

AZERBAIJAN REPUBLIC

On the rights of the manuscript

ABSTRACT

of the dissertation for the degree of Doctor of Science

**SCHOOL EDUCATION AND HISTORY OF DEVELOPMENT
OF PEDAGOGICAL THOUGHT IN NAKHCHIVAN
(XIX AND EARLY XX CENTURIES)**

Speciality: 5804.01 – General pedagogy, history of pedagogy
and education

Field of science: Pedagogy

Applicant: **Vahid Mammad Rzayev**

NAKHCHIVAN – 2 0 2 2

The dissertation was performed at the Department of "Pedagogy
and Psychology" of Nakhchivan State University

Dissertasiyanın müdafiəsi 28 iyun 2022-ci il tarixində saat 11⁰⁰ Naxçıvan Müəllimlər İnstitutu nəzdində fəaliyyət göstərən FD 2.40 Dissertasiya şurasının bazasında yaradılmış BED 2.40 Birdəfəlik dissertasiya şurasının iclasında keçiriləcək.

Ünvan: Naxçıvan MR, Naxçıvan şəhəri, Heydər Əliyev prospekti 1, AZ7003, Naxçıvan Müəllimlər İnstitutu

Dissertasiya ilə Naxçıvan Müəllimlər İnstitutunun kitabxanasında tanış olmaq mümkündür.

Dissertasiya və avtoreferatın elektron versiyaları Naxçıvan Müəllimlər İnstitutunun rəsmi internet saytında (www.nmi.edu.az) yerləşdirilmişdir.

Avtoreferat 27 may 2022-ci il tarixində zəruri ünvanlara göndərilmişdir.

education and pedagogical thought in the regions of the country, the deeper and more comprehensive study of our historically formed socio-cultural treasures is of special importance. It is important in many respects to study and reveal the stages of development, its specifics of school and pedagogical thought in the regions, to determine its place and position in the pedagogical thought of the country. First of all, because the development of the history of education in the regions on a progressive basis and the factors influencing this development, revealing the fruits in the field of education are issues that are relevant for our pedagogical science today. On the other hand, the study of school and pedagogical thought in Nakhchivan, first of all, serves to complete and enrich the history of pedagogical thought in the country, and helps to identify opportunities for the use of progressive traditions today.

Although the history of education and training in Nakhchivan has its own specific features, the school and pedagogical ideas formed in this area are an integral part of Azerbaijani pedagogy. This educational experience is, above all, conditioned by the deep-rooted, national and cultural characteristics of the local population of the region - Azerbaijanis. The study of the development trends of educational institutions in the region, especially national schools, complements and enriches the study of the formation of the Azerbaijani school and pedagogical thought and a very important part of the development stages.

Nakhchivan has always bravely stood up to the tyrants of history, and as an inflexible, invincible region, has taken an honorable and important place in the history of Azerbaijan. This aspect allows us to say that the problem of research today has not only a pedagogical nature, but also socio-political significance. Expressing the importance

of the region for Azerbaijan, the great leader Heydar Aliyev said: *“Nakhchivan is one of the most ancient lands of Azerbaijan, a part with a very rich history, the land of Azerbaijan with a history of 5,000 years. This history is full of very rich events. All this has always shown and will continue to show how valuable Nakhchivan is*

for Azerbaijan".¹

The history of the development of education, school and pedagogical thought in Nakhchivan in the XIX and early XX centuries, the objective and subjective reasons for this development, as well as the attitude to education arising from the religious and ethnic characteristics and psychology of the people have not been sufficiently studied. To be more precise, there are no generalized works has a certain system on these issues. Among the work done to study the problem, it is impossible to speak about the desired level in terms of demonstrating the right attitude to pedagogical events and facts, a real scientific approach.

It should be noted that the initial ideas and considerations on the history of the development of school and pedagogical thought in Nakhchivan in the XIX and early XX centuries began in the second half of the last century. This aspect is reflected in historical and literary-cultural researches, and in part in scientific-pedagogical researches. The works of Professor Huseyn Ahmadov and Professor Ibrahim Mollayev can be cited as pedagogical research in the study of the problem. Professor Huseyn Ahmadov in his fundamental monograph "Azerbaijan School of the XIX century"² created a broad, comprehensive picture of Azerbaijani school education in the XIX century, identified the methodological and pedagogical foundations of the study of this period, which is a real example of service to the work of illuminating the path of subsequent researchers, the further enrichment of the history of our school and pedagogical thought. The monograph discusses the schools operating in Nakhchivan, as well as educational institutions in other regions of Azerbaijan. A separate

¹ Speech by President of Azerbaijan Heydar Aliyev at the solemn jubilee meeting dedicated to the 75th anniversary of the Nakhchivan Autonomous Republic. "Eastern Gate" newspaper, Nakhchivan 1999, 12 october

² Ahmadov H.M. XIX century Azerbaijan school. Baku: Education, 2006

article by the professor about Nakhchivan region school was also published.³

In general, this article follows the role of the regional school in the development of education in the region, the need to study the problem, the purpose of conveying its relevance to the scientific community. The article was later published several times.

Professor Ibrahim Mollayev is the author of a number of studies on the history of the development of school and pedagogical thought in Nakhchivan. Among these researches, the author's dissertation on "Pedagogical meetings of Mohammad Taghi Sidgi Safarov"⁴ is the first and fundamental description of the theoretical views of the great pedagogue on education.

The research can be assessed as a study that highlights the place of "Akhtar" and "School of Education" in the history of our national education as a mother tongue school in Nakhchivan at the appropriate level, on a scientific basis. Researcher-scientist's booklet "Development of public education in the Nakhchivan Autonomous Soviet Socialist Republic"⁵ is dedicated to the Soviet period of the twentieth century. Here, at least in part, information is given about the mother tongue schools operating in Nakhchivan in the first years of that century.

It should be noted that there are important views and opinions in literary and cultural research on the activities and views of schools in the region, especially schoolteachers, intellectuals who are the bearers of educational and pedagogical ideas. Our analysis shows that there is more research in this area of the Nakhchivan socio-cultural environment. Although these studies are related to the study of the literary environment in Nakhchivan, they are also important in the

³ Ahmadov H.M. Secular school of education in Nakhchivan, Selected pedagogical works, in 12 volumes, I volume.. Baku: Education, 2006, p. 320-324

⁴ Mollayev I.A. M.T. Sidgi's pedagogical views. Baku: Science and education, 2016

⁵ Mollayev I.A. Development of public education in Nakhchivan Autonomous Soviet Socialist Republic. Baku: Knowledge, 1983

study of educational life. Academician Isa Habibbayli's⁶ researches and professors Huseyn Hashimov, Asgar Gadimov, doctor of philological sciences Farman Khalilov and other researchers also reflected one or another aspect of the problem we studied.

Among the researches included in this group, it is necessary to mention the works of academician Isa Habibbayli. Against the background of Jalil Mammadguluzadeh's environment and contemporaries, the author's research on the enlightenment activities and school practices of a large group of intellectuals of Nakhchivan socio-cultural environment is of special importance in terms of creating an overview of school history, enlightenment and pedagogical thought in the region. Academician Isa Habibbayli, on the basis of numerous documents and materials collected from the archives, museums and libraries of the republic and foreign countries, revealed the participation of enlighteners-intellectuals in pedagogical work and enlightenment activities in Nakhchivan, the results of his research in this area have created a favorable environment for the scientific and pedagogical environment. On the eve of the independence period and in modern conditions, a number of new historical researches have been developed, selected for their scientific significance.

These works, as well as researches prepared in the field of literature, pedagogy and other scientific directions, allow us to talk about the origin and development of Nakhchivan studies. Among the historical researches can be mentioned the researches of the associate member of the Azerbaijan National Academy of Sciences, doctor of historical sciences, professor Zahmat Shahverdiyev "Nakhchivan region in the XIX and early XX centuries"⁷ "From the history of the

⁶ Habibbayli I.A. Jalil Mammadguluzadeh environment and contemporaries, Baku, Azerneshr, 1997; Habibbayli I. Literary-historical memory and modernity, Baku: Nurlan, 2007; Habibbayli I. From Nuhchikhan to Nakhchivan, Baku: Science and education, 2015

⁷ Shahverdiyev Z.A. Nakhchivan region in the XIX-early XX centuries, Baku: Science, 2008

Nakhchivan Autonomous Republic"⁸ by doctor of Philosophy in History Said Sadigov, "The role and position of the Muslim clergy in the social and cultural life of Nakhchivan, Erivan province and Zangezur in the 19th and early 20th centuries"⁹ by V.A.Guliyeva, "History of the city of Ordubad in the 19th century at the beginning of the 20th century"¹⁰ by Humar Vaidova, "Ordubad, Historical and economic essay"¹¹ by Aligulu Farajov and others.

In the research of the associate member of the Azerbaijan National Academy of Sciences Zahmat Shahverdiyev on the history of Nakhchivan true scientific objectivity was demonstrated in relation to the structure, type and level of education of educational institutions operating in the region, and the educational institutions here were interpreted within the possibilities and principles provided by our historiography. In a separate chapter entitled "Development of culture in the Nakhchivan region", the tsarist attitude to school and madrasa education, which has a history of more than a thousand years, and attempts to implement an education policy in line with its colonial goals are highlighted in a systematic and scientific manner.

In the above-mentioned researches, in the 19th and early 20th centuries, the names, types of educational institutions operating in Nakhchivan, and the concepts reflecting the content and direction of schools were used correctly.

The Nakhchivan province School, which has been operating since March 1837, has attracted the attention of researchers as an educational institution distinguished by new development trends and secular content of education in the history of our education, although

⁸ Sadigov S.H. From the history of Nakhchivan Autonomous Republic. Baku: Irshad center, 1995

⁹ Kulieva V.A. The role and position of the Muslim clergy in the social and cultural life of Nakhchivan, Erivan province and Zangezur in the 19th and early 20th centuries, Baku, Science, 1999

¹⁰ Vaidova Kh.R. History of the city of Ordubad in the 19th - early 20th centuries. Baku: Nurlan, 2007

¹¹ Faradzhev A.S. Ordubad, Historical and economic essay. Baku: Azgos publishing house, 1970

not sufficient, it has been the subject of research to clarify certain issues during the school's existence.

However, the conditions of the establishment of this educational institution, the content of the educational process, the diversity of the composition of the student contingent and the reasons for this diversity, the teachers of the school and their participation in the cultural life of the city and other issues were either not covered at all or were superficial, and in some cases distorted.

By the middle of the XIX century, a new group of intellectuals mastering the progressive ideas of Western-oriented pedagogy in Russia, were able to have a significant impact on the implementation of the idea of mother tongue teaching and training in the mother tongue that In Nakhchivan, as in other regions of Azerbaijan, there has been a

certain revival in this direction, deepening and enriching work has been done with signs of innovation.

The unique enlightener, pedagogue Mahammad Taghi Sidgi Safarov was of special importance in enriching the methods of teaching and education used in schools in other regions of Azerbaijan with new content qualities.

At all times, pedagogical theory and practice are faced with the improvement of the education system, increasing the effectiveness of training and education of the younger generation, which is a goal for tomorrow, a sublime way, as a requirement and condition of our time. The study of the formation and development stages of school education and pedagogical thought in Nakhchivan from ancient times to the present day allows us to get acquainted with the rich pedagogical heritage of our people, meetings on education, training, educational theory and practice.

Thus, we must show that the study of the history of the development of school and pedagogical thought in the land of Nakhchivan in the XIX and early XX centuries, where the study of the educational activities of teachers and intellectuals is an important problem. The unity of ideas and beliefs of prominent intellectuals, teachers, writers and poets on the problems of public education and pedagogical thought in Nakhchivan, enlightenment views,

contributions to the pedagogical thought of Azerbaijan have not been studied at the required level. As a logical conclusion of our opinion, let us note that the problem we are talking about really deserves serious scientific research as an object of research. The object of research is to study the history of the development of science, education and pedagogical thought in Nakhchivan.

The subject of research is the development features of the history of school and pedagogical thought in Nakhchivan in the XIX and early XX centuries. The subject of research is the development features of the history of school and pedagogical thought in Nakhchivan in the XIX and early XX centuries. The purpose of the study is to reveal the objective picture of the organization of education in Nakhchivan in the XIX and early XX centuries, to identify specific features and patterns of education and pedagogical thought in the region, to identify shortcomings and contradictions in research in this area to clarify the role of tsarism in raising national self-awareness of state educational institutions, mother tongue and Russian-Azerbaijani schools as a means of adapting to the lifestyle of Russian society.

