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**IDEAS OF NURTURE AND ITS SYSTEM  
IN THE HEROIC EPICS OF AZERBAIJAN**

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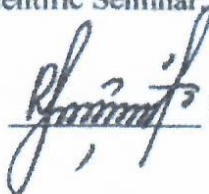
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## GENERAL CHARACTERISTICS OF THE STUDY

**Relevance of the research.** The analysis of the entire ethnocultural system from various aspects is the result of the interest in the content of national and spiritual memory as a whole. Conceptual consideration of the essence at the scientific-pedagogical, socio-political, literary-cultural levels raises the deeper layers of the ethnocultural system and the disclosure of codes formed in the genetic texture as a problem. One of the important issues in the sensitivity and strategic goal of contemporary pedagogical thought is the growing interest from horizontal and vertical perspectives towards folk pedagogy and its polyphonic nature, in the context of nationalism. The issues of training, nurture and education, which are included in the analysis of prominent thinkers who called "folk art the first herald of folk pedagogy", make it important to clarify the essence at various levels. The consideration of all these in the sense of beyond time and beyond space can express itself more fully and at the leading degree in the rich folklore culture of the people. The great leader H.Aliyev drew attention to them as an issue of the essence: *"There are many works, books and material things reflecting our rich history. However, among all of them, the works that reflect our national culture, national and spiritual values are the most valuable and most necessary for today and the future"*<sup>1</sup>. Indeed, rich folk rituals, beliefs and faith, myths, legends, tales, proverbs, songs, bayatis, music and other examples allow us to broadly determine the general course of education and the invariant factors of the imagination formed under the name of "folk pedagogy".

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<sup>1</sup> Ozan-ashug encyclopedia. (generating staff: M.Gasimli, M.Allahmanli, I.Kocharli, K.Dadashzade). In 2 volumes, I volume, Baku: Ganjlik, 2019, p.464

This richness, carried from myth to epic sense, and from there to the legend, makes it necessary to pay attention to the esoteric (deeper) and exoteric (known to everyone) essence, while always keeping the main purpose in all periods of history. Epics have a special role in terms of their clarity and coverage, as well as the fact that the main purpose is encrypted as imagination, a cultural code. The information given by “Kitabi-Dada Gorgud”, “Gara Malik”, “Shah Ismayil”, “Koroghlu”, “Molla Nur”, “Gachag Nabi”, “Gara Tanriverdi”, “Gandal Nagy”, “Deli Ali”, “Gachag Kerem”, “Samad bey”, “Gachag Yadulla”, “Sattarkhan” and other examples of epics in this area, as well as the imagination formed by them, raises the importance of synchronous and diachronic approaches to the problem (system of educational ideas).

Heroic epics are the heroic history of the people. When we add to this the creation of the deepest and brightest, as well as the most perfect images of heroes by the people, the essence of the matter necessitates conceptual approaches at the system level, which is embraced by ethnic consciousness. Paying attention to the national and spiritual culture of the people, magnificent monuments and upbringing of the young generation in this spirit, President of the Republic of Azerbaijan Ilham Aliyev emphasizes with special sensitivity: *“The young generation must be educated in the spirit of patriotism and nationalism. I always emphasize during my meetings with young people that young people should be educated, connected to the Motherland, grow up in patriotic and national spirit”*<sup>2</sup>. The source of all of these is the people's oral creativity and heroic epics in one direction. The epic environment, which is characterized by a fairly paradigmatic content, is defined by a perfect image in the

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<sup>2</sup> Ozan-ashug encyclopedia. (generating staff: M.Gasimli, M.Allahmanli, I.Kocharli, K.Dadashzade). In 2 volumes, I volume, Baku: Ganjlik, 2019, p. 342

example of training, education, or rather, in the example of their common means and methods. Azerbaijani heroic epics, which cover a wide range of topics, from mental and physical education to ideological and spiritual education, also require typological approaches as one of the most magnificent sources of aesthetic education. In the Turkish and world epic tradition ("Bilgamis", "Manas", "Alpamish", "Oguz Kagan", "Uralbatyr", "Jorabatyr", "Edige", "Alp-er Tonga", "Shu", "Arganakon", "Boz Yigit", "Maday Kara", "Beowulf", "Epic about Sid", "Epic about Kukhullin", "Saga", "Tristan and Izolda", etc.) Azerbaijani heroic epics which are distinguished by their grandeur are characterized not only in the context of art but also in the context of being a priceless collection of morals and spirituality. The identity formula in the essence of "Kitabi-Dada Gorgud", "Koroghlu", "Gara Malik", "Shah Ismail", "Gachag Nabi", "Gara Tanriverdi", "Gandal Nagy" and other spiritual works, the image formed by the sacred values at the community level, the traditional relations of the ethnos and the content defined by education in all parameters require a broader approach. In the light of all this, one of the most important issues is the clarification of the heroic deeds which were brought by Azerbaijani epics from ancient times to the present day.

**Object and subject of the research.** The object of research is Azerbaijani heroic epics.

**Objectives and tasks of the research.** The aim is to clarify the content and general system of educational ideas in heroic epics, which are important in their ability to reflect the intellectual, national and spiritual potentialities, universal thinking and imagination of the people in typological levels. To clarify all this, there are quite serious tasks arising from the objective itself, these tasks are as follow:

- to clarify the general aspects of the ethnocultural system, which is widely included in the epic;
- to reveal the content layers of educational issues that form the leading line in the geneology of heroic epics;
- to do a typological analysis of those that came from myth to epic, then from there to heroic epics and are investigated on the plane of personality and ethnos in the historical-cultural context;
- to give a comparative analysis of those in the Azerbaijani epic environment in terms of models of traditions and sacred memory, to explain the methods of training and education identified in the example of society and the individual;
- To determine the general system of training and education in such magnificent works as "Kitabi-Dada Gorgud", "Koroghlu";
- to clarify the specific features of the national and local nature of the methods of education that are noticeable in the epic environment;
- to follow the invariant factors in the field of ideological and spiritual education, in physical and aesthetic education from the separate historical and cultural perspectives in separate samples of epics;
- to reveal the thinking and imaginative intellect of the traditions in the sense of mental and moral education;
- to reveal the existing models in the example of personality and society in the fugitive epics;
- To define the general system, essence and principles of education in Azerbaijani heroic epics, and to form a full picture of its content and so on.

