



## Formation and Development of Education in Nakhchivan (End of the XIX Century Before the Early XX Century)

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**Abstract:** The article discusses the development of school and pedagogical thought in Nakhchivan before and during autonomy. It has been established that, in Nakhchivan, which is an integral part of Azerbaijan, they always pay special attention to education and also take care of it. Studies show that before gaining autonomy in Nakhchivan, new types of urban and emergency educational institutions were created. It should be noted that, the enlightenment movements, science and education, the highest peak of the early twentieth century. During this period, an extensive network of the Nakhchivan education system was created and our people were involved in education. As a result, all the enlightenment captured in this period in Nakhchivan rose to the very high level achieved great success in science and education. Teachers in the social and economic recovery of the country of Nakhchivan stubborn struggle against the old educational system for the reconstruction of old schools. It is still not effective. The old form of training and education in the synopsis took the first steps towards a new one. Progressive changes in education in the development of Nakhichevan enlightening ideas and gave an impetus to the formation of a local educated class. At that time, the achievements of education and culture made basis for future success.

**Keywords:** Autonomy; Nakhchivan; School; Pedagogical thought; Education

### 1. Introduction

In the 70-80s of the nineteenth century, one of the characteristic features of the formation of a new culture was associated with the strengthening of democratic ideas of education. At the end of the XIX and at the beginning of the twentieth centuries in Nakhchivan, as in other branches of the culture of education, there was a period of significant development in the region. The Department of Education is significantly increased. Compared to the old religious and cholaistic education, secular education gradually prevails in the field of public education. At the end of the nineteenth and at the beginning of the twentieth century, education and development of education was associated with more democratic intelligence in Nakhchivan. Such intellectuals as Muhammad aha Shakhtytsky, Einaly Bek Sultanov, Muchimmed Tagi Sidgi, Muhammad Seyid Ordubadi, Ali Mamed Khalilov, Ali Guli Gamkusar, Mirza Alekber Suleimanov, Mamed Sadyg Khalilov, Mammedgul Bek Kengerly, Abdulgassim Jushel, Galigli Sulban, Mirza Dzhalitan., Jalil Mammadguluzade, etc.

At the end of the nineteenth and at the beginning of the twentieth century, the enlighteners mentioned above played a large role in the Nakhchivansky people. Such intellectuals promised charitable activities, opened schools, and also kept all the possibilities to make the population competent. As a result of this, during this period, in Nakhchivan, the educational movement reached the highest level, and also achieved great success in science and education. The socio-economic restoration of the country in a stubborn struggle against the old education system in the reconstruction of old non-effective educational institutions did not remain. The old form of training and upbringing in the context took the first steps towards the new.

An integral part of Azerbaijan in Nakhchivan has always paid attention to education. At the end of the 19th century, new types of district and educational institutions were formed in Nakhchivan. It should be noted that the

movement of education, science and education was the highest peak at the beginning of the twentieth century.

At the end of the nineteenth and at the beginning of the twentieth century, professional pollination of development trends showed himself in Nakhchivan schools. During this period, in the Autonomous Republic of Nakhchivan, leading public figures, prominent cultural representatives, teachers and teachers of the country's efforts to develop the education of people, schools, libraries and other cultural and education institutions to establish the language of the book.

## **2. At the End of the XIX and at the Beginning of the 20th Century, Socio-Economic and Socio-Political Conditions in Nakhchivan**

At the end of the XIX and at the beginning of the twentieth century, in the Nakhchivan region, the formation of educational ideas, social, economic and social life entered a new stage in development changes.

At the end of the 19th century and at the beginning of the twentieth century, the social situation of Nakhchivan was complex and diverse compared to other periods.

At the end of the nineteenth and at the beginning of the twentieth century, positive changes occurred in the economy of the Nakhchivan region and the traditions of education developed. During this period, intellectuals, writers, public figures who are growing in Nakhchivan, they spread enlightened ideas among people. They are a new type of institutions, culture and education in their native language and began to learn secular sciences, also in their native language.

It should be noted that, (Turkey and Iran) Activities both consulates stimulating objectings at the total pace of the Nakhchivansky region. Thus, researchers from the city of Nakhchivan are always focused on research and are looking for contributions and the development of educational traditions in the Nakhchivansky Autonomous Republic.

