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## LEGATE OF GREAT WRITER JALIL MAMMADGULUZHADADE IN AZERBAIJANI PEDAGOGY

### LEGADO DEL GRAN ESCRITOR JALIL MAMMADGULUZHADADE EN LA PEDAGOGÍA AZERBAIYANA

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#### ASBTRACT

The article discusses the legate of the great writer Jalil Mammadguluzadeh, his theoretical view about the school, teacher, and education issues. Asserting that the teaching must be honest, honorable, sacred and responsible. He encouraged teachers to have high ideals, principles, noble moral qualities, comprehensive knowledge, to work on themselves regularly, to increase their knowledge, to be aware of scientific achievements and to instill knowledge to the younger generation. According to Mirza Jalil, a teacher should not limit his work with school, but should also work among the public, disseminate his work for the enlightenment of the people and the target should serve the people with dignity. According to the educative principle of training, Mammadguluzadeh considered to include practical subjects in the curriculum so that they could improve children's scientific outlook and noble moral qualities.

#### Keywords:

Playwright, nobleness of teacher, training and education, integral knowledge, the enlightenment of the young generation.

#### RESUMEN

El artículo analiza el legado del gran escritor Jalil Mammadguluzadeh, su visión teórica sobre la escuela, el maestro y los problemas educativos. Afirmando que la enseñanza debe ser honesta, honorable, sagrada, responsable, alentó a los maestros a tener altos ideales, principios, nobles cualidades morales, conocimiento integral, a trabajar sobre sí mismos regularmente, a incrementar sus conocimientos, a ser conscientes de los logros científicos y a inculcar conocimiento a la generación más joven. Según Mirza Jalil, un docente no debe limitar su trabajo con la escuela, sino que también debe trabajar entre el público, difundir su trabajo para la iluminación de la gente, y el objetivo debe ser servir a la gente con dignidad. De acuerdo con el principio educativo de la formación, J. Mammadguluzadeh consideró incluir asignaturas prácticas en el plan de estudios para que pudieran mejorar la perspectiva científica y las nobles cualidades morales de los niños.

#### Palabras clave:

Dramaturgo, nobleza del maestro, formación y educación, conocimiento integral, la ilustración de la generación joven.

## INTRODUCTION

On January 17th, 2019, President of the Republic of Azerbaijan Ilham Aliyev signed an Order on the 150th anniversary of the birth of Jalil Mammadguluzadeh, a prominent representative of the history of school and pedagogical thought, great writer, playwright, publicist, public figure and pedagogue. The order says that the valuable dramas and prose works created by Jalil Mammadguluzadeh, with their brilliant journalism and deep humanism, include the unity of national and universal values, the struggle for the purity of the mother tongue.

At one time, national leader Heydar Aliyev, while assessing the work of Mirza Jalil, noted that in the legacy of Jalil Mammadguluzadeh, national and human ideas prevail. National leader Heydar Aliyev described such national features, universal values and national ideology in Jalil Mammadguluzadeh as follows: "Jalil Mammadguluzadeh is a genius, writer, publicist, philosopher, thinker, a person who has greatly enriched the culture of our people. In Jalil Mammadguluzadeh's work, the ideas that reflect all the national features of Azerbaijan, as well as universal values, are the basis of our national ideology and a great tool for the emergence of that ideology, a great wealth. Heydar Aliyev considered the works created by Jalil Mammadguluzadeh a source of national wealth and spirituality of the Azerbaijani people. The magazine "Molla Nasreddin", edited by the great thinker, was closely connected with the people, their life, dreams and deeds. Mirza Jalil always tried to make our people happy. His stories and poems are a generalized form of the fate and future of an entire nation (Ahmadov, 1967). That's why in this paper it is analyzed the main characteristics of the pedagogical legacy of Jalil Mammadguluzadeh.

## DEVELOPMENT

Along with issues such as economy, life, culture, moral, medicine and others, Jalil Mammadguluzadeh was always thinking about the problems of school and education. Jalil Mammadguluzadeh was one of those who had a great contribution to the establishment of national schools, the training of teachers, the secularization and democratization of education and its transformation in the first decades of the turbulent, revolutionary twentieth century. Jalil Mammadguluzadeh saw the happiness of the people in public schools, science and education, which sowed the seeds of enlightenment.

In his opinion the material poverty and economic depravity of every nation is the result of its mental poverty and moral depravity. As can be seen, in the late 19th and early 20th centuries, Azerbaijan lagged behind in the progress

of science. One reason for this was the deliberate national colonial policy of the Tsarist Russian Empire, and the other was the blind view of Islam by the common people. Seeing this, Jalil Mammadguluzadeh carried out extensive propaganda work among the people through the press, explained to people the importance of science, education, the superiority of cultural life, and tried to wake them from their slumber.

