THE PROBLEM OF EDUCATION IN THE THEORETICAL HERITAGE OF GREAT TEACHERS AND ADVANCED THINKERS IN THE SECOND HALF OF THE XIX – AT THE BEGINNING OF THE XX CENTURIES IN AZERBAIJAN

INTRODUCTION

In the pedagogical heritage of Azerbaijani enlighteners of the late 19th - early 20th centuries, as well as in their works on various topics, we find valuable ideas related to labor education. In fact, these ideas go back to ancient times. In other countries and in Azerbaijan, progressive thinkers attached serious importance to work, called people to strong work ethic, work, encouraged them to stay away from laziness.

Nasreddin Tusi considers work to be the most important means of achieving happiness both in the material world and in the spiritual world. According to him, laziness, slowness and life away from work deprive people of happiness both in this world and in life after death. In both worlds, one of the most important duties of a person is to live a happy life, work hard, and avoid pride and laziness (MAMMADOV, HASANOV, 2001, p. 7). N. Tusi explains his thoughts as follows: “To love laziness means to destroy both worlds, because negligence will lead to the death of a person and his generation. These two disasters generate many other consequences” (Encyclopedia of the ADR, 2004).

Outstanding educators around the world also considered work to be the most important factor in a person’s life, confirming and ensuring their existence, survival and happiness. They considered labor not only as a means of ensuring the material existence of man, but also as an important factor in the purification and improvement of the spiritual and moral world of all humankind. The following words of K. D. Ushinsky can be considered the general and unanimous opinion of the progressive educators of the world: He not only satisfies his needs and expands their circle, but also influences them internally, regardless of the material benefits that he brings with his inherent strength. Material goods of labor are the property of man, but only the inner, spiritual, creative power of labor is the source of human dignity and at the same time of morality and happiness.

Azerbaijani enlighteners have always considered hard work a necessary human quality. They understood that work is necessary not only to ensure individual well-being and human livelihood, but also to improve the well-being of society as a whole. Therefore, in their works, they always focused on the problem of strong work ethic and the positive aspects of work. We observe this in the XIX century, which is characterized as a new period, a new historical stage in the historical development of our people. A. Bakikhanov, one of our first enlighteners, pays special attention to this issue in a number of his works, including the “Kitabi-nashihat”, which has a moral and didactic character (ABDULLAYEV, 1966).

The newspaper “Ekinci”, the first portent of the Azerbaijani national press, also paid special attention to the issues of labor education. In the main article of the newspaper “Monumentality” of September 20, 1875 G. Zardabi noted that many people today talk a lot about “bad and unproductive times”. But no one understands why “times are so bad and unproductive”. The author then explains these reasons. He sees the reason for this in the fact that many people avoid hard work or organize their work in an inefficient way. In other words, a group of people generally want to make a living without suffering from pride. The other group works, but does not know how to organize their work effectively and get more profit. The author gives an example that when you plant and cultivate the same area, if you fertilize this area and plant it technically better, the yield will be higher. However, since business owners do not know about such tools, they work hard and do not get much results (AHMADOV, 2006).
Gasan-bek Zardabi is a strong advocate for labor education from the family and society to be extended to educational institutions. He gives a clear and comprehensive account of his views on this subject in his article, “A New School System that Links Mental Development in America with Manual Labor” (Caspi, February 15, 1900) (ZIRE, 1913). The author begins his article with a commentary on the press release of the Russian critic and teacher L. E. Obolensky in the Russian Commercial and Industrial Society. In his speech L. E. Obolensky proposed to take certain steps to combine and harmonize physical labor with training in educational institutions in Russia. He explains why these reforms are needed. He then makes suggestions on how to implement these reforms.

Gasan-bek Zardabi shares the views of L. E. Obolensky. This shows that the idea of combining mental education with manual labor was introduced in the XVI–XVIII centuries but was not applied for a long time. In the 19th century, the outstanding German educator Frebel Friedrich (1782-1852) returned to this issue, proposing a new system that combines the mental education of young children with games and needlework, and was able to justify its essence and effectiveness. After that, the idea became more widespread in America and partly in Sweden and Finland. In addition, in these countries, this idea was applied not only to young children, but also to middle and high school students. The system was further expanded, and the result was extremely successful. Henderson Hanford, a well-known American educator, improved this system both theoretically and practically (HAJIBEYOV, 1985).

