



PEDAGOGICAL ESSENCE OF NOSIRIDDIN TUSI'S MORAL VIEWS

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ABSTRACT

This article clarifies the fact that the comprehensive and in-depth study of the creative heritage of Nosiriddin Tusi, his pedagogical ideas, allows to consider moral positions in the context of the pedagogical works he created and wrote. Nosiriddin Tusi's creative heritage and pedagogical ideas allow us to analyze the state of culture and enlightenment of the era of the great thinker.

KEY WORDS. *Creativity, heritage, position, research, upbringing, educator, justice, ideal, will, freedom, reason, man, morality, life, virtue, sin, religious, humanistic, immoral, philosophy, scholastic, theological, virtue, consciousness, demand, skill.*

A comprehensive and in-depth study of the creative heritage of Great Eastern thinkers, their pedagogical ideas, allows to take into account moral positions in the context of the pedagogical works they created and wrote, which in turn helps to positively influence the educational process and improve the quality of the educational field.

Nosiriddin Tusi's creative heritage and pedagogical ideas are of great interest for analyzing and considering the state of culture and enlightenment of the era of the great thinker. His way of life, pedagogical ideas reflect the main directions of the past situation and development, the views of the great master of artistic words and wise teacher on the formation and development of spiritual life and culture.

The use of Nosiriddin Tusi's teachings on education has an incomparable place in the practice of educational work of general educational institutions in Iran, because they originate from the moral postulates and views of a person - poet, writer, thinker. His creative heritage serves to educate the young generation in the spirit of nobility, mutual help and assistance, and to support them in the difficult moments of human life.

Socrates stated that the only object of study can be only a person and, first of all, his morals, the thought echoes in the short words of Socrates: "Know thyself." Studying the virtues, Socrates came to the conclusion that each of them is a certain knowledge. Wisdom is knowing how to obey laws" [1].

Courage is knowing how to face danger. Temperance or self-control is taking control of his own actions. Thus, he proves the interdependence of morality and knowledge: "Justice and every other virtue is wisdom" [2].

The basis of Plato's ethics is the doctrine of ideas, the doctrine of the soul. In the soul, Plato distinguished three parts and the virtue (moral values) associated with each of them: the rational part of the soul - wisdom, the strong-willed part - courage, with the emotional part - abstinence. The harmonious combination of these three basic moral qualities constitutes the fourth justice. The highest virtue, according to him, is wisdom [3].

According to Plato, the main task of moral education is voluntary obedience to laws. "...In order to spend life in the best way, it is necessary to consider what qualities it gives to a person. And it is no longer law, but praise and rebuke, that should train the people here, and make them gentle and obedient to the laws that have been issued.

According to Kh.Shoikhtierov, "Nosiriddin Tusi's social philosophy pays great attention to the analysis of the essence of society, interaction between society and man, forms of social life and state structure, social justice and social equality, etc. In particular, forms of society from monarchy and aristocracy to oligarchy and democracy - the problem of the state are analyzed in depth. In this regard, the implementation of the ideas expressed by Nosiriddin Tusi is important for the development of strategies and tactics of social harmony, elimination of social enmity and conflicts, national peace and sustainable development of society. The humanitarian ideas expressed by the author during the analysis of the main problems in our social philosophy are of particular importance in the context of globalization, modern dangers and threats, and the task of combating extremism and terrorism [4]".



Valuable words of the great philosopher and moral teacher:

- They eat food not for pleasure, but for health.
- Do not lead an impure life, and an impure death will be added to it.
- Humility is not to consider yourself superior to those in a lower position.
- Always be aware, there are no limits to the tricks of evil people.
- It is said that nothing should be spared where loyalty, help and assistance are needed.
- Always read and read again. First define the goal, then choose the subject.
- We studied all our lives, and in the end we found out that we don't know anything.
- We said that justice is the sum of all virtues and its place is "partnership".
- If you pay a little attention, you cannot find a more impure character than the character of ungrateful people.
- Among the best virtues, there can be no more beautiful face than gratitude.

The greatest theoretical depth is based on the Greek doctrine of education in Aristotle. For this reason, in the works "Nicomachean Ethics" and "Politics" Tusi realistically analyzes moral problems and shows that "people form the concepts of goodness and happiness according to the life they lead" [5]. Aristotle first creates a classification of virtues and vices. The main virtues of Aristotle: courage, moderation and pleasure, wisdom, generosity, gentleness, honesty, courtesy, justice, we associate it with moral values. It shows vices such as cowardice, miserliness, pettiness, timidity, ambition, anger, pride, rudeness, and injustice. "For the description of virtues, the doctrine of "Mean Golden" is important, which Aristotle develops in its most profound form: "Virtue is due to striving for the average level" [6].

The pinnacle of ancient ethics was the teaching of Epicurus. Epicurus begins his doctrine of the good by considering the problem of pleasure and pain. He distinguishes two types of pleasures: physical - food, housing, clothing, and spiritual - pleasures derived from knowledge and friendship. Epicurus said that the beginning of human needs is material, there is nothing to be ashamed of, because this is where natural necessity is revealed. Epicurus considers pleasure to be "the beginning and the end of a blessed life" and connects the concept of goodness with the concept of the means to achieve this goal. "Beauty, virtue, and the like are valued when they give pleasure; if they don't deliver, we have to say goodbye to them. Epicurus above all values friendship based on equality and harmony in human relations [7]".

