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**ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

**THE UPBRINGING METHODS AND MEANS OF THE  
HOLY QUR'AN**

Speciality: 7213.01 – Religious study

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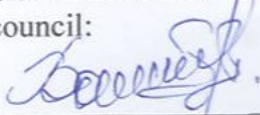
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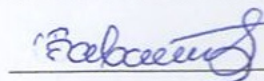
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## GENERAL CHARACTERISTICS OF THE STUDY

**The relevance and degree of development of the topic:** National-spiritual, cultural-historical and religious traditions play a very important role in the formation of moral norms and rules of behavior in society. *"The religious worldview, which has penetrated to the depths of the human mind, has emerged with its richness and diversity".<sup>1</sup>*

After the independence of our country, the attitude to our national and spiritual values has completely changed, the role of Islam in defining the moral principles of society has increased significantly, and our holy book, the Holy Quran, the source of science and truth, has penetrated deeper into society. As it is known, there are many points of educational significance regarding a person's lifestyle and rules of behavior in society in the Qur'an. On the basis of all this, this holy book has formed a special method of education related to the formation of personality and the development of positive behavioral qualities in it. Since the main and most important goal of the Qur'an is to form a society with moral standards, it follows man from birth to the end of his life, and uses various methods and means to ensure his spiritual development. It takes into account the main means of acquiring knowledge in this matter.

According to the Qur'an, man is guided by science and education, and they ensure his comprehensive development. Man achieves perfection in the scientific sphere under the influence of scientists and teachers. In verse 129 of Surah al-Baqarah, God Almighty states that the main mission of the prophets is to teach and educate people. From this point of view, the Prophet of Islam (pbuh) was also chosen to bring spiritual perfection to human race and to form it as a person. Taking an example and learning is one of the leading means of Islamic education and plays an important role in guiding society. That is why in the word of God, various metaphors and comparisons are used, people of good moral and those who behave badly are confronted, and people are given opportunities to set an example and learn. In the 21st verse of Surah al-Ahzab, the Holy Qur'an states that the most perfect and exemplary human being is a standard for society: *"Surely there was a good example*

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<sup>1</sup> Писманик Г., Религия в истории и культуре, 1998, с. 27

*for you in the Messenger of Allah, for all those who look forward to Allah and the Last Day and remember Allah much*". From this point of view, Prophet Muhammad (pbuh) is considered to be the best human model. Our Prophet (pbuh), who shone like the sun among the people with his righteous way of life, was an example to them with his way of life and a means for society to follow the path of truth. The Prophet Muhammad (pbuh) said in one of his hadiths: *"I was sent to complete good morals"*.<sup>2</sup>

The Qur'an, referring to the concept of example in human life, emphasizes its role in the formation of certain positive characteristics of society and emphasizes the importance of this work. The fact that Pharaoh's wife, Asia, and Mary, the mother of the Prophet Jesus (pbuh), are illuminated in our Bible, and that their patience, restraint, and sincerity in certain tense situations come to the fore, is an indication of the importance of following their example. Here, looking at the life of Prophet Yusuf (as) through the prism of the Qur'an, following his chaotic way of life, and not straying from the path of truth despite living in prison for many years are examples and benchmarks for people. The call for an exemplary way of life in the Qur'an does not end there, as do the other prophets, including Abraham (as), Ishmael (as), Jacob (as), Ayyub (as) and others are noted as examples to society.

The upbringing of person and the formation of his personality are related to the current problems of modern times and of great interest in many fields of science like philosophy, sociology, psychology, pedagogy, psychophysiology, neurophysiology, etc.

Recently, by restoring its rules, religion has begun to play an important role in many areas of human life, especially in upbringing. The purpose of this research is to study the impact of the Holy Quran, the holy book of Islam, on human upbringing and his formation as a person.

Rapid technological development in our century, social changes in the life of society, the tendency of our young people to deviate from our national and moral values and to acquire harmful habits that do not correspond to the mentality of our people are among the factors determining the relevance of the dissertation.

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<sup>2</sup> Topbaş O., Haqqa həsr olunmuş gənclik, Bakı, 2011, 321 s.

Giving a brief historical overview of the problem, it should be noted that as a result of socio-political events in the post-Soviet countries various peoples, including the people of Azerbaijan, began to study the word of God in order to revive their national and spiritual values since the late twentieth century. This movement, which began with the translation<sup>3</sup> of the Holy Qur'an into Azerbaijani, continues successfully today. At the beginning of this century, several serious works<sup>4</sup> on the philological study of the Qur'an appeared. These works, which began with the philological<sup>5</sup> study of the Qur'an, have recently continued with the scientific<sup>6</sup>, philosophical<sup>7</sup>, social<sup>8</sup> and recitation<sup>9</sup> analysis of the Qur'an.

The rapid development of science and technology, the constant change of social relations and the ever-increasing flow of information affect the moral values of society to some extent. This, in turn, leads to the use of more useful methods of upbringing. From this point of view, the study and analysis of the methods and means of upbringing of the Holy Quran is one of the most important issues facing our intellectuals. Despite certain steps taken in our country in this area, the upbringing methods and means of of the word of God have not been fully and comprehensively studied.

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<sup>3</sup> Bünyadov Z., Məmmədəliyev V., Qurani-Kərimin Azərbaycan dilində tərcüməsi, Bakı, 1997

<sup>4</sup> Qasımova A., Cahiliyyət ərəblərinin əqli-mənəvi durumu, Bakı, "Elm", 2007; Quliyeva M., Quran bəlağəti və Azərbaycan ədəbiyyatı, Bakı, 2008; Məmmədov N., Qurani-Kərimin orfoqrafik xüsusiyyətləri, Bakı, 2004

<sup>5</sup> Məmmədov N., Qurani-Kərimin üslub xüsusiyyətləri, Bakı, 2008

<sup>6</sup> Məmmədəliyev V., Quran və elm, Bakı, 2006

<sup>7</sup> Müslihi F., İslamda rəşonalizmin sosial aspektləri, Fəlsəfə üzrə fəlsəfə doktoru alimlik dərəcəsi almaq üçün təqdim edilmiş dissertasiyanın avtoreferatı, Bakı, 2015

<sup>8</sup> Tağızadə G., Müasir Azərbaycanda qeyri-ənənəvi İslam təlimlərinin yayılması, Fəlsəfə üzrə fəlsəfə doktoru elmi dərəcəsi almaq üçün təqdim olunmuş dissertasiya, Bakı, 2016

<sup>9</sup> Mürsəlov M., Kisainin qiraət sistemi, Fəlsəfə üzrə fəlsəfə doktoru alimlik dərəcəsi almaq üçün təqdim edilmiş dissertasiyanın avtoreferatı, Bakı, 2013

**The object and subject of the research.** The object of the research is the Holy Qur'an, which is the holy book of all Muslims, and the subject is its methods and means of upbringing.