### **Theoretical and methodological bases of research.**

Achievements, principles and methods in modern scientific and pedagogical thought, as well as approaches to the problem and analysing methods in it, formed the theoretical and methodological basis of the research.

**The scientific novelty of the research.** Systematic analysis of educational ideas in Azerbaijani heroic epics is determined by quite serious scientific innovations.

- Heroic epics are an invaluable source in terms of reflecting the ethnocultural potential of the people in all its aspects;
- Heroic epics are determined by a serious role on the level of "folk art and folk pedagogy";
- Concerning myths, legends and epics, the research is characterized by the potential to reflect the general essence of the formation of historical and cultural flow in terms of sacred clichés, traditions;
- The functional nature of ethnocultural memory has great importance in terms of clarifying the archaic codes and the factors that characterize them;
- arouses interest with a perfect texture in terms of what characterizes the general content of old and medieval teaching methods and techniques;
- It is characterized by the ability of the ethnos to contain the potential of thinking in the context of ethnic, national and moral values, moral education, mental and physical education;
- As the most perfect source of sacred models in the image of personality and environment, individual and collective, heroic epics

determine the content parameters of ethnic consciousness in horizontal and vertical aspects, etc.

**The scientific and practical significance of the research.** The research was done based on general theoretical methods of modern scientific and pedagogical thought. Training and education, its genetic formula and historical dynamics, methods of analysis and approach to the general picture of different periods are important as a reliable source, which is widely used in various genres of folk art, as well as in heroic epics.

**Claims submitted for defense:**

-Heroic epics are the most magnificent source of educational thoughts and ideas;

- Methods and ways of education in ethnocultural thought (persuasion, accusation, example, achievement, encouragement, punishment), its uniqueness in the archaic memory is reflected in the heroic epics as a whole;

- Heroic epics are a valid source in terms of personality and environment, which is one of the most important problems of education;

- Heroic epics are a textbook of morality and spirituality of the ethnos;

-education and its components (mental education, moral education, physical education, labor education, etc.) find their expression as a taboo in the memory of the epics;

- Epics are a perfect example in terms of family upbringing, family relations, the role of women in family upbringing, respect for ancestors, etc.



**Approbation of research.** The dissertation was prepared at the Department of Pedagogy of Baku Engineering University. The main provisions and results of the research are reflected in prestigious scientific journals and the applicant's speeches at various international conferences.

**The structure of the dissertation.** The dissertation consists of an introduction, two chapters, a conclusion and a list of references.

### MAIN CONTENT OF THE DISSERTATION

The "Introduction" part substantiate the relevance, goals and objectives of the topic, the degree of investigation, scientific innovation, and it also clarifies methodological basis, theoretical and practical significance, approbation.

In the first chapter of the dissertation, entitled "**The main directions of the problems of education in the heroic epics of Azerbaijan,**" the problem is solved in three subchapters. The first subchapter, entitled "**Study of the problem in the literary, scientific and pedagogical literature**", summarizes the issue and emphasizes that heroic epics are an invaluable source in covering the national and spiritual potential, moral and behavioural system of the Turkish peoples, as well as the people of Azerbaijan who are also one branch of Turkish folk. In general, epics, with their functional essence and weight, are not limited to the ability to encompass the historical and cultural, artistic and aesthetic thinking of ethnos or their lifeway, but they also gain immortality with a perfect upbringing styles and inspiration to preserve this grandeur and carry it into the future.

There is a great history of the study of these world-famous works in the literary and scientific-pedagogical environment on a synchronous and diachronic level. In Europe Y. Rayski, Fleischer,

F.Ditz, T.Nyoldeke, I.Chopin, J.Sand, V.V.Bartold, in Turkey K.Rufat, M.F.Kopurluzade, A.Inan, P.Naili, M.Ergin, O.Sh.Gokyay, in Russia V.M.Jirmunsky, V.Y.Propp, A.I.Sherbak, A.G.Tumansky, A.Y.Yakubovsky, A.Kononov, Y.Virsaladze, A.A.Divayev, X.G.Kerogli, in Azerbaijan A.Abid, S.Mumtaz, A.Seyidov, M.H.Tahmasib, H.Arasli, M.Seyidov, Sh.Jamshidov, T.Hajiyev, P.Afendiyev, V.Valiyev, A.Hashimov, Y.Talibov and dozens of others expressed their views at different levels. The main idea of the stated conclusions by them is almost the issues of education in the epics, which can be seen in the ability to exhibit all the parameters, ranging from aesthetic education to moral education.

Information obtained from the collection of A.Garajadagi (1804), the work done by A.Khodzko, S.Penny, J.Sand in the 30s of the XIX century, knowledge about the peasant uprisings which can be found in the writing of I.Munshi, H.Rumlu, O.Chalabi, the views expressed by Rza Zakibey, V.Khuluflyu, S.Mumtaz, H.Alizade, M.H.Tahmasib and others are aimed at clarifying the educational essence of the epics in the example of heroism. For example, I. Chopin, who introduced the "Koroghlu" epic to the European environment, praised Koroghlu as a refuge for the weak in his "Ker-oglu-Tatar legend" (1840). In the same work, he also brings some parts such as the process of returning Kirat and protecting Chanlibeli with the courage to the attention of readers (Based on the part of "Hamza snatches Kirat")<sup>3</sup>.

