azerbaijan's pedagogy. We cannot produce such kinds of perfect textbooks and teaching aids without learning and understanding the history and importance of our upbringing theory. Thus, one of the factors conditioning the relevance of the current research is to assist the writing process of textbooks and teaching materials; Fourth, such investigations prove that we are the nation with a human content, meaningful upbringing concept in the civilized world, and it also proves that we are not left behind the others. Of course, this is possible through the identification, analysis and presentation of the factors. We have also tried to keep the issue mentioned throughout the study always in focus; Fifth, the ideology and ideological conception of both ADR (1918-1920) and the modern independent Republic of Azerbaijan derives its relationship from our upbringing theory that occurred in the second half of the 19th and at the beginning of XX centuries. The upbringing theory of our national educators, thinkers and patriotic personalities in this period has played an important base and source for the development of our later ideology of statehood. Thus, in order our present and future generations to understand the origin and essence of that ideology, its nature, and who created it we need to investigate comprehensively all the upbringing theory of that period.

The actuality of the theme is related to such important and necessary conditions.

As it is known, the end of the XIX century and the beginning of the XX century is characterized as a period of national renaissance in the history of the Azerbaijani people and contains a separate stage. The social, economic, farming, cultural, literary, pedagogical, as well as exceptional events that took place in school and educational life, progress and growth

of this period gives grounds to assert this. That is why we set out to analyze the upbringing theory of that period as a pressing and urgent problem.

At this stage, that becomes to be the subject of the research as well, a generation of patriotic, selfless intellectuals with modern thinking is growing. It is true that this tradition began long ago, more precisely, in the first half of the XIX century by the first Azerbaijani educators A.Bakikhanov, M.Vazeh and I.Gutgashinli. But not long after that, in the middle of the XIX century, M.F.Akhundov's, as well as in the 1870s by H. Zardabi's and the staff of his newspaper "Akinchi" the tradition became even more involved.¹ However, in the last decades of the century, it has intensified and diversified. Great successes have been achieved, both in quantity and quality. At the beginning of the XX century, it reached its peak. During this period, such nationalist scholars, educational patriots as Muhammedaga Shahtakhtly, Ali bey bey Huseynzadeh, Ahmad bey Agayev, Jalil Mammadguluzadeh, Muhammad Amin Rasulzadeh, Mirza Alekber Sabir, Sultan Majid Ganizadeh, Uzeyir Hajibeyov, Nariman Narimanov, Najaf bey Vezirov, Abdurrahim bey Hegverdiyev, Omar Faig Nemanzadeh, Muhammed Hadi, Yusif Vazir Chamanzaminli, Hussein Javid, Gafur Rashad Mirzazadeh, Abdulla Shaig, Abbas Sahhat and other thinkers grew up.² They were also the creators and

¹ *Akhundov, M.F. Works: [in 3 volumes] / M.F.Akhundov. -Baku: Elm, -v.1. -1987. -320 pp.; Akhundov, M.F. Works: [in 3 volumes] / M.F.Akhundov. -Baku: Elm, -v.2. -1988. -388 pp.; Akhundov, M.F. Works: [in 3 volumes] / M.F.Akhundov. -Baku: Elm, -v.3. -1988. -388 p. Zardabi, H. Selected works / H.Zardabi. - Baku: Azernashr, -1960. -475 p.; "Akinchi" newspaper (1875-1877). Full text: reprint / translated from Arabic to Cyrillic by T.Hasanzadeh, who prepared it for publication. -Baku: Azernashr, -1979. -464 p.*

² *Agaoglu, A.b. Selected works / A.b.Agaoglu. -Baku: East-West, -2007. -392 p.; Huseynzade, A.b. Selected works / A.b.Huseynzade. -Baku: East-West, -2007. -480 p.; Mammadguluzadeh, J. Works: [in 6 volumes] / J.Mammadguluzadeh. -Baku: Azernashr, -v.1.-1983. -348 p.; Mammadguluzadeh, J. Works: [in 6 volumes] / J.Mammadguluzadeh. -Baku: Azernashr, -v.2. -1984. -194 p.; Rasulzadeh, M.A. Republic of Azerbaijan / M.A.Rasulzadeh. -Baku: Elm, -1990. -116 p.; Rasulzadeh, M.A. Works: [in 5 volumes] / M.A.Rasulzadeh. -Baku: Azernashr, -v.1 (1903-1909). -1992. -470 pp.; Sehhat, A. Selected works / A.Sehhat. -Baku: Leader, -2005. -456 p.; Shahtakhtli, M. Selected works / M.Shahtakhtli. -Baku: Çasıoğlu, -2006. -432 p.; Ganizadeh, S.M. Selected works / S.M.Ganizade. -Baku: Azernashr, -1965. -228 p.; Javid, H. Selected works: [in 3 volumes] / H. Javid. -Baku: Azernashr, -v.1. -1968. -371 p. and etc.*

ideologists of the national upbringing theory of that period. They have laid the foundation of a national upbringing concept that is truly valuable both at that time and for the future history. Certain aspects of their activities in this field are investigated by such pedagogical scholars as Mehdi Mehdizadeh, Ahmed Seyidov, Huseyn Ahmadov, Ajdar Agayev, Amir Taghiyev, Ayyub Taghiyev, Panjali Allahred-oğlu, Farrukh Rustamov, Fikrat Seyidov, Iramin Isayev, Adalat Jalilov, Bahruz Nasirov, Sahila Orujova, Sevinj Azimova, Akbar Abdulov, Nariman Khalilov, Gunel Mammadova, Sevinj Namazova and others.¹ In addition to the successful work done and effective research, there are still some lacking points in this area. The existence of separate research works do not mean that the problem was learned holistically, comprehensively and systematically. However, there is a great demand to solve problem in this area. Because being the main part of the unprecedented innovations in the historical development of our people, including the pedagogical phenomena, the educational

¹ Mehdizadeh, M. *Historical development of upbringing, education and training* // - Baku: Azerbaijan school, -1947. No. 2, p. 7-12; Mehdizadeh, M. *About the role of Russian schools in Azerbaijan before the revolution* // - Baku: Azerbaijan school, -1951. No. 3, p. 3-11; Seyidov, A. *From the history of the development of pedagogical thought in Azerbaijan* / A. Seyidov. - Baku: Azernashr, -1958. -310 p.; Ahmadov, H. *19th century Azerbaijani school* / H. Ahmadov. - Baku: Maarif, -2000. -366 p.; Ahmadov, H. *History of Azerbaijani school and pedagogical ideas* / H. Ahmadov. -Baku: Science and Education, -2014. -432 p.; Agayev, A. *The problem of personality formation in the social-pedagogical opinion of Azerbaijan: / Doctor of Sciences in pedagogy dis. / -Baku, 1996. -358 p.*; Agayev, A. *Our pedagogical opinion: our yesterday, today* / A. Agayev. - Baku: Adiloglu, -2000. -300 p.; Taghiyev, A.S. *From the history of the development of pedagogical thought in Azerbaijan* / A.S. Taghiyev. -Baku: Maarif, -1961. -168 p.; Taghiyev, A. *School history in Azerbaijan (end of the 19th century, beginning of the 20th century)* / A. Taghiyev. -Baku: Maarif, -1993. -113 p.; Rustamov, F. *Azerbaijan pedagogical bibliography. Literature on the history of school and pedagogy (1940-1990)* / F. Rustamov. -Baku: ADPU, -1995. -86 p.; Rustamov, F. *History of pedagogy* / F. Rustamov. -Baku: Nurlan, -2006. -748 p.; Namazova, S. *From our pedagogical heritage: Gafur Rashad Mirzazade* / S. Namazova. -Baku: Science and Education, -2014. -197 p.; Azimova, *pedagogical meetings and pedagogical activities of S. F. Kocherli: / candidate of pedagogical sciences dis. / -Baku, 1975. -184 p. and etc.*

movement of that period, the creation of our independent country, which is characterized by an educational movement, the upbringing system of that period stills remains as the main problem waiting for its urgent solution and introduction to the community with the complete and systematic investigation. Unfortunately, this problem has not been solved till today. In our current research, we have made an effort to give scientific solution of this urgent problem for the first time. This is one of the first research works in the history of pedagogical thought of Azerbaijan that aims to explore the whole upbringing theory of one historical epoch comprehensively, completely and fundamentally.

Object and subject of research. The **object** of the research is the development of educational and pedagogical thought in the second half of the XIX and the beginning of the XX centuries in Azerbaijan.

The **subject** of the research is the development of upbringing theory in the second half of the XIX and the beginning of the XX centuries in Azerbaijan.

Aims and tasks of the research. The **aim** of the research study is to identify the factors that contributed to the development of upbringing theory in Azerbaijan in the late XIX and early XX centuries, to reform the ideas of national educators of a new type of personality, national self-esteem, to summarize women's education and upbringing, and to analyze intellectual, moral, religious, physical, aesthetic, labor, humanist upbringing as an important component of the upbringing theory.

To achieve this goal implementation the following **tasks** were set:

- to depict the main picture of the socio-political, literary and cultural life of Azerbaijan in the second half of the XIX and at the beginning of the XX centuries, to determine its impact on the formation and development of the theory of upbringing;

- to create a brief overview of the school and educational movement and the pedagogical environment and at the same time to

reveal its impact on the formation and development of new content of upbringing theory;

- to clarify the essence of the impact of new education tools - school, science, education, the press, theater, fiction, secular sciences at schools, the teaching of mother tongue, the appearance of new (modern) content books and works to the context of democratic development of the upbringing theory;

- to analyze the requirements for the personality of teachers and educators, the position and views of the Azerbaijani educators on this issue, the requirements and criteria put forward by them;

- to clarify the thoughts of national educators' about the views on the peculiarities of family upbringing in the Azerbaijan environment, (Azerbaijan being one of the parts of Islamic world), as well as their traditional upbringing customs, ideas, demands and suggestions;

- to analyze the views and opinions of educators and enlighters on the social environment and upbringing issues;

- to analyze theoretical ideas of educators regarding the role of women in society and women's nurturing:

- to analyze educators' views on content and organizational features, on formation of a new type of personality, on national self-recognition, on mental, moral, spiritual, religious, physical, aesthetic, labor and humanistic upbringing as an important component of the theory of upbringing.

