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VIEWS OF "FYUUZAT" MEMBERS ON HUMANISM

Abstract. "Fyuuzat" magazine (1906–1907) and its employees, led by A. Huseynzadeh, played an important role in the development of progressive socio-cultural and pedagogical thought in Azerbaijan at the beginning of the 20th century. They fought to educate citizens with modern thinking, morality, science and knowledge. Therefore, they consistently propagated various educational and progressive ideas. One of the important ideological and educational lines they promoted was humanism education. The members of "Fyuuzat" understood and also propagated the idea that it is impossible to achieve national development and happiness without creating a humanistic society. In order to mobilize the people to the new, modern society, it is necessary to educate them in a humanistic spirit. They actively fought in this direction. The people of Azerbaijan, as one of the ancient and civilized nations of the world, have had humanitarian feelings since ancient times. The cultural and spiritual wealth, literary examples, and traditions that it created clearly prove this. In connection with the new social-political, legal, literary-cultural, economic and educational-pedagogical conditions that arose in Azerbaijan in the second half of the 19th century and the beginning of the 20th century, there was a serious change in the content of the ideas of humanism here, or rather, it acquired a new content and essence. enriched, adapted to the requirements of the time, manifested itself in more advanced and modern shades. Therefore, those ideas, which were laid at that time, are still relevant today, gradually improving and enriching. The second half of the 19th century – the beginning of the 20th century is characterized as an extremely significant, bright, productive and rapid development period in the life and historical destiny of the Azerbaijani people. In this period, characterized as the period of national renaissance, awakening and development in a broad and comprehensive

sense is taking place in the life of our people. This development covers various fields, from the social, political, economic, cultural-educational and pedagogical fields to intellectual-spiritual renaissance, thought and awakening. The foundation of our path to independence, statehood, independence and freedom was laid in that period. The revival and rise that has taken place leads to the creation of a democratic state like the Azerbaijan Democratic Republic. Today's Republic of Azerbaijan is the successor of that state. We must study and learn the incentives, values and conditions that led to the creation of this independent state and convey it to the next generation. The ideas of humanism with a new content, which took shape and matured at that time, are also among the stimuli, values, and conditions that we have mentioned. In this sense, the current topic is relevant. Its transformation into a research object is necessary to understand the dynamics and progress of our path to independence. These issues mentioned in the article have found their scientific interpretation. In the article, we have tried to focus on the effectiveness and positive results of promoting these ideas.

Key words: "Fyuuzatists"; Ali Bey Huseynzade; ideas of humanism; pedagogical thought; the beginning of the 20th century; cultural-pedagogical environment.

INTRODUCTION / ВСТУП

Formulation of the problem. The ideas of humanism with a new content and essence, which originated in Azerbaijan in the 30s and 40s of the 19th century, began with our first teachers, were more and more enriched, acquired new shades, successfully experienced the stage of their formation and formation. Finally, in the following decades, it grew from the symbols of a progressive idea into the idea of a democratic and humanistic society. At the beginning of the twentieth century, more precisely, after the First Russian Revolution (1905–1907), it became more complete, improved, strengthened and became a complete and exhausted system. This idea has merged with the socio-cultural, legal, political and pedagogical opinion of the modern world, adapted to its requirements. These processes were seriously influenced by the atmosphere, socio-political, cultural and pedagogical environment created by the First Russian Revolution. Sober-minded, erudite, flexible-thinking, living by national affairs, deeds and occupations, having mastered the most advanced scientific, philosophical, cultural, sociological and pedagogical achievements of the West and East, Azerbaijani intellectuals drew the main ideological contours of the

creation of a democratic, humanistic society in the national space, and placed in the middle mature system. The Azerbaijan Democratic Republic, founded in 1918 thanks to the activity, strength, energy and intelligence of this intelligentsia, was built on this basis and went down in history as the first exemplary humanistic state system in the East.