In the study, we tried to solve the following tasks to determine the manifestation of the components of such a common goal:

1. To clarify the general condition of schools and madrasas in Nakhchivan and in the whole Iravan province in the XIX and early XX centuries by giving a general summary of the theory of education of medieval pedagogical thought, the function of religious enlightenment and at least partially secular education of mosque schools from ancient times to the XIX century to give a scientific description of the distribution area of these educational institutions on the basis of primary sources, to reveal the attitude of local government bodies to them;

2. To study the issues of Azerbaijanis studying in educational institutions that will serve the colonial policy of the empire and the teaching of the Azerbaijani language here, to study the formation and development of Nakhchivan province school in this education system;

3. To reveal the place and role of Ordubad urban and rural primary schools (Yengija, Nehram, Jahri, Bash Norashen and others) formed in the late 19th and early 20th centuries in the education of Azerbaijani children in the region according to their national composition;

4. To clarify the place and role of Nakhchivan Russian-Azerbaijani schools created for boys on the basis of MT Sidgi's "School of Education" and the last school in the formation and development of national education, national thinking, to study the history of the establishment and development of the Nakhchivan Russian-Azerbaijani girls' school, which provides secular education to girls, and to put it into scientific circulation;

5. To improve the spread and development of new pedagogical ideas in Nakhchivan in the late 19th and early 20th centuries, or rather to improve school education as a new center of thought for the region's enlightened intelligentsia, to highlight their meetings on the role of the mother tongue in literacy training, their determination to fight in this field, to determine their views and opinions directly on the problems of Nakhchivan education;

6. To be able to create a factual sequence of events related to the history of education and pedagogical thought in Nakhchivan, to try to determine the impact of political events, socio-cultural events on the development of schools in the region (especially national schools);

The methodological basis of the dissertation is the following principles:

In accordance with the goals and objectives of the research, logical, historical-comparative, problem-chronological, analytical-compositional, retrospective methods were used in the dissertation.

The scientific novelty of the research is that for the first time in the dissertation materials on the dynamics of development of education and pedagogical thought in Nakhchivan, which has always been an indivisible, inseparable territory of Azerbaijan in the XIX and early XX centuries, were involved in complex and systematic research. Archival documents of the studied period and their form of involvement in research, volume, approach to content features,

determination of type, degrees and stages of development of educational institutions of the mentioned period, interrelation of historical-pedagogical events, use of these materials in scientific literature and in general, the level of research on the topic was set as a problem and efforts were made to solve it.

- The dissertation, written on the basis of rich archival materials and other primary sources, examines a very important and complex period of school and pedagogical thought in Nakhchivan region, explores the place and position of the socio-pedagogical environment in the development of Azerbaijani education and pedagogical thought.

- Research (in the fields of literature, history, pedagogy and other sciences) in many cases did not take into account the different characteristics between the educational institutions of different characteristics and different content of the period in question, and assessed them as the same type of educational institutions and thus unscientific opinions and considerations were put forward, a number of confusions, errors, and unfounded claims were made, and efforts were made to eliminate such errors during the research. Theoretical significance of the research.

During the research, materials related to school and pedagogical thought were studied in a complex way in Nakhchivan, with attention to the place and position of these sources in our pedagogical studies:

a) Efforts were made to demonstrate a socio-cultural approach to general education institutions in the region, rural primary schools, mother tongue and Russian-Azerbaijani schools as an example of a national school, as well as various charitable activities in a socio-cultural context, and thus pedagogical interpretation;

b) The socio-cultural essence of the history of school and pedagogical thought in Nakhchivan in the XIX and early XX centuries was described and substantiated, the level of the problem was reflected in periodicals and normative documents, our knowledge about the history of school and pedagogical thought in the region was enriched and strengthened;

d) Finally, the dissertation presents the author's version of the concept of research using materials related to the development of school and pedagogical thought in Nakhchivan.

The practical significance of the research is that its results and facts include:

- In the field of teaching aids, monographic research, history of libraries and museums of the region - the formation of the pedagogical base;

- It can be used in the courses "History of Azerbaijan school and pedagogical thought", "History of education in Nakhchivan", "History of Nakhchivan", "Historical ethnography" taught in pedagogical secondary schools and universities, professional development courses, pedagogical faculties of universities:

Defensive provisions:

1. The development of school and pedagogical thought in Nakhchivan in the 19th and early 20th centuries was conditioned by socio-political conditions and a cultural environment based on it.

2. In the 19th and early 20th centuries, the development of school and pedagogical thought in Nakhchivan developed in the context of new political, economic, social and cultural changes that differed from the traditions of thousands of years.

3. As a socio-cultural factor (phenomenon), educational institutions have played an important role in the life of the region and in public practice in the development of new meetings, democratic thought, the national awakening movement.

4. The development of school and pedagogical thought was a multifaceted event, manifested as a manifestation of the specific historical experience of school building, enriched with new features and qualities in terms of structure and content.

5. The spread of new, progressive pedagogical ideas in Nakhchivan in the 19th and early 20th centuries played an exceptional role in the development of Azerbaijani school and pedagogy, raising the national pedagogical thought and school experience in the region to the level of modern requirements.

Approbation of the research. The main content of the research is reflected the author's more than 30 (including 3 abroad) articles,

theses and conference materials published in prestigious scientific journals, as well as the monograph "Development of school and pedagogical thought in Nakhchivan (XIX and early XX centuries)", "The struggle for women's education in Nakhchivan and Nakhchivan Russian-Azerbaijani girls' school", "Mosque schools and madrasas in Erivan and Nakhchivan in the XIX and early XX centuries", "Education and editorial thought in Nakhchivan in the late XIX and early XX centuries".

Dissertation consists of introduction-30762 signs, chapter I-132010 signs, chapter II-148819 signs, chapter III-47924 signs, chapter IV-92816 signs, chapter V-119472 signs, conclusion-10975 signs. Total: 582778 characters.

MAIN CONTENT OF THE DISSERTATION

The dissertation consists of an introduction, five chapters, a conclusion and a list of references. The introduction substantiates the relevance of the topic, defines the object and subject of research, goals and objectives, methodological bases, research methods, scientific novelty, shows the theoretical and practical significance of the work, provides information on the provisions and approbations submitted for defense.

The first chapter of the dissertation is entitled "The role of mosque schools and madrasas in the development of science and education in Nakhchivan" and combines two half-chapters. The first half of the chapter is entitled "On the development of science and school education in Nakhchivan in ancient times and the Middle Ages." It is noted that the history of science and culture, education in Nakhchivan has a very ancient history. Gamigaya's paintings are material and spiritual treasures that visually prove that the ancient inhabitants of Nakhchivan possessed abilities arising from the purposes of life and living, possessed regular, thoughtful behavior and actions. Research shows that Gamigaya people had knowledge and ideas about the harmony of the art of painting. Being able to draw on rock, to master the ability to understand these drawings required the necessary skills, "literacy", which shows that in the life

of the tribes living in ancient Nakhchivan, symbolic signs are of great importance in their life, practical work, activity. Many researchers refer to this painting as "tribal literacy."

The location of the Nakhchivan region in close proximity to native lands such as Marand, Urmia, Tabriz created the basis for the spread of Zoroastrianism in this area. According to the time of this collection of religious laws, pedagogical ideas such as perfect education and moral codes can be considered as the oldest educational labels in our history.

As a result of our research it is worth noting the fact that in science Azerbaijan as a place of origin and spread of Zoroastrianism was clearly expressed in nineteenth-century Russian oriental studies. One such example is the text of Professor Pogodi's lecture "On the Avesta" published in the "Journal of the Ministry of Public Education" of Russia. In the text, the author wrote very clearly, expressing his opinion that Zoroastrianism is connected with Azerbaijan: "Opinions vary as to when Zoroaster lived and where he spread his teachings. Some chroniclers date it to the Persian period, for example, based on Greek chroniclers (writers) in the time of Gistaspus Dara, others with the Medes, the time of Kiaksar, seventy years after Cyrus, and the third part date later. Zoroaster himself said that his homeland was Azerbaijan between the Kura and Araz rivers, which flow into the Caspian Sea. He is known here as a reformer and lawmaker. However, he did not stay here, he crossed the Caspian Sea and went to the Eastern countries - Bactria, where he accepted his teachings and lived with the ruler Gistasp, who gladly spread throughout Iran, he lives next to the ruler Gistasp, who accepted his teachings and gladly spread them all over Iran. Zoroaster lived here when a special state was established in Bactria"¹².

The adoption of Islam, as in other areas, marked the beginning of a fundamental change in the socio-cultural life of the country, a new historical stage. The foundations of the new religion laid the foundation for a new content direction of education and pedagogical thought in the country. As the beginning of a new stage of our

¹² Ministry of Public Education: Part Six, April, No. 4, 1835, p. 132-133

learning traditions, a period of religious and ideological institutions - schools near mosques, a wide network of higher education institutions in major cities (Nakhchivan, Tabriz, Maragha, Shamakhi, Ganja) as important cultural centers began.

In the 30s and 70s of the 12th century, the city of Nakhchivan developed significantly and became one of the cultural centers of the East. If in the 11th century this ancient city was known for famous poets of its time, such as Qatran Tabrizi, Asad Tusi, and many other literary figures, in the 12th century this cultural center presented Azerbaijani culture with a genius architect like Ajami Nakhchivani, is known for giving it unique pearls of Eastern and world architecture. There is no doubt that Ajami Nakhchivani has a high talent, conjecture belonging to geniuses and instinct. However, these qualities of innovation and originality could be completed on the basis of mastering

the achievements of various sciences and arts, which allows us to say that the city of Nakhchivan at that time was surrounded by a high educational environment.

The publication of the Elkhani decree on Nakhchivan madrasas also confirms our opinion. The decree states that the content of education in the madrasah, the rights and responsibilities of teachers, as well as students, and the procedures for following the rules of the madrasah show that education in Nakhchivan was still highly developed in the 13th century.¹³

In the Middle Ages many thinkers, writers and poets lived and created in Nakhchivan. Although many of them were born and raised in this land, they later traveled to various countries and major cities and rendered unparalleled services in the development of Islamic Eastern culture, science and education. Nasreddin Tusi, Gazi Najmaddin Ahmad ibn Muhammad, Hasan ibn Omar Nakhchivani,

¹³ Huseynzade A. An Elkhani decree on Nakhchivan madrasas, / Reports of the Academy of Sciences of the Azerbaijan SSR, v. XXI, 1960, № 12 p. 1268-1273

Kamaladdin Abulfazail Muhammad ibn Abulfazail an-Nakhchivani, Fakhraddin Abulfazl Muhammad ibn Deylam an-Nakhchivani, Abdullah ibn Ahmad at-Tusi an-Nakhchivani, Ibn Savaji Muhammad Sa'd ibn Muhammad, Fakhraddin Hindushah Nakhchivani, Muhammad ibn Hindushah Nakhchivani, Baba Nematullah Nakhchivani, Fakhraddin Ahmad ibn Aribshah ibn Ali ibn Jabrayil an-Nakhchivani, Aladdin Abu Abdullah Muhammad ibn Ali an-Nakhchivani, Fakhraddin Abulqasim Ali ibn Nasibi al-Nakhchivani and others can be mentioned among the scholars of Nakhchivan in the XIII-XIV centuries.

Evliya Chalabi noted in the middle of the 17th century that the city had been rebuilt to some extent after the ruins. Speaking about the monuments of the city, he spoke about the tombs created by Ajami, 40 mosques, 20 caravanserais, up to 1000 shops, 7 baths, 33 minarets. Evliya Chalabi admires the baths and mosques of Nakhchivan and notes

that the walls of the baths are tiled and the floors are covered with marble¹⁴

The second half of the first chapter is called "Mosque schools and madrasas in Nakhchivan in the XIX and early XX centuries." It is noted that mosque schools and madrasas, as an integral part of the general Muslim educational culture, have been a very important means of teaching literacy and the basics of Sharia in Azerbaijan from time to time, he shed light on the higher madrasa education or the way of independent education of generations and great thinkers. These schools were widespread in the regions of Azerbaijan both in the Middle Ages and in the post-colonial period of Russia, and continued to function at one level or another in the new conditions. If we create a chronology of sources reflecting the history of our traditional schools in the region during this period, it is necessary to mention the historical-statistical publications of V.Grigoryev,

¹⁴ Salamzade A.R. Ajami Abubakr oglu and Nakhchivan architectural monuments. Baku: Light, 1976, p. 82

O.S.Yevetski, I.I.Chopin, N.I.Voronov, N.Zeydlis and others as sources about Nakhchivan mosque schools in the XIX century.

