

# AZERBAIJAN REPUBLIC

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## ALIGULU GAMKUSAR'S PEDAGOGICAL IDEAS

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### S Y N O P S I S

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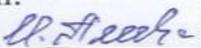
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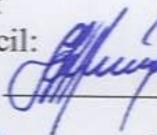
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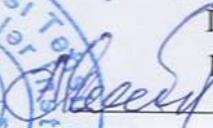
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## GENERAL CHARACTERISTICS OF THE WORK

**The urgency of the subject.** While some of the studies carried out in Azerbaijan Republic reflect the essence, content, goals and objectives of education, instruction and training, the other part is dedicated to the essence, content, goals and objectives of the history of pedagogical thought in our country. Inspiration of Azerbaijani ideas to young generations is one of the most important prerequisites on both directions of research. For this purpose, topics that reflect the history of pedagogical thought should highlight in the research of pedagogical context in our country. These topics are that, reflect the national-moral and universal values and serve to raise the level of personality-oriented of young generation. It is no coincidence that, on the “Education Law of Azerbaijan Republic”: “... *to train modern thoughtful and competitive specialists, who acquire theoretical and practical knowledge, is able to evaluate initiatives and innovations, have a broad outlook, is able to protect and develop national-moral and universal values*”<sup>1</sup> are claimed as a principal tasks.

Those, conveyance of samples from the classical educators' thoughts and prominent educators' pedagogical ideas to the young generation are exactly the same mission. From this point of view, bringing of Aligulu Gamkusar's pedagogical ideas in the pedagogical process is important on the development of personality-oriented level of young generation.

In the directive documents on education reform carried out in Azerbaijan, as well as in the “State Strategy for the Development of Education in Azerbaijan Republic”, the rising the personality-oriented level is a special focus. One of the five main directions in the aforementioned state strategy is the emergence of personality-oriented education based on competence. This means that, in the

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<sup>1</sup> Azerbaijan Republic Law “On Education”. “Azerbaijan” newspaper. September 8, 2009

training process, any teacher based on his/her own competence, should be able not only develop students' knowledge-skills, but also to ensure that they are formed as personality, during the teaching of relevant subjects. This allows us to say that, topics that enrich our pedagogical thought history are also needed in the pedagogical process. Among these topics, the theme of Aligulu Gamkusal's pedagogical ideas has a great importance.

One of the factors that justify the relevance of the research topic is the important actuality role of satirical poems in modern times. That is why, satirical poems develop positive qualities such as, honesty, truthfulness, friendship, companionship, brotherhood, respect for science, scientists, patriotism, love of homeland and protection it from enemies, forgiveness, purity, fighter, sincerity, respect for mother and father in young generations in the pedagogical process. It has long been proved that, satirical poems by Seyid Azim Shirvani, Qasim Bey Zakir, Mirza Alakbar Sabir, as well as Aligulu Gamkusal also serve to ensure the comprehensive formation of young generation. While some educators have explored the satirical poems of Sayid Azim Shirvani, Qasim Bey Zakir, Mirza Alakbar Sabir, the satirical poems by prominent satirical poet Aligulu Gamkusal have not been explored. His activity on the "Molla Nasraddin" magazine was also less approached on the pedagogical context.

One of the well-known figures of 20th century of Azerbaijan literature A. Gamkusal (1880-1919) is considered one of the active authors of "Molla Nasraddin" magazine. His satirical poems were intended to expose the negativeness of the period in accordance with the magazine's idea. A. Gamkusal has even taken over the editorial responsibility of "Molla Nasraddin" magazine for a while. Although his execution by Armenian terrorists in Tbilisi in 1919 has left his creative work incomplete, the poems and publicist articles written in his short life are regarded as valuable examples of our literature. For the first time, research on life and creativity of this valuable intellectual was investigated in the philological aspect by Latif Huseynzadeh in detailed, who lived and worked in Nakhchivan.

Although Latif Huseynzadeh did his research on philological aspect, namely, even though he had thoroughly researched Aligulu Gamkusal's life, he did not thoroughly study the pedagogical ideas of the satirical poet and prominent educator. In general, although, Aligulu Gamkusal's activities as a Molla Nasraddinchi have been well-evaluated, the pedagogical value, the educational value of this activity in the terms of its educational significance has not been disclosed.

It is interesting that, in the 20s of the XX century, many prominent writers of Azerbaijan, including such powerful masters of words as J. Mammadguluzadeh, A. Hagverdiyev, M.S. Ordubadi, put forward valuable provisions about A. Gamkusal. However, the visions on education in the creativity of A. Gamkusal were not studied, the connection of the great intellectual with the Azerbaijani enlightenment movement was left out of the attention of scientific thought. Thus, it was necessary to define the topic "Pedagogical ideas of Aligulu Gamkusal" as an object of research and to conduct a comprehensive study in this direction.

**The object and subject of the research.** The purpose of the research is to comprehensively study Aligulu Gamkusal's enlightenment visions, ideas on training, education, upbringing, socio-political views and to determine their place, role and importance in the history of pedagogical thought in Azerbaijan. According for this purpose, the implementation of the following tasks are intended:

- To write the academic biography of A. Gamkusal, to systematically study and generalize the enlightenment activity of the militant intellectual;
- To analyze the existing research works on Aligulu Gamkusal's life and creativity in Azerbaijan and evaluate their role and significance of these works in the history of school and pedagogical thought;
- Systematization of Aligulu Gamkusal's social-political views;
- To determine the place, role and position of Aligulu Gamkusal's educational ideas in the pedagogical thought history;

- Expressing attitude to Aligulu Gamkusal's thoughts on mother tongue and its teaching;
- To study the problem of setting and solving the problem of teacher-educator in the satirical poems and journalism of A. Gamkusal, who highly appreciates the role of education in the development of societies;
- To evaluate A. Gamkusal's ideas related with moral education by modern criteria;
- Expressing attitude to patriotism issues in Aligulu Gamkusal's creativity;
- To study and generalize Aligulu Gamkusal's opinions on the aesthetic education;

**Methods of the research.** The methodological basis of the research is the applied collection of scientific clauses, methods, principles, ways in order to study and change of pedagogical facts, events and processes. Research methods include the theoretical-historical analysis, the study of archival documents, the study of the scientific research and literary-fiction materials.

