



## PEDAGOGICAL VIEWS OF NASIRIDDIN TUSI

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### ABSTRACT

*Nasiriddin Tusi was a prolific author whose works are yet to be fully explored by researchers. His writings can be found in museums and libraries across the world including in Baku, Paris, Berlin, Vienna, Oxford, Cambridge, Leipzig, Munich, Florence, Cairo, Istanbul, Moscow, St. Petersburg, and Kazan. One of Tusi's most notable works, "Akhloqi-Nasiri" was the first systematic moral book in the Islamic world. Written in Persian, this work is still relevant today as it addresses issues that are timeless.*

**KEYWORDS:** *Pedagogical thought, moral norms, intelligence, outlook, article, perception, society.*

Nasiriddin Tusi was a renowned leader of his time and his work "Akhloqi-Nasiri" brought him world fame. Known for his sharp perception, profound intelligence, and worldview, Tusi's world-famous work "Akhloqi-Nasiri" has preserved its freshness as the most valuable product of his ingenuity. This work has been used as a moral textbook, which includes social, economic, moral, philosophical, and pedagogical directions. It has been given a certain place for its teaching in Middle and Middle Eastern schools, and even in some secondary school programs. In the first article of this work, Tusi expresses his deep thoughts about 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.

Nasiriddin Tusi created a unique system of moral education based on national moral values and the opinions of powerful leaders. He defined moral norms that serve to regulate children's behavior, communication, and all their relationships with people, nature, and society.

Educating morally perfect and pure citizens means strengthening the foundations and foundations of our society. No matter how well-educated, educated, physically healthy a person is, if he is morally and poor, it is difficult to say that the society is built on healthy foundations. Moral education has a great role in the development of the growing generation in all aspects. The goal of moral education is to accustom the growing young generation to comply with the moral standards of the society in which we live, the rules of behavior established in the society, to encourage them to act in accordance with the national mentality, customs and traditions. A person who has received moral education adheres to the moral standards of the society, national moral values, and traditions. To determine the spiritual character of any person, attention is paid to the extent to which he follows the rules of cohabitation.

Tusi considers a person who is considered a noble on earth to be "the most honorable of creatures in this world". 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 the opinions of famous people about the extremely important role of education and training. Nasiriddin Tusi considered morality to be wealth and emphasized that it is not innate. He said: "If character was innate, intelligent people would not give advice on raising children, purifying, strengthening and forming the morals of young people, and they would not be involved in this themselves" [3], he said.

Tusi, who attached great importance to moral 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, honesty, 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 raising it and teach it discipline before it has time to spoil its 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, 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. 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 thinker found it necessary to form hatred for bad habits and bad deeds in children. Tusi writes: "...In the first moments of development, the child makes many mistakes, does bad things, is often a liar, jealous, thief, informer, corrupt and stubborn, makes nonsense, does not give up what he says; and forces others to do harmful and unpleasant things, followed by a period of punishment and discipline. That is why it is necessary to educate the child from infancy" [4].

According to Tusi, bringing out the child's talents and abilities is of particular importance in improving the child's manners. It is important to know that no one is born with virtue. If we turn to the ideas of Tusi, it is possible to polish the child's morals by studying them. If the activities carried out with the child's ability and talent are done correctly, all conditions will be created to regulate his manners. As Tusi noted, the importance of parents, teachers and coaches, friends, as well as theoretical and practical useful work is very important in raising a pure spiritual generation.

Tusi, who considered the existence of a fair conscience as a basic condition, talks about the importance of conscience in human perfection, happiness, and meritorious deeds. He tries to prove that moral sophistication is an art, that it is a necessary art for the family, the state and humanity. According to Tusi, "...Humans do everything, and for this human education is more important than anything else. In this work, Tusi expressed valuable thoughts about the need for a growing child to have a culture of behavior worthy of value, moral purity and spiritual perfection, "About the rules of speech", "About the rules of sitting, moving and sitting. Silence".

In general, the pedagogical legacy of the great thinker Nasiriddin Tusi contains very useful ideas, recommendations, advice and tips - in a word, very valuable didactic materials for teaching, educating and training the growing generation.

"The analysis of didactic works shows that views on enlightenment are led in the works of Fariduddin Attar and Nasiriddin Tusi. In "Akhloqi Nasiri" it is stated that a person needs to be enlightened "from the very early days of life by parental discipline", "then by rules and laws", "at the very end as a result of the refinement of morals and beliefs". Scholars such as Attar, Tusi, Rumi, and Shabustari define the qualities of being enlightened in their works as sanity of mind, beautiful (attractive) behavior, nuri rohi mustaqim (clarity of the right path), reaching a high destination, purity, and having the light of purity [5].

The use of these recommendations in the organization of educational work in the family and school serves to educate the growing generation in the spirit of national moral values and national traditions.

Books that create moral meetings have a great influence on the acquisition of moral qualities of children, teenagers and young people, such as patriotism, humanitarianism, hard work, and the formation of the circle of meetings. "Akhloqi Nasiri" by the encyclopedist Nasiriddin Tusi is one of the works that revealed the ways, means and ways of inculcating cultural customs and positive moral standards in children and the young generation, and became a spiritual monument of the Ancient East. Nasiriddin Tusi is known and loved by world scientists. For more than 700 years, this work has been used by school teachers as a textbook for the formation of students' moral and spiritual views.

In the work, ideas about law, philosophy, economics, psychology, politics, statehood become more important for the reader, discussions about the rules of child rearing and upbringing, ideas of building a happy society are more interesting. In the section "Rules for keeping and raising children" of the work, the author talks about the important aspects of shaping children's education and upbringing. According to Tusi, as soon as a child is born, first of all, it is necessary to give him a good name. If the wrong name is given, the child will be ashamed of it for the rest of his life. And then he considers it an important condition to find an intelligent and healthy nanny. He sees its basis in the fact that many bad habits and diseases are transmitted to the child through milk [6].

Nasiriddin Tusi said that after weaning a child, before he has time to break his morals, he should be brought up and disciplined.

Due to congenital defects in the nature of the child, it is necessary to prevent him before the time when he may be prone to bad habits, and to purify his manners taking into account his nature. That is, whichever pure power is first manifested in the child, it should be individualized first. According to the great thinker, shyness and modesty are the first signs of pure, cognitive powers in a child. Therefore, it is necessary to pay attention to the fact that if the child is arrogant, if he does not cry with his head down in many cases, this is a sign of his nobility. Therefore, his ego is disgusted with bad deeds and inclined towards good. This sign shows that the child has talent. In this case, it is necessary to pay special attention to the upbringing of the child, not to spare anything, not to allow the talent to fade away.

Nasiriddin Tusi pays great attention to the analysis of the problem of happiness as part of his moral and pedagogical views. Happiness, according to the thinker, is the result of tireless work, the result of practical, creative, transformative and spiritually enriching activities. Convincing the current generation that these strong principles are inviolable is an important condition for improving modern society.

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