

**SECTION 21. Pedagogy. Psychology. Innovations  
in the field of education.**

**FUNDAMENTALS IDEAS WITH THE GENERAL THEORETICAL  
PEDAGOGY IN POETRY OF NIZAMI GANJAVI**

*Abstract: In article some ideas of a genius poet was explored about the fundamentals theoretical pedagogy ideas. It was determined, that still in XII century the genius Nizami had advanced valuable thoughts about education, training, bringing up attitudes teacher – pupil and they didn't lose their actuality nowadays. The same thoughts were explained and generalized on the base of concrete examples.*

**Key words:** education, genius poet, training, bringing up, knowledge, Nizami Ganjavi.

**Language:** English

**Citation:** Apoyev BF (2015) FUNDAMENTALS IDEAS WITH THE GENERAL THEORETICAL PEDAGOGY IN POETRY OF NIZAMI GANJAVI. ISJ Theoretical & Applied Science 04 (24): 185-187.

**Soi:** [http://s-o-i.org/1.1/TAS\\*04\(24\)33](http://s-o-i.org/1.1/TAS*04(24)33) **Doi:**  <http://dx.doi.org/10.15863/TAS.2015.04.24.33>

**Introduction**

The main conception of the pedagogic is education, training and the essence of the bringing up and with an importance still in the XII century an orthodox religious outlook of the genius poet in the period of a dominant advanced some of his thoughts are kept their value. As considers poet the high base of the education both nature, and about the society events organize deep knowledge. On the opinions of the poet in the formation of a perfect man the science, education, appropriation to the knowledge, which take a great role the main sign differences the human from the animals his mind, wit.

But the mind light is a science, knowledge. The genius poet-teacher advanced his pedagogical progressive idea as a world education in spite of the against ideology dominant in his living period. We can see clearly how the poet gives to the world's sciences great importance, appropriations the hero Bahram to the knowledge in the poem "Seven beauties". The thinker poet including to the education content the world sciences high estimates the same sciences as he noted in clearly sample.

The poet gaining deep knowledge in the sciences on the scene of poems "Iskandarname", "The story of Envy Mary and her fraudness", again reverts to the matter of an importance and necessary, the World sciences especially high significant to the chemistry [2, p.449].

So, as clearly noted in the samples, having encyclopedic intelligence Nizami includes to the

sciences of the education content both humanitarian (poetics, logic, different languages) and nature (mathematics, geometry and etc.) deeply and considered the appropriations thoroughly to the knowledge as a main primary education trade.

The poet also paid a great attention to the process of a training and education essence of the training, importance, functions, organized forms, some methods, the role teacher in the training, relations between teacher-pupil and had advanced a lot of valuable thoughts should notice attention to the concrete questions. On the opinion of the poet besides it the training giving to the people a deep knowledge takes an important part in his (her) bringing up, cleanness moral.

**Ideas of theoretical pedagogy in poetry of Nizami Ganjavi**

The poet-teacher in due to advanced for the science knowledge organized for the training is important and also every three functions had created image as "Perfect man" on the scene of an education Iskandar where he showed on the base of concrete examples [2, p.66].

The genius poet especially emphasizes the given training for the bringing up and development function for Iskandar. As seems due to advances Iskandar in the process of training crowded with wisdom "every secret of the knowledge", "light to the mind" – giving "force to the heart", "splendid bringing up" and then can say formations "courage,

courtesy”, “as like as fluently water, very tender meaningful words” .

The pedagogy founder of Nizami professor M. Muradkhanov in his investigations to the function of the training, bringing up in the middle century first time in the pedagogy life gave high value especially writes:

“Till Nizami (XII century) we don’t know so clearly explaining author and training educational idea in the middle centuries of the pedagogy” [4, p.117].

As clearly looks that from these lines showed in the chapter “Iskandar’s training” the thinker poet had observed in unity the content parts of the indivisible pedagogy process which are education, training, bringing up and psychological development which not separately, has a mutual connection.

It’s know that both in the period of a poet, and in the period of a head hero Macedonian Iskandar the main from in the training forming was private training. It’s also known that in the forming of the training class – first time was applied in Europe in XII century. But as noted professor Sh.Mikayilov “Some of the eternal heroes of Nizami gets individual education (Khosrov, Bahram), but in the works “Leyli and Majnun”, “Iskandarnama” saying real true word spoken about school, class-lesson system: For example, for the training Arastun in the poem “Iskandarnama” there are shown how he built a house” and he “teaches the lessons to one hundred pupils” [5, p.48].

We can find above mentioned ideas in the chapters of the poem “Iskandarnama” “Story Envy Mary and her alchemy”.

The thinker poet about the method and rules in the training of a bringing up also advanced his valuable thoughts in the poem the “Khamsa” keeping their urgency nowadays.

On the opinions of a thinker poet knowledge, ability and appropriation of the habits and finding quality of a perfect man and the methods are many different.

One of the powerful methods both training and bringing up, by the final words of a poet-teacher is a word.

The pedagogy development of Nizami having special works professor S.Guliyev writes about the word of a genius writer, estimates high valuable thoughts of his pedagogy:

...“the rise of the word, about its value said works to the people is edifying, especially for the young people”.

The poet considers declaring to all world that the power of the word is valuable than gold where he says:

... Is old gold, or new word is nice?