**Clauses presented for the defense.**

- Aligulu Gamkusal's life, creativity and enlightenment ideas are considered one of the most valuable sources for the history of Azerbaijan pedagogical thought.
- Aligulu Gamkusal's teaching, education and training ideas play an important role in the formation of modern pedagogical theories.
- One of the ways to succeed in the process of training-education younger generations and in rise of young people's personality-oriented level is to use Aligulu Gamkusal's pedagogical heritage.
- Aligulu Gamkusal's thoughts about his mother tongue and its teaching are important in resolving a number of disputes in the grammar of the Azerbaijani language.

**Scientific novelty of the research.** The scientific novelty of the research is the involvement in analysis of outstanding writer Aligulu Gamkusal's enlightenment ideas, pedagogical heritage, educational issues in his works, ideological-political education, moral education, aesthetic education, valuable ideas for the patriotic

education for the first time and definition of their location, role, position, and significance for the pedagogical thought history.

**Theoretical and practical significance of the research.** The theoretical and practical significance of the research is that, Aligulu Gamkusar's enlightenment activities and pedagogical ideas as developed the enlightenment in Azerbaijan in the late 19th centuries, early 20th centuries, could play an important role in the enrichment of our pedagogical thought history in modern times and in resolving a number of disputes in this area. It is expedient to use the pedagogical ideas of the great intellectual, powerful satirist-publicist A. Gamkusar in lectures and seminars of bachelor's and master's degrees of higher pedagogical educational institutions, as well as in teaching and rewriting the course of “History of school and pedagogical thought in Azerbaijan”.

**Approbation and application of the research.** The dissertation was approved meeting dated back on January 23, 2015 (Protocol №05) in the Scientific Council of Nakhchivan State University.

The theme of the dissertation was registered at the meeting dated back on June 28, 2016 (Protocol 02/2016) in the Scientific Council on Problems of Pedagogy and Psychology of Azerbaijan Republic. During the study, minimum exams were given on computer science, English, Philosophy, specialty subjects. 14 scientific works related with the research (one of them abroad) were published. There have been presented reports “Modern teaching methods and application of new pedagogical technologies in the educational process” dedicated to the 92nd anniversary of National Leader Heydar Aliyev (Nakhchivan: 05 May 2015), “Educational curriculum: practical applications” (Nakhchivan: April 24, 2018) on “Priorities of education construction in Azerbaijan: modern approaches” at the international scientific conference and there have been made conditions for the exchange of opinions related to the research theme.

**The name of the organization where the dissertation was carried out.** The research work was carried out at the department of “Pedagogy and Psychology” of Nakhchivan State University.

**The volume of the structural divisions of the dissertation at the separation and the general volume with the sign.** “Introduction” is consist of 6 pages - 11090 signs, I chapter 73 pages -139238 signs, II chapters 55 pages - 10737 signs, “Result” 3 pages – 4104 signs, references 13 pages - 14608 signs. General volume is consist of 152 pages – 271917 signs.

## **THE MAIN CONTENT OF THE DISSERTATION**

**The introduction** is based on the urgency of the research, outlines the object and subject, purpose, scientific hypothesis and methodological basis of research, as well as compact information are provided about the used research methods, clauses of the defense, the scientific novelty, theoretical and practical significance, approbation of the dissertation.

The first chapter of the thesis is entitled “**Aligulu Gamkusal's life, creativity and enlightenment views**”. This chapter is consist of 4 paragraphs.

The first paragraph of the first chapter "**Aligulu Gamkusal's life and creativity**" states that Aligulu Mashadi Alakbar Najafov (Gamkusal), a militant representative of our enlightenment movement, who made a unique contribution to the development of Azerbaijani literature, journalism and theater, was born in 1880 in Nakhchivan that, always attracted attention as an innovative region.

The poet's father, Mashadi Alakbar, previously worked in the hat-making field, later worked as a commissioner in Nakhchivan and Julfa customs, and his mother, Bilgeys khanum, was the daughter of Mashadi Asad, who wrote poems under the “Maddah” pseudonym.

Aligulu, who went to the mullah school at the age of eight, studied Arabic and Persian, by 1894 he studied at the “Maktabi-tarbiya” school of Muhammad Taghi Sidgi (1854-1903). A. Gamkusal, who studied at this school for about two years, in

principle, grew up in an intellectual environment and was formed as a child of the Azerbaijani enlightenment movement.

The period of “Maktabi-tarbiya” of A. Gamkusal's life was assessed in I. Agayev's book like this way: *“The knowledge young A. Gamkusal acquired in the modern-spirited “Maktabi-tarbiya” had a serious impact on his worldview, opened his eyes, and thus created a certain attitude towards life. Here, Aligulu began to learn the secrets of art from his teacher Mahammad Taghi Sidgi. Familiarity with classical literature and social sciences makes young Aligulu think about the future of the nation. Nakhchivan, with its ancient history, is the cradle of A. Gamkusal's poetic talent.”*<sup>2</sup>

In 1896, Gamkusal's father went to Tabriz for treatment due to illness, and took his son with him. The life of Tabriz had a serious impact on the worldview of 16-year-old Aligulu Najafov, and the young poet firmly came to the conclusion that it is impossible for societies to change in a positive direction without the victory of intellectual culture. Four months later, Mashadi Alakbar died, and his son returned to Nakhchivan.

