Research Article

Education in Azerbaijan: New Stage of Literary Social Thought

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ABSTRACT

In the XIX century in all Caucasus Azerbaijanians most densely lived in the Western Azerbaijan. The originality material and moral riches, folklore literature, art ашугов, a mass school network, monuments of art, architecture differed. At the same time, the Azerbaijanians living in the Western Azerbaijan were an example of preservation and enrichment of our literary language, our religion, our customs and traditions, not marriages with other nationality. In the XIX century in Azerbaijan, in its Western part, school business and education developed. With opening here for people education in row settlements of the country of schools, along with national language, Russian studying didn't remain unaddressed also.

In article educational activity such Azerbaijani and intellectuals as, Jalil Mamedkulizade, Firudin Bey Kocharli, etc. is investigated.

INTRODUCTION

The development of education in Russia at the beginning of XIX century was increasing the inclination of Caucasus people to the science, education and art. A large group of, Azerbaijan educated men, studied in Tiflis, got to know the essence of worldly sciences were growing comprehensively. In the literature of Azerbaijan these developing intellectuals wanted to explain the development of literature not separated from the process of worldly literary they wanted to clarify the nature of art, literary activities, to declare its role in ideological-esthetic nurture of Azerbaijanian society to generalize practice in the field of literary-thought history and to begin investigations in the field of literary methods and as well as they wanted to enlarge the people's views about art. (Mammadli A and Allahyarova N, 2002) this feature is characterized for the Erevan literary atmosphere.

In the twentieth years of XIX century famous French traveler and ethnographer Ivan Ivanovich Shopen (1798, France-18.08.1870, Petersburg) came to Russia, and worked in Caucasus vicegerent. In 1829-1832 years he investigated the history and geography of Caucasus, as well as Erevan and Nahchivan khanates, according to General Paskevich's instruction.

There was much information about the history, language and ethic structure, folklore, literature, art economy and etc. of Caucasus people, as well as Azerbaijanian people. But there were some mistakes in some episodes of Koroglu epos, [40-559] which was published by him in Russian language, in 1840. For the accounts, giving by I. I. Shopen at the beginning of the XIX century in the Erevan city lived only 2400 azerbaijanian families, 12000 Azerbaijanians. Although, some parts of the population moved to Iran after the city was occupied by the Russians, the majority of the city consisted of Azerbaijanians. According to the 1829 year's information, in Erevan five forth (4/5) or 80 percent of population consisted of Azerbaijanians (1827 families, 2379 men). According to the seizure of population, which was held in Empire Russia firstly, in 1897, in Western Azerbaijani-Erevan province lived 313178 Azerbaijani's. In the past Western Azerbaijanian provinces, for example Zengibasar, Vedibasar, Zengezur, Goyche, Agbaba, Derchichek, Sisyan,

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Gafan, Gemerli, Garagoyunlu, Grhbulag, Sherur, Surmeli, Seyidli, Scrderabad, Abaran, Gernibasan and etc. provinces consisted of Azerbaijanian people, but there is no even 1 Azerbaijan in these provinces, however these Azerbaijanis were born, had studied their secondary education in these places.

They spent their childhood and youth in these regions, in the countries of the former USSR and Europe. A large group of the youths, who had graduated their high education in the countries of the former USSR and Europe, took part in the development of Azerbaijanian art. In the XX century, Armenian's school history, which lived in Azerbaijan, was investigated completely. The history of school education of Azerbaijanian people, lived in Armenia wasn't investigated. We also see discrimination in this fact. Armenians considered Azerbaijanian as alien, even, the names of the villages and cities, where lived Azerbaijani were changed by Armenians. Because they wanted to create "Armenia without Turks" and this was a cause that, education, art, school history of Azerbaijanian people was not investigated.

In the archives documents are shown that in XIX century Azerbaijanian lived in the Southern Azerbaijan were more than Western Azerbaijan. The originality (Alekberli A, 2006) material and moral riches, folklore literature, art, a mass school network, monuments of art, architecture of these Azerbaijanians differed from others. At the same time, the Azerbaijanians living in the Western Azerbaijan, were an example of preservation and enrichment of our literary language, our religion, our customs and traditions, not marriages with other nationality. When we are talking about the Azerbaijanians living in the Western Azerbaijan, we must remark art and science, education and school education, cultural level of these nations. As Southern and Northern Azerbaijani, in the Western Azerbaijani School education had its own way.

According to the information of 80 years of XIX century in Caucasus there were 1557 ecclesiastical schools, 18604 children studied here.