At the beginning of the 20th century, the activity of three large groups of intelligentsia for the development and rise of progressive ideas, including humanism, in the socio-cultural environment of Azerbaijan attracted more and more attention. These were “Fuyuzatists”, “Molla Nasreddins” and enlighteners who were active outside of these two media. Although some differences in ideas and ideologies were obvious between them, the goal was the same: to serve the independence and future of the people, the Motherland and the children of the Motherland, to see her free, independent and happy. Consequently, their goals and actions did not contradict each other, moreover, one complemented the other. It was these great intellectuals who prepared the main contours and ideological base of the ideal of a progressive and humanistic society in the national space. They realized that the ideal of humanism and a progressive society is not an individual concept, but the far-sighted thinking of a far-sighted politician and sociologist, a sober, intelligent person who understands the truths of the modern world. Kindness and philanthropy can only be a detail and part of the ideal of a humanistic society. This idea also has other aspects: social, political, legal, economic, cultural, spiritual, moral, etc. It is necessary to explain these things and the essence, details, nuances, main points, and finally, the effectiveness of these concepts. It is necessary to educate and educate the people in this direction. History has entrusted them with this honorable task in the national arena. They fulfilled this great and difficult mission with honor and dignity.

Among our scientists-teachers: from Akhmed Seyidov to Abbasgulu Agha Bakikhanov, from Amir Tagiyev to Mirze Alakbar Sabir, from Azhdar Aghayev to Farhad Agazade, from Iramin Isayev to Abbas Sakhhat, from Zenfira Mehraliyeva to Jalil Mammadguluzade, from Adalat Jalilov to Suleiman Sani Akhundov, from Sevinj Azimova to Firidun bey, from Uzeyir Gadzhibekov to Tovuz Eminli, from Ali Nazmi to Muhammad Tagi Sidgi, from Ibrahim Mollaev to Gafur Rashad, from Sevinj Namazova to Gunel Mammadova, pedagogical activities, educational meetings, pedagogical heritage of the mentioned personalities were also affected. In the monograph by K. Gasanova, devoted to the issues of education and upbringing in the journal "Fyuuzat", some space is also given to the problem of the development of the ideas of humanism [9].

Analysis of major research and publications. In recent years, the ideas of humanism have developed rapidly in Azerbaijan and have become one of the

important directions of the pedagogical movement. It is natural. Thus, in the “Law of the Republic of Azerbaijan on Education” [10], humanism is considered as one of the main principles of the state educational policy. In recent years, a lot of remarkable work has been done in this area, humanistic approaches to the essence, methods, organizational forms and communication between the teacher and the student have been formed. Baku hosted 2 international conference-seminars (2014, 2016) on humanistic pedagogy on the topic “Moral and moral values in education: harmonious development of the individual”, “Center for Humanistic Pedagogy” and “Center for Humanistic Pedagogy of the Republic”. On the initiative of ASPU Rector, Professor Jafar Jafarov, readings on humanistic pedagogy by F. Rustamov [12], Sh. Aliyeva, M. Ilyasov, R. Aliyev, A. Bakhshaliyev, N. Huseynova were held at ASPU and at the Shamakhi branch of ASPU [11], [13] and others, new studies related to humanistic pedagogical ideas appeared. Azerbaijani scientists conducted research on the theoretical and practical problems of humanistic education, Ch. Veysalova [14] studied the humanistic education of preschool children, Kh. Talibova [15] studied the humanistic education of elementary school students at the level of a PhD thesis.

AIM AND TASKS / МЕТА ТА ЗАВДАННЯ

The *purpose* of the article is to analyze the new content, formation, main characteristics, dynamics of the development of the ideas of humanism in Azerbaijan in the second half of the 19th and early 20th centuries, its place and significance in the history of the national-cultural and pedagogical ideas of our people, today and in the future, and to explore and reveal its significance for our history from a scientific point of view.

In this regard, the *main objectives* of the study are as follows:

1) to find out the historical conditions, socio-cultural, educational and pedagogical reasons, the main sources and origins that made it possible to develop the ideas of humanism in a new content in the second half of the 19th and early 20th centuries in Azerbaijan;

2) to explain the influence of humanitarian ideas that existed in the East and in Azerbaijan since ancient times, on the formation and development of humanistic views in the national environment in the second half of the 19th and early 20th centuries;

3) comment on the influence of humanistic ideologists and public enlighteners on creativity and meetings in Azerbaijan at a time when it comes to humanistic ideas, views and traditions that exist in the West;

4) clarify the features of manifestation, qualitative changes, the main content and essence of the ideas of humanism in Azerbaijan in the second half of the 19th and early 20th centuries, as well as clarify the theoretical and practical activities of the figures, those who created and disseminated these ideas in this area;