This period of A. Gamkusal's life is described in the most concise form in I. Habibbeyli's book “Azerbaijani writers of the early twentieth century”: *“In 1897-1903 A. Gamkusal lived in Nakhchivan, worked in the commission office in Julfa, engaged in trade, art and literature.*

*In 1904-1905 he lived in Irevan, worked as a special correspondent of the “Shergi-rus” newspaper, published publicist articles entitled “From our correspondent”, “From Julfa”, “From Irevan”.*<sup>3</sup>

In 1905-1912, A. Gamkusal worked with his uncle Nasrullah Sheykhov at the Julfa customs house, kept in touch with the Tabriz revolution in Iran, and inspired the revolutionaries both morally and

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<sup>2</sup>Aghayev, I.M. Aligulu Gamkusal / I. Aghayev. – Baku: Science, – 1976. – pp. 14

<sup>3</sup>Habibbayli, I.A. Azerbaijani writers of the early twentieth century / I.Habibbayli. – Baku: Nurlan, – 2004. – pp. 65

financially. He became close friends with Said Salmasi, one of the leaders of the liberation movement in South Azerbaijan.

Aligulu Gamkusal lived in Tbilisi (Georgia) in 1912-13 and later, and was the second and famous editor of "Molla Nasraddin" magazine. During these years, he carried all the burdens of the magazine together with Jalil Mammadguluzadeh, became a close friend of Mirza Jalil, and was subjected to persecutions, insults and denials. Aligulu Gamkusal sharply criticized illiterate mullahs, fake seyids, pilgrims, mashadis, and karbalais who deceived the people and tried to morally cripple the nation in the magazine "Molla Nasraddin" and thus carried out the missions of the European enlighteners of the XVIII century in their homeland.

A.Gamkusal began his artistic career at the end of the 19th century, expressed enlightenment ideas in his satirical poems, and tried to awaken the people from the sleep of ignorance. However, his real serious work began after the publication of "Molla Nasraddin" magazine. Gamkusal, who collaborated with the magazine, is known as one of the militant editors of the magazine, a successor of the great Sabir.

In his satires published in "Molla Nasraddin" magazine with the signatures "Juvallagi", "Juvallagi bey", "O tayli", "Khadimi-millet", "Simurg" and others, he hated the world of slavery.

Gamkusal, who exposed the inner face of false clergy throughout his creativity, wrote in one of satira "Istibdadi-ruhani" published in the 7th issue of "Molla Nasraddin" magazine on March 23, 1917, in the days of the recent overthrow of the tsarist dictatorship, that - It will not end of the duty, and the oppression will continue as long as the enemies of the people, who are no less terrible than him – clerfy stand. Addressing the toiling people, he said: *"The best thing is that now is the time to take care of your head and, just as you have destroyed your oppression physically, you must also destroy your oppression-spirit so that the fire will end. Or oppression*

*is oppression, let it not be, let it be.*"<sup>4</sup>

The South Azerbaijan life, Sattarkhan movement is one of the most notable topics in Gamkusal's creativity. With his articles in the press, he defended the revolutionaries of Tabriz, satirized their enemies, and laughed bitterly at the tyrants of the East who destroyed all freedom.

Aligulu Gamkusal, a great thinker, prominent enlightener-educator, theater figure, journalist and publicist, should also be praised as a socio-political figure. His works give grounds to say that Aligulu Gamkusal has very rich socio-political views. Aligulu Gamkusal, who longed for his homeland and his brothers and sisters, contributed to the enlightenment of the people in all areas where he worked.

Aligulu Gamkusal's struggle for the socio-cultural progress of his people, his severe satirical poems and feuillets against the wealthy and representatives of false religions resulted in the mullahs calling the poet atheist and the tsarist gendarmes persecuting him as a suspect.

In general, Aligulu Gamkusal's political-publicistic writings according to their influence sphere were wide and sharp. Even in 1912-1913, that is, during the period when A. Gamkusal was the second editor of "Molla Nasraddin" magazine, a political opinion was given on the activities of the magazine and its publication was stopped several times, and copies were confiscated.

A. Gamkusal, who spent his life fighting for the progress of his nation, was assassinated on March 14, 1919 in Tbilisi (Georgia). Many intellectuals, including Aziz Sharif, A. Garayev, A. Sabri, and M.A. Aliyev, in their obituaries, stressed that A. Gamkusal's death was a great loss. A. Hagverdiyev even wrote in his memorial article named "Five years": *"The bullet that hit Aligulu Najafzadeh hit the heart of "Molla Nasraddin" magazine. I am not mistaken in calling him the heart of the "Molla Nasraddin" collection, and I say this*

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<sup>4</sup>Molla Nasraddin / Editors: B.Nabiyev, T.Kerimli. - Baku: Chinar-Chap, - 2009. - v. 5, pp. 57

*boldly. It is a pity for our friend who passed away prematurely, who is always alive in the hearts of his esteemed friends. In this way, we provide his noble spirit.*"<sup>5</sup>

In the paragraph of **"1.2. Researches on Aligulu Gamkusal's life and creativity and their place, role and importance in the history of pedagogical thought"** shows that, although the assessments of A. Gamkusal in Azerbaijan are mainly in literary works, a number of clauses in these sources are valuable for our pedagogical thought history.