**The aim and objectives of the** are to study the upbringing methods and means of the Holy Quran, which is very valuable for Muslims around the world on a scientific basis. The solution of this problem will help to further enrich the theoretical and scientific base of our theology.

**The methods of the research** The issues raised in the dissertation are comparatively analyzed on the basis of the Qur'an, hadith and other primary sources, authoritative works on medieval Islamic enlightenment are involved, scientific comparisons are made and the importance of the topic in terms of modernity is substantiated by new scientific views. In addition, descriptive and observational methods were used in the preparation of relevant sections and paragraphs of the dissertation.

**Main provisions for the defense:**

During the research, we tried to identify the main provisions of the research in the following areas:

- Upbringing of the soul in the Holy Quran
- Upbringing of the soul through worship and unseen faith
- To agree with the wrath of God
- The training of the mind and the choice between faith and disbelief in the Qur'an
- To give preference clear thinking and oppose imitation
- To give preference to reason and judgment in new matters
- Upbringing of the body in the Holy Quran
- A method of giving gifts to people, fidelity to the covenant and keeping the secret in education
- A beautiful example, the notion of time, the principle of gradualism and good advice
- The morality of trade, thought, reasoning, reward and punishment in the Qur'an and the hadiths,
- Parables, proverbs, wise sayings, questions and answers
- Science and etiquette, patience and justice.

**The scientific novelty of the research.** The Holy Qur'an, which encourages people to read and learn, has attracted the attention of the

public with its unusual style of expression during the lifetime of the Prophet (pbuh). As Islam spread all over the world, the bearers of the new culture wrote valuable works using the scientific experience of other nations. However, the profound meanings of the Qur'an have led both Arabs and non-Arabs to study and research this divine book in various ways. One of the areas that attracts attention among the sciences of the Qur'an and ensures the development of society in the right way is its method and means of education, so this field has more attracted scholars and they began to study and analyze the verses of Word of God concerning the education and training of men. Since the main purpose of Islam is to bring up a beautiful person, to determine his moral norms and to ensure the future normal development of society, our holy book has always been in the focus of philosophers. That is why the method of education in Qur'an has been the subject of research by individual scholars since the Middle Ages.

As the development of Oriental studies in our country is mainly related to the period of USSR, at that time the leading worldview was atheism and therefore the religious sources were excluded and especially the Holy Qur'an, its upbringing methods and means were not the subject of research.

Taking into consideration all the mentioned above, we can say that the upbringing methods and means of the Holy Qur'an have not been the subject of any research in our Republic so far, and for the first time in our theology, efforts have been made to study this issue in a comprehensive way.

**The theoretical and practical significance of the research:** The dissertation can provide a theoretical and methodological basis for future scientific research on the study of the Qur'an. Its scientific-theoretical provisions may be important for the wider scientific study of the relationship between religion and Islamic studies in the modern period with other humanities. The text of the research can be considered a valuable material in conducting research in this field and writing textbooks. In addition, the text of this scientific work can be used in educating the younger generation within the framework of our national traditions and moral values.

**Approbation and application** The main provisions of the dissertation have already been covered in the press. The main content of the dissertation has been fully covered in various scientific journals of the Republic and articles published abroad (Egypt, Ukraine).

**The name of organization where dissertation was performed.** The dissertation was performed in the "Research of Arabic Manuscripts" department of the Institute of Manuscripts named after Muhammad Fuzuli of ANAS and submitted for defense.

**The volume of the dissertation with signs, indicating the volume of the structural units of the dissertation separately.** The introduction consists of 19.671, Chapter I 98.857, Chapter II 154.064 characters. The total volume of the dissertation is 280.761 characters.

## **THE MAIN CONTENT OF THE DISSERTATION**

The relevance of the topic is substantiated, the goals and objectives of the research are defined, a historical overview of the problem is given, the scientific and practical significance of the dissertation is shown in the **Introduction.**

The first chapter is entitled "**The Upbringing Method of the Holy Qur'an**" and consists of five paragraphs. The first paragraph of the chapter, entitled "The Upbringing of the Soul in the Qur'an", states that man is a being made up of body and soul. Allah Almighty created him in the most beautiful form and shape, and thus revealed His signs of power.

It is this aspect of human upbringing that attention must be paid and negligence must be avoided. One-sided, physical training alone is not enough to achieve positive results, and perhaps in many cases it has negative effects.

The ancient Greek philosopher Epicurus (342-271 BC), in addition to showing the objective content of emotions, considered the soul to be a material being, and in his opinion, the soul is also composed of atoms. In his opinion, when a person dies, his soul, which consists of atoms, also perishes, so the pleasure of life belongs only to this world. The ancient Roman philosopher Seneca (fourth century BC) considered the spirit to be a combination of fire and air. According to Titus Lucretius Kara (95-55 BC), the most prominent representative of Epicureanism, the soul is



inseparable from the body, the body cannot feel without the soul, and the soul cannot function without the body. As the body dies, so does the soul. The Roman philosopher Plato (205-270), who lived in the III century, believed that the soul was a moment of transition from a divine being to a material being. The soul is not organically connected with the body, it is part of the universal spirit.<sup>10</sup>

Throughout centuries scholars have debated the meaning of the word spirit, but they have not been able to come to a definite conclusion. The controversy over this concept has become so widespread that in order to clarify the essence of the matter, God Almighty has commented on this issue in the Holy Qur'an: *They ask you about "the spirit". Say: "The spirit descends by the command of my Lord, but you have been given only a little knowledge" [Al-Isra: 17/85].*

Ibn Qayyim wrote about the essence of the soul in his book *Kitab ar-Ruh: "That is, the soul is a being without essence, luminous being, alive and moving in the body".<sup>11</sup>*

The Holy Qur'an focuses on the spiritual education of man on the following grounds:

The upbringing of soul through worship. Worship is one of the greatest methods of spiritual education in Islam. Worship in our religion is divided into various types, including daily, weekly, and monthly, with soul, property, soul and property together. The most beautiful form of worship that a person performs with all his heart is namaz (prayer). There is no means between man and his Creator during namaz, he is in complete security, certainty and comfort.