5) to reveal the main content, essence, contours, attributes of the ideas of humanism of the early twentieth century, their relationship with the socio-cultural and pedagogical environment, as well as their connection with the ideal of national independence and the creation of a democratic society;

6) determine the means of developing and promoting humanistic ideas, comprehend the content of educational materials in textbooks, which are the main means of educating the younger generation;

7) identify and show the role of pedagogical media in this area, which is another important tool in promoting and educating these ideas among the younger generation, clarify the characteristics and nature of the materials here;

8) to determine the main features, essence, nature of the new attitude towards the female personality in the socio-cultural and pedagogical thought of Azerbaijan with a democratic attitude;

9) to identify the characteristic and educational role of the value attached to the woman by our national thinkers in the creation of a progressive, humanistic society and the achievement of national progress and happiness.

THE THEORETICAL BACKGROUNDS / ТЕОРЕТИЧНІ ОСНОВИ ДОСЛІДЖЕННЯ

As you know, the beginning of the 20th century is a period of rapid and moderate upsurge in the history of the development of the Azerbaijani people. Ali bey Huseynzade (1864–1940) and the staff of the magazine "Fyuzat" (1906–1907) played a significant role in the progressive movement of that time. They make an incomparable contribution to the approval of the ideas of humanism in social and cultural thought, their dissemination and education of the masses in this direction [8].

An article by the famous ideologist A. Huseynzade "Salvation in love!" [8], written during the turbulent period of the First Russian Revolution and published in the collection Fuuzat (1906, No. 6), reveals some details of his views on humanistic society. The author sees the establishment of a universal atmosphere of love "among other people" as a prerequisite for the creation of such a society. He notes that the idea that every person is obliged to love his neighbor is not relevant today. This question exists in many ancient religions, beliefs and philosophies. In the Islamic religion, this problem is put forward and promoted as a more acute, relevant and

important quality of a person. It reminds me of such a well-known thesis in Islam that "love for people is the only and true kindness". Alibey also agrees with this traditional view that love is the most important means that will bring light, beauty, harmony and order into the world.

The literary critic recalls and analyzes the riots, revolutionary events, blood and massacres that took place both in Russia and in the world during his lifetime. The reasons for their occurrence are being clarified. He recalls that the root of all these tragedies lies in the lack of "communion-love" between the rich and the oppressed, the oppressor and the oppressed, as well as individual nations, peoples, clans, social groups and, finally, the state and people. "What is love?" Ali Bey answers this question: "Love lies in the fact that people love each other and every phrase on the path of truth" [8]. But is it possible to find this way of salvation, to create this love on a small and large scale, from a family, which is a small unit of society, to a "person?" The brilliant ideologist answers this question as follows: "How and by what means can one ensure the love that Jesus and Muhammad wanted and demanded among people, whether in Russia, Europe or in Islamic countries? As you can see, A. Huseynzade, like the European humanists, gives love to the creation of a humanistic society. He associates its possibility with the existence of freedom and justice".

The brilliant ideologist also recalls that the economic, material and exploitative interests of the hegemonic countries have seriously influenced the restoration of humanism on a global scale. In his voluminous articles "The Curtain Falls – The Final Speech" ("Fyuyuzat", 1907, No. 32), "Politics-Case" (1908–1910) and others, in his works he revealed the economic-political, socio-legal nature and consequences Problems. The author notes that indeed ignorance, ignorance, departure from culture lead to inhumanity, ignorance and cruelty. However, when they are directed not to good deeds, but to evil, malice, speculation, material interests, then love and humanity disappear. The most obvious example of this is today's hegemonic countries. Although they have made great strides in science, culture, education, and democracy, their democracy and humanism end at the borders. In relation to other peoples, including the peoples of the East, Western imperialism forgets all humanistic values. He becomes a usurper, an exploiter, a chauvinist. "In order to suck out the wealth of the East, he attacks it with a stream" [8]. The Europeans are not interested in creating states in the east with a progressive, humane system. Because such regimes are always in favor of the national interest and opposed to colonialism, exploitation and foreigners. That is why the Europeans are trying to maintain absolutist power, sectarian wars and bureaucracy in the Eastern

countries. For the reason that in the socio-political structure where such regimes exist, the country becomes weak, lags behind in development and becomes easier to exploit. One of the modern conditions for the creation of a humanistic society in the Eastern countries is the elimination of the so-called deception of the West.