The author of the first research work - dissertation (1949) dedicated to A. Gamkusal's life and creativity in our country is literary critic Latif Huseynzade. Of course, L. Huseynzadeh, as a molla nasraddinchi, thought about A. Gamkusal's biography and artistic-publicistic heritage. At the same time, the dissertation entitled "Aligulu Gamkusal's life and creativity" is rich in ideas that will engage specialists in the pedagogy field. In principle, it is impossible not to mention the struggle against ignorance, illiteracy, superstition, fanaticism, religious-social oppression in Azerbaijan in the late XIX and early XX centuries, speaking of A. Gamkusal's satires. Each of these was the life goal of Azerbaijani educators.

I. Agayev in his book entitled "Aligulu Gamkusal" (Baku: Elm, 1976), stated that, A. Najafov had a place in the history of public opinion in Azerbaijan, speaking about the poet-publicist life he rightly portrayed the intellectual life who served the enlightenment movement. In any case, it is valuable for our pedagogical thought history, according to I. Agayev, despite his financial conditions, A. Gamkusal chose the path of service to his nation, risked all the deprivations in the struggle for the progress of his compatriots: *"Indeed, from the first days of his literary-social activity, A. Gamkusal showed himself as a militant soldier who strived for the national awakening of his nation."*<sup>6</sup>

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<sup>5</sup> Haqverdiyev, A.A. Selected works: [in 2 volumes] / A. Haqverdiyev. - Baku: Leader, -v. 2. -2005. - pp. 331

<sup>6</sup> Aghayev, I.M. Aligulu Gamkusal / I.Aghayev. - Baku: Science, - 1976. - pp. 16

It is true that, I. Agayev came to the conclusion that, mollanasraddinchi A. Gamkusal was mainly a revolutionary democrat. However, many facts presented in the book “Aligulu Gamkusal” prove that, A. Najafov was devoted to the Azerbaijani enlightenment movement with his whole being, paid special attention to the education of the nation, their ability to cope with social events and considered it necessary to use the opportunities of the theater and the press on solving this problem. Here it is, by the book of “Aligulu Gamkusal”, a selfless intellectual stated his purpose in a letter to Mammadali Siddiqi in 1910:

*“Even though I have a lot of words to write, I am content with the review and I am doing a great job. It is obvious that, these days we have decided to form a theater troupe and play dramas to adapt to the current state of the Islamic world ... ”*<sup>7</sup>

In Mir Jalal Pashayev's book entitled “Literary Schools in Azerbaijan (1905-1917)” (Baku: Ziya-Nurlan, 2004), we see that, A. Gamkusal is presented as a representative of the “Molla Nasreddin” literary school. However, the prominent literary critic Mir Jalal spoke about the Mollanasraddinchi, poet-publicist A. Gamkusal as a writer who continued and developed the traditions of the Azerbaijani enlightenment movement in the late XIX and early XX centuries, and spoke about his struggle against conservative forces comprehensively.

Academician Isa Habibbayli appreciated A. Gamkusal's artistic-publicistic creativity in a number of his works, spoke about the hero of this goal struggle particular fighting against illiteracy and ignorance. It is known that theater and press were one of the main attributes of the Azerbaijani enlightenment. I. Habibbeyli's book entitled “Azerbaijani writers of the early twentieth century” also focuses on A. Gamkusal's activity in the theater and press field.

It is true that, at the beginning of “Aligulu Gamkusal's literary destiny: in art and life” work by academician I. Habibbayli firmly confirmed that, A. Gamkusal is a representative of critical-realist

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<sup>7</sup>Aghayev, I.M. Aligulu Gamkusal / I.Aghayev. – Baku: Elm, – 1976. – pp. 21

literature of Azerbaijan. However, the prominent scholar emphasized that, A. Gamkusal grew up and worked in an enlightened environment: *“From the eighties of the 19th century until the publication of Molla Nasraddin, Nakhchivan was home to a large number of enlightened people who had studied in Europe and Russia. This generation of educators fought together against the outdated way of life, developed schools and theaters in the region, and established contacts with the press. The family to which Aligulu Gamkusal belonged was also close to this great enlightenment movement.”*<sup>8</sup> These ideas are extremely valuable for the pedagogy history of Azerbaijan.

During the independence years, we see a significant increase in scientific attention to A. Gamkusal's life and creativity. The book entitled “Aligulu Gamkusal's fate and art” presented to the scientific community by the “Science and Education” publishing house in 2021 consists of articles dedicated to the great writer. It is true that, these articles were written mainly in a philological point of view. However, the authors, who spoke about A. Gamkusal' life and art, also spoke about the pedagogical views of the poet-publicist to some extent. For example, we read in I. Jafarov's article entitled “Critical-realist principles of attitude to eastern-turkish literature in A. Gamkusal's creativity”: *“A. Gamkusal, fully acquainted with the classical examples of art, directed Musa subject of in a completely new direction in the distich under the title “Literature” presented to the readers in the 21st issue of “Molla Nasraddin” magazine dated August 14, 1913. According to the author's presentation, a story from folk literature shows that, at the request of Moses, God allowed him to create a man out of mud, but the prophet forgot to equip this new man with a brain. The satire is completed by presenting the future destiny of this mistakenly created new man.”*<sup>9</sup>

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<sup>8</sup> Habibbayli, I.A. Literary personality and time. Works: [in 10 volumes] / I. Habibbayli. - Baku: Science and education, - v. 2.- 2017. - pp. 306

<sup>9</sup> Aligulu Gamkusal's destiny and art / compiled by I.Habibbeyli - Baku: Science and education, - 2011. - p. 34-35

In principle, the target of A. Gamkusal's criticism in this satire is a society deprived of intelligence. In other words, the search for a society in which the mind will prevail is a very important point in A. Gamkusal's satires for our pedagogical thought history.