Gasan-bek Zardabi shares ideas of H. Hanford and explains the main content of this idea and system. Unfortunately, this work in the field of education in the territory of the Russian Empire is not given much attention. However, this is an extremely important issue in education. Because the current education system is completely focused on mental education. Students are given books to read and letters to write. Since all attention is focused on mental education, the student receives only theoretical knowledge and is deprived of practical knowledge. This creates obstacles in the application of the gained knowledge.

Gasan-bek Zardabi notes that well-known teachers have recently proved that the more theoretical knowledge is combined with experience, the better it affects the quality of education (HAJIBEYOV, 1985). Referring to the experience of well-known teachers, the Azerbaijani scientist notes that students of manual schools are more energetic, agile, quick-witted, capable, thoughtful and active than students of other educational institutions.

One of the issues included in the system of measures put forward in the socio-pedagogical environment at the beginning of the twentieth century was the connection of education with the profession, art and manual labor. U. Hajibeyov, like a number of our democratic intellectuals, pays special attention to this issue. In one of the articles in the series “Warning” (“Progress”, August 14, 1909), he sets out his views on the connection of school education with the profession, its ways and advantages. This shows that the current program of our national rural schools, when we get acquainted with the subjects taught here, we see that there are certain shortcomings in these programs and subjects. One of these disadvantages is that the training is not associated with different professions and types of art. If education in rural schools will be connected to certain household activities, effect of the school will be even greater. For example, in rural schools, students are taught gardening, beekeeping, cocoon growing, carpentry, planting plants, and so on (WIKIPEDIA, 1975).

The author also compares this with a real example to prove the effect of his idea. He points out that there are several German villages around Ganja. In their schools, the Germans, in addition to teaching, teach students several professions or arts. These professions and trades are related to agriculture and the household. The result is obvious. By means of it, the Germans get a better harvest from agriculture and work more regularly. Because they know economics better than science. They became professionals in their field.

In the pages of the magazine “Fuzzat”, which has played a great role in the history of education and culture of the Azerbaijani people, a certain place is also given to labor education. In the 5th journal number for 1906 there was published the article of A. Guseynzade “Green lights in red darkness”. In the article, Ali Bey encompasses a number of issues of social-cultural and
pedagogical environment of Azerbaijan, as well as issued of skills, knowledge, work and care concerning these qualities, the environment and flair (Encyclopedia of the ADR, 2005).

In 1907, in the 26th number of “Fuyuzat” journal there was published the article of M. Khadi “About the Caucasus”. The article describes the life, employment and living abilities of the population of the Shamakhi-Gobustan region of the Caucasus. M. Khadi also talks about fine carpets that are weaved by local women, especially in the village of Chukhanly. Their skills and abilities are highly competitive with skills and abilities of women of other countries.

In the beginning of the 20th century, N. Narimanov was one of our enlightened public figures who brought forward valuable ideas on labor education. According to him, labor expands communication and frankness between people and brings them well-being. H. Akhmedov justly writes in the article “N. Narimanov on labor education”: Narimanov, concerning the educative value of labor, showed that labor is friendship, honesty, frankness, humility, simplicity. Labor education is the key factor in the formation of such moralities as humanness. Labor process aggrandizes a man. H. Akhmedov, as an example, quotes N. Narimanov: “White glove cannot lead to courage and diligence”.

Nariman Narimanov considered useful labor as a fact of the service to the Motherland, as a sample of patriotism. According to him, if a man makes small but effective job, he will serve a country and its citizens. In Nariman Narimanov’s educational theory, labor is valued as great school of humankind. This relates to the fact that is forward-looking. Because it is impossible to create anything, to produce anything without efforts.

Special attention was paid to labor education in the works of outstanding Azerbaijani poet A. Sahhat. I. Isaev, the researcher of A. Sahhat’s pedagogical collections, is perfectly right when told these words: “A. Sahhat paid special attention to education of the young generation in the spirit of diligence and respect for labor”. According to the poet, labor has an effect on morality and spirituality of people, makes them honorable. Disgusting character traits appear in people who despise work and live at the expense of others. Hardworking people have higher morals and nobility than those who do not lead a good life. Work frees people from bad habits and flattery. Work-people, who are far from personal rueful feelings, carry out their highly-moral duty to serve the people and the Motherland by their socially useful labor.

