

NASIRIDDIN TUSI'S PHILOSOPHICAL VIEWS ON EDUCATION AND UPBRINGING

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Abstract. *The article analyzes the philosophical views of the famous scholar and thinker Nasir al-Din Tusi (1201–1274) on education and upbringing. His thoughts on science, morality, and upbringing, especially the pedagogical principles set forth in his work "Akhloqi Nasiriyy", are widely covered. Tusi put forward ideas about human development, the role of science in the formation of reason and morality, the importance of the educational process, and the essence of personal and social upbringing. The article also analyzes how relevant the thinker's ideas are for today's education system.*

Keywords: *Nasiruddin Tusi, education, upbringing, morality, philosophy, pedagogy, science, human perfection.*

ФИЛОСОФСКИЕ ВЗГЛЯДЫ НАСИРИДДИНА ТУСИ НА ОБРАЗОВАНИЕ И ВОСПИТАНИЕ

Аннотация. *В статье анализируются философские взгляды известного ученого и мыслителя Насир ад-Дина Туси (1201–1274) на образование и воспитание. Широко освещены его мысли о науке, нравственности и воспитании, особенно педагогические принципы, изложенные в его труде «Ахлоки Насирий». Туси выдвигал идеи о развитии человека, роли науки в формировании разума и нравственности, важности образовательного процесса, сущности личностного и общественного воспитания. В статье также анализируется, насколько актуальны идеи мыслителя для сегодняшней системы образования.*

Ключевые слова: *Насируддин Туси, образование, воспитание, нравственность, философия, педагогика, наука, совершенство человека.*

Education is of crucial importance in the life of any society and any country. It is known that a country that is not sufficiently engaged in the education of the younger generation, and members of society in general, is doomed to stagnation and crisis. After all, for its growth and development, the production of both material and spiritual wealth in any society must constantly increase. Education is the most ancient and eternal value that ensures the humanity of a person.

A person needs education to adapt to life, the environment, society, to use divine

blessings in the world and to achieve certain progress. Therefore, education is as important for society as upbringing.

Education helps solve important problems of building society - creating the material and technical base of society, organizing social relations, and educating a new person.¹

It is known that the future of modern society depends on education. As we know, in the 9th-13th centuries, the countries of the Near and Middle East were the centers of advanced scientific thought. During this period, the ideas of such great thinkers as Muhammad al-Khwarizmi, Abu Nasr al-Farabi, and Ibn Sina paved the way for the widespread spread of science and education in Europe. A number of scientific achievements of the Middle Ages, as well as the development of progressive socio-philosophical thought in the countries of the Near and Middle East in general, are associated with their names.

It should be noted that the philosophical ideas of medieval thinkers, enriched by the scientific thinking of subsequent generations, laid the foundation for the development of methods, directions and principles of personal education. In particular, Farabi, who was called the "Aristotle of the East", wrote the works "Introduction to the Science of Logic", "On the Origin of Sciences", "The Big Book on Music", "On the Achievement of Happiness", "The Essence of Matters", "Sayings of Great Men", "Meanings of Wisdom", "The City of Virtuous People".

In the process of education, Farabi emphasizes the need for an individual approach to the person being educated or receiving education, taking into account his natural, spiritual and physical qualities. He writes about this: "All these natural qualities need to be educated with the help of a tool that serves to bring them to a higher perfection or to a level close to perfection, people differ by nature in their inclination and ability to various sciences, crafts, activities, while people with equal natural qualities differ by their upbringing (qualifications)". The upbringing process, according to Farabi, should be organized, managed and directed towards certain goals by an experienced pedagogue, teacher, because "not every person can know happiness and things and phenomena on his own. For this, he needs a teacher."²

Another of the encyclopedic scholars who have retained the relevance of the views of Eastern thinkers on education and upbringing today is Abu Ali Ibn Sina. This thinker also expressed his views on education and upbringing in connection with his socio-philosophical views and interpreted them in his treatises. The scholar dwells on the section "Educating and Raising a Child in School" of his work "Tadbiri Manzil", in which he reveals the process of education and upbringing. The philosopher describes "giving knowledge to children is the main

¹ <https://qomus.info/encyclopedia/cat-t/tarbiya-uz/>

² <https://uz.denemetr.com/d>

duty of a teacher.” According to the thinker, raising a child is the main goal and task of the family, parents. He believes that parents who are able to correct their shortcomings can be educators.³

Nasir al-Din Tusi, one of the central figures in the development of scientific and philosophical ideas in Iran, Azerbaijan, and Central Asia in the 13th century, also touched upon education in his philosophical views. The scholar's work "Akhloqi Nasiriy" written in 1235 was one of the works that made him famous worldwide. In this work, Nasir al-Din Tusi shows himself as a skillful and talented teacher, noting that not only the environment, but also education and upbringing play an important role in the formation and development of a person.

