

**THE REPUBLIC OF AZERBAIJAN**

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**THE ROLE OF MUHAMMAD AMIN RASULZADEH IN  
THE STRUGGLE FOR THE DEMOCRATIZATION OF  
EDUCATION IN AZERBAIJAN AT THE BEGINNING OF  
THE 20TH CENTURY**

Specialty: 5804.01 - Pedagogy and History of Education  
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**ABSTRACT**

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## GENERAL SPECIFICATION OF THE STUDY

**The significance of the research study** - The last quarter of the XIX century and the first decades of the XX century is an important and significant period in the history of the development of the Azerbaijani nation. In comparison with previous centuries, immeasurable innovations and remarkable events take place in the life of our people in this period. The national press, national theater, national ideology are formed. Serious innovations and improvements are taking place in the school and educational life of Azerbaijan. A large number of new, i.e. European-style schools, including schools named "Usuli-Jadid" (The name of the school with a special way of teaching), are opened. The number of modern educational institutions and the number of Azerbaijani students studying in these educational institutions is growing up. As a result, a generation that has mastered modern education, science and thought, loving his nation, and struggles selflessly for its education, freedom, and independence is growing up. They struggle for the progress of the nation with persistence in a comprehensive sense. In particular, they pay more attention to the education, science, literacy of the nation, and to the expansion of schools and educational networks based on modern content and democratic principles as a strategic area. Thus, the scale of the theoretical and practical work associated with pedagogical life and its needs is further expanded. Attempts made in a comprehensive sense, struggles and successes do not remain unproductive. It leads to the establishment of the Democratic Republic of Azerbaijan (1918-1920), which played an exceptionally important role in the life of our people. During this period, the main loads and responsibilities of development lie mostly on national educators. One of such great and invaluable historical personalities is Muhammed Emin Rasolzadeh. He was one of the most blessed, thinker and selfless personalities of the Azerbaijani people. This selfless person, who lived and worked in the last decades of the XIX century and the first half of the XX century, is known as an outstanding politician, national ideologist, one of the founders and heads of the ADR, editor, publisher, publicist, educator, public

figure, literary critic, translator and so on. Muhammad Emin bey can also be called an educator-methodologist who worked tirelessly on the development of schools and the education of our people. It is true that even though he sometimes entered the auditorium and taught for a short time, but he did not work as a professional teacher and was not recognized as a teacher. In history, too, Muhammad Emin Rasulzadeh is not known as an educator, but mainly as a socio-political figure, national ideologist, state builder, etc. However, when we get acquainted with the creative heritage and numerous works of this majestic personality, it becomes known that he did numerous invaluable issues in the deterioration of our pedagogical life, in the revival of our school and educational life, and he did very many theoretical and practical actions that could be done by a generation of professional and competent educators alone. He has dozens of press articles related to the colorful problems of the pedagogical environment of the period. These articles address such important, relevant issues of education, school and teaching, pedagogical reality, and express correct, healthy, logical thought, opinions and reviews on these issues that they would only amaze everyone.

Along with his other works, Muhammad Emin bey left a rich pedagogical heritage. It is very pity that such rich heritage has so far been left out of pedagogical research. However, there is a serious need to study it, investigate it and deliver it to the present and future generations. In other words, studying and analyzing Muhammed Emin Rasulzadeh's pedagogical heritage seems important and actual in the several following means:

First, as it was said, Mohammed Emin bey had owned a universal intelligence with a multi-branched path of activities and creativity. One branch of his activity and creative heritage is formed by the works of pedagogical content and character. The study and analysis of the scope of the work done by him would allow us to fully understand the activity and creative heritage of this great personality whom we talked about.

Secondly, the pedagogical works of the well-known and great personality are distinguished by its deep content, intellectuality, the spirit of modernity and new meaning. These works can serve as an

example in the idea-theoretical source of our educators, teachers, and specialists dealing with school issues and contribute to the development of pedagogical science, the theory of training and education.

Third, M.A.Rasulzadeh being a person with a wide range of erudition, in his works with pedagogical content, as a rule, he interacts and correlates issues related to school, education, teaching, training, and upbringing necessarily coinciding with the social, political and literary-cultural events of the period, and both current and future processes. Therefore, his pedagogical heritage allows following and understanding the pedagogical processes and their interaction of the period, the social, political, literary-cultural and educational movement.

Fourth, one of the main tasks standing before the history of the pedagogy of Azerbaijan today is to study the pedagogical idea, and as well as the way of development of our school and educational history. The transformation of M.A.Rasulzadeh's pedagogical heritage into an object of scientific research is important and necessary both to clarify the pedagogical idea, the way that our school and educational history go as a whole. It is important and necessary for imagination and understanding in a more scientific way to clarify and comprehend the landscape in this field at the end of the XIX and the beginning of the XX centuries.

Fifth, we have to study and introduce our great personalities, who have contributed to the material and spiritual growth of our nation, served the people and the motherland, their material and spiritual heritage, to convey them to the present and future generations. M.A.Rasulzadeh is also one of such worthy personalities.

**The object of the study** is the development of pedagogical thought and education in Azerbaijan at the beginning of the 20th century.

**The subject of the research study** is the struggle for the democratization of education of the outstanding Azerbaijani educator M. A.Rasulzadeh.

**The research study** aims to study M.A. Rasulzadeh's

pedagogical heritage of on the background of socio-political events of the period, reveal the essence of educational policy Tsarism, summarize his views on the essence and content of education, training, and teaching of the growing generation and to determine the impact of pedagogical ideas on the development of pedagogical science in Azerbaijan.

**The objectives of the research study.** To achieve the above-mentioned aim, the following **objectives** are taken into consideration:

- To give information about the main points of M.A.Rasulzadeh's life and activities;

- To identify the main patterns of his pedagogical creativity and determine the main pedagogical contours as a whole;

- To comment on the viewpoints of the great patriot scientist on education and its importance;

- To clarify the attitude of the National ideologist towards the main essence of the educational policy of Tsarism in the national remote places, including the elements of colonialism and its practical consequences in Azerbaijan;

- To revive the general and main picture of M.A.Rasulzadeh's struggle for national school;

- To take a look at his struggle for the training of national pedagogical staff and his conclusions on this;

- To analyze the opinions of the great intelligent educator about the national teacher and the personality of the teacher;

- To analyze the viewpoints of the nationalist on national self-consciousness and national moral upbringing;

- To clarify the viewpoints of Muhammad Emin on the transition to the general education, as well as the main contours of his struggle in this direction;

- To clarify the comments and opinions of the great intelligent educationist on the content of education;

- To transform into the object of analysis the thoughts of this outstanding personality about the mother tongue and his ideas related to education, and the important elements of the struggle in this way;

- To clarify M.A.Rasulzadeh's viewpoints on religious

education and upbringing and its main directions and importance;

– To analyze the author's views on the socio-pedagogical importance and the involvement of Azerbaijani women in training and upbringing;

- To reveal the general significance and the main details of his thoughts and ideas related to the education of the elderly, etc.

