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### EDUCATIONAL OPINIONS OF ALIBEY HUSEYNZADEH

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*The article is about the educational opinions of Alibey Huseynzade, who dedicated his whole life to the enlightenment of his nation. It is noted that, Ali Bey Huseynzade made speeches on the press pages or on the "Fuyuzat" journal founded by him with his considerations on the problems, views and opinions of the national literary press on such educational issues. The ideas about the great and exceptional service of Ali bey Huseynzade as a public figure, educator, pedagogue, poet, artist, and journalist are discussed in the article, his contribution to the history of Azerbaijan's enlightenment, the development of school and pedagogical ideas, the national awakening and progress of the Azerbaijani people and Turkish world.*

*Ali Bey Huseynzade's loyalty to the traditions of classical Eastern poetry and our ancient cultural heritage is remarkable. It is conveyed to the reader's attention that, Ali Bey Huseynzade actually played an important role in increasing the educational power of Turkish-Islamic nations along with acquiring the Western culture and civilizational achievements by defending the idea of not separating from its spiritual, religious and ethnic foundations.*

**Key words:** *Alibey Huseynzade; servant of science and art; educational issues; enlightenment movement; national ideology.*

### ВОСПИТАТЕЛЬНЫЕ МНЕНИЯ АЛИБЕЙ ГУСЕЙНЗАДЕ

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*Статья посвящена просветительским взглядам Алибека Гусейнзаде, посвятившего всю свою жизнь просвещению своего народа. Отмечается, что Али бек Гусейнзаде выступал на страницах прессы или в основанном им журнале «Фуюзат» со своими соображениями о проблемах, взглядами и мнениями о национальной литературной печати по просветительским вопросам.*

*В статье также отмечается, что замечательна верность Али бека Гусейнзаде традициям классической восточной поэзии и нашему древнему культурному наследию, доводится до сведения читателя, что Али бек Гусейнзаде действительно сыграл важную роль в повышении воспитательной силы тюрко-исламских народов наряду с усвоением западной культуры и цивилизационных достижений, отстаивая идею неотделения от своих духовных, религиозных и этнических основ.*

**Ключевые слова:** *Алибей Гусейнзаде; слуга науки и искусства; образовательные вопросы; просветительское движение; национальная идеология.*

### АЛИБЕЙ ГУСЕЙНЗАДЕНИҢ ТӘРБИЕЛІК ПІКІРЛЕРІ

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*Мақала бүкіл саналы ғұмырын халқын ағарту ісіне арнаған Алибей Гусейнзаденің ағартушылық көзқарастарына арналған Алибей Гусейнзаденің баспасөз беттерінде немесе өзі негізін қалаған «Фуюзат» журналында ұлттық әдеби баспасөздің проблемалары, көзқарастары мен пікірлері туралы осындай тәлім-тәрбие мәселелеріне қатысты ой-пікірлерімен сөйлегені атап өтіледі.*

*Сондай-ақ мақалада Алибей Гусейнзаденің классикалық шығыс поэзиясы дәстүріне және көне мәдени мұрамызға адалдығы ерекше атап өтіліп, Алибей Гусейнзаде шын мәнінде түркі халықтарының тәрбиелік үрдісің қуатын арттыруда маңызды рөл атқарғаны оқырман назарына жеткізіледі. Ислам халықтары Батыс мәдениеті мен өркениет жетістіктерін сіңірумен қатар, олардың рухани, діни және этникалық негіздерінен бөлінбеу идеясын қорғайды.*

**Түйінді сөздер:** *Алибей Гусейнзаде; ғылым мен өнердің қызметшісі; тәрбие мәселелері; тәрбиелік қозғалыс; ұлттық идеология.*

#### Introduction

Ali bey Huseynzade, as a public figure, educator, pedagogue, poet, artist and journalist – in the history of Azerbaijan enlightenment, in the study of the history of school and pedagogical ideas, in the national

awakening, self-awareness and progress of Azerbaijani people and Turkish world, in the creation of national ideas, in the development of spiritual culture, in the progress of the press and our culture, had a great and exceptional service.

