
**PROGRESSIVE-MINDED INTELLECTUALS OF WOMEN'S EDUCATION IN
THE BEGINNING
OF THE XX CENTURY ON THE BASIS OF CREATIVITY
M.A.RASULZADE, F.KOCHARLI, S.M. GANIZADE, Y.V.CHEMENZEMINLI**

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Abstract: In the article on the basis of scientific analysis of the thought of the Enlightenment M.A.Rasulzade, F.Kocharli, S.M.Ganizade, Yu.V.Chemenzemini as progressive-minded intellectuals in the early 20th century indicates that the called intellectuals, like other colleagues, was considered a big mistake, our main social and cultural life of powerlessness and exclusion of women from education and training in Islamic society. Analyze their ideas, also provides information on their results, the spirit and values. Outlines the use of these ideas in the way of women's education.

Keywords: theory of education, pedagogical thought, education, training, women's education

M.A. Rasulzadeh was one of our national leaders and national ideologues, who was theoretically and practically actively and consistently engaged in the education of women in the national-historical renaissance of our people. In addition to the work he has done in practice, he has published many articles in various media outlets, and in his speeches and speeches he has touched upon the problem mentioned to one degree or another. From these press articles, speeches and speeches the following can be shown: «The Second Teachers in Public» [«Comrade», August 22, 1907]; «The right way» [«Iqbal», June 4, 1913]; «Light of Hope» [«Iqbal2, June 17, 1913]; «Women in Turkey» [«Iqbal», June 28, 30, 1913, July 5, 25, 28]; «Criticism and review» [«Iqbal, November 13, 1913]; «The question of divorce» [«Basirat», July 5, 1914; «Muslim Unas Charity Society» [«Iqbal», November 26, 1914]; «Not in the time of ignorance» [«Open Word», 1917, May 12]; «All-Russian Muslim Congress» [«Open Word», 1917, May 21-31, June 2-13]; «Where are we going?» [«Open Word», 1917, May 19]; «Musavat Congress» [«Open Word», 1917, October 27-31, November 1, 2] and others.

The role of Azerbaijani women in national public life, family, present and future destiny of the people, rights, freedoms, involvement in science and education, position in society and children's upbringing, attitude of clergy and the state to women, etc. M. A. Rasulzade has interesting, useful and unique views and opinions on various issues. Summarizing these views and opinions, it can be summarized as follows: Progressive teachers should «issue an order» to «get rid of the tyrannical life and join the ranks of humanity», which their wives have been condemned for centuries, «discussing the issue of true unity for the nation's security and

future». They must sacrifice «for the freedom and enlightenment of the tribe» and «work for the benefit» of their schools; The Second Teachers' Congress should adopt a resolution to train «Muslims worthy of motherhood in the future» [6, 142-143 p.]. It is necessary to open Muslim girls' schools and create a quality education system in those schools. If «when the Russian-Muslim Zukur schools were opened, the Unas schools were also opened, how much progress we have made now» [6, 181].

Educated women are the «light of hope» for the betterment of society. Nations are made up of families. Nations formed from unhealthy families cannot be healthy nations. «A family is unlikely to recover unless it has a single mother, he said: I say and insist when I don't have a mother». [7, 207]; In Turkey, as in other Islamic countries, women are enslaved and subjected to intolerable hardships. The five or three girls' schools opened are not enough to meet Turkey's needs in this area. Turkey and the entire Muslim world should know that «nations organized on the basis of family slavery and family oppression can never fight against nations based on the principles of family freedom and family happiness. Women are the most important part of a nation. And if he is weak, without rights and without education, half of the nation is sick and disabled» [7, 247]; The problem of women is an issue in the «Islamic world». In addition to opening girls' schools, pen owners and members of the press should pay attention to this issue, engage in propaganda, explanation, persuasion, and write articles and books about it.

For example, the book «The situation of our wives» by student Yusifbey Vazirov can be considered a worthy example in this area. For centuries, clerics and Muslim men have committed great injustices and injustices in the matter of divorce and dissolution of marriage. This issue must be properly regulated by the just laws of Sharia, through jurisprudence, and the restoration of women's sharia rights [7, 366-368]; It is necessary to create women's charities and provide assistance to these societies. Such societies need to do some work to protect women's rights, to raise awareness among women, and to help Muslim girls who want to get an education [7, 452-454]; The bourgeois revolution in Russia in February 1917 led Muhammad Amin Bey to the political and social conclusion that the right of Muslim women to vote should be recognized, and that they should participate in government and state elections with the same right as men. According to him, in the current historical and political situation, «these two things can solve our national needs»: 1. The participation of our wives in the elections; 2. Giving us the right to vote according to our number. «We must take part in the elections with a married man and take control of our affairs» [8, 161]; Considering that the education and upbringing of women is a special and delicate matter, it is necessary to develop special programs and books for this purpose [8, 164-165].

