

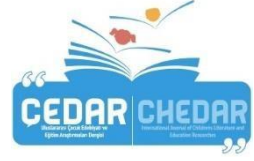


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Development History of Azerbaijani Children's Literature

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Abstract: The article discusses the development of Azerbaijani children's literature. It is clear from the research that the first elements of children's literature were included in our folklore. Oral examples play an important role in the education of children. Since the beginning of its study, numerous scientific and amateur studies of children's folklore have arisen. In the development of children's literature, along with oral artistic heritage, written monuments and classical artistic heritage are also of special importance. Selections from Arabic-Persian classical literature and native poetry, as well as didactic and instructive examples from ashiq's works, have been adopted as reading material for children and young people. Among the Azerbaijani poets of the 12th century, Afzeleddin Khagani and Nizami Ganjavi skillfully benefited from folklore, combined our national and moral values with universal values, and gave rare examples to world literature. The rich ideas and thoughts put forward by Khagani and Nizami had a great influence on children's works created in later periods. From the end of the 19th century to the beginning of the 20th century, more organized activity was noticed in children's literature, and the struggle for the education of the people and national revival took on a systematic character. Although complicated and contradictory, this period can be considered more productive. Innovations in the fields of education and culture inspired intellectuals, poets, and writers to engage in both the teaching and research of folklore. As it can be seen, until this period, Azerbaijani children's literature did not develop as an independent field of creativity but within the general literature, in connection with oral folk creativity and written literature. During the period of the Azerbaijan Democratic Republic (1918-1920), the emergence of the theme of independence led to the formation of self-awareness and patriotism in poetry. The works of Muhammad Hadi, Jafar Jabbarli, Ahmet Javad, and Huseyn Javid, which instilled love in the country, were distinguished by their uniqueness and aimed at determining the future path of young people. In the new period (1920-1991), the ideas dictated by the Soviet state were raised in the literary scene. Literary examples began to emerge in this style and continued for many years. The relative softening that began in the public environment in the mid-1950s was also reflected in the literature. Therefore, researchers characterize the 1960s-90s as the years of restoration of historical memory, return to national-spiritual values and roots. Since the 1990s, historical themes in literature have been included in double artistic creativity with the realities of modern life. Despite the fact that the Azerbaijani children's poetry created in these periods developed in a new direction in terms of ideas and content, the influence of the creativity of writers who lived and created at the beginning of the 20th century is clearly visible.

Key Words: Children's literature, folklore, classical, national-spiritual culture.

Özet: Makalede Azerbaycan çocuk edebiyatının gelişim yolundan bahsedilmektedir. Çocuk edebiyatının ilk unsurlarının folklorumuzda yer aldığı araştırmalardan anlaşılmaktadır. Ağız örnekleri çocukların eğitiminde önemli rol oynamıştır. Araştırıldığı dönem'den bu yana çocuk folkloru üzerine çok sayıda bilimsel ve amatör çalışma yapılmıştır. Çocuk edebiyatının gelişiminde sözlü mirasın yanı sıra yazılı anıtlar ve klasik sanat mirasının da özel bir ahamiyat'ı vardır. Arap-Fars dilli klasik edebiyatdan ve ana dilli poeziya'den seçmeler, Ashiq yaratıcılığından didaktik-öğüt örnekleri çocuklar ve gençler için okuma materyali olarak kabul edilmiştir. 12. yüzyılın Azerbaycan şairlerinden Efzaledin Hakanî Şirvani, Nizami Gencevi folklorlardan ustaca yararlanmış, milli ve ahlaki değerlerimizi evrensel değerlerle birleştirmiş, dünya edebiyatına nadir örnekler vermiştir. Hakanî Şirvani ve Nizami Gencevi'nin ortaya koyduğu zengin fikir ve düşünceler, daha sonraki zamanlarda ortaya çıkan çocuk eserlerinde büyük etkiye sahipti. 19. yüzyılın sonundan 20. yüzyılın başına kadar çocuk edebiyatında daha