Research methods.The methodological basis of the study contains the combination of the implemented methods, principles, theoretical provisions and tools, that aimed to familiarize, learn, recognize, clearly understand and modify scientific and pedagogical facts, processes and events. Research methods: historical-comparative method, inductive and deductive method, the method of analysis-composition, study of archive documents.

Research questions presented to defense:

- The development of the theory of education in Azerbaijan in the second half of the XIX and at the beginning of the XX century

was conditioned by the socio-political, scientific and cultural environment.

- The formation of a new theory of upbringing has had a powerful impact on the democratic development of the pedagogical movement.

- The appearance of school, science, education, the press, theater, fiction, secular sciences in schools, as well as teaching the mother tongue, new (modern) books and works has provided humanistic and democratic development of the upbringing theory.

- The viewpoints of educators connected with the essence, content, means and features of the formation of a new type of personality played an important role in the development of the upbringing theory in Azerbaijan.

- The ideas of educators thoughts about the mental, moral, spiritual, religious, physical, aesthetic, labor, the purpose, content, organizational features of humanistic upbringing of growing generation, have promoted the purpose, content, regularity, principles, methods and forms of organization of nurturing even in In the following years.

- The ideas of self-awareness and national survival of national educators by laying the basis for the concept of national independence promoted the formation of the Azerbaijan Democratic Republic as well.

Scientific innovation of the study.In the late nineteenth and early twentieth centuries, Azerbaijani educators has made a valuable contribution to the development of the upbringing theory in new content and direction; put forward theoretical ideas about the purpose and aims, content, organizational form and features of the intellectual, moral, spiritual, religious, physical, ethical, aesthetic, labor, humanist upbringing of the growing generation and have effectively took part in the application of these ideas.

The dissertation identifies factors contributing to the development of upbringing theory in Azerbaijan at the end of the 19th and at the beginning of the XX centuries, the impact of democratic development of school, science, education, press, theater, fiction, secular

sciences in schools, as well as teaching the mother tongue, books and works of contemporary content that revealed the democratic development of upbringing theory, the viewpoints of national educators on the purpose, content, organizational forms and characteristic features of nurturing are systematically investigated.

Theoretical and practical significance of the research. Identification of factors contributing to the development of upbringing theory in Azerbaijan in the late XIX and early XX centuries, formation of a new personality of national educators, generalization of ideas of national self-awareness, women's education and upbringing, mental, moral, intellectual, spiritual, religious, physical, aesthetic, labor, the analyzing of humanism as an essential component of the theory of upbringing can either enrich our history of pedagogical thought or provide the guidance for further researches in this regard.

The importance of the research is conditioned by the fact that the history of one of the richest and most complicated stages of our national pedagogical thought, i.e. the second half of the XIX and the beginning of the XX century is created. It is also a very important and rich stage in our civil history. On the other hand, the upbringing concept of our national educators is appealing with its originality, novelty, modernity and conceptualization. Their ideas about the upbringing have influenced the development of the theory and practice of upbringing in Azerbaijan in the later period. Scientific results can be used in teaching such subjects as "History of Pedagogy", "History of School and Pedagogical Thought in Azerbaijan", and it also can be used in compiling "Encyclopedia Azerbaijan Education" and "Azerbaijan Pedagogical Anthology".

Approbation and application of the research. The main content of the dissertation was discussed at the scientific seminars held at the Department of Pedagogy and Methodology of Primary Education of Azerbaijan State Pedagogical University and Institute of Education. The applicant is the author of 1 monograph, 39 articles published in journals recommended by the Supreme Attestation Commission under the President of the Republic of Azerbaijan (22 of them

were published abroad), 9 theses published in the materials of international and republican conferences on the topic of the dissertation.

Name of the organization where the dissertation work is carried out. The dissertation work was carried out at the Department of Pedagogy of Primary Education of the Azerbaijan State Pedagogical University.

The structure of the dissertation. The work consists of an introduction, four chapters, each of which has three half-chapters, a conclusion and a list of used literature. Introduction – 10 pages, 18172 characters, first chapter – 65 pages, 127206 characters (1.1-25 pages, 48644 characters; 1.2.-21 pages, 40367 characters; 1.3.-19 pages, 38090 characters), second chapter – 74 pages, From 145531 signs (2.1-33 pages, 62508 signs; 2.2.-20 pages, 41136 signs; 2.3.-21 pages, 41721 signs), the third chapter – 60 pages, from 121781 signs (3.1-26 pages, 52586 signs; 3.2.-16 pages, 32640 marks; 3.3.-18 pages, 36476 marks), fourth chapter – 52 pages, 102152 marks (4.1-19 pages, 37627 marks; 4.2.-16 pages, 30943 marks; 4.3.-18 pages, 33506 marks), the result - 5 pages, 9140 symbols, the list of used literature - consists of 27 pages. The total volume of the research work is 297 pages, 526448 characters.

MAIN CONTENT OF THE RESEARCH

The "Introduction" justifies the relevance of research, clarifies its object, subject, purpose, objectives, scientific innovation, theoretical and practical significance, methodological basis, and provides provisions for defense.

The first chapter of the dissertation is entitled **“Factors of development of the upbringing theory in Azerbaijan in the second half of the XIX Century - at the beginning of the XX century”**. The socio-political, scientific, cultural, and pedagogical character of the period covered by the research is given in the first sub-chapter of the first chapter called **“The social-political, cultural-pedagogical landscape of the period and the struggle for the creation of new type of educational tools”**.

The XIX century is analyzed in the socio-political, historical life and destiny of the Azerbaijani people as complicated, frightening, difficult and tragic period. Complications according to the Gulistan (1813) and Turkmenchay (1828) treaties that divided the territories of Azerbaijan between Russia and Iran are given. Being divided into two parts results not only the division of the same nation as a public community. It also leads to the different specific features in its economy, farming, literary-cultural, pedagogical and educational life and, finally, in the system of political and administrative management.

Despite being far behind Europe, Russia was a European country, striving to position itself as a European country and apply European values in all spheres, live with these values and to build its development upon all these values. Certainly, such a tendency, being a part of the empire, could affect Northern Azerbaijan. Though there was colonialism, the European wind of literature, culture, pedagogical life, enlightenment, the political and legal movement achieved to blow in this the geographical area, too. Although not completely, but partially Tsarism could turn the face of the nation invaded by it from the East to the West, Tsarism also achieved to make that nation ignore the medieval Islamic geography and push it to look at Europe.

The nation living for centuries with Oriental values, laws, morals, views got the opportunity to get acquainted with a new Western model, system of values and views. In other words, our nation encountered the new, more civilized in modern history, progressive, developed in all means, cultural, and modern world. In this world, it was clearly seen that many aspects of culture, education, science, humanism, law, political freedom, national independence and other civilized human values were superior to all else, it was also evident that here in this world people and the nation lived not as slaves but as human beings and normal people.

This was the first gain of Northern Azerbaijan in the captive regime, which was invaded and occupied in the early XIX century. Starting with our first educators like A.Bakikhanov, M.Sh.Vazeh, I.Gutgashinli, all intellectuals and ideologists of our people understood the truth and began to seek solutions to the tragedy of the people, their motherland. In the second half of the century, this initiative became even more evident with the attempts of M.F.Akhundov, H.Zardabi and the friends of "Akinchi", the newspapers of "Ziya" and "Kashkul", and finally, a growing number of Azerbaijani intellectuals - teachers, writers and educators. Beginning from the earliest educators a relevant, time-consuming idea arose: to educate the people and their children in a new spirit, to bring up in the modern sense, to part with the old medieval, conservative, ignorance, fanaticism, superstition and superstition, to feed the medieval, conservative, fruitful ignorance, fanaticism, superstition and prejudice.

While making the theoretical considerations on upbringing, Azerbaijan educators, as a rule refer to the West, compare East with West, often list the advantages of the follower against the collapse and desperate situation of the former, they also prefer to follow the Western way (not in every way, but only important things). Nor did they forget that the progressive, human values and dimensions of the West are the necessary talents and abilities of our people while applying national realities. The moral successors of M.F.Akhundov performed the logic of their predecessors thinking: *"I must say that*

the innate talent of my people is much more than the innate talent of the European peoples."¹

Azerbaijani educators also note that the medieval Europe was lacking much of the science, education and culture, and only after the appearance of Islam world it could take advantage of flourishing Muslim world, and that science and culture gave a strong adornment and impulse to its prosperity. Unfortunately, in recent centuries, the Islamic world has been subject to ignorance and backwardness because of the sin and faults of the clergymen and a number of other reasons. O.F.Nemanzadeh also pays special attention to this issue in his article "Our sickness and medication".

In this sense, the position and ideas of social reality are generally centered on three ideologies and three directions:

1. The Old-fashioned - traditionalists;
2. Modernists - fully innovators;
3. Rationalist synthesizers.²

The supporters of the *first* ideology were pervasive, conservative clergymen, ignorant, fanatical and dark-minded mass.

The representatives of the *second* direction - modernists, on the contrary, advised them to move away from traditions, liken both nurturing, training, and other developmental branches to European style, live as Westerners, and be free from national and religious life, outlook and upbringing.

The *third* group, synthesizers are more sensitive to the problem, suggesting to synthesize both national and religious traditions, as well as the modern and civilized world, rationalize the most necessary and desirable values from the modern world and bring up the citizens on the basis of these principles. Ideological carriers of the third direction existed in the second half of the XIX century, too. But, the ideas were of retailed and dispersal character. In 1906-1907, with the leading activity of "Fuyuzat" magazine and its publisher,

¹ Akhundov, M.F. Works: [in 3 volumes] / M.F.Akhundov. -Baku: Elm, -v.3. -1988. -388 p., p.297

² Vagabova, T.A. Development of educational theory in Azerbaijan (second half of XIX - early XX) // -2022.

great national thinker A.Huseynzadeh, it became a whole system, national ideology, act of national-ideological movement, and socio-political theorem.

