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**SCHOOL AND EDUCATION ISSUES IN MAMMAD
SAID ORDUBADI'S EDUCATIONAL VIEWS**

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ABSTRACT

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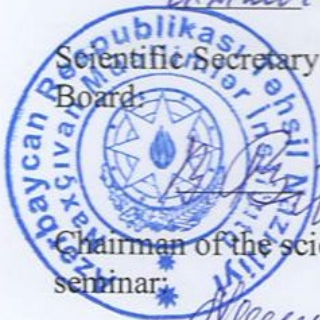
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GENERAL CHARACTERISTICS OF THE DISSERTATION

The actuality of the subject. Throughout the centuries-old history of the Azerbaijani people, with its poetic thinking, high moral qualities and sensitive spiritual world, rich pedagogical ideas have emerged about the upbringing of the younger generation. Learning of these spiritual and pedagogical values, to use them through the filter of pedagogical thinking in the education of modern youth and to bring them into school practice is one of the serious problems facing the researchers. Because a new pedagogical idea can arise from the synthesis of original ideas with the progressive heritage of the past. That is why researchers trying to define a new concept of education and upbringing in our country, development trends are focused on the study of advanced ideas and practices in the pedagogical heritage of Azerbaijan, the views of individuals on education. Many of our enlightened intellectuals who lived and created in the XIX-XX centuries, including M.Sh.Vazeh, A.Bakikhanov, MFAkhundzade, S.A.Shirvani, H.Zardabi, A.O.Chernyaevsky, M.Mahmudbeyov, M.T.Sidqi, J.Mammadguluzade, F.Kocharli, M.A.Sabir, A.Shaig, F.Agazade, A.Sahhat, S.S.Akhundov, U.Hajibeyov, Huseyn Javid, the meetings of prominent writers and pedagogues such as Bakhtiyar Vahabzadeh on the Azerbaijani school and education have been widely studied. On this basis, professor H.Ahmadov's "History of Azerbaijan school and pedagogical thought" (2014), A.Agayev's "Pedagogical meetings of Farhad Agazade" (Baku: 1987), I.N.Isayev and F.A.Rusatamov's "Opinions of M.V.Vidadi, M.P.Vagif, G.Zakir on education" (1994), I.Mollayev Pedagogical meetings of Mahammad Tagi Sidqi"(1996), R.L.Huseynzade "M.T.Sidqi about our language and school "(2005), F. Rustamov's "History of Pedagogy" (2006), K. Jamalov's "Enlightenment ideas of great thinkers" (2015), V.P.Bashirov's "Development of progressive pedagogical ideas of Azerbaijani enlighteners (1970-1920)" (2008), M.N.Agayev's valuable works such as "Education and upbringing in the history of pedagogical thought" (Baku: ADPU, 2011) were made available to the scientific community.¹

¹ Ahmadov H. History of Azerbaijan school and pedagogical thought. Baku: Science and Education, 2014; Agayev A. Pedagogical meetings of Farhad Agazade. Baku: Maarif, 1987; Isayev I.N., Rustamov F.A. Opinions of M.V.Vidadi, M.P.Vagif, G. Zakir on education. Baku: ADPU publication, 1994; Mollayev İ. Pedagogical meetings of Mahammad Tagi Sidqi. Baku: Maarif, 1996; Huseynzadeh R.L. M.T.Sidqi about our language and school. Baku: Teacher, 2005; Rustamov F. History of pedagogy. Baku: Nurlan, 2006 and others.

Also now there is a great need to continue research in the same direction. Because the pedagogical heritage of all prominent enlighteners of our people has not been properly studied yet. It is a fact that in most of the scientific literature on the history of the development of pedagogical thought in Azerbaijan, the pedagogical ideas of Mammad Said Ordubadi are either not mentioned at all, or coincidentally the pseudonym of the great enlightened writer is mentioned along with other enlightened intellectuals. However, it is impossible to imagine the life and career of Mammad Said Ordubadi, who became the spiritual passport of our people, apart from the Azerbaijani enlightenment movement. National Leader Heydar Aliyev characterized the services of Mammad Said Ordubadi in the history of scientific and aesthetic thought of Azerbaijan and had said: *“Mammad Said Ordubadi has entered the history of the Azerbaijani people as one of the best representatives of literature. He has enriched Azerbaijani literature with his immortal novels, narratives, stories and plays, and had made a great contribution to the development of the whole culture”*²

Although valuable research has been conducted on the literary and artistic work, socio-political activities of the prominent Azerbaijani writer and educator Mammad Said Ordubadi, but so far his rich pedagogical heritage, education, schooling, women's education, mother tongue, etc. His views on the subject have not been systematically studied. However, the writer's pedagogical heritage and enlightenment ideas still play an important role in the education of the younger generation. M.S.Ordubadi has a special place and position in the history of pedagogical thought in Azerbaijan. That is why our aim to reveal, compare and systematize the pedagogical ideas in the works of Mammad Said Ordubadi.

It is important to study the pedagogical ideas of Mammad Said Ordubadi because:

1. Mammad Said Ordubadi, who was engaged in literary creation until the end of his life, was one of the main figures of the socio-pedagogical movement in the early XX century. He worked side by side with other democratic enlighteners and fought hard to resolve the important enlightenment issues of his time on a democratic basis.

2. The study of the educational and pedagogical heritage of Mammad Said Ordubadi is useful not only from the historical point of view, but also for today. Because his ideas on education are of special importance for our

² Kangarli S. My articles. Nakhchivan: “Ajami” NPB, 2017, p. 39

modern schools, in educating the younger generation in the spirit of noble moral qualities.