It should be noted that, at the beginning of the twentieth century, the political and pedagogical movement of the Nakhchivanskaya Autonomous Republic greatly spread Western civilization in Europe, especially in the central cities of Russia played a large role in young people. So they, when they graduated from secondary school then Moscow, St. Petersburg, Kyiv, Kazan, Kharkov and Minsk, which are the Center for Education and Education of Russia. Finally, at the end of the nineteenth and at the beginning of the twentieth century, the end of the zone of social and economic life of Nakhchivan gradually began to develop new capitalist relations. Sociality of political life Nakhchivan against tsarism and his dirty policy, the liberation movement played a great influence. At that time, in Nakhchivan, the revival of the cultural environment, the formation of the theater in Nakhchivan and the expansion of the network of public schools led to the strengthening of education in Nakhchivan.

## **3. End of the XIX and at the Beginning of the XX Century the State of Education in Nakhchivan**

At the end of the nineteenth and early twentieth centuries, teachers of educated people Nakhchivan wanted to remove people from ignorance and prejudices and found ways to help the development of cultural progress and methods of their education. Almost at the end of the nineteenth and at the beginning of the twentieth century, both in Azerbaijan and in Nakhchivan, the history of popular education begins with the approval of the charter.

It should be noted in general that, at the end of the 19th and beginning of the twentieth century in the Nakhchivan region, acting in all schools and madrasahs scientific work in the Caucasus in 1873 on November 22, a new law and more developed (Abbasov, 2007) was adopted. The State Historical Archive of the Republic of Azerbaijan, which I received on the training of the Caucasian Department in the 1896-1897 academic years, was trained by 55,592 students. Another source in 1894, people living in 2,886,000 Muslims on average 438 people, (of these 9 girls), 578 people in the city, 2,336 people continued their education in public schools.

It should be noted that, the Caucasus Department presented the Caucasian military leader of the annual report in 1867 Work at the Muslim schools and students who are studying there, the approximate number of students could not determine because there are many number of their number. Currently, there are more than 800 Muslim schools in the Caucasus, more than 15,000 students study in these schools.

It should be noted that, in Nakhchivan, only in 1896, 13 public schools were in the country. Of these, 11 are in villages and two in cities. This meant that out of 7,167 people there was only one school.

At the end of the nineteenth and at the beginning of the twentieth century, there was an increase in the number of people in Nakhchivan. Almost, only 1904 in the Nakhchivan region, the number of schools increased from 13 to 29. Doctor of Pedagogical Sciences, Professor Ibrahim Mollaev showed that at the beginning of the twentieth century 1,500 students will be accepted to study (Mollaev, 1983).

It should be noted that, at the end of the nineteenth and at the beginning of the twentieth century, state and religious schools existed in Nakhchivan. In those years, it becomes clear that official archival doctrines in the field of Sharur-Daralyaz worked 8 teachers, 111 students and 6 religious schools existed. There were 6 religious schools in the city of Nykhchyan, which 6 teachers worked there and 90 students studied. In general, there were 12 religious schools in Nykhgovan, in which 12 teachers and 147 students work.

At the end of the 19th century and at the beginning of the twentieth century, the formation of education was associated with school education in Nakhchivan. During this period, the education of people played an important role for enlightening people. Professor Rufat Huseynzade rightly noted that the history of the madrasah was associated with Arabic and Persian formations (Huseynzade, 2002).

In the Nakhchivanskaya Authorized Republic of the State Archive, I conducted a study of the state of Nakhchivan since the 1890s and 1917 years, there were 15 schools, 1,500 students were trained in these schools.

Academician Huseyn Akhmedov said that in 1904 there were 29 elementary schools in Nakhchivan (Akhmedov, 2000). It should be noted that, from these schools 3 is located in Nakhchyan, and the remaining 26 in the villages of Nakhchyan. The sources showed that, at the end of the nineteenth and early twentieth century, elementary and district schools were formed.

Almost at the beginning of the twentieth century, in the region of Nakhchyan, in every 2 villages there were 1 teacher, and in every 7 villages there were 1 school. For this reason, at the beginning of the twentieth century in Nakhchivan, the literacy level decreased to 2 percent of the population (Akhmedov, 2014). During this period, 3-4 percent of the population could read and write in Nakhchivan. From archival documents, it is known that in the field of Nakhchyan in 1911-1915 there were 41 secondary schools in which 82 teachers worked there. In those years, as well as as a source of the Nakhchivan region, there were 1 district school in which 9 teachers, 6 Russian classes and 16 first degree schools (Shakhverdiyev, 2008) worked.

