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

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ABSTRACT

of the dissertation for the degree of Doctor of Pedagogical Science

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GENERAL CHARACTERISTICS OF THE DISSERTATION

The actuality of the subject. Today, the study of the path of education and pedagogical thought in the regions of the country, the deeper and comprehensive investigation of our historically formed social and cultural resources is of special importance. It is important in many ways to investigate and reveal the stages of development of school and pedagogical thought in the regions, its specifics, and to determine its place and position in the country's pedagogical thought.

First of all, revealing the progressive development of the history of education in the regions and the factors affecting this development, the fruits of the educational field, are the issues that are relevant for our pedagogic science of our time. On the other hand, the study of school and pedagogical thought in Nakhchivan, above all, serves the completeness and enrichment of the country's history of pedagogical thought, and provides substantial help in determining the possibilities of using progressive traditions even today.

The history of education and training experience in Nakhchivan is an integral part of Azerbaijani pedagogy. This educational experience is conditioned, first of all, by the national and cultural characteristics of the deep-rooted, local population of the region - Azerbaijanis. The study of the direction of development of educational institutions in the region gives a complementary, enriching essence to the study of a very important part of the study of our school and pedagogical idea and development stages.

Nakhchivan region has always occupied an honorable and important place in the history of Azerbaijan. Therefore, the research problem today has a socio-political importance in addition to its pedagogical essence. National leader Heydar Aliyev vividly expressed the importance of the region for Azerbaijan and said: "Nakhchivan is one of the oldest lands of Azerbaijan, a part of it with a rich history, it is the land of Azerbaijan with a history of 5000 years. This history is full of rich events. All of them have always

shown how valuable Nakhchivan is for Azerbaijan, shows and will show in the future." ¹

The history of the development of education and pedagogical thought in Nakhchivan in the 19th and early 20th centuries, the objective and subjective reasons of this development, as well as the attitudes to education arising from the religious-ethnic characteristics and psychology of the people, have not been sufficiently studied. More precisely, there are no systematic, generalized works on these issues. Among the works carried out in the direction of studying the problem, one cannot talk about the desired level in terms of demonstrating a correct attitude to pedagogical events and facts, and a true scientific approach.

In the researches, the initial ideas and opinions related to the history of the development of school and pedagogical thought in Nakhchivan in the XIX and early XX centuries started from the second half of the last century. This aspect is mostly reflected in historical and literary-cultural studies, partly in scientific-pedagogical studies. The works of Professor Huseyn Ahmadov and Professor Ibrahim Mollayev can be cited as pedagogically oriented studies in the study of the problem. Professor Huseyn Ahmadov in his fundamental monograph "Azerbaijan School of the XIX century" Ahmadov H.M. 19th century Azerbaijani school. Baku: Education, 2006² created a broad, comprehensive picture of Azerbaijani school education in the XIX century, identified the methodological and pedagogical foundations of the study of this period, which is a real example of service to the work of illuminating the path of subsequent researchers, the further enrichment of the history of our school and pedagogical thought. The monograph also mentions schools operating in Nakhchivan, as well as educational institutions in other

¹ The speech of the President of Azerbaijan Heydar Aliyev at the solemn jubilee meeting dedicated to the 75th anniversary of the establishment of Nakhchivan Autonomous Republic. "East Gate" newspaper. 1999 October 12

² Ahmadov H.M. 19th century Azerbaijani school. Baku: Education, 2006

regions of Azerbaijan. A separate article of the professor about the Nakhchivan province school was also published.³

Professor I. Mollayev is the author of a number of studies on the history of development of school and pedagogical thought in Nakhchivan. Among these studies, "M. T. Sidqi's dissertation on the subject of "pedagogical meetings"⁴ is the first and fundamental description of the theoretical meetings of the great pedagogue. This work can be evaluated as a study that sheds light on the place of "Akhtar" and "School Education" in our national education history at the proper level and on scientific grounds. The professor's booklet entitled "Development of public knowledge in Nakhchivan A.S.S.R."⁵ is dedicated to the Soviet period of the 20th century. Information about native language schools operating in Nakhchivan in the first years of that century is provided here.

There are important ideas and considerations in literary and cultural studies about the activities and views of schools in the region, especially school teachers, intellectuals who are carriers of educational and pedagogical ideas. Our analysis shows that there are more studies on this aspect of the social and cultural environment of Nakhchivan.

Although these studies are related to the study of the literary environment in Nakhchivan, they are also important in the study of educational and pedagogical life. Academician Isa Habibbayli, professors Huseyn Hashimov, Asgar Gadimov, doctor of philology Farman Khalilov and other researchers have reflected one or another aspect of the problem we have studied.

Among the studies included in this group, the works of academician Isa Habibbeyli should be mentioned separately. Against the background of "Jalil Mammadguluzade's Environment and

³ Mollayev I.A. Pedagogical meetings of M. T. Sidqi Safarov. Baku: Science and Education, 2016

⁴ Mollayev I.A. Development of public education in Nakhchivan A.S.S.R. Baku: Knowledge, 1983

⁵ Habibbayli I.A. Jalil Mammadguluzadeh environment and contemporaries. Baku: Azerneshr, 1997;

Contemporaries"⁶, it is of particular importance that the author creates a general picture of the educational activities, educational experience, and efforts of a large group of intellectuals of the social and cultural environment of Nakhchivan. on the basis of the documents he collected, he revealed the participation of writers-intellectuals in the pedagogical work in addition to the social-literary activity, and prepared a favorable ground for the scientific-pedagogical environment to benefit from the results of the research.

On the eve of the independence period and in modern conditions, a number of new historical studies, selected for their scientific importance, related to the mentioned period of the region have been developed. These works, as well as studies prepared in literary studies, pedagogy and other scientific directions, allow us to talk about the emergence and development of Nakhchivan studies. Among the historical researches, the researches "Ordubad, Историко-экономический очерк" by professor Z. Shahverdiyev,⁷ Said Sadigov,⁸ V.A. Guliyeva,⁹ Khumar Vaidovab,¹⁰ A. Farajov,¹¹ corresponding member of Azerbaijan National Academy of Sciences, and others can be mentioned. In these studies, the names and types of educational institutions of the mentioned period, concepts reflecting the content-direction of the schools were mainly used correctly.

Nakhchivan province school has attracted the attention of researchers as an educational institution distinguished by its new development tendencies and secular content of education in our

⁶ Shahverdiyev Z.A. Nakhchivan region in the XIX-early XX centuries, Baku: Science, 2008

⁷ Shahverdiyev Z.A. Nakhchivan region at the beginning of XIX-XX centuries, Baku: Elm, 2008

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

⁹ Кулиева В .А. The role and position of the Muslim clergy in the social and cultural life of Nakhichevan, Yerevan province and Zangezura in the 19th and early 20th centuries, Baku, Elm, 1999

¹⁰ VaidovaX.P. History of the city of Ordubad in X1X to XX century. Baku: Nurlan, 2007

¹¹ Faradzhev A.S., Ordubad, Historical-economic essay. Baku:, 1970

educational history, and concepts reflecting the content-direction of these or other schools have been used correctly during the school's period of operation, although not enough.

Nakhchivan province school has attracted the attention of researchers as an educational institution distinguished by its new development tendencies and secular content of education in our educational history. However, the circumstances of the establishment of this educational institution, the content characteristics of the educational process, the diversity of the composition of the student contingent and the reasons for this diversity, the teachers of the school and their participation in the cultural life of the region, etc. the issues were either not illuminated at all, or they were treated superficially, and in some cases, distortions were made.

By the middle of the 19th century, a new group of intellectuals in many regions of Azerbaijan were able to significantly influence the realization of the idea of teaching the mother tongue and teaching in the mother tongue by adopting Western-oriented progressive pedagogical ideas in Russia. In Nakhchivan, there has been a certain revival in this direction, and works have been carried out that are deepened and enriched with signs of innovation. M. T. Sidgi's unique experiences were of special importance in enriching the teaching and upbringing methods used in schools in other regions of Azerbaijan with new content qualities. In the dissertation, M.T. Sidgi's "Akhtar" and "Tarbiya" schools were discussed based on new, first-time documents included in the research.

Pedagogical theory and practice at all times face the improvement of the education system, increasing the efficiency of education and upbringing of the growing generation, which is a goal calculated for tomorrow, a lofty way, as is the demand of the times. Studying the stages of the formation and development of school education and pedagogical thought in Nakhchivan allows for a deeper acquaintance with the rich pedagogical heritage of our people, meetings about education, training, educational theory and experience, and enriches this great national spiritual treasure with worthy contributions.

Researching the history of the development of school and pedagogical thought in Nakhchivan in the 19th and early 20th centuries, studying the educational activities of teachers-intellectuals is an important problem. In Nakhchivan, the unity of ideas, enlightened views of outstanding intellectuals, teachers, writers and poets on the problems of public education and pedagogical thought, their contributions to Azerbaijani pedagogical thought have not been adequately studied. The problem we are talking about deserves serious scientific research as an object of research.

The object of the research is the study of the history of the development of science, education and pedagogical thought in Nakhchivan.

The subject of the research is the characteristics of the development of the history of school and pedagogical ideas in Nakhchivan in the 19th and early 20th centuries.

The purpose of the research is to reveal the picture of the organization of education in Nakhchivan in the 19th and early 20th centuries, to determine the specific characteristics and regularities of education and pedagogical thought in the region, the factors of manifestation, and to reveal the shortcomings and contradictions made in the research in this field, and state education, which is a means of efforts to adapt the tsarism to the lifestyle of the Russian society. It is to clarify the role of the institutions in the establishment of the mother tongue and Russian-Azerbaijani schools, in raising national self-awareness.