J. Mammadguluzadeh gave wide space to general education, seriously fought for the implementation of general compulsory education and the expansion of school networks. He praised the role of advanced schools in the acquisition of science by the younger generation, the elimination of illiteracy, new methods, secular education, properly organized educational work, sharply criticized the old scholastic schools, where mechanical memorization with poisonous ideas was applied. The prominent educator-pedagogue paid special attention to native-language primary schools as a necessary condition for the people's enlightenment, as well as demanded the opening of primary schools in the native language. It is possible to come across articles about this, especially in various issues of the Azerbaijan Journal of Educational Studies (Agayev, 1967).

As we have noted, he saw the progress of the people in the activities of teachers. The ideas of the great thinker highlighted the creation of new methodological schools, the connection of teaching with life, the teacher's connection with the people, and the issues of school discipline which are still relevant today with the famous "Stories of Danabash village" or "Danabash village school".

Mammadguluzadeh is one of the prominent representatives of the social and ideological movement of the XVIII-XIX centuries. Reading and studying classical pedagogues had a strong impact on Jalil Mammadguluzadeh's development as a teacher. The activity of these great personalities in the way of public education, teaching on methodology and didactics, pedagogical heritage, personal self-sacrifice were inspiring examples for him until the end of his life. We see this in the fact that the pedagogue mentions these personalities in his works and gives examples and quotations from them.

J. Mammadguluzadeh, who was a teacher and principal at Nakhchivan city school (1881-1882), Bash Norashen (now Sharur district) (1888), Nehram school (1890-1897), based his teaching on new, useful teaching methods. Language *"was tested in school practice. He conveyed to the students the advanced enlightening ideas corresponding to the age and level of knowledge"*. (Habibbayli, 2009, p.113)

Comenius, who wanted to see man as “wise”, demanded consistency, clarity, “golden rules” from teaching, condemned memorization, and thought about “how to benefit from what a student learns in everyday life,” wrote “everything for others, nothing for myself.” Pestalozzi, who worked to “improve human medicine,” and Ushinsky, who called himself “to do as much good as possible for the motherland” said that “preparing people for work” was the main task of education. The research conducted by pedagogical specialists proves that Pirogov, who called for the education of a distant, “real man”, is useful and instructive for the definition and development of not only the pedagogical views of the Azerbaijani classics, but also all social ideals. It is not accidental that a number of major social problems in the works of J. Mammadguluzadeh are related to the enlightenment of the people, school, teacher, teaching methods, teaching aids and so on issues (Ahmadov, 1967).

Maharramov (1967), evaluates the great playwright's “Dead” as the work of a prominent pedagogue who is well acquainted with human psychology, and comments on his work with concrete examples from this work, where the issue of “interaction between feelings and cognition” is reflected in live scenes. In the comedy, issues such as “fear and the influence of it easily” (belief in the resurrection of the dead), “the contagious nature of emotions” (the effect of Sheikh Nasrallah's weeping), “the negative effect of fear on cognition and activity” also “psychologically correct”.

J. Mammadguluzadeh, as well as I. Pestalotti's visual teaching and L. Tolstoy's “free” theories, “with the main psychological currents of his time” (Agayev, 1967) became acquainted with them and approached them critically. He was of the opinion that the school should first of all give the child the knowledge that will help him in practical life and economy. From this point of view, the educator does not object to memorization, to the simplification of the lesson of visual teaching and the object of its expression. “The terms” child psychology “,” experimental psychology “,” pedagogical psychology “were used by Jalil Mammadguluzadeh for the first time in the history of pedagogical thought in Azerbaijan speaks scientifically”. (Agayev, 1967)

As we have noted, he highlighted the issues of school and education in his works, especially in the magazine “Molla Nasreddin”, sharply criticized the uselessness of education in schools, one of the main reasons for the failure of pedagogical work was the unhealthy teacher contingent. In Jalil Mammadguluzadeh's column “Why did I miss school?” we read: “Many people in the world have run away from school. I do not know other nations, but I know that there is no Muslim in the world who has not missed a lesson.

It is known that there are several reasons to miss classes. You see, a thirteen-year-old boy is alive and well as long as he rides a horse out of a reed and runs through the streets, but as soon as he goes to school, his red cheeks begin to fade, like a poor man's Shaki apple. The child's father went and told Haji Karim the story to the doctor, and as soon as the doctor looked at the child's face, he wrote a prayer for him and told the child's father that his son had no other ailments.