Namaz, that is prayer performed with complete devotion to Allah, sincerely, with the light of faith in one's heart, affects one's living conditions and prevents him from evil. It is patience and namaz that reduce a person's pain and save him when a calamity befalls him: *"And seek help through patience and prayer; and indeed, it is difficult except for the humbly submissive [to Allah]" [Al-Baqarah: 2/45].*

The Qur'an attaches great importance to zakat as one of the forms of worship that leads a person to purity and moraliy. Zakat is the spending of

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<sup>10</sup> Ramazanov F., Fəlsəfə (Ali məktəblər üçün dərslik), Bakı, 1997, s. 72-76

<sup>11</sup> ابن القيم الجوزية، الروح، بيروت، ١٩٩٦، ص. ٣٦٧

what Allah has given to man for the sake of Allah. It has a great role in educating the Muslim soul.

The Qur'an mentions fasting as one of the practical acts of worship that nurtures and elevates the soul. Fasting is an educational school for a person to fight with passion.

As we know, the abdomen and stomach are the sources of all diseases. *"The best form of diet is to fast, which cleanses many harmful substances by soothing the stomach"*.<sup>12</sup> Fasting allows a person to eat, drink, etc. at certain times of the day. In addition to forbidding such acts, it creates a feeling of compassion for other members of the same sex, encourages him to do good deeds, and forbids him from evil deeds. In this way, a person is freed from being the captive of lust, and draws near to his Lord by purifying his morals with patience and sincerity.

Fasting, which prevents a person from food and certain deeds from morning adhan (call to prayer) to the call to prayer in the evening, strengthens his will, overcomes his lustful desires, educates the soul, purifies morals and strengthens piety.

Hajj pilgrimage is one of the practical acts of worship that nurtures the spirit of a Muslim and raises him to the level of perfection. This worship is considered one of the divine blessings in terms of purification and morality: *"... As for those who refuse to follow His command, surely Allah does not stand in need of anything!"* [Ali-Imran: 3/97]

Pilgrimage is considered the expiation of sins. The Prophet (pbuh) said in one of his hadiths: *"Whoever performs the Hajj for Allah's pleasure and does not speak ill of it or commit a sin, he will return from there as if he were born anew"*.<sup>13</sup> When a Muslim travels around the House of God in the same clothes as his fellow believers from all over the world, regardless of colors, languages, and classes, the strength of the ummah's ties encourages him greatly as he performs the Hajj pilgrimage.

One of the practical acts of worship that purifies the soul and moral is the night prayer (Qiyam-Al-Layl). Devotees can enjoy waking up and praying to their Lord, praying at night, and reciting the Qur'an at quiet nights when most people sleep and are surrounded by darkness. One night,

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<sup>12</sup> Demirci, Muhsin, Kuranın ana konuları, İstanbul, 2010, s. 255

<sup>13</sup> البخاري، محمد بن إسماعيل، صحيح البخاري، بيروت، ٢٠٠٢، ص. ١٤١

when one wakes up in the most pleasant moment of sleep and prostrates before his Almighty Lord, one begins to feel that he is constantly purified. The Qur'an states that believers should get up at night to worship and recite the Qur'an: *"Surely getting up at night(for prayer) is the best means of subduing the self and is more suitable for uprightness in speech(reciting Qur'an, praying)" [Al-Muzzammil: 73/6].*

*"Worshiping at night requires patience and restraint. This, in turn, leads to spiritual and moral purity".<sup>14</sup>*

One of the types of spiritual worship that nurtures and purifies the soul is to love Allah. Righteous, believing servants love God and strive to draw closer to the Almighty Creator by believing in Him with all their being. Of course, this love is not unrequited and the Great Creator also shows the signs of his love: *"Indeed, the Most Compassionate Lord will soon create enduring love for those who believe and do righteous works" [Maryam: 19/96].*

According to the Qur'an, one of the acts of worship that nurtures the soul is to put one's trust in God and to entrust affairs to Him. To trust is to be attached to God with a sincere heart, and not to rely on anyone other than Him in the affairs of this world and the Hereafter. *"One should believe that God is the owner of everything, gives what he wants, takes what he wants, from him both good and evil".<sup>15</sup> "... And whoever relies upon Allah - then He is sufficient for him..." [At-Talaq: 65/3]*

It is known that one of the most difficult tasks in life is to study science. Along with patience and effort, trust also plays an important role in this work. Taking this into account, Nasir al-Din al-Tusi wrote in his book Adab al-Muta'allimin: *"A student who learns science must build trust".<sup>16</sup>*

One of the acts of worship that purifies the human soul is repentance. If a person realizes his sin and tries to repent, then he accepts the existence of Almighty God and seeks to create peace and tranquility within him, believing that He is the Forgiver of sins. Naturally, no matter how much a person enjoys while committing a sin, he feels remorse at the

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<sup>14</sup> د: أكرم ضياء العمري، التربية الروحية والاجتماعية في الإسلام، ١٤١٧هـ/١٩٩٧، ص. ٤٠

<sup>15</sup> ابن رجب، جامع العلوم والحكم، بيروت، ٢٠٠٨/١٤٢٩، ص. ٤٠٩

<sup>16</sup> Tusi N., Adabül-mütëällimin, (ərəb d. tər. Şərifli K.) Bakı, 2002, s. 17

end of the act and tries to take the guilt out of it. The only way to do this is to repent to the Creator, who sees all the hidden and obvious things, and to gain His forgiveness. In one of the hadiths E-Qudsi, the Prophet (pbuh) states in the name of God Almighty: *“O My servants, you sin by day and by night, and I forgive all sins. Therefore, seek forgiveness from Me and I will forgive you”*.<sup>17</sup>

One of the most important acts of worship that purifies and comforts the human soul is Dhikr-the remembrance of God Almighty. By remembering God, one's soul is nourished, and therefore remembrance is considered food for the soul. *“Dhikr is the healing of hearts, the nourishment of souls, the cure of sin, the healing of hearts, the light of the eyes”*.<sup>18</sup> The remembrance of Allah fills a person's heart with joy, happiness and peace, gives him strength and confidence.