3. The life of Mammad Said Ordubadi, with his highly cultured, patriotic, humanist, thoughtful writer and educator, a prominent public and cultural figure, is a clear example for young people.

The object of research consist of the development of school and pedagogical thought in Azerbaijan in the early twentieth century and the activities of Mammad Said Ordubadi in the enlightenment movement.

The subject of the research consist of the connection of Mammad Said Ordubadi's life and art with the Azerbaijani enlightenment movement, the prominent writer's relations with progressive intellectuals, the author's meetings on patriotism, diligence, morality and family education.

The goal of the research consist of to reveal the enlightenment and pedagogical ideas in the works of Mammad Said Ordubadi, to analyze, systematize and evaluate them in the context of socio-political and pedagogical thought of the time.

The duties of the research. To determine the period and environment in which Mammad Said Ordubadi lived and worked, the sources of ideas of the writer's socio-political views and creativity;

- To conduct research on the educational environment and teachers of Mammad Said Ordubadi and to study his relations with the enlightened intellectuals of the time;

- To analyze the enlightening ideas and activities of Mammad Said Ordubadi from the scientific and pedagogical aspect;

- To identify and evaluate the views of Mammad Said Ordubadi on the essence, content, principles and methods of training;

- To systematize the views of Mammad Said Ordubadi on patriotism, humanism, friendship, family and labor education;

- To show the importance of Mammad Said Ordubadi's pedagogical ideas for the modern period.

The main hypothesis of the research is that in the works of Mammad Said Ordubadi, educational and pedagogical ideas, ideas related to education were first researched and systematized at the dissertation level. His ideas on education were analyzed against the background of socio-political events of the time, in the context of the views of his contemporaries.

The scientific novelty of the research is determined by the following aspects:

- The life and career of Mammad Said Ordubadi were studied within

the system of personality and environment relations;

- Mammad Said Ordubadi's ideas on general education, school, training and education issues were analyzed from the pedagogical aspect;

- Scientific generalizations were made by analyzing Mammad Said Ordubadi's views on the necessity and importance of mother tongue teaching in Azerbaijani schools;

- Mammad Said Ordubadi's views on the teacher's personality and training were summarized;

- Mammad Said Ordubadi's views on family and labor education, its effective organization were analyzed in terms of modern pedagogical requirements.

Theoretical significance of the research. The dissertation examines the educational and pedagogical heritage of Mammad Said Ordubadi from the scientific and theoretical point of view, evaluates the writer's ideas on education, school and teacher, which are still relevant today.

Practical significance of the research. Research materials in the teaching of the course "History of Azerbaijani schools and pedagogical thought", it is necessary to use in the compilation of "Anthology of Azerbaijan pedagogical thought", "Essays on the history of school and pedagogical thought in Azerbaijan".

The main provisions of the defense.

-The enlightenment-pedagogical ideas of Mammad Said Ordubadi were conditioned by the socio-political events of the time and the enlightenment movement. It is a source that accurately reflects the socio-political processes and tendencies of cultural construction that took place during his career.

-Mammad Said Ordubadi spoke about the education of the new generation, the essence, content, principles and methods of training from a completely enlightened position, and considered it important and necessary to build Azerbaijani education on the basis of European models.

-In his works, the writer protested against the old school and the teacher's anti-pedagogical principles and praised the idea of opening new schools in Azerbaijan, the creation of national schools, teaching in the native language.

Approbation of research. The topic of the dissertation was discussed at the meeting of the Scientific Council of Nakhchivan State University on January 21, 2013 (protocol № 04) and on June 12, 2014 at the Problem Council on Educational Research of the Council for Organization

and Coordination of Republican Scientific Research of ANAS. Approved at the meeting on (17 minutes). The work was carried out at the “Pedagogy and Psychology” department of Nakhchivan State University. 2 books on the subject and 9 scientific articles, 1 abroad, were published, a report was presented at the International Scientific Conference "Regional Development and Great Culture: Origins, Harmony and Typology" held at Nakhchivan State University in 2013, Ministry of Education of the Republic of Azerbaijan Nakhchivan Teachers Ins. At the conference "Modern teaching methods and application of new pedagogical technologies in the educational process" (Nakhchivan, May 5, 2017), organized by the Institute, as well as the Middle East Technical University (METU), “Education and Science in a Changing World: Problems and Prospects for Development” organized by Ca Foscari University of Venice, Italy, the Institute of Archeology and Ethnography of ANAS and the Institute of Philosophy of the National Academy of Sciences of Ukraine (Olse Honchar Dnepr National University 2021, 26-27) A report on "Enlightenment meetings of Azerbaijani writer MSOrdubadi" was given at the Third International Conference and conditions were created for discussion.

The volume of the structural units of the dissertation separately and the total volume with a sign. Introduction 6 pages - 9 486 signs, Chapter I 30 pages - 56 018 signs, Chapter II 45 pages - 81 324 signs, Chapter III 51 pages - 91 676 signs, result 6 pages - 10 935 signs, used literature 8 pages - 9263 sign. Total volume 148 pages - 249 376 characters.

MAIN CONTENT OF THE DISSERTATION

In the “**Introduction**” substantiates the actuality of the topic, the object, subject, goals and objectives of the research, methodological basis and methods, scientific novelty, the provisions submitted to the defense, the theoretical and practical significance, approbation, structure are reflected.

The first chapter of the dissertation, consisting of two half-chapters, is entitled “**The outstanding educator Mammad Said Ordubadi.**” “**1.1. The life and creativity of Mammad Said Ordubadi**” states that it is impossible to imagine the life and art of M.S.Ordubadi apart from the enlightenment and schooling movement.