Since the 70s of the XIX century, an important branch of the national education movement of "usuli-jadid" appeared and increasingly expanded its reach in Azerbaijan. In fact, the members of "usuli-jadid" movement were the founders of both of the ideas of national education and the national school in our country.

The Tsarism came from two fronts in order to Russianize Azerbaijan: On the one hand, it made the mullahs and mosque leaders, who controlled the people's emotions and religion to obey the Tsarism, and on the other hand, it forced the people to study in Russian schools (uskol) without compromising national nurturing. For the provision of the first purpose, two separate religious institutions for Shiites and Sunnis were established, and all the mullahs and afandis were employed and made to obey to Tsarism with the help of this institution. For the securing the second purpose the schools (uskol) with Russianized programs were established. *"The people had no belief in the mullahs who obeyed Tsarism, nor did they trust the aristocrats coming from these uskols."*¹

At both of the Teacher's I Congress (1906) and II Congress (1907) held in Azerbaijan, the absence of books for training and upbringing was specially emphasized. In order to fill the gaps in this area, it has been recommended to educators and pen owners to take the necessary steps as a topical task.

The anxiety and struggles of educators during the turn of these two centuries for composing and creating new books with new contents did not go away. Successful efforts in this area have been done. Such educators as M.Sh.Vazeh, S.A.Shirvani, A.O.Chernyayevski, M.Mahmudbekov, A.Sahhat, A.Shaig, F.Agazadeh, G.R.Mirzazadeh, S.M.Ganizadeh, U.Hajibeyov, N.Narimanov, Rajab Efendizadeh and others could create a new type of textbooks in native

¹Rasulzadeh, M.A. *Republic of Azerbaijan / M.A. Rasulzadeh. -Baku: Elm, -1990. -116 p., p.16.*

language. A large number of books, including scientific books and literary works, as well as translation works, have been published with new spirit and relevant to the current new period. These textbooks and books played an invaluable role in the education and upbringing of the younger generation.

Thus, the appearance of new types of upbringing aids - school, science, education, the press, theater, fiction, secular sciences at schools and teaching of mother tongue in schools, new (modern) books and works with new contents - were the key factors in the democratic development of the theory of upbringing.

The second sub-chapter of the second chapter named “**Azerbaijani educators about the personality of a teacher-educator and the requirements given to him**”, it is justified that the Azerbaijani educators of our national renaissance were also well aware of the irreplaceable role of the teacher in the upbringing of society as a whole and in the development of personalities that could lead the people forward. That is why first of all they stood on the teacher as main a savior-upbringer, and introduced the teacher the main lighter and leader who will save the nation from the path of ignorance.¹

Educators demanding new qualities from the teacher of the new era thought that, they must be well-acquainted with the modern science, the modern world and its course, must follow modern teaching methods, listen to the spirit of the present process, and adapt the direction and content of the upbringing to it. Such kind of teachers can only be trained in higher and secondary pedagogical educational institutions with a modern educational system².

While speaking about the duties of teachers, U. Hajibeyov calls them "national mentors". He also mentions that our nation has no one else, except teachers, who are always in the community and in direct contact with them.

¹ Vahabova, T.A. *About the requirements for the teacher and his personality* // - Baku: Azerbaijan school, -2016. No. 2, p. 76-80, p. 77.

² Shahtakhtli, M. *Selected works / M.Shakhtakhtli. - Baku: Chashioglu, -2006. -432 p., p. 216-218*

The question "What kind of teachers do we need?" (1906, No. 6) was presented as a serious problem to the discussion of cultural-pedagogical community by magazine "The Fuyuzat". The collaborator of the magazine said: *"Our schools today, or rather our nation, are in need of educated and talented teachers"*, he also added that we now need teachers who are well-educated, capable, active, and aware of the demands of the time, intelligent citizens who live with love of their homeland and nation¹.

According to F.Kocharli, teachers are the second most respected group of the nation, after the spiritual fathers. They free the nation from ignorance and open the doors of science and education to the nation.

One of the indispensable enlighteners of our national renaissance was S.M.Ganizadeh. He considered: *"The teacher's house is a school, and the teacher's slave is a school intern. The teacher's repentance and aroma are the pupils, the teacher's opposition is black-and-white school tables, the teacher's saz and singing are the voices of the schoolchildren, and the teacher's rest is the notebooks. The wealth of the teacher is lessons and trainings, and the career, performance and conduct of the teacher is the love and the will of his nation"*².

M.A.Rasulzadeh wrote warning excitedly in his article "Teachers Needed" ("Progress" 1908, November 23): *"Yes, it is really very difficult to find the teachers who are completely and legitimately capable and educated from a pedagogical point of view to teach our mother tongue following all its rules. What to do? Where should we get a teacher? If today's schools have a teacher deficit with such quantity, what will happen when a general training project is implemented?!...."*³

The teachers of that time were divided into three main categories, according to the following criterias, as educational area, type, degree and ideological platforms:

¹"Fuyuzat" magazine (1906-1907). Full text. Reprint / The translator from the Arabic alphabet to the Latin alphabet, the publisher and the author of the foreword, O. Bayramli. - Baku: Chashioglu, -2007. -672 p., p. 92-93

² Ganizade, S.M. Brides are friends / S.M. Ganizade. -Baku: Yazichi, -1986. -272 p.

³ Rasulzadeh, M.A. Works: [in 5 volumes] / M.A.Rasulzadeh. -Baku: Azernashr, - c.1 (1903-1909). -1992. -470 p., p.347

1. Those people who have been educated in Iran or other Islamic countries. These were mainly clergymen, mullahs, and mad-rassah teachers;

2. Graduates of seminaries or universities in Russia. They worked in more secular-oriented educational institutions;

3. Amateur young men who work as teachers after finishing local schools. These were mainly young people who graduated from the new style local school, improved and developed themselves and after taking an exam worked as teachers in primary schools.

In the third sub-chapter of the first chapter, entitled "**The Problem of Family and Social Environment in the Theoretical Legacy of Azerbaijani Educators**" it is justified that, well-known Azerbaijani educators with democratic ideas who lived and operated in the second half of the XIX and early XX centuries, were also well aware that family upbringing was an important factor in the progress of society. They understood that the future of the nation depends on the upbringing of the younger generation, and the basis for the upbringing depends on the family environment. Therefore, it is necessary to start with family in order for proper upbringing. For this purpose, it is necessary to fight against the traditional system of family upbringing, which is based on the eastern mind, to understand its defects and explain its ignorant content and essence to the public. How the upbringing is carried out in Muslim families, what is its content and essence, where it is headed, and what is the result? All these facts have to be explained to the public and their brains and minds need to be awakened. This fateful issue has become one of the main lines of activities and struggles of the Azerbaijani intelligent.¹

Democratic minded writers first sought to convey to the illiterate public the disastrous, useless and disadvantageous details of the upbringing in the environment of Muslim family's.

¹ Vahabova, T.A. *Azerbaijani intellectuals at the end of the 19th century and the beginning of the 20th century about family upbringing* // - Baku: Scientific works of the Institute of Educational Problems of the Republic of Azerbaijan, -2015. V.84, No. 4, p. 143-148, p. 144.

Apparently, the ideological nurturer rightly promotes to take into account the upbringing in a global sense, to the demands social, political, pedagogical and national life of time.

For centuries, there has been a "famous, generic", horrible upbringing philosophy that has completely overshadowed the Islamic world, including Azerbaijan. This philosophy has poisoned all the minds, thoughts, and psychology of the people in such a catastrophic form of upbringing that, even during the period of "progress and renaissance" its remains did not go out of the brains of the nation. It was the upbringing formula sounded "Oh, my dear, a Muslim can not be a real person" – which massively and totally engulfed of all the Islamic public consciousness. The philosophy of this formula has been repeated by everyone for centuries, from generation to generation, and as a result, could create in the minds of the public insecurity, passivity, inertia, and disgust.

M.A.Rasulzadeh in his press article titled “Bəsirət gərəkdir” (“Insight is necessary”) (“Bəsirət” (“Insight”), 1914, April 12) fully explains the essence of that educational formula and philosophy, the moral, spiritual and psychological damage it causes to our society. He notes that in the Islamic world, "everyone" is a prisoner of this philosophy. He notes that in the Islamic world, “*münəvvər, mütədəyyin, molla, tacir, kəsəbə, əsnaf* (bright, religious, mullah, merchant, peasant, tradesman - everyone" is a prisoner of this philosophy. “*Canim müsəlmandan adam olmaz*” (“My dear, a Muslim can not become a normal person", or do not do anything, do not struggle, do not look forward, do not think about moving forward, you cannot do this, because the belief that "you are Muslim" has been injected into everyone's mind as a way of thinking¹. In other words, Muslims have become prisoners and hostages of such an atmosphere of upbringing by their predecessors. Now the main problem is to destroy this upbringing system, to erase its fear from the minds. It is a disease of our soul. For the improvement and progress of our affairs, we must first

¹ Rasulzadeh, M.A. Works: [in 5 volumes] / M.A.Rasulzadeh. -Baku: Shirvannashr, -v.2 (1909-1914). -2001. -528 p., p.321.

treat this disease of our soul. M.A.Rasulzade firmly states that it is impossible for us to struggle and achieve something, to find progress without eliminating such a philosophy of social education, which has become a big problem, without creating self-confidence in citizens.

As we mentioned earlier, in the theory of our national upbringing Renaissance period, family, school, the coordination and harmonization of upbringing in social environment has always been in the focus of attention.