**On the methodological basis of the research study,** theoretical provisions, methods, and tools applied to understand and change pedagogical facts, events and processes are emphasized.

**Research methods of the study** are the theoretical, historical, historical-comparative analysis, the research, systematization, and generalization of problem-related history, scientific-pedagogical, socio-political materials, and archival documents.

**Scientific innovation of the study** - As it is mentioned, M. A. Rasulzadeh left a rich and valuable creative heritage. An important part of his creative products is works related to pedagogical content, education, school, training, and upbringing. At the same time, he was one of the active strugglers for nationalization, democratization, and modernization of education in Azerbaijan. Though the activity and the heritage of creativity of this great personality in the other directions and fields are studied to some extent, the work is done in pedagogical life, on the educational front, a large number of works written in this field have remained unnoticed until now and have not become a subject of research. Hence, his activity in the so-called field, as well as his pedagogical heritage, needs serious research. This is required by the quantity and quality of these works and the great value of these words from a historical point of view.

For the first time, in the existing dissertation, we have turned the mentioned problem into the target subject in the form of a complete work, and we have attempted to investigate it scientifically and comprehensively and completely. We have also tried to clarify the main essence and importance of M.A. Rasulzadeh's pedagogical heritage, reveal its role and historical significance in the modernization, democratization, and nationalization of the theory of education and upbringing of school and educational life in Azerbaijan.

**Degree of study of the theme** - During the Soviet period, it was forbidden to publish, study and generally talk about M.A.Rasulzadeh's works in a positive sense as he was one of the leaders of the ADR and the Musavat Party. The main aim in that was to erase from memory the name and deeds of this national ideologist and the mujahedeen of independence, the enemy of Bolshevism, and make the next generation forget about this generous personality.

After gaining the independence of Azerbaijan, i.e. beginning from the 90s of the XX century, certain issues have been carried out in the field of publication, research, and promotion of the works of Muhammad Amin. Shirmammad Huseynov, the educator enduring hardships and difficulties collected all the articles of the mujahedeen of independence in Azerbaijan and Iran during the 1903-1920 years and published them in 5 volumes<sup>1</sup>.

Different research works on the investigation of the life and creative activity, literary-theoretical ideas, activities, scientific interpretation of his thoughts about his native language, Islamic religion, and research of socio-political and philosophical views of M.A.Rasulzadeh, have been created by V.Sultanli, Sh. Gurbanov, M.Farzaliyeva, N.Yagublu, A.Alizade, M.Aghayev, F.Elekberov and other scholars as well.

Except for the articles by academician Huseyn Ahmadov, professors Ajdar Aghayev and Farrukh Rustamov, systematic studies on his pedagogical heritage were not conducted.

**Research questions presented to defense:**

-At the beginning of the 20th century M.A. Rasulzadeh had exceptional services and a role in the development of education and pedagogical idea in a new context and direction.

- M.A.Rasulzadeh is the author of the complete concept of the moral-spiritual upbringing, general, compulsory and free education of the growing generation.

- He played a very significant and important role in the formation of the pedagogical idea of national self-consciousness and

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<sup>1</sup> M. A. Rasulzadeh, Works (1903-1909). I V., Baku: Azernashr, 1992, 470p. Works (1909-1914). II V., Baku: Shirvannashr, 2001, 526 p. Works (1915-1916). III V., Baku: Elm, 2012, 596 p.

national morality, the content of education, religious education and upbringing and the involvement of women in education and upbringing of that period.

- M.A.Rasulzadeh's concept of national spiritual vitality gave an impetus to the development of the mind, spirit, and body of the growing generation at an equal level.

- The training of the first specialists with higher education in Azerbaijan was carried out at the Baku State Darulfunun (The first modern University), with the organization, initiative and the expense of M.A.Rasulzadeh.

- His viewpoints on the education, upbringing, and training of children, women and elderly people are also relevant for the modern period.

**The theoretical significance of the study** - The systematic study of the politician and statesman M.A.Rasulzadeh's pedagogical heritage, pedagogical activity and educational thoughts either enriches the history of our pedagogical thought or stimulates research studies in this direction.

**The practical significance of the study** - The results of the research can be applied and used in the teaching of the course "The history of Azerbaijan school and pedagogical thought", and in the compilation of "Azerbaijan pedagogical anthology".

**Approbation of the study** - nine scientific articles on the dissertation were published in the journals recommended by the Higher Attestation Commission under the president of the Republic of Azerbaijan, reports were made at international and Republican level conferences.

**Structure of the research study.** The dissertation consists of an introduction, two chapters, eleven paragraphs, a conclusion and a list of references. Introduction – 8 pages, 14816 marks, Chapter I – 78 pages, 154995 marks (1.1. – 25 pages, 50219 marks; 1.2. – 10 pages, 20436 marks; 1.3. – 13 pages, 25636 marks; 1.4. – 16 page, 31632 marks; 1.5. – 14 pages, 27001 marks;), Chapter II – 64 pages, 128219 (2.1. – 10 pages, 21059 marks; 2.2. – 11 pages, 21676 marks; 2.3. – 10 pages, 21261 marks; 2.4. – 11 pages, 21672 marks; 2.5. – 11 pages, 21708 marks; 2.6. – 11 pages, 20843 marks ;) result – 5

pages, 8837 marks, reference list 18 The dissertation consists of 175 pages and 280,929 characters.

## THE MAIN CONTENT OF THE STUDY

The first chapter of the dissertation is called "*The main directions of M.A.Rasulzadeh's life and pedagogical creative activity*". In the subchapter titled "*M.A.Rasulzadeh's life and pedagogical heritage*", the main important moments of Rasulzadeh's life and creative activity are being investigated. It is proved there that he was born on the 31st of January, in 1884 in Novkhani village of Baku city. His father Alakbar had a religious education, knew perfectly the Quran, Shariat (Islamic) rules, the basics of Islam, and he also knew Arabic-Persian languages. Mullah Alakbar has engaged in the first education and upbringing of his son himself. He could manage to teach his son to read and write in the Arabic alphabet, owe the rules of primary Shariat, and he could also teach him to master some Arabic-Persian languages. The fact that he put his son not only in the mullahkhana (religious school) but also in the "Russian-Muslim" school makes it clear that he was a spiritually modern-minded, developed person. Muhammad Amin studied at the second "Russian-Muslim" school for three years headed by S.M.Ganizadeh. Here he learns the Russian language and deepens his knowledge of the Persian language. Then his father sends him to Baku Technical School to continue his education. But, he does not study at this professional educational institution till the end<sup>1</sup> and after a certain period leaves for the "Kaspi" newspaper and begins to work as murattib (a worker who sets the letters for the print in the press house, typesetter). In 1902, Rasulzade unofficially creates the "Muslim Youth Organization". It was the first chore of the "Muslim Democratic Musavat Society", which later became the organization of "Hummat". During this period, he is engaged both in political and serious creative activities and publishes dozens of scientific, publicistic, social, political, peda-