It is clear that at the end of the nineteenth and at the beginning of the twentieth century, 45 schools were able to open in the Nakhchivan region and 80 teachers worked here. In 1920-1921, there were 47 schools in Nakhchivan's county schools and 2,440 students were studying. It should be noted that, at the end of the nineteenth and at the beginning of the twentieth century, an enlightenment developed in Nakhchivan. During this period, traditional schools and madrasahs played an important role in the development of scientific knowledge.

#### **4. At the End of the Nineteenth and at the Beginning of the Twentieth Century, the Influence of Cultural Development on Education**

At the end of the XIX and at the beginning of the twentieth century, in the formation of the culture of Azerbaijan, all regions and Nakhchivan played an indispensable role. During this period, the culture of Nakhchivana does not lag behind in comparison with other regions of Azerbaijan. Academician Isa Gabibbelyi proved that all stages of the history of science in a broad sense, primarily knowledge in the world of the treasure of the East (Habibbely, 2004). At the end of the 19th century, in Karabakh, Shamakh, Ganja, as well as Baku and in the city of Ordubad Anzyumani-Shuar there was a literary parliament. It should be noted that the literary parliament of Andzumani-Shuar devoted to Azerbaijani science, literature, enlightenment and culture of Haji Fagir Ordubadi, Magomed Tagi Sidgi, Mirza Agaragim Gudani, General Zeynal Nuggash, Magomed Ordubadi, Ahmed Aga Shami, Mukhtari Ordubadi, Maghtar, Ordubadi Nadim Nakhchyan, Molla Hussein Buze, Salik Ordubadi, Mashadi Hasan Dabbag, Mirza Mehti Nakhchyan. These writers, poets and teachers favored.

At the beginning of the twentieth century, in the development of the culture of Nakhchivan, Jalil Mammadkizade, A. Kamkushar, M.S. Ordubadi, M. Shurbi, E. Sultanov, G. Sharifzade, H. Javid and A. Sabri. The researcher of the Nakhchivansky Theater, Doctor of Philosophy, Ali Gahramanov wrote about this: It is clear from the fact that Nakhchivan to create the National Theater, Muslim art and drama reached May 15, 1883. In the House of Haji Najaf Zeynalov, the comedy Mirza Fatali Akhundov Musier Zordan and Darwish Mastali was shown and this begins the year of birth of the theater in Nakhchyan (Gahramanov, 2008).

At the end of the XIX and at the beginning of the twentieth century, the capitalist method of production in Nakhchivan and in Azerbaijan will achieve the formation and development of art of painting influenced the course of national culture. It is important to note that the development of painting in Nakhchivan of hirlors were indispensable. One of the main representatives of Nakhchivan was the famous artist Bahruz Kangarley. Despite the fact that he lived for thirty years, he created 2,000 works on various topics and genres.

At the end of the nineteenth and at the beginning of the twentieth century, musical art developed in Nakhchivan. The main musical art was in two directions. The first direction of Ashig Hananda, the second direction is formed under the influence of Russian culture of new musical art.

From the above facts it is clear that at the end of the nineteenth and early twentieth century, all types of culture developed in Nakhchivan. During this period, all types of culture developed in Nakhchivan. During this period, writers, actors, architects and artists played an important role not only in Azerbaijan, but throughout the world. At the end of the XIX and at the beginning of the twentieth century in the field of Nakhchivan in the formation of the ideas of education and the development of scientific and pedagogical personnel in mid-1970, intellectuals gathered around the seeds and a special role was played by the seminary outlets. So the decision to open the seminary several times presented the king, but it was impossible to open it. It is clear from the documents that the State Archive of the Republic of Azerbaijan was allowed to open the seminary in 1875 on April 8. Despite this, the seminary only in 1876 on September 12 was approved the charter, but after five months of the year, he was able to start work.