The author of the powerful pen was born in 1872 in an enlightened family - one of the most active members of the literary assembly “Anjumani-shu'ara”, as well as in the family of the poet Hajigaga Faqir Ordubadi, who

opened a new school in Ordubad. Scientific literature shows that the first teacher of M.S. Ordubadi was his father Hajiaga Faqir Ordubadi. However, the great writer in his famous memoir “My life and environment” talks about Shaharbanikhanim and Mirza Bakhshi as his first teachers. In the biography of M.S. Ordubadi, 1892-1994, 2 years of the future writer studying at the “Akhtar” school in Ordubad under the leadership of the progressive intellectual Mahammad Tagi Sidqi, is a serious fact.

In the late XIX and early XX centuries, we see M.S. Ordubadi at the center of tense events. It is known from the author's memoirs that he wrote a poem about the hardships of working conditions in Rzayev's factory in 1901, was reprimanded by his master Nagi for reading the “Eastern-Russian” newspaper in the yard of the factory where he worked fired.

Concluding that social oppression was becoming more ruthless everywhere, the young enlightener saw the way to salvation in awakening members of society, and published his first book, “Gaflat” (“Heedlessness”), in 1906 at the “Qeyrat” Printing House in Tbilissi (Georgia).

In “My life and environment”, while writing the events of his biography in 1906, M.S.Ordubadi wrote about his activity at that time as follows: *I sent him to Tbilissi (Tbilisi) for treatment through Mr. Faiq (Omar Faiq Nemanzadeh - R.A.). Deputy censor Mirza Yahya Sharifzadeh bought and burned it. As a result, I started writing a poem called “Homeland and Freedom”. The work was published in 1907 in Tbilissi (Tbilisi) by the “Qeyrat” Printing House.*”³

Of course, no persecution or pressure could stop M.S. Ordubadi from serving the rise of his native people, and the young fighter moved from Ordubad to Julfa. Autobiographical data show that the author's first novel “The journey of two children to Europe” (1908), “The unfortunate millionaire or Rzagulukhan Firangmaab” (1909), the drama “Baghi-Shah or the tragedy of Tehran” (1909), “Bloody years” was written in Julfa.

In 1911, M.S.Ordubadi's book the “Bloody years” was published as a book. In this work, the writer gave a realistic description of the armenian atrocities, as well as revealed the insides of the Russian colonial policy.

M.S.Ordubadi, who always opposed the occupation policy of the Russian Empire with his meetings and activities, was arrested in 1913 and exiled to Sarits by the order of his deputy Vorontsov-Dashkov until the end of the war in 1914. During his exile, M.S.Ordubadi continued his struggle against

³ Ordubadi M.S. My life and environment. Baku: Azerneshr, 1996, p. 31

the old world as an enlightened intellectual.

Of course, the revolution in Russia and the change of government did not go unnoticed in the life of M.S. Ordubadi. In 1818, the poet-writer was called to Astrakhan to work in the publishing department of the Transcaucasian Commissariat for Muslim Affairs, where he worked as a deputy director of the Hummat newspaper, became seriously ill and was treated under Narimanov's supervision.

M.S.Ordubadi, who moved to Baku with his family in 1920, was first appointed deputy editor of the “Akhbar” newspaper (1920), then deputy editor of the Communist newspaper, which also merged with Akhbar, and head of the “Molla Nasreddin” department. In 1925-1928, the writer was the editor of the “Yeni yol” newspaper with great responsibility.

In 1938, the writer, who was awarded the honorary title of Honored Art Worker of the Azerbaijan SSR, wrote mainly on historical topics, thus showing the ways to overcome moral degradation by writing about the glorious past of the people declared entirely “enemies” by repression. Here is the poet's appeal to the native people in the language of the poet Nizami in his historical novel “Sword and pen”, completed in 1940: *“We must do our best to preserve a great culture, to keep Azerbaijan as a free country, not to stifle art and literature.”*⁴

The 70th anniversary of the birth of M.S.Ordubadi was solemnly celebrated in 1942, and the 75th anniversary in 1947. The writer, who died in 1950, was buried in the Alley of honors.

In the second semi-chapter of the first chapter named **“Socio-political views of M.S.Ordubadi”** and here is noted that the socio-political views of M.S.Ordubadi were formed under the influence of his father Hajiaga Fagir Ordubadi, his teachers, the literature he read and his direct life.

The role of Mirza Bakhish school in terms of its impact on M.S. Ordubadi's socio-political views should be especially appreciated. We learn from “My life and environment” that mourning literature, which had long been banned from being studied, propagated, or read during the Soviet era, was one of the first Turkish sources studied by M.S.Ordubadi at the Mirza Bakhish School, and, of course, the expression of hatred against

⁴ Ordubadi M.S. Works, in 8 volumes, VII volume. Baku: Azerneshr, 1966, p.195-196

oppression in his poems In principle, he determined the way of life of Hajiaga Faqir oglu.

M.S. Ordubadi, while talking about the problems of his environment, paid special attention to the issue of “sudden sleep”. Of course, the subject of the “dream of negligence” was not new to Eastern literature.

However, M.S.Ordubadi gave a completely new meaning to the same expression, clarifying the expression “sudden dream” in his work “Xabi-qaflat” published in the “Eastern-Russian” newspaper on December 14, 1903, No. 109, and noted that in today's society, the habit of living in poverty, in ignorance of social oppression, without knowing what freedom is, has become a way of life. We see that the same ideas have been improved, clarified and interpreted in many ways in the author's books “Ignorance” and “Motherland and freedom”.

