ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 10| Issue: 7| July 2024|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2024: 8.402 || ISI Value: 1.188

THE METHODICAL BASIS OF FORMING SPIRITUAL AND MORAL QUALITIES IN STUDENTS BASED ON THE WORK "AKHLOKI NOSIRI" BY NOSIRIDDIN TUSI

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Article DOI: https://doi.org/10.36713/epra17748
DOI No: 10.36713/epra17748

ABSTRACT

This article highlights the methodical basis of forming spiritual and moral qualities in students based on the work "Akhloki Nosiri" by Nosiriddin Tusi. This work as a collection of ethical issues and their anaysis serve to teach the better approaches in teaching pedagogy.

KEY WORDS: *ethics, aesthetics, education, mental health, elimination of mental illnesses, family structure, rules of behavior, modesty, household management, child upbringing, moral development, systematic thinking, personal ethics, just society*

The work "Akhloki Nosiri" consists of 30 chapters, including "Introduction to the book and the reason for its writing", "First notes and science section" and others. A pedagogical and educational work like "Akhloki Nosiri", which is considered an immortal work in ethics and aesthetics, could only be written by a person with high knowledge, ability, and speech style. Not only the compatriots of the scientist, but also the people of the whole world can be proud of such a citizen. After the work was completed, soon Nosiriddin Tusi was arrested and sent to the Hashshoshi fortress "Alamut". If there were several reasons for the arrest of the author, the most correct of them could be the following: the progressive ideas clearly manifested in the work "Akhloki Nosiri" aroused the anger of Muslim scholars and this could have been the real reason for his arrest. Nosiriddin Tusi lived in exile in Alamut fortress. The scientist, who was deprived of the right to leave the fortress, managed to write several scientific works, such as "Sharh ul-Isharat", "Tahriri Majasti", "Tahriru Uglidis". He wrote the book "Tahriru Uglidis" in 1248, and then the second edition of this book (consisting of 13 parts).

The work "Akhloki Nosiri" is an eternal work that does not lose its importance for all times, rich in valuable thoughts on education, ethics and other rules of behavior. In "Akhloki Nosiri", chapters important for the science of education, such as "Mental Health", "Elimination of Mental Illnesses" occupy an important place. As stated here, education can achieve its goal after identifying the cause of children's misbehavior and correcting them. "If the dyer does not clean the clothes, they will not have the right color" [1].

Tusi advised to sit with healthy, polite, honest, talented and decent friends to maintain mental health. He believed that useful work is the main condition for the health of the human spirit. According to Nosiriddin Tusi, a person who does not like useful work will face disaster sooner or later.

In the work "Akhloki Nosiri", special attention is paid to the issue of family structure. Nosiriddin Tusi compared the family to the whole body. He compared the art of providing for the family with the art of medicine, which wants to keep the body healthy. He showed that when some parts of the body hurt, just like the whole body hurts, a defect in the upbringing of one of the family members can affect the whole family. That's why he considered treating all family members equally, not giving priority to any of them, correct division of labor among them, creating strong family discipline as the pillar of a strong family. Nosiriddin Tusi emphasized that in order to create an educated family, it is necessary to choose a place of residence, build a house, collect goods to feed the family, be thrifty, and know the laws of household management [2].

Tusi also put forward valuable ideas about the rules of adoption and upbringing of children in his work "Akhloki Nosiri". He considered instilling a sense of modesty in a child as the first aspect of education. When talking about raising children, he considered it a terrible thing to give them money, to tempt them with material things. As a method of education, he recommended conducting logical conversations that affect children's minds and perceptions, being demanding and kind, and using motivations that arouse love. Criticizing forced feeding of children and dressing them in expensive clothes, he wrote that simple clothes are the main condition for showing the real condition of children. He believed that teachers and educators should pay attention to the fact that children dress neatly and cleanly and move a lot. He emphasized the need to educate children in this way.