## **5. At the End of the Nineteenth and at the Beginning of the Twentieth Century, the Role in the Spread of the Goro Seminary in Nakhchivan**

At the end of the XIX and at the beginning of the twentieth century, in the formation of the idea of education in Nakhchivan in 1879, on September 1, the department of the Azerbaijani language that was part of Seitnaria Gori played an important role. Professor Doctor of Pedagogy Rufat Huseynzade writes: "The Azerbaijani seminary department for almost 40 years for Azerbaijani rural schools prepared more than 250 frames (Huseynzade, 2010). From the study of the historical material of Mirza Alimamed Khalilov was one of the famous releases of the Goro seminary. A. Khalilov was born in 1862 in Nakhchivan and received his first education in Nakhchivan (Habibbely, 1997).

Mirza Alekber Suleimanov was the first student of the Goro seminary in Nakhchivan. From archival information, it is clear that M. A. Suleimanov graduated from the seminary in 1882 and became a teacher. At that time, one of the talented releases of the seminary was Abulgasim Sultanov. When he studied at the seminary, he was seriously ill and remained in the classroom in 1885 and graduated from the seminary in 1888. Intellectual, teacher Alekber Mamedkhanov was born in 1875 in Nakhchivan. He received primary education in Nakhchivan in 1884 successfully passed the exam and entered the department of the Goro seminary (Khalilov, 2013).

During this period, the outstanding scientist of the revolutionarily democratic intelligence Jalil Mammadkizade graduated from the seminary department. First of all, it should be noted that accepting the seminary was not easy, because Jalil's age was less. Father Mammadkuli Mashadi Huseynculi wrote use to the seminary three times. In official documents, his age was increased by 3 years and in 1882, he entered the seminary of the Azerbaijani language.

At the end of the nineteenth and at the beginning of the twentieth century, in the formation of the ideas of education in Nakhchivan, Kerimbey Assad Ogly Ismailov was a seminary outlet. K. Ismailov in 1890 graduated from the Goro seminary, in 1892 on September 15-20 he became a teacher at the Nethram school. Before he was appointed non-guard in the school teacher in a rural school, and then worked as a teacher.

At the end of the nineteenth and at the beginning of the twentieth century, the writer, journalist and translator Ali Sabri Gasymov played an important role in the development of the idea of enlightenment. He was born in 1895 in the village of Nephram. In 1909 he entered the Her Seminary and in 1913 graduated from this seminary (Jafarov, 2011).

Mamedali Sidgi in 1894-1900, he studied at the school "Learning". He sold the path of his dad. His works were printed in Baku (Kable-Nasir, Pushkin) at the end of the nineteenth and at the beginning of the twentieth century in the formation of the ideas of education in Nakhchivan played an important role in Ragim Kazymbekov. In 1897, he graduated from the Norazhen Basy school, in 1903-1908 he studied at the Goro seminary (Seidov, 1998).

From the release of the Goro seminary was Halil Ismail Ogly Gadzhilarov. In 1922, he was the director of the Nakhchyansky seminary. In the end, we note that the release of the Seminary Gori played an important role in the development of education and culture in Nakhchivan. In the development of the Nakhchyansky theater, the organization of libraries, and the intimidation of literary and educational backwardness in the development of female education played an important role.

## **6. At the End of the Nineteenth and at the Beginning of the Twentieth Century, in the Formation of the Idea of the Enlightenment of Nakhchivan, The Release of the Seminary of Irevan Played a Special Role**

At the end of the nineteenth and at the beginning of the twentieth century in the formation of the idea of the Enlightenment of Nakhchivan, the Seminary Irevan played an important role. It should be noted that in 1881, a new type of educational institutions opened in Irevan in 3-November. The first edition was in 1885 (Maharramov, 2010). This year, the Azerbaijanis 25, and the 2nd were Dagestanis from the seminary issues.

At the end of the nineteenth and at the beginning of the twentieth century, in the formation of the ideas of the Enlightenment in Nakhchivan, the release of the Irevan seminary were considered as Mirza Alekber Kengerly, Ragim Khalilov, Ahunda Mammadbegir Kazimzade, Mamed Akhundov, Haji Mamedali Lengun, Mamedbek Gaziev, Tagi Bey Safiev, Sadig Khalilov, Mirza Dalili Dalilili Dalil., Extinguish Bek Dzhamalbekov, Ainaly Bek Sultanov and others. Of these releases in the formation of education in Nakhchivan, Mammadkulibey Kengerley played an important role. He was born in 1864 in Nakhchivan. In 1905, on August 29, the Armenian committee killed him in the city of Batumi (Khalilov, 2012).