Paragraph III of I chapter is entitled “**The struggle against religious fanaticism and harmful customs as a key indicator of Aligulu Gamkusal's enlightenment**”. In this paragraph, it is noted that, as early as the eighteenth century, the dragging of society to recession made European enlighteners think seriously, and they came to the conclusion that, religious fanaticism should be eliminated first of all for the progress of the people.

Aligulu Gamkusal, a prominent satirical mollanasraddinchi poet in Azerbaijan national thought, until the end of his life, fought against false clergy both on stage, in art-publicistic creativity and in life. The warrior poet saw the meaning of human life in the struggle for the enlightenment of his people. A. Gamkusal believed that, his satirical poems would play an important role in enlightening the illiterate people, bringing them closer to science and education. The poet clearly describes the actions of false religions the representatives, showing that, it is as a result of their harmful activities that Islam is declining day by day, Islamic countries are being destroyed by Western countries due to the indifference of religious leaders. Typical images of “religious” who destroyer of Islam can be found again and again in A. Gamkusal's creativity:

*Dindar olanin hali perishan gerek olsun,  
Efsurde-dili, biserusaman gerek olsun.*

*Her govme leked-kub ola ger milleti-islam,  
Her adeti-mezmum ile kendin gila bednam;  
Sikhma ureyin, eyleme gem, olmagilen kham,  
Bu tayife rizvane shitaban gerek olsun.<sup>10</sup>*

One of the best aspects of A. Gamkusal's enlightenment was to

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<sup>10</sup> Aligulu Gamkusal. Selected works / A.Gamkusal. - Baku: East-West, - 2006. - pp. 26

distance nation, illiterate people from harmful religious traditions. The poet, who constantly condemned these harmful traditions, protested against people injuring their heads and bodies during the Muharram days, he wrote in his “Yar!” satire striking a direct blow to the fanaticism foundations:

*Chek khanjarini, bash-gulagin qan eleyib yar,  
Vahshiyetini aleme elan eleyib yar,  
Kirdarina her milleti khandan eleyib yar,  
Yar, yarmaghina canini gurban eleyib yar,  
Yar ehremenim, yar qochaghim, yar igidim, yar!<sup>11</sup>*

A.Gamkusal pointed out that, the aim of the clergy, who strive to make the Muharram ceremonies more luxurious year by year, is not to promote Islam, but to make a profit from them.

Clarification of the essence of extreme religious fanaticism and harmful superstition occupies a large place in the creativity of the great enlightener A. Gamkusal. Almost all of these poems, dedicated to the enlightenment and progress of the nation, were written to criticize the forces that deceived people and turned them into religious fanaticism. When we look at these poems, we see how valuable they are for our pedagogical thought history.

Aligulu Gamkusal spoke in the enlightenment position in all his satirical poems. In these poems, we see that, those who - oppose secular education, prevent the opening of new types of schools, consider the education of girls a sin, present shrines and pilgrimages as places of healing were criticized.

Yes, A. Gamkusal's creativity gives grounds to say that, the satirical poems and feuilletons by mollanasraddinchi poet played an important role in the development of progressive pedagogical ideas in Azerbaijan.

I chapter of **“1.4. Contemporaries saying about Aligulu Gamkusal and their importance for the pedagogical thought history”** paragraph, it is stated that, in the world scientific practice it is a traditional approach to take into account what contemporaries say

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<sup>11</sup>Again there, – pp. 31

about prominent personalities in the process of modern education. From this point of view, the memorials of intelligent writers such as, J. Mammadguluzadeh, A. Hagverdiyev, Ali Nazmi, Mirzaagha Aliyev, Seyid Shushinsky, Aliheydar Garayev, M.SşOrdubadi, Rzagulu Najafov, Gamar Salamzadeh are valuable materials that enrich our history of pedagogical thought.

It is a well-known fact that, educational issues are widely covered in “Molla Nasraddin” magazine. Because the main issue on mollanasraddinch minds was the development of societies. For this reason, J. Mammadguluzadeh and other employees of the magazine repeatedly spoke about such topics as school, teacher, textbook in their works.

Mirza Jalil assessed the services of Mujahideen fighters on the “Molla Nasraddin” front in a miniature article entitled “Aligulu Najafov” dedicated to the memory of his friend A. Gamkusal and published in the 60th issue of the “Communist” newspaper on March 14, 1924: *“Molla Nasraddin” is not the work of a single author. “Molla Nasraddin” is a collection of works by several of my dear comrades, of whom I am only an elder.*

*One of these dear comrades is the late Aligul Najafov.”*<sup>12</sup>

These views of great Mirza Jalil are extremely important in terms of expressing the unity of the enlightened intellectuals of Azerbaijan.

In his article “Aliqulu Gamkusal” by J. Mammadguluzadeh published in the 22nd issue of “Molla Nasraddin” magazine on May 30, 1929, emphasized two points while remembering his pen friend. One of them is A. Gamkusal's struggle against religious fanaticism, and the another one is the poet-publicist's condemnation of social oppression. Apparently, both by opposing religious fanaticism and condemning social oppression, A. Gamkusal reaffirmed that he stood in line with the Azerbaijani enlighteners, and that these facts are valuable for the history of our pedagogical thought.

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<sup>12</sup> Mammadguluzade, J.M. Works: [in 4 volumes] / J. Mammadguluzade. Baku: Leader, –v. 4. –2004. - pp. 244

Unconditionally, in our memoir literature there are valuable provisions that are important for the history of pedagogical thought. One of such examples is A. Hagverdiyev's article entitled "Five years". We read in that article: *"Aligulu has never seen a stage in his life, took the stage for the first time and amazed the audience. Everyone who loves Baku theater has seen him in the role of Sheikh Nasrullah in the "Dead" comedy, and still remembers it. He was a beautiful speaker, sweet-spoken, deep thoughtful, well-informed and minded man that astonished human-being, who had memorized everything he had recited from his childhood to the end of his life."*<sup>13</sup>

We think that, there is no need to prove the value of this presentation belonging to A. Hagverdiyev in terms of creating a complete imagine of the personal qualities of Azerbaijani educators in the new generations.