In the “Statistical description of the Nakhchivan province” book you can get some information about the mosques of Nakhchivan and their schools. It is clear from the author's notes that, “Almost every day, the children of the majority of the city's population gather in one of the ancient mosques, which is considered to be the educational institution where they are involved¹⁵. The author admired the educational institutions in Ordubad and wrote: "School buildings are especially beautiful ... Mullahs live on the ground floor and teach children ... There are mosques on almost every street in the city, but there are two large mosques."¹⁶

“Overview of Russian possessions beyond the Caucasus,…” publication states that there are two mosques in Nakhchivan. One of the mosques is designed for people to pray and worship. The second mosque, which is very simple, is used as a school. There are 6 mosques in Ordubad, which consists of 615 chimney.¹⁷

One of the sources that provides relatively detailed information about the mosques and schools, educational institutions operating in the Yerevan and Nakhchivan is I.I.Chopin's memoirs and calendar works on the history of the region. He noted in particular that educational institutions in Yerevan are organized near mosques, where dozens of boys receive literacy training. About 200 students study at the Huseyn Ali Khan Mosque in the city.¹⁸

As for the statistics on Nakhchivan and Ordubad mosques, Chopin shows that there are two mosques in Nakhchivan, six mosques in Ordubad, and about twenty-five Muslim houses of

¹⁵ Statistical description of the Nakhichevan province, comp. V.G. Saint Petersburg, 1833, 41 p.

¹⁶ Again there, p. 141

¹⁷ Overview of Russian possessions beyond the Caucasus Part IV, St. Petersburg, 1836, 231-232 p

¹⁸ Shopen II Historical monument of the state of the Armenian region in the era of its accession to the Russian Empire. St. Petersburg: 1852, 462

worship. In general, there are about 30 more or less surviving mosques with about twenty-five Muslim children in Ordubad, about 30 muslim children study each of them¹⁹.

The publication, which gives a military-statistical description of the Russian Empire in the Iravan province in 1853, states that in the 50s of the XIX century, along with 3 mosques, 4 houses of worship functioned in Nakhchivan. Besides these mosques, there were also schools. There were 16 teachers and mullahs in the schools, and 145 students were studying.

The mosques were built of large stones carved on the road from Nakhchivan to Orduba, and the interior was decorated with various bas-reliefs.²⁰

It should be noted that the control over the conduct of annual reports on mosque schools for the 60s and 70s of the XIX century has been significantly strengthened. This issue was considered in the highest circles of the imperial administration and was established in the rules of the "Charter of the Caucasus and the Transcaucasian Educational Part" of June 29, 1867. The "Note" to Article 11 of the Charter stated that the spread of Christianity in the Caucasus is that schools near churches and monasteries, as well as mosque schools, schools in provinces and regions are educational institutions that are not subject to directorates and inspections. The latter (mosque schools) remain under the jurisdiction of local police departments, which are obliged to collect annual statistics to prepare the necessary reports on them."²¹

The establishment of a wide network of mosque schools in the 60s and 70s of the 19th century led to increased attention to these educational institutions in official government publications. It is clear from the statistics in the 1871 issue of the "Caucasian calendar" collection that mosque schools in the main cities of the province,

¹⁹ Again there, p. 688

²⁰ Millitary Statistical Review of the Russian Empire. Vol. Part, Erivan province, St. Petersburg, 1953,.261-263 p.

²¹ Complete collection of laws of the Russian Empire, Volume 42, Part I, St. Petersburg, Collection 1867, p.1017

such as Yerevan, Nakhchivan, and Ordubad, have increased significantly compared to previous years. 245 students were registered in Nakhchivan mosque schools and 250 students in Ordubad schools.²²

In “Collection of statistical information about the Caucasus” publication show that there are four mosque schools in Nakhchivan. In these schools, the majority of children are from the ordinary urban class. Noted that there are 5 mosque schools in Ordubad.²³ One of the sources, based on the statistics of 1873, provides a table showing the mosque schools in Nakhchivan and Ordubad districts, the list of students and teachers studying in these schools. It is clear from the table that there are 36 mosque schools with 733 students and 40 teachers in these districts.²⁴

In the 90s of the XIX century, opinions and views were expressed on the implementation of reforms in mosque schools. The first articles about these schools were published in the “Caucasus” newspaper. The discussions highlighted the lack of hygienic requirements in mosque schools, the lack of space for the teaching of the Russian language and secular sciences, and sought to identify solutions. During the discussions, A.O.Chernyayevsky also made interesting recommendations.

The second chapter of the dissertation is entitled "Nakhchivan province school in the system of formation of educational institutions in the Caucasus of the Russian Empire: its emergence and development" and covers five sub-chapters. The first half of the chapter discusses the issues of teaching the Azerbaijani language in the first schools established by the Russian Empire in the Caucasus. The schools established by the Russian state had a special significance in the establishment and spread of the enlightenment

²² Caucasian calendar for 1871, Tbilisi, 1870, p. 379

²³ Collection of statistical information about the Caucasus, Volume, I, (compiled and published under the editorship of N. I. Voronov), Tbilisi, 1869, p. 50; 55

²⁴ Collection of statistical information about the Caucasus: in 7 vols. T. (Under the editorship of N. Seidlitz), Tbilisi, 1880, p. 25

movement in Azerbaijan. First of all, the content of education in these schools was in a state that would meet the requirements of the time to some extent. Secularism was a characteristic feature in the essence of education. Academician Huseyn Amadov writes that *“...the first schools opened by the state brought an innovation to life: new textbooks and teaching aids were written, a new group of intellectuals studying in Russian grew up”*²⁵.

Although the Russian government opened secular schools in the Caucasus, it did not allow them to expand. The first school opened by the tsarist government in the Caucasus was the Tbilisi Nujaba School. Our research shows that Azerbaijani children have been educated here since the first years of the establishment of the Tbilisi Nujaba School, and have achieved good results in their educational work. We are acquainted with a fact confirming our opinion in the official letter of the Chief Judge of the Caucasus, Field Marshal Count Ivan Vasilyevich Gudovich, sent to the Russian Minister of Public Education on July 27, 1807, regarding the results of the school's 1807 academic year. In the letter, General Field Marshal count I.V.Gudovich spoke specifically about the issues of education in the Tbilisi Nujaba School and, noting such an interesting aspect, wrote: “I personally inspected and analyzed the Tbilisi Nujaba School. Buradakı yaxşı nizam-intizam, səliqə-səhman məni tamamilə məmnun etdi. I observed the students' good achievements in training, efforts to achieve success, diligence and zeal that, among them, Ismail Pasha, the son of Lieutenant-General Jafargulu khan Shakinski, achieved great success in a short period of time.”²⁶

The place of Tbilisi Nujaba school in the history of our education is that the Azerbaijani language as an independent subject was taught here for the first time as a Russian state school. Let's note

²⁵ Ahmadov H.M. XIX century Azerbaijan school. Baku: Education, 2006, 38 p.

²⁶ Acts of the Caucasian Archaeographic Commission: in 12 vols. T. IV, Tbilisi, 1870, 27 p.

that, back in 1810, of that time Chief Judge of the Caucasus, Alexander Petrovich Tormasov, while preparing the "Preliminary Rules" of the Tbilisi Nujaba Military School, which he wanted to open in Tbilissi (Georgia), stated in paragraph 9 of the document that, "Tatar language (Azerbaijani language - V. R.), this language is used not only in all of Asia, but also in an important part of Europe. Knowledge of this language is especially important for every officer in this country (V.R. in the Caucasus)"²⁷.

In 1819, on the basis of the opinion of the Commander-in-Chief of the Caucasus, General Yermalov, major changes and renovations were carried out at the Tbilisi Nujaba School. Certain changes have been made in the content of education. Latin and German, taught since 1807, were removed from the curriculum and instead, the Azerbaijani language was included in the school curriculum as an independent subject. This was based on the fact that all previous representatives of the Russian administration of the Caucasus, including General Yermalov, saw the great importance of the Azerbaijani language in these areas and realized the impossibility of traveling around the Caucasus and communicating with local peoples in military affairs and government offices without learning the language scientifically. All the peoples of the Caucasus knew this language. There are even many facts that high-ranking Russian officials sent to the Caucasus to work have learned the Azerbaijani language.

It should be noted that during our research on the problem we studied, it was possible to obtain at least some information about the identity of the first Azerbaijani language teacher of Tbilisi Nujaba school. This teacher was Mirza Jafar Pushmalov. Until 1829, Mirza Jafar Pushmalov worked as a teacher of the Azerbaijani language at the Tbilisi Nujaba school, and for a year at the Tbilisi gymnasium.²⁸

²⁷ Acts of the Caucasian Archaeographic Commission: in 12 vols. Vol. IV, Tbilisi, 1870, p. 60

²⁸ See also: Rzayev V.M. Pedagogical relations of the peoples of the Caucasus (XIX and early XX centuries), Ped. doc ... diss, Baku: API,

We should also mention the educational institution for children taken hostage from the noble families of the Shamshadil district of Azerbaijan, was established under the conditional name "Savings School"²⁹ during the Russian-Turkish, Russian-Iranian wars of 1828-1830, which operated in Tbilissi (Tbilisi) for about three years.

Although based on political positions and colonial intentions, the "Savings School" can be considered the first educational institution opened by the Russians for Azerbaijani children. Here, the national composition of students is organized only by Azerbaijanis, the teaching of the Azerbaijani language, Sharia lessons and Russian, as well as the secularity of education within the opportunities (subjects) provided by primary education gives grounds to evaluate the educational institution as one of the first schools opened by the Russian state in the Caucasus, as well as the first school for Azerbaijani children.

Thus, it should be noted that the tsarist government from the first years of the century to the Treaty of Turkmenchay pursued a policy of educating some people in the region, depending on its goals, was able to lay the foundation for future education policy by establishing Tbilisi Nujaba School, Tbilisi Nujaba Military School, educational institution for hostages. The secular content of education in these educational institutions, the teaching of local languages as a subject was a very useful experience for later periods.

The second half of the second chapter is called "**School charters of the Russian Ministry of Public Education and Nakhchivan Province School.**" It is noted that the tsarist government's systematic education policy in the Caucasus, including Azerbaijan, resulted in the establishment of a network of province schools in the area. On August 2, 1829, the Russian Ministry of Public Education planned to

1990, s. 45-63; Russian antiquity, Monthly historical publication, March 1886. Notes of Dmitry Ivanovich Kipiani, p. 517-588

²⁹ Republic of Georgia MDTA, F. 1105, case 100, 69 v;

open a gymnasium and 20 province schools in the Caucasus on the basis of the first Charter of Transcaucasian schools. According to the charter, province schools were to be opened in Shusha, Ganja, Shamakhi, Baku, Nakhchivan, Ordubad, Guba cities and Gazakh distance. However, before the charter came into force in 1835, the government operated province schools in only four of the Azerbaijani cities - Shusha (1830), Nukha (1831), Baku (1832) and Ganja (1834), and in the Yerevan ancient city of Azerbaijani, now the capital of Armenia.

Although the Charter of 1835 did not differ significantly from the rules of 1829, there were signs of innovation in the structure and content of education. The province schools intended to be opened according to the charter including the existing two-class province schools, were to operate as three-class educational institutions. This official document considered it important to establish province schools in the territory of Azerbaijan in the cities of Shamakhi, Nakhchivan, Guba, Gazakh distance and (with the postponement of Ordubad province school) Lankaran. According to the charter, the first school to operate in Azerbaijan was established in Nakhchivan. The official opening of the school took place on March 15, 1837.

Nakhchivan province school "On the initiative and under the patronage of Ehsan khan's sons Ismail and Kalbali khan, it was opened in their private house (now Jamshid Nakhchivanski's house museum)"³⁰. The building was given to the school free of charge for 12 years. According to the research, Ismayil and Kalbali khan also donated 200 manats in silver money to the school. Our research shows that Ismayil khan and Kalbali khan did not allocate 200 manats with their donated money only for Nakhchivan province school. They also considered it important to transfer this amount of money in parallel to

³⁰ Order of the Chairman of the Supreme Assembly of the Nakhchivan Autonomous Republic Vasif Talibov "On the celebration of the 160th anniversary of the establishment of the first school in Nakhchivan", "Sharq Qapisi" newspaper, Nakhchivan, 1998, 28 february

improve the educational and material base of the Yerevan province school, applied to the Caucasus Education Department several times with a letter of consent expressing their wishes, and as a result, they were able to achieve their wishes. In our opinion, this aspect was important not only as a charitable activity, but it was also important as a manifestation of feeling against the native lands.

One of the indelible pages of the history of Nakhchivan khans' enlightenment-charitable activity is the school established for Azerbaijani children in Yerevan on the direct recommendation of Kalbali khan. This boarding school was opened by Sofia Stasyulevich, who worked as a tutor for Kalbali Khan's children. The school, which has been operating since 1877, can be considered one of the most important pages in the centuries-old history of education in Yerevan. It is an interesting fact that at the end of the year, 105 students were educated at the school, which started operating with 15 children in the first days. The school soon achieved remarkable success in teaching children, and the students admitted to the progymnasium from its school were considered the best students.³¹

During the reign of the first successor of the Caucasus M.S. Vorontsov (1845-1855), the first article of the Charter of Transcaucasian schools of December 18, 1848 solemnly stated that a special educational circle was established in the Transcaucasian country, Stavropol province and the Caucasus as a whole. Although Yelizavetpol (Ganja), Yerevan and Nakhchivan province schools are included in the Tbilisi direction, it was noted that these schools are included in the Shamakhi-Derbent direction until the construction of Muslim schools in the Caucasian country.³²

On October 29, 1853, the charter adopted on the activities of Caucasus schools in the Nakhchivan region, in general, attracts attention with a number of significant aspects for Azerbaijan school education. First of all, the efforts of the population of Ordubad have become a truth for the establishment of a Russian state school in the

³¹ SMOMPK, Issue One, Tiflis, 1881, p. 53

³² Complete collection of laws of the Russian Empire: second collection, v. 42, part 1, St.Petersburg: 1867, p. 1016

city for a long time. The two-class primary school of Ordubad began operating in 1854 on the basis of this Charter.