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organize bir faaliyet göze çarpıyordu ve halkın eğitimi ve ulusal canlanma mücadelesi sistematik hale geldi. Karmaşık ve çelişkili olsa da bu dönem daha verimli sayılabilir. Eğitim ve kültür alanındaki yenilikler entelektüellere, şairlere ve yazarlara folklorun hem öğretilmesi hem de araştırılmasıyla ilgilenme konusunda ilham verdi. Görüldüğü gibi Azerbaycan çocuk edebiyatı bu döneme kadar bağımsız bir yaratıcı alan olarak değil, genel edebiyat içinde - sözlü halk yaratıcılığı ve yazılı edebiyatla bağlantılı olarak - gelişmiştir. Azerbaycan Demokratik Cumhuriyeti döneminde (1918-1920) bağımsızlık konusunun ortaya çıkması şiirde öz farkındalığın ve vatanseverliğin oluşmasına yol açmıştır. Muhammed Hadi, Cafer Cabbarlı, Ahmed Cevad, Hüseyin Cavid'in ülkeye sevgiyi aşıl原因 eserleri, benzersizlikleri ile ayırt edildi ve gençlerin gelecekteki yolunu belirlemeye yönelikti. Yeni dönemde (1920-1991) Sovyet devletinin dikte ettiği fikirler edebiyat alanında öne çıkarıldı. Edebi örnekler bu tarzda ortaya çıkmaya başladı ve uzun yıllar bu şekilde devam etti. 1950'li yılların ortalarında sosyal çevrede başlayan görece yumuşama edebiyata da yansımıştır. Bu nedenle araştırmacılar 1960'lı ve 90'lı yılları tarihsel hafızanın restorasyonu, ulusal ve ahlaki değerlere, köke dönüş yılları olarak nitelendirmektedir. 1990'lardan beri edebiyattaki tarihi temalar, modern yaşamın gerçekleriyle birleşerek sanatsal yaratım içinde yer almıştır. Bu dönemlerde oluşturulan Azerbaycan çocuk şiirinin fikir ve içerik olarak yeni bir yönde gelişmesine rağmen, 20. yüzyılın başında yaşamış ve yaratmış yazarların yaratıcılığının etkisi açıkça görülmektedir.

Anahtar Sözcükler: Çocuk edebiyatı, folklor, klasik, milli-manevi kültür.

Introduction

The artistic word-literature-serves the progress of the person himself and the society in which he lives. Therefore, it is necessary to educate children from a young age with human feelings, mainly with love. Zahid Khalil writes (Zahid, 2011: 12): "Good children's literature is as necessary for a child as mother's milk." Oral folk literature is considered to be the primary source of children's literature and a source of creativity, since an important part of folk creativity is made up of examples considered suitable for children. Azerbaijani folklore with a rich history affects children's education, ideology, language, aesthetic and physical development. The first acquaintance of the young reader and listener with life and society is aimed at imparting good qualities as a patriot. These examples have been remembered for centuries and have reached our days. In Bilal Hasanli's (Bilal, 2008: 26) words: "Children's folklore examples are works that reflect the best aspects of oral folk literature, are artistically perfect, rich in ideas, and have stood the test of time. These works are distinguished by their genre, linguistic-stylistic colorfulness, poetics, closeness to the folk language, and conciseness".

The term "Children's folklore" has been used in world folklore studies since the middle of the 19th century. Since the period when it began to be collected and studied, numerous scientific and amateur studies and different approaches have appeared in order to determine the boundaries of children's folklore. In the world of literary-theoretical opinion, the theories put forward by influential scientists in this direction in the last two centuries are interesting in terms of their deep scientific content. Russian scientist O.I. Kapitsa (Kapitsa, 2002: 94).wrote: "It is necessary to start studying children's literature from children's folklore".

In connection with the development of education and culture in Azerbaijan, many intellectuals, poets and writers tried to promote and study folklore. The book "Gift for Children" published by Firudun Bey Kocherli in 1912, is valued as the most important service in the collection and dissemination of children's folklore. The book has had a great impact on the development and education of children for hundreds of years. In later times, Mahmudbey Mahmudbeyov, Hanafi Zeynalli, Seyid Azim Shirvani, Rashid Bey Efendiyev, Vali Khulufli, Abdulla Shaiq, Salman Mumtaz, Hummet Alizadeh, Hamid Arasli, Mohammadhuseyn Tahmasib, Pasha Efandiyev, Mursal Hakimov, Kara Namazov, Azad Nabiyev, Ramadan Gafarli and other folklorists, various collections were created and in these collections, special examples were selected under the name of "Children's Folklore," and some of them were included in textbooks and promoted.