During this period, one of the famous releases was Mamedbey Gaziev. He was born in 1897 on January 18 in the city of Nakhchivan. In 1909, on May 30, the province was placed under a passenger train and tragically died at Ulukhanly station.

At the end of the XIX and at the beginning of the twentieth century, in the spread of the light of the Enlightenment of the Irevan seminary of 1889-1893, Tagi Bek Safiev played an important role. It should be noted that after completing his studies at the seminary, he became a teacher in Norashen. From archival documents it is clear that T. Safiev 1895-1896 He worked in the village of Nekhhram as a second teacher (Kadymov, 2010).



At the end of the nineteenth and at the beginning of the twentieth century in the development of education in Nakhchivan, Sadyg Khalilov played an important role. He was born in 1864 on December 20 in Nakhchivan and in 1905 was killed on November 3 in Nakhchivan.

At the end of the XIX and at the beginning of the twentieth century, Mirza Jalil Shurby played a special role from the release of the Irevan seminary in the formation of the ideas of education in Nakhchivan. He was born in 1874 on February 12 in Nakhchivan, and in 1915 on September 4, he died in Nakhchivan. Another source shows that M.D.Shurby was born in 1865.

At the end of the nineteenth and at the beginning of the twentieth century, in the formation of the idea of enlightenment in Nakhchivan, one of the releases of the Irevan seminary was Einaly Bek Sultanov. He graduated from primary education in 1879 at the Nakhchivan district school and in 1880 he entered the Seminary Irevan (Sultanov, 2011). In the same year, in the Seminary, Irevan, by decision of the pedagogical city council, was given him the right to teach in elementary schools. It should be noted that he received a 538-number of certificate.

So, at the end of the nineteenth and at the beginning of the twentieth century, in the formation of the idea of the Enlightenment, the Seminary Irevan played an important role. Seminary releases in various areas of Azerbaijan as well in Nakhchivan were engaged in pedagogical affairs.

## **7. At the End of the Nineteenth and at the Beginning of the Twentieth Century, the Struggle for the Creation of New Schools in Nakhchivan**

At the end of the nineteenth and at the beginning of the twentieth century in the field of Nakhchivan, the opening of schools of his native language played a special role Muhammad Tagi Sidgi. An outstanding teacher noted that: The school is a medicine of ignorance, the alley of the connection of politeness .... The school is similar to the body, his soul is a teacher. M.T. Sidgi opened the first language school in 1892 in Ordubad with the help of Sultan Kengerley. Some sources showed that the Akher school was opened by Muhammad Tagi Sidgi in 1890.

Akhtar school graduated from many outstanding releases. One of them is M.S. Ordubadi, he spoke about this educational institution in the article (Ordubadi, 2012). The pedagogical activity of the Ordubadi is the attention of the experienced teachers of Nakhchivan. In 1894, Muhammad Tagi Sidgi opened a school of his native language in Nakhchivan. The four -year school M. T. Sidgi gave the name "School Education".

The opening of school education for the population of Nakhchivan was a great innovation. In the end, it should be noted that, at the end of the formation of a native language in the development of popular education, played an important role in the spread of the language and culture of the people. It should be noted that, in the Ordubad and in the areas of Nakhchivan, schools of the native language were formed. It should be noted that, at the end of the nineteenth and early twentieth centuries in many cities of Azerbaijan and in the Nakhchivan region, the demand for the existence of secular schools increases. Already the city of Nakhchivan establishes the necessary conditions for the creation of secular schools.

Sources say that, in the city of Nakhchivan, the first secular school in the charter of 1835, in the house of sons Ehsan Khan (Captain Ismail and ensign Kelbeli Khan was founded in 1837 on March 15 (Shakhverdiyev, 2008). Subsequently, the name of this school changed and was named the name Rushdiy. The director of the school was Halil Hajilarov, and Huseyn Javid and his brothers Sheikh Muhammad Rasizade, Alirza Rasizade, Abduliazim Rustamov, Hasan Safarli and Aligul Gamkusar, and this school consisted of 3 schoolchildren and first time accepted 20 schoolchildren. It should be noted that, the residents of Nakhchivan did not pay money for 12 years when using this building (Huseyn, 2007). So, at the end of the nineteenth and early twentieth century it was decided that a secular school was also built in the Horde. According to documents, the state archive. The Nakhchivanskaya Authanized Republic, in the city of Ordubad in the 80s of the nineteenth century, the composition of the domestic population was absent about the opening of the elementary school and this was the reason not to base it.

