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Tamara Bakhshaliyeva,

Lecturer of the Nakhchivan Teachers Institute.

Nakhchivan, Azerbaijan.

ORCID iD: <https://orcid.org/0000-0002-0091-3972>

tamarabaxsheliyeva@gmail.com

THE SYSTEM OF MORAL PURIFICATION IN NASREDDIN TUSI'S PEDAGOGICAL HERITAGE AND ITS IMPORTANCE FOR HIGH SCHOOL STUDENTS

Abstract. Considering the existence of a fair conscience as the main condition, great Azerbaijani thinker Nasreddin Tusi speaks about the importance of conscience in human perfection, happiness and good deeds. He tries to prove that moral purification is an art and that it is an art necessary for the family, the state and humanity. The pedagogical legacy of the great thinker Nasreddin Tusi contains very useful ideas, recommendations, advice and counsel for the training, education and upbringing of the younger generation – in short, very valuable didactic materials. The use of these recommendations and advice in the organization of educational work in the family and at school serves to educate the younger generation in the spirit of national and spiritual values, national traditions. The article discusses the role of the pedagogical heritage of the great thinker Nasreddin Tusi, who lived in the XIII century, who created the first system of moral education in the written literature, in the purification of moral education of university students. The article mentions the moral attributes, moral norms and components that are considered acceptable for the purification of the morals of university students. The article shows that respect for scientists, honesty, justice, zeal, respect for elders, love of family and homeland have a special place in the system of moral education and ensure the personal development of students. The article also reflects the possibilities and ways of using the works of Khaja Nasreddin Tusi «Nasirean Ethics», «Adabul-Mutallim» and «Ovsaful-Ashraf» in the educational process of universities. That is, the article shows the most effective ways to ensure the personal development of students, based on their competencies. Because the State Strategy for the Development of Education in Azerbaijan recommends that university teachers be closely involved in creating a new content of competency-based personality-

oriented education. From this point of view, the article contains recommendations and advice on the creative approach of university teachers to the development and formation of students' level of personality, using the system of moral purification in the above-mentioned works of Nasreddin Tusi.

Key words: Nasreddin Tusi's pedagogical heritage; system of moral purification; moral education; moral attributes; moral norms; development of thinking; personality development.

INTRODUCTION / ВСТУП / ВВЕДЕНИЕ

Formulation of the problem. The research focuses on the analysis of very important issues for pedagogy. According to Tusi, parents, teachers and educators, friends, as well as doing useful work in theory and practice are of great importance in the upbringing of a pure moral generation. Considering the existence of a fair conscience as the main condition, Tusi speaks about the importance of conscience in human perfection, happiness and good deeds. He tries to prove that moral purification is an art and that it is an art necessary for the family, the state and humanity. The pedagogical legacy of the great thinker Nasreddin Tusi contains very useful ideas, recommendations, advice and counsel for the training, education and upbringing of the younger generation – in short, very valuable didactic materials. The use of these recommendations and advice in the organization of educational work in the family and at school serves to educate the younger generation in the spirit of national and spiritual values, national traditions.

Analysis of the latest relevant research and publications. This research is based on the sources written by various authors such as «Nasreddin Tusi: His Life, Science, World View» by Rzayev Agababa [4], «Works written on Nasireddin Tusi's "Nasirean Ethics" Work in the Soviet Union» by Tuten Ozkaya[3], Pedagogy: Textbook by Sadigov[5], Educational thoughts of Nasreddin Tusi by Sadigov, Maharramova [6], General pedagogy: Textbook bu Sadigov [7], Turkish - Islamic Astronomy Scholars and Travel to the Sky by Goker L. [1] and also the sources by Nasraddin Tusi such as «Nasirean Ethics»[8], «Adabül-Mütellimin» (student`s culture) [9], «Övsafül-Əşrəf» (Characteristics of honorable people) [10], «Rubai» [11], «Şərh "Əl-İşarat"» [12], etc.

AIM AND TASKS / МЕТА ТА ЗАВДАННЯ / ЦЕЛИ И ЗАДАЧИ

The *aim* of the research is to analyze the pedagogical significance and educational factors in Nasreddin Tusi's scientific and literary work.

For this purpose, the article sets the following **tasks**:

- to explain the pedagogical importance of the work Nasirean Ethics;
- to clarify the moral educational basis of results.