Contemporaries highly appreciate the services of Ali Bey Huseynzade (1864-1940) – a great Azerbaijani thinker, the creator and first herald of the triad of “Turkification, Islamization, Europeanization (modernization)”, which is valued as the “Mother Law” of Turkism at the level of national ideology, the author of the symbolism of the colours on our national flag, a mujahideen for national self-awareness and national independence thought in the Turkish world, the founder of “Fuyuzat” literary school in 20th century Azerbaijani literature, an encyclopedic personality, great teacher-pedagogue to the Motherland.

Ali Bey Huseynzade is known in the history of our national culture and socio-political ideas not only as a genius thinker, but also as an intellectual, a famous doctor-medical professor, artist, musicologist, who has valuable pedagogical ideas and has made great contributions to the public education. In this sense, prominent historian Yusif Akchuraoglu, who was Ali Bey's contemporary, rightly wrote that, the legendary Ali Bey knew all the languages of the world, all types of sciences and disciplines, and every branch of literature and art, and was a superhuman person who succeeded in applying them.

#### **Methods and materials**

Materials from the fields of science, philosophy, education, and psychology were examined during the research utilizing the historical-comparative technique and the analysis-composition method. The study of educational theories, Ali bay Huseynzadeh's thoughts on education values, as well as the methodology for examining them in relation to Eastern and Western pedagogy, are additional methodological pillars of the research project. The desire for a more systematic research, study, collection and communication to a wide range of users of the multifaceted work of Ali bey Huseynzadeh – his articles, letters, works of art, reports, paintings – which played an important role in the development of the cultural integration of the Turkic peoples as an ideology, led to the need to create bibliographic resource.

#### **Results and discussions**

It would be appropriate to mention some of wise thoughts by great thinker to the exceptional role of science and culture, education, enlightenment in the progress and awakening of the nation, its cultural upliftment, the path leading to national independence should pass through the enlightenment of the people and teaching in the mother tongue should be the basic principle on this path, basic conditions of using universal values in national evolution and development in the enlightening opinions of this great thinker, who made valuable contributions to the history of national education and pedagogical ideas of Azerbaijan.

Ali bey Huseyn bey oglu Huseynzade was born on February 24, 1864 in Salyan, one of the ancient cities of Azerbaijan, in the spiritual teacher family. Little Ali Bey studied his primary education at the Tbilisi Muslim School, where his father, Molla Huseyn, also worked as a teacher. Ali Bey, who lost his parents at a very early age, grew up under the care of his maternal grandfather, a great intellectual, Caucasian Sheikhu-Islam Akhund Ahmad Selyani (1812-1884), who was called “the first man of the Caucasus” by his contemporaries. At the beginning of the 20th century, Ali Bey Huseynzade flashed like lightning in the Turkic world, clarified the state of public opinion not only in Azerbaijan, but in the entire Turan province, directed it in a new direction, removed it from inertia, sudden sleep, and darkness, and directed it to serve the path of independence based on solidarity and unity. It is in this sense that Ali Bey Huseynzade is a new stage in the public opinion of Azerbaijan [ 1, p.14].

Ali Bey, who successfully completed a six-grade Muslim school, was educated excellent full secondary education at the first men's gymnasium in Tbilisi in 1875-1885 with the help of Mirza Fatali Akhundzade (1812-1978), who was considered “one of the two great Turks in Russia” (Ziya Goyalp) and with the recommendation of his grandfather Akhund Ahmed. In 1885, he entered the Faculty of Physics and Mathematics of Saint Petersburg University, and graduated with honors in 1889. During his student years, he also participated in the classes of the Saint Petersburg Art Academy as a free listener, and did not forget to improve his talent and skills in the field of painting. It is no coincidence that Ali bey Huseynzade is considered one of the main founders of political Turkism in Azerbaijan along with A. Agaoglu [2, p.185, 202, 227].

Ali Bey, who studied university in Saint Petersburg, was not satisfied with that, he also went to Turkey and studied higher medical education at the military-medical faculty of Istanbul University (1890-95).

Ali Bey Huseynzade, who previously worked as a doctor-dermatologist for some time, and later as an assistant professor at Istanbul University, joins political activity. Therefore, in 1903, in order to protect himself from persecution related to Sultan Abdulhamid II's arrest decision, he secretly arrived in India, from there to China, and finally to Baku on the ship of an old acquaintance of an Indian merchant.