To reveal the system which is based on the general essence of heroic epics (moral education, physical education, aesthetic

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<sup>3</sup> Chopin I. "Ker-ogly". Tatar legend. "The beacon of modern enlightenment and education" / Works of scientists and russian and foreign literary critics,. Check-in. In Polyanoia. Saint Petersburg, 2 part, chapter 3, 1840, p. 12-25.

education, labor education, mental education, ideological and spiritual education, personality education, etc.) and to pay attention to its essence in different directions is a part of all analyzes. Therefore ethnographers, folklorists, linguists, musicologists, historians, mythologists, and others concentrate mainly on these issues as they constitute the leading line in the study of heroic epics in the fields of science. For example, during the process of analyzing the perfect order in the "Kitabi-Dada Gorgud" epic, folklorist V. Valiyev emphasizes that *in this epic the family is described as the main and sacred foundation of society, while women play an important role in building a strong family. Therefore, in the epic, women who are intelligent, do housework and wait for the dignity and honor of a man are glorified with great love. Considering such women they stated that "mother's right, God's right".*<sup>4</sup>

Prominent enlightener M.Mahmudbeyov, who did special works in terms of collection and analysis of epics, paid attention to the essence and idea of heroic epics and showed special sensitivity to various educational, moral and spiritual values. He also conducted a serious analysis based on "Koroghlu" and "Gachag Karam": *"Koroghlu" is not an epic based on love. In this epic, the motives of love are in different places. The main content is Koroghlu's smuggling trips. Using this story, another narrative about the famous Gachag Karam was created recently. Karam operated in Yerevan and Gazakh provinces ten years ago. This story has spread in Gazakh and Borchali regions and becomes as popular as "Koroghlu" in those regions".*<sup>5</sup>

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<sup>4</sup> Valiyev V. Azerbaijani folklore. Baku: Maarif, 1985, p. 312

<sup>5</sup> Mahmudbeyov M. From the poetry of Transcaucasian Tatars. "Kaspi" newspaper, 1898, № 9.

In the pages of the Russian press of the 19th century, certain episodes and individual epics from the examples of Azerbaijani epics, as well as opinions about them, began to appear in an increasing direction. Some of those media means were "Tiflisskie Vedomosti", "Kavkaz", "Kavkazskiy Vestnik", "Novoye Obozreniye", "SMOMPK" and others. One of the prominent representatives of Russian scientific and theoretical thought, V. Miller analyzed the Caucasian and Russian epics in a typological context in his article "Excursions in the field of the Russian folk epic". Mirza Velizadeh collected the story of "Legend about the smuggling Koroghlu" from a folk singer in Hajalar village of Tiflis district and published it in the SMOMPK collection. Prominent Turkologist, academician A.N.Samoylovich gave extensive coverage to the issue of heroism and the environment in heroic epics in his article "The legend of Dada Gorgud and Koroghlu".

The analysis of nurture and its general directions in heroic epics enters a new sphere with the beginning of the XX century, or in other terms, with the Soviet period. In general, the revival in the direction of the collection, publication and research of folk literature, the participation of Azerbaijani intellectuals in this process as a cultural movement, and even some organizational attempts (Society for the Study and Investigation in Azerbaijan, The Way of Studying Azerbaijan, etc.) became the basis for quite serious results. Moreover, the opinions and analyses of H.Zeynalli, V.Khulufli, H.Alizadeh around the epics are very valuable as a matter of essence.

The work of B. Behjat, one of the prominent figures of the late XIX and early XX centuries, "History of the Gachag Nabi (according to documents and records)" is a solid source in the study of the heroic history of the people. M.A.Rasulzade, A.H.Tahirov, A.Akhundov,

M.H.Tahmasib, P.Afendiyev, V.Valiyev, I.Abbasli, S.P.Pirsultanli, A.Nabiyev, M.Allahmanli and others conducted systematic analysis on several topics such as epic "Gachag Nabi" and its content lines, the Gachag movement and the environment of the Gachag Nabi as the person of the people's hero, etc.

The analysis carried out on the level of heroic epics is almost based on the epic "Kitabi-Dada Gorgud". The epics "Koroghlu", "Gachag Nabi", "Gachag Karam" also took place at the level of thesis and article as a source but did not become a fact of analysis with various aspects in a broad sense.

The second half of the first chapter is called **"Scientific and pedagogical bases of educational ideas in heroic epics"**. The fundamental image of the world scientific and pedagogical thought at the present stage makes it necessary to analyze the heroic epics on a horizontal and vertical plane at the level of ethnic memory. Because folk art as a whole and the epics that are a part of it keep the extraordinary, unique and necessary secrets of the ethnocultural system at the level of the text paradigm with word cover so that its discovery becomes the most important issue for scientific and pedagogical thought. *"There is an opinion in epistemology that a heroic epic is an oral textbook of the history of the people."* <sup>6</sup> In both planes, the heroic epics which are mentioned as oral and written textbooks about the history of the people in the analysis are surrounded by a perfect image in the example of history, culture, ethnogenesis, invariance, hypertextuality, moral, spiritual values, etc.