It is clear from the above that the scope of M. A. Rasulzadeh's activities and views on women's education, rights and freedoms is wide. It should be noted that his theoretical views and practical work on this issue are not limited to this. It should also be noted that during the

tsarist period, Mohammad Amin Bey and his advisers did not say a word about the involvement of women in general compulsory education, as they did not have official authority, but only about the expansion of girls' education. However, during the ADR (1918-1920), they took advantage of the national state and independence, political opportunity and authority in the positive sense of the word to raise the issue of involving boys and girls in general compulsory education, made decisions and started practical work.

Speaking about women's upbringing, F. Kocharli uses a figurative, but also memorable and logical comparison. He considers a woman, created by God to be elegant and beautiful in nature and appearance, to be a beautifully created «half» of both her husband and society. This is based on the logic of a hadith narrated from the Prophet of Islam: «Innamen nisau shaqaiquiricali» («Women are part of men»).

Firudun Bey shows that quantitatively, indeed, half of the society («half2) are women. The second is that the woman is half of the man in the sense of being a part of the family, the shoulder of the husband, the helper, the second part of the family ring. But, unfortunately, he was left «behind in terms of culture and virtue», «in progress and excellence», «unemployed and idle, ignorant of the world», «disappointed in training and education», «deprived of respect and authority» in the quiet Muslim nations. In short, he is «inactive and dead» [3, 220-221].

That is why Kocharli calls women «the real beauty» of us and society, but «the still half». The article «True beauty and our inactive half» published in the newspaper «Taraggi» (April 26, 1909, July 29, August 4) speaks extensively about this issue. It shows that an uneducated and uneducated wife cannot contribute to a man's spiritual progress, spiritual vitality, and «manifestation of the mind». He is deprived of his sacred duty in the family and in society. As a motionless creature, it remains only beautiful in appearance. However, the real beauty is not in appearance, but in intellect and perfection, morality and behavior. That is why educating women is the first duty of Muslim nations. The author writes: «After knowing this honestly, we should consider it our first duty to be engaged in the education of our wives' minds, morals and spiritual maturity. The fruit of our progress and happiness is unique in educating and training our wives and bringing them out of the world of darkness and ignorance into the world of science and enlightenment. In this case, by activating our motionless and impatient part, we seem to have given life and peace to the whole body, and we open a broad and broad path to our spiritual progress» [3, 227-228].

According to S. M. Ganizadeh, one of the flag bearers of the «Usuli-Jadid» movement in Azerbaijan and one of the founders of the first «Russian-Muslim» school, the «problem of unas» and its progressive solution, the liberation of women from existing humiliation can be solved in this way: «Allahu ta'âlâ is bound by the law He has set, that is, justice. Where there is justice, there can be no injustice, that is, where one soul cannot conquer the other, and where

there is no injustice, freedom shows its glory! In order to solve the problem of unas, it is necessary to first divide this issue into two verbs, and then to interpret each verb separately. The first is freedom, that is, freedom, and the second is judgment, that is, equality. Freedom means that each nafs must have its own authority. But judgment means that all human beings are equal in law ... These two verbs, that is, freedom and judgment, are resolved in the same sense when they are twins and twins in the womb, that is, when the wives are human, they are all human beings under human rights and authority. they must be equal to» [4, 76].

At the beginning of the XX century A.Agayev, N.Narimanov, U.Hajibeyov, G. R. Mirzazade, A.Shaig, R.Afendizade, Y .V. Chamanzaminli and others. In the works of our enlighteners, the subject of women, women's education has not been forgotten as a necessary problem of the time.

Considering women as the leading force of the society, A.Agayev highly appreciates women in his treatise «Akhund, Islam and Hatiful-Ghayb» published in Baku in 1904 as a separate booklet with extremely valuable philosophical, socio-political, pedagogical and educational content and topical ideas. strongly opposes beating and corporal punishment. He laments and states: «In the twentieth century, there are still savages who beat women, who are essentially worshipers of the dark forces, all of whom are enemies of freedom and will not rest until their heads are crushed» [1, 61].