Having an enlightenment worldview and belonging to the enlightenment movement are, in my opinion, different and incompatible concepts. Thus, while the enlightenment worldview is observed in most of our classics from Nizami Ganjavi and a number of artists of the modern era, enlightenment – as a social movement and literary trend was a phenomenon that covered only the first decades of the 20th century. (It is the result of identifying the literary views of individual historical-literary figures with “enlightenment”, that is, with a whole movement at the theoretical level, that the chronological boundaries of this movement have not yet been definitively defined in our country, and in fact, in various studies, it is taken in an extremely broad

time frame – from the 11th-12th centuries of the Middle Ages to the beginning of our century). If we understand enlightenment as a broad movement (current) related to the emergence of a significant change and development in the direction of the massification, spread and realization of enlightened ideas and worldview, then this is undoubtedly a phenomenal event that belongs to the period we have mentioned in the history of Azerbaijan. According to the more or less general conclusion of the researchers in recent years, this movement covers more of the 19th century. They explain this movement mainly or only based on the creative examples of individual enlightened figures of that period. In my opinion, despite some important factors that manifested themselves in the national social and cultural environment of the last century (foundation of the press and theater, etc.), individual figures (M.F. Akhundov, A. Bakikhanov, H. Zardabi, S.A. Shirvani, etc.) efforts in the direction of enlightenment could not yet turn into a real social movement of ideas and actions.

However, if we definitely want to look for the “enlightenment movement” in the 19th century, then we should talk about the official state enlightenment, more precisely, the enlightenment line-movement of Russian Empire, rather than a manifestation born from the national foundation. That enlightenment, of course, was thought of as one of the ways to tame the peoples of the Caucasus, which the empire considered “savage”, “uncivilized”. Russia, which is subjectively loyal to the government, pursued the goal of educating the classes, but objectively it was a historical and cultural service to the people to which it was annexed.

The Azerbaijan Democratic Republic has left an indelible mark on the historical, literary and artistic ideas, political and spiritual-psychological life of the Azerbaijani people. The specific literature of the republican period was its journalism style and poetry style. Those who first examined and evaluated this period were those who founded the Republic and made its culture. The creators of the literary process; Muhammed Emin Rasulzadeh, Mirzabala Mammadzadeh, Parliament Speaker Alimardan bey Topchubashov, Deputy President Hasan bey Aghayev, Head of Government Fatali Khan Hoyski, Ali Bey Huseynzade, Ahmed Bey Ağaoğlu, Salman Mumtaz, Uzeyir Bey Hajibeyov brothers, Huseyn Javid, Calil Mammad, Hadith, Ahmed Javad, Abdulla Shaig and others [3, p.176-181].

This line of enlightenment introduced by the Russian government (opening of a large number of new-type schools, admission of Azerbaijanis to universities, formation of cultural environment in cities, etc.) can be conditionally called “primary enlightenment”. The participants and activists-leaders of the real national enlightenment trend that arose at the beginning of our century had to train that “primary enlightenment” directly.

In this period, the enlightenment really rose to the level of a general worldview (common to the mass of the main intellectuals), and the movement combined in its ranks everyone from pedagogues to writers and journalists, from the most progressive representatives of the national bourgeoisie, official religion and government circles, to political figures – to overcome the backwardness of the nation, as the main (perhaps the only!) means of this, spreading education, enlightened opinion becomes the belief and the main goal of everyone who can think more or less about the national interest. The task of serving this issue is almost entirely set in front of the fiction. Writers and poets of the most diverse styles: realists (N. Vazirov, A. Hagverdiyev, N. Narimanov), romantics (M. Hadi, Huseyn Javid, A. Huseynzade, A. Shaig, A. Sahhat), satirists (C. Mammadguluzade, M.A. Sabir, A. Nazmi, A. Gamkusar), sentimentalists (A. Divanbeyoglu, S.S. Akhundov)... – all of them became enlightener by conviction. And it is absolutely clear that, joining everyone to the enlightenment movement – was a vital necessity that was born and demanded by the reality of Azerbaijan at that time.

Therefore, it is impossible to think of Ali Bey Huseynzade, as a prominent figure of the time, outside of this movement, which played an irreplaceable role in the fate of the nation.