In order to realize such a common goal, we have tried to solve the following **tasks**:

1. To study the general situation of schools and madrassas in Nakhchivan and the entire Yerevan province in the 19th and early 20th centuries, by giving a general summary of our medieval pedagogical thought and educational theory, from ancient times to the 19th century. to provide a scientific description of the distribution area of enterprises based on the first sources, to reveal the attitude of the local administrative bodies of the state to them;

2. To investigate the issues of Azerbaijanis studying in educational institutions that will serve the empire's colonial policy

and the teaching of the Azerbaijani language here, to study the formation and development of the Nakhchivan province school;

3. To reveal the place and role of Ordubad city and village elementary schools (Yengeja, Nehram, Jahri, Bash Norashen and others) in the process of involving Azerbaijani children in education according to their national composition in the region;

4. To clarify the place and role of Nakhchivan Russian-Azerbaijani schools for boys created on the basis of M.T. Sidgi's "Akhtar", "Tarbiyya" school and the latter school in the formation and development of national education, national thought, the creation of the Nakhchivan Russian-Azerbaijani girls' school, which provides worldly education to girls and research the history of development and put it into scientific circulation;

5. To improve school education as a new center of thought of the teacher-intellectual class of the region in the late 19th and early 20th centuries, to shed light on their views on the role of the mother tongue in literacy training, their determination to fight in this field, and to determine their thoughts and ideas directly related to the problems of Nakhchivan education;

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

Research methods. In accordance with the goals and tasks of the research, logical, historical-comparative, problematic-chronological, analysis-composition, retrospective methods were used in the dissertation.

The scientific novelty of the research is that in the dissertation:

- In the 19th century and the beginning of the 20th century, materials related to the development dynamics of education and pedagogical thought in the Nakhchivan region were involved in research in a complex and systematic way. Archival documents belonging to the studied period and the form, volume, content characteristics of their involvement in research, the type, degrees and

stages of development of the educational institutions of the mentioned period, as a whole, the interconnected effect of historical-pedagogical events have been studied on a scientific basis, based on historical facts. The use of these materials in the scientific literature and the level of research of the topic in general have been set as a problem and efforts have been made to solve it.

- In the dissertation written on the basis of rich archival materials and other primary sources, a very important and complex period of the school and pedagogical thought of Nakhchivan region was studied and the place and position of the social and pedagogical environment of the region in the development of Azerbaijani education and pedagogical thought was investigated and revealed.

- In many cases, researches (in literary studies, history, pedagogy and other fields of science) did not take into account the different characteristics of the educational institutions of the period in question and with different contents, they were evaluated as the same type of educational institutions, and thus ideas and opinions without a scientific basis were put forward. A number of entanglements, mistakes, and unfounded claims were made. Efforts were also made to eliminate such errors during the research.

The theoretical significance of the study.

During the research, the materials related to school and pedagogical thought in Nakhchivan were comprehensively studied, paying attention to the issue of the place and position of these sources in our pedagogy:

a) General educational institutions in the region, village primary schools, mother tongue and Russian-Azerbaijani schools as examples of national schools, as well as efforts were made to demonstrate an approach to various types of events with charitable goals in a social-cultural framework and thus educational-pedagogical interpretation;

b) The socio-cultural essence of the history of school and pedagogical thought in Nakhchivan in the 19th and early 20th centuries was described and substantiated, the level of reflection of the period of the problem in publications and normative documents was revealed, our knowledge about the history of the development of

school and pedagogic thought in the region was enriched and consolidated;

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

The practical importance of the research is that from its results and facts:

- Educational materials, monographic research, in the field of formation of the history-pedagogical base of libraries and museums of the region;

- It can be used in the courses "History of Azerbaijan School and Pedagogical Thought", "History of Education in Nakhchivan", "History of Nakhchivan", "Historical Local Studies" taught in pedagogically oriented secondary educational institutions and higher schools, professional development courses, and pedagogical faculties of universities:

Defense provisions:

1. In the 19th century and the beginning of the 20th century, the development of school and pedagogical thought in Nakhchivan was determined by socio-political conditions and the cultural environment based on it.

2. In the 19th century and the beginning of the 20th century, the development of school and pedagogical thought in Nakhchivan developed in the conditions of new political-economic, social-cultural changes, different from the traditions of thousands of years. The development of education and the school system in the period covered by the study was the result of the moral and cultural needs of the society.

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

4. The development of school and pedagogical thought was a multifaceted phenomenon, which emerged as a manifestation of the concrete historical experience of school building, and was enriched

with new signs and qualities from the structural and content point of view.

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

Abrobation and application of research. The main content of the research is in more than 30 articles, theses and conference materials of the author published in prestigious scientific journals (including 5 abroad), as well as "Development of school and pedagogical thought in Nakhchivan (19th century and early 20th century)", "Women's education in Nakhchivan struggle for and Nakhchivan Russian-Azerbaijani girls' school", "Mosque schools and madrasahs in Yerevan and Nakhchivan in the 19th and early 20th centuries" were reflected in the books. The dissertation work was carried out at the "Pedagogy and Psychology" department of Nakhchivan State University.

Dissertation introduction-24,191 marks, chapter I-76,343 marks, chapter II-116,106, chapter III-41,889 marks, chapter IV-82,867 marks, chapter V-110,498 marks, conclusion-9,614 marks. Total:-It consists of 431,317 characters.

THE MAIN CONTENT OF THE DISSERTATION

Dissertation consists of introduction, five chapters, conclusion and list of used literature. In the introduction, the relevance of the topic is justified, the object and subject of the research, goals and tasks, methodological bases, research methods, scientific innovation are evaluated, the theoretical and practical importance of the work is indicated, and information is provided about the provisions and approval of the defense.

Chapter I of the dissertation is entitled "**The role of mosque schools and madrasahs in the development of science and education in Nakhchivan**" and consists of two paragraphs. In the first paragraph of the chapter entitled "**On the development of**

school education and pedagogical thought in Nakhchivan in ancient times and the Middle Ages", the material and spiritual wealth of Nakhchivan, which has an ancient history, was acquired by the population. rare examples and events reflected in historical, literary, pedagogical researches related to knowledge and skills are discussed. The researches of historians-scientists show that Gamigaya paintings clearly prove that the ancient inhabitants of Nakhchivan had knowledge and skills born from household and life goals, mastered orderly, thought-out behaviors and actions. Gamigaya people had knowledge and ideas related to the harmony of the art of creating paintings. Being able to draw pictorial writing on rocks is an indicator of the great importance of these signs in the life, everyday life, practical work, and activity process of ancient people. Many researchers call this picture writing "tribal literacy".

The location of the Nakhchivan region in the vicinity of native places such as Marand, Urmiya, and Tabriz created the basis for the spread of Zoroastrian religion in this area. These religious laws were very perfect educational codes of the time.

Acceptance of Islam in Azerbaijan marked the beginning of a new historical stage in the social and cultural life of the country, as in other areas. The foundations of the new religion laid the foundation for the determination of the new content direction of education and pedagogical thinking in the country. As the beginning of a new stage of our learning traditions, the period of creation of a wide network of religious-ideological institutions - schools next to mosques, high-type educational institutions - madrasahs in big cities (Nakhchivan, Tabriz, Maragha, Shamakhi, Ganja) as important cultural centers began.

In the 30s and 70s of the 12th century, the city of Nakhchivan developed significantly and became one of the cultural centers of the East. In the 11th century, the famous poets of his time, such as Qatran Tabrizi and Asad Tusi, Ajami Nakhchivani, who had high talent, genius-like understanding, and eloquence, lived in this ancient city and were able to spread their knowledge and experience to the Eastern world from here. Of course, their qualities of innovation and originality could be realized and completed on the basis of mastering

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

Elkhani decree on Nakhchivan madrasas confirms our opinion. The decree clearly states the content of education in the madrasa, the rights and duties of the teachers who teach here, as well as the procedures for following the internal rules of the madrasa, which shows that education in Nakhchivan was developed at a very high level even in the 13th century¹².

Many thinkers lived and created in Nakhchivan in the Middle Ages. Although many of them were born and grew up in this land, later they went to different countries and big cities and rendered unparalleled services in the development of the culture, science, and education of the Islamic East. Nasreddin Tusi, Fakhreddin Hindushah Nakhchivani, Muhammad ibn Hindushah Nakhchivani, Baba Nemetullah Nakhchivani were famous philosophers of their time.

When Evliya Çelebi talks about the monuments of the city in the middle of the 17th century, he talks about the tombs created by Ajami, writes that there are 40 mosques, 20 caravansaries, up to 1000 shops, 7 baths, and 33 minarets. In "Travel Note", Evliya Çelebi speaks admiringly about the baths and mosques of Nakhchivan and notes that the walls of the baths are covered with tiles and the floors are covered with marble¹³.

The second sub-chapter of the first chapter is called "**Mosque schools and madrasahs in Nakhchivan in the 19th and early 20th centuries**". It is shown that mosque schools and madrasahs, as a part of the all-Muslim educational culture, have been a very important means of literacy training and teaching the basics of Sharia in Azerbaijan, and from time to time, they have shed light on the higher madrasah education of generations and great thinkers, or the way of independent education. These schools were widespread in the regions of Azerbaijan in the Middle Ages and after the Russian colonial

¹² Salamzade A.R. Ajami Abubakr oglu and Nakhchivan architectural monuments. Baku: Light, 1976, p. 82

¹³ Statistical description of the Nakhichevan province, comp. V.G. Saint Petersburg, 1833, 41 p.

occupation, and continued the function of learning at one level or another under new conditions.

Historical and statistical publications of V. Grigoryev, O. S. Yevetsky, I. I. Chopin, N. I. Voronov, N. Zeydlis and others should be specially mentioned as sources about madrasa education and mosque schools in the region during this period. In the book "Statistical description of Nakhichevan province" you can get some information about the mosques of Nakhchivan city and the schools near them. It is clear from the author's notes that "*The children of almost the majority of the city's population gather every day in one of the ancient mosques, which is considered an educational institution where they are involved*"¹⁴. The author spoke admiringly of the educational institutions operating in Ordubad and wrote: "*The school buildings are particularly beautiful...Mullahs live on the ground floor and teach children...Almost every street in the city has a mosque, but there are only two large mosques*"¹⁵

In the publication "Obozrenie Rossiyskih vladenie za Kavkazom" it is stated that there are two large mosques in the city of Nakhchivan. One of the mosques is designed for prayer and worship. The second mosque, built quite simply, is used as a school. . It is noted that there are 6 mosques in the city of Ordubad, which consists of 615 chimneys¹⁶.

One of the sources that provides relatively detailed information about mosques and schools in Yerevan and Nakhchivan is the works of I. I. Shopen on the history of the region. He writes that educational institutions are organized next to mosques in Yerevan, and dozens of boys receive literacy training in these schools. About 200 students study in Huseyn Ali Khan Mosque of the city¹⁷.