Our upbringing theorists also used comparisons and parallels to prove the validity and importance of their judgments and conclusions. They compared the social upbringing environment in the east with that of the European, and sometimes even with Russian, Armenian, and Jewish social upbringing. Against the background of this comparison, they tried to identify the defects of the first, the successes of the second, and took into account which of them was more effective.

The second chapter of the dissertation is entitled "**Raising a new kind of identity as the main duty of upbringing**". In the first sub-chapter of the second chapter entitled "**The view points of Azerbaijani educators about the role of women and upbringing of women in society**", the problem of upbringing women in being highlighted as of one of the main and important issues dealing with the socio-pedagogical and literary-cultural environment of the XIX and XX centuries. The owners of national thinking clearly understood that without it, it would be impossible to achieve full progress and national salvation of the people. One of the most important components of the nation's bright future contains the education and upbringing of women who constitute more than half of the national community.

In this sub-chapter, the traces of humanistic and sincere attitudes to women in the national ethno-culturological memory and thinking system of Azerbaijan are searched in the examples of folklore and classical literature, and the generalizations are done in this area. In "Kitabi Dada Gorgud", different epics and tales, in folklore, women are introduced to the community as equal right, free, inde-

pendent thinkers, benefiting their father, lover, brother, community members, and a creature that is distinguished by the wisdom, heroism, and necessary work of society and public administration. However, in the second half of the nineteenth century and at the beginning of the XX century, the attitude towards women in Azerbaijan could only be understood in the form of a utopia. The reality and the truth were rather different, more precisely; it was horrible, intolerable and miserable, as in the middle ages and all Islamic geography of that period.

M.F.Akhundov considers woman's liberation from bondage and slavery as a key factor in the nation's accession of civilization and recovery from ignorance and misery¹.

Women's education and upbringing was one of the activities of H.Zardabi. He wrote in his article "Mektubat" (letter) in the newspaper of "Akinchi" in 1876: *"But first of all, every child needs to learn upbringing or disobedience from his mother and father. That is why, it is every parent's duty to teach culture and nurture his child so that he would spend days and hours in the world with the perfect personality. It is very important that every mother should always think about it. Hence, the parents should think that, if child says a vulgar word or writes something like that, the question is, if they read all these from books? , Have you ever thought that it would be tempting to read this book in order to make it a desperate plot and say a word of science? No, never. These dictionaries have never been published or will never be published. However, children learned from their mothers and mothers during infancy. So, children learned all these words from their mothers and fathers during infancy. Sometimes most fathers, in order to pamper their child, teach them to tell abuse, and when the poor guy goes out he uses these words, and year after year in his word stock there arouses very many vulgar words and he becomes deprived of culture and uncivilized man. If the mothers and fathers do not help to educate and upbringing their*

¹ Akhundov, M.F. Works: [in 3 volumes] / M.F. Akhundov. -Baku: Elm, v.3. -1988. -388 p., p.255.

children, only the school alone will not be able to educate, upbringing and culture the child”¹.

As it is seen, the newspaper embodies the idea that a mother without “culture and upbringing” can not grow up cultured and educated child as well.

In his creative activity M.Shahtakhtly gives more attention to the problem of female upbringing. In an interesting and meaningful treatise titled "How to save Turkey?" he says that one of the troubles of Turkey, one of the reasons which made it stay behind, was women's insecurity, leaving the women's in the second place in social hierarchy, and the inhuman treatment with women.²

M.Shahtakhtly insists on telling that, the role and influence of a mother is more than a father's in raising a child. He clears out that, the mother's lawlessness, inferiority, moral and physical abnormality infect the child. In this sense, he pays a great attention to the freedom of women and wants them to live without chadra (headscarves). He considers, establishing freedom of woman, opening chadra (headscarves), freedom from spiritual and physical ropes, the salvation of a growing generation, finally the whole society and the nation: *“Because, mothers are the natural companions of their children, and this kind of spirituality, hopelessness passed from mothers to their children, it burns the nation, puts the people into the fire of inertia, powerlessness and despair. It is true that this is an ancient disease, a disorder, a historical disaster of the East”³.*

A number of various articles devoted to the upbringing of women have been published in “Fuyuzat” magazine. The following ar-

¹ *“Akinchi” newspaper (1875-1877). Full text: reprint / translated from Arabic to Cyrillic by T. Hasanzadeh, who prepared it for publication. - Baku: Azernashr, -1979. -464 p., p.201*

² *Shahtakhtly, M. Selected works / M.Shakhtaktli. - Baku: Chashioglu, -2006. -432 p., p.139*

³ *Shahtakhtly, M. Selected works / M.Shakhtaktli. - Baku: Chashioglu, -2006. -432 p.; Vahabova, T.A. M. Shakhtakhtli on the education of humanism // Materials of the Republican Scientific Conference dedicated to the "25th" anniversary of the restoration of state independence of the Republic of Azerbaijan, Sumgayit, October 27-28, 2016, p. 217.*

ticles can be shown among them: "Baku Muslim School of People" (1906, No. 4); "The society of sakina khatuns (women) in Baku" (1906, No. 5); M.Hadi's "Asari-Renaissance in Niswani-Islam" (1907, No. 17); Azad's poet "With women" (1907, No. 24); Hasan Sabri Ayvazov's article "Womenhood and the Importance of Women" (1907, No. 25), a part of article devoted to the journalist lady Nera titled "Italian editors and works", signed by S.F., (1907, No. 26).

At the beginning of the XX century, the theme of women in the works of A.Agayev, N. Narimanov, U.Hajibeyov, G.R.Mirzazadeh, A.Shaik, R.Efendizadeh and Y.V.Chamanzaminli were analyzed as an important problem of the time.

Thus, in the first decades of the twentieth century, great theoretical and practical work was done in the field of women's upbringing in Azerbaijan. The base and the foundation were created. Only because of this, during the Soviet period, more successful achievements in women's upbringing and education were achieved.

In the second sub-chapter titled **"The problem of national self-awareness and upbringing in the theoretical legacy of Azerbaijani educators"** of the II chapter, it is justified that one of the functions of the national educator of the democratic ideological elite was to nurture the people in the spirit of national identity and patriotism. This line of upbringing was so important that the fate of the nation and the motherland depended on how the upbringing system would be built. It was such a nurturing factor that it contained not only the happiness of individuals but the happiness of the nation and the country as a whole. Educational theorists have also taken into account the national character and peculiarities of the upbringing of the citizens of the country, and have put forward their own inspirations, recommendations and suggestions on the topic.

M.F.Akhundov was one of our great personalities who showed persistence and activity for the development of national self-awareness and patriotism. In his view, the sense of patriotism must inflict upon all the citizens of the nation, beginning from the king to the ordinary people. The leader of the nation, i.e. king, has a special role in this. He must not govern his citizens through the laws of despo-

tism and violence, but through the laws humanism, nation love, and patriotism. He must lead so, that the citizens would obey the king, not in fear, but in justice and faithfulness and so that *“they should not make them give their lives and goods for the sake and the name of the king”*¹.

Among our enlightened active ideologists, M.Shahtakhtly, was one of the intellectuals who theoretically engaged in national self-awareness of upbringing of the nation. For the first time in history, he has answered this very important question (in the headline) in his article entitled "How to name the Transcaucasian Muslims" published in Kaspi newspaper (1891, No. 93). Also, for the first time in history, the problems as the national identity, national personality, and name of the national language and national labels of the Azerbaijani Turks have been put on the public-cultural scene as an object of debate and discussion. In fact, these are very important issues for the people. Because for the people not knowing and understanding the national identity, the right name of their nation, their language, their ethnic personality, it is impossible to nurture the correct feeling of national identity, national thinking, national pride, nationalism and other humane qualities.

N.Vezirov, in his article in “New Irshad” (September 18, 1911), sharply criticizes the intellectuals who become betrayer to the motherland, nation, who despise their native language, who have antipathy to Azerbaijani girls and marry women of foreign nations. He emphasizes that by doing so they became strangers to their people and damage the national upbringing sense of the whole population.

N.Narimanov was also among those penmen that paid special attention to the education of the people in the spirit of patriotism.

It is a well-known fact that the fellow-workers of the journal “Molla Nasreddin” played a significant role in the whole development of our national renaissance theory of Education. The magazine's employees had invaluable services in the self-realization of

¹ Akhundov, M.F. Works: [in 3 volumes] / M.F.Akhundov. -Baku: Elm, -v.2. -1988. -388 p., p.72

citizens as a nation, and in transmitting a sense of patriotism to them. The collection paid special attention to this work from the first series of its issue.

National self-awareness of the people and the upbringing of the nation in the spirit of self-esteem were among matters consistently engaging national leader and ideologist M.Rasulzade, too. He supported the concept of “becoming turkic, Islamic, and European” put as national salvation mission by A.Huseynzade and developed this idea even more. He was also well aware of the fact that the first principle of this concept consisting of three important components, “to become turk”, was connected with the national self-recognition problem. Without this, it was impossible to find blessing of the people whom he belongs to and whose salvation works for.

In M.Rasulzadeh’s view, for the nation to remain alive and to protect its national identity it is necessary both for the nation and its individuals to maintain the following qualities: 1. National spirit and mindset; 2. National moral sense and faith; 3. National ideal; 4. National language and respect for it; 5. National religion and belief; 6. National custom and tradition.

In 1918, with the establishment of the independent ADR in Azerbaijan, theoretical and practical measures were taken for the upbringing of both ordinary citizens and intellectuals of the country in the spirit of national self-consciousness and patriotism. The number of works dedicated to this theme increased. It was possible to find, publicistic artistic and pedagogical examples on the theme in the press and books more often.

The beginning of the process of nationalization of schools in the period of ADR, the teaching of the native language, history, literature and geography of Azerbaijan was aimed at educating the growing generation in the above mentioned spirit. Till that time history, literature and geography of Azerbaijan were not taught neither in Russian schools, but also in “Russian-Muslim” schools. By this charism followed the desire of depriving the local people from their national past and identity.