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<sup>6</sup> Hajiyev T. "The Book of Dada Gorgud": the first written textbook of our history. Baku: Science and education, 2014, p. 3

Generally, information that comes from folk pedagogy, which is the main source in heroic epics, is generalized in the example of heroism in all contexts. The highest values, such as patriotism, heroism, and courage, which are expressed in these epics, and the exaltation of these values as a system, are summarized in the status of a wise old man, a cultural hero. For example, in the epics “Kitabi-Dada Gorgud” it is emphasized that “nothing could be done in the Oghuz people without consulting him (Dada Gorgud). They would accept whatever he said. They would have kept their word to him and obeyed him”. This defines the imaginary mechanism of the institution of elders in Oguz culture. Children's ages, selection of appropriate educational influences, traditions, etc. are integrated as a whole in heroic epics. For example, in “the branch of Dirsakhan's son Bugaj”, Bugaj's upbringing from birth to his name Bugaj is a good source for discovering the education system in Oguz. In the "Koroghlu" epic, the period when Koroghlu was known as Rovshan, the advice and recommendations of Ali Kishi, the period before he was formed as a hero, etc. are clear enough to derive a conclusion about that culture. All this makes it necessary to analyze the general content of those that constitute the essence of educational ideas of heroic epics in several directions:

- a) heroic epics as a source of educational ideas are a significant source in terms of the course of historical and cultural process;
- b) epics are conditioned by functional ability to determine the scientific and pedagogical bases of educational ideas;
- c) the models of education and upbringing that manifest themselves in the epics on the example of folk pedagogy are characterized by perfect content;

d) creates ample opportunities to reveal the paradigmatic nature of morality, ethics, values and other issues that come from primitive thought;

e) is characterized by a rich texture for moral education, as well as mental education, physical education, labor education, aesthetic education, public education and clarity of its manifestations;

f) becomes the basis for the formation of a perfect image in the field of folk pedagogy // folk literature // scientific pedagogy, etc.

Children's ages, appropriate educational influences, traditions are taken as a line in all epics and determine the mainstream of the thought about epic. For example, in the opening episode of the epic "Gachag Tanriverdi", it is stated: *"About where I should tell you, about whom I should talk to you. - From Tanriverdi, the son of Ismail Bozalganli. Tanriverdi is just getting to be a youngster. He was only twelve years old. He was a very strong, brave boy. One day, Ismail came to Sulduz with his son Tanriverdi, maybe he will work for someone and earn some money here"*.<sup>7</sup> The information provided by the text leads to serious analysis in terms of education, morality, spirituality, and the imagination formed by the social environment.

The main issue at the heart of the analysis is to clarify the pedagogical views and opinions of people which come from the depths of history, their conclusions on training and education, the results drawn from experience. There are many legends and stories about the lifestyle, social environment and family institutions of the ancient Turks. One of them emphasizes that *"training began at the*

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<sup>7</sup> Seven epics. (collected and compiled by R.Rustamzade). Baku, Azerneshr, 1989, p. 45

*age of three.*"<sup>8</sup> The model of upbringing brought to us by the Yakut legends from the depths of history reveals the picture of education of 3 to 18 years old teenagers on the basis of a strict order.

In the third section of the first chapter, entitled "**Overview of the problems of education in the epics**", the essence is clarified by referring to the existing examples of epics. The content of the epic as a form, the scope of poetic shades, the interior dynamic nature and the diversity of the audience of the narrator are all connected with the moral, spiritual and educational issues of the ethnos, both in the horizontal and vertical context. Taking all of these into account, it becomes necessary to analyze the content of upbringing in heroic epics from various aspects in the general view.

- a) imagination that upbringing formed in an ethnic environment as a phenomenon of morality and existence;
- b) methods of upbringing at the level of family and social environment, upbringing of society in the protection of moral values;
- c) scientific and pedagogical bases of classical examples of upbringing at different ages in folk pedagogy;
- d) the content and essence of the dominance of aesthetic education in the epic environment;
- e) methods and ways of work to be done (teaching these values to children) in connection with physical education, labor education;
- f) promoting the imagination of the identity of the ethnos in the example of the heroes;

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<sup>8</sup> Asgar A., Mammadali G. Turkish martial arts. Baku: Yazichi, 1996, p. 12



- g) the interrelationship of heredity, environment and upbringing in heroic epics;
- h) methods and ways of inculcating patriotism, care about nation, kindness and other values as educational values in epics
- i) the source function of the ethnos to follow the historical and cultural flow of ideas about education, etc.

To give a form to epics, it can be stated that they are the blood vessels of the nation in the field of education, morality and training. "Manas", "Jangar", "Kitabi-Dada Gorgud", "Fugitive Suleyman", "Fugitive Kerem", "Sattarkhan" and others are typical examples of this. The essence grows even more when we consider the creators of these epics, who are known as ozan, yanshaq, varsaq, bakhshi, manas, ashug. These artists are an example of their behavior of "pure-perfection", "perfection in the science of enlightenment."

Epics are characterized by the power to encompass the imagination of children from birth (genetic, heredity issues in education), approaches at different ages, the content of education and upbringing, the formation of personality. With their conceptual approaches in various types of research and analysis, all representatives of the history of pedagogical thought showed special sensitivity to the essence of the problem of education and tried to reveal its genetic formula as a whole. For example, in Oguz Kagan, the taboo defined by Oguz Kagan is improved at the level of his sons and society. In the "Kitabi-Dada Gorgud" epics, the order represented by Gazan khan, Garaguna (brother), Uruz bey (son), Garabudag (Garaguna's son), Bamsi Beyrak, Aruz (Kazan khan's uncle) and others are connected with the sanctity of legal order (legal education).

The beginning of the episode in the "Durna Teli" branch of the "Koroghlu" epic clarifies the perfection of the metamodel of education in the minds of the people in the example of Chanlibel. *"The madmen were training in groups. Eyvaz was also armed and went to fight training with a group of horsemen"*.