¹⁴ Statistical description of the Nakhichevan province, comp. V.G. Saint Petersburg, 1833, 141 p.

¹⁵ Overview of Russian possessions beyond the Caucasus Part IV, St. Petersburg, 1836, 231-232 p

¹⁶ Shopen II Historical monument of the state of the Armenian region in the era of its accession to the Russian Empire. St. Petersburg: 1852, 462

¹⁷ Again there, p 688

As for the statistical information about the mosques of Nakhchivan and Ordubad, Chopin shows that there are two mosques in Nakhchivan, and six mosques in Ordubad, and up to twenty-five Muslim houses of worship. There are about 30 more or less intact mosques in Ordubad province, in each of which about 30 Muslim children study¹⁸.

In the military-statistical description of the Iravan governorate published in 1853, it was shown that there were 4 houses of worship in addition to 3 mosques in Nakhchivan. 16 teachers and 145 students were studying in the schools next to these mosques. The mosques were built from large stones carved on the road from Nakhchivan to Ordubada, and the interior was decorated with various bas-reliefs¹⁹.

It can be felt that the control over the annual reporting of mosque schools in the 60s and 70s of the XIX century has been greatly strengthened. This issue was considered in the highest circles of the imperial administration and was established in the rules of June 29, 1867 "Regulation on the Caucasian and Transcaucasian Educational Section". The charter stated that *"Schools near churches and monasteries, as well as mosque schools under the Society for the Spread of Christianity in the Caucasus, are educational institutions that are not subject to school directorates and inspections in governorates and provinces. The latter (mosque schools) remain under the jurisdiction of local police departments, so that the heads of the directorate of schools make the necessary reports about them. They are obliged to collect statistical data every year for its preparation"*²⁰

In the 60s and 70s of the 19th century, the creation of a wide network of mosque schools caused an increase in attention to these educational institutions in the official publications of the government. It is clear from the statistical information in the 1871 issue of the "Кавказский календарь" collection that mosque schools in the main

¹⁸ Military Statistical Review of the Russian Empire. Vol. Part, Erivan province, St. Petersburg, 1953, 261-263 p.

¹⁹ Complete collection of laws of the Russian Empire, Volume 42, Part I, St. Petersburg, Collection 1867, p.1017

²⁰ Caucasian calendar for 1871, Tbilisi, 1870, p. 379

cities of the province, such as Irevan, Nakhchivan, Ordubad, have noticeably increased compared to previous years. It was recorded that 245 students study in Nakhchivan mosque schools, and 250 students study in Ordubad schools²¹.

In the publication "Сборник статистических сведений о Кавказе" it is stated that there are four mosque schools in Nakhchivan. In these schools, the majority are children from the simple urban area. It is written that there are 5 mosque schools operating in Ordubad.²² In another publication, based on the statistics of 1873, it is mentioned that there are 36 mosque schools with 733 students and 40 teachers in Nakhchivan and Ordubad districts.²³

In the 90s of the 19th century, there were ideas and opinions about reforms in mosque schools. The first articles about these schools were published in "Qafqaz" newspaper. In the discussions, the lack of hygienic requirements in mosque schools, the lack of space for the teaching of the Russian language and secular sciences, and efforts were made to identify solutions. During the discussions, A.O.Chernyaevsky also made important and interesting remarks.

The second chapter of the dissertation is called "**Nakhchivan province school in the formation of educational institutions of the Russian Empire in the Caucasus: emergence and development**" and includes five paragraphs. The first paragraph of the chapter explains "**The first Russian public schools in the Caucasus and the issues of teaching the Azerbaijani language in Azerbaijan**". The schools founded by the Russian state had a special importance in the creation and spread of the educational movement in Azerbaijan. First of all, the content of teaching in these schools was in a condition to meet the requirements of the time to a certain extent. In the essence of education, secularism was a characteristic feature. Professor H. Amadovun wrote that "... the first schools opened by the state brought something new to life: new method textbooks and teaching

²¹ Collection of statistical information about the Caucasus, Volume, I, (compiled and published under the editorship of N. I. Voronov), Tbilisi, 1869, p. 50; 55

²² Collection of statistical information about the Caucasus: in 7 vols. T. (Under the editorship of N. Seidlitz), Tbilisi, 1880, p. 25

²³ Ahmadov H.M. XIX century Azerbaijan school. Baku: Education, 2006, 38 p

materials were written, a new group of intellectuals who studied Russian grew up"²⁴.

Although the Russian government opened secular schools in the Caucasus, it did not allow them to expand their scope of activity. The first school opened by the tsarist government in the Transcaucasia was the Tbilisi Nujaba school. Our research shows that Azerbaijani children have been studying here since the first years of its establishment in Tbilisi Nujaba School, and have achieved good results in their training. In the official letter dated July 27, 1807, sent to the Russian Minister of Public Education by the Chief Judge of the Caucasus, Field Marshal Count I.V. I.V. Gudovich drew attention to such an interesting aspect related to the teaching work in the school and wrote: "...I personally inspected and analyzed the Tbilisi Nujaba school. I was completely satisfied with the good order and neatness here. I observed the students' good achievements in training, efforts to achieve success, hard work and zeal, especially among them Ismayil Pasha, the son of Lieutenant General Jafargulu Khan Shekinski ... achieved very good success in a short period of time"²⁵.

The place of the Tbilisi Nujaba school in our educational history is that, like the Russian state school, the Azerbaijani language was taught here for the first time as an independent subject. It was taught here for the first time in 1819. In 1819, based on the opinion of the commander-in-chief of the Caucasus, General A.P. Yermalov, fundamental changes and renovations were carried out in the Tbilisi Nujaba school. Certain changes were made in the content of education. Latin and German languages taught since 1807 were removed from the curriculum and instead, the Azerbaijani language

²⁴ Acts of the Caucasian Archaeographic Commission: in 12 vols. T. IV, Tbilisi, 1870, 27 p

²⁵ Acts of the Caucasian Archaeographic Commission: in 12 vols. Vol. IV, Tbilisi, 1870, p. 60 ². Republic of Georgia CSHA, F. 1105, case 100, 69 v; See also: Rzayev V.M. Pedagogical relations of the peoples of the Caucasus (XIX and early XX centuries), Ped. doc ... diss, Baku: API, 1990, s. 45-63; Russian antiquity, Monthly historical publication, March 1886. Notes of Dmitry Ivanovich Kipiani, p. 517-588

was included in the school curriculum as an independent subject. This aspect was based on the fact that the Russian administration of the Caucasus, including General Yermalov, all the previous ones representatives saw that the Azerbaijani language has a very important practical importance in these areas, they realized the impossibility of traveling around the Caucasus without learning this language scientifically, educationally and experimentally, and being able to communicate with local peoples in military affairs and state administrations.

During the research, it was possible to get a little information about the identity of the first Azerbaijani language teacher of Tbilisi Nujaba school. This teacher was Mirza Jafar Pushmalov. M.J.Pushmalov taught the subject of Azerbaijani language in Tbilisi Nujaba school from 1819-1829, and in Tbilisi gymnasium in 1830.²⁶

During the period from the first years of the 19th century until the Treaty of Turkmenchay, the Tsarist government conducted a policy of educating a part of the population in the region, depending on its goals, and was able to lay the foundation of the future education policy by establishing the Tbilisi Nujaba School, the Tbilisi Nujaba Military School, and an educational institution for hostage children. The secularity of education in these schools, the teaching of local languages as a subject, was a very useful experience for later times.

Among the schools of this period, we should also mention the educational institution for children taken hostage from the noble families of Shamshadil district of Azerbaijan under the tentative name of "Amanatar school"²⁷ and operated in Tbilisi for about three years. Although it is based on political positions and colonial intentions, "Amanat School" can be considered the first educational institution opened by the Russians for Azerbaijani children.) the secularity of education in this educational institution gives reason to consider this educational institution as one of the first schools opened by the Russian state in the Caucasus.

²⁶ CSHA of the Republic of Georgia, F. 1105, case 100, 69 v.

²⁷ CSHA of the Republic of Georgia, F. 1105, case 100, 69 v.

The second paragraph of the second chapter is called "**School regulations of the Russian Ministry of Public Education and Nakhchivan province school**". It is shown here that the systematic education policy of the tsarist government in the Caucasus, including Azerbaijan, resulted in the creation of a certain network of province schools as educational institutions in this area. On August 2, 1829, on the basis of the first Charter of Transcaucasian schools, one gymnasium and 20 emergency schools were to be opened in Transcaucasia by the Ministry of Public Education of Russia. It should have opened in the Kazakh distance. However, during the period until 1835, when the charter was in force, the government allowed the operation of province schools in only four of the Azerbaijani cities - Shusha (1830), Nukha (1831), Baku (1832), Ganja (1834) and also in Yerevan, the ancient city of Azerbaijan, which is considered the capital of today's Armenia.

Although the Charter of 1835 did not fundamentally differ from the regulations of 1829, the signs of innovation in the structure and content of education were noticeable. The emergency schools planned to be opened according to this Charter had to operate as three-class educational institutions. In this document, it was considered important to establish province schools in the cities of Shamakhi, Nakhchivan, Guba, Gazakh district and (with the postponement of the emergency school in Ordubad) Lankaran. The establishment of province schools in the cities of Guba, Gazakh and Ordubad was postponed under various pretexts in the official administration of the Caucasus. The first school to operate on the territory of Azerbaijan based on the charter was established in the city of Nakhchivan. The school was officially opened on March 15, 1837.

Nakhchivan province school operated in the private house of Ehsan Khan's sons Ismayil and Kalbali Khan under their patronage. The building was given to the school free of charge for 12 years. The sources also show that both nobles donated 200 manats in silver money to the school. They also considered it important to improve the educational and material base of the Yerevan district school, and in parallel, they applied to the Caucasus Education Department

several times with a letter of consent expressing their wishes for the transfer of 200 rubles to the school, and as a result, they were able to achieve their wishes²⁸. Of course, such an initiative was important not only as a philanthropic activity, but also as a manifestation of the feeling of fanaticism towards the homeland.