Significance and purpose of the study

The purpose of this study is to evaluate the development of Azerbaijani children's literature based on examples written for children from ancient times. For this, it is necessary to reveal the importance of the texts we have obtained up to our modern times, including folklore and classical written monuments, in the education and upbringing of children.

The examples included in various folklore collections are given in a certain sequence and in a related manner. Children learn honesty, bravery, and courage through many artistic ways. All these qualities add color and meaning to the works. Serious messages conveyed through fairy tales, as well as allegorically voiced ideas from the language of animals are also interesting. These types of verbal examples can leave a deep impression on children's minds. At the same time, such details are very important in terms of preserving traditions, family values, and historical memory. Remembrance of ancient children's games are intended to distance children from the virtual games of modern times. In these collections, the goal seems to be to make children think, to influence their emotions, and to guide them in the right direction in life.

In the examples we reviewed, the children's level of understanding and comprehension were taken into account. In particular, these works show conciseness of form and clarity of content. Language simplicity, playfulness and harmony, most importantly, influencing children's imaginations—and other features were kept in mind as the main conditions.

Methods

During the research, Firidun Kocharli (Firidun, 2005:), Pasha Efendiyev (Pasha, 1981:), Bahlul Abdulla (Bahlul, 1999:), Gara Namazov (Gara, 2007:), Azad Nabiyeu (Azad, 2009:), Ramazan Gafarli (Ramazan, 2013:) and other folklore scientists, as well as selections from Arabic and Persian classical literature and native poetry from ancient times, didactic and instructive examples from Ashiq's works, and a number of written literature examples up to the present day have been compared.

In the research, the issues of classification and defining the boundaries of the genres of Azerbaijani children's folklore, which continue to develop in a mutual way with world folklore studies and are selected for their unique characteristics, have been brought to the agenda. Along with the same ideas, more conflicting and sometimes radically different opinions were put forward: (Firidun, 2005:), (Pasha, 1981:), (Bahlul, 1999:), (Gara, 2007:), (Aydin, 2004:), (Rafiq, 2006:), (Azad, 2009:), (Zahid, 2011:), (Ramazan, 2013:).

Research shows that there are many different genres of folklore that are suitable for children's age, interests and understanding. Although these genres are similar in terms of simplicity, compactness, concreteness, and harmony, they differ in terms of their poetic systems, the function they play in children's lives, and the variety of issues they cover.

Historically, three main types of artistic creativity have been accepted: epic, lyric and dramatic. Genres of both written and oral literature are systematized according to these three types. Of course, children's folklore is somewhat different from general folklore in terms of form and content. Quite rightly, rather than looking for different methods and ways, folklorist Ramazan Ghafarli considered it more appropriate to group the genres of Azerbaijani children's folklore with the general genre division system of literature. So, the author grouped lullabies, teaching and children's songs in the lyric genre, riddles and children's tales in the epic genre, and children's games and plays in the dramatic genre (Ramazan, 2013: 25). Taking into account the unique features of this period, every artistic work penetrates into their inner world and gives a certain direction to children's world.

This work continues with the same love in our modern times. In the years of independence, Bahlul Abdulla (1940–2011) was a valuable folklorist who had productive and consistent services in collecting and publishing children's folklore, which is considered our spiritual culture. The scientist has carefully collected and compiled examples of children's folklore of both lyric, epic and dramatic types. "Folklore anthology for preschool children", "Azerbaijani folklore", "Azerbaijani folk children's games", and the 5-volume "Azerbaijani tales" are among the valuable collections published by Bahlul Abdulla for children. In general, the author tried to adapt these examples, which are distinguished by their level in children's folklore, to the taste, knowledge, world view, age level, and psyche of children in terms of the topics, ideas, form and content they cover. From these examples, it is clear that the first elements of children's literature were included in our folklore.

Alim's "Folk performances" (textbook for Grade 5), "Proverbs and sayings", "Bayati", "Epos", "Prayers", "Legend", "lullabies", "Anecdote", "Ceremonial songs", "Myth", "Fairy tales", "About riddles", "Labor songs", "Novruz customs", "Yel baba", "Archaic works of Azerbaijani folklore genres", "Proverbs of Kirkuk Turkmans", etc. his collections were published in different

years.

These examples not only cover various genres of our folklore, but also create a broad idea of the richness of our oral literature and our national-spiritual values. Bahlul Abdulla tried to express children's lives, games, entertainment, rest, wishes and dreams in the examples he collected.