The development of school history and education in Azerbaijanian was more important in the Western part. The educated men, graduating in Tiflis, Gori, and in the big cities of Russia made an effort to open the school in various villages and provinces, after they returned to Mother home. One of this youth was Mirze Elekber Elhanov. He was born in 1825, in the village Ulukhanli and he graduated ecclesiastical school, situated in Erevan city.

Then he learned Russian language, in 1856 he gave exam in Tiflis gymnasium, after that he was given the name of the teacher. In Ulukanli, the people of old scion, Mirze Zeynalabdin Rzayev, Esedulla Musayev, Shixeli Bagirov, Mammadli Nasirov, 112 aged resident, who lived in the village of Sarvanlar talked about high moral qualities of M. E. Elhanov.

Old people also remembered his role in the opening of the school in Ulukanli, his help to children from poor families, how among people he read "Ekinchi" and other newspapers (The torch in the city of ignorance, (2006).

The ideas of populism of a Russian pedagogue K.D. Ushinsky, his book "A native language" and "The world of children" found their followers in Zakavkayye. One of the followers was Mirze Elekber Elkhanov who was from Ulukanli and who worked as a teacher of the Azerbaijanian language at the first Erevan gymnasium for 30 years. He got an excellent education in medrese in city of mosque Khan Abbas. In the 80s of XIX century his book "The native language" with sounding teaching was discussed in Russian Folk Education Ministry and was recommended to publish. At the end of the century in Erevan new schools were opened, the theatre lovers of the city often showed spectacles.

The head of the school Hashim Narimanbekov, Ismayilbek Shafibekov, a teacher, the teachers of Azerbaijanian language of Erevan Pedagogical Gymnasium Rahim Khalilov, Mirza Mamedveli, gamarlinshly, Akhund Mamedbagir Tagizade and others had memorable achievements in this field. S.A. Shirvani in Shamakha, M.M. Navbav in Shusha, M.K. Gasir in Lankaran, M.K. Askerzade in Erevan. Gave a priority to the opening of four yearned school called "Russian-Tataric" schools where history, the Russian language, geography and natural history were taught. The best practices of Mashadi Molla Ismayil, Ilaci Kazimov who was an initiator of new type of the native language school were famous in the south Azerbaijan. At the end of the 19th century such teachers like Mirza Hasan Musholiya, Akhunol Mirza Ali, Mirza Kasim Askerzade came from Tabriz to Erevan to learn new methods of teaching, they gained experience and returning to their motherlands opened there the same type schools and they named the books they wrote "A native language". Under the leadership of a pedagogue of Erevan Pedagogical Gymnasium Firudin bek Kocherli there appeared an extended program of teaching of the Azerbaijanian language by method.

The printing of books, literal works, written by native authors, the works which were translated from other languages but pointed in our native language, the printing in the Western Azerbaijan, these factors speaks about old and rich culture of the Western Azerbaijan people, about their bitter destiny. (Newspaper «Azerbaijan”, the 23rd of April, 1998)

In 1828-1840 Erevan was the center of Armenia later it became a country town and since 1869 it became a provincial city and a new stage in its social-political and
cultural life began, this period is characterized with, progressive people of those times as a period of Russian chauvinism. At this period feudal fanaticism, feudal outlook influenced on moral life of people. But in organic connection between the development of Azerbaijan and natured intellectuals “being a light in the dark” was too important for people surviving from the morass of ignorance and religious fanaticism and for spreading of enlightenment and culture.

The main demands of that period were responsible tasks. In Mehman Suleymangov's book "About the history of the joining Erevan Khanate to Russia" in the pages (The calendar of Caucasus Tbilisi) of the "Caucasus calendar" 12th, 20th, 24th, 25th, 27th editions, devoted to Erevan province in 1886 (page 54), in 1889, 1894, 1898 (page 1-100), in 1899- (page 173-182), in 1900 (page 1-119), in 1901 (page 189-200), in 1903, 1907, 1908, etc. were found the reflection of literary art, social political situation, the presence of Azerbaijani in Duma elections, the work of pedagogues of Yerevan pedagogical seminar, the nature of the lake Goycha, the problems of education and enlightenment.