The real truth is that Ali Bey gave the main place to enlightenment in the national liberation and development program prepared by him: in one of his articles, he put this matter first and said ecstatically: “Education, unity, freedom!” What a wonderful blessings! Let's not forget these, because the real salvation lies in these three forces” [4, p. 7]. Of course, it was not by chance that he defended the enlightenment so fervently – that is, it was not born, as it is sometimes said, simply from the desire to be intimate with the popular intellectual beliefs and fashionable ideas of the time. This position of the writer was an expression of an inner conviction, arising from the understanding of the imperative of the time. Ali Bey understood very well that, unless the vast majority of the people are enlightened by the light of enlightenment, the realization of his ideas (as well as those of others) will remain only a wish. Explaining this aspect of the matter, he wrote: “Darkness is something that, in the places and times where it exists and decrees, people cannot see themselves, nor their image in the mirror, nor the inside and outside of the place where they are. Seeing them and being able to use them as they see them, can only be thanks to light. Darkness-spirituality and intelligence-spirituality are like these: just as a book, even the Holy Quran, cannot be read in the dark, no uneducated person can comprehend any meaning from such profoundly meaningful books. A shepherd understands God and the Quran like a shepherd, and Moses like Moses” [5, p. 9].

In the short passage above, which can be considered the most concise philosophical program of Azerbaijani enlightenment, the author explains the importance, vital necessity, and importance of this movement so beautifully and clearly that, we do not think that any explanation is needed.

Later, writer connected the enlightenment aim with the national self-awareness thought movement served by himself and said: "We say that, the world of Islam, Turks, Arabs, and Persians has so many scientists, doctors, writers, poets, heroes, and geniuses. As the order comes, we are proud of them. However, it must be sure that, while we are not aware of the spiritual work due to darkness and ignorance, the Europeans use this work more than us due to the slavery-enlightenment in their hands" [2, p. 9].

It was impossible for someone to benefit not only from the cultural and scientific achievements of other nations, but also to acquire his own spiritual resources without lighting the flame of enlightenment to the people – this idea runs through Ali Bey's works, writings and activities with a red line. Also, the conditions required that, the enlightenment work should be carried out not only among the common people, but also among its, as they say, educated part, or rather, among the part of it, which is considered intellectual. This kind of situation itself was also related to the special conditions of Azerbaijan, that is, its colonial remoteness. Thus, although the empire created the opportunity to create higher education for some of those who left its metropolis, it did its best to make them fall as far as possible in terms of national consciousness and national self-awareness. As a result, among the educated people of that time, there was a group of intellectuals who were far away from their national roots, alienated from national thought and thinking (let's remember M.A. Sabir's famous phrase "Urusbashlars" (Russian minded)), on the other hand, there were also a large group of intellectuals that, they were not separated from their morals, thoughts and welfare on the national ground, but not much aware of their national existence, their knowledge and information in the matter of national self-awareness is not risen above ordinary and simple ideas. When Ali Bey said: "How many Turkish editors we have, while they are proud of the Turks, who do not know who a Turk is, where and under what names they live" [6, p. 11], he meant to the latter. It is clear that, first of all, it was necessary to enlighten such intellectuals themselves – to educate them in the sense of national self-awareness, self-recognition and self-affirmation.

The Saadat school, where Ali bey Huseynzade taught, was one of the Usuli Jadid schools opened by this society. Tagiyev regularly provided financial support to this school. In general, besides Nashri-Maarif, other educational societies also operated in Baku, and G.Z. Tagiev took all these societies under his protection. However, the distribution of "Usuli-Jadid" among the charitable societies operating in Azerbaijan was associated with the name of the society "Nashri-Maarif" [7, p. 209].

Ali Bey Huseynzade's scientific, artistic creativity, journalistic and pedagogical activity, and enlightenment ideas not only influenced the public consciousness of Azerbaijan, but also influenced the entire Turkish world.

Ziya Gökalp, known as the great ideologist of Turkism, whom the founder of the Turkey Republic, Mustafa Kemal Atatürk called "my teacher", said that, I have a physical father and mother, and my spiritual father and teacher is Ali Bey Huseynzade.