In terms of expressing the socio-political views of Mammad Said Ordubadi, the writer's feuilletons are examples of journalism of special value. The feuilletons published in “Molla Nasreddin” give grounds to say that, like the great Mirza Jalil, he mainly spoke about the “blood-smelling” problems of socio-political life.

For example, in the 9th issue of the magazine “Molla Nasreddin” dated June 2, 1906, the author wrote “From the world of politics (mood-geography and insight-politics of the Algerian colony” Plov “)” with the signature “Hardamkhayal”. In his column, he wrote about the declining countries of the East and opposed international colonialism.

In his attitude to religion, M.S.Ordubadi also spoke mainly from the position of enlightenment, preferring the path of reform rather than revolutionary change. In his poem “Ignorance”, as well as in “The journey of two children to Europe”, the author clearly states that muslim countries are increasingly under pressure from Western countries due to their separation from true Islamic science and history. M.S.Ordubadi could not reconcile that the glorious history of Islam is disappearing among the unrealistic narrations of false mullahs. The author's column “Returned Hadiths” published in the 18th issue of the magazine “Molla Nasreddin” in 1907 also criticized the ignorance of the representatives of religion in the Islamic world, as well as members of society.

It is interesting that even after the revolution, M.S.Ordubadi did not intend to destroy the representatives of religion, but came up with the idea of renewing society by changing the attitude to religion in the national thinking. To confirm this opinion, in the 16th issue of “Molla Nasreddin” magazine dated April 18, 1925, “Why should I be offended?” it is enough

to pay attention to the column.

In general, M.S.Ordubadi's socio-political meetings allow us to say that the great writer served his people from the position of an enlightened democrat throughout his life, openly expressed his hatred of social oppression in his works from a young age. He relied on the press as a force to change society, to awaken the minds of those who were asleep, and believed that it was possible to radically change social relations through the renewal of national thinking. In principle, the writer interfered in the socio-political processes as a representative of the Azerbaijani enlightenment movement.

The second chapter of the dissertation, entitled **“Mammad Said Ordubadi and the school”**, consists of four semi-chapters. **“2.1. Mammad Said Ordubadi's school education and teachers”** semi-chapter states that one of the first teachers of M.S.Ordubadi was his father Hajiaga Faqir Ordubadi. However, the great writer in his famous memoir **“My life and environment”** speaks of Shahrabani and Mirza Bakhshi as his first teachers.

There is no information in the relevant literature about who Akhund Shahrabani was and what sciences he taught his students. In our opinion, M.S.Ordubadi passed the first stage of religious education in the school of Akhund Shahrabani, received the necessary basic knowledge of the Arabic alphabet and Sharia, learned the rules of reciting the Koran.

M.S.Ordubadi in his work **“My life and environment”** spoke about his teacher Mirza Bakhshi to a certain extent. This source gives grounds to say that Mirza Bakhshi was not an ordinary person, but an intellectual distinguished by his deep knowledge of the art of speech. M.S.Ordubadi's complete memorization of Sadi Shirazi's **“Bustan”** coincides with his time at Mirza Bakhshi school. It is clear from the author's memoirs that Akhund Mirza Bakhshi, in addition to imparting to his students the knowledge provided for in the education system of that time, also organized regular poetry meetings at school, systematically worked to further improve students' mental abilities. It is proved that M.S.Ordubadi recited his first verse spontaneously while reciting poetry at Mirza Bakhshi school.

After Mirza Bakhshi school, M.S.Ordubadi was educated at the school opened by his father Hajiaga Faqir. It is clear from the article **“My meetings”** by the well-known Azerbaijani pedagogue, literary scholar Latif Huseynzadeh that the Faqir school played an exceptional role in the formation of new generations, including M.S.Ordubadi, as a patriotic youth. It is possible to say with certainty that M.S.Ordubadi had an infinite respect

for his teachers, objectively assessed the services of these great intellectuals in the Azerbaijani enlightenment movement, remembering his teachers in various works.

“2.2. Mammad Said Ordubadi and Mahammad Tagi Sidqi” semi-chapter shows that Mahammad Tagi Sidqi, a teacher at the Akhtar school in Ordubad, had a profound influence on the worldview of M.S.Ordubadi with his enlightenment ideas. His devotion to the enlightenment of M.T. Sidqi, in turn, resulted in the appearance of works dedicated to his beloved teacher in the work of M.S.Ordubadi. The first work of M.S.Ordubadi about his teacher is a poem titled “Article-history-Mashadi Tagi Sidqi rahmatulla” written on the occasion of the death of M.T.Sidqi. In the poem, M.S.Ordubadi summarized the personality and services of the enlightened poet at the level of “blood of loyalty”, “river-wisdom”, “servitude-enlightenment”, “famous-province”, and emphasized the transformation of Sidqi's tomb into a shrine for Nakhchivan intellectuals.

The third article in M.S.Ordubadi's series of articles entitled “Old and new schools of poetry” (“Communist” newspaper, November 27, 1923) is called “Ordubadli Mahammad Tagi Sidqi”. This article once again confirms that M.S.Ordubadi has mastered the literary and aesthetic views of his teacher M.T. Sidqi. On the positive side, M.S.Ordubadi's article “Mahammad Tagi Sidqi from Ordubad” was written with complete scientific objectivity, far from any ideological influence, and still retains its scientific value.

His works about his teacher M.T.Sidqi give grounds to say that M.S. Ordubadi, who gained a special place in the history of pedagogical thought in Azerbaijan, continued and developed the ideas of M.T.Sidqi in the field of schooling.

The III semi-chapter of the II chapter of the dissertation named **“M.S.Ordubadi and educated intellectuals”** is dedicated to the struggle of M.S.Ordubadi in the enlightenment movement with Jalil Mammadguluzade, Aligulu Gamkusar, Mirza Jalil Shurbi, the unity of Azerbaijani enlighteners in this struggle.

