

UDC 378+17.01

DOI <https://doi.org/10.24919/2308-4863/72-2-50>

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## THE INFLUENCE OF I. NASIMI'S RELIGIOUS-EDUCATIONAL AND ETHICAL-DIDACTIC VIEWS ON THE FORMATION OF PERSONALITY IN STUDENTS

*The history of Azerbaijani literature places special emphasis on the pedagogical, philosophical, ethical, and didactic views of I. Nasimi, and the development of this historical context is intricately linked to the formation of socio-political, scientific-philosophical ideas, and the establishment of national literature in the country. Nasimi, by composing works in the vernacular after Hesenoghlu and Qazi Burhaneddin in Azerbaijani poetry, elevated our language to the stature of the Arabic and Persian languages, which were predominant in Eastern science and poetry during the Middle Ages, thereby enriching the poetic capabilities of our language. In the contemporary era, international tolerance, multiculturalism, and religious freedom have been instituted in our country. Consequently, there has been a notable increase in the scrutiny, education, and dissemination of Nasimi's creative works, which encompass religious themes in their content, as the poet's poetry resonates with the religious and philosophical ideas of multiculturalism and is grounded in them.*

*Within the general education school curriculum, there is a mandate to prioritize factors that impart distinct qualities and essential skills during the teaching of literature. In line with these requirements, the exploration of metaphorical meanings in Nasimi's poems and the explication of subtextual meanings impact the development of students' consciousness, thinking, taste, and feelings, playing a pivotal role in their ability to perceive and evaluate societal events accurately in the future. While Nasimi gained global acclaim for his religious-philosophical views, his ethical-educational ideas are equally esteemed. The poet's overall creativity stands as a courageous expression of profound wisdom, deep meaning, protest against the injustices of his time, and rebellion against the challenges of his era.*

**Key words:** *Nasimi, ethical-didactic, formation of personality, worldview, contemplation, quality, intellectual education.*

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## ВПЛИВ РЕЛІГІЙНО-ПРОСВІТНИЦЬКИХ ТА ЕТИКО-ДИДАКТИЧНИХ ПОГЛЯДІВ І. НАСІМІ НА ФОРМУВАННЯ ОСОБИСТОСТІ УЧНІВ

*Історія азербайджанської літератури приділяє особливу увагу педагогічним, філософським, етичним і дидактичним поглядам І. Насімі, і розвиток цього історичного контексту тісно пов'язаний з формуванням суспільно-політичних, науково-філософських ідей і становленням національної літератури в країні. Насімі, створивши твори народною мовою після Хесеноглу та Казі Бурханеддіна в азербайджанській поезії, підняв нашу мову до рівня арабської та перської мов, які переважали у східній науці та поезії у середні віки, збагачуючи тим самим поетичні можливості нашої мови. У сучасну епоху в нашій країні запроваджено міжнаціональну толерантність, мультикультуралізм і релігійну свободу. У зв'язку з цим відбулося помітне посилення вивчення, освіти та поширення творчості Насімі, яка охоплює у своєму змісті релігійну тематику, оскільки поезія поета перегукується з релігійно-філософськими ідеями мультикультуралізму та ґрунтується на них.*

*У загальноосвітній шкільній програмі передбачено пріоритетність факторів, які надають відмінних якостей і основних навичок під час викладання літератури. Відповідно до цих вимог дослідження метафоричних значень у віршах Насімі та пояснення підтекстових значень впливають на розвиток свідомості, мислення, смаку та почуттів учнів, відіграючи ключову роль у їхній здатності сприймати й точно оцінювати суспільні події в майбутньому. Хоча Насімі отримав всесвітнє визнання за свої релігійно-філософські погляди, його етико-просвітницькі ідеї однаково цінуються. Уся творчість поета постає як мужнє вираження глибокої мудрості, глибокого змісту, протесту проти несправедливості свого часу, повстання проти викликів епохи.*

**Ключові слова:** *Насімі, етико-дидактичний, формування особистості, світогляд, споглядання, якість, інтелектуальна освіта.*

**Introduction.** In the contemporary epoch, the primary policy enacted by our nation in the sphere of education is the cultivation of individuals with intellectual and humanistic ideologies deeply rooted in the populace's historical foundations, national-spiritual legacy, and universal human principles. To attain this objective, an array of methodologies and strategies is employed. Initially, the educational framework is established on a novel foundation. Various instruments, such as mass media, radio, television, cinema, fine arts, poets, writers, publicists, composers, and others, are engaged in this process. Both domains offer a prospect for exerting influence on society more extensively, comprehensively, and emotionally, constituting fundamental components of globalization.