Despite the above obstacles on November 24, 1854, the first primary secular school was opened in Ordubad. Upon admission to this school, knowledge was not tested.

At the end of the nineteenth and beginning of the twentieth century in the Nakhchyansk region in the village of Ulengizh in the province of Sharur-Daralyaz, a secular school was opened. In the village of Rungizha, the first secular school was opened in 1884 and there were 11 schoolchildren.

By the way, it should be noted that, at the end of the nineteenth and beginning of the twentieth century, the opening of secular schools continued in the Nakhchivan region. One of them was opened in 1889 in a barley and the other in 1896 in the village of Yazhay.

In the end, it should be noted that, at the end of the nineteenth and early twentieth century, some changes were in the development of socio-political and scientific thought in Nakhchivan.

## **8. At the End of the Nineteenth and at the Beginning of the Twentieth Century, the Struggle Began for the Implementation of the Native Language in Nakhchivan**

At the end of the nineteenth and beginning of the twentieth century, democratic ideas developed in Nakhchivan.

During this period, the period of education of the ideas of a well-known socio-political movement in Nakhchivan of intellectuals and began the first national discussion on issues.

At the end of the nineteenth and early twentieth century, a new era began in the compilation of textbooks of the native language in Nakhchivan. The main essence of the native language to develop your native language and conduct learning in your native language. At the end of the nineteenth and early twentieth centuries, the textbooks written in Arabic and Persian did not satisfy the needs of children. Because, these books were written difficult and difficult, neither the teacher nor the children understood anything. Thus, the idea of textbooks at that time was the main duties of Nakhchivan. At the end of the nineteenth and beginning of the twentieth century, Muhammad Tagi Sidgi, Jalil Mammadkuluzade, Einaly Bek Sultanov, Muhammad Aga Shakhtli, Magamed Said Ordubadi and Huseyn Javid played an important role in their native language.

At the end of the XIX and at the beginning of the twentieth century, Muhammad Tagi Sidgi played an important role in the development and appearance of textbooks in his native language in the learning process, the alphabetical decision was decisive (Halilov, 2015).

At the end of the nineteenth and at the beginning of the twentieth century, Jalil Mammadkuluzade took the first step in the formation of textbooks in his native language. The outstanding teacher Jalil Mammadkuluzade had a special influence in his native language. According to Mirza Jalil, writers did not create a literary language and journalists create their whole people. He captured the influence of imitating the traditions of his native language and condemned the indifference attitude.

At the end of the nineteenth and at the beginning of the twentieth century, Einaly Bek Sultanov played a special role in the development of textbooks in his native language. In the days of Tiflis, Einaly Bek Sultanov was engaged in pedagogical activities. In 1924, he became the secretary of the new committee. Of these intellectuals at the end of the nineteenth and early twentieth century, the famous teacher Muhammedag Shakhtytlā lived in Nakhchyan. He devoted 50 years of his life to state education and the national press. He always considered his native language the main one and accounted for that education should always be in his native language.

M. Shakhtytlā noted that the native language is the main tool for familiarizing yourself with the scientific knowledge of this school. Students will get acquainted with the content of learning directly through their native language by acquiring it.

In 1906-1907, Muhammedag Shakhtytlā, to develop his native language in Tiflis, published a leadership which consists of 3 parts of Muhammadag Shakhtytlā to improve the Muslim alphabet was one of the main events in the life of the English language in public places. In his printing house of Thomson in 1879, books published in Azerbaijani and Russian appeared as the first initiative (Shakhtytlā, 2008).

The main language at the end of the nineteenth and at the beginning of the twentieth century, conducting training in Nakhchivan for training was Magamed Said Ordubadi. M. S. Ordubadi during his work preferred his native language.

## **9. At the End of the Nineteenth and at the Beginning of the Twentieth Century, the Problem of Training Teachers in Nakhchivan**

At the end of the nineteenth and at the beginning of the twentieth century, an increase in demand for new stylized schools, working in the Nakhchivansk region, raises the issue of training teachers for schools. During this period, in the Nakhchivan region, to provide teachers, it was necessary to work well.

