



EXPRESSION OF NASIRIDDIN TUSI'S IDEAS ON EDUCATION

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ABSTRACT

Nasiriddin Tusi's service in "safety of virtues and knowledge" is incomparable. Educating morally perfect and pure citizens means strengthening the foundations of our society. His scientific-philosophical works became an example for later scientists and philosophers.

KEYWORDS: *Virtue, ability, intelligence, emanation, insight, Sufism, dignity, outlook, moral, intellectual, idea, philosophy, religious, secular, social, political.*

During his time, Nasiriddin Tusi was renowned for his exceptional intelligence and abilities. Abu-Nasr Farabi, the creator of Eastern Peripatism, presented the doctrine of "ten minds" in his theory of emanation, where the tenth and final active mind belonged to the Moon sky. Nasiriddin Tusi was referred to as the "eleventh mind" indicating his unparalleled understanding. His valuable treatises on religious and worldly sciences served as an example for his students and later thinkers. In his work "Akhloqi-Nasiri" Nasiriddin Tusi attempted to combine Aristotle's "Nicomachean ethics" with Ghazali's ethical views on Sufism and wrote "the first systematic ethical book".

Nasiriddin Tusi's worldview – philosophy and ethical, social and political views have been relevant in all eras with their dignity. The thinker creatively continued the ideas of his predecessors, based on the direction of Eastern peripatism. Ibn Sina's book "Danishnama" has been the focus of attention of philosophers and thinkers in different periods. Commentators' reactions to this book in a certain sense represented their place in the history of philosophy. Scholastics mainly tried to deny this valuable work, while peripatetic philosophers stood on the side of scientific philosophy and did not allow it to distort advanced ideas. The opinions of the scientist Fakhriddin Razi and the philosopher Nasiriddin Tusi represented the leading directions of the struggle of these ideas.

It is interesting that Fakhriddin Razi wrote this tafsir in the month and year when Nasiruddin Tusi was born, that is, in February 1201 (jumad al-ula 597). The Uzbek philosopher later wrote his interpretation against this interpretation. He worked on his tafsir on Hints and Notes for nearly twenty years and finished it in 1246 while he was in a sort of prison in the Alamut Fortress. Under Nasiriddin Tusi, Ibn Sina's advanced philosophical ideas were boldly defended and developed from the attacks of fanatical Islamic ideologues.

Nasiriddin Tusi completed his Persian work "Iktibas asoslari" ("Fundamentals of Quotation") in 1244 (642). The Turkish scholar Hilmi Ziya Ulken assessed the work "Iktibas" as "the largest logical book written in Persian with very detailed details". Nasiriddin Tusi is mentioned in the sources as a prominent representative of the Imami (imamate) order of Shia. In the work of the philosopher himself, the topic of imamate occupies a large place. His works "Tajrid al-Kalam" ("Grading of words"), "Fusul Nasiriyya" ("Prose chapters") and especially "Risala fi-l-imama" ("Imam's treatise") are a vivid example of this. In addition to his philosophical works, he is also an encyclopedic scientist who works on various specific sciences. Among these are: "Kismat-ye maujudat va aqşam-ye an" ("Asset distribution and its parts"), "Isbat al-vojib" ("Proof of substance"), "Tahqiq al-ilm" ("Research of Science") [1].

Nasiriddin Tusi was influenced by Sufism and Ishraic ideas in his philosophical teachings, especially in the theory of knowledge, and he enjoyed some of the ideas of those teachings, as well as the holy book of Islam, the Qur'an. However, this influence sometimes has a terminological, external character. For example, in the expressions used by the philosopher, the color of Sufism and the expression of logical intuition with mystical content are also evident. Nasiriddin Tusi's socio-political meetings are a continuation of unique moral meetings. Here the relationship between man and society is studied, issues of family and state management are analyzed, and theoretical ideas are put forward.