The last Charter of Caucasian Educational Institutions of June 25, 1867, if it is possible to say so, set the benchmark for bringing the region's education policy closer to all-Russian education. In the second paragraph of the Charter, educational institutions operating in the Caucasus and Transcaucasia were divided into 5 school directorates and one school inspectorate: 1) Tbilisi School Directorate, 2) Stavropol schools directorate, 3) Kuban schools directorate, 4) Kutaisi Schools Directorate, 5) Baku school directorate, 6) Yerevan school inspection. It was indicated in the "Note" that Nakhchivan and Ordubad schools are far from the above-mentioned Directorates, so these schools will be merged with the Yerevan Progymnasium under the name of the Yerevan Inspectorate and a special inspection will be established.³³

The Iravan Classical Progymnasium was intended as an educational institution where only one ancient language was taught instead of the two ancient languages (Latin and Greek) that were considered important in such educational institutions. Throughout the Caucasus, only one ancient language, Latin, was taught in the Pyatogorsk and Yerevan Classical Progymnasium. As the Nakhchivan province school is located close to the progymnasium, the teaching of Latin as a foreign language was considered important here as well.

It should be noted that the reforms in primary education in the internal provinces of Russia have necessitated innovations and changes in the later stages of education. In the province centers and large cities, the creation of a new type of educational institutions - urban schools - differs from the previous educational institutions in terms of structure and content. These schools operated under a special charter approved on May 31, 1872.

Like other city schools in Azerbaijan, Nakhchivan city school was established on the basis of the existing province school.

³³ Complete collection of laws of the Russian Empire: second collection, v. 42, part 1, St. Petersburg: 1867, p. 1016

Nakhchivan province school continued its activity from 1879 as a three-class city school.

Thus, the rules of the charter on the Caucasus and the Transcaucasian part of education ended with the Charter of 1867. These rules for educational institutions in the region became the last normative document. The activity of Russian public schools in Azerbaijan and in the Caucasus in general was carried out through the government's charters on Caucasian schools of 1829, 1835, 1848, 1853, 1863 and 1867. Of these Charters, the one officially related to 1835 officially approved the opening of the Nakhchivan province school, and the one related to 1853 officially approved the opening of the Ordubad city primary school.

The third sub-chapter of the second chapter, "National and stratum composition of students in Nakhchivan province school" discusses the number of students in this educational institution, the state policy on national and strata composition. Regardless of the type and level, the contingent of students in public schools was composed of children of different nationalities-Russian government officials, Azerbaijanis, Georgians, Jews and other nationalities. Teaching was conducted in Russian. Although it was for the purposes of the empire, special attention was paid to the education of Azerbaijanis from the aboriginal nations of the Caucasus, in general, Muslims, Georgians and other ethnic groups.

It is obvious that very few Azerbaijani students studied in the first years of the Nakhchivan province school. However, in the following years, the number of Azerbaijani students in Nakhchivan Province School and Ordubad Normal Primary School increased significantly. The statistical data confirms our opinion covering the years 1850-1873, a period of 23 years. Statistical information reflecting the number of Azerbaijani students by years had been as follows:

17 students in 1850; 23 students in 1851; 21 students in 1852; 11 students in 1853; 12 students in 1854; 10 in 1855; 13 students in 1856; 10 students in 1857; 3 students in 1858; 6 students in 1859; 14 students in 1860; 34 students in 1861; 35 students in 1862; 28 students in 1863; 25 students in 1864; 26 students in 1865; 24

students in 1866; 29 students in 1867; 19 students in 1868; 19 students in 1869; 15 students in 1870; 19 students in 1871; 22 students in 1872; in 1873, 31 students³⁴. These statistics were also shown in archival documents and in the publications of the "Caucasian calendar" for different years.

It is possible to observe the real dynamics in the number of Azerbaijani students in the province school since 1898. Examination of numerous archival documents and periodicals (editions of the questionnaire "Caucasian Calendar" for different years) shows that in 1898 there were 206 people in this educational institution, in 1899 - 207 people, in 1900 - 207 people, 209 students in 1901, 220 in 1902, 260 in 1903, and 280 in 1904. At the beginning of the 20th century, the number of Azerbaijani students in the school staff, as a rule, exceeded the number of students of other nationalities (Russian, Jewish, etc.). Acquaintance with several sources confirms our opinion. For example, in 1908, 97 out of 224 students in the school were Azerbaijanis. 110 out of 134 students at Ordubad city primary school were Azerbaijanis³⁵. In 1909, 96 out of 223 students in Nakhchivan city school were Azerbaijanis. Out of 162 students at Ordubad school, 127 were Azerbaijani students³⁶ and so on.

The fourth half chapter of the second chapter is called **"Teachers of Nakhchivan province school"**. On the basis of archival documents and other unexplored sources, many aspects of the life and pedagogical activity of teachers of Nakhchivan province school are discussed here. It should be noted that the lives and socio-pedagogical activities of many teachers who teach in educational institutions in the region have not studied or revealed. During the research, on the basis of various sources (Nakhchivan MDA and MDTA of the Republic of Azerbaijan) it was possible to shed light

³⁴ Collection of information about the Caucasus: in 7 vols. T. VII, (ed. by N. Seidlitz), Tbilisi, 1880, p. 253

³⁵ Report on the state of educational institutions of the Caucasian Educational District for 1908, Tbilisi: 1909, p. 275

³⁶ Report on the state of the educational institution of the Caucasian Educational District for 1909, Tbilisi: 1910, p. 283

on the life and teaching activity of Molla Allahverdi Sultanov as the first Azerbaijani language and Sharia teacher of the province school, to look at it against the background of time. His surname is Sultanov, and his participation as a commander in the Nakhchivan Sarvan cavalry battalion during the Russian-Turkish war increases the probability that he was a descendant of the Kangarli khans. Allahverdi Sultanov devoted almost 14 years of his life to teaching, and although he did not receive any awards during his pedagogical activity, he worked flawlessly.³⁷

Gulubeyov Mirza Sadykh Mirza Kazim oglu the student of Molla Allahverdi Sultanov was the second teacher of the Azerbaijani language and Sharia law at the Nakhchivan district school. Based on archival documents, it can be determined that Mirza Sadikh Gulubeyov was born in 1823 in Nakhchivan. He graduated full course of Nakhchivan province School. He passed an exam in front of the commission of the Caucasus Education Department and won the right to teach Sharia law and the Azerbaijani language. On October 10, 1852, he was appointed a teacher of Sharia and the Azerbaijani language at the Nakhchivan Province School. During his tenure, he was an exemplary teacher, approached his work responsibly, and did not miss any classes³⁸.

Mirza Sadikh Gulubeyov, in addition to being a good teacher, and took an active part in the socio-cultural life of the city. Academician Isa Habibbayli shows that "Mirza Sadikh Gulubeyov is one of the first founders of the Nakhchivan theater. He even later participated in the preparation of theatrical performances together with his former student Jalil Mammadguluzade. Thus, the play, which was staged on September 2, 1887 in the hall of Haji Najaf Zeynalov in Nakhchivan, was prepared "at the request of the teacher of the city school M.S.Gulubeyov."Jalil Mammadguluzadeh played the role of Mullah Ibrahim Khalil in this play.³⁹

³⁷ MDA of Nakhchivan Autonomous Republic, f.26, p.1,case 26/27, v.6

³⁸ Republic of Georgia MDTA, f. 422, case 696, 29 v.

³⁹ Habibbayli I.A. Jalil Mammadguluzadeh: environment and contemporaries. Baku, Azerneshr, 1997, p. 62

In the following years, Ali Taghi oglu Huseynzadeh, Molla Nasrulla Haji Mirzali oglu, Mirza Sadikh Khalilov, Mirza Alakbar Suleymanov were the teachers who taught Sharia and Azerbaijani language at the province school. The dissertation provides new facts and information about the life of these teachers on the basis of archival documents, and comments on teaching activities on sound sources.

Numerous documents about teachers from Russia and Western Europe were also studied during the study. A.İ.Filimanov, P.M.Krinsov, Q.İ.Cherkasov, A.S.Sergeyev, V.L.Chermak, K.Nikitin, İ.M.Sanakoyev and others, who were among the first teachers, did not refuse their knowledge and skills to improve the educational work at the school, its organizational and methodological formation.

As shown in the study, archival documents and other historical sources have shed light on one or another aspect of the educational activities of non-national teachers.

Konstantin Andreyevich Nikitin is one of the teachers-inspectors of Nakhchivan city school, whose name is often mentioned in archival documents and periodicals. K.Nikitin knew the local languages, including the Azerbaijani language, which allowed him to be in close contact with the cultural environment of the city.

Ivan Malkhazovich Sanakoyev is one of the teachers whose name should be mentioned of Nakhchivan city school. He entered the history of this educational institution as one of the teachers who has been engaged in pedagogical activity for a long time. Research shows that Ivan Sanakoyev worked at the Nakhchivan city school for 23 consecutive years. He worked here as a science-subject teacher from 1892 to 1907, and from that year to 1915 he worked as an inspector-teacher at the school.

Research shows that the names of several Azerbaijani teachers are among the science teachers of the Nakhchivan province (city) school. In the dissertation, the identity of these teachers Salahbey Zohrabbeyov, Faraj bey Sultanov and the period of their pedagogical activity related to the province school were studied through the first, new information. The names of local teachers and intellectuals Mirza

Alimammad Khalilov and Abbas Gadimov also went down in history as science-subject teachers at the Nakhchivan Province School.

Speaking about the pedagogical staff of Nakhchivan province (city) school, we should not forget the services of honorary supervisors of this educational institution. It is necessary to mention the names of Azerbaijani honorary supervisors Haji Aligulu Novruzov, Boyuk khan Nakhchivanski, Hanifa Zeynal oglu Pashayev, Mammadhuseyn bey Jalilov, who showed a real example of selflessness during the activity of Nakhchivan city school.

Thus, we must show that in the early days of the province school, only those who taught the Azerbaijani language and Sharia were Azerbaijani teachers. Most of the teachers of the Azerbaijani language and Sharia acted as active participants in the educational and socio-cultural life of the region, and worked hard to form the youth on the basis of new perspectives. This aspect should also be considered an important fact, that later among the teachers of science of Nakhchivan province school there were also teachers of Azerbaijani nationality. Among the teachers from Russia and Europe were master pedagogues and knowledgeable teachers, whose names are still revered in research on the history of our education.

The fifth half-chapter entitled "Library of Nakhchivan Province School" is the last half-chapter of the second chapter. It is noted here that the opening of Russian public schools in Azerbaijan in the 30s and 40s of the 19th century created a special need for the centralized collection of textbooks in these schools. Because the teaching of subjects in the existing public schools was conducted in Russian, which made it necessary to collect a large amount of teaching aids in that language, as well as additional reading materials and make them available to children of different nationalities. The secular nature of the province schools enriched the region's education with new content qualities. These schools taught natural sciences and mathematics, Russian language and literature, Russian history and Russian geography, as well as practical subjects such as painting and drawing, professions, arts, and various fields of agriculture through textbooks brought from the centers of the empire.

In the first half of the 19th century, the teaching of the Azerbaijani language as a local language was paid for by N. Dementyev, Mirza Kazim bey, Lazar Budagov, and later by Mirza Shafi and Konstantin Romanov. Towards the end of the century, a new stage began in the development of textbooks and other teaching aids in the Azerbaijani language, which were an important means of influencing the teaching of the mother tongue in schools. Nakhchivan province school also had a set of textbooks, teaching aids, as well as aids used in the process of teaching subjects (map, atlas, globe, visual aids, etc.).

The study and generalization of the sources related to the library fund of Nakhchivan Province School and Ordubad Primary School shows that the books here can be divided into two main groups according to their content:

I. Teaching aids: Textbooks, pedagogical and methodological aids can be included in this section. The information given about such works and their authors in the sources, researches on the history of pedagogical and methodical thought has been analyzed, enriched with new acts and information obtained.