J. Mammadguluzadeh approach the teacher training corresponding to his meeting in the above-mentioned work “Teacher of Danabash village”. Despite some ridiculous situations, the teacher training created here is fundamentally different from the old-fashioned teacher training. This teacher tries to attract students' attention to the topic to be taught and mastered in the lesson, to interest and activate children in the lesson (Ahmadov, 1967).

In The Teacher of Danabash Village, the teacher pays special attention to the fact that children learn the rules of behavior during training, sit properly in the classroom, do not speak without permission and do not leave the classroom, trying to form in them the rules of cultural behavior necessary for society. Allows students to ask questions to the teacher when they do not understand the topics. Taking into account the age characteristics of children, the teacher pays special attention to the visual nature of any teaching material taught to them, makes special efforts to arouse their interest in learning, to activate all students and to master the taught material through questions and answers. The teacher he describes develops students' understanding of the subject, their ability to express their thoughts and thinking (Mammadov, 2012). In this work, Jalil Mammadguluzadeh created the image of the teacher of his dreams. The teacher's main means of communication described in the book is a sincere relationship with children. The teacher's respect for the child's personality is reflected in his sincere attitude toward his students. Children who are already afraid to speak in the mollakhana actively communicate with the teacher during the lesson described in this work. As a result of this communication, schoolchildren become extremely active.

The image of a teacher with a democratic spirit and national color, created by Jalil Mammadguluzadeh, not only respects children in the learning process, but also calls them to a healthy discipline. When necessary, it also uses the method of punishment as a tool to form the norms of behavior that children need. However, the punishment he used

was not the physical punishment used by the mullahs in the mollakhana. It is a type of punishment that is used to promote positive behavior and does not cause moral or physical harm during its application.

From the above-mentioned views, Jalil Mammadguluzadeh's thoughts on teacher and teacher training can be characterized as follows.

- The teacher has to be the most important figure in school and education in general, help the child develop his or her beliefs, must have a high moral and cultural level in addition to professional training
- The teacher must be able to develop in students a strong love for all goodness and beauty, noble feelings through moral education; must work selflessly for the people
- The teacher must be patient, restrained, pay attention to the the environment; must strive for the general progress and enlightenment of the people, do not spare their property and lives for the sake of the homeland
- The teacher has to promote the love and devotion to the motherland in children in order to transmit a sense of national pride

Jalil Mammadguluzadeh's views on the personality of teachers and teacher training are still relevant today, inspiring the army of teachers engaged in educational work to new successes.

Apparently, Jalil Mammadguluzadeh tried to instill in his readers the use of the method of encouragement and punishment in pedagogy, and he succeeded. He notes in his works that a real teacher should gain self-respect and prestige not only among students, but also among the people with his knowledge, culture, skills, courtesy, behavior, simplicity (Mammadov, 2012). The pedagogue laughs at teachers who do not follow discipline and writes in his column "Teachers": "First of all, when the mullahs want to have fun, they will go to class, when they do not want to have fun, that is, when they do not have time, they will not go." They do not teach any lessons in fasting and mahram, because they have a lot of activities during the fair (K.C.). At other times, if they go to the place of the dead, cut the Ka'bah and divorce it, they will not be able to attend classes, such as hospitality, condolences, mourning, mourning, mourning, congregational prayers, visiting the Companions of the Cave, and so on. Because the salary will be paid on time. For example, in Baku, Mullah Ruhulla efendi is always considered a teacher in two city schools, one in "Saadat" or in another school, whether in the mosque or in the pulpit. But in one of the city schools, for example, he teaches forty-five out of seventy-five

lessons a year and can only attend thirty classes. What a miserable destiny, it cannot be broken!"

So, such teachers have no respect or authority among the people. In this regard, he wrote an article on the death of pedagogue and enlightener Mohammad Taghi Sidgi, referring to the great enlightener's reputation among the people for his knowledge, culture, skills, courtesy, behavior, simplicity and the state of affairs ten years ago with the present state of affairs in the world of enlightenment. Progress is already visible, and if we say that it is Siddiqui who is responsible for nine out of ten of these progresses, he will not be far from justice and truth (Mammadguluzadeh, 2004ab).

## CONCLUSIONS

An obituary written by a prominent enlightener on this occasion shows that the prestige gained under the influence of fear cannot be true. A true teacher must be able to build respect, mutual understanding and cooperation between the school and parents using his pedagogical skills and humanity, his sincerity towards students and the people. In general, Jalil Mammadguluzadeh wanted to convey that a teacher should be one of the leading figures in the society, who teach the children of the people working hard for their knowledge and literacy, ensures their successful adaptation to the society they own.

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