The third sub chapter of the second chapter called “**Azerbaijani intellectuals about the education of humanism and internationalism**” backs the struggle of the Azerbaijani educators for the establishment of humanistic and international principles in education, their effort for the spread of this ideology in society and conducting education in this direction. They understood clearly that without instilling true humanistic feelings to their nation and without nurturing them in this spirit it was impossible to achieve the ultimate goal – the liberation of the nation from slavery, oppression and backwardness. In order establish humanism in society, it is necessary to abolish despotism rooted in the Islamic world for centuries, to eliminate oppressor - oppressed relationship, to put an end to human exploitation.¹

M.F.Akhundov showed that despotism creates a feeling of weakness, self-distrust, obedience, humiliation, and hypocrisy both in individuals and in society as a whole and stupefies human abilities and rusts mind. As a result, a person doesn't understand the dignity of loving either himself or others. He looks at his fellow man not as an honorable creature, but as a slave who must obey the tyrant. But what is necessary to open the way to humanism, that is, to destroy the oppression? Mirza Fatali notes that *"To overcome the oppression, two things are needed: either the oppressor must stop the persecution or the oppressed must endure it. No other cognitive way, except these two, can be imagined for overcoming the yoke."*²

The prominent thinker notes that for many centuries prophets, philosophers and poets have been in the belief that it is necessary to read preach to the cruel to overcome the persecution. Therefore, the prophets frightened the unjust with Hell, and promised paradise to the owners of Justice. Throughout the entire Middle Ages Eastern poets wrote a large number of works, which intended to be a remin-

¹Vagabova, T.A. *Ideas about humanism and education of great thinkers and teachers of Azerbaijan. International education and its place in Azerbaijan at the end of the 19th - beginning of the 20th century* // -Krasnodar: Modern Humanities Success (Successes of the Humanities), -2022. No. 2, -p.253-259, p.254

² Akhundov, M.F. *Works: [in 3 volumes]* / M.F. Akhundov. -Baku: Elm, -v.2. -1988. -388 p., p.44

der to the despot. However, the upbringing given by the prophets or poets remained didn't give any results. Oppression was never eliminated. "Preaches and sermons that were read did not have a decisive influence on the nature of the tyrant". What is the way out then? The Azerbaijani philosopher, drawing conclusions from the statements of European colleagues, defines the way out as follows: "...It is not necessary to turn to the oppressor in order to overcome the oppression, perhaps, on the contrary, it is necessary to say to the oppressed: "Oh ignorant, you exceed a tyrant in terms of power, number and skill; but why you still bear tyranny? Wake up from dream and burn oppressor's father's grave!"¹ Such a revolutionary call was actually associated with M.F.Akhundov's high humanism, a fair attitude to people, with his desire to see everyone free and equal before the law in social life.

H.Zardabi's theoretical views on humanism and internationalism also include the issue of war and peace. More precisely, "One of the important places in Zardabi's believes belongs to his ideas about war, peace and friendship of people. In his articles, Zardabi constantly spoke against the aggressive wars, saying that "*wars are a great calamity for mankind and they do not fit together with humanity*"².

In his article "Movement for peace" published in the newspaper Kaspı, 1904 (№114), the educator expressed his attitude to the issue of war and humanity as follows: "*War is a terrible dream causing fever, it is a satanic irony over the socio-cultural structure, as well as mental activity, knowledge, ethics and law. War is like a legendary dragon that destroys everything that is young, gorgeous and worth to live. It creates disabled heroes who can deal with any labor*"³

Hasan Bey, was widely involved in the national struggle between Armenians and Azerbaijanis. He touched on this issue and tried to explain its causes and consequences to the public both in the

¹ Akhundov, M.F. Works: [in 3 volumes] / M.F. Akhundov. -Baku: Elm, -v.2. -1988. -388 p., p.305

²Rustamov, I. Hasan Bey Zardabi / I. Rustamov. -Baku: Ganjlik, -1969. -187 p., p.99

³ *Ibidem*

newspaper "Akinchi" and later during the first Russian Revolution of 1905-1907, in several of his other articles. In the February 17 issue of "Akinchi", 1877, he accused the editor of "Mshak" newspaper, published in the Armenian language, of provoking a national hostility among people of two nations, criticized him for instilling his people with hatred against the Azerbaijani Turks on national grounds: *"Mr. Arsroni... for several hundred years, we have been neighbors with Armenians, and now, your excellency, isn't it shame on you to instill hostility among us?"*¹

In a number of articles published in the newspaper Kaspi (1905, №21; 1906, №113; 1906, №154) Zardabi intended to explain to the public the essence and causes of Armenian-Muslim massacres, the purpose of Charism (Soviet regime) in committing and igniting this massacre. At the same time, he also disclosed real intentions of the Armenian National Party "Dashnaksutun" to the public. He also welcomed the calls of the newspaper "Devet-Qoch", published in Baku in the Azerbaijani language, for Armenians and Azerbaijanis not to obey the insidious policy of Charism and Dashnaksutun, and to live in peace and harmony. For example, Hasan Bey commented on the position of "Devet-Qoch" in his article published in the newspaper "Kaspi", 1906, issue 113, wrote: *"In the Main article... the newspaper defines it's principle as follows: peace, peace for all nations. Whatever the cost is peace. Peace for the sake of mankind, peace for the sake of progress, peace for the sake of culture"*²

Indeed, Mohammedaga turned humanism and internationalism into a professional code in his newspaper. One of the issues that bothered him was the conflicts between religions and beliefs. Thus, there are several classic religions on earth and different cults within these religions. For centuries, disagreements between people belonging to these religions and sects have led to certain wars, clashes and massacres. As a result, religion and interfaith conflicts do not coinci-

¹"Akinchi" newspaper (1875-1877). Full text: reprint / translated from Arabic to Cyrillic by T. Hasanzadeh, who prepared it for publication. - Baku: Azernashr, - 1979. -464 p., p.384

²K.A. About enlightenment // Caspian. -1906, No. 113. -p.4.

de with humanism. They don't inspire love but hatred for the human-being there. The newspaper "Eastern-Russian" fought sharply against this malicious idea.

In his article "Denial of evil and fatality", M.Shahtakhtli, considers the conflicts of religions and sects as "*evil and fatality for humanity*" ("Eastern-Russian", October 8, 1904).

Uzayir Bey considers that educational means, especially the media and penholders should also conduct theoretical propaganda and engage in practical work, to spread the ideas of friendship, unity and internationalism in the Caucasus. He adds that it is up to the penholders and the press to explain the common mass, uneducated people, the public the benefits of the friendship of the nations and to educate them in this direction. "*If our newspapers leave unuseful and senseless disputes, dull and oppressive articles, and write sincere articles about the union and bring this idea to action they will soon achieve their goals*".¹

As we have already said, in addition to numerous speeches and orations related to the conflict between Armenians and Muslims in the early XX century, a number of printed articles and works have also appeared. This topic, if it is possible to say so, was in the core of internationalized education in the socio-political and cultural environment of Azerbaijan.

The third chapter of the dissertation paper is called "**Religious, mental and moral education as an important component of the theory of upbringing**".

The first sub-chapter of this chapter titled "**The problem of religious education in the works of Azerbaijani educators**" investigates religious education issues in the works of Azerbaijani educators. It is justified that, Education theorists of the national renaissance period approached religion and its role in education and development from different points in Azerbaijan. In general, M.F.Akhundov took a negative position on this issue.

¹Hajibeyov, U. *Selected works / U.Hajibeyov. -Baku: Yazichi, -1985. -653 p.*

H.Zardabi in his article "Language and religion", tries to explain the mass that the modern epoch is the time of science. Nation without science and education will be deprived of progress. And the nation that does not make progress will gradually lose its "*struggle of existence*" and become "*dead*". *Any nation should hold firmly to two things in the battle for survival as they are considered to be the props of every tribe. One of these things is language and another is religion and worship.*"¹

Hasan Bey also stresses that the government has allowed opening of national schools. It is necessary to increase the number of such schools and pay attention to increase the quality of religious and Islamic court lessons in them. Students should be taught and explained healthy and useful aspects of religion and Islamic court. Many of these rules must be explained to children in their own language, so that they understand these words and do not remember off by heart. According to M.Shahtakhli, Islam is a natural religion, because it is based on the belief in one God only. However, it must leave the power and should not interfere in its affairs, but work towards the pure and morally perfect upbringing of the Muslim society. M.Shahtakhli is extremely sober and sensitive to the unity of religion, society and upbringing.

Another representative of our national educators N.Narimanov, as Shahtakhli, advises to separate religion from the state and to carry out the socio-political essence of religious education in this aspect.

Among national educators A.Huseynzade praised Islam as a perfect ethic system with high human values and tried to explain its beauty and advantages to the public. As it is known, Islamic religion was the second of the three elements in his national-ideological concept (Turkism, Islamism and Westernism). His theoretical-ideological concept soon became a rule and took a central place of our

¹ Zardabi, H. *Selected works* / H. Zardabi. - Baku: Azernashr, -1960. -475 p., p.237

statehood ideology.¹ Ali Bey, who was consistent defender of true Islamism in his magazine “Fuyuzat” and advocated the education of the people on healthy religious grounds, consistently conveyed his views to the other public media, too.

Attitude to religion and religious upbringing issues occupy much wider place in M.Rasulzadeh's creative activity. In his opinion, *“religious education is a necessary condition for the purification of public existence and spiritual growth. By recognizing and understanding himself and the people around him, the primitive man possessed the “sense of a nation” (national sense), by believing in the power of wisdom with a desire to understand the surrounding world, he became a member of the religious community. These two feelings are closely connected with each other. Also “as a religious feeling is the logical essence of national sense, there will always be a natural relationship between the national and the religious feeling”.*²

In 1914, in the series of journal “Vitality”, M.Rasulzadeh, in his article “National vitality” widely speaks about the main attributes that determine the national existence of the people. He says those rockets are: *“1. Nationalism; 2. National conscience and faith; 3. National ideal; 4. National language and attitude to it; 5. Religion; 6. National custom and tradition”.*³

The sub-chapter supports the view that in the second half of the XIX and early XX centuries leading democratic thinkers of Azerbaijan, as a rule, had negative attitude to the apostate, old-fashioned, profit-loving clergymen sharply criticized them. Even the disagreements, clash of ideas among the democratic intellectuals and the spirituals turned into a sharp conflicts, ideological wars.