Currently, two primary approaches are employed for the advancement of intellectual education in general education schools: the teaching process and extracurricular activities. Training sessions constitute the principal means of intellectual education. Particularly during extracurricular lessons conducted after progressing through the literature subject, students assimilate essential knowledge and skills. For instance, refining the expression of their opinions, planning their future endeavors and life, cultivating self-control skills, and honing their ability to manage emotions and feelings are precisely fostered during these training sessions.

It is evident from the nature of Nasimi's poetry that the religious, philosophical, and mystical aspects of Sufism and Hurufism orders are more comprehensively analyzed in I. Nasimi's creativity. The nature of Nasimi's creativity, being based on the tenets of pantheism philosophy, is underscored. According to pantheism, the entire universe comprises God, and the residual entities, encompassing living beings and humans, are constituent elements of the singular God. As the particles, once unified with God, undergo a profound sense of separation from their essence, individuals must evolve to fulfill this desire.

The formulation of a worldview is contingent upon various factors, including the sway of the social milieu, family dynamics, home and school education, mass media, peer influences, the impact of literary works, and so forth.

The underpinning of the worldview is constituted by scientific-dialectical notions and perspectives, mirroring scientific, philosophical, political, ethical, and aesthetic regulations and approaches.

Indisputably, the establishment of the worldview originates from intellectual tutelage, steering individuals towards the acquisition of scientific knowledge and the cultivation of creative cognitive

faculties. Intellectual tutelage subsequently contributes to determining the overall life direction and fortifying character.

**Degree of Problem Elaboration.** In commemoration of the 650th anniversary of Imadeddin Nasimi's birth, the eminent poet and thinker of the XIV century in Azerbaijani literature, the President of the nation, Ilham Aliyev, declared 2019 the "Nasimi Year". On this occasion, scientific conferences and literary gatherings centered on Nasimi's oeuvre were organized, and numerous scholarly investigations were undertaken (Aslanov, 1973; Amanəliyeva, 2019; Həsənov, 2008). Numerous scholars have conducted research on the influence of Nasimi's religious-educational, ethical-didactic perspectives on personality formation in students (Kərimova, 2019; Qafarova, 2010; Nəzərova, 2019).

**Aims and Objectives.** The principal aim is to scrutinize unexplored facets of Nasimi's creativity, reintroduce him to the Azerbaijani populace, and ensure a comprehensive reconnection to this historical luminary.

The pedagogy of Azerbaijani language and literature holds strategic importance, addressing pivotal issues. Through these disciplines, the pedagogy of Nasimi's poetry impacts the development of children and young individuals' cognitions regarding nature, society, and human rights, contributing to their holistic personality development.

Official requisites for educational goals and tasks in Azerbaijan underscore the imperative to delve into the intricacies of any subject for effective teaching and maintain a seamless progression during lessons. This research endeavor aims to identify the most apt methodologies, approaches, and means to delineate its objectives.

**Methodologies.** The article employs a methodological framework rooted in comparative and structural analyses.

**Main section. Knowledge, Wisdom, Education, and Basic Literacy in Nasimi's Works**

In Nasimi's works, proficiency in knowledge, wisdom, education, and basic literacy is considered literary. A significant part of his creativity consists of valuable ideas about his native language, alphabet, upbringing, education, teaching, speech, language, and so on. Nasimi, by writing in Azerbaijani, took the first serious step as a thinker, writer, and reformer of the language in a period dominated by Arabic and Persian languages. This makes Nasimi the first educator of the Azerbaijani language and literature.

Certainly, there were personalities who wrote and created in the Azerbaijani language before Nasimi. Figures such as Izzeddin Hasanoghlu,

Qazi Burhaneddin, Tajeddin Ibrahim Ahmadi, and M.H. Nakhchivani were recognized as prominent figures of their time. Nasimi, however, using the extensive possibilities of his mother tongue, introduced and promoted this language in the geographical areas where he lived through his poems. "Imadeddin Nasimi not only in Azerbaijan but also during the migration periods when he went to other countries of the Middle East to avoid persecution and surveillance, advised the intellectuals he gathered around him to implement this idea. Nasimi wrote, recommending the preservation and thorough learning of the native language:

*"Know the language of Nasimi, understand the word,*

*Apart from this language, we have our own tongue"* (Qafarova, 2010: 113).

*(Sən bu Nəsiminin dilin anla, sözün bil kim,*

*Var bu dildən özgə bizim bir lisanımız")* (Qafarova, 2010: 113).

Nasimi's great value for his native language was an indicator of his national culture and didactic ethics. Nasimi considered human dignity as the basis of ethics.