The article by A. Huseynzade "Murder of people under various pretexts", published in the newspaper "Hayat" (1906, No. 100), describes crimes, murders, revenge, theft, robbery, etc., widespread among Muslims [8]. It is noted that the actions of such "frivolous" people are contrary to "reason, logic and humanity" and sow seeds of discord and fear in society. Such heinous actions are contrary to the laws of both the state and Sharia. Some of these crimes are committed out of greed, some out of revenge, and some out of ignorance and frivolity. Of course, this is incompatible with humanity, they seriously disturb the peace in the public environment. It is impossible to create a "physical-social" product based on "righteousness and humanity" without eliminating this kind of flawed, hateful thinking from the minds of people who are members of society. The author states that our clergy and intelligentsia have a great responsibility in the direction of eradicating such customs and eliminating such thinking from the minds. They must carry out serious educational work in this direction and explain it to the masses.

Ali-bek "Recommendations and Inventions to Armenian Citizens" (1905, No. 21), "Nation and Humanity" (1906, No. 77) and others, published in the newspaper "Hayat". In his articles, he reveals the anti-humanistic nature of the Armenians as a people. It is clarified that this ethnic community as a nation, from ordinary people to the intelligentsia, is massively affected by such anti-human diseases as national enmity and ethnic strife. The role of the Armenian church, ideologists, journalists and scientists is great in this mass moral poisoning. Instead of calling on their people for peace, reconciliation, tranquility and humanism, these leaders sow seeds of enmity in their minds and hearts, call for enmity, massacre and discord with the Turks (including the Azerbaijani Turks). A. Huseynzade, who recalled the ideological sedition carried out by "Mshak" and other Armenian newspapers in this direction, cited a poem by M. Sabir "Beynalmilal" and the works of other Azerbaijani intellectuals calling for peace, unity and the elimination of enmity with the Armenians [8].

As in these two articles by A. Huseynzade about the Armenian-Muslim pogroms that took place in 1905, "The Truth about the Baku Events" by Ahmad-bek Agayev, published in Russian in St. 1905, April, 22) in the article the problem of political, national intrigues and humanism is treated against the

background of those massacres. The main purpose of the commentary is that humanity cannot exist where there is political and national hypocrisy and duplicity. Approaching the problem with the understanding of a sober politician and sociologist, the author says that these massacres come from two sources. The first source is fraud, uncertainty, lies, apostasy, sedition, national and political fantasies in the nature of the Armenian people. The second source is the "Divide and Conquer" policy deliberately pursued by tsarist politicians. Armenian leaders and ideologists have actually become hostages of this policy. These two insidious forces have united and created an unabashed propaganda mechanism in the international world, consisting of lies and slander. Muslims (Azerbaijanis) widely propagandize in many media in Russia and the world that "oppressed and tortured" Armenians are innocently killed and robbed, subjected to mass genocide, and they are trying to create a cruel image of Muslims. "Skillful propaganda hands use every means and strive by any means to achieve their ugly goals ... These conflicts and discontents have become very fertile ground for instigators to sow the seeds of enmity, which always germinate well." A. Agaev points out that such insidious missions hinder the creation of a humane environment throughout the Caucasus and kindle the flames of discord [1].

The ideas of a humanistic society are also touched upon in the cycle of works by Gasan Sabri Aivazov [5], one of the active employees of Fuuzat, called "Hayati-Akvam" (1906, No. 3, 4; 1907, No. 7, 27, 29). It is shown that two means and forces are needed to manage the "vital community" (social life): "material force" (material force, spiritual force). "Kuwayi-manaviyah" itself is divided into four parts: "education-general, morality, justice, government-state". All these four forces must be designed and adjusted in such a way that they serve the happiness, well-being and humanity of people. Creation of a humane atmosphere in society. Education paves the way for the education of the masses, for liberation from ignorance, for the improvement of morality and for the salvation of justice from oppression. Together they must be combined with the orderly, democratic, humane laws of the country, and thus a humane "life-society" must be created.

G. Aivazov, who attaches particular importance to justice among the four spiritual means ("strength-spirituality"), writes: "Justice. Since the human body-community (collective body) is based on justice, it should not miss justice in every case. If a nation is ruled by justice, that nation will always live in peace and happiness." There is no other way than justice to ensure the rights and interests of each of the individuals that make up the nation, whether personal or public. If justice in a nation decreases, the moral strength of the nation will also decrease.