One of Bahlul Abdulla's great contributions as a researcher was his attempt to reveal the poetic structure and deep layers of the "The Book of Dede Korkut" saga with an original approach without repeating previous studies.

The study of "The Book of Dede Korkut", the common literary wealth of the Turkish people, which is of great value in terms of rich traditions of statehood, is the focus of attention for both Turkish and world researchers today, as it was at the beginning of the 20th century. During these years, scientists have tried to study the monument from various aspects, and have devoted countless articles and books to the study of "The Book of Dede Korkut". There has always been a great interest in the study of "The Book of Dede Korkut" in Azerbaijani literature. Thus, at the beginning of the 20th century, Amin Abid, who is considered the first scientific researcher of "The Book of Dede Korkut", spoke about the great importance of the monument for the entire Turkic world. In the following years, Bekir Chobanzade, Hanafi Zeynalli, Hamid Arasli, Mikayil Rafili, Abdulazal Demirchizade, Mammad Arif, Ali Sultanli, Muhammadhuseyn Tahmasib, Shamil Jamshidov, Panah Khalilov, Kamal Abdulla, Isa Habibbayli, Anar, Tofiq Hajiyev, Azizkhan Tanriverdi and other influential scientists conducted valuable researches and published monographic studies about "The Book of Dede Korkut". Apparently, the depth of the monument has trained many scientists from the time it began to be explored to the present day. Bahlul Abdulla also made an effort to evaluate the ePOS "The Book of Dede Korkut" from a completely new aspect, and he dedicated 9 of his 14 monographs to this monument. According to the right conclusion of the researcher, the more we can instill the wisdom of "The Book of Dede Korkut" in the young generation, the more we can educate them in the spirit of nationalism, in the spirit of loyalty to religious values and traditions, and keep the epic archetypes alive (Bahlul, 1999: 214).

Every new look at the monument is a manifestation of the people's attitude toward their historical past and culture. Dr. Huseyn Sharqidarek (Soyturk), one of the collectors of South Azerbaijani folklore, writes: "Folklore is one of the factors that confirm the existence of a nation. Folklore is a homeland. It plays a decisive role in the transfer of all material and spiritual values to the future. Folklore has characteristics from the past and in itself, is rooted in the preservation of national identity. Every Turkish (Azerbaijani) mother is a source of living literature with her lullabies. At the same time, the countless proverbs created by our ancestors contain our lifestyle from the cradle to the grave. That's why its name is a rich cultural heritage" ("Folklore of South Azerbaijan", 2015: 3-4). It can be said that children's literature continues to develop with new ideas and artistic qualities based on this inexhaustible source. The people's daily lives, lifestyle, attitude toward life events, psychology, outlook, traditions, spiritual and moral values, and national ideology are reflected here.

Azerbaijani literature, which has given the world culture pearls of art that will live forever, helps children mature in terms of ideological, language, aesthetic and physical development. In this sense, in the development of children's literature, along with oral artistic heritage, written monuments and classical artistic heritage are of special importance.

The question of where to start children's literature is often controversial. In addition to those who present classical poetry as the beginning of children's literature in literary opinion, there are also many who claim that this opinion is unfounded. Attention and care for children, the creation of suitable literature for them, and the formation of their literary and artistic taste and spirit have been a characteristic issue for all eras. It is true that this literature has its own laws and principles as a science. Our goal is neither to define the boundaries of children's literature, nor to make its history ancient. Although the creativity of classical thinkers is not considered only in children's literature, it is always relevant in terms of the education of young people in the right direction. Selections from Arabic-Persian classical literature and native poetry and didactic-instructive examples from Ashiq's works have been accepted as reading material suitable for children and young people.

Scientist Yashar Garayev (Yaşar, 2016: 178) wrote: "Classic means eternal." That's the only thing that separates a classic from a non-classic. They do not add modernity to the work of the classics. From century to century, the classics go by themselves. More precisely, as humanity and