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<sup>1</sup>The Translation of M.A.Rasulzadeh's Autobiography // "Azerbaijan" Journal, Ankara, January-February, 1954, p.2-10

gogical, literary articles in such newspapers and magazines as "East-Russian", "Life", "Irshad", "Evolution", "Comrade", "Taraggi", "Iran-nov", "Iqbal", "Waterfall", "Basirat", "Vitality", "True Word" etc. His charitable activity also coincides with this period. He is engaged in philanthropic activities through charitable societies as "Nijat", "Safa", "Tha Land of Ethic" and others.

M.A.Rasulzadeh's family life is widely touched upon in the subchapter. Although the early years of his family life had an optimistic, normal flow, later his subsequent fate was extremely tragic and sad. The reason for this was the Russian-Bolshevik invasion and the political authority of the communist regime. The next two years of his life and activity are connected with Turkey. At this time, there was a hot, enthusiastic socio-political and literary-cultural atmosphere in Turkey, especially in Istanbul. M.The A. Such great Turkish thinkers and intellectuals as Ali Bey Huseynzadeh, Ziya Goyalp, Yusuf Akchura, Ahmad Bey Aghayev and others who strongly influenced the formation of M.A.Rasulzadeh's ideas and beliefs, and gave a theoretical impetus to the determination of the direction of his next activities also lived in Istanbul. Muhammad Amin was in close contact with them.

In 1913, he had a chance to return to his homeland. Taking this opportunity, the prominent politician returns to Baku to live in his homeland and work more closely on her way to independence. As the head of Musavat Party, he begins to work on intensively political activities, and at the same time, he is also engaged in publicistic, literary and translation creativity. The organization of the "Muslim Democratic Musavat Party" and its role in public and political life, and the reasons of its association with the "Turkish ademi-centrality" Party are being investigated and discussed in detail in the current subchapter. The role of Muhammad Amin in the formation, organization, and activity of the Democratic Republic of Azerbaijan is interpreted. The very interesting generalizations and attitudes related to the life and creative activity of his emigrant life, and his works are expressed.

In 1954, at the initiative of the Azerbaijan Cultural Association in Ankara, M.A.Rasulzadeh's 70th anniversary was celebrated.

In the subchapter titled "M.A.Rasulzadeh's viewpoints about the education and its importance" it is justified that in the XIX and at the beginning of the XX centuries, Azerbaijani educators saw the awakening of the nation, its revival, its development in a broad sense, its salvation from invasion and happiness, first of all in science and education. They saw the way of salvation of the people drowned in the vortex of ignorance, illiteracy, and colonialism only in science and education. To the question "Where is salvation?" unambiguous answer was - "Salvation is in the light of science and education!", and they worked with all their force to enlighten this light.

During this period, one of those personalities who gave his "consciousness and labour" to the fate loaded issue that we talked about was M.A.Rasulzadeh. By working in this way practically, he also conveyed his theoretical viewpoints and instructions to the readers through the press. Such articles as "It is time for endeavor and zeal", "It is stated in the means of science", "Speech at the funeral of H.Zardabi", "What is vitality?", "Was the repentance done?" , "The way we go", and others prove this. In his later works as "The creator of our century", "The history of modern Azerbaijan" and other articles, the author continues to touch on this issue in any way.

"It is time for endeavor and zeal" is the second article published in the press of patriotic youth<sup>1</sup>. Here the author speaks about the troubles of the nation, its ignorance, inferiority, and recession. He sees the reason for this in arrogance, meaningless pride, being uncultured. He regrets the brutality of the son of his motherland, who shed each other's blood because of ignorance. He sees the way out in politeness and studying science. He insists on saying that none of our shortcomings will be "taken away" without science. He invites his citizens to open schools, establish philanthropic societies. In order to prove the virtues of science, he draws three Hadiths of the Prophet Muhammed (peace and blessings of Allah be upon him) about the wisdom and benefit of science and presents them to the readers. These Hadiths are revealed in the form of four-line couplets: Study the science from the cradle to the grave; There are two types of useful

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<sup>1</sup>M. A. Rasulzadeh. It is time for endeavor and zeal. "East-Russian" newspaper, Tbilisi, May 14, 1903

science: elmi-abdan and elmi-adyan (religious and secular sciences); Search for science, even if it is in China.

M.A.Rasulzadeh's conclusion was as follows: "What do you need to wake up the nation and make be literate? - Education, education, education! Only with the help of science and knowledge, the community can donate what it is and what it can do"<sup>1</sup>.

In M.A.Rasulzadeh's such works as "What is vitality?", "National vitality" the essence of science, education, and upbringing in political-pedagogical treatises is interpreted based on more massive, deep philosophical-pedagogical principles. If nations are not strong in terms of culture, science, education, and upbringing, mankind will become a despicable, miserable and helpless mass. As the culture of mankind itself is the sum of national cultures, so the vitality of mankind also depends on the vitality of nations. According to M.A.Rasulzadeh, this is only possible with science, education, upbringing, and culture. This means that without them, national vitality and prosperity are also impossible.

In the subchapter titled "*M.A.Rasulzadeh about the educational policy of Tsarism*" it is clarified the essence of the russification and Christianization policy implemented in Azerbaijan by Tsarism. It is justified that M.A.Rasulzadeh one of our intellectuals, who made comments on the colonialist and old-minded essence of Tsarism's policy of education implemented on local nations, including the Azerbaijani people, attempted to socialize and explain it to the nation through the press, and called them to wake up in this way and demand their rights. His articles and speeches as "Ignatov's project", "Bureaucracy and Muslim schools", "Zagafgaz zemstvo smerti", "Students' confusion", "Speech at the funeral of H. Zardabi", "Teaching or trade?", "What is our need?", "Our educational issue" and other articles and speeches are very typical in this respect. In each of these articles and speeches, the selfless politician touches upon the individual details of the educational and teaching issues and its general policy carried out by Tsarism in Azerbaijan.