Told wise person: “Word is world’s pattern” [6, p.230].

By this system learning successfully elderly pupils on the instructions of the teacher taught to the young pupils by suitable form”

It was known that in the result of a pedagogy aspect “Khamsa” its exploration and analysis of the genius Nizami had advanced an idea “mutual training” still in XII century.

So, we can find this idea on the scene of a poem “Iskandarnama”, “Iskandar’s training”, Iskandar’s father Feylagus consigns his training-bringing up “much knowledge”.

As we mentioned above, the thinker poet doesn’t separate the process training up and bringing up mutual connection, which had given to the dialectical unity.

That’s why, the method and means where his advice are the sometime there are included both training, and bringing up.

For the substantiate our thought let’s notice attention for some concrete example. It can say that repeatedly in all over the poems used one of the method of training – bringing up which is example.

For all it Iskandar are being surprised, this coming from interest of exemplary humans’ rules and it so considers that for the great creation of the sample its high morality people, where it had created them.

As we can see gained a high training –bringing up knowing both upper and under of world Iskandar, “all his knowledge” gives up aside and gained the knowledge from exemplary people, and decides to study from them “doing a hate of the wild habits”, “rite, civility”.

As says our thinkers based on the express – “Be my darling my dear, its education more sweet”, based on this wisdom poet the punishments necessary for everybody even the kings’ sons in a poem “Khosrov and Shirin” where it was expressed in the story clearly “During the hunting Khosrov going to one’s peasant’s house”.

The poet transportations that in the same story one day Khosrov went to village with his friends had a pleasure and is being orgied till the morning. Having carried about it Khosrov’s father (Hurmuz) punishments his son seriously, and pays for a poor man and spoiled field sufficiently. The great educator in all poems of a poet giving a wide place form one of the methods of a bringing up is a moral.

Most of all the poet used from this method in a poem “Treasury Mysteries”. It can say that indeed twentieth talks in the theme are moral-bringing up.

It is sufficiently pay attention some of the head name of the poem and taking a great place we can witness in the same methods of a poet: “Admonition to king to be fair and to be justice, reproach for enviouses”, “Reproach for hypocrites (Treasury mysteries poem)”; “Giving a reprimand Mahin Banu to Shirin”; “Giving a reprimand gained a knowledge Shirin to Khosrov”; “Wisdom and admonition”.

“Admonition to my son Mahammad”, “Admonition the father to Majnun” (poem “Leyli and Majnun”); “Admonition to my son Mahammad”; (“Seven beauties” poem); “Reprimand and admonition of its passion”; “Admonition to the kings and definition to the word” (poem “Iskandarnama”).

The same training and working of the bringing up a very high estimated poet in all his poem for this example paid special attention. So the teachers having high education, differs with their morality “scientist teachers” Khosrov (“Khosrov and Shirin”), Qeys’s (“Leyli and Majnun”), Bahram (“Seven beauties”) and Iskandar’s (“Envy Mary”) and also Arshimedis’s (“Iskandarnama”) and where they are master educators.

As noted Y.Talibov: “According to Nizami the teacher must be selected by its deep knowledge, high morality and with ethics”. The teachers who he described having high mind, wit, have a nice moral example and had been surprised the people by their encyclopedic knowledge. They know all sciences, even deeply military sciences and spoke about unite earth and sky, the astronomy science giving an information about a future. [7, p.74]

Having special works in the development of pedagogics of the Nizami’s life Y.Talibov for the valuable thought and clearness considers viewed some of the concrete samples from the poem “Khamisa”.

So it should notice that in the hemistich of a poet “Gaining a deep knowledge in a short time” we can find here the fetus of optimization of the training’s idea.

As well known that an idea “in Soviet pedagogics” was based on the science in XX century 80 years by Y.K.Babanski and in the side of other scientists.

Had clean feature master  
Opening girl eyes closed his  
Shedding water by her tender arms  
Watched he, only the shedding water

The poet especially paying attention to the teacher’s personality in the training-bringing up process, has been emphasized repeatedly the efficient result in the process of a training both interest pupil for the training and from one’s talent.

For example, Bahram sees a high interest Gur to a science, after seeing his talent he teaches him very deeply and both of them achieve their purpose:

The sample showed in the hemistiches “Seven beauties” poem sufficiently getting ahead the time it was clearly reflected two progressive pedagogic ideas:

- Training – the activity process among the educators and getting education.
- Training – to be dependent thoroughly the efficiently result of the pedagogic process and close collaboration among educators and getting education.

As well known that these ideas were based on since’s point of view, exactly developing essence of the same ideas for the training where he had advanced the principles of “collaboration in the training”

We can see respect and frankness in the poem “Igbalname” between “Scientist Arastu” and his pupil Arshimed.

The poet notices that having a deep knowledge and his fine speech philosopher Hormuz some ecclesiastical for exposing protests seventy Greek scientists, be against him, and they decide all true spoken to him deny at all, and they do so. So much tried a lot Hormuz, “seventy” take the floor away from him, and carries on deny to him. At the end Hormuz furies and screams to them: “Stay in your place till end of the world!” In a moment seventy turned into the ice. About the teacher – pupil attitudes the poet – teacher thoughts were more wide reflected in poem “Iskandarnama” [2, p.465].

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