"The longevity of the country depends on how much it is built on the foundation of justice. Therefore, he asserts that the economic prosperity of the state is inconceivable unless the government treats the different classes of members of the society fairly" [2].



The philosopher's theory of management deals with the management of a person himself, his family and the state. In this matter, the thinker first of all turns to his predecessors. "Davani describes his utopian dream about the state in his work "Akhlaqi Jaloli". Like Ibn Miskavayh, Farobiy and Nasiriddin Tusi, he divides the city (country) into the virtuous and the ignorant. Describing the city of Fazil, Davani says, "It is a city whose rule consists in achieving happiness and eliminating events that lead to unhappiness." Virtuous city should be governed by smart, fair and brave people. The inhabitants of the city, regardless of their social class, obey the rules without question. Ignorant city dwellers are on the path of misfortune and disaster, and such city mayors are ignorant and arrogant" [3].

The representatives of the philosophical school of Nasiriddin Tusi, like their teachers, created their own schools along with scientific creativity and continued the "master-disciple" tradition. For example, "faylasuf bi-l-haqq" ("correct philosopher"), "hakim mutlaq" ("absolutely wise"), "al-maula al-azam" ("the greatest teacher"), "mazhar al-haqq" ("A place where truths are revealed"), "mubdi ad-daqq" ("subtle artist"), "ustad al-bashar" ("master of mankind"), the legacy of Nasiriddin Tusi became an example for creative intellectuals. On the basis of that valuable heritage, it has been taught in madrasahs for centuries with full interpretations, explanations. The fact that he created the necessary conditions for his work in the Maroga observatory, and that he established more than a hundred representatives of different nationalities there, is an expression of his humanitarianism and free thinking tendencies.

In general, the philosophy followed by most of the famous philosophers of the time was famous for promoting the ancient worldview created by Aristotle and partly by Plato. These Peripatetic philosophers, who gained wide fame not only in the East but also in the Western world, supported Aristotle's metaphysics. Nasiriddin Tusi also joined this trend and followed the philosophical outlook of the "first teacher". In fact, it divides all existing things into two parts, necessary and possible, and relies on the interpretation of possible existence, not necessary existence. According to Nasiriddin Tusi, the cause of all existence, surrounding world, nature and thought is necessary existence. This necessary existence, which creates the actual world, results in possible existence. Necessary existence has neither a creator nor an effector.

In 1235, Tusi prepared the work "Akhloqi-Nasiri", which gained great fame throughout the East. Copies of the work spread in the Caucasus, Iran, Central Asia, India and other countries in a short time. Jalaluddin Humayi, who conducted a special study on Tusi's work "Akhloqi-Nasiri", names some of the imitation books and notes that they are at a very low level compared to "Akhloqi-Nasiri". Among them, he mentions "Akhloqi-Jalali", "Akhloqi-Mohsini", "Akhloqi-Mansuri" and "Akhloqi-Jamali" and says that they are not books of this type created in the last seven hundred and fifty-five years. "Akhloqi-Nasiri" could not rise to the level of one percent. "Akhloqi-Nasiri" work "Introduction to the book and the reason for its writing", "Department of first notes and sciences", It consists of 3 articles and 30 chapters. In the first article of the work, Tusi expresses his deep thoughts "On the Purification of Morals". It should be noted that thoughts about moral education and moral concepts are found in different parts and chapters of the work [4].

Tusi expressed valuable opinions about the influence of the environment and conditions on a person, especially during childhood and youth, and expressed his personal opinions and famous people's opinions about the extremely important role of education and training.

Nasiriddin Tusi considered morality to be wealth and emphasized that it is not innate. "If character was innate, intellectuals would not give advice on educating their children, purifying, strengthening and forming the morals of young people, they would not be engaged in it themselves," he said. Tusi, who attached great importance to moral purity, conscience purity, and spiritual purity, recommends first of all to engage in the spiritual and moral education of children and young people, to teach them honesty, truthfulness, correctness, and to engage in the spiritual and moral education of every person. And then engage in other educational activities. The second article of the work, "Rules for the care and education of children", is full of ideas reflecting moral education. Tusi recommends that after weaning a child, it is necessary to start training and educating him before he has time to spoil his morals. "Since there are congenital defects in the child's nature, it is necessary to prevent him from becoming prone to bad habits, to purify his morals and to improve them, taking into account his nature, that is, which pure force is first manifested in the child" [4].