If justice completely disappears, this nation will surely decline and suffer from poverty. Because if justice decreases, "it will immediately be replaced by oppression, and where there is oppression, there will be corruption [5].

In G. Aivazov's story "Victims of Captivity" ("Fuuzat", 1907, No. 16), the tradition of young people not to take into account their personal desires and love when creating a family is seen as something inhuman, moral slavery. The story describes that the parents want to give the young and beautiful girl to Sanekha not for the beloved young man, the village teacher Ramzi, but for the rich bek. Because Ramsay is poor. Ramsay loves Sanekha too. Young people are forced to commit suicide because they see that they are not destined to be together. Thus, both young people become victims of the inhuman laws of social reality [5].

Humanistic ideas are clearly manifested in the work of the famous fuuzat poet Muhammad Hadi (1879–1920). In the poem "Fazali-insania" (1907, No. 1) published in the collection, the poet speaks for the first time about the honor and dignity of a person. However, this distinguishes imperfect people from perfect people. He considers great that person whose heart and deeds are illuminated by the "light-truth" and benefit his people. He must consider the world as his homeland, all people as brothers, create a paradise of brotherhood in the garden of the world, preserve the miracles of the prophets, starting with Adam, and bury enmity in the grave of eternity [6].

In the poem "Historical Tragedies of People", he expresses with regret and heartache that the history of all mankind is a history of bloodshed, massacres, murders, wars and tragedies. Instead of loving each other, creating harmony, brotherhood, peace and happiness, people often exploited each other, lost their humanity, love and kindness. In fact, these are actions that do not correspond to the joy, honor and high status of a person. Unfortunately, these are the bitter truths of the story that began with Abel and Cain, the sons of the prophet Adam.

The humanistic views of the "fuuzatists" with new content, missions to educate the masses in this direction were quite effective. At the beginning of the 20th century, it played an important role in educating the people in this spirit, as well as in shaping the national ideology of creating a humanistic society and state on a democratic basis in the national space.

RESEARCH METHODS / МЕТОДИ ДОСЛІДЖЕННЯ

During the study, the following methods were used: theoretical-historical and comparative analysis, study and systematization of scientific, pedagogical, literary, artistic, historical, philosophical materials and documents related to the problem.

The scientific novelty of the study lies in the fact that in the second half of

the 19th century and the beginning of the 20th century, the main features of the organization and formation of the ideas of humanism in Azerbaijan in a new content are studied, the dynamics of development, the place and role of our people are revealed. In the history of national-cultural and pedagogical thought, the humanistic ideas of our people's enlighteners, humanism, their views on new worldviews and humanistic views are determined, their influence on the history of modern education and pedagogical ideas is revealed.

RESEARCH RESULTS / РЕЗУЛЬТАТИ ДОСЛІДЖЕННЯ

Thus, based on the above, we can come to the following conclusions:

- the second half of the 19th and the beginning of the 20th century, characterized as a period of national revival in the history of the development of the Azerbaijani people, is characterized by fundamental innovations, a turning point and a gradual rise in the socio-political, literary, cultural, pedagogical, school, educational, economic, and economic life of the Azerbaijani people. Our people is being formed as a nation;

- in socio-political, cultural-pedagogical and educational thought there is a process of awakening and national self-consciousness. The foundation of the ideas of national independence and freedom is being laid. These ideas go back to the idea of creating a national state, a progressive and humane society. In the advanced socio-political thought in the national space, the ideology of creating a national state, a democratic social order, a civil society based on freedom and equality is being formed;

- the group of national elite intellectuals with high intellect is growing, who can create, live and develop all these ideas. They work with great perseverance, zeal and effort, with modern thinking and the fire of citizenship, ideologically and theoretically preparing and educating the people for a new construction, a new society, and use all possibilities and means for this. They use the power and possibilities of the press, theater, fiction, journalism, oral presentations, schools and educational centers, textbooks, children's press;

- our advanced intelligentsia, advanced educators and ideologists are also well aware that in order to create a structure based on the freedom of the Motherland, the freedom of the people, the independence of the nation and at the same time a democratic society, social equality and fraternity, humanistic ideas must be addressed on the scale of the whole society. It is impossible to build a democratic and humane society without humanitarian ideas dominating the mind;

- our people's educators, thinkers and ideologists are fluent in these ideas in order to correctly propagate humanistic ideas, honestly, meaningfully

and in accordance with the requirements of the time to build educational work in this direction.