nations move from century to century, they get closer to the classics". Afzaledin Khagani, Nizami Ganjavi, and Muhammad Fuzuli are among the authors who have earned the right to eternal life among the world's classics. Poems in native language from the 13th century, Molla Qasim's poems, "Dastani-Ahmed Harami", Ali's "Gisseyi-Yusif" epic, Ashiq Pasha's "Garibname", works written by Izzeddin Hasanoglu, Gazi Burhaneddin, Assar Tabrizi's (1325-1390) "*Mihr and Mushtari*," rose to a new stage with his poem - a stage of ascension, lived a period of prosperity with the work of Muhammad Fuzuli (1496-1556) in the 16th century. Gara Namazov (Gara, 2007: 34) wrote: "Moral and didactic issues have been one of the most common themes of ancient Eastern literature, including our classical national poetry, high moral reminders and advice in artistic form were voiced in the works of progressive poets"). Muhammad Fuzuli's works written in epic, lyric-epic genres and allegorical language, such as "Sohbatul-asmār", "Advice to Fazli", "Advice of her mother to Leyli" were chosen for their special importance in the education of children and young people, and have reached the present day, naming the centuries. Hummet Shahbazi, a well-known poet and critic of children's literature in South Azerbaijan, writes: "Sohbatul-asmār" (Conversation of Fruits) of two hundred verses by Muhammad Fuzuli is considered the first children's poem in Azerbaijani literature (perhaps in the East).

The idea at the center of Muhammad Fuzuli's work "Sohbatul-asmār" is one of the main lines characteristic of the poet's outlook. In Azerbaijani literary studies, it is generally accepted that the work "Sohbatul-asmār" is written by Muhammad Fuzuli, but around the world, including in Turkey, opinions about this work are quite contradictory. Among the literary critics of Turkey, there are those who accept that "Sohbatul-asmār" belongs to the work of Muhammad Fuzuli, there are authors who are skeptical about this idea, and there are those who are satisfied with publishing the work. Despite a number of baseless ideas put forward, Hamid Arasli, Azade Rustamova, Rafael Huseynov and others deeply analyzed all the available studies and substantiated with evidence and facts that "Sohbatul-asmār" belongs to Muhammad Fuzuli ("Azerbaijani literature history", 2004: 17). In the 16th century, after M. Fuzuli, Shah Ismail Khatai (1486–1524) wrote the poem "Dahnama" in his native language. The fragment of the work called "Bahariyya" is suitable for children in terms of its richness and interesting descriptions of nature. The historical experience of classical Eastern literature, as well as Azerbaijani artistic thought, shows that didactic literature was created at the request of life itself. The first motives, as one of the important directions of literature, historically had a moral and aesthetic content. Each of our great classics continued this tradition in new poetic forms through an original system of artistic images.

In the later period, that is, at the end of the 19th century, at the beginning of the 20th century, the first reading books, native language textbooks, and children's press appeared in the field of education, and thus, Azerbaijani children's literature began to form. Despite being complex and contradictory, this period can be considered more productive. The press, which emerged at the end of the 19th century, began to operate in a more organized manner at the beginning of the 20th century, and the struggle for the education of the people and national revival became systematic. "Akinchi", "Ziya", "Kashkül" newspapers, whose main goal is to guide the education and upbringing and mental development of teenagers and educate them in the spirit of love for the people and the motherland, play an irreplaceable role and importance in the development of progressive public opinion and the formation of children's literature in Azerbaijan. Thus, the tireless efforts of educators gathered around these newspapers created the environment that gave rise to the creation of children's press agencies such as "Dabistan", "Maktab" and "Rahbar", numerous children's textbooks, and examples of children's literature published at the beginning of the 20th century.

The spread of enlightenment ideas and universal values revealed the necessity of creating modern literature that could be useful for children. Democratic-minded intellectuals turned to the press in order to familiarize the children of the people with both national and world literature and culture and to explain the most important events of society and nature to them in their native language. Thus, the press opened a wide path to the development of children's literature. The "Akinchi" newspaper published (1875–1877) under the editorship of the great scholar and educator Hasan Bey Zardabi (1837–1907) was a very important event that satisfied the moral needs of the people and served to improve their cultural level.

Among the educators, F. Kocherli, R. Efendiyev, S. A. Shirvani, A. O. Chernyaevski, S.

Valibeyov, H. Garadaghi, J. Unsizade, M. A. Novras, M. K. Q. Asgarzade and others have rendered important services in the development of children's literature. The book "Pandi-atfal" written by Shushali Mirza Aliasgar Novras, who lived approximately at the same time as Seyyid Azim Shirvani, was published at Kemal Unsizade's printing house in Tbilisi at the initiative of Soltan Majid Ganizade and with the financial support of Bashir Bey Ashurbeyov. According to Firudin Bey Kocherli, the book "Rabiul-atfal", A. Bakikhanov's "Admonition", M. S. Vazeh and I. Grigoryev's "Kitabi-turki", Mirza Nasrullah Dida's "Kitabul-nasayeh" were successful steps in the field of creating national children's literature for the reading of Azerbaijani schoolchildren. If a number of specific cases are not taken into account, it can even be said that the real history of our children's literature begins with "Rabiul-atfal" (Firudin, 2005: 173–174).