Prayer is one of the most important acts of worship that purifies the soul and brightens the heart. *“As for the acceptance of prayer, it depends on various conditions, some of which depend on the person praying, some on time, and some on place”*.<sup>19</sup>

This situation which seems ordinary should be regarded as man's spiritual greatness and gratitude to the Creator. Allah Almighty does not love those who are arrogant: *And your Lord says: “Call on Me; I will answer your!” [Ghafir: 40/60]*

The forms of worship mentioned above nurture the human spirit, elevate it, and bring it closer to God. Man is worshiping at night, during the day, on the journey, at home, in secret and in public, in short, at all times in his life.

Upbringing of the soul with unseen faith. Man's belief in the unseen (what he does not see, hear, feel or understand) is a proof of his approval of the God, the messages of whom he receives through prophets (pbuh) and is unable to see or hear. The human being is incapable of overcoming these limitations. The believer must accept and believe in the whole unseen world, just as he believes in the existence of God: *“This is the Book of*

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<sup>17</sup> مسلم، أخرجه مسلم في الصحيح كتاب البر والصلة والآداب، ١٩٨٦، ص. ٤

<sup>18</sup> İslamoğlu M., Tövsiyələr-1, Bakı, “Şərq-Qərb”, 2010, s. 70

<sup>19</sup> Əbilova Z., Axund Hacı Ağamirzə Əbdülkərim Ağə Badkubinin müasir Azərbaycan islamşünaslığında yeri, Bakı, 2013, s.77

*Allah, there is no doubt in it; it is a guidance for the pious, for those who believe in the existence of that which is beyond the reach of perception, who establish Prayer and spend out of what We have provided them” [Al-Baqarah: 2/2-3].*

One must believe in the unseen completely, purify his soul thinking that he will be held accountable for his deeds in the Hereafter, and thus draw closer to God step by step.

To agree with the wrath of God. Belief in fate is one of the foundations of faith. If a person does not believe in fate, his faith is considered naqis (imperfect).

Man has not been given the opportunity to choose his destiny. Because Allah Almighty has predestined all deeds. Everything depends on the wrath and wisdom of Allah: *“Verily, We have created everything according to a measure” [al-Qamar: 54/49].*

*“When a person believes in destiny and surrenders his deeds to the Creator, his heart calms down, his spirit finds peace, and his soul rests”<sup>20</sup>* When a person entrusts his affairs to God, he does not think about evils, and even when a calamity befalls him, he endures it with patience and perseverance. *“Those who when any affliction smites them, they say: “Verily, we belong to Allah, and it is to Him that we are destined to return” [Al-Baqarah: 2/156].*

In this way, as a result of believing in destiny, the human soul is purified, draws closer to the Absolute Being, and begins to be educated.

Training by developing a sense of being under God's control. One of the most important methods of spiritual education for every human being is to realize that all his overt and covert deeds are under God's control. Man should know that as a creature, all his deeds, small and big, sinful and rewarding, which are not left unchecked in the world, are recorded, and he is responsible for these deeds on the Day of Resurrection: *“It is the same to Him whether any of you speaks secretly or openly, whether one hides*

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<sup>20</sup> Məmmədova S., Ruhun qeybə iman və qəzavü-qədərə razılışmaqla tərbiyəsi, BDU Şərqsünaslıq fakültəsinin 95 illik yubileyinə həsr olunmuş “Şərqsünaslığın aktual problemləri” mövzusunda Respublika elmi konfransının materialları, Bakı, 2017, s.173

*in the darkness of night or goes about in broad daylight. (God knows who is doing what. Nothing is hidden from Him)" [Ar-Rad: 13/10].*

Similar views can be found in verses 18 of Surat al-Gahf, 19 of Surat al-Ghafir, 47 of Surat al-Anbiya, and 4 of Surat al-Hadid.

The second paragraph of this chapter deals with the training of the mind in the Qur'an. It is said that at different times, many scholars have expressed their views on the nature of the mind, but they have not been able to reach a definitive conclusion. *"According to the general opinion of scientists, the mind is a concept that chooses good over evil".*<sup>21</sup> It should be noted that the word "mind" has been mentioned many times in the Holy Qur'an: *And they will lament, "If only we had listened and reasoned, we would not be among the residents of the Blaze!" [Al-Mulk: 67/10]*

The mind tries to establish a logical connection between the events that take place in the universe, to understand why and how events occur, and to draw conclusions based on all this. One of the manifestations of Islam's preference for reason is that it encourages people to study science. The Almighty Creator values scholars and distinguishes the educated men from those who are not. *"According to the Qur'an, there are many proofs and events that man can learn from himself and the world".*<sup>22</sup>

The subject of physical education in the Holy Quran is studied in the third chapter. It is noted that according to Islam, the soul and the body are different aspects of the same being - human life. The Qur'an states that, one cannot attain salvation in the Hereafter by destroying his own life. *"Man cannot love his Lord, whose Throne is in the heavens, without loving God's creation on earth".*<sup>23</sup>

The human body is like a vein that protects his spirit, mind and senses. In this regard, the holy book of Islam, the Holy Qur'an, attaches great importance not only to mental health, but also to physical health.