In the subchapter "*M.A. Rasulzadeh's struggle for the national*

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<sup>1</sup>M.A.Rasulzadeh's Speech at the funeral of H.Zardabi, "İrshad" newspaper, Baku, 1907, December 2

*school*" it is justified that M.A.Rasulzadeh was one of those selfless personalities who struggled for the formation of the national schools in Azerbaijan at the beginning of the XX century. At an early age, he realized this truth and began to struggle for it: "Primary school should be national. Primary school should be native to the local community. Training here also should be in our native language. These schools should be suitable for the domestic rules of community....."<sup>1</sup>. The idea of nationalization of primary schools at the first stage was put forward by M.A.Rasulzadeh acting on the logic of socio-political, cultural and pedagogical conditions. According to the author, it is impossible to consider "Russian-Muslim" schools as national schools, which are aimed to be local schools for Muslims. Because in these schools, among 25-30 weekly hours of taught lessons only 3 hours were allocated to Turkish language lessons and 2 hours to Shariat (religious) lessons. Rasulzadeh continued insisting on his idea that there also were irregularities and disorderliness in the teaching process of Turkish language and Shariat lessons. He also says that these schools are only the false "national" schools they do not show any signs of nationality. The way to save the people from the spiritual invasion and propaganda of the ignorant mullahs who adhere to the "old, scholastic school philosophy", and conservative clergy who are "unaware of the earth and the world" is also going through the creation of national primary schools with a new type of educational system. Shariat lessons in these schools cannot be trusted to those mullahs. It is necessary to train spiritual specialists who will have a new mind, and understand the modern world and progress.

Therefore, it is necessary to establish a new staff of higher religious knowledge with new useful programs of the new spiritual and pure foundations, the necessary scientific foundation, and answering the most requirements of the time. M.A.Rasulzadeh also attracts our attention to that fact that the philanthropic societies should also be one of the main lines for the struggle of "the ideal national school", and "the policy of the national school" education and school. His

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<sup>1</sup>M.A. Rasulzadeh. Local primary schools. "Taraggi" newspaper, Baku, November 20, 1908

idea was reaffirmed in the ADR period and important attempts were done towards the nationalization of education. In the sub-chapter, it is justified that the process of nationalization was the result of the tireless struggle many years of Rasulzadeh and his colleagues for the sake of national ideals.

In the subchapter titled "*M.A.Rasulzadeh on the training of pedagogical staff and the teacher's personality*" it is touched upon such problems as teacher, his personality, the role and position of teacher in society, teacher and modern life, strange attitude generally to all the teachers, and especially to the teachers of Muslim religion within the empire, pedagogical personnel training and attitude to him in the political-pedagogical regime of Tsarism, the cold and insidious attitude of the authorities to teacher training among Russian Muslims, educational institutions preparing pedagogical personnel for Muslim Schools, teacher and modernity, teacher and national reality, etc.

In addition to providing interesting, necessary, far-sighted proposals and advice on the establishment of colleges and higher schools, preparing pedagogical staff for our national schools, changing the content of programs and training in those educational institutions, and the character of the professional staff, M.A.Rasulzadeh also reveals the essence of the repulsive, chauvinist policy pursued in this field by the high-ranking statesmen and ideologists of monarchy. This issue is touched upon in his various articles and speeches. Baku State University was founded on November 15, 1919, and the Pedagogical Institute was planned to be established on his initiative.

The second chapter of the dissertation is called "***Educational and upbringing issues in the pedagogical heritage of M.A.Rasulzadeh***". According to the sub-paragraph of the chapter titled "*Upbringing of national self-awareness and national morality*", it is justified that one of the main issues that made M.A.Rasulzadeh think was the national self-awareness and national moral education of the people.

He encouraged people by telling them about their identity, moral values, moral dignity, literary and cultural past, awakened their national feelings, create a sense of self-confidence and national pride, and the solution of this issue always worried him as an important actual socio-pedagogical, literary and cultural problem,

and he was motivated to seek a cure and way out to the solution of the problem. In his series of articles that consists of seven articles "What is the Vitality", and in the foreword "National vitality" written as an introduction to this series of articles, the attitude to the problem was interpreted in a more comprehensive, fundamental and comprehensive way. This series of articles published in "Vitality" magazine in 1914 is a public-pedagogical treatise on national upbringing. Here the nation, its characteristic features, the necessary factors in the formation and development of the nation, national self-awareness, the conditions and means for the national upbringing of the nation, the role of national-moral upbringing, the role national morality in the historical destiny of the nation, modern youth and national upbringing, national ideal and the freedom and independence of the nation, and other issues have been interpreted in a meaningful and complete way.

In the foreword "What is the vitality" written to the series of articles, the great educator clarifies and determines the national existence as the main factor of people's vitality. Thus, vitality is the ability to protect and save the rights of life and survival of the people. "The most improved form of vitality", that is, the most perfect and important form of it is a "national vitality". The people who do not have such national vitality are like "chorni rabochis" (black workers) who are in captivity without realizing it, who work in oil fields, or black affairs, and who do not understand their rights and duties. So "the most valuable vitality is a national vitality". "Vitality consists of loving the world and being strong enough to protect its rights and honor". According to the author, it is more honorable to develop and remain spiritually independent than being a materially developed and remain uncultured and unspiritual. Nationalism serving to protect its self-esteem is more necessary and useful from a universal point of view.

One of the noteworthy issues in the article of "National vitality" is the explaining to the general public the differentiation between the national upbringing and religious upbringing, and the national origin and religious affiliation, and pointing out that these are various things.

According to the author, these are the main generalised factors of national upbringing: national consciousness of the nation and its existence; formation of national self-consciousness in citizens; the formation of national feeling, national conscience, national honour and as a result of all these, the formation of the feeling of nationalism; determination of clear national ideal and national goal; awakening the impressionable attitude towards the national language; impressiveness of religion and faith; adherence of the nation to its past, history, customs, and traditions, etc.

What are the means of national upbringing? M.A.Rasulzadeh makes his remarks about them, too. He notes that there are different means of it, for example, to make people familiar with their past, history.

M.The A.Rasulzadeh said that religious figures also had certain duties in the upbringing of the growing generation in the national spirit, in modern thought, as a person of faith and knowledge that would unite the glorious national past of his people with the mood of the present time. In this sense, while he criticized conservative, old-fashioned, profit thinking clergymen, but he welcomed religious figures with innovative ideas, nationalists and applauded those who realized the need to keep up with the modern world.

Muhammad Amin also appreciates the idea of teaching and upbringing of the children of the nation by the educators who know the language, literature, religion, history of the people, and who live with national thought.

M.A.Rasulzadeh considers "nationalization" in education as a demand of time. He does not only list, explain the necessary means of establishing upbringing on a national basis, but he also gives recommendations on who should and will do this important mission and which path it should be carried out.