Ali Bey Huseynzade expanded his enlightenment meetings through the "Fuyuzat" journal of which he was the editor. The active members and writers of this journal were the founders of "Fuyuzat" literary school Huseyn Javid, Muhammad Hadi, Abbas Sahhat, Abdulla Shaiq and others. However, the life of "Fuyuzat" was very short. So, it has an interesting history. From the press pages of that time, we learn that, on the occasion of the 32nd anniversary of Sultan Abdulhamid II's of Turkey accession to the throne, the owner-privilege of the journal, Haji Zeynalabdin Taghiyev, decorated the "Kuran-i-Karim" with gold binding, precious stones and diamonds, that, translated into Azerbaijani Turkish by the prominent religious figure Muhammad Karim Agha, and sent a gift to Sultan Abdulhamid II through the prominent educator and religious figure Akhund Yusif Talibzade (1877 – 1922). [8, p.236]

Accepting the gift, the Sultan expressed his displeasure to Akhund Yusif: "I don't understand something. Haji Zeynalabdin Bey ridicules me in his journal and then sends me a gift". As soon as Akhund Yusif returned to Baku, he conveyed the Sultan's remark to Haji. He immediately decides to close the journal. The "Fuyuzat" journal, considered by its contemporaries as the "mirror of the national rights of Azerbaijani Turks" (A. Shaig), was closed on November 1, 1907...

After the closure of the "Fuyuzat" journal, Ali Bey Huseynzade continued his activities in the pedagogy field, and in 1908-1910, he was a teacher of Turkish language and literature, the principal of the school in the "Saadat" school founded by the "Saadat" Spiritual Charitable Society in Baku (1908). In fact, he became the principal of that school after Mirza Alakbar Khan Bahman, originally from Iran, switched to diplomatic activity. During the time when Ali Bey Huseynzade was the principal, teachers were selected and accepted for the job through competition. One of such teachers was the famous Uzeyir Bey Hajibeyli. At that time, Boyuk Uzeyir Bey was accepted to that school as a teacher of Russian language and mathematics. This fact alone, as an example of Ali Bey Huseynzade's brilliant pedagogical activity, clearly shows the high standards with which he approaches education, school, and teachers...

During the years when Ali Bey Huseynzade worked at the "Saadat" school, he published valuable articles on the content of general education, the language of textbooks and design principles, literary language and the alphabet, his opinions on these problems did not fall from the agenda of the press for a long time, and opened the way for wide discussions and debates...The most interesting thing was that, Ali Bey was a supporter of creating a common literary language for the Turkish peoples. Although this idea was

not accepted then, it has not lost its relevance today. The alphabet issue also had a special place in the literary language concept of this great educator. He was a staunch opponent of changing the Arabic alphabet, even sharply criticizing M.F. Akhundov for this issue. He was of the opinion that the idea of changing the Arabic alphabet would be a blow to the cultural development of the Turkish peoples. He believed that, the Russian “finger” was involved in the creation of this idea. The alphabet “reforms” carried out in Azerbaijan in the 20th century confirmed how right this great educator was...

A. Huseynzade chose intellectuals as one of his main targets in his educational activities. His activities in this and other directions (pedagogical activities, systematic presentation of works on scientific-public topics, participation in various oriented societies, etc.) are a big topic and require, especially, extensive coverage. We consider it appropriate to be satisfied with the fact that, Ali Bey himself and his activity belong to the enlightenment movement, and move on to the interpretation of his art concept.

We mentioned above that, at the beginning of the century, the enlightenment movement united all the artists belonging to different literary trends and aesthetic schools. But, of course, they understood and accepted the service of fiction to enlightenment in a different way. And in this place, their original artistic concepts manifested themselves.

Among them, Ali Bey Huseynzade's artistic credo stood out for its uniqueness and depth. According to the widespread understanding of that time, the main task of literature, which should serve the ideal of national progress, should be the promotion of enlightened ideas. Such a simplistic (simplifying) view of the relevance of art, of course, had its effect to a certain extent: so, a very important part of the poetry samples published in the press of those years were more than real poetry, rhyming-weighted “speeches” calling for enlightenment, various sentences about the benefits of science and education. Unlike the first ones, Ali Bey Huseynzade opposed this kind of absolutization of rationalism belonging to enlightened aesthetics, turning it into a leading tendency in art, and showed that most of the “enlightened” poems of the new era, in essence, are not much different from the old epigonal poetry. In this respect, his work titled “Life and Tendency-Fuyuzat” [Hayat vemeyle-fuyuzat], which is published in the first issue of “Fuyuzat” is interesting. In that article, the author explained the important metamorphosis that has occurred in Azerbaijani poetry in recent times and wrote: [“Osmanli turklerinin edebiyati—cedidleri mustesna oldughu halda, Iranla beraber, sair turklerin eshar ve edebiyatları tilsimə giriftar olmuş kibi bir noktada donub qalmışdır. Bezi rehberlerimiz buna charesiz olmag istediler, lakin shairlerimizi daha fena yollara sovg etdiler. Bunlara dediler ki; Canim! Bulbulden, mehbubeden el chekiniz, bir az da elm ve maarife, senayeye, mektebe medhiyyeler yazınız. Camaati elme, senete teşhig ediniz”. Bicharə shairler de mektebin, elm ve senetin khidmetchisi olmagha bashlayib, sheiri butun-butun tedenniye ughratdilar”]. “While the literature of the Ottoman Turks is exceptional, the writings and literature of other Turks, along with Iran, have frozen at one point as if under a spell. Some of our leaders wanted to be desperate for this, but they pushed our poets to worse paths. They said to them that; My dear! Give up the nightingale and the beloved, and write praises for science and education, industry, and school. Encourage the community to science and art.” The poor poets also began to become servants of the school, science and art, and they made poetry completely boring” [9].