A special mention should be made of Ali Nazmi's poem "Tahassurat", Aziz Sharif's "Obituary", Ali Sabri's "Obituary substitute", Huseyn Minasasov's "Aligulu Najafov" texts, A. Garayev, M.S. Ordubadi, Gamar Salamzade's memoirs among the sources that enrich our pedagogical thought history with new facts.

As important as the writings of the contemporaries of A. Gamkusal about the outstanding, mollanasraddinchi, poet-publicist in the patriotic education of schoolchildren in our time, it is just as important in terms of enriching our pedagogical thought history.

II chapter of the dissertation entitled **"Educational ideas in Aligulu Gamkusal's creativity and their importance for the pedagogical thought history"** consists of 4 paragraphs.

In the paragraph of entitled **"2.1. Aligulu Gamkusal's verse stories, satiras, their place in the pedagogical thought history and their educational significance"** there have been analyzed the writer's stories and satiras and their value for the pedagogical thought history.

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<sup>13</sup> Haqverdiyev, A.A. Selected works: [in 2 volumes] / A. Hagverdiyev. - Baku: Leader, -v. 2. -2005. - pp. 331-332

Poetic stories and satiras have a special place in Aligulu Gamkusar's creativity in terms of genre. We see that serious pedagogical ideas are put forward in the poet's verse stories. Almost all of these stories are rich in pedagogical ideas.

A. Gamkusar's verse story of “Three friendships”, which enriches the history of Azerbaijani school and pedagogical thought, is important in several ways. First, reading this story, the new generation gets acquainted with the socio-political events of the first years of the last century. Second, the lies of the mullah and his friends, written in a verse story, are being criticized by modern youth. Third, the verse story published in the “Molla Nasraddin” magazine provides students with a scientific outlook. (“Molla Nasraddin” magazine, March 2, 1917, №4, March 9, 1917, № 5)

Satiras play an important role in Aligulu Gamkusar's creativity. These satiras, which enrich the pedagogical thought history in Azerbaijan, are examples of art with educational power.

In his satiras, A. Gamkusar cursed the Eastern absolutism, revealed the true face of the false religions representatives and openly declared that the salvation of the Azerbaijani people lies in its unity, patriotism and nationalism. The poet wrote that, intellectuals should show special self-sacrifice in this work, and as a result of their efforts, the love of the country should become a moral quality of a citizen. The upbringing of children, the struggle against people who can damage child nature, and the call for new generations to learn science are widely used in A. Gamkusar's satiras. Talking about such issues, A. Gamkusar wrote:

*Ozgeler ders okhuyur, alimi-ferzane olur,  
Ozune, milletine govluhekimane olur.  
Student olsa biri leyk bizim milletde,  
Ya gumarbaz, ya piyan, ya da ki, divane olur.<sup>14</sup>*

Also, A. Gamkusar tried to educate people who could not behave in the social environment, in society, and people who had a

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<sup>14</sup> Molla Nasraddin / Editors: B.Nabiyev, T.Kerimli. - Baku: Chinar-Chap, - 2008. – v. 4: - pp. 481

disabilities in education, turning into them target of criticism, by “beating” them with his satira.

We can definitely say that, Aligulu Gamkusal's verse stories and satiras are one of the rare pearls of Azerbaijani literature, as well as art examples of great educational value.

In the paragraph of “**2.2. The moral education issues and their importance for the pedagogical thought history in Aligulu Gamkusal's creativity**” there have been stated that, morality as a form of public consciousness is considered a human behavior criteria. Nasreddin Tusi once called the positive manifestations of morality “virtues” and the negative manifestations “disgrace” in his work “Akhlagi-Nasiri”.

We see that, both positive and negative manifestations of morality are mentioned in A. Gamkusal's work. In other words, we see that, morality is discussed as a whole system in poet-publicist work. A. Gamkusal tried to protect good people from bad people, good deeds from bad deeds, justice from injustice, and tried to express all this issues in his works.

The content of moral education in Agamkusal's work consists of the appreciation of moral qualities, criticism of immoral norms and their harmful consequences.

A. Gamkusal wrote in one of satire laughing at bitterly to the ignorant people, who hinder the purification of morality in the society, demonstrating immoral norms that do not correspond to the national color of the Azerbaijani people:

*Milletinin hali perishan ola,  
Her bir ishi nifrete shayan ola,  
Cahil ola, vehshi və nadan ola,  
Gem yeme, sebr et, bu da, yahu, kecher.<sup>15</sup>*

The poet's creativity gives grounds to say that, in his works, the poet, who created typical images of those who are not ashamed of dishonesty, who pretend to be pure on the outside, and those who do

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<sup>15</sup>Aligulu Gamkusal. Selected works / A.Gamkusal. - Baku: East-West, - 2006. - pp. 22

imperfect things on the inside, called his contemporaries, as well as all humanity, to moral perfection. To confirm these ideas, it is enough to read the poems “Yahu, kecher, “Ele dushmez”.

The ideas put forward by Aligulu Gamkusal on the moral education of growing generation are pedagogically valuable, because these ideas and notions can have a serious impact on the spiritual world of people in our time.

Aligulu Gamkusal's works reflect all the components of moral education, including patriotism, public spirit, sympathy for science, friendship, companionship, honesty, truthfulness, purity, moral purity, heroism, courage, restraint, determination to fight, and so on.