*"Do not be friends with the ignoble, Nasimi,  
Guard the path, adhere to literature and manners..."*  
(Ərkansız olanlarla rəfiq olma, Nəsimi,  
Yol əhli gözət, sən ədəb-ərkan tələb eylə...)

Unfortunately, Nasimi's poetry has not been deeply explored from an ethical perspective to this day. The cultivation of intellect is predominant in the poet's ghazals.

For when Nasimi saw you, he said bitterly:

*'I am familiar with love, but estranged with intellect.*

*(Çün səni gördü Nəsimi der bəavazi-bülənd:*

*Eşq ilə mən aşınayəm, əql ilə yad olmuşam).*

Each creative individual, through their creations, serves as a mirror reflecting their own essence. Nasimi's works, almost entirely, stand out not only for the poet's moral and ethical attributes but also for his scientific-intellectual insight, profound contemplation, and inspiring courage, interwoven with folk sayings, folklore examples, and the thoughts of previous intellectuals. The didactic ethical perspectives of the poet, shaping positive ethical attributes in individuals, have played a significant role in the spiritual upbringing of generations and continue to do so today.

"Nasimi is an educator, a maestro, who eloquently resonates with divine mastery through rich linguistic creativity, portraying the hearts and inner worlds of people. The gifts he has bequeathed to future generations are evident when scrutinizing his poems.

Nasimi's conceptions of humanity and a complete personality are highly elevated. In his ghazal titled 'Bulunmaz,' he imparts ideas such as individuality, courage, and serving the people, instilling them as virtues. Nasimi considered annihilating one's ego as the most significant moral heroism of a complete human" (Həbibbəyli, 2019).

The exploration of Nasimi's legacy reveals his rich literary-pedagogical views. His works not only contribute to the ethical education qualities emphasized in modern national pedagogy but also play a significant role in propagating courage, determination, justice, benevolence, and other positive qualities crucial in shaping the spiritual aspect of a complete individual.

In general, alongside instructing national exemplars in literature, it is imperative to acquaint students with works that resonate with human values. This is highly pivotal for the formation and enrichment of personality.

The principle of moral purity in Nasimi's poems constitutes the bedrock of his ethical-didactic views. The majority of his creativity is based on laws of wisdom, justice, peace, truth, and values. Nasimi, elucidating the ethics of the Quran, reveals problems arising from human ignorance and the solution lies in purifying one's soul and rectifying one's lifestyle.

Nasimi contends that ignorance will lead to sin. Abandoning filth and turning towards goodness prevents one from falling into sin. Those who commit virtuous acts will receive the grace of Allah. Selfish desires and lust are harmful interests with consequences. According to Nasimi, all problems arise from human ignorance, and the remedy lies in purifying one's soul and correcting one's lifestyle.

When propagating his heritage, Nasimi emphasizes that merely reading Nasimi's poems is not enough. Meetings with scholars, teachers, literature experts researching Nasimi's creativity, and their opinions on Nasimi help enrich students' knowledge about Nasimi. Information about poems and articles dedicated to Nasimi also plays a significant role in solving the problem.

The content of ethical upbringing incorporated into modern national pedagogy includes a fundamental understanding of human nature. Nasimi, with his approach to this understanding, has influenced modern scientific pedagogy for seven centuries - we can say.

### **Possibilities for Deliberating the Poet's Philosophical Perspectives and their Relevance to the Evolution of the Individual as a Personality**

I. Nasimi, despite the intricate veil of his mystical expressions, espoused humanistic

perspectives that transcended his temporal milieu, particularly concerning human freedom and spiritual completeness. His educational philosophies, which advocate resistance against societal injustices, continue to captivate contemporary intellectual discourse. Nasimi, recognized not only as a poet but also as a valiant and patriotic figure actively involved in the struggle against the oppressions of the medieval era, merits appraisal for disseminating his pedagogical ideas. His intellectual legacy, characterized by the promotion of resilient and courageous thinking, warrants meticulous attention, as his endeavors were not solely directed against the Timurids but also against those perpetrating injustice in the guise of religious and legal service.

The educational potential of Nasimi's literary works, especially in cultivating patriotic, nationalistic, and ethical values, resonates in shaping the moral fabric of the youth. Nasimi's poems, owing to their rich content, vivid imagery, and literary prowess, possess the potential to yield more profound effects and serve as a significant instrument for the assimilation and enrichment of the Azerbaijani language. As elucidated by scholarly sources, Nasimi's poetry inherently contains a substantial corpus of expressions and terminologies rooted in the vernacular (Nəzərova, 2019: 127).