The second sub-chapter of third chapter titled **“The problem of intellectual education in the theoretical heritage of Azerbaijani**

¹ Vagabova, T.A. *Enlighteners of Azerbaijan about religious education at the beginning of the twentieth century* // - Odessa: Innovative Pedagogy, -2021. Issue 40, -p.11-16, p.12

² Rasulzadeh, M.A. *His works: [in 5 volumes] / M.A. Rasulzadeh. -Baku: Law, -v.4 (1917-April, 1918). -2013. -456 p., p.353*

³ Rasulzadeh, M.A. *National vitality* // - Baku: Vitality, -1914. No. 2-8, p. 1-4.

educators” claims that one of the issues disturbing the democratic-minded Azerbaijani educators in the second half of the XIX and at the early beginning of XX centuries, was the problem of mental education of their people. As far-sighted national educators, they wanted to see the young men of their homeland as knowledgeable and capable people possessing high-level of mental ability, aware of the events of modern life and science and the world as a whole. Mental training is primarily based on the mind and knowledge. To be more precise, ideas, minds, consciousness and willpower are the main impetuous means for acquiring a reasonable level of mental education.

The steps of the Azerbaijani educators on the way of bringing mental education to the whole nation, the set-line of actions, their way implication were dimensional, thought-out, promising and fulfilling demands of time. So, they masterfully correlated the work done on the way of mental upbringing with the explanation and interpretation of the ideology “Why intellectual upbringing is needed”? to the crowd. First of all, they tried to tell their fellow countrymen, most of whom were ignorant, why mental education is needed. Indeed, without understanding such a concept, it was impossible for society to consider it acceptable. This means that the way leading to mental education was connected with the belief in walking this way. That was one of the elements made up the main line of propaganda and promotion of intellectual intelligentsia associated with mental training. They wanted their fellow countrymen to understand that there could be no salvation and happiness of people without mental education, as well as mental education without science, education, knowledge and skills. The means necessary for promotion of mental training (school and educational institutions, the press, books, etc.) comes after.¹

The outstanding educator M.F.Akhundov stated his firm conclusion in this way: *"Thus, the human race will be blessed with happiness and salvation only then, whether in Asia or in Europe, the consciousness of man will be completely freed from eternal imprison-*

¹ Vagabova, T.A. *Issues of mental education in democratic social pedagogical ideas in the II half of the 19th century in Azerbaijan // -Berlin: Spirit time, -2018. №4, -p.9-19, p.10*

ment, and in all work and thinking, not hadiths (they refer to what the majority of Muslims believe to be a record of the words, actions, and the silent approval of the Islamic prophet Muhammad as transmitted through chains of narrators), but man's wisdom and knowledge will be the only evidence, document and absolute judge".¹ Therefore, in mental education and in general, in life, in everyday life, in social reality, the credo of action for a person should not be external things, but reason and logic. High intelligence and logic can be achieved through science and civilization. Views and actions based on empty beliefs, superstitions and ignorance can only bring harm to a person, not benefit. M.F.Akhundov sees the occurrence of many evil deeds and ridiculous beliefs in Islamic societies in ignorance, illiteracy, and ignorance of the scientific nature of events. For example, in "Kəmalüddövlə məktublari" ("Letters of Kemaluddovla") he mentions that gas is produced from decaying plants and animal corpses. Sometimes in the cemetery, such gases spontaneously ignite and burn. Ignorant people believe that the person buried there in the grave is a sinner. He is burned in the fire of torment by the angels in the other world. The flame that comes out of the grave is the flame of that fire of torment. Or sometimes, on the contrary, the flames coming from some places are considered by ignorant people as holy places, pirs (holy house), graves of saints.²

In the sub-chapter, the views of Azerbaijani intellectuals on intellectual education are analyzed in a comparative way. It is asserted that theoretical and practical work of Azerbaijani educators on mental education has been successfully completed, and they achieved in bringing up patriotic, nationalist, and honest group of intellectuals.

The third sub-chapter of the third chapter called "**Azerbaijani educators on moral-ethic education**", it is attested that Azerbaijani educators have a rich heritage related to the moral – ethic education of the growing generation. One of their main tasks was to reveal the

¹ Akhundov, M.F. Works: [in 3 volumes] / M.F. Akhundov. -Baku: Elm, -v.2. -1988. -388 p., p.219

² Akhundov, M.F. Works: [in 3 volumes] / M.F. Akhundov. -Baku: Elm, -v.2. -1988. -388 p., p.54

moral and ethical qualities of the people and educate the public by explaining whether these qualities are good or bad. This was carried out by criticizing and exposing and the dissertation analyzes and evaluates the activities of A.Shirvani, J.Mammadguluzade, M.A.Rasulzadeh, A.Huseynzade and others in this aspect. The views of Azerbaijani educators on wealth and morality, duties and morals are investigated.

Of course, like classical education theorists, Azerbaijani thinkers who lived in the XIX-XX centuries also considered it necessary to start the spiritual and moral education of a person from childhood. Such an educational system is a fact proven by classical pedagogy long ago that the educational factors that are not laid in the very infancy of a person do not have the desired effect later on and are accompanied by deficiencies. A child who opens his eyes to life is inexperienced and incompetent in his behavior with the surrounding world. He does not know how to behave and how to act due to ignorance. Therefore, the main condition is to show the right path to the child, to direct him in an honest direction. The great scientist, thinker and educational theorist of the Middle Ages, N. Tusi, wrote in his famous work “Əxlaqi-Nasiri” (“Akhlaqi-Nasiri”): *"It is necessary to educate the child with virtues that evoke kindness and love, especially through explaining that affects consciousness, and understanding in the mind; not with giving money, seducing, with things related to the lineage..."*

It is necessary to create hatred for bad habits and bad deeds in children. In the first stages of development, the children may make many mistakes, do bad things, often tell a lie, may be envious, thief, informer, stubborn and obstinate, behave foolishly, do not give up what he says, makes others do harmful and unpleasant things, and then reprimands and discipline age passes. Therefore, it is necessary to bring up the child from infancy. Then they may begin to learn lessons, memorize wise sayings and educational poems so that the

things they want to learn could be remembered and the meaning remained unforgotten".¹

As you can see, the moralist scientist here gives interesting and honest advice about when to start upbringing, its necessity, direction, character, and method.

In most civilized nations in human history, the issue of spiritual and moral education has always been in the center of attention. Well-known philosophers, educators, moralists, poets, writers, great thinkers, etc. and in relation to social problems, paid special attention to the bright, beautiful, rich and honest nature of a person's spiritual world and moral qualities. Hundreds of works have been created on this topic on a global and human scale. In order to direct people's morality and spirituality in a positive direction, they used various methods and means of education and propaganda. They took the initiative to take advantage of both praise and criticism, theoretical advice and instructions, and practical activity.

We can clearly trace the mentioned merit in the history of literary, cultural, philosophical and pedagogical ideas of the Azerbaijani people. From our rich, interesting, meaningful folklore examples to the works of our classic literary figures, our entire literary treasure primarily serves the spiritual and moral education of the listener and reader.

This is followed by the other categories of education. We see spiritual and moral ideas always come to the fore in the creativity of our such artists as Nizami, Khagani, N.Tusi, Maragali Avhadi, Nasimi, Fuzuli, Khatai, Saib Tabrizi, A.Bakikhanov, etc. Dozens of our examples of art as "Sirlər xəzinəsi" ("Treasure of Secrets") by N.Ganjavi, "Cami-cəm" ("Jami-jam") by M.Avhadi, "Əxlaqi-Nasiri" ("Akhlaiqi-Nasiri") by N.Tusi, "Nəsihətnamə" ("Admonition") by S.I.Khatai, "Kitabi-nəsihət" ("Book-Admonition") by A.Bakikhanov, etc. can serve as valuable moral textbooks. In the middle of the 19th century, which attracted attention as the beginning of the national renaissance period in the historical development of our people, this

¹Tusi, X.N. *Akhlaqi-Nasiri / Kh.N.Tusi. -Baku: Elm, -1989. -256 p., p.157*

tradition began to develop in a new content, in the light of new ideas and thinking.

At the turn of the 19th and 20th centuries, Azerbaijan's leading thinkers and writers further more developed the innovation that started in the middle of the 19th century and adapted it to the requirements of the modern world. At the same time, they have made a sufficient contribution to the rise of theoretical and pedagogical thought in this field, that is, moral education and upbringing. The first educators - A.Bakikhanov, M.Sh.Vazeh and I.Gutkashinli laid the foundation of the mentioned ideology and tradition, and M.F.Akhundov leads it to a happy path.

The struggle of our national educators in the social, cultural and pedagogical environment of the second half of the XIX and early XX centuries in the direction of spiritual and moral education of the younger generation and the masses in general, gave positive results. It played an indispensable role in rising the morality and spiritual progress of the people.

The fourth chapter of the dissertation paper called **“Azerbaijani educators about the physical, labor and aesthetic education of the young generation”**. In the first sub-chapter entitled **“Physical education problem in the theoretical heritage of Azerbaijani intellectuals”**, it is justified that the logics “healthy spirit can be in a healthy body ” has been a slogan of action for physical education of the civilized peoples both in the ancient and subsequent periods of the history. Philosophers, educators, wise people were aware that normal and happy life of a person, as well as other attributes of upbringing, are seriously related to the health of a person. The long and short life span, excluding some exceptions, is also associated with physical health and well-being of a person.