In the paragraph of **“2.3. The ideological-political education issues and their importance for the pedagogical thought history in Aligulu Gamkusal's creativity”** there have been stated that, as the ideological approach is at a high level in A. Gamkusal's creativity, as well as political approaches. In general, one of the components of education is ideological-political education. Naturally, people's ideas are constantly changing and maturing in accordance with their way of life, material well-being, position in society, and man himself is perfecting as a person. Since each period has its own ideological-political information system, the introduction of this information system to new generations to plays an important role in the ideological-political education of modern man.

Professor N. Kazimov clarified the essence of ideological-political education as follows: *“Progressive ideas are very important for Azerbaijan. One such idea is national self-consciousness. National self-consciousness requires that, a person who calls himself an Azerbaijani rejoice in the joys of the Azerbaijani people, share their sorrows, and mingle with the nation. It is not enough to say “I am Azerbaijani”. It is necessary to prove that, you belong to Azerbaijan in work and behavior. One of the signs and tasks of*

*ideological-political education is to serve the formation of national self-consciousness in the younger generation.”*<sup>16</sup>

The vast majority of A. Gamkusal's works are samples of art with high ideas. In these examples, Agamkusal, acting as a writer, cultural figure and journalist, took a national and internationalist approach to the struggle of peoples suffering from social oppression in his own country, as well as in other countries. In the poet-publicist's creativity art works are dominated that, designed for the social, economic, political and spiritual development of homeland brothers. Unconditionally, A. Gamkusal fought for the freedom of his country, to live independently, to pursue an independent policy, to form new generations in the high ideological-political education spirit. Many works of the selfless mollanasraddinchi poet are still art examples that will raise the ideological-political level of schoolchildren and youth.

In the paragraph entitled “**2.4. The aesthetic education issues in Aligulu Gamkusal's creativity and their importance for the pedagogical thought history**” of second chapter show that, Aligulu Gamkusal's artistic-publicistic creativity has enough thoughts and ideas on aesthetic education. In other words, the aesthetic education issues, which is one of the components of education, are widely covered in the poet's works.

In general, valuable art works are important in the aesthetic education of young generation. The way life and art of A. Gamkusa can be assessed in two directions in accordance to aesthetic education point of view:

1. Establishment of aesthetic education in A. Gamkusal's art creativity.
2. The role of mollanasraddinchi intellectual's activity in the theater field in the aesthetic education of new generations.

The aesthetic capacity of the works written by A. Gamkusal is wide. Not only the formation of people's artistic tastes issues play an

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<sup>16</sup>Kazimov, N.M. School pedagogy / N.Kazimov. - Baku: Chashioghlu, - 2002. - pp. 332-333

important role here, but also the unpleasant actions in the aesthetic-artistic tastes of the society members, immoral moments are criticized, the poet considers it important and necessary to eliminate the negative qualities in the aesthetics of the society members.

A. Gamkusal had the opinion that, every member of the society should have a high aesthetic culture. As it is known, music plays an important role in raising the aesthetic taste level in a person. In return, the false religions called those who engaged in music infidels, and at the same time occupied people's minds with religious songs. In many of his poems, A. Gamkusal showed the futility of religious songs sung by preachers, mourners and mullahs, and opposed the singing of such songs that were harmful to the aesthetic education of new generations and even hindered the purification of their morals.

On the other side of the aesthetic analysis of A. Gamkusal's creativity is his stage activity, theatrical creativity and acting skills. It is interesting that, the success of the poet-publicist in the field of stage, theater, acting coincides with the success of "Molla Nasreddin" magazine in terms of goals and objectives, and comes directly from the Azerbaijani enlightenment movement. As we know, the selfless intellectual A. Gamkusal spent his money on the publication of "Molla Nasreddin" magazine, received in connection with the performance of Iskender role in "Oluler" work by his friend J. Mammadguluzadeh. Also, the Sheikh Nasrullah character created by A. Gamkusal in the tragicomedy "Oluler" is one of the unique facts for the aesthetic education section of pedagogical thought history. A. Gamkusal is the first Azerbaijani actor to achieve the formation of the aesthetic education of the audience by revealing the individual features of Sheikh Nasrullah on stage.

In general, there are valuable facts in our theatrical history about the role of Sheikh Nasrullah played by A. Gamkusal in "Oluler" stage fate and these facts are as important for the aesthetic education of new generations as for the mass of aesthetic education.

It is known that, in 1916 Mirza Jalil and A. Gamkusal visited many cities, including Irevan, Ganja and Shusha, in connection with the staging of "Oluler". A. Gamkusal organized a show "Oluler" for

schoolchildren in the house belonging to Khanbika khanum, daughter of Khurshudbanu Natava in Shusha. This performance was one of the first events aimed at the aesthetic education of schoolchildren at that time.

It is an undeniable fact that, generally A. Gamkusal has a place in our art history. During his tenure as the second editor of "Molla Nasreddin", he gave ideas to cartoonists, tried to make perfect the scenery in his performances, taught young performers the secrets of Azerbaijani mugam, and performed examples of folk music on the accordion. All these are very valuable indicators for the aesthetic education of new generations.

In the "**Result**" part of the dissertation, the results of the research are summarized as follows:

1. A talented poet, journalist, competent publicist, singer, theater figure, actor, and finally a socio-political figure, Aligulu Gamkusal's creativity is as important for the literary and artistic environment of Azerbaijan as it is for enriching the history of Azerbaijani pedagogical thought.

2. Aligulu Gamkusal's life, creativity and enlightenment activities are important for our pedagogical thought history in several ways. First, the writer wrote works - poems, satires and other types of artistic and journalistic creativity samples that had a significant impact on the enlightenment of illiterate people in the first decades of the twentieth century. Second, the writer died in the struggle for the enlightenment of his nation.