In the subchapter "*About the general education*" it is mainly touched upon the insufficient number of secular schools, and they're being the main gap in the socio-cultural and pedagogical reality of Azerbaijan at the junction of the XIX-XXXX centuries, and this lead to the real fact that most of the growing generation was out of education and the bulk of the population was illiterate. As a result of

the purposeful policy pursued by the government, the majority of school-aged Azerbaijani children were excluded from the educational process, and a small part was involved in the teaching process.

One of the advocates of mass education of the people, active promoters of literacy, and education supporter intellectuals who strived to carry out theoretical and practical work in this direction was M.A.Rasulzade. He clearly understood that to keep up with the demands of civilized life, century and time, individuals making society and nation must be knowledgeable and educated to be a member of society with a modern view, to know their rights, to benefit society and to achieve a rise as a nation. The abundance of educated people gives an impetus to the well-being and development of society both for the religion, nationality and everyday life and law. It opens the way to the health, happiness, and freedom of the community. But ignorance and illiteracy cause disaster, tragedy and misery to the society and its people. To prove this, Muhammad Emin in the article "Rural schools for the religion, nationality, and livelihood", both addresses interesting life facts and calls for the opening of new schools in villages and popularization of educational institutions.

M. The A. Rasulzade also notes that there are many serious obstacles on the way to "mass training". These obstacles have sides caused both by the government and the people. The barrier imposed by the government is clear to all. The goal is to prevent the education and development of Muslims, to turn them to a malicious mass unaware of their rights.

The patriotic educator is more concerned about the neglect and indifferent attitude of certain sectors of society to this work. In his articles and speeches, he conducts explanatory work on the above-mentioned issue. He initiates to explain the position and shortcomings of both sides in government and public relations, in spreading education and enlightenment even till its simplest details.

In the article "Again about rural schools", the educational ideologist again talks about the reasons why ignorant people oppose the "mass training" and about the means of eliminating these reasons. He shows that, in different regions where Azerbaijanians live, especially in villages, along with other difficulties of opening new schools, the

most important obstacle is the skepticism, fear, and frustration of the ignorant mass. Illiterate people suspect that the government has an insidious intention in opening new schools. Under the pretext of this, he will either raise taxes, or "Russify" (make Russian) their children, or make the teenage boys become "Soldat" (a member of the Russian army). Influential and conservative among the people "Devils", masters of willpower – mullahs, beys and aghas (members of the gentry) who use the ignorance of the people for their interests, also play an important role in the spread of such "salty" rumors and slanders. Now one of the main tasks of the patriotic intelligentsia is to get the nation rid of these doubts and doubts. The author wrote: "We would like to dispel the doubt and suspicion of our villagers about newly opened schools. We would like to explain to them that none of the fears they assume have any origins or grounds!"<sup>1</sup>.

After the State Duma started its functioning in Russia, by the insistence of deputies and the pressure of the people a verdict project on the compulsory transition to general primary education within the country was prepared and adopted. "According to this law, primary education in Russia will be based on three principles: general, compulsory and free of charge." To make people understand the educated member of nation explains the mass of what these three rules are made of and what is the essence of each of them.

In M.A. Rasulzadeh's article "The problem of mass training" one of the issues that attracts attention and which is of interest for today and the future in terms of studying historical-pedagogical truths, is the provision of statistics on the number of population in Baku and its surrounding villages after 1914, number of schools and teachers in each village according to that proportion, as well as the money to be spent"<sup>2</sup>.

The idea of "mass training" was in the focus of attention of M.A. Rasulzadeh and his compatriots both on the eve of the estab-

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<sup>1</sup>M.A. Rasulzadeh Again about village schools. Newspaper "İqbal" Baku, 1914, December 31

<sup>2</sup>M.A. Rasulzadeh "The problem of mass training". Newspaper "İqbal", Baku, 1914, December 24

lishment of ADR and during its functioning. Among the educational reforms carried out during the ADR period, one of the most active tasks was the practical implementation of the idea of transition to general primary education in the country. Since June 1918, the newly established Ministry of Education of ADR started to do serious work in this direction and could achieve certain successes. Unfortunately, this initiative that needed many years to be fully realized was left unaccomplished because of a lack of time. The reason for this was the occupation of the National Azerbaijani state by the Russian-Bolshevik forces 23 months after its establishment.

The sub-chapter called "About the content of education" substantiates that on various problems of education and teaching life was kept in the center of M.A.Rasulzadeh's attention, he approached these problems as a competent educator, criticized the shortcomings existing in this aspect, showed a way out to eliminate the shortcomings and praised the positive aspects. Thus, he made valuable comments on and conducted analyses of the components of training, curriculum, textbooks, reading books for students, children's press, reading materials presented to students in this press, etc. So, he did effective work on modernization and nationalization of the content of education in Azerbaijani schools, on its adaptation to the requirements of the new era, on its democratization.

We witness him say related thoughts about the necessity of containing the main content and essence of the subject in the programs, their adaptation according to students' age level, their compliance with modern dimensions and requirements, their systematization, the expectation of the principle of sequencing, etc. In his opinion, it is not necessary to open a school. The main thing is the right choice of subjects, language, program, textbooks and training tools, books to be presented to the children's reading in extra-curricular time, methods of training, etc. in the educational institution. If these conditions are not met properly, it is not worth talking about the contemporary schools, the modernity, and the usefulness of education, its compliance with democratic principles, its effect on national revival.

One of the pedagogical issues that M.A.Rasulzada paid attention to was the textbooks and their content of that time and special

attention is given to this matter in the research paper.

M.A.Rasulzadeh with special sympathy appreciates the book "A gift for children", compiled by F.Kocharli. It is noted that such a book, which will lead to invaluable benefits in teaching and learning, exists so far not only in Azerbaijan, but also in the entire "Turkic world" and "Islamic world".

M.A.Rasulzadeh's views on native language, one of the most important attributes determine the national existence of the people, are summarized in the subchapter titled "About mother tongue and its teaching". It is justified that the mother tongue and its teaching problems in schools comprise one of the M.A.Rasulzadeh's main directions of public and educational activities as a national ideologist. The expansion of the privileges and positions of teachers of mother tongue in the field of education, the opening of schools in the national language has always made him think, he clarified the connection of native language with public, political, pedagogical, cultural, etc. issues and commented on its importance in determining the national destiny of the people. We see expression of the above-mentioned idea in such articles of pedagogical content as "Local schools", "Nationality issue", "We do not have official language", "Easy language – new language", "Language as an important public factor", "Teaching Turkish in Russian-Muslim schools", "Alphabet holiday", "Alphabet issue. On the occasion of important news", "National revival", "On Firidun Bey Kocharli's letter", "Local languages in secondary schools", "Islamic religion and mother tongue" etc. in one way or another. Muhammad Emin Bey's love for the national language, his special care for increasing its position in the field of education and popularization was because the native language was one of the most important social factors that influencing the national existence of the people. In his works, speeches, articles, including "Language as an important factor in the public", "National revival", etc. the author recalls this truth repeatedly. In his opinion: "...Language represents the nation better than anything else. The nation can show all its dignity and existence through language... The tongue is a lively, usually organic body made of blood and flesh. Language is the soul of the nation. Language is the logic, spirit and common personality

of the nation.