The germs of humanistic views of morality opened their way in religious debates about freedom of will, the role of reason in the moral life of a person, "the ladder of virtues and vices", which paved the way for its liberation from immorality. The philosophy of Pierre Abelard, Bernard Kedrovsky, Siger of Brabant criticizes the scholastic teaching of Augustine. Thomas Aquinas on theological virtues. Virtue is a natural skill inherent in the demands of consciousness, which appears and disappears in a person in activity, remains unchanged.

Morality is widely interpreted as one of the main forms of social consciousness in philosophical, sociological, psychological and pedagogical literature. Although moral education is often used as the education of virtue and honor among the people, moral education is described as a set of moral qualities and behavioral standards belonging to a person in both ethno-pedagogical and scientific-pedagogical literature.

Morality - includes norms and rules of behavior that determine the moral, deep qualities of a person, his attitude to society and others. In pedagogical literature, moral education includes form, root, prerequisite, result. in many cases it is one of the components of education. Moral education is a comprehensive personality.

In scientific pedagogy, the expression "moral education" was first used by the great Czech pedagogue Jan Amos Comenius (1592-1670), who is considered the founder of scientific pedagogy. He also used the expressions "moral rules" and "moral education" [8]. About 400 years before Comenius, the great thinker of the East, Nosiriddin Tusi, gave a great system of moral education in "Akhlaqi Nasiri". In all the guidelines and program documents available in the territory of the former USSR, morality is given only as communist morality.

The theory of moral education, which is considered the main factor of Tusi's pedagogy, was created on the basis of connecting the ideas of theorists of his time about education with the effective seeds selected from 3 sources - his family upbringing, the educational traditions of the people of Uzbekistan, summarizing them through critical analysis, and passing them through a deep scientific filter. Nosiriddin Tusi had the opportunity to give reasonable guidance to the education of the future generations due to his correct understanding of the past experience and his era in matters of education. Following this path, Nosiriddin Tusi created a system of moral education that is unique to our nation and the nations of the world based on your national moral values and opinions of powerful speakers.



First of all, Nosiriddin Tusi tried to define “moral norms”. These moral standards serve to regulate children's behavior, communication, and all their relationships with people, nature, and society. According to Tusi, a person's spiritual needs, spiritual powers, perfection, virtues and honorable poor people are provided and controlled by reason, consciousness and will. The key to human happiness and unhappiness, perfection and imperfection is given to his mind and will.

If a person does correct, consistent, purposeful work, gradually acquires science, culture, knowledge and wisdom, his innate talent is powerful and transcends the limits of evolution and takes it to another level. It raises it to one level, from one level to another, and takes it directly to the desired goal, the highest level. But if he remains at the innate level created for him, if he gives the reins to his soul, his soul will reduce him to the level of an animal, and in a short time he will commit suicide like a stone rolling from top to bottom. It is placed in the deepest place of shame. Therefore they say, “Soul is such a thing”. Philosopher Aristotle in his works “Ethics” said that bad people can mature on the basis of education and training, but it is difficult to say that this is strictly and always the case. In any case, advice, counseling, training, education will not be ineffective if it is connected with consistent and fair punishment. There are those who are brought up very quickly, and the effect of goodness is immediately manifested without waiting for time. There are those whose speed towards goodness and learning is slow and slow [9].

Moral education is the process of formation of individuals who are wounded for society, who manage their actions and relationships at a conscious speed by forming the moral norms and rules of behavior set by the society in the adult generation under the guidance of the educator. Its purpose is to provide people and citizens who meet the moral and social requirements of society. Moral education fulfills the tasks of creating correct moral concepts, forming habits and attitudes corresponding to these concepts.

Observations and studies have shown that moral education gives more effective results when it begins with the formation of moral knowledge, information and moral consciousness related to this knowledge. Moral norms and rules understood at conscious speed force people to act at conscious speed at all times and everywhere. Consciously perceived morality becomes the regulator of human behavior. The formed correct moral orientations give a person the opportunity to objectively evaluate both himself and the actions and behavior of others. Correct moral attitudes allow people to make conscious choices in accordance with moral standards in various situations and situations.

The moral ideal appears as a special form of moral consciousness as an important component. Ideals are human figures with moral qualities to which everyone aspires. On the contrary, it is an example of a person who wants to be. That is, every person strives to create and form the positive moral qualities that he sees in his ideal. Inculcation of moral concepts starts from the first stage of education and is continued in various spheres of activity.

Thus, in systematic educational institutions, general moral standards in society, the need to observe them, are instilled and explained. Concepts of moral qualities and actions necessary for this activity are created in different fields of activity. For example, production ethics, ethical requirements for teachers (both secondary and higher school teachers), ethical requirements for students, diplomatic ethics, business ethics, cultural activity ethics, etc. These are implemented through supporting educational activities in relevant educational and activity institutions. For example, production ethics is conveyed through educational events (ethical dialogue, debate, literary and artistic evenings, etc.) held in cultural institutions in industrial enterprises [10].

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