At the end of the XIX and at the beginning of the twentieth century, in the preparation of teachers in Nakhchivan, the Alexander School founded in the city of Tiflis in 1886 and the boys gymnasium that were 216 students and in 1884 consisting of 91 students in Ivan gymnasium girls founded in Ivan. It should be noted that, when preparing teachers in Nakhchivan, the Goro seminary played an important role. More specifically until 1920, the last 50 years 262 Azerbaijanis from the Caucasus, 63 of them in Irevā were Azerbaijani teachers (Seidov, 1998).

At the end of the nineteenth and early twentieth century, a teacher in Nakhchyan on November 15, 1919, to intimidate the efforts and with the help of the Azerbaijan government in August 1921, the Baku State University and Higher Pedagogical Institutes began their activities. It should be noted that in 1920 there were 4 teachers Jafar Mammadov, Mirza Alekber Suleimanov, Mirza Kazymbekov, Gasan Kazymbekov and 2 women Nama Najafov-Takhirov and Khadizh Safaraliev.

With the help of the decree of the Nakhchysky People's Soviet Commissars on December 22, 1922, he was sent to the Committee of Teachers working in other fields of public education, and all teachers were exempted from military service. And this improved the condition of the teachers (Taleh, 2021).

At the end of the nineteenth and at the beginning of the twentieth century, in the preparation of teachers in Nakhchivan, technical schools played the highest role. The technical schools created pedagogical and methodological associations, a committee on various subjects. 1927-1928 in Nakhchyan in the school year 140 people, including 8 women, were working Turkish teachers. In the next academic year, 11 people Turkish teachers were women, 110 teachers of a man, 64 not Turkish men, 28 women.

## **10. At the End of the Nineteenth and at the Beginning of the Twentieth Century, the General Characteristic and Problems of Female Education in Nakhchivan**

At the end of the nineteenth and at the beginning of the twentieth century in Azerbaijan, participation in the formation of women was more difficult than in Russia and in Europe. This was due to the freedom of women because of female education. Almost all women in the East, as well as the education of women, for centuries were thought by teachers. Because, during this period, women were allocated from public life. They did the cleaning of the house their work consisted in this. During this period, the Nakhchivansky education involved Muslim girls in secular education.

At the beginning of the twentieth century, the highest role of the names of Khanum Takhirov played in the development of female education. She graduated from the school that was opened by Tagiev of the Russian-Muslim (1908) year.

Hadizh Khanum Safaraliev played a special role in the development of women's education in Nakhchivan. She received her first education in Nakhchivan. Then when she graduated from Tagievs school, she returned to Nakhchivan and with her sister Tarlan Hanum opened a school for the girls.

In conclusion, it should be noted that during the period of autonomy, school and pedagogical thought in Nakhchivan developed in various directions. In our article we present our research in these areas.

At the end of the nineteenth and at the beginning of the twentieth century, she went down in history as a period of education in Nakhchivan. During this period, conditions for the development of democratic thought were established in Nakhchivan. During this period, a wide sphere of educational ideas, the socio-political movement, first of all, the well-known intellectuals of Nakhchivan began to discuss a wide range of national issues. At the end of the nineteenth and at the beginning of the twentieth century, development showed itself in agriculture and capitalist relations of Nakhchivan. During this period, in the economic life of Nakhchivan and the tendencies of the capitalist system of economy, he significantly influenced the development of the culture of Nakhchivan.

At the end of the nineteenth and at the end of the 20th century, in the development of literary and artistic thinking in Nakhchivan, Muhammedag Shakhtytla, Einaly Bek Sultanov, Muhammad Tagi Sidgi, Magamed Said Ordubadi, Alimamed Khalilov, Aligul Gamkusar, Magamed Gaziev, Mirza Alekber Suleimanov played a special role. Huseyn Javid, Jalil Mammadkuluzade and others. These progressive intellectuals, national unity and national identity, the national school and the involvement of women in education in natural behavior were the most pressing problems.

It should be noted that, knowledge of students in a new restoration of the memorization system directed towards treating students. At the end of the nineteenth and early twentieth centuries, intellectuals continue the activities of the Arabic alphabet, Azerbaijan has compiled textbooks and textbooks to improve its new method using their native language.