From the second half of the XIX century in the history of public thought of Azerbaijan attention to the fate of the nation, people, native language, formation of the factor of national ideal, national consciousness, and self-awareness inspired the intellectuals to unity, struggle, and progress.

Language is the most valuable spiritual wealth of every nation, it shows its existence, keeps its history alive, reflects its identity, and unites its national thinking. Language is of great importance in the formation of feelings of national self-awareness.

The independence struggle for the mother language and the unity and freedom of the motherland, which began in the middle of the 19th century in Azerbaijan, led to the formation of our statehood (even if for a short period of time) at the beginning of the 20th century and the unification of our national ideology around a unified ideology. The national and spiritual existence of the Azerbaijani people is most fully reflected in its literature. To keep the people alive, first of all, it is necessary to keep their language alive. The creativity of artists who lived and created in different eras contains the historical stages that the language passed through. In literature and poetry, there are hundreds of poems written for the joy of the mother language, where the same spirit and the same idea are continued artistically.

Since the beginning of the 20th century, the struggle for the education of the people and the national revival have become more systematic. In this period, the national language - mother language problem was taken in the context of national development and national self-promotion. Hasan Bey Zardabi, Jalil Mammadguluzade, Nariman Narimanov, Ahmed Aghayev, Ali Bey Huseynzade, Omar Faig Nemanzade, Abdulla Shaig, Mirza Alekber Sabir, and other thinkers commented on a number of issues related to turkism - azerbaijanism, promoted this ideology, and fought tirelessly for the development and spread of the native language.

During the period of the Azerbaijan Democratic Republic (1918–1920), the emergence of the theme of independence led to the formation of self-awareness and patriotism in poetry. The works of Muhammad Hadi, Jafar Jabbarli, Ahmet Javad, and Huseyn Javid, which instilled love in the country, were distinguished by their uniqueness and aimed at determining the future path of young people. After the 23-month activity of the Azerbaijan Democratic Republic was forced to stop, in the new era (1920–1991), the ideas dictated by the Soviet state were raised in the literary world. Literary examples began to emerge in this style and continued for many years. The relative softening that began in the public environment in the mid-1950s was also reflected in the literature. Therefore, researchers characterize the 1960s–90s as years of restoration of historical memory and a return to national-spiritual values and roots. Since the 1990s, historical themes in literature have been included in double artistic creativity with the realities of modern life. Despite the fact that the Azerbaijani children's poetry created in these periods developed in a new direction in terms of ideas and content, the influence of the creativity of writers who lived and created at the beginning of the 20th century is clearly visible.

Discussion and Conclusion

Contemporary children's literature is enriched by Zahid Khalil, Alamzar Alizadeh, Rafiq Yusifoglu, Gasham Isabayli, Sevinj Nurugizi, Reyhan Yusifgizi, Aygun Bunyadzadeh, Inqilab Isaq, Mina Rashid, Sevinj Elsever, Nurlana Isikand other authors with examples of fairy tales, stories and narratives written on various topics about the Karabakh war, patriotism, moral and spiritual values, state attributes, nature and animal world.

In recent years, there have been more works reflecting modernity. Despite the fact that most of

these works are on the same or similar topics, they are distinguished from each other by their unique features and writing style. The role of the press and Internet resources, children's websites is also great in promoting and spreading modern children's literature. Newspapers and magazines founded for children, "Dove", "Rainbow", "Magic world", "Savalan", "Tumurjug" and others, electronic publications "Children's knowledge portal", balalar-az.com , bebe.az, magic world.com and other websites operate. Writers working in this field consider the interests and demands of the modern child while bringing current topics to the agenda.

Recommendations

Children's literature is the main field of thought that strives for the rise of the national spirit and stimulates the strengthening of national self-awareness factors. No matter what subject he works on, no matter what literary type and genre he tries his talent on, his goal and purpose are the same: the growth of children, who are our future, in healthy spirituality and morality! This high goal that he set for himself earned him the right to have a say at all times and gave him the opportunity to stand in the forefront of the history of literature and the literary process.