M.S.Ordubadi's article “Meeting with the great writer” is not only a memory, but also expands the imagination about the teacher Mirza Jalil Mammadguluzadeh. It is clear from these notes that the young Mirza Jalil, as a nationalist, had already become quite a native in the village of Nehram.

M.S.Ordubadi, who collaborated with Molla Nasreddin magazine, together with other progressive Molla Nasreddinists, waged a real selfless

struggle against ignorance, outdated lifestyle, social oppression, injustice, ignorance and superstition. In principle, “Molla Nasreddin” made M.S.Ordubadi an active member of “Qeyrat” in the history of Azerbaijani enlightenment. The professional friendship of J.Mammadguluzadeh and M.S.Ordubadi lasted until the end of Mirza Jalil's life.

Aligulu Gamkusar was one of the enlightened intellectuals whom M.S. Ordubadi had a special respect for him. Aligul Mashadi Alakbar oglu Najafov, who lived and worked in 1880-1919, was one of the intellectuals who dedicated his life to the Azerbaijani enlightenment movement. Aligulu Gamkusar, who was born in Nakhchivan in 1880, first studied at the Mollakhana and then at the M.T.Sidqi's “Tarbiya” school. Distinguished by his devotion to the movement, in principle, on this front, too, he stood shoulder to shoulder with his comrade-in-arms. Shurbi Mirza Jalil (1886-1935) was one of the first enlightened intellectuals recognized by M.S.Ordubadi in Nakhchivan. In any case, it is a fact that M.S.Ordubadi in his article “Meeting with the great writer” written on the occasion of the 75th anniversary of J.Mammadguluzadeh in 1944 asked Mirza Jalil Shurbi to be a real nationalist teacher, a well-respected thinker in his environment, and He spoke as a close friend of Mammadguluzade. His friendship with his close contemporaries J.Mammadguluzadeh, A.Gamkusar, M.Ch. Shurbi once again confirms that in the second half of the XIX century and the beginning of the XX century M.S.Ordubadi was one of the intellectuals who fought for the progress of the native people in Azerbaijan.

“2.4. M.S.Ordubadi about school and teachers” it is noted that the theme of school and teacher occupies a wide place in M.S.Ordubadi's works. In his first book, Qaflet, M.S.Ordubadi saw the guilt of such a decline in Islamic countries in the teaching of mullahs unaware of science:

Peace be upon you, O teacher, have mercy and
don't despise the Qur'an!
What do you know about the teaching and recitation
of the six verses of the Qur'an?
He taught the parable of the ancients, and then the Qur'an,
How can you give the Qur'an to someone who does not
know how to perform ablution ...⁵

⁵ Ordubadi M.S. My life and environment. Nakhchivan: “Ajami” NPB, 2012, p. 313

M.S.Ordubadi's work "Journey of two children to Europe" is of special importance in terms of expressing his thoughts about school and teacher. With this work, the author puts forward the idea that the education system in the country should be built in such a way that every member of society can receive education. In "The Journey of two children to Europe", the author emphasizes the importance of science in the philosophy of life of the German people, emphasizing that, according to Germans, a man without science can do more harm to his homeland and nation. *"The Germans do not want to see the ignorant, to listen to their conversations and rumors, saying that a man without science and art will have no benefit other than harming the nation and the homeland."*⁶

As an educator, M.S.Ordubadi thought that every member of society should be involved in school and receive education, regardless of the level at which they live. M.S.Ordubadi, who carried out his enlightenment struggle with great confidence, reminded that European-educated teachers were a great force in the Europeanization of society, and called on the supporters of innovation to inspire conservatives with their unity. M.S.Ordubadi was closely interested in the problem of new schools and teachers during the Soviet period, and considered it important and necessary to build a high level of education in the country, and brought this problem directly to the attention of government leaders. The writer, who is devoted to the Enlightenment movement, writes about the miserable life of children in the streets in the new society ("Street children", "Molla Nasreddin", December 1922, №8), about the fact that school leaders think only of their own interests "Molla Nasreddin", April 4, 1925, №14) spoke with heartache.

The third chapter of the dissertation "**Enlightenment views of Mammad Said Ordubadi**" consists of 6 semi-chapters. "**3.1. M.S. Ordubadi and the enlightenment movement**" semi-chapter shows that M.S.Ordubadi is not behind the Russian or European enlighteners in terms of fighting against the government, social oppression, the philosophy of slavery, all the flaws caused by ignorance, religious dogmas.

N.Valikhanov writes in his book "Azerbaijan enlightenment-realist literature": *"Azerbaijani enlighteners hoped that the main means of improving the material way of life was the acquisition of science and*

⁶ Ordubadi M.S. My life and environment. Nakhchivan: "Ajami" NPB, 2012, p. 298

*enlightenment by the masses. Armed with science and enlightenment, it is possible to get rid of social evils, including cultural backwardness. If the heads of state are wise and enlightened people, if they are not addicted to wealth and position, if they take into account the wishes and desires of the people and the nation, if they motto justice, if human intelligence is the criterion in everything, then we can achieve common prosperity”.*⁷

In our opinion, one of the first authoritative sources confirming the uniqueness of M.S.Ordubadi in the national enlightenment of Azerbaijan is the author's poem “Manliness”. We read in the introduction of the poem “Bismillah Taala”:

Death is better than a sudden adultery,
Rather than being a cage unaware of life ...
You are immersed in the water of the sea like a jewel,
Instead of being a scumbag on the sea ...
Better to hide on the coffin, for a bad man,
Rather than being a slanderer against the men.
Never tell your secret to the creature, take your grave, ey
Said
Rather than be sound of disappearing
on top of a mountain.⁸

In the poem “Ignorance”, the author turns his face to the declining Islamic countries, the Eastern states, and states emphatically that only science can save the Islamic world from destruction.