The human body needs to be constantly nourished, in other words, to eat and drink in order to maintain its strength and power. There are

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<sup>21</sup> ابن السعدي، تيسير الكريم الرحمن في تفسير كلام المنان، ١٤٢٣هـ-٢٠٠٢م، ص. ١٦٢

<sup>22</sup> Okumuş, Dr. Bünyamin, Kurandan Öğütler c. II, Diyanet İşleri Başkanlığı, Ankara, 2011, s. 112

<sup>23</sup> Кулиев Руфат, Ислам-догма или путь познания?, Баку, 2008, с. 98; Кулиев Эльмир, Коран и глобализация: в поисках гуманистических идеалов, Баку, Абилов, Зейналов и сыновья, 2005, с. 185-186

many kinds of food on earth. However, since all of these are not edible, that is unfit for human consumption or can pose a certain danger to the human body, some of them are ordered halal and others are haraam by God: “O people! Eat of the lawful and pure things in the earth and follow not in the footsteps of Satan. For surely, he is your open enemy” [Al-Baqarah: 2/168].

The Qur'an shows people the ways and means of training physically. One of the methods of upbringing the human body is that the Qur'an forbids suicide, forbids endangering oneself with one's own hands, or forbids harming one's body in any way.

By seeking revenge and a just punishment, God Almighty wants to prevent unjust bloodshed on earth, and thus ensures the right to life and health.

Taking into consideration all the mentioned above, we can conclude that the comprehensive development of a person is closely linked not only with his mental training, but also with his physical training.

The fourth paragraph deals with giving presents to people and showing generosity. It is stated here that Islam contains principles that cover all aspects of human life. Our religion attaches great importance to giving presents in strengthening brotherly relations between Muslims.

There are also detailed rulings and information regarding gifts in the hadiths. As in all matters, the life of the Prophet (pbuh) should be guided in this matter, too. He (pbuh) spoke about the importance of giving presents: “Give gifts and you will love one another”.<sup>24</sup>

The main purpose of giving presents is not the value of the present, but the attention and love given to the other party. Islam forbids taking and giving bribes in any form or under any name. In other words, naming the bribe as a "gift" does not make it halaal. Muhammad (pbuh) said: “If it is humble, accept the gift. Don't accept it if it turns into a bribe against religion”,<sup>25</sup> he said and forbid to take any bribes.

One of the methods of educating in Qur'an is to instill generosity in society. Taking into consideration that generosity is one of the main virtues

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<sup>24</sup> مالك بن أنس، الموطأ، القاهرة، ١٤٣٤هـ - ٢٠١٣م، ص. ٩٠٨  
<sup>25</sup> الهيثمي نور الدين، مجمع الزوائد ومنبع الفوائد، القاهرة، م. ٤، ١٩٩٤، ص. ٢٨٣؛ ابن حجر العسقلاني، المطالب العالبي بزوائد المسانيد الثمانية، الكويت، ١٩٩٨، ص. ٢٦٧

of the prophets and saints, we realize how important it is. There are many hadiths about the virtue of generosity. Greed is known to be the opposite of generosity, and it has many causes. The main reason for this is the love of worldly possessions.

Paragraph V deals with the method of keeping the covenant and keeping the secret in upbringing and training. It is stated that Islamic thought, as one of the important factors in educating a person, pays great attention to the fact that everyone should know his limits, should not interfere in matters of others, and pay attention to the principles of secrecy. As an ancient Arabic proverb says: "*Whoever meddles with what that doesn't concern him will find something he does not like*".<sup>26</sup> This is what stated in the Qur'an in this regard: "*And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned*" [Al-Isra: 17/36].

As for keeping secrets, it should be noted that the secret is no longer a secret if two people know it.

The second chapter of the dissertation is called "**The Upbringing Means of the Holy Qur'an**". The chapter consists of six paragraphs. The first paragraph analyzes the fine example and exhortation. It is said that Islam is very interested in the protection of human society, its further improvement as a result of divine commands and historical traditions, and its transmission to future generations. One of the most striking aspects of the development of society is that every newborn baby, first of all, observes his immediate surroundings, tries to accept the character and behavior of his relatives around him.

It is the Holy Qur'an that comes first to mind when talking about the means of Islamic education. The fact that the Prophet of Islam (pbuh) lived by the rules and instructions of the Qur'an in this world and in the Hereafter is a clear example of this. "*The life of Muhammad (peace be upon him) was a practical expression of the instructions of the Qur'an*".<sup>27</sup> As for the Muslims, they were more fortunate to choose a good example. Thus, Almighty Allah says in the Holy Qur'an: "*There has certainly been*

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<sup>26</sup> عثمان قدرى مكاسي، من اساليب التربية في القرآن الكريم، بيروت، ٢٠١١|١٤٢٢، ص. ١٠٨

<sup>27</sup> Qazəli M., Peyğəmbər sünnəsi fəqih və mühəddislərin nəzərində, Bakı, CBS, 2009, s. 114



*for you in the Messenger of Allah an excellent pattern ...” [Al-Ahzab: 33/21]*

*“It should be noted that a good example in Islamic education is one of the most successful and powerful tools”.<sup>28</sup>*

*Hazrat Ali (as) narrated that the Prophet (pbuh) was the most generous, kind-hearted, truthful, obedient, gentle, and virtuous person in the true sense of the word”.<sup>29</sup>*

Humans are such beings by nature that from time to time they need beautiful words, instructive parables and advice. Along with other methods and means, admonition and kind words are of great importance in educating a person, making him a worthy member of society, and helping him to differ *halaal* from *haraam*. It should be noted that exaggeration and waste should not be allowed in the matter of upbringing through admonishing.

The second paragraph of this chapter discusses the concept of time and the principle of gradualism in Islamic education. It is said that the universe has a definite time frame, that is, it has beginning and end. The human race, which is a part of the universe, also exists at a certain time. The Qur'an is not indifferent to the concept of time and measure, it attaches great importance to it, and when the time comes, it sends certain messages to people about it: *“He Who created the heavens and the earth and all that is in between them in six days...” [Al-Furqan: 25/59]*

This verse has been repeated seven times in the Qur'an, literally or figuratively. Just as a person regulates his affairs in this world by valuing and using his time properly, he also attains the happiness of the Hereafter.