Gafur Rashad Mirzazadeh published in 1908 «Ayineyi-millet. Awake Brothers» discusses the reasons for the backwardness of the Muslim people, including their compatriots, and finally offers ways to national revival and progress. Among these reasons and ways out, the upbringing and education of mothers is at the forefront. According to the pedagogical intellectual: «Mother's arms are in the primary school apartment». A child who is brought up in the arms of a mother who is ignorant, of course, will not understand the Shari'ah, Islam, the nation, humanity, and will not be «unaware for a moment of leaving her in decline». In the «scene-world» they do not always turn to the light, but to the dark direction [5, 47].

Y.V. Chamanzaminli is one of the leading thinkers who addressed the issue of women in the 10s of the XX century and took care of their upbringing, freedom and rights. In the short foreword to his scientific-pedagogical, educational-publicist treatise «Mother and Motherhood» written in 1914 under the title «A few words», the writer states that «the issue of wife» has been constantly thinking about him in recent years. As a result, he wrote scientific and journalistic works such as «The state of our wives», «Bloody tears» and several stories. Now she is writing «Mother and Motherhood» as a continuation of that series.

Y. V. Chamanzaminli's «The State of Our Wives» is the text of a speech prepared by the author to address university students while studying in Kiev. The work was published in 1913 in Baku as a separate book. In the work, the author gives a concise and comprehensive

look at the path of socio-historical development of women in human history, starting from primitive society. In many post-matriarchal social societies and nations, women are subjected to a chronic, insulting, negative, domineering attitude. He says that in many ancient societies, religious communities, Jews, Romans, Greeks, European peoples, Arabs, etc., women were seen as a social creature who had no authority, no secondary rights, no obedience to men. He points out that heavenly religious books, such as the Torah, the Bible, and the Qur'an, and the classical religions of monotheism value women, adding that, unfortunately, the humanist treatment of women in those religions has been trampled on, misinterpreted, and blamed on false religions. has lost its force in the social sphere.

In the state of our wives», the author notes that the Azerbaijani Turks, who are part of the Muslim geography, have treated women inhumanely for centuries. This gives many examples of how socio-historical injustice has been ingrained in the folklore memory and materials of the people from time to time. Provides extensive explanations and examples of examples of folk literature that adequately preserve and date the traces of negative attitudes towards women. Finally, he focuses on such a necessary problem that arises in the modern age of history: «The court has repeatedly stated that the condition of the wives of each nation is a measure of the cultural level of that nation. That is, the more cultured a wife is, the more educated she is, the more intelligent she is, and the more equal she is with her husband in law and authority, the more she will be able to raise an educated child. Educated and active people will come out of educated children in the future and will serve the nation. When we are afraid that our people will remain ignorant, let us fight to find the cause. This, of course, has to do with the wife. If this issue is resolved in the interests of our wives, there will be no doubt that our nation will move forward. So, everyone loves his nation, wants the brightness of its future - he must work for the education and training of wives, restore their rights, restore their freedom, challenge their minds and intellects» [2, 145-146].

Of course, this is Yusif Vazir's final conclusion on women's education and attitude towards women. We see the same ideas and conclusions in his extensive treatise «Motherhood and Motherhood». To understand the purpose of the work, it is enough to look at some of the subheadings in the text: «Wife is a dear creature», «Motherhood is sacred», «Wives should be respected», «Wives should be empowered», «Wives should be knowledgeable» and so on.

Y. V. Chamanzaminli also has an unpublished article entitled «Girls should open a school». The author speaks about the role of girls' schools in the upbringing and education of girls [2, 171-172].

We also see the publication of some books on women's education and rights in Baku in the early twentieth century. These books aim to explain to society the specific religious (legal) rights of women. The following can be mentioned from this type of books: «Tarbiyete-nisvan»

(translated from Arabic - 1902); «Nisvani-Islam and Madame Olga» (translated from Persian - 1911); Efendizade Rashid bey – «Wife issue2 (1912); Basir Nemat Hajiyev – «Alami-nisvan» (1914); M.Ilyaszadeh – «The contribution of religion-Islam to wives» (1914) and others.

In the period we are talking about in pedagogical magazines such as «Debistan» (1906-1908), «Leader» (1906-1907) and «School» (1911-1920), the role of women, especially young and young girls in education, in social life, household, family, position in the future of the nation, etc. Many articles, poems and stories have been published. Such materials were intended to educate more students in this direction and played an important role in the education of the younger generation as a spiritual wealth, a means of propaganda.

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