When he said “some of our leaders”, Ali bey probably meant Hasan bey Zardabi and his like-minded people, because it is known that, Hasan bey always called our national poets to write about the traditional theme of love, starting from the period of “Akinchi”. Later, in an article published in the Hayat newspaper, which he was an active collaborator, he remembered his efforts in this way: “When the newspaper “Akinchi” was published in the past, I wrote about the poets of that time and asked that, it is time to stop the praising the nightingale and the rose and satirizing each other, write poems about the benefits of studying science and the oppression of us Muslims, and let them teach our children to read them with good enthusiasm...” [10, p. 4.]

The idea of the conscious and methodical use of the national Turkic ideology by the Azerbaijani press, as well as by Azerbaijani literature, was further developed in the years preceding and during the First World War” [11].

Of course, Ali Bey knew very well that, Hasan Bey had extremely good intentions in the above words, encouraging poets to promote enlightenment. Also, it was not the case that, he himself objected in principle to the spread and use of these ideas from literature. No, he understood the necessity and to a certain extent even the inevitability of this, otherwise, that is, if Ali Bey did not accept the necessity, how it can be explained the publication of a number of works by M.A. Sabir, M. Hadi, M.H. Gudsi, etc. on school, education, science and upbringing in the newspaper or magazine he edited?! On the other hand, we find works of this style in his own works (for example, let's remember the verse story “The Rooster and the Cuckoo”). That is to say, Ali Bey was not against using the power of the artistic word for the sake of spreading and disseminating certain useful, good essences among the public, nation, what worried him was the one-sided development of literature. In other words, his protest was directly oriented against the violation of the aesthetic essence of art, the narrowing of the scope of poetry's goals and tasks. Until now, researchers have unanimously interpreted the above words of Ali Bey as saying that, the author rejected the possibility of promoting progressive ideas in art and opposed enlightenment in general. For some reason, they forgot that, the above opinion of A. Huseynzadeh was expressed by another famous author before him. As early as 1904, F. Kocherli touched on the same issue and wrote: “...As for our current poets, we have nothing to say about their natural poems... However, they do not

have the emotional-real and natural-taste that gives grace and pleasure to poetry. And the reason for this, as we understand, is that, these eloquences of ours take the collar of a poem and spend their time praising and describing it with a hundred kinds of words and phrases. For example, "science". In this case, no one can be found who denies the virtue and benefit of science and its necessity for the sentence... In such a case, there is no need to praise science and perfection in long poems" [12, p.199].

Although the United Nations declared the 21st century as the "Education century", "Intellect century", Ali Bey Huseynzade feels this a century ago and called the 20th century "Science and Knowledge century" and "Education century". He believed that, our nation will develop with science, education, and enlightenment. He believed that, the path to national independence begins with education, science, knowledge and enlightenment...

Ali Bey's wise opinion about the basic way of educating the people is to turn the mother tongue into the main language of training – the means of education, instruction is still relevant today. The foundation of the bright idea of this great educator was first laid in Azerbaijan during the years of the People's Republic (1918-1920 years). How lucky we are that, today in independent Azerbaijan, the main teaching-instruction language of our national education is the state language of Azerbaijan [13, p.304].