The book "Akhloki Nosiri" ("Ethics of Nosiriy") belongs to prose mursal in terms of style and consists of an introduction, conclusion and three sections devoted to the issues of ethics, each of them is divided into certain sections. The second section consists of five to six chapters, and the third section consists of eight chapters.

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After the chapters "Tahzib ul-Akhloq" ("About Morality"), Nosiriddin moves to the second chapter called "Rules of Home Improvement". This chapter consists of five sections, and the most important weak issues related to the education are presented in the fourth section entitled "Politics and Children's Education". In this essay, Nosiriddin Tusi tries to focus on the main stages of education, its necessity, the child's mental state and psychological methods, concepts, essence, goals and tasks, educational programs and ethical methods and factors of education" [3].

Talking about the upbringing of girls in his work, Tusi considered it important to teach them housework, to inculcate the virtues of modesty and chastity. He recommended that it is necessary to teach girls useful professions suitable for their gender, to give them education, to teach them all the qualities necessary for them to grow up as mothers. According to Tusi, the most sacred duty of education is to refrain from lying, not to allow false or true swearing [4]. In general, the thinker, who considered swearing to be a bad habit, wrote that "perhaps it is necessary to lie to adults, but it is absolutely not necessary for children". Knowing that education should begin at a young age, Tusi wrote: "They asked Socrates: Why do you always talk to teenagers? He said: because it is easy to make thin young branches. A tree that has lost its freshness, whose bark has dried up, and whose face has hardened cannot be repaired" [3]. In general, the thinker, who considered swearing to be a bad habit, wrote that "perhaps it is necessary to lie to adults, but it is absolutely not necessary for children".

The work "Akhloki Nosiri" is an eternal work that does not lose its importance for all eras, rich in valuable thoughts on education, ethics and other rules of behavior. The author of "Akhloqi Jalali" is Maulana Jalaluddin Davvani. "Akhloki Nosiri" is a work written by Nosiriddin Tusi. These two great books are soul and soul in one cover. It is written in a very beautiful handwriting" [5].

One of the most important merits of the book "Akhloki Nosiri" is that the system theory, which is now widespread at the time of the book's writing, approaches the issue with a very serious systematic way of thinking. A period in which there were no systematic methods of approach. That is, one of the main aspects of this book is that, unlike the thinkers of that time, Tusi put forward the idea that the work does not end only with the improvement of personal ethics. If the environment surrounding a person is not in accordance with high moral standards, if he does not work, the intended goal cannot be achieved.

At the same time, it is necessary to try to adapt the family in which the person grows up and manages it, the society in which the person lives, and the whole world in general, to high moral standards. He put it this way, and his concept revealed a precise, fluid, rigorously scientific mechanism for implementing his approach. In creating this mechanism, he used all the important sources of ancient Greek scientists that were available up to his time, and revealed a unique approach. This is Tusi's greatest success in writing a book.

By writing this book, Nosriddin Tusi made fundamental works that are very important for modern systems theory, sociology, social psychology, social management and pedagogy. Unfortunately, this activity of Tusi has not been studied in the existing scientific literature. The presence of these qualities distinguishes him from all oriental scholars. It was this systematic thinking ability that made him deeply feel that the work does not end only with the improvement of personal ethics. With a comprehensive approach to the issue, the ultimate goal is to build a just society where people can feel happy, he considered the idea of peace on earth more important and brought it to the fore. Based only on this content, he gave a scientific justification of how the individual and the family should be formed and showed specific methods for this. He didn't talk about some utopian world so that the earth could live harmoniously and people feel happy, he showed clear ways to do it.

Tusi highly appreciates the role of teachers and educators as the main person in educational work, he considered it important that they should be highly educated, knowledgeable, moral, demanding, kind, sweet-talking, and respectful. The thinker, who highly valued spiritual purity, moral purity, and purity of conscience in the educational process, considered it necessary to instill these qualities into the minds of children from a young age.

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