In his feuilletons published in the magazine Molla Nasreddin, M.S. Ordubadi directly condemned despotism. In terms of expressing the writer's views on social oppression, the column “Garden” in the 4th issue of the collection dated January 27, 1908 is a publicist example of special value. M.S.Ordubadi states that giving freedom to ignorant people does not change anything, the development of societies must take place through the evolution of social thought, that is, the triumph of secular sciences in national thinking.

It is interesting that even after the revolution, M.S.Ordubadi stood mainly on the front of enlightenment, and was of the opinion that in order to build a new society, systematic work should be done in the field of science,

⁷ Valikhanov N. Azerbaijan enlightenment-realist literature. Baku: Elm, 1983, p. 9

⁸ Ordubadi M.S. My life and environment. Nakhchivan: “Ajami” NPB, 2012, p. 310

education and schooling.

In his satire “Yavrum” (“Molla Nasreddin”, December 27, 1924, 929), M.S.Ordubadi emphasizes once again that despite the victory of the revolution, it is possible to achieve great success in public life only without the renewal of national thinking and the victory of science.

“3.2. M.S.Ordubadi's patriotic views” analyzes the thoughts of the powerful writer on patriotism.

According to M.S.Ordubadi, the main quality that distinguishes man from other living beings is his love for his homeland and humanity. In his book “Homeland and freedom”, the great enlightener clearly put forward the idea that patriotism is manifested in the human intellect.

At one time, the importance of the book “Homeland and freedom” was assessed by literary scholar, as well as writer-educator Mir Jalal: *“This work (“Homeland and freedom”- R. A.) consists of three verses. All three are written in the spirit of complaining about ignorance, backwardness and misery. In the first stanza, “Ifadeyi-meram”, the poet romanticizes the former heroes, especially some scenes of the history of the Caucasus. Calls for “work for freedom, zeal.”*⁹

The science of modern national pedagogy rightly claims that one of the main tasks of education today is to form a true citizen who has great love for his people, country and state.

Academician Isa Habibbayli writes in his book “The Great Literary Giant”: *“Mammad Said Ordubadi's poems” Vatan va Hürriyet “did not consist only of hymns, but, as expressed in the title of the book, became patriotic along with the idea of freedom and independence. ... These poems are calls for freedom of the Motherland.”*¹⁰

In his works, M.S.Ordubadi not only glorified the love of the motherland, but also presented specific models of service to the motherland in his works. Every reader of the author's “Journey of two children to Europe” comes to the conclusion that the first reason for Europe's progress day by day is the love of Europeans for their homeland.

M.S.Ordubadi's articles “Old and new schools of poetry”, “Art and war”, “From the heroic past of the Azerbaijani people - Jamal”, “Great statesmen”, “As a learned statesman” are the spirit of patriotism, all his life There is a great respect for the people who have dedicated their lives to the freedom and independence of the country.

⁹ Mir Jalal. Literary schools in Azerbaijan. Baku: Ziya-Nurlan, 2004, p. 87

¹⁰ Habibbayli I. Great literary giant. Baku: Science and Education, 2012, 31

“3.3. Mammad Said Ordubadi and his mother tongue” semi-chapter states that issues such as the purity of the mother tongue, protection of this language from foreign influences, the establishment of mother tongue schools, the teaching of the mother tongue play an important role in the work of Azerbaijani educators. M.S.Ordubadi was of the opinion that it is unbelievable that intellectuals who do not know their mother tongue benefit the people. The enlightened writer first drew public attention to the fact that the mother tongue is not taught in schools opened by the state, and wanted to show that the lack of education in the native language of the new generation of intellectuals is in principle due to the policy of Russification. In this sense, a miniature newspaper satire entitled “Nationalist intelligent” published in the October 27, 1906 issue of the magazine “Molla Nasreddin” is of interest. Although the column describes a person who identifies himself as an intellectual of his people being excluded from education in his mother tongue, the writer also opposes the popularization of this situation.

Through his work, M.S.Ordubadi instills in the reader the idea that everyone should have an endless love for their native language, and for this, the new generations should be instilled with a sense of love for their mother tongue. This idea is clearly stated in many works of the author, including the travelogue “Journey of two children to Europe.”

In the newspaper satire “Language unity”, M.S.Ordubadi created a ridiculous image of those who despise the native language, are ashamed to speak in their mother tongue, and support the idea that this language is not suitable for scientific and literary works.

After the revolution, M.S.Ordubadi considered it important to solve the language problem, and expressed his attitude to the discussions on the Azerbaijani language in the press at that time, as well as at the Turkological Congress, with the article “Dil balasi” (“The plague of language”) (“Yeni yol” newspaper, March 11, 1926, № 60). has done. The writer strongly states that a scientific organization should be established to deal with language issues, and that the decisions made by that organization should be followed by every media outlet, as well as every pen owner.

M.S.Ordubadi took a completely complex approaching to the language issue and came to the conclusion that the people, intellectuals and the state should be equally united and interested in solving the language problem. Of course, today it is very gratifying that M.S.Ordubadi's dreams about the Azerbaijani language have been fully realized in the sovereign Republic of Azerbaijan.