That is because to kill a language means to kill a nation. And so again, each representation begins with pressure on the language. Language lives while the nation exists, if it dies the nation also perishes.”<sup>1</sup>

In general, the activities of "Russian-Muslim" schools are satisfied Mohammed Amin. Seeing such educational institutions, he also notes and appreciates the increase in people's sympathy for school and education. But he shows that teaching of Turkish, that is, the national language is not satisfactory. It does not meet the desire of people and the demands of the era. The main reason for this is the lack of adequate attention paid to the teaching staff and the lesson. Thus, most of the teachers working in "Russian-Muslim" schools are graduates of The Gori Teachers' Seminary. The seminary does not pay much attention to the teaching of native languages. Local languages are viewed as secondary subjects. Therefore, those who finish the seminary can not perfectly master their native language. On the second hand, "Russian-Muslim" schools do not have special native language teachers. Teachers of other subjects teach this subject. And this negatively affects the state of training. The author notes that as a result of the defect caused by the fact that "many of the seminarians are completely poor in Turkish", the people gathered and appealed to the Education Commission of the city administration in Baku and asked to teach the subject of their native language not by teachers of other subjects, but by a separate teacher as in religious classes. That is, to appoint teachers who know their subject -native language well to "Russian-Muslim" school. Baku governor's inspector for primary schools M. Ganizade also supported the public opinion by taking into account the shortcomings of the so-called "investigation and inspection". Unfortunately, the city administration does not take any initiative in this. The defect continues. M.A. Rasulzadeh recalls the problem on a wider scale: "if the Russian-Muslim school does not learn Turkish at a good and reasonable form, there is no opportunity to

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<sup>1</sup>M.A. Rasulzadeh Language as an important social factor. // Journal "Shalala" 1913, №27, p.18-21

learn it in any other place. It is not difficult to guess what longing and disappointment, spiritual poverty and deprivation the young people having higher education experience if they do not learn their mother tongue”

M.A.Rasulzadeh mentions repeatedly that the mother tongue plays an exceptional role in the upbringing of citizens of national thinking and national faith, and therefore both educators and those who are engaged in the education should know their native language well.

A. Rasulzadeh's thoughts on religious teachings and education are generalized, investigated and analyzed in the sub-chapter "*On religious upbringing and education*". It is substantiated that one of the critical issues at the crossroads of contradictions and ideologies, discussions about the awakening and development of people at the turn of XIX-XX centuries that caused a widespread national revival in Azerbaijan, was related to Islam, its role in the progress of society, place and general religious education. M.A.Rasulzadeh advocated the modernization of religious education. In his works, he spoke about this or that factor of religious education, explained its main subtle points, effectiveness, and essence. In the famous treatise "National revival", Muhammad Amin insists that the most valuable life force is the national revival, and one of the firm foundations of national revival is the religion. Even though "the religion is a factor that comes after language, in some circumstances it can get a more powerful form", "it can have a greater impact" M.A.Rasulzadeh considers the correct and honest handling of religious education as a very important factor in public and educational sphere. He also gave his suggestions about the ways and means of implementing it. In his article "Foresight is needed!", the author gives a full scientific-pedagogical explanation of the so-called issue. He shows that this philosophy, which has been absorbed into the souls of Muslims for centuries, penetrated their blood and marrow, creates in them distrust, inactivity, apathy, inertia, and inaction. The representative of Islam losing a sense of self-confidence, facing the judgement "Muslim can not become a man" at any moment, is indifferent to cruelty, freedom, culture, progress. He/she loses the sense of struggle and

persistence. "This "Dead theory, bad thinking", which undermines prudence and kills every action, unfortunately, has affected "our common people, our wealthy people, our elders, our little ones, all of us".

Having a good understanding of the facts and shortcomings as a great hassle in the realization of national aims and goals, M.A.Rasulzadeh fought committedly towards the elimination of these shortcomings, called the "intelligent people" of national occupation to mobilize on the way of removal of this urgent need for national-pedagogical life. In this sense, the issues raised by him in his pedagogical works -"School and madrasa (religious school)", "Council of Education", "Feast of a madrasa", "About the madrasa to be opened" etc. - are of special interest. Among them, "School and madrasa " attracts more attention due to its volume and scope.This large-scale article is a valuable pedagogical treatise on the reconstruction, modernization of the religious education and training system, and its adaptation to new socio-cultural and national life in the Azerbaijani environment of the time. M.A.Rasulzadeh's pedagogical work touches on an important and necessary problem-the Islamic religion and native language, in other words, the position of Islam in the sphere of the national language, its influence, the size of its connection with the national language and its role in religious education and training. We face the interpretation of the mentioned issue in the article" Islamic religion and native language " (182).

Muhammad Amin, expressing his attitude to the ideas put forward throughout the article, mostly agrees with them. He also defends the position of "nationalization" in religious education and upbringing, brings to mind that Islam is not against this process, but on the contrary, Islam is a religion of peace with the nation.

In the sub-chapter called "On the education and upbringing of women and the elderly", - it is grounded that the problem women's education was one of the important problems of the national, social, cultural, educational and pedagogical reality at the junction of the XIX-XX centuries, during which M. A.Rasulzadehlived and worked. In this Renaissance period of our national-cultural, social and economic development, many educated people of the nation, who lived

with a patriotic feeling and ideology, paid attention to this important issue of time, turned it into an object of discussion, and took the initiative to direct public, pedagogical and literary opinion to it. They considered women, who united most of society, as a leading, decisive force, mentors and educators of the younger generation. They considered that if women did not develop themselves to the required, normal level training and education they would not be able to help people to get rid of ignorance, and backwardness, spiritual slavery, and purity.

M. The A. Rasulzadeh calls the girls studying both in "Russian-Muslim" girls' schools and in other educational institutions as "Sparklings of light" of the nation. In this article, the socio-pedagogical essence of the issue is analyzed in a global sense. The problem is addressed from a national concern.