Tusi emphasizes that as a basic condition in the process of education, the child should not be allowed to play with people and things that spoil his nature, because the child's soul is simple and he quickly learns the character of those around him. "It is necessary to educate the child in virtues that arouse kindness and love, especially through explanation that affects his mind, consciousness, perception; not with things related to genealogy, giving money, seduction" [5].

Understanding simplicity as an indicator of intelligence, Tusi considered it appropriate not to eat too much in front of the child, to avoid drinking too much, to wear expensive, fashionable clothes, to prevent alcoholism, fashion and other similar characteristics from entering the child's heart. Emphasizing that elegant dresses belong to women, it is necessary to explain to her that intelligent and grown-up men wear simple clothes. The famous thinker found it necessary to form hatred for bad habits and bad deeds in



children. Tusi writes: "...In the first moments of development, a child makes many mistakes, does bad things, is often a liar, jealous, thief, informer, stubborn, makes a fool of himself, does not give up anything, says and forces others to do harmful and unpleasant things. Therefore, it is necessary to educate the child from infancy" [4]. In this work, Tusi, who expressed valuable opinions about the need for a growing child to have a culture of behavior, moral purity and spiritual perfection, talks about "Rules of Speaking", "Rules of Sitting, Movement and Silence", "Food Rules", "Drinking Rules" and other great ideas.

The pedagogic views of Eastern thinkers of the 10th-11th centuries were closely related to the cultural, historical, literary and religious traditions of the past. Tusi continued to improve in various fields of science. He had an enviable knowledge, he was well versed not only in Eastern thinkers, but also in the works of ancient Greek scholars, in particular Plato and Aristotle. "The ancient Greek thinker Aristotle and his follower, the encyclopedist Abu Ali Ibn Sina from Bukhara, were prominent scholars in the world of philosophy for Nasiriddin Tusi" [7].

At an early age, Tusi was addicted to reading, and his excellent memory allowed him to remember everything he read, saw and heard. A deep mind helped him to illuminate the most important thing, the essence of the matter, to get rid of unnecessary things. His hobbies were inventing new charades, formulating theorems, designing and manufacturing all kinds of instruments and devices. Despite the fact that Tusi was the author of more than a hundred serious works on mathematics, physics, medicine, philosophy, ethics, logic and astronomy, researchers believe that he was primarily a mathematician.

Tusi's work "Akhloqi Nasiri" consists of "Introduction to the book and the reasons for its writing", "The first notes and sections of science", "Three articles and thirty chapters". In this work, Tusi showed himself as a skilled teacher and pedagogue. Speaking about the innate abilities of a person, the influence of the environment on its formation and development, he notes the important role of education and training in this matter.

Tusi entered the history of Eastern peoples as a scientific pedagogue, teacher and moral theorist with his work "Akhloqi Nasiri". The historical review of Tusi's moral views in the field of moral education shows his awareness of the development of Islamic thought, the stages of development and evolution of human culture and world knowledge.

Tusi's idea of changing the education and training system played its historical role in the life of the peoples of Central Asia. Tusi sees education as the birth of an angel in a person through habits. In this book, he notes the following: "Education is a virtue that must follow nature, so that man can perfectly show the grace of events. Nature is a unique teacher, and nature's product is a student. Tusi is convinced that in order to practice a certain discipline or enjoy the pleasures of knowledge, he must direct power to that area. In fact, Tusi concretizes the role of education and training and finds its essence in the right choice of profession, otherwise all the work done in education and training will be in vain and useless [1].

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