THE THEORETICAL BACKGROUNDS / ТЕОРЕТИЧНІ ОСНОВИ ДОСЛІДЖЕННЯ / ТЕОРЕТИЧЕСКИЕ ОСНОВЫ ИССЛЕДОВАНИЯ

The ideas, facts, considerations, approaches, concepts that are important for the moral educational development of students are selected, modified, based on the pedagogical results of the research. The theoretical basis of the research is a set of scientific and theoretical provisions on the content of personality-oriented education in higher pedagogical education institutions. A number of physiological and pedagogical methodological literature related to Nasreddin Tusi's pedagogical heritage and its role in students of universities in the system of moral purification were analyzed and relevant generalizations were made. The results were compared with the results of a number of relevant studies. Observations were made in order to study the relevant content in higher pedagogical educational institutions. Observations are based on the fact that the knowledge and skills imparted to students are a whole system. A number of university documents were studied and analyzed in order to study in detail the system of imparting knowledge to students on the relevant topic.

RESEARCH METHODS / МЕТОДИ ДОСЛІДЖЕННЯ / МЕТОДЫ ИССЛЕДОВАНИЯ

The methodological basis of the research is the theory and concepts of sociology, pedagogy, literature and psychology. Methods of analysis, synthesis, induction, deduction, functional analysis and comparative analysis were used in the research.

RESEARCH RESULTS / РЕЗУЛЬТАТИ ДОСЛІДЖЕННЯ / РЕЗУЛЬТАТЫ ИССЛЕДОВАНИЯ

According to Tusi, the primary moral norm, moral character is considered to be respect for science and respect for scientists. Tusi considers science to be the main factor that enters the body of wisdom and studies the mysteries of people, nature, society and the whole universe. He considers it a dynamic force capable of learning the secrets of the scientific world, which includes the study and systematization of the stages of development of human society, and which enters the body of Wisdom. That is, according to Tusi, science is considered the ornament of the world of wisdom. However, not all who come to the world of

Wisdom have that dynamic force. In fact, the Wise Ones can study and present in detail all the scientific ideas about fire, air, water and earth.

There are people in the world of wisdom who collect and memorize scientific issues, speak, and explain every subtle truth they hear and memorize from others in conversations, debates, and conflicts in such a way that the mouths of those who listen are opened, and such people are truly a sea of virtue they confirm that they are; but in fact there is no trace of this in their souls; they cannot comprehend and explain truths correctly; their judgments and information are dubious and unreliable, and in mastering science they are like some animals that have learned human movements or children who are pretending to look elder [8, p. 98].

That is why N. Tusi presents Wise Men as people with all moral qualities. It is stated that a true moral person must master science, respect scientists, be fair, and be able to instill friendship, camaraderie, and equality; be a supporter of honesty; He must carry in his morality such qualities as perseverance, honor, thrift, honesty, chastity, bravery, enlightenment, and glory. In fact, in the etymological sense of the word spirituality, there is the content of being able to carry all the moral qualities in one's «ego». That is, each person is considered to be spiritually whole after having all the existing moral qualities. Thus, while moral education includes the acquisition of one or more moral qualities, spiritual education includes the acquisition of all existing moral qualities. According to Tusi, it is important for people who have knowledge and respect scientists to be fair. In Nasirean Ethics, Tusi compared justice to equality, arguing that any case could be effective if it was approached on the basis of the norms of justice. That is, «justice and equality» can be achieved in unity. According to Nasreddin Tusi, first of all, it should be said that there are different forms of «justice» and «equality», for example, in music, when the proportions are not equal, they create equality using intervals. In the same way, justice manifests itself in a special way everywhere, otherwise there will be confusion and corruption.

This can be interpreted as follows: true equality between objects, quantities, and qualities is possible when they are identical, and the main condition for this is the unity of the ratio, where there is no such ratio, then «equality» is the ratio of one to two, two to three, or three to four. The former is called «continuous» ratios (complete ratios), and the latter is called «intermittent» ratios (fractional ratios). There are different types and different names of ratios, for example: numerical ratios, geometric ratios, structural ratios, other ratios explained in other sciences [8, p. 104].