Then the intellectual educator explains that, no matter how much the father is the progressive minded, hardworking, culturally intelligent and strong-willed, he can not perfectly and properly fulfill the upbringing of children without a mother. There are families who, despite all the endeavors and efforts of the father, are unhappy and miserable. "Because the mother does not know her duty. Opposing father she violates the decisions made by him..... A mother has much more influence on children than a father." It means that girls – mothers of the future-should be brought up to create a society with "culture and development "

M. A. Rasulzadeh does not care only about the upbringing and education of our women. He approaches the problem on a larger scale. What interests, bothers, encourages him to find a way out, in general, is the lack of rights and position of the Azerbaijani woman in society. In other words, he sees "what a miserable life Azerbaijani women have been living", " how she is deprived of every human right in the family, in father's house, in husband's house, in the view of other members of society and in legal-public life"<sup>1</sup> and struggles for its elimination. Because this matter is the example of "ummulmasail" (the main one) for the society and nation to come out of the

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<sup>1</sup>M. A. Rasulzadeh. Works (1909-1914). II c., Baku: Shirvanpress, 2001, 526 s.

darkness and go to the light. It is a common tragedy and disaster of the Muslim world that caused the disease of sluggishness: "This is one of the important issues to be solved in the Islamic World. If this is not "the main issue" for us, we are in an exaggerated opinion. This is one of the common diseases of sluggishness for Muslims that start under different conditions and gain common feature"<sup>1</sup>

In 1913, in his article "Criticism and positive feedback" (195, 268-271), the author touches on the rights of Muslim women in society and their role in public life.

One of the issues discussed at the Congress of all Russian Muslims held in May 1917 in Moscow in which M.A. Rasulzadeh actively participated, was the status of Muslim women, their rights, training, and education. After extensive discussions and debates, a separate decision was made on this issue, many representatives voted for the decision prepared in terms of the requirements of modern times. Women's equal rights with men, their active participation in social, cultural and even political affairs, their right for getting an education, and other issues were set as an important task.

In the first congress of Musavat Party, held in October 1917 (26-30 October), M.A. Rasulzadeh's report separate place was given to the "women's issue", and in the adopted decrees supposed to increase the social, political, cultural and household rights of women and their involvement in education.

Practical activities on the way of training and education of Azerbaijani women, in a broad sense, began in the period of ADR.

Being a sensitive ideologist who could notice all the needs and drawbacks of the socio-pedagogical and educational environment, M.A. Rasulzadeh was also interested in the education of the elderly. He took care of the literacy of not only the younger generation but also the elderly. His articles "Friday school", "Night courses for Muslims opened", "What is the need for?", "My impression of night classes", "Teachers course", etc. are related to the above-mentioned

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<sup>1</sup>M.A. Rasulzadeh. Works (1909-1914). II c., Baku: Shirvanpress, 2001, 526 s.

problem.

The author has two articles titled "Friday school". One of them was delivered to the readers in 1908 (27 March) via the newspaper "Irshad" and the other in the same year (16 September) with the newspaper "Taraqqi (development)". These articles were written related to the organization and conditions of Friday schools which started to operate on the initiative of the Charity Society "Nijat" during Mahammad Amin's chairmanship.

In 1908, M.A.Rasulzadeh was the chairman of the Charity Society "Nijat" and also managed to open night courses for Muslim workers in Baku. In the articles "What is the need?" and "Night courses for Muslims opened", the author talks about this issue. "Nijat" society, seeing that our people are "unarmed at every step" "in the struggle of nations, makes efforts to educate the illiterate masses and adds: "It is impossible to be considered alive!... It is comprehended. What is the need now?... That's the question that puts the ignorant Muslim into deep consideration.

Now there is a great need to make those who have passed the time of training in childhood and remained "defenseless" in different aspects armed with science and primary education."<sup>1</sup>

Chairman of the society "Nijat" informs that the night courses have been granted official permission and that the courses will start to operate from December 10, 1908, on Shamakhi road from 6: 00 p.m. in the six storeyed building of the city school. Finally, the courses began to operate. Muhammad Amin periodically came to the courses, where he was interested in the state of teaching. He reflected his impressions and joy in his article "Impressions from night classes" in the pages of the "Tariqat" newspaper in 1909. Participating in the lessons of all three classes of the course, Nijat chairman, was satisfied with the active involvement, reading, and writing of the students. Muhammad Amin Bey was proud of how they learned with interest and enthusiasm. He considers teachers' enthusiastic attitude

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<sup>1</sup>M.A.Rasulzadeh What is the need? Newspaper "Taraqqi (Progress)", Baku, 1908, 5 December

to this work as a true example of nationalism. He feels pity for the presence of fewer students than expected in the course. However, he was very hopeful about the future of the courses.

So, summing up what is said, we can draw the following conclusion:

1. The end of XIX and beginning of the XX century is a very productive and significant period in the development of social, political, economic, literary, cultural and pedagogical life of the Azerbaijani people. In the period characterized as the “dawn age” (F.Kocharli) of the Azerbaijani renaissance, important economic, literary and cultural, socio-political, educational-pedagogical events and innovations take place. In a short period, our people achieve a great rise in the directions shown above. National thinking, national ideology, views on freedom and national independence are formed, which ultimately leads to the creation of an independent state as the ADC (Democratic Republic of Azerbaijan).

2. Some thinkers, national ideologists, educators, intellectuals take an active part in the preparation of the theoretical base of the great works and their practical implementation. M.A.Rasulzadeh was one of those ideologists, owners of national thinking and penmen.

3. M.A.Rasulzadeh was an outstanding educator, thinker, politician, statesman, national ideologist and one of the leading struggles for freedom. He had an exceptional role and great contribution to the formation and practical implementation of the ideas of Azerbaijanism, turanism, the idea of independence our people, the ideology of national statehood.

4.M.A.Rasulzadeh lived in the last quarter of the XIX century and in the first half of the XX century and had a difficult, hard and hectic life, full of struggle, devotion, and self-sacrifice. He devoted all his conscious life to the freedom, independence, progress, and happiness of his people.

5. One of the main directions of the multifaceted creativity and struggle of the great thinker is the trend towards education, science, and training of your people, raising them to the level of culturally developed peoples of the world through education and schooling. Thus, an important part of his rich, comprehensive, high-quality

creative heritage and numerous works comprize the mentioned problem. M.A.Rasulzade's works, being sufficient in number, can be considered valuable products of educational and pedagogical heritage. These works, which serve the development of pedagogical thought in Azerbaijan, the revival of school and educational life, nationalization, democratization, and modernization of education, are also valuable pearls of pedagogical thought in Azerbaijan as a whole. In general, the study of these works, which have so far remained out of attention and research, is one of the important problems facing our pedagogical science.

6. M.A.Rasulzadeh, realizes that explaining the essence of education and its benefits is the most important component of saving the people from ignorance and directing them to the path of progress. Therefore, he writes and publishes many articles addressing this problem. In his reports and speeches among the mass, he pays special attention to this issue.