“3.4. Mammad Said Ordubadi about moral education” shows that

prominent representatives of Azerbaijan's pedagogical thought have always seriously considered the problem of human morality and its improvement. M.S.Ordubadi, whose worldview was formed on the basis of the works of Eastern and Western sages, as an enlightened intellectual, gave wide space to moral issues in his work. This great selfless enlightener dreamed of a society in which moral values were upheld.

Professor I.Aliyev, speaking about the provision of public education as a whole to the formation of moral qualities in a person, writes: *“The content of public education is related to the formation of moral qualities. Let's look at some of the most important moral qualities: - patriotism, patriotism; - humanity, humanism; - diligence, diligence; - friendship and camaraderie; - honesty and truthfulness, etc.*

*There are thousands of such moral qualities.”*¹¹

We see that M.S.Ordubadi, in his works, first of all opposed the code of ethics formed by the world of oppression. The author is also aware that in today's society, children grow up with qualities that are contrary to moral education. The “Little newspaper satire” was also written against the old ideas about moral education. In the column, M.S.Ordubadi exposed his words to a parent who wanted to see completely immoral faces in his child.

M.S.Ordubadi took into account that the expectation of positive moral values depends on the nature of the social structure, the principles of governing society, the intellectual level of those who govern.

M.S.Ordubadi spoke about moral issues with the same seriousness in his works both during the reign of Tsarist Russia and during the reign of Bolshevism, and came to the conclusion that systematic work must be done within a certain period of time to instill high moral qualities in people. That is, no revolution can suddenly change the existing moral norms in society.

M.S.Ordubadi was of the opinion that the more people are involved in school and education, the stronger the influence of positive moral qualities in society. The great writer's thoughts on morality are still valuable in the 21st century.

The V semi-chapter of the chapter III of the dissertation, is named **“3.5. Mammad Said Ordubadi’s views on family education”**. It is noted in this subchapter that M.S.Ordubadi, like other enlightened writers, paid special attention to the issue of parental authority in the family, brought up their children on non-pedagogical principles, and He spoke angrily of the parents,

¹¹ Aliyev I. Pedagogy of primary education. Nakhchivan: Nakhchivan Private University Design and Printing Center, 2011, p. 199

who approached him not from the point of view of the interests of the motherland and the nation, but only from the point of view of personal interests, and who raised their children submissively to oppression and indifference to social injustices. In “Little newspaper satire” published in the 16th issue of “Molla Nasreddin” magazine on July 21, 1906, M.S.Ordubadi created a generalized image of parents who approached the upbringing of children according to the laws of the old world, but was unaware of the social nature of parenting, he also cursed the people in anger.

The works of M.S.Ordubadi give the reader the idea that if the love of parents for children is not divided fairly among children, it leads to serious complications in the spiritual world of the new generation. We see that these complications are written in the author's play “Lovers”. Undoubtedly, the main issue in the play “Lovers” is the problem of man and society. It is interesting that M.S.Ordubadi intends to start solving this problem from the family.

Highly appreciating the parenting factor in family upbringing, M.S.Ordubadi was of the opinion that parents must take into account the individual qualities of children, their unique abilities, and their attitude to their children. they must regulate on this ground. In the article “Sabir”, the writer once again reminded how wrong it is for fathers to treat their children as absolute rulers.

In general, M.S.Ordubadi's views on family upbringing, along with enriching the history of Azerbaijan's national pedagogical thought, today attract attention with its modernity and relevance.

“3.6. In the semi-chapter **“Mammad Said Ordubadi's views on labor education”** M.S.Ordubadi's position on the issue of labor education, which plays an important role in the formation of a person as a person, was evaluated.

It is interesting that in the Eastern environment, which the writer actually wrote, labor education is a foreign concept in general. For example, the column “Elmi-nujum” (“Molla Nasreddin”, June 30, 1906, №13) reaffirms that due to the depth of oppression and the depth of darkness, people have lost their normal way of life, as well as normal work, and this situation will undoubtedly continue.

According to M.S.Ordubadi, people's working life should be based on scientific principles. An example of the European zeal for the inertia of the East, the enlightened writer wrote in “Heedlessness” that the Westerners were redrawing the map of the world by combining science and art. Yes, M.S.Ordubadi clearly states that the ruined steppes became Europe as a

result of the union of science and art. Apparently, M.S.Ordubadi is of the opinion that the education of new generations, including labor education, should be carried out as a whole system.

In the Eastern countries, written by M.S.Ordubadi, it is impossible to speak not only of socially useful work, but also of labor education. This is because social oppression, alienation from Islamic values, ignorance, and the work of absolute power have alienated people, and for this reason, the Muslim brothers are waiting for the end of the world by carrying out their abnormal practices.

One of the issues that M.S.Ordubadi thinks about is that laziness has become a way of life in the Islamic world due to the lack of labor education. Without hesitation, the writer described laziness as a result of superstition and ignorance in the newspaper satire "Calendar" published in the 23rd issue of "Molla Nasreddin" magazine on June 9, 1908.

The fate of new generations, the habituation of children to working life as the future founders of society, has been a serious problem for M.S.Ordubadi after the 1920s. In the newspaper satire "Street children" published in the 8th issue of "Molla Nasreddin" magazine in December 1922 under the signature "Hardamkhayal", after the revolutionary coup, the education of children was completely forgotten. - He spoke about his normal activities, the implementation of anti-pedagogical methods in relation to children and youth. In general, M.S.Ordubadi spoke from the position of enlightenment in relation to labor education in the society. The writer firmly believed that no revolutionary revolution could suddenly bring about pedagogical processes based on sound scientific principles, the education of children, as well as their adaptation to working life.

The "Conclusion" part of the dissertation summarizes the main results of the research and shows that the life and career of Mammad Said Ordubadi served the Azerbaijani enlightenment movement.