In general, the authors who wrote works for children at that time, apart from other topics, concerned the labor topic as well. In these works, as a rule, against the background of interesting stories, they explained to the younger generation the harm of laziness, the advantage of diligence, labor union, brotherhood. For example, A. Shaig wrote “The Farmer”, “The Farmer’s Song”, “Chutchu” and others, in connection with the teaching of industriousness. In the poem “Farmer”, the poet explains to the children in a very simple and understandable language what is the fruit of the labour done by the farmer. If the farmer is lazy in his work, does not sow the seed, if he does not cultivate it, he will not be able to get a crop. His family and children will starve in the winter. So in the spring, he has to work and sweat to earn a living for himself and his family.

Indeed, the views of Azerbaijani teachers are interesting on labor education in the late 19th – early 20th centuries. At the end of the XIX – beginning of the XX century, which was characterized as a period of national revival in history of our nation, struggle for aesthetic education was one of problems of democratically spirited Azerbaijani eggheaded persons. Our nationally thinking eggheaded persons and ideologues made valuable and necessary theoretical considerations about aesthetic education, tried to explain its importance to people, children and tried to carry out possible work on its practical implementation.

Along with other learning fields, it is necessary to pay attention to aesthetic education. In other words, it is necessary to educate citizens who feel beauty, high flair, deep imagination, keen and noble feelings. If a citizen as a person is able to feel and appreciate the beauty of the world around him, his thoughts and actions will be beautiful. Only those who know how to feel and appreciate beauty can create beautiful things.

What is aesthetic education? Its essence is summarized as follows: “In essence, aesthetic education is the formation and strengthening of aesthetic feelings, aesthetic consciousness
and judgment in a person, which help a person to understand works of art, the beauty of nature and society, is a set of influences that develop the emotional world.

Aesthetic education should form and develop children’s aesthetic feelings. Aesthetic feelings are feelings that arise as a result of a clear perception and understanding of the beauty of nature, social life, art, work, everyday life, behavior and relationships (ABDULLAYEV, 1966, p. 37).

The progressive thinkers and educators of education who lived and worked in Azerbaijan during the period of national revival were well aware that aesthetic education was one of the factors necessary for the younger generation, to make it grow with rich spirituality and imagination, enthusiasm and inspiration, versatile talent and ability, deep pleasure. That is why they actively fought in this direction and achieved successful results. The basis of this necessary mission is laid by the newspaper “Ekinchi”.

As is commonly known, one of the important tools of aesthetic education of the younger generation is the samples of fiction. If a work of art that the listener hears and reads is bad, unnecessary, meaningless, devoid of ideas, it badly affects the taste of the listener and reader. No, if a work of art is valuable and beautiful, it makes a good impression on the listener and reader, imitates their taste and enriches them even more. Understanding this with the understanding of a sensible teacher, Zardabi opposes the harmful tradition that has been preserved in literature in the East for many years.

In the issue of the “Ekinchi” newspaper dated September 1, 1877, the publisher G. Zardabi touches on a topical issue related to folk songs. This shows that there are a number of popular songs that are widely sung in the vernacular. Because everyone likes the song. There are songs that make perfect sense and tell about the good and bad days of the country and its people in the past. These songs spread by word of mouth and unite the nation. But there are also completely meaningless songs (HAJIBEYOV, 1985, p. 88).

On the meaning of song and music as a means of aesthetic education G. Zardabi also spoke in the article “Our Songs” (“Life”, January 8, 1906). The author explains that songs have a great aesthetic effect and educational power among the Muslims of the Caucasus, and explains the reasons as follows: Not a single word written or spoken by our Caucasian Muslims works like the words spoken in poetry, especially in songs – it’s a pleasure. The reason is that this is the nature of the Caucasian lands: mountains, rivers, the pleasant atmosphere of our homeland, which looks like a corner of paradise, and its pleasantness and charm in all respects please people who effortlessly get a rich harvest (HASHIMOV, SADIGOV, 1995, p. 240).

Gasan-bek Zardabi also thought about the benefits for the younger generation, including students, of the aesthetic beauty of our national poems and songs. In the article “Our Songs”, the author notes that inspired by the opening and expansion of Russian-Muslim schools 7–8 years ago, he asked the teachers of these schools to write harmonious poems of the necessary content and teach students. Some teachers did as he asked and a successful result was obtained. The number of songs and students singing these songs and reading these poems has increased. However, this news alarmed the government. Therefore, the students were not allowed to sing these songs.

Gasan-bek Zardabi writes that he then decided to publish these songs and received permission from the censors. He collected them and published them as a booklet and distributed them free of charge to students in different schools so that they could read and benefit. The author regrets that we do not have notes, so some verses are difficult to put into songs (HASHIMOV, SADIGOV, 1995, p. 242).