Finally, Ali Bey's prophetic bright ideas about studying the main achievements of European science, education and culture and universal values, and at this time, about the fact that, our people "digest in their brains, but not in their stomachs" for the sake of the nation's progress, is one of the priority directions of Azerbaijan education, which has taken the path of integration into the present European educational space...

There is a closeness and similarity in the ideas of Ali Bey Huseynzade and Huseyn Javid on the fight against ignorance and inertia. The problems raised by these two literary figures mostly resonated with each other. The great writer A. Huseynzade showed that, the first cause of people's misery and oppression is their ignorance and inertia. In 1906, in the first issue of the "Fuyuzat" journal, he wrote the following in his poem "Amazement, or an angel's address to the people", which has been published under the signature "Crazy Poet".

*[ Semadan bir melek heyretle der: İnsanlar! İnsanlar!  
Nedir bu, ruyi-erzi gapliyor al ganlar, insanlar!  
Shehid etdiyiniz ikhvaninizdan almasin feryad!  
Eceb kimdir shu khunalud olan bicanlar? İnsanlar.  
Olen kim, olduren kim, zulm eden kim, aghlayan kimdir?]*

An angel from the sky says in amazement: People! People! What is this, scarlet-blood is surround everywhere, people!

*Don't cry from your martyred ikhwan!  
Who are these crazy bijans? People  
Who died, who killed, who oppressed, who cried?*

The poem "Gurubegarshi" by Javid in 1915, created great anxiety and rebellion in the poet by the fact that, turning of praised man, who fall into devilish becoming the wealth, money lover, and the elected chiefs becoming the "despotic generation of twentieth century".

*Boyuk bashlar dumanlanmish da, atesh puskurur her an  
Qilinlar, sunguler, toplar, tufekler gurleyib parlar.  
Ne ister bir-birinden anlashilmaz, sayghisiz insan!?  
...Feget bunlar bu dehshetler, bu vehshetler nichin bilmem?  
Eceb khalimi insafu-muruvvetden butun alem!?*

*Big heads are fogged up and fire erupts every moment  
Swords, bayonets, cannons, rifles thunder and shine  
What do a person who is incomprehensible, disrespectful, want from each other!?  
... But I don't know why these horrors, these atrocities?  
I wonder, the whole world is aware of fairness-humanity!?*

Ali Bey Huseynzade stated that, "Turkish peoples shone with the sword in the first period (the period of the Hun Empire), religion in the second period (the Ottoman Empire), and now, in the third period – in the 20th century, they should shine with the science and knowledge... For us, not the sword, Educated people are needed...". Huseyn Javid also said that, the Turkish world, the Turanian people need more important science and culture than the sword:

*[Turana qilinjdanda daha keskin, ulu guvvet  
Yalniz medeniyyet, medeniyyet, medeniyyet! ...]  
The great strength, sharper than the sword for Turanian  
Only culture, culture, culture! ...*

A. Huseynzadeh, who is considered the first Turanist among the Turkish intelligentsia, did not defend Turanism strongly and resolutely; that is, he was more of a cultured and poetic turanist. In our opinion, as confirmed by many authors (Yu. Akchura and others), the real Turkic activity of A. Huseynzade manifested itself on the eve of the Russian-Japanese war. Two areas of theoretical and philosophical creativity of Ali-bek Huseynzade in the Azerbaijani period (1905-1910): 1) progressive Islamism and Turkism, or the "triple"

formula, designated as "Islamization, Turkization and Europeanization"; and 2) it is necessary to distinguish between the ideas of "Ottoman Turkism" and "Ottoman Islamism" [14, p.236].

### Conclusion

Studying the intellectual and creative legacy of Ali Bey Huseynzade allows us to make a number of conclusions:

- Ali Bey was one of the most prominent literary and critical intellectuals of his time;
- His thoughts and opinions on educational issues of the problems of national literary press, translation, etc. are original and interesting;
- While the influence of Ali Bey Huseynzade is undeniable, his loyalty to the traditions of classical Eastern poetry and our ancient cultural heritage is also noteworthy;
- Ali Bey Huseynzade, in fact, played an important role in increasing the power of education, while acquiring Western culture and civilizational achievements of Turkish-Islamic peoples, by advocating the idea of not being separated from their moral-spiritual, religious-ethnic foundations;
- Ali Bey Huseynzade revealed the hitherto unrecognized truth about his role in our history of education.

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