Celil Memmedguluzade was engaged in pedagogic activity in 1887-1889 years in Naxchivan, in 1887, in September-October he was a teacher in the primary school of Uluhanli village, which situated in Yerevan provincial. The director of Chief Noroshe school Elimemed Xelilov helped on Celil Memmedguluzade for working in this school, from working in this school, from 13 October, 1887 year (Habibbeyli I., (1994) He was engaged in pedagogical activity here (1.1.1)

In Nehrem village, going on his pedagogic activity Mirze Celil became popular as a national teacher. At the same time attracted girls to education, established the museum of the ethnography, organized special activities connecting with teaching of silk worn-breeding profession, because of simplifying peasants‘ labor the plough was brought from Tiflis with (Ismayilova K., (1900), 196) the instruction. As the result of these facts respect and honour to C. Memmedguluzade raised. Documents shows that though Mirze Celil worked in Uluhanli for 2 months, he again returned to Erevan in 1898, in the police station he worked as a red tapist and translator, in 1901-1903 years he lived in Erevan (Mammadov I., (2008), 62) C. Memmedguluzade learned more about life and society matters by his short-term activity in the law bodies of Erevan and Nahchivan. All these life observations reflected in his "Letter-box" story, writing in 1903 year (Habibbeyli I, 2003), 9)

He got married with Nazli khanim Kengerli secondly in 1901, but this family was not delayed Nazlikhanim died in Tiflis, in 1904.

Since December, 1903, C. Memmedquluzade lived and worked in Tiflis, where considered main administrative and cultural center of Caucasus, C. Memmedquluzade co-operated with “Eastern-Russia” newspaper, which published by Memmed agha Shahtaxtli (1846-1931) in Tiflis. As a result of this co-operation he was attracted press world, in the editorship of this newspaper press world, Celil practiced the school of newspaper. After the newspaper “Eastern-Russia was closed, publicist opened printing house together Omer Faq Nermanzade and merchant Meshedi Eleser Baghirov, they worked here. The story “Setter-box” was published in this printing house as a book, which was called "Geyret".

The journal “Molla Nereddin” is a basic work of CelliMemmedquluzade, The first number of this famous journal was published in Tiflis on April, in 1906 by editorship of the great writer. This journal had a great role, in the revival of Azerbaijan nation, especially for the Eastern Moslem journal was published in Tiflis in 1997 in Tebriz in 1921 in Baku in 1922-1931 years. It influenced to the development of satiric literature and press (Habibbeyli I,2003), 10).

Firudinbey Ehmedogha, Firudinbey Kocherli (1863-1920)-Azerbaijanian literary critic pedagogue and publicist had graduated The Gori Pedagogecal Seminary (1885), for a time he Worked in Erevan Gymnasium and then in the Gori Pedagogical Seminary. He published his first works “The literature of Azerbaijanian Tatars (in Russian language 1903) “Mirze Feteli Axundov” (1911), which belonging to the history of the Azerbaijanian literature. He touched on some problems such as moral substance of art literature and contemporaneity and defended the principles of realism and national character.

In 1910 he worked as the director of Gazax Pedagogical Seminary, which opened on the basis of Azerbaijan department of Gori Pedagogical Seminary. He translated the book "Instructions of Sokrot" (1881), as well as the works of A.S. Pushkin, M.Y.Lermontov, L.N.Tolstoy, A.N. Koltsov and A. Seretel info Azerbaijanian language. Firudin bey Kocherli graduated Gory Pedagogical Seminary in 1885, then he was set as a teacher in Erevan Pedagogy Seminary and as a tutor in the boarding house of the Seminary. He had an important role in the teaching of the history of Islam and Turkish language and literature, at the same time he encouraged students to be engaged in literary art. In 1883 Firudin bey Kocherli was Erevan commissioner of the newspaper “Keshkul” (1883-1991), that was permitted to publish by the committee of Caucasian censorship, in Tiflis, in Azerbaijanian language.

That is why he tried to distribute the book, in Erevan, which published by this newspaper and press. The 11 number of Keshkul, was published as a monthly journal, from 1884 January it is changed into weekly newspaper and its editor was Celal Unsuzade, who studied in Russia.
He spent all his talent, creative options to the development of the new literary movement, besides pedagogical activities, journalistic activities, the preparation of textbooks and reading books for the new schools, to write publicistic articles about important social problems, to help to Azerbaijani literature was his main task.

The certain part of the “Keshkul” consisted of articles, writing in Russian, Persian languages, in the “Kushkul” and other press agencies he gave advice and his recommendation to young literary forces as F.Koçerli, S.M.Genizadi, Sh. Mirzeyev, H. Vezirov, G. Kengerli and etc. He praised them rightly and increased their creative responsibilities.

A big group of people, working tirelessly in the field of enlightenment and education in the formation of press in Caucasus assembled in Tiflis.

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