II. Works of Russian and Western European writers and poets. Here Russian writers and scientists M.V.Lomonosov, N.Karamzin, V.Zhukovsky, V.Belinsky, N.Annenkov, İ.A.Krĭlov, I.P.Kotlyarevski, A.S.Pushkin, M.Y.Lermontov, N.Ostrovski, A.Talezin, N.V.Qoqol, F.İ.Buslayev, İ.Goncharov, F.Dostoevsky, N.Nekrasov, Y.Polonski, I.S.Nikitin, İ.Turgenev, M.Khomlyakov, M.Sibiryak the names and works of foreign writers V.Shakespeare, G.E.Lessing, N.Bualo can be shown.

The studied materials show that the library fund of Nakhchivan province school and Ordubad normal primary school played a special role in the education of students. Azerbaijani youth studying in these schools got acquainted with the above-mentioned works, gained new views, vital and real knowledge, played an important role in enriching the socio-cultural life of the region and Azerbaijan in general with new ideas and views, benefited from these progressive ideas.

The third chapter of the dissertation consists of two half-chapters and is called "The emergence and development of urban and rural primary schools in the late XIX and early XX centuries". The first half of the chapter deals with the establishment and development stages of Ordubad city primary school as one of the important pages in the history of education in the region.

Ordubad city primary school became a reality on the basis of the "Charter of the Caucasian educational district and its subordinate educational institutions" (October 29, 1853). The charter stated that primary schools in the Caucasus Education District could be officially established with the consent of the Caucasus Viceroyalty. The charter envisaged Ordubad primary school as a one-class educational institution. After some preparations, the school was inaugurated on November 24, 1854. From the first years, the school has been recognized as an exemplary educational institution. During the inspections and verifications of the school's one-year activity, the information collected about the educational institution, its management was studied very carefully, analyzed and considered satisfactory.⁴⁰

The number of Azerbaijani students in the school in 1860-1870 was as follows: 19 students in 1861, 14 students in 1862, 6 students in 1863, 6 students in 1864, 24 students in 1865, No information is given about the staff of student of 1866, 17 students in 1867, 4 students in 1868, 16 students in 1869, 13 students in 1870, 13 students in 1871, 17 students in 1872, 18 students in 1873⁴¹

The reputation of the school among the population grew day by day. Some success was achieved in educational work. In the 90s of the XIX century, Ordubad primary school was completely reconstructed. Based on the discussions and recommendations conducted from December 2, 1896 to July 1, 1897, in order to radically change the structure and content of the school, the school

⁴⁰ Collection of information about the Caucasus, in the 7th, T. V, (Ed. N. Seidlitz), 1880, p. 253

⁴¹ Again there, p.253

was transformed into a two-class urban primary school. Such a change also led to an increase in the teaching staff. The school was given the staff of the second science-subject teacher.

A major reconstruction of the school led to a significant increase in the number of students. At the beginning of the twentieth century, it was possible to clearly see the real dynamics in the growth of the student staff. This was due to the fact that in 1902 the school was changed again and acquired a new content structure. It was transformed

from a two-grade urban primary school into a three-grade urban primary school. This change was strengthen children stream to school. There is an increase in the number of Azerbaijani children in the statistical publications of the period. For example, in 1904, 49 out of 103 students studying at the Ordubad three-grade school were Azerbaijanis. According to the statistics of 1907, 83 out of 112 students studying at the school were Azerbaijanis and so on.

In the following years, the number of Azerbaijani children in the school staff, as a rule, exceeded 100 people. From year to year, Azerbaijani children made up the vast majority of the school's student staff. For example, in 1908, out of 134 students at the school, 110 were Azerbaijani by nationality. In the 1909 report, 127 out of 162 students were Azerbaijani children. In 1910, 162 students were still educated at the school, 128 of them were Azerbaijanis.

According to the information of 1911, 141 out of 172 students studying at the school were Azerbaijani children.⁴²

There were a sufficient number of participants in the socio-cultural events of the school period, in educational, charitable and socially useful activities. The creation of the city's meteorological station was made possible thanks to the work of the teaching staff of this educational institution.

Discussions of anniversaries and works of writers and poets İ.A.Krylov, N.M.Karamzin, N.V.Gogol, I.Turgenev, A.S.Pushkin, M.Y.Lermontov, European classics at school were visible events not

⁴² Report on the state of the educational institution of the Caucasian Educational District for 1911, Tiflis: 1912, p. 301

only within the educational institution, but also in the socio-cultural life of the city. For example, the school's joining the company (1961) which opened in educational institutions for the erection of a monument to A.S.Pushkin in the garden of the lyceum in the village of Tsar (Tsar village) was one of the events held with enthusiasm.⁴³

During the operation of the school, many advanced teachers were engaged in the education of students. Sharia and the Azerbaijani language were taught by Molla Mirza Ismail Akhund Mirza Sadikh (1854-1855), Mirza Alimammadbey Mirza Aga oglu Alikhanov (1857-1887), Mirza Yahya Samandarov (1888-1903), Mir Karim Abdulaziz oglu (1905-1916).

The first full-time supervisor of the school was P.L.Georgiev. Later, I.F.Yakimidi (1866-1868), I.D.Bogolyubov (1869-1872), M.D.Zazunov (1873-1876), Q.Y.Bogdanov (1879-1882), Gasim Gasimov (in the sources, his name was Kasim Kasimov) (1883-1887), N.A.Suvorov (1888-1890), G.Kh.Sulkhanov (1891-1893), N.S.Krupnikov (1894-1896), P.Saulidi (1896-1902), A.S.Gomelauri (1904-1916) worked in this position for different years.

As a result of the transformation of the school into two-class (1897), three-class (1903) and later into a higher primary school (1912), the number of subjects increased, and as a result, teacher and assistant teachers were opened in different subjects. Abbas bey Minasazov, Mir Karim Mir Abdullaoglu, D.Q.Yenukidze, V.I.Muradov, K.S.Chekhanov, Q.A.Romanenko, G.F.Chaladze, K.Sarukhanov, A.Zadelava, M.Ch.Kotiyev, M.G.Akritov, I.Q.Didya and others worked as teachers in different subjects at the school.

Most of these educators have left good memories about themselves. The great enlightener of the Ingush people, freedom fighter M.Ch. Kotiyev had been one of such teachers. The dissertation is widely discussed on the basis of documents obtained about his pedagogical activity.

The second chapter of the third chapter studies the establishment and development of rural primary schools in the region

⁴³ Republic of Armenia MDTA, f.19. s.2, work 10331, 59 v.

in the late 19th and early 20th centuries. It is noted that secular educational institutions formed in the villages played an important role in the spread and development of literacy in Nakhchivan.

These educational institutions were a means of enlightening and educating a significant part of the population in the region.

The first village primary school in the region was opened in 1882 in Yengija village of Sharur-Daralayaz district (now Sharur district).

The first supervisor of the school was Mirza Alakbar Suleymanov, a graduate of the Gori Seminary, and the first Sharia teacher was Molla Zeynalabdin Gurbanbeyov. In 1886-1887, Sadykh Khalilov, one of the well-known pedagogues of the region, worked as a teacher, and later as a supervisor. Hasan Nazirbeyov, Abdulla Kangarli, Hasan Agayev, Mammad Zamanbeyov, Molla Ali Farajbeyov and others were teachers of the school in different years.

One of the first educational institutions to spread the light of enlightenment in the villages of the region was Bash Norashen (now Jalilkend) zemstvo primary school, which was opened on September 22, 1885. The school operated on the basis of financial assistance provided by local governments, self-initiated charitable activities, donations collected through various events, and other sources of funding. In different years, teachers such as Mirza Ali Khalilov, Mammad bey Gaziyev, Mirza Alakbar Suleymanov, Abulgasim Sultanov, Tagi bey Safiyev, Rahim Rahimov, leading intellectuals of the region, were engaged in training and education of the growing generation at the Bash Norashen primary school. The great writer, journalist Jalil Mammadguluzadeh also taught at this school and staged first-act play "Chay Desgahi" with the participation of students, which was the first pen experience in this educational institution.⁴⁴

Sharia and Azerbaijani language lessons were taught at the school by Molla Yagubali Karbalai Gurban oglu and Molla Mirza Fazil Farzalibey oglu. It should be noted that on the basis of archival

⁴⁴ Habibayli I. Performance at Norashen school, Adabiyat newspaper, March 11, 1994

documents, a large number of students from the surrounding villages studied at the two-class zemstvo primary school in Bash Norashen. Archive documents mention Oglangala, Aralig, Garkhun, Garabulag, Mahmudkend, Vermeziyar, Dudanga, Zeyva, Eskikend, Kosajan, Siyagut, Sarkhanli, Muganjig villages from such settlements⁴⁵.

One of the first rural primary schools in the region was the Nehram zemstvo normal school. Nehram zemstvo normal school was officially opened on September 11, 1885. This educational institution was also called zemstvo school because it was funded by the local community.

Well-known educators of the time, such as Alasgar Sheykhhasanov, Jalil Mammadguluzade, Sadykh Khalilov, Karim Ismayilov, Tagi bey Safiyev, Mirza Jalil Mirzayev, worked at the school as staff supervisors and teachers in different years. During the operation of the school, Molla Gasim Molla Zeynalabdin oglu, Molla Mammadgulu Molla Abdulhasan oglu, Molla Mammadgulu Gaziyeu taught Sharia and the Azerbaijani language. Karbalai Jafar Ali Karbalai Adigozal oglu has been working as an honorary supervisor of the school for a long time.

The great writer Jalil Mammadguluzadeh made a special contribution to the progress and development of the educational work of the Nehram school. From January 15, 1890 to June 1887, he worked as a staff supervisor at Nehram Primary School. As a result of his efforts, the number of students in this educational institution has reached 40 people. One of the activities carried out by the great educator was the creation of a section for girls in the school. Involvement of girls in public school was an event for Nehram's cultural life and educational environment in Nakhchivan region in general. J.Mammadguluzadeh took an active part in the socio-cultural life of the village as an educator at school.

Jahri village zemstvo primary school started its first day of school on September 12, 1885, one day after Nehram village primary

⁴⁵ State Archive of the Nakhchivan Autonomous Republic, F. 1. p. 1, work 161, v.5

school. As one of the emerging and developing rural schools in the region, this educational institution was one of the educational institutions that participated in the education of the population to a certain extent.

In the 1990s, several educational institutions were added to the list of rural schools in the region. At the beginning of the 20th century, there were about 50 rural primary schools in the region.

The dissertation provides detailed information about these schools with reference to archival documents, periodicals and research results.

The fourth chapter of the dissertation is entitled "The emergence and development of Mohammad Taghi Sidgi's native language schools and Russian-Azerbaijani schools in Nakhchivan". The first sub-chapter of the chapter entitled "M.T.Sidgi's" School of Education "and its successor Nakhchivan Russian-Azerbaijani boys' school" shows that, In the late 19th and early 20th centuries, leading intellectuals in Azerbaijan joined the struggle to create educational institutions with a new structure and new teaching methods, making efforts to create a wider field, more favorable conditions and means for enlightenment and cultural progress. It was one of the first national educational institutions in the period of M.T.Sidgi's "Akhtar" (1892) and "School of Education" (1894), when new methods of teaching and education were applied. The recognition of the "School of Education" not only in Nakhchivan, but throughout the Caucasus, attracted the attention of local government officials, who took it under control "under the pretext of watching the school." The reactionary clerics also demanded the closure of the school, which operated according to new pedagogical methods and rules, declaring it harmful to religion and the people.

The "School of Education", which emerged as a result of the "Usuli-Jadid" (meaning a school operating in a new way) movement, was a stage in the realization of the idea of teaching the mother tongue and teaching in the mother tongue.

In this school, foreign languages and other subjects (arithmetic, geography, calligraphy, mother tongue) were taught through the native language, which was the main condition and driving force of

the population's interest and tendency to school. Another very important aspect that increased the interest of the population in the school was that religious and national homogeneity was a characteristic feature here. Only Azerbaijanis, and at best those who belong to the Muslim religion, could study here. During the activity of both the School of Education and its successor, the two-class Russian-Azerbaijani school, the number of students has always been more than 100. All of this, and especially the lack of weekly hours devoted to the Russian language, has led to an opinion that Mohammad Taghi Sidgi is considered an unreliable person by government officials.