Source

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YAPILANDIRILMIŞ ÖZET

Tevfik Mahmud'un Gençlerin Hayatlarını Anlatan Dramları

Giriş

Bu makale, Azerbaycan çocuk edebiyatının gelişimini ele almaktadır. Sözlü örnekler, çocukların eğitiminde önemli bir rol oynar. Çocuk folkloru araştırmalarının başlangıcından itibaren birçok bilimsel ve amatör çalışma ortaya çıkmıştır. Araştırmalar, çocuk edebiyatının ilk unsurlarının folklorumuzda yer aldığını göstermektedir. Toplanmaya ve incelenmeye başlandığı dönemden itibaren, çocuk folklorunun sınırlarını belirlemek için çeşitli bilimsel ve amatör çalışmalar ve farklı yaklaşımlar ortaya çıkmıştır. Çocukların yaşına, ilgilerine ve anlayışına uygun birçok tür

bulunmaktadır. Beşikteki bir bebeğe okunan ninni, peri masalları, bilmeceler ve diğer sözlü halk edebiyatı örnekleri, öncelikle gerekli ahlaki nitelikler ve ele alınan konuların çeşitliliği açısından seçilir. Çeşitli folklor grubuna dahil edilen örnekler belirli bir sırayla ve ilişkili bir şekilde sunulmaktadır. Çocuklar dürüstlüğü, cesareti ve kahramanlığı birçok sanatsal yolla öğrenirler. Bu nitelikler eserlere renk katmaktadır. Masallar aracılığıyla aktarılan ciddi mesajlar ve hayvanların dilinden alegorik olarak dile getirilen fikirler de ilgi çekicidir. Bu tür sözlü örnekler çocukların zihinlerinde derin izler bırakabilir. Aynı zamanda, bu tür detaylar geleneklerin, aile değerlerinin ve tarihsel hafızanın korunması açısından çok önemlidir. Eski çocuk oyunlarının hatırlatılması, çocukları modern zamanların sanal oyunlarından uzaklaştırmayı amaçlamaktadır. Bu koleksiyonlarda, çocukları düşündürmek, duygularını etkilemek ve hayatlarında doğru yönlendirmek amacı güdülmektedir. İncelediğimiz örneklerde çocukların anlama seviyeleri dikkate alınmıştır. Özellikle bu eserler, biçim kısalığı ve içerik netliği ile öne çıkmaktadır. Dil sadeliği, şakacılık ve uyum, en önemlisi çocukların hayal güçlerini etkileme gibi özellikler ana şartlar olarak göz önünde bulundurulmuştur. Bu inciler, eski zamanlardan beri çocukların eğitimi, ideolojisi, dili, estetik ve fiziksel gelişimi üzerinde etkili olmuştur. Küçük dinleyicinin hayat ve toplumla ilk tanışması, onu bir vatansever olarak iyi niteliklerle büyütmeyi hedeflemektedir.