It should be noted that G. Zardabi collected many poems written on the basis of a certain musical rhythm, and published them twice, that is, in 1901 in the form of a booklet “Collection of Turkish Songs” (Ahmadov, 2006, p. 30). This booklet was reprinted in 1901 (VALID, 1912, p. 120). Quite true can be considered the words of researcher of the heritage of G. Zardabi I. Rustamova:
Zardabi not only spoke theoretically about the role of poems and songs, but also tried to spread them among all the people. In this work, he is focused on the younger generation, schoolchildren, whom he considers the future of the nation (VALID, 1963, p. 29).

Gasan-bek Zardabi also talks about the role of teaching students in aesthetic education and writes:

Painting itself is one of the important subjects that contribute to overall development. In any case, in the early stages, it gives the student the habit of comprehensively and accurately observing the external features of objects, and in a person develops the ability to be a serious means of acquiring other knowledge. In addition, the art student teaches him to fully reflect the objects of external nature. This requires constant intenseness. The photographer always analyzes and compares the image in exchange for a living object, looking for where and what adjustments need to be made so that the picture can create the impression of the object itself ... (VALID, 1912, p. 19-20).

It is known that folklore materials play an irreplaceable role in enriching the spiritual world of children, in the development of imagination and fantasy, in a word, in aesthetic education. That is why the Azerbaijani enlighteners of the national Revival paid special attention to the examples of folk art in the education of the younger generation. It is no coincidence that S. A. Shirvani in his poem, written as a preface to the textbook “Rabiul-ettal” (1878), mentions several works for teaching the younger generation. All these are examples of folklore. The author calls these works “The Narratives of Nazim”. In fact, the poet talks about “tender stories”, “stories that delight people” (MAMMADOV, 1976, p. 230).

Apparently, all the mentioned S. A. Shirvani works – folk epics. At that time they were read by ashugs at meetings, and parts of his poems were performed in a certain musical atmosphere. Thus, the epics delighted the audience with interesting stories and rich music. Therefore, S. A. Shirvani, in her textbook for children, promotes epics among the younger generation as a means of moral and aesthetic education. Advises to use them.

One of the problems that worried the progressive Azerbaijani intelligentsia at that time, which we have discussed, was the lack of aesthetic education in children due to their age, interests and psychological state. It should be added that the same situation was in traditional schools (madrasahs), not only in aesthetic education, but also in other spheres of education. In particular, with regard to aesthetic education, this issue was not paid attention to in the madrasah. Even the system of education in the madrasah was such that the taught books spoiled the taste of the students. These books didn’t fit their tastes, interests, or age. It is no coincidence that the majority of progressive Azerbaijani teachers opposed these books and teaching methods.

It is noteworthy that our progressive educational theorists, who lived and worked in the late XIX – early XX centuries, considered the native language one of the most convenient and important tools of aesthetic education. Thus, throughout history, it has been repeatedly said that the native language plays an important role in the national existence of the people, and the national enlighteners of the period of our national revival unanimously shared this opinion.

However, Azerbaijani intellectuals approached the native language as a national etiquette of the people, an attribute of national self-assertion, and also from the point of view of a means of aesthetic education. In the works of Azerbaijani thinkers, it is repeatedly noted that the sweet dialect of the native language is an indispensable source of spiritual pleasure for children and adults. Lullabies in the native language, songs, poems, fairy tales – the real food of the child’s soul. Gentle, harmonious works in their native language, beautiful speech enrich the aesthetic world of citizens, giving them a unique charm and richness. Considering all this, N. Narimanov in one of the articles of the “Today” cycle (“Life”, August 15, 1906) calls the language “melody and charm in the form of a lullaby” (Encyclopedia of the ADR, 2005).
Uzeyir Hajibekov, who has made an unprecedented contribution to the development of Azerbaijani music, spoke about the educational significance of musical stage works. He expressed these views in the articles “On the educational significance of the stage” (“News of the Baku Committee of Muslim Public Organizations”, published in addition to the newspaper “Kaspi”, October 28, 1917), “On the educational significance of opera and drama” (“Caspi”, 1917, no. 256, 260). Uzeyir Hajibekov, who is well aware of the serious educational power of musical stage works, wrote a number of valuable musical works that have become classic examples of world music.