One of the indelible pages of history about the educational and philanthropic activities of Nakhchivan khans is the school established for Azerbaijani children in the city of Irevan on the direct recommendation of Kalbali khan. The school, which has been operating since 1877, is one of the important pages of our history of education in the city of Yerevan can be considered. At the end of the year, 105 students were educated in the school that started with 15 children in the first days. Remarkable successes in the education of children were quickly achieved in the school, the students admitted to the pro-gymnasium from his school were considered the best students²⁹.

During the rule of M.S. Voronsov, the first viceroy of the Caucasus (1845-1855), in the first article of the Charter of the Transcaucasian schools of December 18, 1848, it was solemnly noted that a special educational district was created in the Transcaucasian country, in the Stavropol governorate, and in general in the entire Caucasus.

On October 29, 1853, in the Charter on the activities of Caucasian schools, which could be considered important for the Nakhchivan region, the efforts made by the people of Ordubad to establish a Russian public school in the city over a long period of time became a reality. Ordubad two-class primary school started operating in 1854 based on this Charter.

The last Charter on Caucasian educational institutions dated June 25, 1867 defined the landmark, so to speak, in bringing the education of the region closer to the all-Russian education. In the second paragraph of the charter, educational institutions operating in the Caucasus were divided into 5 school directorates and one

²⁸ Armenia CSHA F.1, p.1, case 345, v.5

²⁹ Complete collection of laws of the Russian Empire: second collection, v. 42, part 1, St. Petersburg: 1867, p. 1016

inspectorate: 1) Tbilisi school directorate, 2) Stavropol school directorate, 3) Kuban school directorate, 4) Kutaisi schools directorate, 5) Baku school directorate, 6) Yerevan schools inspection. It was stated here that "since the schools of Nakhchivan and Ordubad are far from the above-mentioned Directorates, those schools together with the Yerevan Progymnasium are united under the name of the Yerevan Inspection and a special inspection is created"³⁰.

Yerevan classical pro-gymnasium was intended as an educational center where only one ancient language - Latin was taught instead of two ancient languages (Latin and Greek), which are considered important to be taught in such schools. Because the Nakhchivan province school is located in the vicinity of the progymnasium teaching Latin as a foreign language was considered important here.

The reforms in primary education in Russia's internal governorates necessitated innovations and changes in the later stages of education. In accident centers and big cities, the creation of a new type of educational institutions - city schools, which differ from the previous educational institutions in terms of their structure and content, has come to the agenda. These schools operated on the basis of a special charter approved on May 31, 1872.

Nakhchivan city school was also transformed into a three-class city school in 1879 based on the basis of the existing province school.

Thus, the statute rules about the Caucasian and Transcaucasian educational part ended with the Thus, the statute rules about the Caucasian and Transcaucasian educational part ended with the Statute of 1867. These rules became the last normative document concerning schools in the region. The activity of Russian public schools in Azerbaijan, in the Caucasus in general, was carried out by means of the regulations of the government on Caucasian schools of 1829, 1835, 1848, 1853, 1863 and 1867. Of these Charters, the one

³⁰ Collection of information about the Caucasus: in 7 vols. T. VII, (ed. by N. Seidlitz), Tbilisi, 1880, p. 253

dated 1835 officially approved the start of activity of the Nakhchivan district school, and the one dated 1853 of the Ordubad city elementary school.

The third paragraph of the second chapter entitled "**National and ethnic composition of students in Nakhchivan district school**" talks about the number of students in this educational institution, the state's policy regarding the ethnic and ethnic composition. Regardless of the type and level, the student contingent in public schools is made up of different nationalities - local Russian state officials, Azerbaijanis, it consisted of children of Georgian, Jewish and other nationalities. Teaching was conducted in Russian. Although it arose from the goals of the empire, special importance was attached to the education of Azerbaijanis from the aboriginal nations of the Caucasus, generally Muslims, Georgians, and other ethnic groups.

It is obvious that in the first years of the activity of Nakhchivan province school, very few Azerbaijani students were educated. However, in the following years, the number of Azerbaijani students in Nakhchivan emergency school and Ordubad normal elementary school increased significantly. Statistical information covering the years 1850-1873, that is, a 23-year period, shows the number of Azerbaijani students by year as follows:

17 students in 1850; 23 students in 1851; 21 students in 1852; 11 students in 1853; 12 students in 1854; 10 students in 1855; 13 students in 1856; 10 students in 1857; 3 students in 1858; 6 students in 1859; 14 students in 1860; 34 students in 1861; 35 students in 1862; 28 pupils in 1863; 25 students in 1864; 26 students in 1865; 24 students in 1866; 29 students in 1867; 19 students in 1868; 19 students in 1869; 15 students in 1870; 19 students in 1871; 22 students in 1872; In 1873, 31 students³¹.

In 1908, 97 of the 224 students studying in the Nakhchivan city school were Azerbaijanis. 110 out of 134 students in Ordubad city

³¹ Report on the state of educational institutions of the Caucasian Educational District for 1908, Tbilisi: 1909, p. 275

elementary school were Azerbaijanis³². In 1909, 96 out of 223 students in the Nakhchivan city school were Azerbaijanis. 127 out of 162 students in the Ordubad school were Azerbaijani students³³ and so on.

The fourth paragraph of the second chapter is called "**Teachers of Nakhchivan province school**". Here, on the basis of archival documents and other unstudied sources, the social-pedagogical activity of the teachers of Nakhchivan province school was discussed. During the research, new documents about the activities of the teachers of the accident school were discovered and studied based on various sources (Tbilisi, Yerevan, Baku and Nakhchivan archives). As the first Azerbaijani language and sharia teacher of the school, it was possible to shed light on the life and teaching activities of Molla Allahverdi Sultanov, to look at him in the background of the era and time, and to evaluate him. The fact that his last name is Sultanov and his participation as a commander in the Nakhchivan Sarvan cavalry half-battalion during the Russo-Turkish war increase the possibility that he is a descendant of Kangarli Khans. A. Sultanov devoted nearly 14 years of his life to teaching, and although he did not receive awards during his teaching career, he worked flawlessly³⁴.

Gulubayov Mirza Sadikh Mirza Kazim oglu, a student of Molla Allahverdi Sultanov, went down in the history of Nakhchivan district school as the second teacher of Azerbaijani language and Sharia laws. M.S.Gulubeyov was born in Nakhchivan city in 1823. He finished the full course of Nakhchivan district school. He passed an exam before the commission of the Caucasian Education District and acquired the right to teach in the subject of Sharia laws and the Azerbaijani language. From October 10, 1852, he worked as a Sharia and Azerbaijani language teacher at the Nakhchivan district school. During the period of his work, he was an exemplary teacher, took responsibility for his work, did not allow absenteeism, and worked flawlessly.

³² Report on the state of the educational institution of the Caucasian Educational District for 1909, Tbilisi: 1910, p. 283

³³ MDA of Nakhchivan Autonomous Republic, f.26, p.1, case 26/27, v.6

³⁴ Republic of Georgia CSHA, f. 422, case 696, 29 v.

Besides being a good teacher, M.S.Gulubeyov also took an active part in the social and cultural life of the city. Academician I. Habibbayli shows that "*Mirza Sadikh Gulubayov is one of the first creators of Nakhchivan theater. Later, he even participated in the preparation of theater performances together with his former student Jalil Mammadguluzade. So, on September 2, 1887, the play, which was staged in the hall of Haji Najaf Zeynalov in Nakhchivan city, was prepared "at the request of the teacher of the city school M.S. Gulubeyov". Jalil Mammadguluzade played the role of Molla Ibrahim Khalil in this play*³⁵.

In the following years, Ali Taghi oglu Huseynzade, Molla Nasrulla Haji Mirzali oglu, Mirza Sadikh Khalilov, Mirza Alakbar Suleymanov were the teachers who taught Sharia and Azerbaijani language at the district school. In the dissertation, based on archival documents, new information about the lives of these teachers was given, and their teaching activities were interpreted based on reliable sources.

During the research, a large number of documents about teachers from Russia and Western Europe were studied. A.I.Filimanov, P.M.Krinsov, G.I.Cherkasov, A.S.Sergeyev, V.L.Chermak, K.Nikitin, I.M.Sanakoyev, who belong to the ranks of first teachers and others, have knowledge and skills in the improvement of teaching-educational work at school, its organizational-methodical formation. they did not spare their skills. Archive documents and other historical sources have made it possible to shed light on one or another aspect of the training and education activities of teachers from non-nationalities.

One of the inspector-teachers of the Nakhchivan city school whose name is often mentioned in archive documents and period publications is Konstantin Andreyevich Nikitin. K. Nikitin also knew the language of the local peoples, including the Azerbaijani language, which created the basis for his close contact with the cultural environment of the city.

³⁵ Habibbayli I.A. Jalil Mammadguluzadeh: environment and contemporaries. Baku: Azerneshr, 1997, p. 62

Ivan Malkhazovich Sanakoyev is one of the pedagogues of Nakhchivan city school. He went down in the history of this educational institution as one of the teachers who have been engaged in pedagogical activities for a long time. I. Sanakoyev worked as a science teacher in the city school from 1892 to 1907, and from that year to 1915, he held the position of school inspector.

Among the science teachers of Nakhchivan province school (a city since 1879), the names of Azerbaijani teachers are also written. In the study, the identity of Salahbey Zohrabbeyov and Faraj bey Sultanov and the period of their pedagogical activities related to the district school were studied on the basis of new sources. Mirza Alimammad Khalilov and Abbas Gadimov, among the local teachers-intellectuals, also went down in history as science teachers of the Nakhchivan province school.

A large number of those who teach the subject of the Azerbaijani language and Sharia in the school have been active participants in the educational and social-cultural life of the region, and have worked with great effort and perseverance to form the youth based on new views. This aspect should also be considered an important fact that later, among the science teachers of Nakhchivan city school, there were also teachers of Azerbaijani nationality. Among the teachers who came from Russia and Europe, there were also master pedagogues and knowledgeable teachers, whose names are still remembered with respect in studies related to the history of our education.