Yöntem

Araştırma sırasında, Firidun Kocherli, Pasha Efendiyev, Gara Namazov, Azad Nabiye, Ramazan Gafarli, Bahlul Abdulla gibi folklor bilimcilerin bilimsel araştırmaları ve eski zamanlardan günümüze kadar olan yazılı edebiyat örnekleri karşılaştırmalı olarak analiz edilmiştir. 12. yüzyıl Azerbaycan şairleri arasında Afzeleddin Khagani ve Nizami Ganjavi, folklordan ustaca faydalanmış, ulusal ve ahlaki değerlerimizi evrensel değerlerle birleştirerek dünya edebiyatına nadir örnekler sunmuştur. Alegorik dilde yüksek beceriyle yazılmış didaktik hikayelerin, hatırlatmaların ve nasihatlerin sunumu, çocukların ve gençlerin eğitiminde temel bir rol oynamış, onların ruhsal ihtiyaçlarını karşılamış ve sanatsal, estetik ruhlarını beslemiştir. Her iki şairin edebi mirasında hümanizm ve vatanseverlik kök salmıştır. Klasik edebiyat, her zaman olduğu gibi, modern insanın ve toplumun oluşumunda büyük öneme sahiptir. Khagani ve Nizami'nin ortaya koyduğu zengin fikirler ve düşünceler, sonraki dönemlerde yaratılan çocuk eserleri üzerinde büyük bir etki yapmıştır. 13. yüzyıldan itibaren ana dilde şiir yeni bir aşamada gelişmeye başlamıştır. 16. yüzyılda Muhammed Fuzuli'nin (1496-1556) "Meyve Sohbeti" (alegorik), "Fazli'ye Nasihat" (epik) ve "Leyli'nin Annesinin Nasihatı" (epik-lirik) gibi eserleri, çocukların ve gençlerin eğitiminde özel öneme sahip olarak seçilmiştir. 19. yüzyılın sonlarından 20. yüzyılın başlarına kadar çocuk edebiyatında daha organize bir faaliyet gözlemlenmekte, halkın eğitimi ve ulusal uyanış için mücadele sistematiği bir karakter kazanmaktadır. Halkı yaşatmak için dilini yaşatmak gerekmektedir. Aydın entelektüeller tarafından derlenen ilk okuma kitapları, ana dil ders kitapları ve "Dabistan", "Okul" ve "Lider" adlı çocuk yayınları, Azerbaycan çocuk edebiyatını bağımsız bir yön olarak şekillendirmiştir. Karmaşık ve çelişkili olsa da, bu dönem daha verimli sayılabilir. Eğitim ve kültür alanındaki yenilikler, entelektüelleri, şairleri ve yazarları hem öğretim hem de folklor araştırmaları yapmaya teşvik etmiştir. Görüldüğü gibi, bu döneme kadar Azerbaycan çocuk edebiyatı bağımsız bir yaratıcı alan olarak değil, genel edebiyat içinde, sözlü halk yaratıcıları ve yazılı edebiyat ile bağlantılı olarak gelişmiştir. 20. yüzyılın başında Firudin Bey Kocharli, Hasan Bey Zardabi, Jalil Mammadguluzade, Ali Bey Huseynzade, Gasim Bey Zakir, Abbasgulu Agha Bakikhanov, Seyid Azim Shirvani, Sultan Majid Ganizade, Mirza Shafi Vazeh, Abbas Sahhat, Abdulla Shaig, Mirza Alekbar Sabir ve diğer düşünürler çocuk edebiyatının gelişimi ve yayılması için yorulmadan çalışmışlardır. Azerbaycan Demokratik Cumhuriyeti döneminde (1918-1920), bağımsızlık teması şiirlerde yer almış ve gençlerde öz farkındalık ve vatanseverlik duygusunun oluşumuna yol açmıştır. Ülke sevgisini aşıl原因 Muhammed Hadi, Jafar Jabbarli, Ahmet Javad ve Huseyn Javid'in eserleri, eşsizlikleri ile öne çıkmış ve gençlerin gelecekteki yolunu belirlemeyi amaçlamıştır. Yeni dönemde (1920-1991), Sovyet devletinin dikte ettiği fikirler edebi sahnede yükselmiştir. Bu tarzda edebi örnekler ortaya çıkmaya başlamış ve yıllarca devam etmiştir. 1950'lerin ortalarında kamu ortamında başlayan nispi yumuşama, edebiyata da yansımıştır. Bu nedenle, araştırmacılar 1960-1990 yıllarını tarihi hafızanın yeniden yapılanmasını ve ulusal, manevi değerlere ve köklere dönüş yılları olarak nitelendirmektedir. 1990'lardan itibaren, edebiyatta tarihi temalar modern yaşamın gerçekleriyle çift sanatsal yaratımda yer almıştır. Azerbaycan çocuk şiirinin fikir ve içerikte yeni bir yönde gelişmesine rağmen, 20. yüzyılın başında

yaşayan ve yaratan yazarların yaratıcılığının etkisi açıkça görülmektedir.

Sonuçlar ve Tartışmalar

Çocuk edebiyatının gelişiminde, sözlü sanatsal mirasın yanı sıra yazılı anıtlar ve klasik sanatsal miras da özel öneme sahiptir. Arap-Fars klasik edebiyatından ve yerli şiiirden seçmeler, aşığın eserlerinden didaktik ve öğretici örnekler, çocuklar ve gençler için okuma materyali olarak kabul edilmiştir. Çocuk edebiyatı, her sanatçının kendini, milletini, tarihini ve milli-manevi ideallerini büyük bir adanmışlıkla tanıması sonucu gelişmiştir. Araştırma sırasında, çocuklar için uygun görünen çeşitli edebi tür ve türlerdeki folklor ve yazılı edebiyat örneklerini kapsanmaya çalışılmıştır.