*Having Demircioglu next to him, Koroghlu was standing in a high place and watching the training. The women were with them"* <sup>9</sup> [15, 109]. The image of upbringing projected by the text reveals the perfection of the relationship between Koroghlu, Nigar khanum and the madmen, their relations in the example of Chanlibel from the perspective of aesthetic education and physical education. The general aspect of motifs is factored on several lines.

In the second chapter of the dissertation, entitled "**The content and inculcation system of education in heroic epics**", the problem is summarized in four sections. The first section, entitled "**On the methods and means of education in heroic epics**", clarifies the essence based on specific facts. As it is known, one of the most important issues in the monographic analysis of educational ideas and their general system in the heroic epics of Azerbaijan is the identification of educational methods that are widely used in the epics. The heroic epics of the ethnos, which are a collection of morals and spirituality, are determined by their ability to reflect the national thought, the ideas of people about upbringing and the ways of its inculcation in all contexts.

Persuasion, adaptation, example, exhortation, etc., which are characterized as methods and means of education are based entirely on folk pedagogy and long-standing experience. As it is known,

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<sup>9</sup> Anthology of Ashug literature. Heroic epics. (Compilers: M.Gasimli, M.Allahmanli). In three volumes, II volume, Baku: Mega Print, 2017, p. 109

*"the methods and means of education serve the effective implementation of the goals and objectives set in connection with the education of the younger generation."* <sup>10</sup> Heroic epics with all their parameters are aimed at reflecting the ideas of the ethnos about upbringing, protection and application of certain norms at different levels (level of lineage, heredity, environment, family) and carrying these values to the future as a whole.

“Kitabi-Dada Gorgud”, “Gachag Nabi”, “Gachag Suleyman”, “Gachag Yusif”, “Deli Ali” and other heroic samples are determined by the ability to express the ethnos as a whole in the context of the methods, means and ways of education. For example, those parts which concern Bayundur khan // Kazan khan, as well as the deterministic concept of education concerning Khan Kazan // Burla Khatun // Uruz in the epics "Kitabi-Dada Gorgud", Nabi // Hajar khanum, Nabi // Mehdi (brother), Nabi // smugglers, Nabi // people in the epic "Gachag Nabi" and others clarify the order, behavior, and relationship between them and all of these connect us in all contexts to the ways and means of upbringing defined in the ethnic consciousness.

If the episode given here is to test the hero from the ruler's side, Ganturali's appeal to his comrades-in-arms and what they said (praising the hero) are considered as encouragement, advice, inspiration, persuasion.

Myth, legend, narratives, tale, epic, proverb, parable, folk ritual, beliefs and convictions, ashug art with all its parameters are aimed at expressing and inculcating the methods and means of education. For example, the narration of the epic "Fatali khan and Tuti Bika"

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<sup>10</sup> Talibov Y., Agayev A., Isayev I., Eminov A. Pedagogy. Baku: Maarif, 1993, p. 186

was based specifically on the historical reality and the spiritual, moral, heroic ideas of the people. *"Tuti Bika is starting to gather troops to protect her homeland from foreigners in Derbent. At the same time, Fatali khan attacked Derbent. Seeing the severity of the situation, Tuti Bika stepped forward alone on horseback and says to Fatali khan:*

*- Why should there be bloodshed and many people die on both sides? Let's fight, and whoever wins, let him be the winner.*

*Fatali khan says:*

*-I came to capture Derbent. But I lost. Because a girl with a brave man's manliness confronted me."* <sup>11</sup> The situation in the text information and the internal condition of the situation as a whole is characterized in several directions in the context of the upbringing of the historical tradition, moral and ethical values.

To protect the life of the ethnos or its lifestyle from external and internal dangers, strong organization, stable discipline and a sufficient level of physical energy, mind, thinking and drawing conclusions were important and considered as sacred principles. For instance, in the sense of military training, there are typical examples of this in the epics. These examples are connected with the fact that an individual of ethnos can live only as a brave man. Testing Demircioglu in the branch of "Bringing Demircioglu to Chanlibel" in the "Koroghlu" epic is a typical example in this regard. *"Koroghlu saw that he was like a rhinoceros. If he can hitch the chain, he will pull the mountain to the sky".*<sup>12</sup> This is an

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<sup>11</sup> Koroglu's grandchildren. (collected and compiled by R.Rustamzade). Ganja: Askeroglu, 2006, p. 34

<sup>12</sup> Koroglu (compiled by M.H.Tahmasib). Baku: Academy of Sciences of the Azerbaijan SSR, 1956, p. 65

example in the sense of the testing hero, and another interesting point is its quality indicators in terms of morality and value. Demircioglu's "*Koroghlu, you did not trust me and therefore did not open my arms. But I always keep my word. Wherever you say, let's go*".<sup>13</sup> This extract itself can paradigmatically illustrate what is happening in the epic environment and the ideas it encompasses as a form.

Folklorists, historians, ethnographers, linguists, musicologists, pedagogues approach the epics as an event of a certain stage.

Everything that happens in the family or the social sphere is aimed at achieving a successful result and forming a dignified citizen. An example could be Karam's father's statement: "*Son! Brave man will not cut what he stepped on. Take them and see them off. People will blame us as we beheaded a guest at night*"<sup>14</sup> in the epic "Gachag Karam". This text explains the relations that took its rightful place in ethnic thought, the dominance of national and moral values, the exaltation of values such as respect and care for the guest (In the epics "Kitabi-Dada Gorgud" it is said that "it is better if houses that do not have guests fall").