One of the important problems of the socio-cultural and pedagogical reality of Azerbaijan in the period of national revival in the field of aesthetic education was the problem of “good and bad deeds”. Thus, the Azerbaijani educators clearly understood that good activity plays a positive role in education, and bad activity has a negative character. Therefore, they considered it important to present readers with literary works worthy of both form and content. For this reason, they reacted negatively and criticized such “low-quality” works of art (ZIRE, 1913, p. 200).

About the poem submitted to the editors office by W. Hajibekov says in the article “The world has become a poet” (“Progress”, July 6, 1908). In this poem about Iranian life, the author is only interested in finding words in the verses that are in harmony with each other. The poet is not interested in the level of the poem, the fullness of meaning, how it affects the reader aesthetically and morally. That is why he mocks the author of the poem. He speaks in a frank tone, noting that such meaningless poems have no educational content and do not bring the reader either pleasure or benefit (ZIRE, 1913, p. 200).

Jalil Huseynoglu oglu Mammadguluzadeh also mocks the poets who wrote meaningless hymns in the feuilleton “Ganimat” (“Molla Nasraddin”, 1909, no. 3). He points out that such poems do not make an impression on the reader and are not suitable for their education (WIKIPEDIA, 1975, p. 3-4).

The question of literature and education is also raised by F. Kocharli in the article “Letter about our literature” (“East Russian”, December 18, 1904). He draws attention to the fact that literary works play an important role in education. In this sense, he notes that the current authors and poets also wrote successful works. However, he also emphasizes that now, along with good works, there are many not very high quality works of art. Such works do not give pleasure to those who like them. This virtue is more evident in poetry. The author notes that the presence of a doctor and talent does not mean writing a beautiful poem. The main question is how to use this medicine and the talent, in which direction to direct it. F. Kocharli reminds that repetition, volume in verse, which conveys the subject a thousand times to the reader, tired the reader, did not give him pleasure, did not bring any benefit to his moral and aesthetic education (Encyclopedia of the ADR, 2004). The author sees the educational power of the work in its harmony with the realities of life. He declares that the necessary content of the work must be given to the reader in an aesthetically and morally pleasing form. Otherwise, the work will not be able to perform its educational function.

Firidun bey Ahmad bey oglu Kocharli did not limit himself to theoretical considerations related to aesthetic education. He also conducted practical work on the successful education of the younger generation in this direction. In this sense, his book “Truth for Children”, published in 1912, deserves special attention.

Many of the examples included in the book “Gift to Children” are examples of folklore. The collection also includes several examples from written literature. The book is intended for reading by young and middle-aged children. F. Kocharli acted as a competent teacher during the compilation. When choosing materials, children’s worlds of tastes and interests are taken into account. After all, each of the colorful examples presented here is a valuable work that contributes to the aesthetic education of young readers. During compilation F. Kocharli took this aspect very carefully into account. In the introduction to the book, the author emphasizes that such works play an invaluable role in the education of the younger generation (Wikipedia, 1996, p. 88).
As you know, games play an important role in the aesthetic education of children. Therefore, M. A. Rasulzadeh called the game “an important moment” in the education of children-citizens who will decide the fate of their Homeland in the future. The article of our national educator and ideologist “An important moment in education”, published in the issue of the newspaper “Achik soz” on September 2, 1916, is devoted to the so-called problem.

In the article by M. A. Rasulzadeh first talks about the creation of the department responsible for schools and education in the Orenburg Zemstvo, a Muslim city, and about the work done by this department in the field of education and upbringing of Muslims. It is noted that the department works in this direction conscientiously and successfully. It is reported that the department, consisting of national Muslim workers, is also engaged in the opening of “shelters” and “kindergartens” for children of kindergarten age in the region. The first task of the department staff is to develop training in national games, both in orphanages and in kindergartens. This was described in detail in the newspaper by the correspondent of “Vagt” from Orenburg K. Bekir. M. A. Rasulzadeh noted that such an initiative is extremely useful and we shall apply it in our country. The author also comments the essence and efficiency of these national games. It turns out that these games look like “false” and give impression that they are played to pass away the time. In fact, “depending on the type of games, they help to train the child’s body, soul, intellect and present a big chapter in education”.

Ideologue remarks that similar to other fields of education and study, it is important to expect nationalism in this work. Thus, “we have a thousand various games for children that, in case of their collection, arrangement and adjustment, will give national flavor and spirit to these children’s gardens and squares while teaching and playing in children’s gardens and parks” (MAMMADOV, HASANOV, 2001, p. 2).