The fifth paragraph of the dissertation entitled "**Library of Nakhchivan province school**" is the last paragraph of the second chapter. It is noted here that In the 30s and 40s of the 19th century, the opening of Russian public schools in Azerbaijan created a special need for centralized compilation of textbooks in these schools. Because subjects were taught in the Russian language in existing public schools, which made it necessary to collect a large amount of teaching materials and additional reading materials in that language and make them available to children of different nationalities. Due to the secular nature of province schools, regional education was enriched with new content qualities. In these schools, natural-

mathematical sciences taught in Russian, Russian language and literature, Russian history and Russian geography, as well as practical subjects such as painting and drawing, conducting exercises in various fields of profession, art, and agriculture were taught through textbooks brought from the centers of the empire.

In the first half of the 19th century, the teaching of the Azerbaijani language as a local language was financed by the funds of N. Dementyev, Mirza Kazim Bey, Lazar Budagov, and later Mirza Shafi and Konstantin Romanov. Towards the end of the century, a new stage began in the preparation of textbooks and other educational materials on the Azerbaijani language. These teaching aids were a significant influence on the teaching of mother tongue in schools.

In addition to textbooks and teaching aids, province schools had a certain set of auxiliary materials (map, atlas, globe, visual aids, etc.) used in the process of teaching subjects.

The study and summarization of the sources related to the library fund of Nakhchivan province school and Ordubad elementary school shows that the books here can be divided into two large groups according to their content:

I. Teaching materials: This section includes textbooks and pedagogical-methodical materials. Information about such works and their authors, given in sources, researches related to the history of pedagogical and methodical thought, was analyzed and enriched with new facts and information.

II. Works of Russian and Western European writers and poets: This group includes Russian writers and scientists M.V.Lomonosov, N. aramzin, V.Zhukovsky, V.Belinski, N.Анненков, I.P. Kotlyarevsky, A.S.Pushkin, M.Y.Lermontov, N.Ostrovsky, I.A.Krylov, A.Talezin, N.V.Gogol, F.I.Buslayev, I.Goncharov, F.Dostoevsky, N.Nekrasov, Y.Polonsky, I.S.Nikitin, I.Turgenev, M. Khomlyakov, M.Sibiryak, foreign writers V. Names and works of Shakespeare, G.E.Lessing, N.Bualon can be mentioned.

The studied materials show that the library fund of Nakhchivan province school and Ordubad normal elementary school played a special role in the education of students. Azerbaijani youth studying in these schools played an important role in the enrichment of the

social and cultural life of the region, in general, with new ideas and views, and benefited from these progressive ideas in the struggle for the freedom and happy future of our people.

The third chapter of the dissertation entitled "Emergence and development of urban and rural primary schools in Nakhchivan at the end of the 19th century and the beginning of the 20th century" consists of two parts. The first paragraph talks about the stages of creation and development of "Ordubad city elementary school".

Ordubad city primary school "Caucasus educational district and the Charter of educational institutions subordinate to it". (October 29, 1853). The charter stated that elementary schools in the Caucasian Educational District can be officially established with the consent of the Caucasian viceroyalty. In this document, Ordubad primary school was considered as a one-class educational institution. After the completion of certain preparatory works, the opening of the school took place on November 24, 1854. The school has been recognized as an exemplary educational institution since its early years. During the review and inspections of the school's one-year activity, the information collected about the educational institution, its management was carefully studied, analyzed and deemed satisfactory³⁶.

In 1860-1870, the number of Azerbaijani students in Ordubad city elementary school was as follows: 19 students in 1861, 14 students in 1862, 6 students in 1863, 6 students in 1864, 1865 24 students in 1866, 17 students in 1867, 4 students in 1868, 16 students in 1869, 13 students in 1870, 13 students in 1871. students, 17 students in 1872, 18 students in 1873³⁷.

The reputation of the school among the population increased day by day. Certain successes were also achieved in educational work. In the 90s of the 19th century, Ordubad primary school was fundamentally reconstructed. On July 1, 1897, the school was transformed into a two-class city primary school based on the

³⁶ Collection of information about the Caucasus, in the 7th, T. V, (Ed. N. Seidlitz), 1880, p. 253

³⁷ Again there, p 253

discussions and recommendations made in order to fundamentally change the structure and content of the educational institution.

The fundamental reconstruction of the school had the effect of significantly increasing the number of students. At the beginning of the 20th century, it was possible to clearly see the dynamics in the growth of the student body. In 1902, the school was changed once again and gained a new content and structure. The two-class city elementary school turned into a three-class city elementary school. Such a change greatly strengthened the flow of students to the school. For example, 49 students out of 103 students studying in Ordubad three-class school in 1904 consisted of Azerbaijanis. According to the statistics of 1907, 83 of the 112 students studying at the school were Azerbaijanis, etc. In the following years, the number of Azerbaijani children in the school's student body, as a rule, exceeded 100 people.

According to the data of 1911, 141 of the 172 students studying in the school were Azerbaijani children³⁸.

Participant at the appropriate level in social-cultural events of the school period, educational-philanthropic and socially beneficial works was. The creation of the meteorological station of the city was possible thanks to the work of the teaching staff of this educational institution.

Discussions of the anniversaries and works of writers and poets I.A. Krylov, N.M. Karamzin, N.V. Gogol, I. Turgenev, A.S. Pushkin, M.Y. Lermontov, European classics at the school held not only within the educational institution, but also in the social and cultural life of the city, were events that did not remain unaffected and left a visible mark. The school's joining the company (1861) opened in educational institutions for the purpose of erecting a monument to A.S. Pushkin in the garden of the high school in Tsar village (Царское село) was one of the events held with enthusiasm³⁹.

During the school's operation, many advanced teachers were involved in the education of students. Molla Mirza Ismayil Akhund

³⁸ Report on the state of the educational institution of the Caucasian Educational District for 1911, Tiflis: 1912, p. 301

³⁹ Again there, p 301

Mirza Sadikh (1854-1855), Mirza Alimammadbey Mirza Agha oglu Alikhanov (1857-1887), Mirza Yahya Samandarov (1888-1903), Mir Karim Abdulaziz oglu (1905-1916) taught Sharia and Azerbaijani language.

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

As a result of the transformation of the school into a two-grade (1897), three-grade (1903), and then into a higher primary city school (1912), the number of teaching subjects increased, and as a result, teacher and assistant teacher posts were opened for individual subjects. Abbasbey Minasazov, MirKarim MirAbdulla oglu D.G.Yenukidze, V.I.Muradov, K.S.Chekhanov, G.A.Romanenko, G.F.Chaladze, K.Sarukhanov, M.Ch.Kotiyev, M.G.Akritov and others worked as teachers in different educational subjects at the school. Most of these educators have left good memories about themselves. M. Ch. Kotiyev, a great educator of the Ingush people and a freedom fighter, was one of those teachers. Based on the documents obtained in the dissertation, detailed information about his socio-political and pedagogical activities was given.

In the second paragraph of the third chapter, at the end of the 19th century and the beginning of the 20th century, "Emergence of rural elementary schools in the region and "development" issues are being studied. During the studied period, secular educational institutions in the villages were of great importance in the spread and development of literacy training in Nakhchivan. These educational institutions were a means of educating a significant part of the population in the region.

The first village primary school in the region was opened in 1882 in Yengija village of Sharur-Daralayaz district (now Sharur district). The first superintendent of the school was Mirza Alakbar Suleymanov, a graduate of Gori Seminary, and the first Sharia

teacher was Molla Zeynalabdin Gurbanbeyov. In 1886-1887, Sadikh Khalilov, one of the well-known educators of the region, worked as a teacher and later as a supervisor. Hasan Nazirbeyov, Abdulla Kangarli, Hasan Aghayev, Mammad Zamanbeyov, Molla Ali Farajbeyov and others were teachers of the school in different years.

One of the first educational institutions that spread the light of education in the villages of the region was Bash Norashen (now Jalilkend) zemstvo elementary school, which was opened on September 22, 1885. The school operated at the expense of financial assistance provided by local self-government bodies, people engaged in charity work, donations collected through separate events and other sources of funds. Mirza Ali Khalilov, Mammad bey Gaziyeu, Mirza Alakbar Suleymanov, one of the leading intellectuals of the region, worked in Bash Norashen elementary school in different years. , Abulgasim Sultanov, Taghi bey Safiyeu, and Rahim Rahimov were engaged in training and education of the growing generation. The great writer and journalist C. Mammadguluzade also taught in this school, and staged the one-act play "Tea table" with the participation of students, which was the first pen experience in this educational institution⁴⁰.

Molla Yaqubali Karbalayi Gurban oglu and Molla Mirza Fazil Farzalibey oglu taught sharia and Azerbaijani language classes in the school. A large number of students from the surrounding villages were studying in the two-level zemstvo elementary school of the head Norashen. The archival documents mention the villages of Oglangala, Aralig, Garkhun, Garabulag, Mahmudkend, Vermeziyar, Dudanga, Zeyve, Eskikend, Kosajan, Siyagut, Sarkhanli, and Mughancig as such settlements⁴¹.

Nehram zemstvo normal school was one of the first rural elementary educational institutions of the region. Nehram school was officially opened on September 11, 1885. This educational institution was also called a zemstvo school because it was financed by the local community. Well-known intellectuals of the time, such as Alasgar

⁴⁰ A play at Habibbeyli I. Bash Norashen school, Adabiyat newspaper, March 11, 1994.

⁴¹ State Archive of the Nakhchivan Autonomous Republic, F. 1. p. 1, work 161, v.5

Sheykhhasanov, Jalil Mammadguluzade, Sadikh Khalilov, Karim Ismayilov, Taghi bey Safiyev, Mirza Jalil Mirzayev, worked as full-time supervisors and teachers in the school. Molla Gasim Molla Zeynalabdin oglu, Molla Mammadgulu Molla Abdulhasan oglu, Molla Mammadgulu Gaziyeu taught the subjects of Sharia and Azerbaijani language during the school's period of operation. Karbalayi Jafar Ali Karbalayi Adigozel oglu worked as an honorary supervisor of the school for a long time.

The great writer J.Mammadguluzadeh made special contribution to the progress and development of Nehram school. From January 15, 1890 to June 1897, he worked as a full-time superintendent of Nehram elementary school. As a result of his efforts, the number of students in this educational institution has increased to 40 people. One of the measures implemented by the great educator is was the creation of a section for girls in the school. The involvement of girls in the public school was an event for the cultural life and educational environment of Nehram and the Nakhchivan region in general.