The second section of the chapter is called "**Factors influencing the formation of personality in the epics.**" Scientific and pedagogical thought always approached the issue of personality formation with sensitivity and made the necessary conceptual considerations in the context of revealing the essence in all its analyses. Rich myths, legends, tales, and epics find their expression

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<sup>13</sup> Koroglu (compiled by M.H.Tahmasib). Baku: Academy of Sciences of the Azerbaijan SSR, 1956, p. 66

<sup>14</sup> Seven epics. (collected and compiled by R.Rustamzade). Baku, Azerneshr, 1989, p. 6

directly in this context with grandeur and detailed personal representations.

Heroic epics and the image of the personality and hero of the Azerbaijani people as a whole are connected with the historical experience of the ethnos, realities, facts revealed by archetypes. Here, the correct organization of the original lineage (heredity), environment and upbringing attracts attention with its important functional characteristics. In the "Koroghlu" epic, the thought "sheep or lamb will come out from a ram and a sheep, a brave man will come from the brave people, my sultan" is a good extract in the clarification of this essence. Another sample could be given about the image of Qazan khan: *"One day the son of Ulash, the cub of feathered bird, the hope of the poor, the lion of the umma's lineage, the tiger of Garachukh, the master of the brown horse, the lord of Uruz khan, the son-in-law of Bayindir khan, the wealth of Kalyn Oguz, the support of young men Salur Kazan"*.<sup>15</sup> as it can be seen in the example, Oguz's imagination has a unique system of presenting the hero and ranking his quality indicators.

In heroic epics, the issues of lineage (heredity), environment (collective), and upbringing as a whole find their expression in various aspects. There are classic examples of this in the image of Manas (father) // Semetey (son) // Setkey (grandson) in "Manas", Bayundur khan // Burla Khatun (mother) // Uruz (son), Ulash (grandfather) // Qazan khan (father) // Uruz (son) (grandfather) in "Kitabi-Dada Gorgud", Ali kishi (grandfather) // Koroghlu (father) // Hasan (Gurdoglu-son) in "Koroghlu", Zal (grandfather) // Iskandar (father) // Karam (son) in "Gachag Karam" and so on. All this is evidence of the transmission of personality and ethnocultural values at the level of heredity.

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<sup>15</sup> Kitabi-Dada Gorgud. Baku: Yazichi, 1988, p. 42

Another phrase which is *"his lineage comes from Aisha, Fatima"* is an indication of the image of upbringing formed in the thought of the epic. In one direction, they reveal the issue of the environment in the essence of the problem and the wide network of exemplary facts in the immortality of the historical tradition. The success of upbringing gives its perfect results due to the success of work at the level of lineage // family // environment.

The environment of the madmen in Chanlibel in the "Koroghlu" epic, their way of life, occupation, mutual relations, the order of collective activity, etc. all are based on a strict regularity. *"Eyvaz was famous among the madmen for his bravery and courage, he was a boy who touched souls."*

*Koroghlu had a temperament that in his spare time he always trained with madmen. Horseback riding, javelin throwing, sword using, shield holding, and archery were occupations from morning till night".* <sup>16</sup> As it can be seen, there is a perfect presentation in the context of the serious lifestyle of the period itself, the realities of life, and the dynamic characteristics of the process in the example of the environment and personality.

"Oguz Kagan", "Kitabi-Dada Gorgud", "Koroghlu", "Gachag Karam" and others clarify the time of their creation and reveal that the issues of heredity (environment), environment and upbringing are listed on the same basis. While Ulug Turk in "Oguz Kagan", Dada Gorgud in "Kitabi-Dada Gorgud", Ali Kishi in "Koroghlu", Iskander, Gulnaz daughter of Zal in "Gachag Kerem" are considered based on the wise old man, typical examples of Qazan

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<sup>16</sup> Koroglu (compiled by M.H. Tahmasib). Baku: Academy of Sciences of the Azerbaijan SSR, 1956, p. 124

khan in “Kitabi-Dada Gorgud”, Koroghlu in “Koroghlu”, Gachaq Kerem in “Gachaq Kerem” are considered based on heroism.

In heroic epics, the issue is not limited to the presentation of the personality and indicators of its quality, but it also clarifies the situation at the environmental level. Interaction in the concept of perfect education, principles of ensuring and regulating unity in the social sphere (on the plane of family education and military education), the imagination of ancestry, heroism and savior, military morality, military thinking (endurance, qualities of a soldier, military discipline, martyrdom, treatments with captives, unforgiving behaviour toward betrayal, loyalty to the motherland), the state structure and the system based on the order of its perfection (the order in Oguz and Chanlibel) are connected in all parameters to the moral and spiritual ideas of the ethnos. For example, it is stated in “the branch of imprisonment of Uruz Bey, the son of Kazan khan”: *“Once son of Ulash, Kazan Beg, stood up. He had built rooms on the black earth. Silk carpets were laid in thousand places. His son, Uruz was standing in front of him with a bow. His brother Karagun was sitting on his right. His uncle Aruz was sitting next to him on the left”*.<sup>17</sup>

In the "Koroghlu" epic, we witness the same scene as a continuation of the historical and cultural tradition. Koroghlu, Nigar khanum, Eyvaz, Deli Hasan, Demircioglu and others are described with a serious perfection in terms of heredity, environment and upbringing.

The third section of the second chapter is called **"Components and content of education in heroic epics."** One of the main problems in the heroic epics is the systematic clarification of ideas and

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<sup>17</sup> Kitabi-Dada Gorgud. Baku: Yazichi, 1978, p. 72



thoughts about education and its components. Folk epics, as a textbook of folk pedagogy, have taken the path of transmitting these values from the deepest layers of history for centuries. Here, mental education, ideological and spiritual education, moral education, physical education and aesthetic education are concentrated on the expression of the essence of ethnos. In terms of the success of education, each example of an epic is characterized by the opportunity of the ability of the existing principles to encompass complex issues.