Tusi's comparative explanation suggests that it is important to consider all the factors that influence the purification of human morality. Indeed, justice and equality can be ensured by a comparative study of both the pros and cons of these factors. That is, determining the essence of the ratio of bad to good and good to bad should be the main criterion of this work, that is, the unit of measurement. The criterion of each commodity, state, and precious stone determines its ratio to another.

Ancient scientists have expressed great and valuable ideas about the creation of very useful sciences through proportion.

If the concept of justice (balance, equality) is used in the conscious regulation of life, it should be divided into three parts:

- the first – those related to goods and art;
- the second – those related to transactions and exchanges;
- third – those related to compulsory work (such as discipline and punishment).

It is said about the first part: the ratio of this person to this property or art is the same as the ratio of such and such a person to some art or property, so this art and this property belongs to him, it must be given to him, and if there is a surplus, it must be corrected and paid. This is similar to «intermittent» ratios.

In the second part, the ratio is similar to either «intermittent» or «continuous». For example, if they say, «The ratio of this merchant to this dress is the ratio of this carpenter to this chair», it is like a «break», and there is nothing wrong with replacing it. Also, if they say, «The ratio of this garment to this gold is the same as the ratio of this gold to this pulpit», which is similar to «continuous», it would not be unfair if they replaced the garments and the pulpit.

In the third part, the ratio is similar to «geometry», for example, if they say that the ratio of this person to his/her position is like the ratio of a person to his/her position. A just person is said to put things that are disproportionate and inappropriate in a proportionate and appropriate way [8, p. 104–105]. Hence, one should not be indifferent to the purification of morality through proportion. It is also necessary to correctly define the relevant criteria, taking into account the relative differences in the purification of the morals of university students. At the same time, students' perceptions of justice and equality expand. According to Tusi, in addition to such an idea, it is useful to add listening to the voice of conscience. Students should be informed about justice, honesty, integrity, and zeal in this regard. According to Tusi, in fact, equality and justice consist of the «voice of conscience», the divine honor, because its source is also the great Creator.

As we will say below, civilized people are creative by nature and cannot live without helping each other. Help is that one serves the other, buys from the other and sells to the other, so as not to upset the balance, equality and equality. For example, a carpenter gives the product of his labor to a painter, and the painter in turn offers him the product of his labor. In this case, what the carpenter prepares may be better, more or less, than the painter, so there is a need for a balancing tool, which would be «dinar» (money) [8, p. 105–106]. As can be seen, in Nasreddin Tusi's pedagogical legacy, shopping, selling and buying products, paying for the work of artists, and, in modern parlance, the protection of business relations between people must be based on moral norms. According to Tusi, the regulation of monetary relations must be in accordance with moral norms. Because the main criterion of business activity is based on moral norms such as honesty and integrity. Violations of moral norms in people's business activities are often observed during the period of building an independent state. As a result, those who violate moral norms become rich, and those who believe in the future, who maintain truthfulness and honesty as moral norms, go bankrupt. In Tusi's pedagogical legacy, it is considered immoral for one of the parties to deceive the other, lie to him/her, and defraud. In other words, Nasreddin Tusi's pedagogical legacy clarifies both positive and negative manifestations of morality. In Tusi's pedagogical legacy, those who commit negative manifestations of morality are severely criticized, and they are exposed as immoral people who eat haraam, do not do right, lie, deceives people and possesses their wealth. When classifying moral norms, Khaja Nasreddin Tusi commented on the importance of respecting scientific norms, such as respect for scientists, patriotism, protection of the homeland, friendship, brotherhood, help, share, healing, courage, bravery, heroism, struggle, perseverance, honesty, dignity, zeal, purity, enlightenment, honor on a scientific basis.

Tusi considers people who observe all moral norms to be people who have «divine honor». Referring to Aristotle, he writes: Aristotle said that those who possess «divine honor» do things that lead to equality, goodness, happiness, and justice, and that «divine honor» does nothing but goodness, because the will of the great Creator is directed only to good deeds. Accordingly, «divine honor» tends to do useful and happy deeds, and avoids corrupt deeds. He commands «courage» to wait for order in battle, «chastity» to protect virginity from indecent acts, to prevent slander, shame and gossip, in short, to move away from vices and bring them closer to virtues. A righteous person first applies justice to himself, then to those close to him, and then to other people. He also said that «justice» is not a part of virtue, but all of it, and that «oppression», which is the

opposite of it, is not part of virtue, but all of it, but some types of oppression are more pronounced. For example: it quickly appears in cultural activities such as betting, shopping, receipts, savings; but theft, robbery, betrayal, lying, and others are relatively difficult to discover, and they are like «suffering». There are others that are equivalent to suffering and torture, such as shackles on the feet, chains on the wrists, and shackles on the neck. The righteous king and ruler is to prevent such injustices and crimes, to be the caliph of «Divine Honor» in the protection of justice, that is, to take more good from others and not give less punishment. That is why they said that «the caliphate is honesty» [8, p. 107].