3. It should be noted that, Aligulu Gamkusal's satirical poems, articles, feuilletons published in "Molla Nasreddin" and other media press are valuable examples of Azerbaijani literature and journalism, as well as unique educational examples in terms of enriching the history of Azerbaijani pedagogical thought.

4. Aligulu Gamkusal's views on the enlightenment of the people in his verse stories and satiras should be considered as real educational examples in order to raise the personality-orientation level of the growing generation at all times.

5. What his contemporaries said about Aligulu Gamkusal will not only affect his worthy place in the pedagogical thought history as a thinker, educator and enlightener, but will also become an educational example in the participants hands in the pedagogical process for the new human education.

6. The educational ideas exist in Aligulu Gamkusal's work should be included in the pedagogical thought history as an educational examples that helped to awaken and enlighten the illiterate people of that time.

7. The samples of didactic nature in Aligulu Gamkusal's works are scientific, pedagogical, methodical examples in terms of increasing the personality level of growing generatio in modern times.

8. Aligulu Gamkusal's creativity not only influenced the moral development of people in the early twentieth century, but also has an important value in our time as an educational example that ensures the purification of society members morals.

9. The works on moral issues in Aligulu Gamkusal's creativity are considered to be educational examples for young people in their time, as well as examples that helped to raise the level of people's struggle against oppression and their political formation. These examples also enrich our pedagogical thought history.

10. Thoughts on aesthetic education in A. Gamkusal's creativity are able to serve the modernization and qualitative improvement of the artistic taste of growing generation at all times.

We also consider it expedient to make a number of suggestions on A. Gamkusal's pedagogical ideas. Our first suggestion is that a museum named after A. Gamkusal should be established and operate. We believe that such a museum can play a significant role in patriotic education of young people.

Secondly, it is expedient to make stencils reflecting A. Gamkusal's creativity and use them in the interiors of educational institutions.

Thirdly, the publication of a poems collection like a great master of mollanasraddinchi poetry Sabir, written by A. Gamkusal, under

the title “Hophop of Nakhchivan” and its delivery to schoolchildren would be of pedagogical importance.

Fourth, the inclusion of A. Gamkusar's educational ideas in pedagogical textbooks, and at the same time the distribution of those ideas on the components of education, is necessary and important in terms of updating the educational department of pedagogy.

Finally, in the manuals and textbooks on pedagogy history to be published in the future, the allocation of a separate paragraph for Aligulu Gamkusar would be useful in terms of enriching our pedagogical thought history.

**The main content of the research is reflected in the following scientific articles:**

1. Heydar Aliyev's love for Mollanasraddinchi Heritage / Conference materials on the theme of “The application of modern teaching methods and new pedagogical technologies in the teaching-training process” (May 05, 2015). Nakhchivan Teachers Institute, Nakhchivan: School, 2015, pp. 71-73.

2. The Enlightenment patriot Aligulu Gamkusar // Priorities of educational development in Azerbaijan: Contemporary Approaches. Materials of the International Scientific Conference (June 5-6, 2015). -Baku: Mutarjim, 2015, pp. 348–349.

3. Enlightenment issues in Aligulu Gamkusar's creativity // - Nakhchivan: The Scientific works of Nakhchivan State University, - 2016, № 4 (78), pp. 25-27.

4. Aesthetic educational issues in Aligulu Gamkusar's creativity and their significance for the pedagogical thought history // Nakhchivan: The news of Nakhchivan Teachers Institute, - 2017, № 4, pp. 99-102.

5. “The place of researches on the life and creativity of prominent educator Aligulu Gamkusar in the pedagogical thought history // - Baku, “Pedagogy” scientific-theoretical methodical journal, - 2018, № 1, pp. 42-49.

6. Moral education issues in Aligulu Gamkusal' creativity / Materials of the Republic Conference on "Educational curriculum: practical applications" (April 24, 2018). Nakhchivan: School, 2018, pp. 20-21.

7. Aligulu Gamkusal's educational activity and their place, role and significance in the pedagogical thought history // Baku: Pedagogy. The scientific-theoretical-methodical journal, -2018, № 3, pp. 114-127.

8. Statements by contemporaries about Aligulu Gamkusal and their significance in the pedagogical thought history. / Topical problems of the humanitarian and natural sciences. –Moscow: 2018, № 08, pp. 89-95.

9. Ideological-political education issues in Aligulu Gamkusal's creativity and their importance for the pedagogical thought history. // Nakhchivan: The scientific works of Nakhchivan State University, - 2018, -№1 (90), pp. 28-32.

10. Samples of moral education in Aligulu Gamkusal's creativity are topical for all periods // National Heritage literary-artistic, scientific-theoretical journal. -Baku: -Azerbaijan publishing house, -2018 (021), pp.35-40.

11. Pedagogical motives in Aligulu Gamkusal's creativity // - Nakhchivan: The scientific works of Nakhchivan Teachers Institute, - 2019, - №3 (57), - pp. 60-68.

12. The ideological-political education issues in Aligulu Gamkusal's creativity and their significance for the history of pedagogical thought // Pereiaslav Khmelnychny: - 2019, Actual scientific research in the modern world. – v. 5 (49), part 4, May 2019, pp. 60-65.

13. Aligulu gamkusal's life, creativity and enlightenment visions. Advances in science and technology. XXVII International Scientific and Practical Conference (March 15, 2020). Collection of articles. Moscow: 2020, pp.108-112.

14. The importance of educational issues in verse stories and specific poems of prominent enlightener Aligulu Gamkusal in the history of pedagogical thought / Scientific work. Journal of scientific

work. Materials of the I International Scientific Conference on Humanitarian and Social Sciences (July 24, 2020). Baku, -2020, pp. 304-308.

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