Mind and intelligence always played a great role as the beginning of all success and the key to the door of nurture. In epics, advice of wise men such as Dada Gorgud in “Kitabi-Dada Gorgud”, Oguz Kagan and Ulug Turk in “Oguz Kagan”, Ali kishi in “Koroghlu”, Iskandar in “Gachag Karam” and others is the most perfect example of mental training. Another sample is the "Introduction" part of the epic "Kitabi-Dada Gorgud". This part is a perfect classic example of mental education with its power to cover all times of the ethnos, its general view, existing philosophy of life, their knowledge as a whole (scientific and spiritual, mental and narrative), their historical, cultural memory and experience.

One of the special features of Azerbaijani epics is the wide range of ustadname (masterpieces in the art of ashugs) in the structure of the epics. We can also give a relevant extract to this issue from "Haji Tagi": *"Haji Tagi was still a child when his father died. He was raised by his uncle. He would always obey his uncle. They saddled their horses and went to a place called Mehman"*.<sup>18</sup> Gachag epics are characterized by a well-founded texture in terms of the

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<sup>18</sup> Seven epics. (collected and compiled by R.Rustamzade). Baku, Azerneshr, 1989, p. 97

individual components of education, the wider range of approaches and the level at which they reflect the historical reality.

Formation of national self-consciousness, education of national dignity, love for the homeland (in the epic "Koroghlu" "If the king comes, I will let him enter Chanlibel", "Nigar, Chanlibel is this", etc.), respect and care for parents, simplicity, modesty, honesty, truthfulness, friendship, camaraderie, diligence, humanism other values determine the main purpose of the epic as a whole. Therefore, the art of epic was always analyzed by researchers of scientific and theoretical thought in various aspects, and the problem of what moral values and methods of expression of the ethnos these epics mentioned became in the center of attention.

Heroic epics, which are both a source and a typical example of high values such as honesty, truthfulness, simplicity, modesty, friendship, camaraderie, diligence, humanism and others are irreplaceable in terms of reflecting the factors of artistic and aesthetic education. For hundreds of years, these examples have survived in the repertoire of bards, minstrels, akyns, manas, and ashugs, intending to preserve the artistic and aesthetic taste of the people and their spiritual world. Epics are defined as a high ideal in the field of aesthetic nurture, which covers the imagination of morality, spirituality and beauty of the people. *"They say that when Koroghlu looked at Ashig Junun, he would have no question. He would touch the three-stringed saz with his hand and show his performance.*

*Ashig Junun pressed his instrument to his chest, said one or two words, and then turned his face to Koroghlu. They said "Well done!*

.. *Well done!*""<sup>19</sup> In one direction, the source of energy or the core of the epic, more broadly heroic epics, is its emergence on the system of relations of the people on an aesthetic level. All this demonstrates the leading role of education in folk epics as a matter of essence and forms a full picture of its functional nature from primitive thought to the present day.

The last section of the second chapter is called **"issues in epics about the factors affecting the upbringing of children in the family and the role of women in the upbringing"**. One of the most important directions in the fundamental imagination of Azerbaijani heroic epics is the issue of family upbringing and the functional role of family relations in the upbringing of children. The analysis conducted at this level was aimed at clarifying the course of the process in the people's imagination of the family (tribe), the content of the relationship on the horizontal and vertical plane, and was always characterized by the emergence of interesting results.

Azerbaijani heroic epics are aimed at the transmission of higher values in all parameters. For example, in the example of mother's love, Kazan Khan says to Shuklu Malik, who plundered his whole house and drove herds of horses and groups of camels which belongs to him, *"You brought my old mother, give her to me and let's go back without fighting"*.<sup>20</sup> Also in "the branch of Bugaj son of Dirsa khan" the daughter of Khan who saw that her son did not return from hunting, says *"tell me only my son's news, Dirsa khan!"*.<sup>21</sup> In the ancient Turks, sensitivity to women in family and

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<sup>19</sup>Koroglu (compiled by M.H.Tahmasib). Baku: Academy of Sciences of the Azerbaijan SSR, 1956, p. 99

<sup>20</sup> Kitabi-Dada Gorgud. Baku: Yazichi, 1978, p. 41

<sup>21</sup> Kitabi-Dada Gorgud. Baku: Yazichi, 1978, p. 26

social relations, the idea of woman // mother has always been a criterion, a basis as a measure for other issues. At the same time, *üomenøs* function of giving birth to heros, rearing them was always in the spotlight. Therefore, “*the attitude towards women was remarkably respectful and chivalrous. The son, who entered the country, first bowed to his mother, and only then he could bow to his father*”.<sup>22</sup> As an event, it is included in history books, for example, in the written inscriptions of Orkhon.

Azerbaijani heroic epics are characterized by interesting examples in terms of the place of women in the family, family relations, child-rearing. It has a classic example of this in the character of Koroghlu // Nigar khanum // Eyvaz in the "Koroghlu" epic. "Bringing Eyvaz to Chanlibel" is based on the relationship between children and family and its sacred order. Speaking about these issues, the prominent Turkologist F. Sumer emphasizes that "*Heroes would call women "gorklum" (my beauty)*".<sup>23</sup> This order clarifies the level of relations in the society, that is manifested in the example of family perfection, and it also reveals the texture by which upbringing is characterized.