They have important resources to assimilate, study and, finally, apply these progressive ideas and concepts in the public environment. Two of these sources are especially important and deserve attention.

The first of these sources was the East and the literary, cultural, legal, political and moral riches it created, as well as a number of progressive traditions of the East. Our national thinkers, themselves from the East, know and recognize the East well, and have successfully taken advantage of the humanitarian ideas promoted by its great artists over the centuries.

Our enlightened people, who are Turkic-Azerbaijani by nationality, were well aware of the virtues that have existed since ancient times, associated with humanism in social views and traditions, literature, and the spiritual wealth of the Turks and Azerbaijanis. They skillfully used these qualities in their ideological propaganda and practical activities.

Our progressive intelligentsia, knowing Russian (and some other European languages) and brought up in secular schools of a new type, is well acquainted with the past and present of Western culture, its history, humanistic ideas, the content and nuances, details of these ideas, and finally, the democratic development, that it brought to the West, they were friends. They duly embraced the humanistic views of the European humanists of the Renaissance and the European intellectuals of the 18th century. They could well understand that freedom, equality and that indispensable role in building a democratic society, which these views assigned to the European peoples. That is why they are trying to transfer these views and ideas to the national environment, striving for its development in the national socio-political reality, they wanted to educate the people in this spirit.

The 19th century can be considered the initial stage in the development of humanistic ideas with a new content in Azerbaijan, that is, the stage of formation and formation: these ideas germinated through the work of our first enlighteners in the 30-40s. century, M.F.Akhundov, "Ekinchi", "Ziya", employees of the newspaper "Kashkul", M. Shahtakhtly, M. Sidgi, S. Genizade and others.

The beginning of the 20th century is a stage of maturation, stabilization and formation of an integral socio-political and legal concept in the development of the ideas of humanism with a new content in Azerbaijan. Leading ideological thinkers, employees of the magazines "Molla Nasreddin", "Fuyuzat" and other magazines made a great contribution to this work. The Azerbaijani intelligentsia also faced serious resistance from the old-timers, the reactionary clergy, black

gangs and some of the media organizations supporting them in propaganda, indoctrination and dissemination of humanistic ideas with new content.

CONCLUSIONS AND PROSPECTS FOR FURTHER RESEARCH / ВИСНОВКИ ТА ПЕРСПЕКТИВИ ПОДАЛЬШИХ ДОСЛІДЖЕНЬ

The main theses of humanistic ideas with new content, which were disseminated and promoted by our national intelligentsia, were something like this: all people should love each other, be brothers, regardless of race, gender, religion, national and social affiliation, financial and civil status, authority and privileges, should render each other mutual assistance, respect and honor. Everyone must have equal rights before society, the state and the law, and everyone from the family to the state must bear the same social, political and legal responsibility in society. Oppression, injustice, class differences must be eliminated, everyone must live freely and with equal rights. Benevolence, kindness, generosity, love for people, compassion, care, sincerity, friendship, camaraderie should become a recognized mission, action and deed of all members of society. Malice, evil, exploitation, the desire to seize the rights and property of each other must be eliminated. Because without these things it is impossible to create a progressive and humane society, so that people achieve normal progress and happiness, live freely and with equal rights.

During the period we are talking about, the propaganda of the ideas of humanism and the education of the people in this direction were carried out in different directions. Among them, the "adult" press, school textbooks, books for reading and pedagogical press were of particular importance;

If the press "for adults" is intended to educate the entire population, general theoretical materials with more serious, comprehensive content were published, then in textbooks, anthologies and pedagogical press intended for "small ones", there is a place for simpler essays and more artistic and pedagogical texts. In these artistic and pedagogical texts, individual details of humanism were explained. In these works, a general concept was set and explained to the younger generation as follows: People need each other. They cannot live happily without loving each other and being kind to each other. Love and mutual respect between people lead to happiness, equality and freedom for all.

Our national thinkers understood perfectly well that the younger generation is the future of the nation, and paid special attention to its upbringing in a humanistic spirit.