Mahammad Amin Rasulzadeh also likes and welcomes such initiative of K. Bekir about the importance to collect and publish children’s games of various forms in various parts of the Volga region, songs and hymns executed during these games. In this sense, he says, teachers and editors have heavy responsibility and duty. M. A. Rasulzadeh considers it necessary to implement such an initiative among the Muslims of the Caucasus.

Surely, the struggle of Azerbaijani enlighteners for aesthetic education at the end of the 19th - beginning of the 20th centuries led to productive results in the framework of general and public education (ZIRE, 1909, p. 4). Various ideas that were laid down at that time were gradually implemented. This gave its successful results.

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The problem of education in the theoretical heritage of great teachers and advanced thinkers in the second half of the XIX – at the beginning of the XX centuries in Azerbaijan

O problema da educação na herança teórica de grandes professores e pensadores avançados na segunda metade do XIX – no início dos séculos XX no Azerbaijão

El problema de la educación en el patrimonio teórico de los grandes maestros y pensadores avanzados en la segunda mitad del XIX – a principios de los siglos XX en Azerbaiyán

Resumo
A educação física é um domínio sistémico de formas racionais de controlar seus movimentos por uma pessoa, adquirindo assim um fundo de habilidades motoras, habilidades e conhecimentos relacionados a elas, necessários na vida. A gestão propostal do desenvolvimento progressivo de força, velocidade, resistência e outras qualidades físicas afeta o complexo das propriedades naturais do corpo e, assim, determina as mudanças quantitativas e qualitativas em suas capacidades funcionais. Uma característica distinta da educação física é que ela fornece uma formação sistemática de habilidades motoras e desenvolvimento direcionado de qualidades físicas de uma pessoa, totalidade das quais dissuade sua capacidade física em uma medida decisiva. Na herança criativa dos educadores azeri da segunda metade do XIX – início do século XX, a educação do trabalho é uma das principais direções. Eles explicaram ao público em geral que a prosperidade do indivíduo e da sociedade como um todo está intimamente ligada ao trabalho duro e à diligência. Eles também tentaram conscientizar sobre formas de organizar o trabalho de forma mais eficiente e eficaz.

Palavras-chave: Iluminadores do Azerbaijão. Educação Física. Educação da População. Implementação Social. Ideais Democratas.

Abstract
Physical education is a systemic mastering of rational ways of controlling his movements by a person, thus acquiring a fund of motor abilities, skills and knowledge related to them, necessary in life. Purposeful management of the progressive development of strength, speed, endurance and other physical qualities affects the complex of natural properties of the body and thereby determines the quantitative and qualitative changes in its functional capabilities. A distinctive feature of physical education is that it provides a systematic formation of motor skills and directed development of physical qualities of a person, totality of which determines his physical capacity to a decisive extent. In the creative heritage of Azerbaijani educators of the second half of the XIX – early XX century, labor education is one of the main directions. They explained to the general public that the prosperity of both the individual and society as a whole is closely linked to hard work and diligence. They also tried to raise awareness of ways to organize work more efficiently and effectively.

Keywords Azerbaijani Enlighteners. Physical Education. Education of the Population. Social Implementation. Democrat Ideals.

Resumen
La educación física es un dominio sistémico de las formas racionales de controlar sus movimientos por parte de una persona, adquiriendo así un fondo de habilidades motoras, habilidades y conocimientos relacionados con ellos, necesarios en la vida. La gestión deliberada del desarrollo progresivo de la fuerza, la velocidad, la resistencia y otras cualidades físicas afecta el complejo de propiedades naturales del cuerpo y, por lo tanto, determina los cambios cualitativos y cualitativos en sus capacidades funcionales. Una característica distintiva de la educación física es que proporciona una formación sistemática de las habilidades motoras y el desarrollo dirigido de las cualidades físicas de una persona, la totalidad de las cuales disue su capacidad física en una medida decisiva. En la herencia creativa de los educadores azerbaiyanos de la segunda mitad del siglo XIX – principios del XX, la educación laboral es una de las principales direcciones. Explicaron al público en general que la prosperidad tanto del individuo como de la sociedad en su conjunto está estrechamente vinculada al trabajo duro y a la diligencia. También trataron de crear conciencia sobre las formas de organizar el trabajo de manera más eficiente y efectiva.

Palabras-clave: Iluminadores azerbaiyanos. Educación física. Educación de la Población. Implementación Social. Ideales demócratas.