Heroic epics are the most fundamental source in terms of clarifying the nation's perceptions of family relations, the functional role of women in these relationships, its creative and educative function, the protection of order in father//mother//children relationships, and sacred values such as love for family members and respect for ancestors. For example, in terms of respect for women and respect for the traditions of the tribe, the epic is characterized by interesting examples: "*Suddenly, Karam was informed that a general from*

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<sup>22</sup> Gumilyov L. Ancient Turks. Baku: Ganjlik, 1993, p. 236

<sup>23</sup> Sumer F. Oghuzs. Baku: Yazichi, 1992, p. 373

*Diljan's side was going to Tbilisi with his wife. Kerem appears in front of the phaeton where the general is going. The carriage stops. At that moment, both the general and his wife, who heard Karam's name, turned pale because of fear. Seeing this, Karam says:*

*-Sister, why are you afraid, we do not raise our hands to the woman. Whatever issue we have, it is with the general".<sup>24</sup> All this makes it clear that the essence of the Azerbaijani heroic epics perfectly reflects the heroic ideas of the people as a whole in the family upbringing.*

The following **conclusions** were drawn during the study.

1. Azerbaijani heroic epics form a magnificent image not only in terms of art but also as a solid source of folk pedagogy.
2. The educational episodes, stories and events that determine the main objective of the epics serve as a valid source for clarifying the essence of ethnic ideas from the earliest times to the present day.
3. As a code of expressing the ethnos, rich folk art is concentrated on the function of presenting its philosophy of education and morality.
4. While the epics are based on the expression of the creative potential of the people at the level of the genre, in the paradigmatic context they are concentrated on the spiritual richness of the ethnos.
5. The experience of the world epics covers the of perceptions of personality and group of the system, its order at the level of the family (tribal) institution, the concept of life, stereotyped attitudes about behavior, morality, ethnic memory in the epic imagination.

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<sup>24</sup> Koroglu's grandchildren. (collected and compiled by R.Rustamzade). Ganja: Askeroglu, 2006, p. 51

6. Rich examples of epics of Turkish peoples attracts attention by covering the notions of ethnic communities in different periods of history, the sacred values of family relations, and the formation of these relations as a taboo.
7. Heroic epics in all their aspects are a textbook of education, morality and spirituality of the people.
8. While the social relations in the primitive imagination, the family (tribal) relations of the most ancient times are reflected in the examples of myths (as a phenomenon of understanding the world), the next example of its transfer is epics.
9. Azerbaijani heroic epics have been the subject of analysis at various levels since the 19th century as a problem of different types of research. Folklorists, ethnographers, historians, musicologists, linguists conducted the necessary scientific research, tried to clarify the canonical system of epics, layers of content, methods of expression, and created the necessary scientific base in this area.
10. The analysis carried out in the scientific and pedagogical direction is almost devoted to the issues of spiritual education, more broadly, to the educational issues. in the examples of epics such as "Kitabi-Dada Gorgud".
11. The epic "Koroghlu" has been in the center of the attention of European and Russian orientalists since the XIX century and as well as content line, the problems of upbringing at the level of personality and environment were also included in the analysis.
12. Issues of nurture in Azerbaijani folklore have been briefly and concisely analyzed at the level of the educational significance of the epic as an aspect of research.

13. Assimilation of issues such as different age periods and methods of approach to them, inculcation of national and moral values, love of work, diligence, physical education and others takes place as a whole in the epics.

14. Epics (especially heroic epics) also serve as an invaluable source in terms of age issues in children, different approaches to children at various age stages.

15. Heroic epics are a priceless source for expressing the ethnos in all its aspects because they bring its principles which are related to nation's ideas of life.

16. The main line of heroic epics is the heroic philosophy of the ethnos and the concept of personality, which demonstrates its essence.

17. Mental education, ideological and moral education, moral education, labor education, physical education, aesthetic education are characterized by the irreplaceable texture as the blood-carrying veins of heroic epics.

18 All the components of the thought in epics have gained immortality by focusing on the principles of aesthetic education and its general harmony through the methods of presentation.

Considering the information above, several suggestions and recommendations are given:

Thus, we consider it important to make some necessary recommendations and suggestions in connection with our research.

1. It is possible to increase the efficiency and quality of teaching in secondary schools with the help of educating nurtural ideas in Azerbaijani heroic epics at a higher level.

2. Proper assimilation of educational ideas in the heroic epics of Azerbaijan will create opportunities and conditions for a better understanding of the created national and spiritual values.
3. To better develop the mental skills, intellectual abilities and thinking process of the growing generation, a scientific and philosophical approach to the concept of form and content of educational ideas can help to achieve the pursued goal faster.
4. In the process of describing the system of nurtural ideas in heroic epics, using different examples in proper situations can further increase the faith and love for the motherland, its territory, its national and spiritual values.
5. The holding of debates, conferences and other events can have a positive impact on the formation of the developing generation as a person.
6. Systematic inculcation of educational ideas in the Azerbaijani heroic epics to the growing generation will help them to prepare for military service and raise the spirit of national identity.
7. Making scientific articles on the positive significance of educational ideas in Azerbaijani heroic epics.

The main claims of the dissertation are reflected in the following theses and articles of the applicant:

1. National-moral education and its system in "Koroghlu" epic.
2. Issues of patriotic education in Azerbaijani heroic epics.
3. Issues of education in the study of heroic epics.
4. Heroic epics - a collection of national and spiritual values of the people.



5. Heroic epics as a source of energy for pedagogical thought.
6. Research problems of the nurtural issues of heroic epics in the scientific and pedagogical literature.
7. National and moral values, family education in heroic epics and its general roles.
8. The role of the image of Azerbaijani women in heroic epics in the rearing process.
9. Family upbringing and its general bases in folk epics
10. Nurtural ideas in heroic epics and their scientific and pedagogical bases
11. Women's upbringing role in heroic epics.
12. Issues of upbringing in the "Ali Kishi" branch of the "Koroghlu" epic.
13. Issues of ideological and moral education in the epic "Gachag Suleiman".

The defense will be held on 22 April 2022, at 12.00 at the meeting of the Dissertation council FD 2.15 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at the Azerbaijan State Pedagogical University.

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