During this period, science, education and school developed in Nakhchivan. During this period, literary and artistic ideas, education and development of culture, a new era and national awakening began in all areas of Nakhchivan.

## **11. The Object of the Study**

In the late 19th century, in the early twentieth century, the Azerbaijani socio-pedagogical idea is the process of formative ideas and development.

## **12. The Subject of the Study**

In the early 19th century, in the early twentieth century, the stages and directions of the formation and directions of enlightenment ideas in Nakhchivan are learning.

## **13. The Purpose of the Study**

In the late 19th century, the main directions of educational intellectuals of the educational intellectuals of the educational intellectuals in the early twentieth century and their school education (to attract newly-educational schools, training of girls in the education of the girls, and the preparation of girls in education, alphabeting, etc.), Against the background of the socio-cultural development of the period, the educational movement is to face the content of the movement.

## **14. The Assumption of the Study**

If the late 19th century, the socio-economic, socio-political situation in the Nakhchivan region, as well as the educational movement in Nakhchivan during this period, can be successful in this direction, if the history of Nakhchivan is always in the spotlight.

## **15. Methodological Basis of the Study**

The methodological basis of the study is theoretical provisions on the study of the famous ideas of educators, school and pedagogical decisions, school and pedagogical science, school and pedagogical science.

## **16. The Method of Research**

During the study, the study of historical-comparative, archival documents, scientific analysis and theoretical analysis methods were used.

## **17. Research Results**

-Sixture in the early twentieth century, the socio-political situation and socio-economic development in the formation of education in Nakhchivan has taken an important place;

-Nakhchivanu officials have done important work in the formation of an educational environment in Nakhchivan in Nakhchivan;

-Sixture in the early twentieth century, in the early twentieth century, the formation and development of educational ideas in Nakhchivan (literature, theater, painting, architecture, etc.) have a special place;

The services of Nakhchivanian figures, who are studying in the development of enlightenment ideas in Nakhchivan in Nakhchivan, have become large;

-She-century, in the early twentieth century, the mother tongue and secular schools were established in Nakhchivan, the mother tongue was selected;

-In the event, the issue of girls' education and teacher training in Nakhchivan was one of the main directions of educational ideas.

## **18. Discussions**

In modern times, it is of particular importance in the use of progressive traditions of the time in the work of a new type of school and activity in Nakhchivan. Because articles are not content to study the problem and investigating the problem, as well as analyzing the convened materials, as well as the analysis of the collected materials, and expressing relations between them.

## **19. Conclusion**

At the end of the nineteenth and at the beginning of the twentieth century, she went down in history as a period of education in Nakhchivan. During this period, conditions for the development of democratic thought were established in Nakhchivan. During this period, a wide sphere of educational ideas, the socio-political movement, first of all, the well-known intellectuals of Nakhchivan began to discuss a wide range of national issues. At the end of the nineteenth and at the beginning of the twentieth century, development showed itself in agriculture and capitalist relations of Nakhchivan. During this period, in the economic life of Nakhchivan and the tendencies of the capitalist system of economy, he significantly influenced the development of the culture of Nakhchivan. At the end of the nineteenth and at the end of the 20th century, in the development of literary and artistic thinking in Nakhchivan, Muhammedag Shakhtytla, Einaly Bek Sultanov, Muhammad Tagi Sidgi, Magamed Said Ordubadi, Alimamed Khalilov, Aligul Gamkusar, Magamed Gaziev, Mirza Alekber Suleimanov played a special role. Huseyn Javid, Jalil Mammadkuluzade and others. These progressive intellectuals, national unity and national identity, the national school and the involvement of women in education in natural behavior were the most pressing problems. It should be noted that, knowledge of students in a new restoration of the memorization system directed towards treating students.

At the end of the nineteenth and early twentieth centuries, intellectuals continue the activities of the Arabic alphabet, Azerbaijan has compiled textbooks and textbooks to improve its new method using their native language. During this period, science, education and school developed in Nakhchivan. During this period, literary and artistic ideas, education and development of culture, a new era and national awakening began in all areas of Nakhchyan.

## **Data Availability**

The data used to support the research findings are available from the corresponding author upon request.

## **Conflicts of Interest**

The authors declare no conflict of interest.



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