The attitude of democratic-minded Azerbaijani educators to physical education in the second half of the XIX century, a period characterized as of national renaissance in the historical development of our people, and in the beginning of XX century, coincided with the position of classical educators, philosophers, moralists. They wanted to modernize the content of education by all means, and in-

clude physical education among the attributes of this requirement. Their beliefs and deeds were as follows: the youth of a nation should be mentally and morally mature, well-educated, knowledgeable, and have broad outlook, as well as physically healthy and firm. It is necessary both for the general well-being, prosperity, happy mood and well-being of society.

The struggle of our national thinkers for physical education in the period of we are debating about, started from the opposition to the traditional system of physical education. So, if we do not take into account certain exceptions (some elite people took care of the physical education of their children), for many centuries in the Islamic environment neither parents in the family, nor teachers in the schools (mullahanas) were interested in the physical education of children, and showed indifference to this important work. Parents could not deal with the state of health of their children for two reasons: First, they were cold, negligent in this matter. It was a flawed trend that arose from sloth, ignorance in the social environment; Secondly, parents were illiterate, uneducated in terms of medical hygiene. They were unaware of the elementary rules of hygiene.

In schools (mullakhanas) – in traditional Muslim educational institutions, the situation was even more unbearable. First, in most cases classrooms were in schools under mosques or in private homes, which were unsuitable for health. The rooms were dark, narrow, not sufficiently heated in cold weather conditions; pupils were sitting on the ground and were not allowed proper break times and so on. Secondly, students in mullakhanas were subjected to strict physical punishment. The teacher (Mullah) could behave with the student as he wanted, punish or torture him. This was the case most of the time and, of course, this had a negative impact on the psychology and health of children. The struggle of the Azerbaijani intelligentsia, who were well aware of the realities of the modern world, for the normal physical education of their compatriots, also started from protest against this traditional defect (a defect that became a mass and a social disaster). For Example, M.F.Akhundov returned to the East after noting that the method of corporal punishment was banned in

schools in Europe, describing and criticizing the horrifying picture in Muslim schools.¹

Newspaper "Akinchi" gave some place to the issues of physical education in its pages. If we consider that there were no scientific sources in the native language on this issue among the people of that time, we can imagine how important this information was. Indeed, the main method of treatment, health and illness among the people of that period did not go beyond the knowledge of healers. The "Akinchi" newspaper made a successful initiative to educate the public in this direction by providing scientific knowledge about some diseases, their causes, treatment and some hygienic rules. Of course, scientific data mainly belonged to H.Zardabi's pen, the publisher of newspaper.

The newspaper did not forget to refer to the verses of the Qur'an on the issue of physical education. For example, in the February 15, 1876 issue of "Akinchi" the essence of the verse from Qur'an "Eat, drink but do not waste" was scientifically interpreted. The interpretation shows the logical explanation of the verse by the fact that many diseases in the body are caused by over-eating and drinking. Over-eating and drinking, troubles the functioning of digestion, causes disorder in the digestive system which leads to a number of complications in the body.

In general, among the intellectuals of Azerbaijan at the end of the XIX and at the beginning XX centuries, one of the most productive thinkers in the field of physical education was H.Zardabi whose deeds specially attract attention. This was also due to the Hasan Bey's profession. Hasan Bey, a naturalist by occupation, also had certain knowledge in the field of Medicine and hygiene. As a naturalist, he knew the importance of physical education, he was aware of the need of educating the people in this direction. He was the first to write a series of works on this subject and to take initiative to enlighten the mass on this matter. He has a number of good articles related to this subject both in Russian and Azerbaijani. The author's

¹*Akhundov, M.F. Works: [in 3 volumes] / M.F. Akhundov. -Baku: Elm, -v.2. -1988. -388 p., p.60*

following articles published in the Russian newspaper “Kaspi” can be given as examples: “Struggle of the organism with infectious microbes” (1899, 28 August); “School Hygiene” (1900, 4 February); “Tuberculosis and its treatment” (1900, 2 March); “Parasites in humans” (1900, 18 July), etc. The followings are the samples by the author on the given subject in the Azerbaijani language: Newspaper “Hayat” – “Eating food, drinking water” (October 13, 1905); “How does blood circulate in the body” (October 26, 1905); “Breathing” (November 4, 1905); “Parts of the human body” (November 29, 1905); “Havasi-Khamsa” (December 1, 1905); Magazine “Fuyuzat”– “Hifzus-sihha” (November 1907, №7); Journal “School” – “Bathing in the river” (1915, №10); “Taking care of hands and nails” (1915, №11); “Looking after hair” (1915, №12); “Sleep and sleeping clothes” (1915, №13); “Head, feet” (1916, №2); “Home” (1916, №10), etc.

In addition, H.Zardabi also wrote a work on hygiene called “It is necessary to keep the body safe”.¹

M.A.Rasulzadeh considers the lack of any condition and care for the health of pupils in old schools as indifference and unforgivable case and taking into account that old schools are absolutely useless for “health protection” he suggests taking adequate measures as an urgent immediate remedy.

At the beginning of the XX century, N.Narimanov was one of those who were productively engaged in physical education. This was also due to his specialty. Narimanov, being a doctor by profession, knew that field well, gave valuable scientific advice both to children and the public about ways of keeping the human body healthy. He has got several articles on this issue. Among them we can indicate the followings “Dear children!” (“School”, 1911, №1, 2; 1912, №4, 5); “Why is it necessary to pay attention to the nipples of school children?” (“Noviy jurnal nasionalnogo vospitaniya” (New journal of national education), 1912, №5); “Hifzul-sahhat”. Doctor Karimbey Sultanov” (“Yeni iqbal” (New Fate), January 11, 1916), etc.

¹Zardabi, H. *Keeping the body healthy should be formulated. Reprint (in Latin alphabet) / compiled by T. Aydinoglu. - Baku: Adiloglu, -2010. -71 p.*

S.M.Ganizade's scientific-pedagogical work "Raising little ones" is one of the most valuable examples in the history of the theory of our national education dedicated to the physical education of baby children. It can also be considered the first work on the physical education of newborns and young children in our mother tongue.

At the junction of the XIX-XX centuries, the school textbooks and pedagogical press also paid particular attention to physical education and the provision of related materials. In addition, we see that several books on "Health and hygiene" (Hifz Al Sahha) were published and presented to the public opinion at that time. Of course, these were successful steps taken in the theoretical aspect of physical education. For Example, Chapter V of the last edition of the the textbook "New school" by M.Mahmudbayov and A.Sahhat (1918) was devoted to the issues of physical education.

The theoretical and practical work done by the Azerbaijani intelligentsia in the field of physical education in the second half of the XIX and beginning of XX centuries played a favorable role and became a stimulus for achieving even greater success in this aspect.

In the second sub-chapter of the fourth chapter "**The problem of labour education in the theoretical heritage of Azerbaijani educators**" valuable views of Azerbaijani educators, at the second half of XIX and at the beginning XX centuries, on labour education are analyzed in their pedagogical heritage as well as in works on various topics. Views related to the content of labor education for growing generation, its essence and ways of teaching put forward by M.F.Akhundov, A.A.Bakikhanov, M.A.Rasulzade, H.Zardabi, A.Huseynzadeh, U.Hajibeyov, N.Narimanov, A.Sahhat are studied in terms of modernity. U.Hajibeyov's idea that teaching different professions in rural schools will create special interest and sympathy for the school is emphasized. It is noted that N.Narimanov viewed efficient labor as a fact of serving the motherland and as an example of patriotism. In his opinion, if a person does a small but fruitful job with his / her own efforts, he / she will serve the motherland and citizens. A prominent educationalist, teacher and writer notes: "...*The value of the motherland is esteemed by those who have spiritual*

connection with her, who laughs and cries together with her. For this, it is necessary to spread the slogan in the East that if everyone works for his hometown but not for his own favor, then he has the right to choose and be chosen."¹

H.Zardabi acts as a strong supporter of bringing labor upbringing from family and society to educational institutions. He expresses his thoughts and views on this matter clearly and widely in his article "A new school system in America, which connects intellectual development with manual labor" (Caspi, 1900, February 15). The author begins his article with reference to the speech of the Russian critic and pedagogue L.E.Obolensky in the Russian Society of Industry and Commerce. L.E.Obolensky suggests in his speech that it is necessary to take certain steps in the direction of combining and reconciling manual labor with education in educational institutions in Russia. He explains why these reforms are necessary. Then he gives his suggestions on how to carry out these reforms.

H.Zardabi shares the views of L.E.Obolensky. He states that the idea of reconciling intellectual education with manual labor was introduced in the 16th-18th centuries, but it was not implemented for a long time. In the 19th century, the outstanding German pedagogue Froebel Friedrich (1782-1852) returned to this issue, proposed a new system of combining the intellectual education of young children with games and manual labor, and was able to justify its essence and effectiveness.

H.Zardabi notes that famous educators of recent times have proven that the more the learned theoretical knowledge is reconciled with practice, the better it affects the quality of education.

In general, in the textbooks and pedagogical press, published at the end of the XIX and at the beginning of XX centuries, labor education was also in the focus of attention.

The last sub chapter of the last chapter titled **“The problem of aesthetic education in the theoretical heritage of Azerbaijani**

¹ Ahmadov, H. *Selected pedagogical works: [in 12 volumes] / H. Ahmadov. -Baku: Education-ABU, -v.2. -2006. -504 p., p.65*

educators" substantiates the fact that struggle for aesthetic education was among the problems worrying of democratic-minded Azerbaijani intellectuals in the second half of the XIX century and at the beginning of XX century of. Educator intellectuals and ideologists following national ideology made valuable and necessary theoretical considerations related to aesthetic education, tried to explain its importance to the people and children, and also attempted to carry out practical work in the way of its practical implementation. Evaluating the upbringing of young generation from a wide and comprehensive perspective, our education devotees were well aware that the future happiness of the motherland and of its people depends on the citizens' comprehensive erudition, high knowledge, skills, thinking and tastes. It is necessary to pay attention to aesthetic education along with other aspects of education. That is to say, we ought to bring up citizens having a sense of beauty, high taste and deep fantasy, delicate and noble feelings. If a citizen, as a person, is able to adequately appreciate the beauty of the surrounding world, his thoughts and deeds will be wonderful. Beautiful things can only be created by those who can feel and appreciate beauty.