7. Some of the articles of the educator-ideologist with pedagogical content are devoted to the analysis of education and educational policy of Tsarism. In his political articles and speeches, the so-called problem is also touched upon. He tries to make people aware by revealing the colonial essence of the education and enlightenment policy of Tsarism in the national lands, the tendency to "russification", to understand the facts to him, and thus prepares him for the struggle for his rights, education, and education theoretically.

8. M.A.Rasulzadeh struggles with determination to create a national school in the early 20th century, understands well that this is a strategically important problem for the future of the people. He calls on the mobilization of intellectuals, charity societies, participants of the I and II Azerbaijan Muslim teachers' Congress held in 1906-1907 for this purpose, seriously appreciates the activity of the national press and national ideological figures in this direction.

9. Outstanding educator pays special attention for the preparation of qualified, professional, educated staff for the schools, declares that without such personnel schools and national education can not achieve the necessary success. He repeatedly mentions the need to create pedagogical seminars and higher education institutions in the

cities of Azerbaijan to train qualified personnel and educators and is striving for the realization of these ideas.

10. He highly values the personality of the teacher, says that he has an invaluable role in the salvation of the people from ignorance and illiteracy. He calls the teacher as “science and enlightenment lights”, “Urfan Nuru” of the nation.

11. The attitude to the issues of education, its interpretation from the national and universal point of view, takes a wide place in M.A.Rasulzadeh's pedagogical heritage. As a sensitive educator, as well as a thinker who can reconcile the global human values with national values in a modern sense, he puts forward interesting, necessary considerations, noteworthy ideas, recommendations on ways and methods of training and modern codes, criteria, and spirit of the upbringing of the growing generation.

12. He gives actual explanations about the national self-consciousness and national ethic, relevant to the atmosphere of the national-historical epoch in which he lives, and with a thinking manner peculiar to national educators, he clarifies its importance for the present and future period to the general public.

13. Muhammad Amin Bey's suggestions and judgments about the transition to general education is of particular interest. He says that the future fate and happiness of the people are necessarily connected with general, mass education of the people. He comprehensively interprets its essence and pedagogical effect in his works.

14. Although not a teacher, M.A.Rasulzadeh also makes necessary comments about the content of education. He has textbooks for schoolchildren of that time, reading books for extensive reading, children's press, as well as several good articles on vocational education and its importance.

15. One of the pedagogical issues that interested and engaged the patriotic intellectual was the issue of mother tongue and attitude to its teaching in the rural educational institutions under the colonial conditions of the Russian Empire. In a troubled socio-political and pedagogical climate, when ideologists of monarchy, tsarist officials treated local languages and its teaching neglectfully, he struggled with sufficient persistence to strengthen the position of his mother

tongue in both public life and the sphere of education.

16. M.A.Rasulzade also attaches great importance to the religious factor for upbringing prudent, faithful and citizens having high spiritual and moral qualities, and dignity. The national leader, who opposes conservatism in religious views and the radical clergymen, supports religious upbringing correlated with healthy, logical, scientific foundations, and modernity. He shares the views of the nation's educated people as well as his colleagues with progressive thinking on this issue.

17. Mohammed Amin Bey also takes a progressive position on the issue of women's education. He shares the views of his colleagues with a progressive view. He believes that the future of the nation depends on the education and upbringing of women. He considers it very important to involve women in education as an equal member of society, and educate them in a modern spirit.

18. It also pays special attention to the education of elderly people. He recommends organizing Friday schools and separate courses for this purpose. He calls on wealthy people and charity organizations to take the necessary steps in this direction.

Taking into account the valuable theoretical considerations put forward by Muhammad Emin Rasulzadeh in our history of pedagogical thought and education, his deeds, his invaluable role, educational activity, his services in the field of education and training system, his rich and comprehensive creative heritage, and the value of this heritage in our cultural, social and pedagogical life, we consider it necessary to carry out the following activities:

1. To collect and publish M.The A.Rasulzada's pedagogical works as a separate book.

2. To continue the research and promotion of M.The A.Rasulzada's scientific and pedagogical heritage in different directions. To hold scientific-practical conferences and scientific sessions in addition to carrying out individual research work for this purpose.

3. To assign students course and graduation works, master's thesis related to his life, activity, pedagogical heritage and views on different problems of education.

- 4.To form a scholarship to the honor of Muhammad Amin

Rasulzadeh.

5. To hold scientific-pedagogical lectures and seminars dedicated to the memory of Muhammad Emin Rasulzadeh.

**The main content of the research study is reflected in the following works of the author:**

1. Mammad Amin Rasulzadeh about primary education // Materials of International Scientific Conference on "Improving teaching process and modern education concepts". Nakhchivan State University, 2014, pp. 212-213

2. M.A.Rasulzade's Pedagogical views // "Vector nauki (Vector of science)" of Tolyatti State University, 2014, № 2, pp. 65-67

3. Prominent public and political figure and educator M.A.Rasulzadeh's life and the initial stage of his pedagogical activity (1884-1920) // "News of Pedagogical University" № 1, Baku, ADPU, 2015, pp. 410-414

4. Mammad Amin Rasulzadeh's struggle for the national school // IPEAR, Scientific works, № 3, Baku, 2015, pp. 190-194

5. M.A.Rasulzade's views on the educational policy of Tsarism. / GSU, Scientific news", 2015, №3, pp.261-266

6. Mammad Amin Rasulzade on national self-consciousness and education of national morality // IPEAR, "Scientific works", № 2, 2016, pp.215-219

7. Mamed Amin Rasulzadeh's on women's education // "Mova and culture", Kyiv National University named after T. Shevchenko, 2016, Issue 21, pp. 311-316

8. Issues of education in the heritage of M.A.Rasulzadeh // Materials of the international scientific conference "Priorities of education policy in Azerbaijan: modern approaches". Nakhchivan city, 25 November 2016, pp. 173-175

9. Mammad Emin Rasulzadeh's views on women's education / The materials of the 4th International Conference dedicated to the 93rd anniversary of great leader H. Aliyev. Qafqaz University, 29-30 April, Baku, pp. 1535

10. M.A.Rasulzade on education and its importance // Scientific works № 2, Baku Girls' University, 2015, pp. 194-198

11. Mammad Amin Rasulzadeh on religious education // News

of Nakhchivan Institute of Teachers, pp. 41-46

12. Mammad Emin Rasulzade about a teacher and requirements for him/her / Teacher-student relations: pedagogical and psychological aspects. Materials of the Republican scientific conference. 27-28 October, Sumgayit State University. pp.198-200

13. The role of Muhammad Amin Rasulzadeh in the struggle for democratization of education in Azerbaijan in the early XX century. Monograph. Baku, "Mutarcim", 2018, p.192

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