He argues that a person is not born "bad", "evil-minded" or "possessed with wonderful moral qualities". Such qualities are formed in a person as a result of the external environment and upbringing. Positive and negative emotions in each person arise only through upbringing.⁴

The scholar highly valued the role of teachers and educators as the main figures of education, and considered it important for them to be highly educated, scientific, moral, demanding, compassionate, eloquent, and respectful.

Highly appreciating moral purity and a clear conscience in the process of upbringing, the thinker emphasizes that these qualities should be instilled in children's minds from an early age. In addition, Tusi paid special attention to such means of encouragement as punishment, praise, applause, and rewards in the moral upbringing of children. The thinker believes that as the first step in raising a child in the family, it is necessary to instill a sense of shame in the child. He believes that it is wrong for parents to give them money or to mislead them with material things when raising their children. As a method of upbringing, the scholar recommended holding logical conversations that affect the minds and perceptions of children, being demanding and kind, and using motives that arouse love and affection. In the process of education, teachers and educators should ensure that children walk neatly and dress neatly. Nasir al-Din Tusi, in his work "The Ethics of Nasiri," discussed the upbringing of girls, believing that it was important to teach them household chores and instill in them qualities such as modesty and chastity.⁵

In addition, the philosopher expressed his views on education in the work "Adab ul mutallimin" ("Rules of ethics for teachers and students"). Referring to the existence of human differences, the thinker considers it important and significant to take into account the

³ Куватлиев М.Х. Шарк мутафаккирларининг таълим-тарбия борсидаги қарашларининг бугунги кундаги аҳамияти. Ziyouz.uz

⁴ М.Дж.Марданов, Р.М.Асланов, И.Н.Исаев нравственные и духовные ценности в трудах Насреддина Туси // Перспективы и приоритеты педагогического образования в эпоху трансформаций, выбора и вызовов. VI Виртуальный Международный форум по педагогическому образованию. Казань, 2020. 202-стр.

⁵ Ruhangiz Aliyeva Nesreddin Tusinin terbiye haqqinda fikirleri. <https://nuhcixan.az/news/cemiyyet>

characteristics of each individual in education. He emphasizes that children are more likely to be educated than adults, and considers childhood to be the most favorable period for raising a child.

The philosopher's work "Adab ul muallimin" sets out philosophical views on education, which include the following sections:

The first section discusses the importance of science and the need for education for boys and girls (children).

The second section notes that students should study to "eliminate ignorance and "understand religion."

The third section emphasizes that religious knowledge should be studied first, and then one of the sciences necessary for life, and the scholar emphasizes that "The student should choose an authoritative, polite, and courteous teacher for himself.

The fourth section states that "to study, one must be active and hardworking. The student must determine when to start studying in the morning and when to finish in the evening. In order not to fall asleep in class, one can see the ideas that the student should refrain from drinking and eating a lot and be healthy.

The fifth section states that "the student should start studying new topics and new books from Wednesday.

The sixth section states: "It is necessary to be consistent and persistent in studying.

Everyone gets great pleasure from solving a complex and incomprehensible scientific problem.

The seventh chapter says: "The period of education is not limited. A person can receive education from birth to the end of his life. But the best time for education is youth.

The eighth chapter of the work says: "A teacher should be kind to the student, teach him everything. It is important that the teacher tries to put his student among the great scientists in the future."

The thinker says in the ninth chapter of the work: "When a student comes to a teacher, he should take paper, pen, and ink with him and write down what the teacher says, because what is written cannot be destroyed. The student should not flatter the teacher, but at the same time be polite to him. In addition, Tusiya paid special attention in this work to the fact that "a teacher should be proud, self-controlled, and neatly dressed."

Education is an important factor in getting used to social life, accepting social rules and criteria, and education can determine the important direction of any social movement and the rise of any nation. Therefore, the philosophical thoughts of the philosopher Nasiruddin Tusiya on education are still important for the upbringing of youth today.

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