Research shows that the removal of M.T.Sidgi from the field of education was on the agenda of the governing bodies. In 1898, the "School of Education" was renamed the "Nakhchivan Russian-Azerbaijani Boy School". From this year, the school was handed over to the state. On the pretext that he did not know Russian well and did not have a certificate to work as a teacher in public schools, M.T.Sidgi was dismissed from the post of school principal and appointed a teacher of Turkish (Azerbaijani-V.R). Mirza Alakbar Suleymanov, who previously worked as a Russian language teacher at the school, has been appointed administrator. The number of Azerbaijani language classes in the second and third departments is reduced to 10 hours, and in the third and fourth grades to 8 hours. The teaching of Arabic and Persian is completely abolished. The school is managed by the school directorate of Yerevan Province⁴⁶. Archival documents show that the dismissal of M.T.Sidgi from the school administration in 1897 caused dissatisfaction of the city community. The letter of the head of the city community (city mayor) Jafargulu khan Nakhchivanski and the honorary supervisor of the school Bahram khan Nakhchivanski to the inspector of public schools of the Iravan province dated August 19, 1900 was an expression of concern of the city community. The letter asked to approve the

⁴⁶ Sidgi M.T., Works Baku: Chashyoglu, 2004, 274 p

transfer of Mashadi Tagi Safarov to the post of principal of the newly opened Russian-Azerbaijani school in Ordubad.⁴⁷

M.T.Sidgi himself decided to go to Yerevan, Tbilissi, Baku, or at least Ordubad⁴⁸. The building of the "School of Education" was built at the expense of the city population, partly through other donations. The four-room school building, built in the courtyard of the Jame Mosque, was completed in 1896. On May 14, the school was inaugurated in connection with the relocation of the school to a new building. The great philanthropist Haji Zeynalabdin Tagiyev was not indifferent to the benefits of the school's educational work in the region, and donated 1,000 rubles in silver money for the school to achieve new successes⁴⁹.

The school's supervisors were well-known teachers from the region. The activities of Mirza Alakbar Suleymanov, Jalil Mirzayev, Mammad bey Zamanbeyov as supervisors in different years had a significant impact on the growth of the school's reputation among the population. Mirza Habib Yusifov worked as a teacher of Sharia for about fifteen years. Teacher Tatyana Ivanovna Dudik had been taught Russian. During these years, Jafargulu khan Nakhchivanski had been the honorary supervisor of the Nakhchivan Russian-Azerbaijani boys' school.

In general, the "School of Education", founded by M.T.Sidgi, had been an educational institution with a special place and position in the development of the socio-pedagogical movement in the Nakhchivan region, the revival of subsequent socio-cultural life. As a worthy successor of "School-Education", Nakhchivan two-class Russian-Azerbaijani boys' school should be considered a very important link in the history of school education in the region and its place and position as valuable pages of our educational culture should

⁴⁷ State Archive of the Nakhchivan Autonomous Republic, f. 26, p.1, case 25/26, v.89-90

⁴⁸ State Archive of the Nakhchivan Autonomous Republic, p. 26, p.1, work 30/31, v.6

⁴⁹ State Archive of the Nakhchivan Autonomous Republic, p. 26, p.1, work 25/26, v.2

be studied more thoroughly and comprehensively in historical and pedagogical research.

The second half of the fourth chapter is called "The struggle for women's education and the Nakhchivan Russian-Azerbaijani girls' school." It is noted that in the XIX century, highly educated intellectuals in Nakhchivan also worked hard to educate women and mothers, to create a modern, renewed family model. The work of both Jalil Mammadguluzadeh and Mohammad Taghi Sidgi in the field of girls' education was the first initiative in the region.

It is clear that these initiatives cannot be considered a systematic educational institution for girls. Because both educators were able to attract a very small number of girls to education near schools for boys. And this situation was not sustainable.

The emergence and operation of a girls' school in Nakhchivan dates back to the first years of the twentieth century. Ahmad Bey Agayev, a prominent public figure, wrote in the October 5, 1901 issue of the "Kaspi" newspaper in the article "Women's education among Muslims" that, Russian-Muslim girls' school named after Empress Alexandra Fyodorovna is expected to open in Baku on October 7 at the expense of Haji Zeynalabdin and "... Following the initiative of Mr. Tagiyev, a special Russian-Muslim school has already been established in Yerevan, and a project of such a school has been developed in Nakhchivan and is going hand in hand ..." ⁵⁰.

Archival documents and statistical data in periodicals allow us to determine the truth about the history of the Nakhchivan Russian-Azerbaijani girls' school. Based on the archival documents first examined, it is confirmed that the opinions formed in the research about the establishment of the girls' school between 1908 and 1912 are inaccurate. Archival documents state that the school was established on January 17, 1904. ⁵¹

⁵⁰ Agaev A. Women's education among Muslims. Gas. "Kaspi", Baku, 1901, October 5

⁵¹ State Archive of the Nakhchivan Autonomous Republic, f.26, p.1, work. 65/66, 11 p.

The document on the construction of a building for the Nakhchivan Russian-Azerbaijani girls' school is of special importance. Remembering this document, we see that the construction of a two-class Russian-Azerbaijani girls' school in Nakhchivan was considered by the city's intellectuals and nobles as a matter of concern, thought and mobilization. The first initiative to build a building for an educational institution had been in 1907. In the same year, the city's nobles and intellectuals were able to mobilize and raise a significant amount of money for the construction of the school building. It is clear from the document that the involvement of influential people of the city in such a charity event was carried out on the basis of a certain official agreement. It is clear from the document that the governor of Yerevan, Count Tizenhausen, personally got acquainted with the letter on the list of philanthropists. Practical work for the realization of construction began only in 1909. On January 16, 1909, Varvara Pavlovna Yarmakhova, the head of the school, and Mirza Nasrulla Amirov, a resident of Nakhchivan and one of the educators of the time, signed a "Contract" for the construction of an educational institution. According to the terms of the contract, 1000 rubles were initially transferred to M.N.Amirov's account. According to the prepared act, the construction commission considered the possibility of providing M.N.Amirov with construction materials. The construction of the school building was to be completed within a year⁵².

During the operation of the school (1904-1917) female teachers such as Maria Fyodorovna Vlasova, Varvara Pavlovna Yarmakhova, Tatyana Ivanovna Dudik, Varvara Petrovna Bendukudze worked as supervisor-administrator. The archival documents we have studied mention Molla Sadikh Aliyev as the first Sharia and Azerbaijani language teacher at the school. He served in this position from 1904 to 1908. In the following years, the school's Azerbaijani language teacher had been Fatma Sultanova. She is known as one of the first female educators in the region. Research

⁵² Central State Archive of the Nakhchivan Autonomous Republic, f.26, p.1, work.28 / 29, v.40.

shows that Fatma Sultanova taught the Azerbaijani language until 1911 and additionally supervised girls' handicraft classes⁵³. The second Azerbaijani female teacher at the Nakhchivan Girl's School was Boyukkhanim Hajibeyova. He began his pedagogical activity here in 1911. Mrs. Hajibeyova graduated from Pushkin School in Tbilissi (Georgia) and passed the exam to become a two-grade primary school teacher. Mrs. Hajibeyova worked as a teacher of the Azerbaijani language at the school for only one year.

Ms. Nazli Tahirova is one of the female teachers who has served as an educator in the Nakhchivan girls' school and in the socio-pedagogical environment of the region in general. Mrs. Nazli was born in Nakhchivan in the family of Mirza Mahammad Tahirov. After graduating from the girl's school of the great philanthropist Haji Zeynalabdin Tagiyev in 1907, he returned to Yerevan to his parents. For some time he has been working at the school of Hashim bey Narimanbekov, a prominent enlightener in Yerevan. In 1912, she returned to Nakhchivan with her family and has been working as a teacher at the Russian-Azerbaijani girls' school since that year.

Nakhchivan two-grade Russian-Azerbaijani girls' school was one of the most important educational institutions of its time in terms of student contingent. For comparison, if Kalinina's Iravan girls' school started with 17 students and Haji Zeynalabdin Tagiyev's girls' school with 50 students, Nakhchivan girls' school started the first academic year with 61 students. In the following years, the school continued its work, often with about 100 students.

The last chapter of the dissertation is entitled "The spread and development of education, new pedagogical ideas in Nakhchivan in the late XIX and early XX centuries" and covers three sub-chapters. The first half of the chapter discusses "The role of leading teachers in the dissemination of new pedagogical ideas in Nakhchivan." It is noted that at the end of the XIX century in Nakhchivan the struggle for the establishment of secular schools, the development of science and culture, the establishment of cultural and educational institutions

⁵³ Again there p. 140-141

(libraries and reading rooms, theater performances) became widespread. By this time, a large group of the enlightenment movement had grown up in Nakhchivan. Mirza Sadikh Guliyev, Alimammad Khalilov, Mammad bey Gaziyeu, Abulgasim Sultanov, Mirza Alakbar Suleymanov, Sadig Khalilov, Rahim Khalilov, Alasgar Sheykhhasanov, Alasgar Abbasov, Molla Mammadgulu Gaziyeu, Karbalai Jafarali Adigozalov, Mirza Jalil Shurbi, Mammadali Sidgi Safarov, Karim bey Ismayilov, Mirza Nasurulla Amirov, Mammad Zamanbeyov, Rahim Kazimbayov, Mahammad Rasizade, Alirza Rasizade, Hasan Gaziyeu whose name is directly related to the experience of school education in Nakhchivan, and many others have written honorable pages in the history of education in the region.

They are engaged not only in pedagogical activities, but also in the field of clerical work necessary for government agencies (translation, business correspondence, writing applications of various contents), clerical, legal, literary and cultural activities (librarianship, journalism, theater) to meet the needs of the people they set an example of a true experienced educator. Some of these educators were also engaged in scientific and journalistic activities, and their articles, books, and manuscripts still retain their value as valuable sources in the study of the region in question. It should be noted that these experimental pedagogues and schoolteachers have been discussed to some extent in a number of studies. However, on the basis of archival documents and periodicals, it is possible to determine that there are unstudied pages, unspecified facts and information about the pedagogical and educational activities of advanced practical teachers. Therefore, on the basis of the obtained facts, we have tried to provide biographical information on the basis of documents that have not been studied so far about some of them on the basis of new, up to now unexplored documents, which were discussed in detail in the dissertation. In particular, new documents on the life and activity of Sheikh Mohammad Rasizade, Alirza Rasizade, Mirza Mahammad bey Zamanbeyov and others were discovered and delivered to the scientific opinion.

Eynali bey Sultanov and Gurbanali Sharifzadeh had a special place and position among the intellectuals of the enlightenment environment of the region in the XIX and early XX centuries. These enlightened intellectuals showed a source of ideas, an example of practical activity in the formation and development of the socio-cultural environment of Nakhchivan. Jalil Mammadguluzadeh, Huseyn Javid and others benefited from the philosophy of these enlightened intellectuals to serve the people, benefited from this experience in building their future spheres of activity, in choosing the ideals they fought for. Eynali bey Sultanov and Gurbanali Sharifzadeh were closely involved in the formation of the socio-cultural environment of Nakhchivan, as well as active participants in the socio-cultural environment of the Caucasus, they raised the problems of the Nakhchivan environment to the level of problems and successes of the socio-cultural life of Azerbaijan and the Caucasus and tried to find solutions. The study of advanced views with such a deep social content was also taken into account during the research.

Mohammad Taghi Sidgi had been one of the great creators of the socio-pedagogical environment of Nakhchivan, as well as all the pedagogy and education of Azerbaijan in the mentioned period. Mohammad Taghi Sidgi is one of the prominent intellectuals, well-known enlighteners, who is always remembered in the literary-cultural, philosophical-ethical, pedagogical-psychological thought of modern Azerbaijan, who studies the way of life and creativity in research. All his activities were connected with Nakhchivan, and the light of Azerbaijan as a shining star of pedagogy and school education was scattered from this land to other regions of the country. He made important contributions to the development of public opinion of the time of the people's intelligentsia, and as an educator he was able to demonstrate that he was "the most vigilant" (Jalil Mammadguluzadeh). The fact that M.T.Sidgi was one of the prominent representatives of the new pedagogical thought, an ardent propagandist, was able to build his experimental and pedagogical work on the basis of new methods and rules was a successful event in Azerbaijani pedagogy, a stage with progressive content. M.T.Sidgi,

who is engaged in schooling in the provincial center, attracted the attention of Azerbaijan's leading thinkers Rashid bey Efendiyev, Nariman Narimanov and Sultan Majid Ganizadeh for these higher goals, and called on him to continue his journey to the light. Therefore, it is very important to actualize the experience of the past, that is, to study and evaluate Sidgi through the prism of today, to reveal the main directions of schooling and creative activity in all its reality. Such an approach to M.T.Sidgi's personality, art, scientific and artistic creativity allows him to define his image as a writer-journalist, educator-pedagogue, scientist-thinker.

The second half of the fifth chapter is defined as "The influence of prominent educators on the development of the socio-pedagogical environment in Nakhchivan." It is noted that, Rashid bey Efendiyev, Nariman Narimanov, Sultan Majid Ganizade, Uzeyir Hajibeyov and others, prominent representatives of Azerbaijani socio-cultural thought and pedagogy, contributed to the development of education and socio-pedagogical thought in Nakhchivan in the late 19th and early 20th centuries. In 1918, under his direct leadership, Rashid bey Efendiyev organized courses and gave lectures to assist in teacher training for primary schools in Nakhchivan. Great figures of our socio-cultural thought such as Nariman Narimanov, Sultan Majid Ganizade, Uzeyir Hajibeyov have closely watched the national awakening in the region, any innovation in the field of education, in addition to defending the signs of development and trends that are taking place here, they spared no effort to make this process consistent and sustainable. Thus, it should be considered natural that the struggle for national revival in Azerbaijan, certain development trends did not remain unaffected by the development of public opinion in Nakhchivan. The intelligentsia living and working in the region, teachers in the country, in the Caucasus in general, have benefited from the ideas and thoughts of Azerbaijani thinkers, educators, the experience of a new nature and content, in short, the struggle purpose.