Jahri village zemstvo elementary school was opened on September 12, 1885, one day after Nehram school. This educational institution, as one of the developing rural schools in the region, was a participant in the education of the population at a certain level.

In the 90s of the 19th century, several educational institutions were added to the list of rural schools of the region. At the beginning of the 20th century, there were about 50 rural elementary schools in the region. In the dissertation, information was given about these schools by referring to archival documents, periodical publications and the results of research works.

The fourth chapter of the dissertation "M.T.Sidgi's native language schools and the emergence and development of Russian-Azerbaijani schools in Nakhchivan. The first paragraph of the chapter entitled "School Education of M.T.Sidgin and its successor Nakhchivan Russian-Azerbaijani Boys' School" shows that at the end of the 19th century and the beginning of the 20th century, advanced intellectuals in Azerbaijan wanted a wider field for education and cultural progress, more favorable conditions and they joined the

struggle to create educational institutions with a new structure and new training methods, spending effort and energy on the creation of tools. "Akhtar" (1892) and "School Education" (1894) of M.T.Sidgi were among the first such national educational institutions where new training and education methods were applied. The recognition of "School Education" not only in Nakhchivan, but in the entire Transcaucasia attracted the attention of the state's local administration officials, who took it under control "under the pretext of attending school." Reactionary-minded clerics also announced that the school, which works with new pedagogical methods and rules, harms religion and the people and demanded its closure.

"School Education" that emerged as a result of the "Usulijadid" movement was the stage of realization of the idea of teaching the mother tongue and teaching in the mother tongue in the region. In this school, foreign languages and other educational subjects were taught through the native language, which was the main condition and driving force of the population's interest and tendencies in school. Another very important aspect that increased the interest of the population in the school was that it was characterized by religious and national homogeneity. Only Azerbaijanis, preferably those belonging to the Muslim religion, could study here. During the activity of both "School Education" and its successor, the two-class Russian-Azerbaijani school, the number of students was always more than 100. All this, and especially the lack of weekly hours allocated to the Russian language, led to the opinion that Sidgi was considered an unreliable person by the state officials. .

Research shows that the removal of M.T.Sidgin from the field of education was an issue on the agenda of the administrative bodies. In 1898, the name of "School Education" was changed to "Nakhchivan Russian-Azerbaijani Boys' School". From this year, the school was handed over to the state. Under the pretext that he does not know the Russian language well and does not have a certificate to hold the position of a teacher in public schools, Sidgi was dismissed from the position of the head of the school and appointed as a teacher of the Azerbaijani language. Mirza Alakbar Suleymanov is appointed as the headmaster of the school. Azerbaijani language classes, which

are supposed to be taught for 10 hours in the second and third classes, and 8 hours in the third and fourth classes, are reduced. The teaching of Arabic and Persian languages is completely canceled. The school is managed by the Directorate of Schools of Yerevan Governorate⁴².

In 1897, the release of Sidgin from the headship of the school caused the dissatisfaction of the city community. The letter dated August 19, 1900 of the head of the city community (городской сprostота) Jafargulu Khan Nakhchivanski and the honorary supervisor of the school Bahram Khan Nakhchivanski to the inspector of public schools of the Yerevan governorate was an expression of the concern of the city community. In the letter, it was requested to approve Sidgi's transfer to the position of principal of the newly opened Russian-Azerbaijani school in Ordubad⁴³.

M. T. Sidgin himself decided to go to Yerevan, Tiflis, Baku, or at least to Ordubad⁴⁴.

The building of "School Education" was built at the expense of the city population, partly through other donations. The four-room school building built in the courtyard of the Jame Mosque was completed in 1896. On May 14, a ceremonial opening was held in connection with the transfer of the school to a new building. The great messanat Haji Zeynalabdin Tagiyev was also not indifferent to the benefit of the school to the educational work in the region, and sent a donation of 1,000 rubles in silver money for the school to achieve new successes⁴⁵.

The supervisors of the school consisted of well-known teachers of the region. The activities of M.A. Suleymanov, J. Mirzayev, and M. Zamanbeyov as supervisors and principals in different years greatly influenced the increase of the school's reputation among the

⁴² Sidgi M.T., Works Baku: Chashyoglu, 2004, 274 p.

⁴³ State Archive of the Nakhchivan Autonomous Republic, p.26, p.1, work 25/26, v.89-60

⁴⁴ State Archive of the Nakhchivan Autonomous Republic, p.26, p.1, work 30/31, v.6

⁴⁵ State Archive of the Nakhchivan Autonomous Republic, f. 26, p.1, case 25/26, v.2

population. Mirza Habib Yusifov worked as a Sharia teacher for almost fifteen years. Teacher Tatyana Ivanovna Dudik taught the Russian language. During these years, Jafargulu Khan Nakhchivanski was the honorary supervisor of the Nakhchivan Russian-Azerbaijani boys' school.

The "Educational School" founded by M.T.Sidqi was an educational institution with a unique place and position in the development of the social-pedagogical movement and revival of the subsequent social-cultural life in Nakhchivan region. M. T. Sidqi rose to the top of fame as one of the founders of our national education and mother tongue schools. As a worthy successor of "School-Education", the Nakhchivan dual Russian-Azerbaijani boys' school should be considered a very necessary link in the history of school education in the region, and its place as a valuable page of our educational culture and position should be studied more thoroughly and comprehensively in historical-pedagogical studies.

The second paragraph of the fourth chapter is called "The struggle for women's education and Nakhchivan Russian-Azerbaijani girls' school".

It is shown that highly educated intellectuals in Nakhchivan in the 19th century also made special efforts to educate women and mothers, to create a modern, updated family model. Both J. Mammadguluzadeh and M. T. Sidqi's work in the field of girls' education were the first initiatives in the region. These initiatives are systematic teaching for girls cannot be considered an enterprise. Because both education devotees managed to attract a very small number of girls to education in addition to the schools intended for boys. And this situation was not permanent.

The establishment and activity of the girls' school in Nakhchivan dates back to the early years of the 20th century. In 1901, the prominent public figure Ahmad Bey Agayev wrote in the article "Women's education among Muslims" in the October 5 issue of the "Kaspi" newspaper that a Russian-Muslim girls' school named after Empress Alexandra Fyodorovna is expected to be opened in Baku on October 7 with the funds of Haji Zeynalabdi and - "...imitating this initiative of Mr. Taghiyev, a special Russian-Muslim

school has already been established in Yerevan, and the project of such a school has been developed in Nakhchivan and is moving from hand to hand..."⁴⁶.

Archive documents and statistical data in periodicals make it possible to determine the truth about the history of the Nakhchivan Russian-Azerbaijani girls' school. On the basis of archival documents that were investigated and discovered for the first time, the establishment of the girls' school between 1908 and 1912 confirms that the ideas formed in the studies about its establishment are inaccurate. Archive documents state that the school began to operate on January 17, 1904 as a historical fact⁴⁷.

A document related to the construction of the building for Nakhchivan Russian-Azerbaijani girls' school is of special importance. This document is the city for the construction of the building forms a fundamental idea that it is an issue that makes intellectuals and nobles think, worry, and mobilize them. The first initiative to build the building was in 1907. That year, the nobles and intellectuals of the city mobilized and managed to collect a significant amount of funds for the construction of the building. The involvement of influential people of the city in such a work for the purpose of charity was carried out on the basis of certain official approval. It is clear from the document that that the governor of Yerevan, Count Thiesgenhausen, was personally acquainted with the letter on the list of benefactors. Practical works for the purpose of the construction began only in 1909. On January 16, 1909, Varvara Pavlovna Yarmakhova, the principal of the school, and Mirza Nasrulla Amirov, a resident of Nakhchivan, one of the enlighteners-pedagogues of his time, signed a "Contract" for the purpose of building a building for the educational institution. According to the

⁴⁶ Agaev A. Women's education among Muslims. Gas. "Kaspi", Baku, 1901, October 5

⁴⁷ State Archive of the Nakhchivan Autonomous Republic, f.26, p.1, work. 65 / 66, 11 p.

contract, the construction of the school building was to be completed within one year⁴⁸.

During the school's existence (1904-1917), female educators such as Maria Fyodorovna Vlasova, Varvara Pavlovna Yarmakhova, Tatyana Ivanovna Dudik, and Varvara Petrovna Bendukudze worked as superintendents. Molla Sadikh Aliyev is mentioned as the school's first sharia and Azerbaijani language teacher in the archive document we are researching. He worked in this position from 1904 to 1908. In the following years, the Azerbaijani language teacher of the school was Fatma Sultanova. She is known as one of the first female educators-teachers in the region. Fatma khanim Sultanova taught the subject of Azerbaijani language until 1911 and in addition led girls' crafts classes⁴⁹.

The second Azerbaijani female teacher of Nakhchivan girls' school.

It was Buyukkhanim Hajibeyova. He started teaching here in 1911. Beyukkhanim Hajibeyova graduated from Tbilisi Pushkin School. Beyukkhanim Hajibeyova worked as a teacher of Azerbaijani language at the school for only one year.

One of the female teachers of the Nakhchivan girls' school is Nazli khanum Tahirova. Mrs. Nazli was born in the family of Mirza Muhammad Tahirov in Nakhchivan. In 1907, after graduating from the girls' school of the great philanthropist Haji Zeynalabdin Taghiyev, she returned to Yerevan to her parents. For some time, he worked at the school of prominent educator Hashim Bey Narimanbeyov in Yerevan.

In 1912, he returned to Nakhchivan with his family, and from that year he worked as a teacher in a Russian-Azerbaijani girls' school.

Nakhchivan double Russian-Azerbaijani girls' school was one of the important educational institutions of its time due to the number of students. For comparison, if Kalinina's Yerevan girls' school

⁴⁸ Central State Archive of the Nakhchivan Autonomous Republic, f.26, p.1, work.28 / 29, v.40.

⁴⁹ Central State Archive of the Nakhchivan Autonomous Republic, f.26, p.1, work.28 / 29, v. 140-141

started with 17 students, and Haji Zeynalabdin Taghiyev's girls' school started with 50 students, Nakhchivan girls' school started its first academic year with 61 students. In the following years, the school continued its work in most cases with a student body of about 100 people.