Living and working in an enlightened environment from a young age conditioned the improvement of M.S.Ordubadi's socio-political views, the young writer, like other enlightened predecessors, saw the salvation of the people in science, education, press, schooling, and considered the development of these areas important and necessary.

Mammad Said Ordubadi spoke about teachers as the main force in bringing science to society, just as he saw the way of salvation of society in science. More importantly, the writer honored his teachers, including Mirza Bakhshi, Hajiaga Fagir Ordubadi, Mahammad Tagi Sidqi, who played an important role in his life, both in his memoir "My life and environment"

and in his various works.

Mammad Said Ordubadi was seriously disturbed by the decline of his society due to ignorance, superstition, and the writer blamed the mullahs who taught ignorance of Islamic history in the existing schools as the main culprits of ignorance, superstition.

Of course, Mammad Said Ordubadi's selfless struggle in the Azerbaijani enlightenment movement was not accidental. In fact, from a young age, the writer became a friend of enlightened intellectuals such as Aligulu Gamkusal, Mirza Jalil Mammadguluzade, Mirza Jalil Shurbi, sought ways to fight for the rise of their homeland, and finally came to the conclusion that the main weapon in changing the old world is school, science, education and the press.

Mammad Said Ordubadi clearly felt the inter-class contradictions, ignorance and backwardness in public life, and widely propagated the idea of enlightenment because he saw its main roots in ignorance and ignorance.

Mammad Said Ordubadi carried out extensive propaganda work to spread enlightening ideas among the people, spoke about the great importance of science and education, spoke regularly in the press in this regard, and actively worked to implement all measures taken for the sake of science and culture.

Mammad Said Ordubadi praised the role of advanced schools in the acquisition of science by the younger generation, the elimination of illiteracy, new methods, secular education, well-organized educational work. The enlightened writer attached great importance to the role of the teacher along with the new type of school in the training and education of the young generation.

According to Mammad Said Ordubadi, the purpose of education is to bring up people who love their homeland and people, who are scientific, educated, pure-spirited, healthy, broad-minded, hard-working, courageous and patriotic. Speaking about moral education, Mammad Said Ordubadi rightly spoke of greed, bureaucracy, individualism, greed, greed, pride, envy, flattery, rudeness, etc., which dominate people's morality due to ignorance. sharply criticized such negative qualities as.

Mammad Said Ordubadi considered it necessary to instill in the young generation the highest feelings of patriotism, humanism, friendship, camaraderie, business acumen, courage, struggle, and attached great importance to the role of school, family and social environment.

Mammad Said Ordubadi took labor education in connection with moral education. Demonstrating the educative nature of labor, he

considered it important to instill in the younger generation a love for work and working people, to work honestly and honestly for the sake of the motherland and the people, to study art.

The main results and innovations of the dissertation are reflected in the following books and articles of the author:

1. Upbringing issues in art samples in primary school textbooks. –Baku: – Adiloğlu, 2003, 90 p.
2. The role of the family in the education of students // - Baku: Scientific and pedagogical news of Odlar Yurdu University of the Republic of Azerbaijan, - 2004, - № 11, –p. 181-187
3. Upbringing is the foundation of the soul. Baku: Adiloğlu, 2005, 88 p.
4. Let's bring up a worthy generation // –Nakhchivan: News of Nakhchivan Teachers' Institute, - 2012, volume 8, № 3, - p. 45-49
5. Singing of Mount Agri and Noah's land in the works of Mammad Said Ordubadi // - Nakhchivan: Scientific Works of Nakhchivan State University, - 2013, № 2. - p. 36-39
6. Toponyms in the works of Mammad Said Ordubadi / International conference on "Regional development and great culture: issues of origin, harmony and typology" / Ministry of Education of the Republic of Azerbaijan Nakhchivan State University. Nakhchivan, - 2013, –p. 48-49
7. Issues of education in the epic "Kitabi -Dada Gorgud" // - Nakhchivan: News of the Nakhchivan Branch of the Azerbaijan National Academy of Sciences (special issue). Tusi, - 2016, volume 12, –p. 279-290
8. The role of family and school environment in the formation of worldview Mameda Saida Ordubadi // ISCIENCE Current scientific research in the modern world International scientific journal. – Moscow: - 2016 - № 4, p. - 93-96
9. Mammad Said Ordubadi's thoughts on the native language and the press // Nakhchivan Branch of the Azerbaijan National Academy of Sciences. Institute of Art, Language and Literature. Searches, - 2017. № 1, –p. 84-89
10. Thoughts of Mammad Said Ordubadi on the press // - Nakhchivan: Scientific works of “Nakhchivan” University, - 2017. № 2 (5), -

- p.146-156
11. Mammad Said Ordubadi's thoughts on general education, school, training issues and press // - Scientific Works of Nakhchivan State University. - Nakhchivan: Qeyret, - 2017. 1 (82), - p. 184-189
 12. Mammad Said Ordubadi and Azerbaijan enlightenment // Scientific Works of Nakhchivan State University. - Nakhchivan: Qeyret, - 2018. № 1 (90), - p. 54-59
 13. Enlightenment meetings of Mammad Said Ordubadi / Baku: Adiloglu, - 2019, - 208 p.
 14. In-school assessment in general education schools // Scientific-practical conference on “Curriculum reforms, results, realities and perspectives in general education”, Nakhchivan Teachers' Institute, April 05-06, - 2019, - p. 67-68
 15. Enlightenment meetings of the Azerbaijani writer M. Ordubadi // “Education and science in a changing world: problems and development” Third International Conference. Olse Honchar, Dnepr National University, March 26 - 27, - 2021, - p. 265



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