Mohammad agha Shahtakhtli, Jalil Mammadguluzade, Huseyn Javid and others can be mentioned among the enlighteners who influenced the development of national consciousness, public

opinion and education in Nakhchivan and tried to spread advanced social and pedagogical ideas here. These enlighteners were born in Nakhchivan, received their first education here, and their youth was directly connected with the public life of the region.

The first periods of their scientific, literary and pedagogical activity were formed in the region where they were born and grew up. As the great Mirza Jalil said to the thinker, "vigilant friends" influenced the development of this youth as a prominent enlightener, writer, publicist, and left deep traces and indestructible patterns in the development of ideas and beliefs. As mentioned above, after Ulukhanli school, Jalil Mammadguluzadeh was not only engaged in pedagogical activities in Jalilkend and Nehram schools, but also worked to educate the population. Huseyn Javid worked as a teacher in Nakhchivan before Ganja, Tbilisi and Baku. Javid was always interested in Nakhchivan and always tried to follow the processes going on here.

One of the important features of the activities of these enlighteners for the region is that they tried to join the Azerbaijani and Caucasian enlightenment movement by attracting talented young people they knew while they were still in Nakhchivan to Yerevan, Tbilissi and Baku. As one of the leading intellectuals of the region, Mohammad Agha provided practical assistance and moral support to Mohammad Taghi Sidgi, Jalil Mammadguluzadeh and others. Jalil Mammadguluzadeh directly helped Aligulu Gamkusar, Mahammadali Sidgi and others to participate in a wider socio-cultural environment. The main thing is that although these educators lived and worked outside the region, they were always interested in the life of the region, always followed the socio-cultural processes, had a significant impact on the ideological and practical direction of development and advanced trends.

Mohammad agha Shahtakhtli is one of the great intellectuals brought up by the Azerbaijani people. He went down in history as a linguist, a propagandist of the new school, the idea of a new alphabet, the publisher of the first newspaper in the Azerbaijani language in the twentieth century, a famous publicist of his time. After Mirza Fatali Akhundov, Mahammad agha was the second great figure who

struggled to remove the obstacles in the training of the Arabic alphabet as a necessary means and opportunities for the education of all segments of the people. His attitude to the old alphabet was a reflection of the positions and views of the linguist. He is known as a linguist and orientalist in Russian and European oriental studies. Since all stages of his education are connected with the advanced achievements of European and Russian pedagogy and public opinion, it allows us to assess Mohammad agha as a powerful, magnificent figure of Western modernism, the spread of Western enlightenment in Azerbaijan.

Mohammad agha Shahtakhtli became a participant in the process of innovation in Western culture by directly observing it. What distinguished him from other intellectuals was that he studied Western culture and enlightenment ideas in the West, where he engaged in scientific and journalistic activities. In the dissertation, efforts were made to cover the pedagogical heritage and practical activity of MT Sidgi in a reasonable, scientific way.

The great Mirza Jalil received a systematic pedagogical education in the history of social and pedagogical thought, mastered the advanced pedagogical thought of his time, was known as an active participant and enthusiastic propagandist of innovations and successful experience in the field of education. "Among the progressive representatives of Azerbaijan, Jalil Mammadguluzadeh is one of the most prominent figures, a public figure who has spent his entire life for the benefit of the people, to get rid of ignorance and obscurantism.

It is very useful to study his rich, democratic pedagogical heritage, progressive views on education and systematically convey them to the people of Azerbaijan.”⁵⁴ . Indeed, along with the great Jalil Mammadguluzadeh's artistic and journalistic heritage, there is a need to study his enlightenment and pedagogical views, to determine their

⁵⁴ Seyidov A.Y. From the history of development of pedagogical thought in Azerbaijan, Baku: Maarif, 1987, p.251

significance in modern conditions, to identify and clarify the possibilities of using this idea and practical wealth today.

Pedagogue Mirza Jalil tried to identify and solve important pedagogical problems in school, to provide knowledge that meets the requirements of the time, to take secularism in education, to cover children of both sexes with educational work, to educate citizens with high moral qualities, and so on. The high requirements, such as the spread of democracy and humanistic relations in the school, the use of new pedagogical methods and tools in the teaching process, were the principles that Jalil Mammadguluzadeh protected and defended throughout his career.

It is difficult to find a second enlightener who, like Mirza Jalil, is . as sharply critical of the unregulated, unrestricted and prohibited activities of the confessors and clergy in the environment in which he grew up. It is difficult to find a second educator with such a high level of exposure to the scholastic rules of education, methods and means of learning as a source of fanaticism and superstition in the schools of his time.

In the works of Jalil Mammadguluzadeh, the concept of homeland and people of Azerbaijani enlighteners becomes more concrete, rises to the level of Azerbaijani ideology. Explaining to the public where Azerbaijan consists of, where the Motherland began, reviving this spirit, forming patriotic qualities in the growing generation are vividly reflected in Mirza Jalil's creation.

Thinker, poet and playwright Huseyn Javid decorated with romance, reflected such high qualities of the spiritual world and moral qualities of man that these higher qualities had the highest meaning, such as universal love, universal human love. Like all enlighteners, Javid showed that ignorance and superstition were a great scourge in public life. In both his literary and journalistic works, he saw the cause of backwardness and lack of education in illiteracy and ignorance, and he felt the need to fight against it.

The more romantic Javid is in his literary work, the more realistic he is in his publicist, educational and school articles. Javid highly values the role of primary school as a primary link in the education system, and tried to prove this idea on the example of

developed countries-Germany and Japan. Javid showed that the ultimate goal of the school should be to form every member of the people as a true citizen, a patriot, an activist. Each of the poet's "Hasbi-hal" series can be considered as a purely pedagogical essay. In general, the enlightenment-pedagogical meetings and activities of M.Shahtakhtli, J.Mammaguluzade and H.Javid are a rich treasure. This treasure can be estimate as source which reflect the problems of pedagogical environment, education place of Nakhchivan. Today, the great thinkers of our people are conducting new, deeper and more comprehensive research on the content of education and training of the treasury created by them. Because we have to learn a lot from the path chosen by these thinkers, from the deeds they fought for.

The third half of the fifth chapter of the dissertation is devoted to the issues of "School and pedagogy in Nakhchivan on the eve of autonomy and in the first years after autonomy" to a very complex and contradictory period of the problem we are talking about. It is noted that in 1918-1924, the ancient land of Nakhchivan, which always played an important role in the political and cultural life of Azerbaijan, experienced a very controversial and complex period. "During the First World War, foreign military intervention, Dashnak provocations and raids, Nakhchivan schools were almost completely closed, and school buildings were turned into barracks, hospitals or shelters for refugees"⁵⁵. Such a situation has led to a quantitative decline in the existing school network, a significant reduction in the number of students, and a weakening of educational work.

The paralysis of education has led to the inclusion of inaccurate information in the statistical descriptions of the period in this area.

Contradictory picture of the data and statistical figures presented on the basis of archival materials in separate researches is often observed, which was discussed in the dissertation. There are real inconsistencies, incomplete statistics and facts in the statistical data on educational institutions prepared in the archival documents of

⁵⁵ Sadigov S. H. From the history of the Nakhchivan Autonomous Republic, Baku: Irshad Center, 1995, 48 p

the period. It should be noted that these discrepancies arising from the archival documents were due to a number of objective and subjective factors. Due to the political and economic difficulties facing the country, the inability of the central government to actually overcome these difficulties, the weakness of the material and technical base of schools, lack of teaching aids, lack of teaching staff, etc., from these reasons existing schools have been operating intermittently and many schools have even had to close.

Namely this situation has led to the presence of inaccurate, unstable data and figures in statistical sources.

The overthrow of tsarism created conditions for the strengthening

of the political and ideological movement in Azerbaijan, which was based on national interests. On May 28, 1918, the establishment of the Azerbaijan Democratic Republic was announced. The impact of this change in the socio-political life of the country on the Nakhchivan region was even stronger. However, there is a truth that the corresponding member of the National Academy of Sciences of Azerbaijan, Doctor of Historical Sciences, Professor Vali Bakhshaliyev said about this very complicated socio-political situation, "Although the Nakhchivan National Committee expressed its readiness to unite with the Azerbaijan Democratic Republic from the day of its establishment, the current political and international situation did not allow the people to realize this dream"⁵⁶.

During this period, there were educational institutions with different names and different content. It is possible to combine these educational institutions into three large groups. The first group includes educational institutions that were established as official state schools of Russian and continue to operate in new conditions.

A characteristic feature of school education in the mentioned period was the emergence and development of mother tongue

⁵⁶ Bakhshaliyev V.B. The struggle of the Nakhchivan National Committee for independence, "Sharq qapisi", Nakhchivan, 2014, January 29

schools, which combined the advanced pedagogical ideas of the time and the national educational traditions with progressive content.

These schools of the second group were educational institutions that combined the advanced pedagogical ideas of the time and the national educational traditions with progressive content, and these educational institutions are named after M.T.Sidgi.

It should be noted that the activities of the "Charity" school in Nakhchivan, "Rushdiyya" and "Edadiyya" schools in Nakhchivan and Ordubad can be shown as educational institutions in the early of XIX century. However, it should be noted that in the research, opinions and considerations about the content, structure, and effectiveness of these educational institutions caused a lot of controversy. The existence of such educational institutions was in many ways questionable due to the lack of primary sources, real scientific facts, and archival documents. In the first years of the establishment of these educational institutions even government education officials could not define what was meant by "charity."

As a result of our research, it is clear from the 78-page document called "About Nakhchivan Russian-Tatar teaching at the school, "Charity" kept in the State Archives of the Autonomous Republic that the "Charity" school was established on April 22, 1911 by a commission of influential people of the city⁵⁷.

In this document school also contains the report of the commission members dated May 24, 1912 to the governor of Yerevan. The report provides a relatively detailed information about the "Charity" school, its content and structure.

Thus, as a result of the search, it was possible to shed light on the "Charity" school. This is discussed in detail in the dissertation.

Research confirms that the school operated until 1922. A document from 1922 states:

1. October 23, 1922. Rushdie and Charity schools have been merged. The position of the principal of the Charity School is

⁵⁷ State Archive of the Nakhchivan Autonomous Republic, F. 1. p. 1, work 38/39, p.40

abolished due to the fact that it received the name of the first grade school.

2. Due to the abolition of the post of director of the charity school, the principal of the school, Sheikh Mohammad Rasizadeh, will work as a teacher at the school (first grade school - V.R.) from October 23.

3. Asaf Atakishiyev, a teacher at a charity school, has been relieved of his post as a teacher at a charity school and appointed head of the Bananyar school in Nakhchivan district⁵⁸. Immediately after the establishment of the Soviet government in Nakhchivan, fundamental changes were made in the structure and content of schools. Secondary schools, as in all Soviet countries, were divided into two levels. First grade schools were intended as four-year primary schools. Secondary schools were considered the highest level of general education.

The period of study here was 5 years. During this period, one of the most significant events in the history of education in the region took place in 1922. During this period, for the first time in the region, girls and boys received joint education. At the regional teachers' congress, Abdulazim Rustamov, a well-known educator of the time, was instructed to start organizing two first-grade schools in Nakhchivan for girls and boys to study together. This event was the beginning of a new stage in the school history of the region.

During this period, the issue of meeting the needs of new schools in teaching staff also came up. This issue was raised at the first congress of Nakhchivan teachers, which began its work on August 28, 1922. About two months later, on November 1, 1922, at a meeting of the Nakhchivan People's Commissariat of Education, the issue of establishing a teachers' seminary in Nakhchivan was reconsidered, and certain steps were taken at that meeting. The head of the seminary, his deputies and teachers are appointed at the meeting. The

⁵⁸ State Archive of the Nakhchivan Autonomous Republic, F. 1. p. 2, work 5, 18 p

management of the educational institution is entrusted to a Khalil Hajilarov who has completed a full course at the Gori Seminary and the Alexander Teachers' Institute in Tbilisi. It is also decided that all major activities for the measures of the seminary will be completed within ten days. Thus, the Nakhchivan Pedagogical College began its work on November 10, 1922. The services of the technical school, which operated until 1939, are invaluable in the training of the first group of educators and pedagogical staff in Nakhchivan. The dissertation provides extensive information about the structure and content of the college.