As for the principle of gradualism in education, it is considered to be one of the means of proving the wisdom, power, science and good behavior of the educator. It is through this that rational judgments, convincing arguments and clear evidence are passed from one idea to another, thus creating a good basis for education. Legends and parables about the lives of the prophets Ibrahim (as), Yusuf (as), and Musa (as) and

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<sup>28</sup> Məmmədova S., Gözəl nümunə, nəsihət, əhdə vəfa və sirri qorumaq islami tərbiyənin metodları kimi, BDU İlahiyyat fakültəsinin elmi məcmuəsi, Bakı, № 29, iyun (Haziran) 2018, s. 288

<sup>29</sup> Seyidzadə M., İslam olduğu kimi, Bakı, 2011, s. 110

the verses regarding the prohibition of wine are good example to it. All this is moral admonition and message to human society. Thus, in the Holy Book, God calls people to think carefully when they take certain steps, as it is said "Look before you leap" and advises them to achieve everything gradually, little by little, step by step.

Analyzing the above mentioned, it can be concluded that the concept of time and the principle of gradualism in Islamic education are not separate, but rather closely related concepts.

One of the important conditions in the regulation of time is that a person should take some time for his rest, because the human body also has a right over it. Imam Ali (as) said: *"Give peace to your hearts, because when the heart does not rest, it goes blind"*.<sup>30</sup>

The period of time in which a person lives is divided into three parts: past, present, future or yesterday, today and tomorrow. Islamic thought strongly condemns the postponement of today's work till tomorrow, emphasizing the importance of doing everything on time: because today is the time of sowing and tomorrow is the time of reaping. The Prophet (pbuh) said to one of the Companions: *"Appreciate five things before you lose them: life before death, health before illness, leisure before time, youth before old age, wealth before poverty"*.<sup>31</sup>

The third paragraph is dedicated to the ethics in trade and its role in human education. Everyone, regardless of social status, inevitably enters into certain relationships with others in order to meet their needs. One of those relations, and perhaps the most important, is trade. According to the rules of trade, during trade relations, everyone trades in the role of either a seller or a buyer. The most correct and best moral rules, including those related to trade, are found in the Qur'an, the last and most perfect book of God, and in the hadiths of the Prophet (pbuh). Allah Almighty bids about trade and commerce in the Qur'an: *"... Allah has made trade lawful and usury unlawful"* [Al-Baqarah: 2/275]. The Prophet (peace and blessings of

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<sup>30</sup> يوسف القرضاوي، الوقت في حياة المسلم، القاهرة، ١٤١٧ هـ، ١٩٩٦، ص. ٢٣

<sup>31</sup> يوسف القرضاوي، الصحوۃ الاسلامیة بین الاختلاف المشروع والتفرق، القاهرة، ٢٠٠٨، ص. ٦٦؛

<https://www.muminem.org>

Allaah be upon him) bade: “*When the measure and weight of shopping are reduced, God will make people miserable*”.<sup>32</sup>

Allah, Who is aware of all the needs of His creatures, allows people to trade, even during the Hajj season.

*“Honesty is the most important factor in trade. Honesty is that the seller does not cheat on the weight and measure, tells the truth about the quality and price of the goods, presents the goods to the customer on time, and the buyer pays the debt on time”*.<sup>33</sup>

The subjects of thought and idea, reward and punishment are studied in the fourth paragraph. It is noted here that since man has a divine essence within him, Islam attaches great importance to his place in personal and public lives as an individual. The Creator, who made man into a human being, breathed his soul into him (As-Sajda: 32/9), created him in the most beautiful form (At-Tin: 95/4), and made him His caliph on earth (Al-Baqarah: 2/70) and gave him honor and glory (Al-Isra: 17/70).

Human tends to think about strange things created by God Almighty, to think about their essence. Taking into consideration this feature of man's nature, God calls people to think about creation and its causes at certain points, and to think about the mysteries of the universe in the holy book.

In the Qur'an rewards and punishments are also the means of educating society in order to protect it from crime and terrorism. By this means, the Qur'an recognizes the need to reward and punish every deed that a person does with dignity, destiny, and justice, and thus encourages people to do good deeds and informs them that the consequences of evil deeds will be severe. Such a method of reward and punishment finds its just solution in the Qur'an. In verses 7-8 of Surat al-Zalzala, which are considered by scholars of tafsir and experts of the Qur'an to be the most frightening verses, God bids: “*So whoever does an atom's weight of good will see it, And whoever does an atom's weight of evil will see it*”.

Stories, parables, wise sayings, questions, and answers are analyzed in the fifth chapter. It is shown that one of the important tools in the

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<sup>32</sup> K rimisi H., İslamda g nahlar v  c zalar, (t r.  li Nur), 2007, s. 22

<sup>33</sup> Karag z, Do.Dr. İsmail, Kur'anda Sıdk Kavramı ve Sadık İnsan, Diyanet İlmî Dergi, Ankara 2001, s. 114

process of upbringing is passing down stories from generation to generation, their narration and use. This is important means in the education of children and adults, in short, every member of society. In addition to being influenced and educated by the narrations he listens to, one also enjoys them and marvels at the beauty of their style. Everyone who is influenced by wise narrations draws certain conclusions from them and tries to base his life on them. The Almighty Creator, who is well aware of all the characteristics and needs of His creatures, narrates short or long stories in His Book of Wisdom from time to time to invite people to the path of truth.

One of the means of upbringing used in the Qur'an is parables. These parables make a person reflect, invite him to think about the life of this world and the hereafter, and determine the path of guidance through the influence of concrete examples. Abu Hilal al-Asgari states that all words of wisdom are called parables. *"If the speaker wants to express his thoughts in a beautiful way, he should refer to the parables that are relevant to what he is saying"*.<sup>34</sup> If we take into account the fact that giving examples and making comparisons requires a high level of intelligence and preparation, and the importance of a certain consistency in this work, we can understand how great the value of the parables is. God Almighty states in the Qur'an: *"And (as for) these examples, We set them forth for men, and none understands them but the learned"* [al-Ankabut: 29/43].