The fifth chapter of the dissertation is called "Diffusion and development of education, new pedagogical ideas in Nakhchivan at the end of the 19th century and the beginning of the 20th century" and includes three paragraphs. The first paragraph talks about "the role of advanced teachers in spreading new pedagogical ideas in Nakhchivan". It is shown that at the end of the 19th century, the struggle for the establishment of secular schools, the development of science and culture, and the creation of cultural and educational institutions (libraries and reading rooms, theater performances) became widespread in Nakhchivan. Already in this period, a large group of the enlightened movement had grown up in Nakhchivan. Mirza Sadikh Guliyev, Alimammad Khalilov, Mammad Bey Gaziyev, Abulgasim Sultanov, Mirza Alekbar Suleymanov, Sadiq Khalilov, Rahim Khalilov, Alasgar Sheykhhasanov, Alasgar Abbasov, Molla Mammadgulu Gaziyev, Karbalayi Jafarali Adigozelov, whose name is directly related to the experience of school education in Nakhchivan, are among these enlightened intellectuals. Mirza Jalil Shurbi, Mammadali Sidgi Safarov, Karim Bey Ismayilov, Mirza Nasurulla Amirov, Mammad Zamanbeyov, Rahim Kazimbayov, Muhammad Rasizadeh, Alirza Rasizadeh, Hasan Gaziyev and many others wrote honorable pages of the educational history of the region. They worked not only in their pedagogical activities, but also in the necessary clerical services for state offices (translation, business correspondence, writing applications of various contents), in order to meet the needs of the people, in the field of scribes, lawyers and jurisprudence, literary and cultural events (librarianship, journalism, theater). . Some of these pedagogues were engaged in scientific and journalistic activities, and their published articles, books, and manuscripts still preserve their value and value as very important sources in the field of study of the mentioned period of the region.

These experienced pedagogues and school teachers have been discussed at a certain level in a number of studies. However, it is possible to determine on the basis of archival documents and publications of the period that there are unexplored pages and unspecified points related to the pedagogical and journalistic activities of advanced practical teachers. Therefore, based on the facts we have obtained, we have tried to determine the pedagogical activities of many of these educators-teachers, and to provide biographical information about some of them on the basis of new, so far unexamined documents, which have been extensively and comprehensively discussed in the dissertation. In particular, new documents about the life and activities of Sheikh Muhammad Rasizadeh, Alirza Rasizadeh, Muhammad bey Zamanbeyov and others were discovered and brought to scientific attention.

Eynali Bey Sultanov and Gurbanali Sharifzade had a special place and position among the intellectuals of the enlightened environment of the region in the 19th and early 20th centuries. These enlightened intellectuals were a source of ideas and an example of practical activity in the creation and development of the social and cultural environment of Nakhchivan. J. Mammadguluzade, N. Javid and others benefited from the philosophy of service to the people of these enlightened intellectuals, they benefited from this experience in establishing their further fields of activity and choosing the ideals they fought for. E.Sultanov and G.Sharifzade closely participated in the formation of the social and cultural environment of Nakhchivan, they were active participants of the social and cultural environment of the Caucasus, raised the problems of the environment of Nakhchivan to the level of the problems and successes of the social and cultural life of Azerbaijan and the Caucasus and made an effort to determine the solutions. The study of advanced views with such deep social content was also kept in mind during the research.

M.T.Sidgi was one of the great creators of the public-pedagogical environment of Nakhchivan, as well as the entire Azerbaijani pedagogy and education in the mentioned period. Sidgi is one of the prominent intellectuals and well-known intellectuals who are always remembered in the literary-cultural, philosophical-ethical,

pedagogical-psychological thought of modern Azerbaijan, and whose way of life and creativity is studied in research. All his activities were related to Nakhchivan, and his light as a shining star of Azerbaijani pedagogy and school education spread from this land to other regions of the country. This people's intellectual rendered important services in the development of the public thought of his time, and was able to demonstrate that he was "more alert than everyone" (J.Mammadguluzade) as an educator. The fact that M.T.Sidgi was one of the outstanding representatives of the new pedagogical thought, one of the ardent propagandists, and he was able to build his experimental and pedagogical work on the basis of new methods and rules was a successful event in Azerbaijani pedagogy, a stage with a progressive content direction. It attracted the attention of Efendiyev, N. Narimanov and S.M. Ganizade. They called Sidgi to continue his journey towards the light. Therefore, it is very important to actualize the experience of the past, that is, to study and evaluate Sidgi from the prism of today, to reveal the main directions of schooling and creative activity with all their reality. In the dissertation, an effort was made to illuminate the pedagogical heritage and experimental activity of M.T.Sidgi in a fundamental, scientific manner.

The second paragraph of the fifth chapter is defined as "**The influence of outstanding educators-pedagogues on the development of social and pedagogical environment in Nakhchivan**". At the end of the 19th century and the beginning of the 20th century, well-known Azerbaijani figures in the development of education and social and pedagogical thought in Nakhchivan were R. Efendiyev, N. Narimanov, S.M. Ganizade, U. .Hajibeyov and others have contributed in one way or another. In 1918, under his direct leadership, R. Efendiyev organized courses and gave lectures for primary schools in Nakhchivan to help with teacher training. The great figures of our social and cultural opinion, such as N.Narimanov, S.M.Ganizade, U.Hajibeyov, carefully followed the national awakening in the region, any innovation in the field of education, and defended the signs of development and progress trends taking place here, as well as their efforts to make this process consistent and sustainable. they did not spare. It should be pointed out that the

struggle for national revival in Azerbaijan did not leave an impact on the development of public opinion in Nakhchivan. The group of intellectuals living and working in the region, teachers in the country, in the Caucasus in general, benefited from the ideas and thoughts of Azerbaijani thinkers, pedagogues, experiences with a new essence and content, in a word, from the actions of struggle.

M.Shahtakhtli, J.Mammadguluzadeni, H.Javadi and others can be mentioned among the educators who influenced the development of national consciousness, public opinion and education in Nakhchivan, and who tried to spread advanced social and pedagogical ideas here. These educators were born in Nakhchivan, received their first education here, and their youth was directly connected with the social life of the region. The first periods of their scientific, literary and pedagogical activities were formed in the region where they were born and grew up. As the great Mirza Jalil thoughtfully said, "vigilant friends" influenced the development of this youth as an outstanding educator, writer, publicist, and left deep traces and indelible patterns in the development of ideas and convictions. , at the same time, he was working on educating the population. H.Javid worked as a teacher in Ganja, Tbilisi, and Nakhchivan before Baku. The thoughtful poet was always interested in Nakhchivan and always tried to follow the processes going on here.

One of the important features of the activities of these educators for the region is that they tried to connect the talented young people they knew while in Nakhchivan to Yerevan, Tbilisi, and Baku, to join them to the Azerbaijani and Caucasian educational movement. Mohammad Agha provided practical help and moral support to M. T. Sidqi, J. Mammadguluzade and others as leading intellectuals of the region. C. Mammadguluzade Aligulu Gamkusar, Muhammadali Sidqi and his relatives directly helped to participate in the wider social and cultural environment. The main thing is that even though these intellectuals lived and worked outside the region, they were always interested in the life of the region, constantly followed the social and cultural processes, and had a significant

impact on the ideological and practical direction of the development and advanced trends here.

M.Shahtakhtli is one of the great intellectuals raised by the people of Azerbaijan. His name went down in history as a linguist, a propagator of the idea of a new school, a new alphabet, the publisher of the first newspaper in the Azerbaijani language in the 20th century, and a famous publicist of his time. After M.F. Akhundov, Mohammad Agha was the second great educator who fought for the elimination of the obstacles caused by the Arabic alphabet in education as a necessary means and opportunities for the education of all classes of the people. His attitude to the old alphabet was an attitude that reflected the positions and views of a linguist. He is known as a linguist and orientalist in Russian and European oriental studies. Since all the stages of his education were related to the advanced achievements of European and Russian pedagogy, it allows us to evaluate Mr. Mohammad as a powerful and magnificent figure of the spread of Western modernism and Western enlightenment in Azerbaijan. The feature that distinguished M.Shahtakhtli from other intellectuals of our country was that he studied Western culture and enlightenment in the West itself, engaged in scientific and journalistic activities here.

Genious Mirza Jalil received a systematic pedagogical education in the history of social and pedagogical thought, mastered the advanced pedagogical thought of his time, and was recognized as an active participant and ardent promoter of innovations and successful practices in the field of education. "Among the progressive representatives of Azerbaijan, Jalil Mammadguluzade is one of the most prominent figures, in the true sense, one of the public figures who spent his whole life for the benefit of the people, to save them from ignorance and vulgarity. It is very useful to study his rich, democratic pedagogical heritage, his progressive ideas about education and convey them to the people of Azerbaijan in a systematic way"⁵⁰.

⁵⁰ Seyidov A.Y. From the history of development of pedagogical thought in Azerbaijan. Baku: Maarif, 1987, p.251

Indeed, along with the artistic and journalistic heritage of J.Mammadguluzade, there is a need to study the educational and pedagogical views, to determine how important they are in modern conditions, and to discover the possibilities of using this idea and practical wealth at the present time.

In Mirza Jalil school, imparting knowledge that will meet the requirements of life and time, taking secularism as the basis of education, covering children of both sexes with educational and educational work, education of citizens who have acquired high moral qualities, etc. is one of the pedagogues who pay special attention to determining the ways of setting and solving important pedagogical problems. High and high requirements such as spreading democracy and humanistic relations in the school, using new pedagogical methods and tools in the teaching process were the principles that the great educator protected and defended throughout his activity. It is difficult to find a second educator who is as sharply critical as Mirza Jalil, in the environment where he grew up and grew up, and showed a sharp critical attitude towards the activities of the clergy and clergy, which are not regulated by anything, which are not subject to prohibitions and restrictions, and which do not fit into any measure.

In the works of C. Mammadguluzade, the concept of the Motherland and the people of Azerbaijan's intellectuals becomes more concrete and rises to the level of the ideology of Azerbaijaniism. Mirza Jalil's legacy was clearly reflected in the legacy of Mirza Jalil, to explain to the masses what Azerbaijan consists of, where the Motherland began, to revive this spirit, and to form patriotic qualities in the growing generation.