The study led to the following conclusions:

1. Although Nakhchivan and Yerevan became part of Russia as colonial lands, the educational institutions operating in Nakhchivan, although very complex in content and structure, were a stage in the history of education in the region rich in new features and qualities. Tsarism, in a sense, laid the foundation of the education system through the schools it founded to implement its colonial policy in the region. These educational institutions, like secular schools governed by charters, produced a group of intellectuals in the region armed with new, advanced views of the time.

2. In the 19th and early 20th centuries, the development of school education and pedagogical thought in the Nakhchivan region was mainly in the following directions:

a) in the field of creation of a new type of secular secondary schools; b) in the direction of establishing national schools (M.T.Sidgi's "Akhtar" and "School education", Russian-Azerbaijani schools); c) in the development of textbooks, teaching aids, curricula, programs and other teaching aids.

3. The content of school education and pedagogical thinking formed in Nakhchivan during the mentioned period served to solve the following problems: a) regardless of the political goals of tsarism, Educational institutions operating in Nakhchivan to eliminate illiteracy in the region, spread secular knowledge; b) expanding the teaching of secular sciences through new schools, updating and deepening the content of training, use of new teaching methods, tools and techniques; c) conducting training in the native language and

popularization of Russian language teaching; d) improving the material and educational condition of educational institutions in the region; e) creation of tools to help solve school, education, training problems and regulation of their activities (societies, trustees, partnerships, donations); f) improving the content of education; g) protection and effective use of teachers with high pedagogical skills and scientific knowledge, who are sincerely attached to school work; h) mutual enrichment of school experience and pedagogical thought in the region, benefiting from the progressive ideas of Russian and Western European enlightenment; support of teachers and intellectuals for the development of national education and culture, pedagogical thought;

4. There is a strong team of teachers of the Azerbaijani language, who later became pioneers in the implementation of the idea of teaching in the Azerbaijani language. The names and deeds of teachers who have served at one level or another in the field of teaching the Azerbaijani language in the region deserve respect.

5. The teaching materials on various subjects also had a great influence on the spread of democratic thought and humanist ideas in the region. In particular, the texts used in the teaching of the mother tongue, as well as foreign languages, along with the purpose of teaching, were a means of inculcating educational goals - humanistic and benevolent deeds, in general, high human qualities.

6. For the first time, the establishment of a systematic library fund in schools, the preservation of sets of teaching aids, allowed students to get acquainted with the knowledge of world literature, culture and science. These libraries have played an important role in the study of Russian and, in part, European languages among Azerbaijani students.

7. One of the most important achievements of education and pedagogical thought in Nakhchivan was that it was one of the first, leading regions in Azerbaijan where women's education was realized. The fact that Jalil Mammadguluzadeh and Mohammad Taghi Sidgi were able to organize classes for girls in boys' schools in the late 19th century, and the opening of a separate Russian-Azerbaijani school in the early years of the 20th century, was an important event in the

country's pedagogy. Later, many of them rendered important services in the socio-cultural life of the region, in the field of education.

8. The state did not restrict students' access to education on the basis of religion or nationality, with the exception of certain stratum interests in accordance with their political interests. Although Azerbaijani children made up a small part of the student body in the Nakhchivan province school in the first years, the growth dynamics of Azerbaijani children in the following years has increased compared to the number of children of different nationalities.

9. Mohammad Taghi Sidgi's "School Education" was a unique experience in creating new methodological schools in the mother tongue. The great enlightener was able to create a truly national Azerbaijani school on the basis of progressive ideas of Eastern and Western pedagogy. This experience was widely echoed not only in Nakhchivan education, but throughout the Caucasus.

10. Due to its time, school and pedagogical thought in Nakhchivan had a useful content, and these progressive resources developed on the basis of close interaction and influence with the educational movement and the general cultural environment of the ancient homeland of the Iravan region.

According to the results of the study, we suggest that:

- The study of the history of education and pedagogical thought of the Nakhchivan region, which is still an indivisible, inseparable part of Azerbaijan with its ancient and rich material, cultural and spiritual riches, requires special research and there is a need to expand, deepen and strengthen research in this area. The need to conduct research and mobilize researchers to meet the needs and requirements in this area must be met.

- Consistent and systematic use of materials on the history of development of education and pedagogical thought in Nakhchivan in the educational work of student youth will help them to form the ideology of Azerbaijanism.

- If the dissertation material is used in the preparation of books of various contents, encyclopedic and questionnaire publications on the history of the region, this aspect will help to enrich the knowledge

of the history of the region, as well as help in the scientific and dissemination of research results.

- Today, it is important to study the problem in terms of exposing the groundless land claims of Armenians, their treacherous and provocative nature, which confirms the pedagogical significance of the study, as well as its social significance.

- The results of the research can be used in the teaching of the subject "History of Azerbaijan schools and pedagogical thought" taught in the pedagogical faculties of universities, in the organization of special courses, in the preparation of teaching aids and monographs.

- The organization of a special course on "History of school and pedagogical thought in Nakhchivan" in the pedagogical specialties of universities in the region, as well as the use of research material in the teaching of special courses on other specialties ("History of Nakhchivan", "Historical Ethnography", etc.).

- The material of the problem can be used in mass media, television and radio programs, documentary chronicles.

The main provisions and results of the dissertation are reflected in the following published works of the author:

1. Nakhchivan Teachers' Seminary, News of Pedagogical University (Pedagogical, psychological sciences series), Baku, ADPU named after N.Tusi, 1997, №2 p. 50-56

2. M.T. Sidgi on the main factors in the formation of personality, "Nakhchivan" (Socio-political, literary, scientific-publicist, j. etc.). Nakhchivan, 2004. № 12, p.137- 139

3. Educational reforms in the Caucasus and the enlightenment movement in Nakhchivan (Late 19th century, early 20th century) International Symposium "Folklore and Linguoculturology of the Caucasian Peoples" , Symposium "Folklore and Symposium "Folklore and Linguoculturology of the Caucasian Peoples"

4. From the history of the development of girls' education in Nakhchivan (XIX and early XX centuries), Nakhchivan, "School" publishing house, 2013, p. 37

5. On the development of school and pedagogical thought in Nakhchivan in ancient and medieval times. News of Nakhchivan Teachers' Institute, Nakhchivan, "Teacher", 2014, №4, p. 24-31
6. In our pedagogical thought MT Sidgi stage, Mohammad Taghi Sidgi: destiny and art, Nakhchivan, Ajami, 2015, p.148-156
7. The first Azerbaijani language teacher of Nakhchivan province school, "Scientific works" of Nakhchivan State University, Humanities series, Nakhchivan, NSU, "Qeyrat", 2015, p. 210-217
8. Proceedings of the International Scientific Conference "On the eve of autonomy and the first years of autonomy on the state of school education in Nakhchivan, the priorities of education in Azerbaijan: modern approaches", Nakhchivan, 5-6 june 2015, Baki, Mutercim, 2015, p. 340-342
9. Tbilisi Nujaba school and issues of teaching the Azerbaijani language, Nakhchivan University, Scientific works, Nakhchivan, "Nuh", 2015, №1, p. 280-286
10. Library of Nakhchivan province school, Nakhchivan University, Scientific works, Nakhchivan, "Nuh", 2016, №1, p. 287-294
11. One of the first teachers of the Azerbaijani language, "Azerbaijan School" magazine, 2016, № 1, p. 84-87
12. Mosque schools and madrasas in Yerevan and Nakhchivan in the XIX and early XX centuries, Nakhchivan, "Ajami" Publishing and Printing Association, 2016, p. 88
13. About the charitable and enlightenment activity of Kalbali khan and Ismail khan Kangarli, Searches, Nakhchivan, № 3, 2016, p.178- 184
14. School of Sofia Stasyulevich, Proceedings of the International Scientific Conference, Nakhchivan, November 25, 2016, p. 233-239
15. Azerbaijani teachers of Nakhchivan province school, Nakhchivan University, Scientific works, Nakhchivan, "Nuh", 2016, №2, p. 205
16. II Chopin on schools of Yerevan and Nakhchivan region, News of Nakhchivan Teachers' Institute, Nakhchivan, "School", 2016, №4. p. 4-8

17. Ordubad normal primary school, Nakhchivan State University, Scientific works, Nakhchivan, NSU, "Qeyrat", 2017, № 1, p. 157 – 163
18. "School of Education" and its successor Nakhchivan Russian-Azerbaijani school, Nakhchivan University, Scientific works, Nakhchivan, "Nuh", 2017, № 2, p. 261-273
19. Education and editorial thought in Nakhchivan in the late 19th and early 20th centuries, Nakhchivan, "School" publishing house, 2017, p. 60
20. Nakhchivan Province School, Nakhchivan Teachers' Institute News, Nakhchivan, "School", in the school charters of the Ministry of Public Education of Russia 2017, № 2, p. 9-14
21. Pedagogical views of Mohammad agha Shahtakhtli, News of Nakhchivan Teachers' Institute, Nakhchivan, "School" publishing house, 2017, № 3. p. 8-1
22. School and pedagogical thought in Nakhchivan (XIX and early XX centuries), Nakhchivan: "Ajami", 2017, 262 p.
23. Statutes of the Ministry of Public Education of Russia and the Nakhchivan district school: the emergence and stages of development, "Gileya" Naukovy Visnik, Kiev: Gileya Vidavnistvo, 2017, Issue 125 (No. 10), p. 151-154.
24. The state of education in Nakhchivan in the first years of the Azerbaijan Democratic Republic and the Soviet period, News of the Nakhchivan Teachers' Institute, Nakhchivan, NTI "School" publishing house, 2017, № 4. p. 9-13
25. Ordubad city school as one of the pages of our educational history, Nakhchivan University, Scientific works, Nakhchivan, "Nuh", 2017, № 4, p. 265-276
26. Jalil Mammadguluzadeh and our public pedagogical opinion, Scientific works of Nakhchivan State University, Nakhchivan: Qeyret, 2017, №5, p. 3-7
27. Services of Kangarli khans in the field of education in Nakhchivan and Yerevan, Scientific works of Nakhchivan State University, Nakhchivan, Qeyret, 2017, №6, p.101-105

28. From the history of establishment and development of rural primary schools in Azerbaijan, Nakhchivan University, Scientific works, Nakhchivan, "Nuh", 2018, № 1, p. 268-277

29. Role of the Russian intelligensia in the formation and development of the enlightenment environment in Nakhchivan (XIX century and the beginning of the XX century), British journal for social and economic research, Volume 3, Issue 1, February 2018, p. 11-15

30. Mahammad Taqhi Sidqhi's pedagogical heritage and his contribution in opening of native-language schools in Nakhchivan, Milton Studies Journal, Volume 6, Special Issue, USA-2018, p. 127-147

31. Russian intellectuals and Nakhchivan enlightenment environment, News of Nakhchivan Teachers' Institute, Nakhchivan, "School", 2018, № 1, p. 12-18

32. XIX century Russian Caucasus Studies on mosque schools and madrasa education (based on materials of Yerevan and Nakhchivan regions), Pedagogical University News, Humanitarian, social and pedagogical-psychological sciences series, Baku, ADPU, 2018, № 4, p. 324-335

33. School and pedagogical thought in Nakhchivan (XIX century and early XX century, Second edition, Nakhchivan: "Ajami", 2018, 392 p.

34. History of mosque schools and madrasah education in Iravan province, Materials of I International scientific-practical conference "Azerbaijan and Turkish universities: education, science, technology", part II, Baku-2019, p. 122-127

35. The first educational institution training teachers in Nakhchivan, Scientific works of Nakhchivan State University, Nakhchivan: Qeyret, 2019, №1, p.132-134

36. The first Russian public schools in the Caucasus and the issues of teaching the Azerbaijani language, Nakhchivan Teachers' Institute, Works, Nakhchivan, School, 2021, №1, p.78-84

37. XIX International Scientific Symposium on the state of education in 1918-1924, dedicated to the 100th anniversary of the

Kars Treaty "Europe and Asia: Millennium Neighborhood", October 30, 2021, Kars / Turkey, p. 85-87

38. On The first Russian public schools in the Caucasus and the teaching of the Azerbaijani language, Conrado, Revista pedagógica de la Universidad de Cienfuegos, Volumen 17. Numero 83. Noviembre Diciembre 2021 .<http://conrado.ucf.edu.cu/index.php/conrado>. P.080-085

The defense will be held on 28 June 2022 at 11⁰⁰ at the meeting of the One-time Dissertation Council BED 2.40 on the basis of FD 2.40 Dissertation Council of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at the Nakhchivan Teachers' Institute.

Address: Nakhchivan AR, Nakhchivan city, Heydar Aliyev Avenue 1, AZ7003, Nakhchivan Teachers' Institute.

The dissertation is accessible at the Library of the Nakhchivan Teachers' Institute.

Electronic versions of dissertation and its abstract are available on the official website of the Nakhchivan Teachers' Institute. (www.nmi.edu.az)

Abstract was sent to the required addresses on 27 May

Signed for print: 21.05.2021
Paper format: 60×84. 1/16
Volume: 108.512
Number of hard copies: 20