Questions and answers have a special significance among the means of education of the Holy Quran. During the conversation, the question that the speaker addresses to the audience on any issue attracts their attention and they quickly begin to look for an answer or hope that the speaker will answer it. Thus, all attention is focused on the issue, a strong connection is established between the speaker and the audience.

The sixth paragraph deals with science and etiquette, patience and justice. It is stated here that according to Islamic thought, science is the understanding of the truth of existence, and Allah Almighty fills the hearts of His beloved servants with it. Almighty Allah shows its importance by repeating the words science and knowledge many times in the Qur'an.

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<sup>34</sup> ابو هلال العسكري، جمهرة الامثال، بغداد، ١٩٩١ م، ص. ٣٢

When Almighty Allah revealed the Qur'an, one of his first commands was to call people to science. The value and status given to scholars in Islam is very different from that in all the world's religions. Scholars have such a great role in serving the truth, ensuring the comprehensive development of mankind, and developing their culture that they have been called the heirs of the prophets, and God Almighty has named them along with the names of the angels.

As a person gains knowledge and masters skills, his beliefs and faith become stronger, and a healthy force develops in his cognition and thinking. *“Allah Almighty rewards the scientists He chooses from among the people in a special way, and opens the eyes of insight”*.<sup>35</sup>

*“Islam does not set a certain age limit for the upbringing of children. This issue is related to the stages of development of child's mind and thinking”*.<sup>36</sup>

Good manners are the wealth and investment in communication and behavior. The study of etiquette and its application in daily activities are very important conditions for establishing healthy, respectful and strong communication between individuals. Etiquette even hides the original and the root, which is not appropriate. Imam Ali (as) stated: *“A man who is preoccupied with good manners has fewer vices”*.<sup>37</sup>

Islam is a religion that invites us to rational and critical thinking. Therefore, one of its important fundamental goals is to make people aware of the importance of stages and time. As you know, haste is a characteristic feature of people, especially young people. Indeed, haste and impatience are important signs of our times. Today, the tendency of young people to "sow wheat today and reap it tomorrow" attracts attention. However, God's will in creation manifests itself in a different way: when we plant a tree, it goes through certain stages of growing, and then bears fruit.

According to the Qur'an, the most dangerous injustice caused by man is his inability to understand the internal relations among himself, the

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<sup>35</sup> سهام مهدي جبار، الطفل في الشريعة الإسلامية ومنهج التربية النبوية، ١٩٩٧، ص. ٣٧٢-٣٧٣

<sup>36</sup> حلبي عبد المجيد، التربية الإسلامية للأولاد منهجاً وهدفاً وأسلوباً، بيروت، ١٤٣٤، ص. ١٩٤

<sup>37</sup> Reyşəhri M., Mizanul-Hikmət (tər. M. Ağaverdiyev), Bakı, “Zərdabi”, 2014, c.1, s. 72

world around him and society. As a result, people do not know how to use their skills and potential properly and face problems.

One of the educating means of the Qur'an is patience and endurance. Intolerance in the face of adversity and hardship is considered to be one of the great sins that lead to human misery. In one of the hadiths the Prophet (peace and blessings of Allaah be upon him) said in the name of God: *“Let those who disagree with my misfortune, who don't give thanks for the blessings I have bestowed, and not patient in the face of the calamity I have sent, seek another god besides Me”*.<sup>38</sup>

Patience has many moral values. It is no coincidence that when the Prophet (pbuh) was asked about faith, he replied: *“Faith consists of patience”*.<sup>39</sup>

One of the most important principles of Islamic education is the principle of justice, which is the highest of virtues and the last level of perfection. Where there is justice, all virtues can manifest themselves. The opposite of justice is oppression, and it is the source of all evil. It is through justice that affairs are properly regulated, there is harmony between the various forces in the human soul, and one does not oppose the other. The goal of justice is to keep everything from extremes and divisions to the middle level.

The provisions and principles of the Qur'an regarding the means of education, which we have considered separately, are almost reflected in the following hadith of the Prophet (pbuh): *“If God loves his servant, He will bestow him eight qualities: 1) to close one's eyes when seeing the mahrams (honor) of the people; 2) fear of God; 3) to be shy; 4) to take example of the morals of the righteous people; 5) to be patient and tolerant; 6) to return the deposit to the owner; 7) to tell the truth; 8) to be generous”*.<sup>40</sup>

Islam has spread to the world through good morals and good behavior. The thick walls of the magnificent castles did not prevent these beauties from conquering people's hearts. At this difficult time when the

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<sup>38</sup> Nəraqi Ə., Meracu səadə (tər. M. Ağayev), Bakı, 2012, s.460

<sup>39</sup> <https://www.gozelislam.com/exlaq/224-sebir.html>; Nəraqi Ə., Meracu səadə (tər. M. Ağayev), Bakı, 2012, s.461

<sup>40</sup> Qummi Ş. A., Zubdətul-əhadis, (tər: Xəlilov M.), 2004, c. 2, s. 227

world is struggling with injustice, the path of salvation that people seek is the radiant path of the beloved Prophet Muhammad (pbuh). In this case, we must hurry to educate both ourselves and future generation by applying Islam and its moral norms in our daily lives!

The dissertation is summarized and generalized in **Conclusion:**

The research on “The Upbringing Methods and Means of the Holy Quran” allows us to draw the following conclusions:

1. Man is a being made up of body and soul. Just as the body has certain needs for health and normal life, so mental health needs to be nurtured to one degree or another.

2. By upbringing his soul and purifying his morals by faith in the unseen, man is distinguished from other living beings and settles on a higher level. Since every creature created in the universe is within certain dimensions and frameworks, human senses also have certain, limited capabilities.

3. Belief in fate is one of the foundations of faith and is important in educating a person. When the human race believes in destiny and entrusts its affairs to the Creator, his heart and his soul are calmed down and his soul rests.

4. One of the most important methods of spiritual training is to realize that all things, both overt and covert, are under God's control. Everyone should know that he is not left unattended in the world, all his deeds are recorded.

5. The mind is the main condition for the study of sciences. According to Islamic thought, the mind, which is divided into instinctive and economic (acquired) types and each of them has its own character. Islam, as a new and democratic religion, is against blind faith. This religion invites people to think and reason.