The artistic works of the thinker poet-playwright Huseyn Javid, decorated with romance, manifested such high characteristics of the spiritual world and moral qualities of a person that these high characteristics had a high meaning, such as the feeling of universal love, the love of all people. Like all educators, Javid saw that ignorance and superstition are a big problem in social life and showed it to the people. In both his literary and journalistic works, he linked the cause of backwardness and ignorance with illiteracy and

lack of knowledge, and he believed that it was necessary to fight against it.

No matter how romantic Javid is in his literary pursuits, he is more realistic and vital in his publicism, education and school articles. He highly valued the place of elementary school as the first link and stage in the education system, and tried to confirm and prove this opinion on the example of developed countries - Germany and Japan. Javid showed that the school should have the highest goal of forming every member of the nation as a true citizen, a patriotic person, as an active person. Each of the poet's "Hasbi-hal" series of writings can be evaluated separately as a purely pedagogical essay.

The third paragraph of the fifth chapter of the dissertation is dedicated to the very complex and contradictory period of the problem we are talking about - **"School and pedagogy in Nakhchivan on the eve of autonomy and the first years after autonomy"**. It is shown that in 1918-1924, the land of Nakhchivan experienced its very contradictory and complicated period. "In the conditions of the First World War, foreign military intervention, Dashnak riots and raids, Nakhchivan schools were almost completely closed, school buildings were turned into barracks, hospitals or shelters for refugees"⁵¹.

Such a situation has led to the reduction of the existing school network, a significant drop in the number of students, and the weakening of educational activities. The paralysis of education made it possible for inaccurate information to be included in the statistical descriptions of the period in this area. In separate studies, the contrasting picture of the data and statistical figures shown based on archival materials is often observed, which was discussed in the dissertation. It should be noted that a number of objective and subjective factors were related to this consistency in archival documents. The political and economic difficulties faced by the country, the fact that the central government is unable to overcome these difficulties, the weakness of the material and technical base of

⁵¹ Bakhshaliyev V.B. The struggle of the Nakhchivan National Committee for independence, "Sharq qapisi", Nakhchivan, 2014, January 29

the schools, the lack of teaching materials, the lack of teaching staff, etc. for such reasons, the existing schools worked intermittently, and even many schools had to stop their activities. It is such a situation that created conditions for inaccurate, unstable information and figures to be included in the sources.

The overthrow of tsarism created conditions for the strengthening of the political-ideological movement aimed at national interests in Azerbaijan. On May 28, 1918, the establishment of the Azerbaijan Democratic Republic was announced. The effect of this change in the social and political life of the country on the region has been stronger.

During this period, educational institutions with different names and different contents were operating. It is possible to combine these educational institutions in three large groups. The first group was created by the Russian state and educational institutions that continue to operate under new conditions can be included.

The second group was the emergence and development of mother tongue schools, which included the advanced pedagogical theory of the time and national educational traditions. These schools were educational centers combining advanced pedagogical ideas and national educational traditions with progressive content. These educational institutions are associated with the name of M.T Sidgi.

The third group includes schools founded on the basis of donations, societies, and the ownership of religious institutions. At the beginning of the 20th century, there were "Kheiriyya" schools in Nakhchivan, "Rushdiyya" and "Edadiyya" schools in Nakhchivan and also in Ordubad. The content, structure, and results of these educational institutions have created many problems in research. Due to the lack of reliance on first sources, real scientific facts, and archival documents, the existence of this type of educational institutions was questionable in many ways. In the early years of the establishment of these educational centers, even the government education officials could not define what was meant by the concept of "Charity".

It is clear from the 78-page document "О Nakhichevskom русско-татарском училищъ при мектебе "Хейрия" kept in the

State Archive of the Autonomous Republic that the "Kheyria" school was established on April 22, 1911 by a commission consisting of influential people of the city.

The report of the commission members dated May 24, 1912 to the governor of Yerevan is also kept in this document. The report provides relatively detailed information about the Khairiya school, its content and structure. The document provides detailed information about the school to the Governor of Yerevan. It is clear that "Kheiriyya" school has been operating since 1906. The school is under the management of the Religious Department, and the teaching of the Russian language is supervised by the Directorate of Public Schools of Yerevan. The school is not invalid from the point of view of the Russian state.⁵²

As a result of the searches, it was possible to shed light on the "Khairiya" school. This has been discussed in detail in the dissertation. The school operated until 1922. A document from 1922 states:

1. *October 23, 1922. In the city of Nakhchivan, the existing Rushdiyya and Charity schools were merged. Due to receiving the name of the I-level school, the position of principal in the Charity school is canceled.*

2. *Since the directorship of the charity school has been canceled, the head of the school, Sheikh Mohammad Rasizadeh, will work as a teacher in that school (grade I school-V.R.) from October 23.*

3. *Asaf Atakishiyev, a teacher of the charity school, was released from teaching at the charity school⁵³.*

Immediately after the establishment of Soviet power in Nakhchivan, fundamental changes were made in the structure and content of schools. General education schools were divided into two levels, as in all Soviet countries. First grade schools were designed as elementary schools with a duration of four years. Secondary schools

⁵² State Archive of the Nakhchivan Autonomous Republic, F.1.p. 1, work 38/39, p. 40

⁵³ State Archive of Nakhchivan Autonomous Republic, F.1., p. 1, case 38/39, pp. 40-41

were considered the highest level of general education. The duration of education here was 5 years. In this period, one of the remarkable events for the history of education of the region took place in 1922. It was the first time in the region that girls and boys were educated together.

A.Rustamov, a speaker on the state of girls' education at the regional teachers' congress, a well-known educator of his time, was instructed to soon start the organization of two first-class schools in Nakhchivan city for the purpose of joint education of girls and boys. This event was the beginning of a new stage in the school history of the region.

At the first congress of Nakhchivan teachers, which began its work on August 28, 1922, the issue of meeting the need for teaching staff of the newly established schools was also brought up. On November 1 of that year, at the meeting of the Nakhchivan Public Education Commissariat, the issue of establishing a Teacher's Seminary in Nakhchivan city was reconsidered and certain steps were taken at this meeting. The head of the seminary, his deputies and teachers are appointed at the meeting. Khalil Hacilarov, a graduate of the Tbilisi Alexander Teachers' Institute, is entrusted with the management of the educational institution.

He completes all the main activities of the seminary (pedagogical technical school since 1924) within ten days. Nakhchivan Pedagogical Technical College began its work on November 10, 1922. The services of the technical school, which operated until 1939, in training the first batch of pedagogical personnel in Nakhchivan are invaluable. The dissertation provides extensive information about the structure and content of the technical school.

The study made it possible to come to the following **conclusions**:

1) The state educational institutions operating here since Nakhchivan became part of Russia are a stage rich in new signs and qualities in the educational history of the region. Czarism laid the foundation of the educational system in the region through the schools that served its colonial policy. These educational institutions,

like chartered schools, were established by a group of intellectuals armed with the leading ideas of their time in the region.

2) The development of education and pedagogical thought in Nakhchivan in the 19th century and the beginning of the 20th century is mainly: a) the emergence of new type of secular schools; b) establishment of national schools ("School education"); c) in the field of preparation of textbooks, teaching aids and other educational materials with new content.

3) School education and pedagogical thought formed in Nakhchivan during the mentioned period served to solve the following problems: a) independent of the political goals of tsarism, educational institutions helped to eliminate illiteracy in the region; b) expanding the teaching of secular sciences through new schools, updating the content of the training, using new training methods, tools and principles; c) conducting training in the mother tongue and popularizing the teaching of the Russian language;) d) organizing societies, sponsorships, cooperatives and donations that help to solve educational problems; e) improving the content of education; f) training of teachers with high pedagogical competence and scientific knowledge; g) development of school and pedagogical thought in the region, benefiting from progressive ideas of Russian and European enlightenment.

4) A team of competent teachers for teaching the Azerbaijani language has grown up, who in later times had the function of being pioneers in the realization of the idea of teaching in the Azerbaijani language. The names and deeds of teachers who have served at one or another level in the field of teaching the Azerbaijani language in the region deserve to be remembered with respect.

5) Educational materials taught in separate subjects had a great influence on the spread of democratic thought and humanist ideas in the region. In particular, the texts used during the teaching of the mother tongue, as well as foreign languages, have been a means of inculcating educational goals - humanistic and good deeds, and generally high human qualities.

6) For the first time, the creation of a systematic library fund in schools, where the sets of educational materials are preserved, has

created an opportunity for students to get acquainted with knowledge related to world literature, culture and science.

7) Nakhchivan was one of the pioneering regions in Azerbaijan where women's education was realized. It was an important event in the country's education that school-aged girls could organize a class for girls in the boys' schools of Mirza Jalil and Sidgi at the end of the 19th century, and a separate girls' school started to operate in 1904.

8) People living in the Caucasus - Azerbaijanis, Russians, Georgians, Jews and other nationalities - were educated in public schools. With the exception of certain political interests, students' opportunities for education were not restricted due to their religion and nationality. Although Azerbaijani children were a small part of the student quota in Nakhchivan district school in the first years, in the following years, the growth dynamics of Azerbaijani children in the number of students is observed to increase compared to the number of children of different nationalities.

9) Sidgi's "School Education" was a unique experience in creating new method schools in mother tongue. The great educator was able to create a truly national Azerbaijani school based on the progressive ideas of Eastern and Western pedagogy. This experience had wide repercussions not only in Nakhchivan education, but in the entire Caucasian environment.

10) According to its time, the school and pedagogical thought in Nakhchivan had a useful content, and these progressive resources developed on the basis of close interaction and influence with the educational movement and cultural environment of the Yerevan region, which is our ancient homeland.

Based on the results of the study, we suggest that:

- The use of materials related to the history of the development of education and pedagogical thought in Nakhchivan in the training of students will benefit the formation of the Azerbaijani ideology in them.

- If the dissertation material is used in the preparation of books of various contents, encyclopedic and survey publications related to the history of the region, it will benefit the enrichment of knowledge about the history of the region.

- The results of the research can be used in the teaching of the subject "History of Azerbaijani school and pedagogical thought" taught in the pedagogical faculties of the universities, in the preparation of teaching materials and monographs.

- Organizing a special course called "History of School and Pedagogical Thought in Nakhchivan" in pedagogical specializations of higher schools of the region, using research material in teaching special courses ("History of Nakhchivan") in other specialties will be effective.

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

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