The theorists of education and upbringing who lived and worked during the national renaissance of Azerbaijan were well aware that aesthetic education and upbringing are two main and necessary factors for the growth of the growing generation as personalities with rich spirituality and fantasy, vivid imagination and inspiration, comprehensive talent and ability, and deep taste and emotion. That is why they actively entered the field of struggle in this direction and achieved successful results. The foundation of this necessary mission is laid with the "Akinchi" newspaper.

As it is known, one of the important tools in the aesthetic education and upbringing of the growing generation is the examples of fiction. If the literary work heard by the listener and read by the reader is bad, unnecessary, without content, without ideas, it also has a bad effect on the taste of the listener and reader. But if the work of art is valuable and beautiful, it has a good effect on the listener and reader, it pleases him and enriches him even more.

Realizing this with the understanding of a sober educator, H.Zardabi opposes a harmful tradition that has continued in the literature for many years in the East. This tradition was rooted in the East. A number of poets, due to personal bias or other reasons, turned their pens to writing satire, satirized someone with words unbecoming of literature and morality, and sometimes used indecent and vulgar expressions in their poems. Najaf Vazirzade (Najaf bey Vazirov) harshly criticized such nonsense satirists in his article published in the "Letter" section of the newspaper dated May 12, 1877. Reminding that these poems spoil a person's taste and bring only harm to his feelings, the young intellectual writes: "However, the satires written now are like the speech of a drunken shoemaker, they cannot be printed, and even a person who is a man shivers when he reads them."¹

The semi-chapter examines and analyzes the opinions of national educators about the role of school, theater, music and song, and folklore in the aesthetic education of the growing generation.

Summarizing the research, it is possible to draw the following **conclusions**:

1. Education has an irreplaceable importance in the immense progress of each nation, in its national development and attainment of a cultural and civilized level. In order to establish the education correctly and purposefully, there must be a successful theoretical base and relevant scientific-theoretical and pedagogical provisions related to the theory of education should be developed. Without this, it is impossible to achieve the necessary results in the upbringing both of an individual and of the society in whole. The practice of the mankind having history of more than thousands of years clearly proves this.

2. The Azerbaijani people, having an ancient and rich history, also paid special attention to the education of the growing generation in a positive sense. Great thinkers, philosophers and educators of our

¹"*Akinchi*" newspaper (1875-1877). Full text: reprint / translated from Arabic to Cyrillic by T. Hasanzadeh, who prepared it for publication. - Baku: Azernashr, - 1979. -464 p., p.371

nation expressed valuable ideas about the theory of education and put forward valuable concepts. Our nation have sufficiently benefited from these ideas and concepts in the upbringing of their children.

3. The end of XIX - the beginning of XX century is characterized as a very significant period in the life and historical development of our people. To be more precise, that time lapse attracts attention as a period of national renaissance in the historical development of the Azerbaijani people. Thus, in the first quarter of the XIX century, after the occupation and conquer of Northern Azerbaijan by Russia, this part of the country departs from East and focuses on West. Integration into Europe and the new world begins. This integration manifests itself in the economy, in agriculture, in socio-cultural life, in literature, in schooling and education, in the pedagogical movement, in short, in all spheres of people's life.

4. In the second half of the XIX – at the beginning of XX centuries, values of the modern civilized world, Western criteria, as in other areas, stand out as a source of reference in pedagogical life, in educational system and in creation of the theoretical basis associated with it. Theorists of national education, educators with democratic views consider the learning of the advanced education system of the modern world, its application to the national environment as one of the most important, actual issues of the current period.

5. Beginning with the first educators in Azerbaijan (A.Bakikhanov, M.Sh.Vazeh, I.Gutqashinli), the stream of upbringing and its theory detaches from the Eastern world is directed towards the West. This tradition becomes much deeper with M.F.Akhundov and newspaper “Akinchi”. At the beginning of the XX century due to the efforts of our national thinkers and educator ideologists, it becomes a whole national system. The establishment of Azerbaijan Democratic Republic (ADR) (1918-1920) is a successful result of this upbringing goal and a great national-historical fact.

6. Educational theorists, who lived and created at the junction of XIX-XX centuries, first began to struggle for the creation of educational means that established, made possible and stimulated the acquisition of modern education for the citizens of their homeland.

An education with new spirits was not possible without these means of education. Modern means of education meant the followings: schools of new type; teaching of secular sciences along with religious ones in those schools; spread of science and education; creation of modern textbooks, teaching aids, scientific and artistic works and books; establishing and development of national press; popularization of national theatre; enhancing the role of mother tongue in education, in public, cultural, literary life, pedagogical environment; of modern fiction, etc.

7. To implement the modern educational mission our educational theorists had to pay attention to one more issue, that's to train well-prepared national educators waving modern views. Therefore, putting the personality of the teacher and the modern requirements given to him/her into an object of discussion they hold wide discussions around the question "How should modern educators be?"

8. While determining the frame of the theory of upbringing in the national environment and during the practical implementation of its provisions, our democratic intellectuals also took into account the exceptional role played by school, as well as by family and social environment in the education. While suggesting the theoretical and practical solutions of this issue, they spoke very accurately, considering the character of the family in the Muslim and Azerbaijani environment, and the features of the atmosphere of public education. In other words, they directed analysis and promotion to the following healthy and rational way: How Azerbaijanian family and the social education environment in Azerbaijan is formed? What are its shortcomings? What should be kept and what should be discarded from the tradition? How to reconcile and synthesize the Western education system with the Islamic education system?

9. The Azerbaijani educators of the period we chose as an object of this paper were actively fighting for women's role in society and their upbringing. They showed that for centuries, due to the guilt of religious figures women had become a second-rate, lawless social beings in all - social, cultural, pedagogical, political spheres of life and they commented on disastrous consequences of this trend with facts. They explained and confirmed that without taking care of the

training and education of women who make up half of the population, without solving this strategic issue, salvation and happiness of the motherland and people is impossible.

10. The national self-awareness and patriotism was one of the main problems that our holders of democratic ideas set as target. They considered this work as one of the main factors of the nation's and county's salvation.

11. Azerbaijani educators wished to raise the citizens of the country in a humane and international spirit, and attached special importance to teaching of humanism and internationalism in their educational theories.

12. Religious education was also one of the main goals of the educator ideologists of that time. They supported the traditions of modernity, nationality and Islamism and tried to achieve a successful synthesis of these three in the process of upbringing. Such an initiative turned into a slogan of "Becoming Turk, Islamic, modern" in a national-ideological education at the beginning of the XX century, and today, it forms the main lines of our national statehood and its ideology. We should also add that, by religious education they did not mean or accept the negative propaganda of conservative and conservative clergymen, and they considered it necessary to teach the citizens the salutary religious rules and views dictated by the Qur'an. They believed it was necessary to build religious education on a healthy and scientific basis.

13. Azerbaijani educators paid special attention to mental education in the national domain. They wanted to see the growing generation as people having intelligence, scientifically knowledgeable, enlightened, mentally mature and educated personalities.

14. The issues of moral-ethic education are also given sufficient place in the creative activity of our national educators. It's so, because they wished to see their compatriots as morally mature and ethically perfect citizens.

15. Physical health and well-being of the growing generation were also among concerns of our intellectuals. They fought for the

physical education and health of citizens supporting the traditional logics of a saying "healthy spirit can exist in a healthy body".

16. Labor training also forms one of the main lines in the creative heritage of Azerbaijani educators of the second half of the XIX and the beginning of XX centuries. They explained both to the general public and individuals that the well-being of the society is closely connected with labour and hard work. They also made an attempt to carry out educational work on ways how to organize labor more effectively and efficiently.

17. National educators wanted to see their countrymen as mature individuals having good taste, emotions talent and aestheticism. Therefore, they gave a wide place to thoughts and opinions about aesthetic education in their creative activity.

Proceeding from the general logic of the study, we consider it important to implement the following **suggestions**:

1. The theory of education in Azerbaijan is ancient and it has rich history. It is a pity that the studies on this issue nevertheless are important for our pedagogical science, are not enough. Taking this into account, the history of the theory of education in Azerbaijan should be studied in different historical periods or stages. Scientific research in forms of both monographs and dissertation papers (doctor of philosophy and doctor of sciences) should be conducted.

2. Students of pedagogical faculties of higher educational institutions should be given themes connected with certain problems of the theory of education in Azerbaijan for course or graduation papers, as well as for master's theses.

3. Although the pedagogical views of a number of educationnalists of Azerbaijan, their works related to the theory of education were studied, there are still creative heritage of many necessary personalities that was not taken as an object of research in this aspect. However, in order to study the history and essence of our theory of national education, there is a serious need to study the pedagogical heritage and views of these thinkers on the theory of education. Taking into account this gap, scientific research work should be continued in this aspect.

4. Multi-volume encyclopedia dedicated to the “History of the development of the theory of education in Azerbaijan”. It could be prepared according to the this principle, we could start from ancient times (for example, from “Avesta”) and collect thoughts on education both engraved in historical monuments and of that of influential historical figures and arrange them in chronological order. It could be possible and appropriate to compile and publish them in a separate volume.

5. Opinions of prominent thinkers of Azerbaijan on the theory of education should regularly be published in press by experts

6. Today, in conditions of considerable deterioration of national and spiritual values, factors of national education (due to the negative impact of a large number of harmful information derived from globalization and mass media on education) to organize pedagogical programmes in radio and TV that will examine and promote the ideas of Azerbaijani thinkers on the theory of education. Such programmes can play a positive role in the upbringing of the younger generation.

The main content of the dissertation is reflected in the following works:

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