6. Islam gives the mind an opportunity to choose between belief and disbelief by blindly opposing imitation and bigotry. It is no coincidence that in many verses, the Almighty Creator refers to those who have intelligence. According to the principle of Islamic education, the mind seeks to establish a logical connection between the events that take place in the universe and to draw a conclusion based on it.

7. Physical education plays an important role in Islamic education. The human body is like a vein that protects its soul, mind and senses. The

Qur'an, which has been guarding the baby's physical health since he was in the womb, has taken a very serious stance in this regard, stating that "a healthy Muslim is better than a sick Muslim."

8. One of the important methods in Islamic education is to give gifts and show generosity. A gift is a material gift that people give to each other as an expression of good intentions and love, without expecting anything in return.

9. Islamic thought, as one of the important factors in educating a person, pays great attention to the principles of self-awareness, non-interference in matters that do not concern him, and the protection of secrecy. If a person is unable to keep his secret, he has no right to rebuke others for it.

10. Among the means of education in the Qur'an, a beautiful example and good advice take a special place. The Qur'an considers the Prophet's (pbuh) lifestyle to be the best example, and the rules of the Qur'an and the sermons of the prophets and scholars to be the best advice.

11. Pointing out that the division of time plays an important role in the life and upbringing of society, the Almighty Creator swears by night, day, dawn, sunrise, and the time of the century in various verses, thereby sending a message to people. Our Lord, Who has infinite possibilities for creation, also observed a gradual and time-like concept in creation, and created the universe not in a single moment, but in six days, one day equal to a thousand years by our measurements.

12. Adherence to trade ethics and norms is of great importance in the regulation and education of society. One must be able to trade legally in order to be able to live one's life in peace and security.

13. The concepts of thought and reason, reward and punishment also occupy an important place among the upbringing means of the Holy Qur'an. By inviting man to think about the oddity He has created and to think about their essence, God lightens the people's heart with certainty and faith in his heart.

The Qur'an, which assures man that every deed he does with the application of reward and punishment in public life, will be rewarded and punished in a dignified and just manner, emphasizes the importance of such a tool in his upbringing.



14. The Qur'an, which is based on five principles of halal, haraam, firmness, similarity and parables, attaches great importance to educating people through parables and wise words, including questions and answers. In various verses of the Qur'an, God Almighty invites us to take heed by illustrating the events that took place at one time or another in history and the concepts that surround us, and prefers to educate us in this way.

15. Calling society to rational and critical thinking, Islam has emphasized the role of science and literature, patience and justice in human education. In this regard, the Qur'an pays great attention to scholars and scientists, and considers patience and justice to be important means of educating people. Islam does not place an age limit on a person's upbringing and being educated, and considers it important for him to learn from the cradle to the grave.

**The main content of the dissertation is reflected in the following publications:**

***In Azerbaijani:***

1. İslamda övlad tərbiyəsində ailənin rolu, Azərbaycanın görkəmli şərqşünas alimi, professor Aida İmanquliyevanın 75 illik yubileyinə həsr olunmuş “Şərqşünaslığın aktual problemləri” mövzusunda Respublika elmi konfransının materialları, Bakı, 2014, s. 344-346 ISBN: 978-9952-490-57-2
2. Ailə kitabxanası və onun islami tərbiyədə rolu, AMEA-QMİ “İslam maarifçiliyi və müasir dövr” Beynəlxalq elmi konfransın materialları, Bakı, 16-17 aprel, 2015, s. 596-602 ISBN: 978-9952-875-81-2
3. İslami tərbiyədə vaxt məfhumu və tədrislik prinsipi, AMEA-nın 70, Əlyazmalar İnstitutunun 65 illik yubileyinə həsr olunmuş XIV Respublika elmi konfransının materialları, Bakı, 22-24 may, 2015, s. 244-247
4. Quran və hədislərdə ticarət əxlaqı, Bakı Dövlət Universiteti İlahiyyat fakültəsinin elmi məcmuəsi, № 23, iyun (Haziran), Bakı, 2015, s. 353-362 ISSN 2225-5567
5. Hədiyyələşmək və cəmərdlik Quranın tərbiyə üsullarından biri kimi, Bakı Dövlət Universiteti Mədəni müxtəliflik: Dünya və

- Azərbaycan, Beynəlxalq elmi-praktik konfrans 29 aprel, Bakı, 2016, s. 114-117
6. Quranda imana dəvətin əqli qənaətlər əsasında yerinə yetirilməsi, “İslam həmrəyliyi-2017: reallıq və perspektivlər” mövzusunda Respublika elmi-metodik konfransının materialları 25-26 aprel, Bakı, 2017, s. 33-35
  7. Quranın cismani tərbiyə metodu, Dil və ədəbiyyat, Beynəlxalq elmi-nəzəri jurnal, 4 (104), Bakı, 2017, s. 521-523  
ISSN 2218-7588; E-ISSN 2219-5513
  8. Ruhun qeybə iman və qəzavü-qədərlə razılaşmaqla tərbiyəsi, BDU Şərqsünaslıq fakültəsinin 95 illik yubileyinə həsr olunmuş “Şərqsünaslığın aktual problemləri” mövzusunda Respublika elmi konfransının materialları, Bakı, 2017, s. 171-173
  9. Gözəl nümunə, nəsihət, əhdə vəfa və sirri qorumaq islami tərbiyənin metodları kimi, Bakı Dövlət Universiteti İlahiyyat fakültəsinin elmi məcmuəsi, Bakı, № 29, iyun (Haziran) 2018, s. 287-293 ISSN 2225-5567

***In Russian:***

10. Пословицы, мудрые слова и вопросы-ответы как одни из методов воспитания Корана, Національний педагогічний університет імені М.П. Драгоманова, ВГО Українська академія наук, Гілея, Випуск 114 (№ 11), Київ, 2016, ст. 165-167 ISSN 2076-1554
11. Нравственное воспитание души через исполнение обрядов в Коране, Ужгородський Національний Університет, Закарпатські Філологічні Студії, Випуск 3, Том 3, УДК 372.8:21, Ужгород, 2018, ст. 59-64 ISSN 2524-0390

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