Nasreddin Tusi's attitude to such moral norms at all times leads to the purification of morality, the promotion and protection of honesty, and the criticism and exposure of crookedness. At all times, Nasreddin Tusi's advice on moral education has contributed to the purification of the morals of the younger generation. Tusi's pedagogical legacy exposes those who are prone to drunkenness and drug use. Tusi criticizes such people as the perpetrators. The great philosopher criticizes such people as unwilling and indecisive. He recommends that such people should be severely punished. In Nasirean Ethics, he shows that if someone commits an indecent act due to drunkenness, hunger, or bigotry, it is important to punish him, because the beginning of the crime that led to this crime, that is, drinking wine, not restraining himself, restraining his passion, was his will. The interpretation of justice and its interpretations are as follows. As for its forms of manifestation in practice, the great philosopher divided justice into three parts:

The first is that people must repay the right of that great supporter of the Truth, the inspirer of all good deeds, the creator of all blessings; justice requires that the servant, as far as possible, act in excess of what is between him and his temple, and thus fulfill the conditions of servitude [12].

The second is that people should protect the rights of other people, respect the elders, not betray the trust, and be fair in their dealings.

Third, humans must maintain the traditions of their forefathers, such as customs, professions, authority, status, and so on. What has been said so far is the words of a doctor (philosopher) [8, p. 108–109]. Apparently, Nasreddin Tusi expressed valuable views on the regulation of justice for the younger generation. These ideas will guide the justice of generations to come. In these warnings, Tusi advises people, especially the younger generation, to know their rights, not to betray their trust, and not to be unfair in their dealings. In the current context of developing market economy, a number of banks provide interest-bearing loans to depositors. However, they raise the interest rate so much that people are

unable to pay it for the rest of their lives. Such cases have also manifested themselves in our country. Banks have raised interest rates, and lenders have been unable to repay inflated interest rates for more than 20 years. As a result, the head of the country took up the matter and issued a decree recommending the abolition of these inflated interest rates [2, p. 57]. Nasreddin Tusi's ideas on the purification of morality are embodied in other works, especially in his trilogy, which contains his pedagogical legacy. The first book of his trilogy, which reflects the system of moral education he wrote to purify people's morals, is called Nasirean Ethics, while the second book is called «Adabul-Mutallimin» (student culture). The last book of the trilogy is called «Awsaful-Ashraf» (Character of Honors). If the first book, «Nasirean Ethics», is devoted to the purification of children's morals from birth to the age of 18, the second book, «Adabul-Mutallimin» (student culture), deals with the formation of moral education in youth, including student years. The last book, Awsaf al-Ashraf (The Description of the Possessors of Honor), deals with giving a number of advice, counsel, advice and counsel to people regarding their post-youth upbringing. Work «Adabul-Mutallimin» consists of an introduction and 12 chapters.

In this section Tusi shows: I praise God for his kindness. We thank him for his blessings. May God's blessings and peace be upon the master of his prophets and the best of those under his care.

Although many students worked, they were not fortunate enough to master science. Although they tried, they did not see the results, because they made a mistake in their education and did not follow his mistakes. Someone who made a mistake in the way of education has not achieved his goal. I want to briefly explain the way of education based on what I have read in books and heard from my first teachers. It is God who clarifies everything [9, p. 7]. As can be seen, Nasreddin Tusi, as in Nasirean Ethics, in his works Adabul-Mutallim (student culture) and Awsaful-Ashraf (Character of Honors), purifies the morals of children, adolescents, students and adults. puts forward valuable ideas. In his book «Awsaf al-Ashraf», Tusi writes a number of reminders and advices on the purification of people's morals in the post-student years, presenting them as a thinker: Regarding contemplation, God says: «Do they not think that God created the heavens and the earth and what is between them only with justice, and for a specified term?» Although there are many meanings for «contemplation», the summary of all of them is reflected in one sentence, and it is as follows: No one can reach the level of perfection from the level of imperfection without watching. That is why they said: «Primary is important thinking». There are many verses in the Qur'an that encourage thinking, but it is impossible to list them all. For example, «Indeed in that are signs for a people who

give thought» [10].