While Nasimi's secular verses exhibit thematic diversity, he adeptly portrayed pivotal life events, human love, feminine beauty, and delved into philosophical subjects that intricately intertwined with nature. A considerable portion of his compositions takes the form of qasidas, complemented by an array of works within the oral folk literature tradition. Examples of Nasimi's qasidas such as "What Shall I Do" ("Neylərəm?"), "I Will Burn" ("Yanaram"), "My Love" ("Sevgilim"), "Beloved's Tresses" ("Yar zülfü"), "Good" ("Yaxşı"), etc., eloquently convey the nuances of love.

Imadaddin Nasimi's enduring commitment and intellectual endeavors, prominently manifested in both societal and literary domains, were steadfastly devoted to the championing of unwavering beliefs and a singular cause. The portrayal of Nasimi, situated within the context of medieval Azerbaijani poetry, becomes a formidable task, given the lofty ideal of robust moral integrity and completeness that he personified. Nasimi's unprecedented elevation of humanism within classical literature stands as a testament to his enduring influence. As underscored by academic Isa Habibbeyli, there exists a compelling imperative to reintegrate Nasimi's life and creative legacy into higher and secondary educational curricula, acknowledging him as an eternal

Azerbaijani poet whose impact transcends temporal and spatial boundaries (Nəzərova, 2019).

### **The Ways in Which Imadaddin Nasimi's Religious-Educational and Ethical-Didactic Views Impact the Formation of Personality in Students**

The instruction covers a broad range of topics, from Nasimi's poetry as an educational tool to the exploration of various themes like life, humanity, nature, ethics, nationality, spirituality, and more. Teaching Nasimi's poetry can play a significant role in instilling accurate information in students about these subjects and fostering the formation of national consciousness. Nasimi's portrayal of positive elements such as "bahariyye" and "khazaniyye" in his nature poems, reflecting the renewal of nature in connection with the awakening of the human spirit, can be particularly beneficial in creating an impact on students.

The study suggests that incorporating Nasimi's literary heritage into the curricula of primary and secondary schools, alongside teaching his heritage, is crucial. This involves delving into the Arabic and Persian words used in the ghazals, exploring religious and political issues, and unraveling historical expressions of that era. Such teaching practices contribute to enriching the artistic vocabulary of creatively inclined students. Nasimi's works are seen as providing a platform for nurturing an understanding of the art of words among children interested in creativity.

The study underscores the alignment of Nasimi's thought and expression style in his poetry with the fundamental ideas of modern pedagogy, promoting the ideals of a complete individual. Each of these works guides individuals in self-discovery and directs them toward finding the right path.

Nasimi's mystical poems, rooted in his own strength and quality, are noted for elevating individuals to the divine realm while simultaneously raising them above the level of mere mortals. The poet, relying on Hurufi ideas, ennobles and elevates humans. Nasimi's idea was to inspire interest in Hurufi education and, in doing so, emphasize the concept of human ennoblement.

The study acknowledges Nasimi's substantial influence on the development of Azerbaijani poetic language, emphasizing the multicultural nature present in his works. Nasimi's creative output reflects a tolerant perspective that does not prioritize one religion over another, recognizing the equality of all humans before God, irrespective of nationality, religion, or sect. Investigating the literary and historical development of Islamic wisdom literature through the study of Nasimi's literary creations is

considered crucial for understanding the evolution of Azerbaijani poetic language and Islamic intellectual literature.

Nasimi's holistic approach to his creativity reflects a sensitivity to national, spiritual, and religious values. The study highlights his recognition of the impact of these values on the formation of human ethics.

According to Nasimi, every individual comes into the world pure, but impurities, desires, and distractions lead them astray, hindering self-awareness. To overcome these obstacles, one must closely acquaint themselves with this strange world, attempt to understand the unity of the universe and humanity, and strive to comprehend one's own origin. As individuals mature, their freedom increases, and their restlessness diminishes.

**Conclusion.** Nasimi, within his philosophical and literary discourse, attributed the essence of morality to an individual's sense of pride.

The potency of Nasimi's rhetoric serves as an articulation of his humanistic principles and profound affection for humanity. The pedagogical implications of Nasimi's creative oeuvre hold paramount significance in the development of students' personalities and the enrichment of their spiritual dimensions. Consequently, there exists a purposeful intent to enhance the prominence of Nasimi's cultural heritage within educational institutions.

The instructional exploration of Nasimi's poetry significantly contributes to the accurate dissemination of ethical, spiritual, and religious values among students, concurrently fostering the cultivation of a national consciousness. Specifically, the pedagogical engagement with Nasimi's verses pertaining to nature, encapsulated under the thematic titles "bahariyye" and "khazaniyye", proves to be particularly advantageous.

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