For the first time in the Islamic East, since the middle of the 19th century, a tendency and mission appeared in progressive thought to attach high value to

the personality of a woman. Although such a tendency sometimes appeared in the art of the Middle Ages, it was not practical and was not applied in public life. From the middle of the XIX century this direction and mission began to acquire both theoretical and practical content.

Prospects for further research in this direction. Azerbaijani thinkers and ideologists of education realized that a humane attitude towards a woman and her personality is an integral part of humanism. Women make up half of the population. They perform the function of a great educator in the sense of raising children. That is, in addition to a great social force, she is also a great teacher. She must actively participate in building the community. In order for this mission to become a reality, the traditional attitude towards a woman must change, she must be freed from spiritual slavery. Women must come out from under the veil, have equal rights with men, receive the necessary rights and freedoms, participate in education, be able to work side by side with men in all matters. The ideal of building a humanistic and democratic society is associated with a new attitude towards the female personality.

Thus, during the period we are talking about, the organization and formation of the ideas of humanism with a new content had a significant impact on the creation of the idea and ideal of national independence, freedom, equality and statehood in Azerbaijan, on the awakening of public consciousness and, finally, on the formation of our independent states like ADR.

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ПОГЛЯДИ УЧАСНИКІВ «ФЮУЗАТУ» НА ГУМАНІЗМ

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Анотація. Журнал «Фюузат» (1906–1907) і його співробітники на чолі з А. Гусейнзаде відіграли важливу роль у розвитку прогресивної соціально-культурної та педагогічної думки в Азербайджані на початку ХХ століття. Вони боролися за виховання у громадян сучасного мислення, моралі, науки та знань. Вони послідовно пропагували різноманітні просвітницькі та прогресивні ідеї. Однією з важливих ідейно-виховних ліній було виховання гуманізму. Члени «Фюузата» розуміли, що без створення гуманістичного суспільства неможливо досягти національного розвитку і щастя. Щоб мобілізувати людей до нового, сучасного суспільства, необхідно виховувати їх у гуманістичному дусі. Вони активно боролися в цьому напрямку. Народ Азербайджану, як один із стародавніх і цивілізованих народів світу, споконвіку мав гуманні почуття. Про це яскраво свідчать створені ним культурні та духовні багатства, літературні

надбання, традиції. У зв'язку з новими суспільно-політичними, правовими, літературно-культурними, економічними та освітньо-педагогічними умовами, що виникли в Азербайджані у другій половині IX – початку XX століття, відбулася серйозна зміна змісту ідеї гуманізму, точніше, він набув нового змісту та сутності, збагачувався, пристосовувався до вимог часу, виявлявся в більш досконалих і сучасних відтінках. Тому ті ідеї, які були закладені на той час, актуальні й сьогодні, поступово вдосконалюючись і збагачуючись. Друга половина IX – початок XX століття характеризується як надзвичайно значний, яскравий, продуктивний і бурхливий період у житті та історичній долі азербайджанського народу. У цей період, який характеризується як період національного відродження, пробудження і розвитку в широкому і усебічному розумінні відбувається в житті нашого народу. Цей розвиток охоплює різні сфери, від соціальної, політичної, економічної, культурно-освітньої та педагогічної до інтелектуально-духовного відродження, думки та пробудження. У той період було закладено основу нашого шляху до незалежності, державності та свободи. Відродження і підйом, що відбувся, привели до створення демократичної держави, як Азербайджанська Демократична Республіка. Сьогоднішня Азербайджанська Республіка є спадкоємицею цієї держави. Ми маємо вивчати цінності та умови, які призвели до створення цієї незалежної держави, і передати це наступним поколінням. Серед згаданих нами цінностей і умов також є ідеї гуманізму з новим змістом, які формувалися і визрівали у той час. У цьому сенсі нинішня тема актуальна. Його перетворення на об'єкт дослідження необхідне для розуміння динаміки та прогресу нашого шляху до незалежності. Зазначені у статті питання знайшли своє наукове тлумачення. У статті ми спробували акцентувати увагу на ефективності та позитивних результатах просування цих ідей.

Ключові слова: «Фюузатисти»; Алі Бей Гусейнзаде; ідеї гуманізму; педагогічна думка; початок XX ст.; культурно-педагогічне середовище.

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