Apparently, Tusi presents man as extraordinarily rich. He points out that, unlike other living beings, he possesses intellect, thinking, and cognitive thinking as a whole. At the same time, Tusi emphasizes the importance of purposeful, planned and organized use of reason and thinking. He advises people to get an education, to look at all areas of science, to benefit from them. It discourages people from doing wrong [11]. He points out that people who do bad things cannot hold a high position in society. According to Tusi's pedagogical logic, even those with higher education cannot rise from the level of defect to the level of perfection.

In the above-mentioned work, Tusi expresses the advantages of having knowledge, education, way of thinking, and a high level of sharpness in referring to a hadith in the Holy Qur'an.

«One hour of contemplation is better than seventy years of worship». It should also be noted that the temple of the journey, that is, the beginning of the movement towards the truth, is the universe and the human body. And watching means that the verses of Afaqi and Anfusi, that is, the wisdom found in every particle of the universe and in the human body, are a sign of the greatness and perfection of their Creator, so that the initial light of the deity can be seen in every particle: «We will show them Our signs in the external world and in their own bodies, so that they may know that the Qur'an is the truth» [10]. Apparently, Tusi remembers the hadith in the Qur'an. According to this hadith, one hour of science is better than 60 years of worship. Tusi's warnings and advice encourage students and all members of the younger generation to get an education. His counsel also emphasizes the benefits of worship. However, it is shown that it is useless to worship without learning science, education, and having a scientific worldview. All of these reminders are important for the moral purification of students. The purification of students' morals indicates that in the future they will be good specialists, exemplary heads of families, competent heads of departments, and even unique statesmen.

CONCLUSIONS AND PROSPECTS FOR FURTHER RESEARCH / ВИСНОВКИ ТА ПЕРСПЕКТИВИ ПОДАЛЬШИХ ДОСЛІДЖЕНЬ / ВЫВОДЫ И ПЕРСПЕКТИВЫ ДАЛЬНЕЙШИХ ИССЛЕДОВАНИЙ

All that is said in the article, that is, the scientific provisions, opinions, comparative judgments, as well as generalizations and conclusions, are considered to be the novelty of the article. The article can be used by pedagogical teachers working in universities, researchers conducting research

on the life and work of Nasreddin Tusi. We can say that it is impossible to prepare students and the younger generation for life without a deep study and knowledge of the system of moral purification in higher education.

Prospects for further research. Following this article, which analyzes the pedagogical significance of Tusi's works, other nuances raised here should be considered separately in future analyzes. Tusi appreciated the role of teachers and educators as the main figures in the educational work, and considered it important for them to be highly educated, scientific, moral, demanding, compassionate, sweet-spoken and respectful. The thinker, who highly valued moral purity, moral purity, and clarity of conscience in the process of upbringing, knew that these qualities should be instilled in children from an early age. Tusi paid special attention to the moral education of children, such as punishment, praise, applause, rewards and encouragement.

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СИСТЕМА МОРАЛЬНОГО ОЧИЩЕННЯ В ПЕДАГОГІЧНІЙ СПАДЩИНІ НАСРЕДДІНА ТУСІ ТА ЙОГО ЗНАЧЕННЯ ДЛЯ ЗДОБУВАЧІВ ВИЩОЇ ОСВІТИ

Тамара Бахшалієва,

викладач Нахчиванського учительського інституту.

Нахчиван, Азербайджан.

ORCID iD: <https://orcid.org/0000-0002-0091-3972>

email: tamarabaxsheliyeva@gmail.com

Анотація. Великий азербайджанський мислитель Насреддін Тусі стверджував, що совість відіграє важливу роль у процесі виховання людини, а також для досягнення нею щастя, творення добрих справ. На думку Насреддіна Тусі, моральне очищення – це мистецтво, вкрай потрібне для сім'ї, держави та людства. Педагогічна спадщина великого мислителя Насреддіна Тусі містить надзвичайно корисні ідеї, рекомендації й поради щодо освіти, навчання та виховання підростаючого покоління. Використання цих рекомендацій та порад під час організації виховної роботи в сім'ї й у школі слугуватиме вихованню молоді в дусі національних і духовних цінностей, національних традицій. У статті розглядається роль педагогічної спадщини великого мислителя Насреддіна Тусі, який жив у XIII столітті. Він створив першу систему морального виховання в письмовій літературі, яку можна використовувати для морального очищення студентів університетів. У статті згадуються моральні якості, норми та складові, що вважаються прийнятними для морального очищення студентів університетів. Повага до старших, чесність, справедливість, завзяття, любов до сім'ї та Батьківщини посідають особливе місце в системі морального виховання, забезпечуючи особистісний розвиток студентів. Розглядаються також особливості використання праць Хаджі Насреддіна Тусі «Насірейська етика», «Адабул-Муталлім» та «Овсафул-Ашраф» в освітньому процесі університетів. Тобто показано найефективніші способи забезпечення особистісного розвитку студентів, виходячи з їхніх компетенцій, оскільки Державна стратегія розвитку освіти в Азербайджані рекомендує активно залучати викладачів університетів до створення нового змісту особистісно орієнтованої освіти на основі компетентностей. Отже, стаття містить рекомендації та поради щодо творчого підходу викладачів університетів до розвитку особистості студентів із використанням системи морального очищення, викладеної в працях Насреддіна Тусі.

Ключові слова: педагогічна спадщина Насреддіна Тусі; система морального очищення; моральне виховання; моральні атрибути; моральні норми; розвиток мислення; розвиток особистості.

СИСТЕМА НРАВСТВЕННОГО ОЧИЩЕНИЯ В ПЕДАГОГИЧЕСКОМ НАСЛЕДИИ НАСРЕДДИНА ТУСИ И ЕГО ЗНАЧЕНИЕ ДЛЯ СОИСКАТЕЛЕЙ ВЫСШЕГО ОБРАЗОВАНИЯ

Тамара Бахшалиева,
преподаватель Нахчиванского учительского института.
Нахчиван, Азербайджан.
ORCID iD: <https://orcid.org/0000-0002-0091-3972>
email: tamarabaxsheliyeva@gmail.com

Аннотация. Великий азербайджанский мыслитель Насреддин Туси утверждал, что совесть играет важнейшую роль в процессе воспитания человека, а также для достижения им счастья, творения добрых дел. Насреддин Туси считал, что нравственное очищение – это искусство, крайне необходимое для семьи, государства и человечества. Педагогическое наследие великого мыслителя Насреддина Туси содержит чрезвычайно полезные идеи, рекомендации и советы по образованию, обучению и воспитанию подрастающего поколения. Использование этих рекомендаций и советов при организации воспитательной работы в семье и в школе послужит для воспитания молодежи в духе национальных и духовных ценностей, национальных традиций. В статье рассматривается роль педагогического наследия великого мыслителя Насреддина Туси, который жил в XIII веке. Он создал первую систему нравственного воспитания в письменной литературе, которую можно использовать для нравственного очищения студентов университетов. В статье упоминаются моральные качества, нормы и составляющие, которые считаются приемлемыми для нравственного очищения студентов университетов. Статья показывает, что уважение к старшим, честность, справедливость, любовь к семье и Родине занимают особое место в системе нравственного воспитания, обеспечивая личностное развитие студентов. Рассматриваются также особенности использования работ Хаджи Насреддина Туси «Насирейская этика», «Адабул-Муталлим» и «Овсафул-Ашраф» в образовательном процессе университетов. То есть показаны самые эффективные способы обеспечения личностного развития студентов, исходя из их компетенций, поскольку Государственная стратегия

развития образования в Азербайджане рекомендует активно привлекать преподавателей университетов к созданию нового содержания лично ориентированного образования на основе компетенций. Итак, статья содержит рекомендации и советы по творческому подходу преподавателей университетов к развитию личности студентов с использованием системы нравственного очищения, изложенной в работах Насреддина Туси.

Ключевые слова: педагогическое наследие Насреддина Туси; система нравственного очищения; нравственное воспитание; нравственные атрибуты; нравственные нормы; развитие мышления; развитие личности.

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