



APPROACHES TO THE STUDY OF EDUCATIONAL AND PEDAGOGICAL WORKS OF NOSIRIDDIN TUSI

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ABSTRACT

This article provides information about the three main approaches towards the study of educational and pedagogical works of great thinker Nosiriddin Tusi. The three main directions under the study include the historical, philosophical and literature studies in the world science. The analysis of the works of scientists, who contributed to the research of Nosiriddin Tusi is also clarified.

KEY WORDS: *philosophical approach, literature studies, pedagogical views, educational importance, positive outcomes, upbringing young children*

INTRODUCTION

The life and fate of Nosiriddin Tusi, unusually full of bright events, has long attracted the attention of scientists. Studies on him can be divided into several groups, differing among themselves in the fields of science, the presentation of specific historical material, as well as in chronological order. The first group consists of the works of Tajik, Russian, Western and Iranian researchers containing information about Nosiriddin Tusi in a historical aspect.

LITERATURE REVIEW

Important research on the history of Khorasan and Movaraunnahr during the Mongol period belongs to Russian oriental studies. The capital work among them is "Turkestan in the era of the Mongol invasion" by V.V. Bartold. In the sources section, he emphasizes the importance of Nosiriddin Tusi's information about the Mongol period. V.V. Bartold notes the significance of the "Zij-i Ilkhani". In his work "The Mongol conquest and its impact on Persian culture", the scientist believes that, despite all the negative consequences, the Mongol conquests contributed to trade and the exchange of cultural values¹. However, V.V. Bartold was not alien to the idealization of the Mongol statehood and the historical significance of the Mongol invasion for Central Asia and Iran. The concept of V.V. Bartold had a serious influence on the development of the history of the Mongol invasion. The most important aspects of the socio-economic history of the Mongolian period are considered in the works of I.P. Petrushevsky².

A significant contribution to the development of some aspects of the topic under study was the capital work "Empire of the Steppes" by the famous Western researcher Rene Grousset, where various problems of the history of Movaraunnahr, Khorasan and Iran in XIII were studied³. Among foreign researchers, the merits of G. Zuter, who compiled the large reference book "Die Mathematiker und Astronomer und ihre Werke" should be noted⁴. The reference book covers almost all the most significant works of scientists of the East of the Middle Ages. G. Zuter, studying in detail the works of scientists of the East, notes three periods in the development of the science of the East. The second period, which covers 1200-1275, the scientist connects with the scientific activity of Nosiriddin Tusi. In particular, the author emphasizes that "algebra, thanks to Omar Khayyam, trigonometry and astronomy, thanks to Nosiriddin Tusi, reached the peak of their development in the Middle Ages."

RESULTS AND DISCUSSIONS

From the point of view of the problem we are studying, the monograph "History of the Mongols" ("Tarihi mugul") by the Iranian scholar Abbas Iqbal is of particular interest, where the author covers in detail the life and work of Nosiriddin Tusi, calling him the great thinker of the Muslim East. In another study by A. Iqbal "History of Iran" (in four volumes), created on the

¹Bartold, V.V. Works: in 9 volumes / V.V. Barthold. - M., 1963. -V.1. -p.87; Works: in 9 volumes / V.V. Barthold. - M., 1966. -V.6. - P.189-198.

²Petrushevsky, I.P. Agriculture and agrarian relations in Iran in the XIII-XIV centuries / I.P. Petrushevsky. - M., - L., 1960. - P. 492.

³Rene Grousset. Imperial Sahonavardon / Rene Grousset; per. in Persian A. Rasuli. - Tehran, 1363. P. 628

⁴Zuter, G. Die Mathematiker und Astronomer und ihre Werke / G. Zuter. - Berlin, 1963. P. 354



basis of a multilateral and thorough analysis of primary sources, the author introduces a lot of new things into the study of the political and cultural history of the Iranian peoples of the period under study⁵.

For historical studies of the era of Mongol rule, general works on the history of individual peoples of the East are of great importance. Among them, the work of scientists from the Institute of History, Archeology and Ethnography of the Academy of Sciences of the Republic of Tajikistan, the publication "History of Iran" by Cambridge University and the work of Soviet scientists "History of Iran from ancient times to the end of the 18th century"⁶ stands out for the richness of the material used sources and the posing of a number of questions. The famous Soviet historian A.Y. Yakubovsky devoted several of his works to the study of the Mongolian period⁷. The works of the scientist contain a deep analysis of sources and scientifically based conclusions.

The second group consists of works containing information about Nosiriddin Tusi in the field of philosophy. Another Academician A.M. Bogoutdinov in the middle of the last century wrote that "the legacy of Nosiriddin Tusi has not yet been studied." In the last decade, Tajik scientists have written several works devoted to the philosophical views of the scientist. M.N. Boltaev, Kh. Dodikhudoev, M.A. Tavonofar⁸ made a great contribution to the study of philosophy and social thought of the XIII century, their studies contain scattered but valuable information about the life, work and activities of Nosiriddin Tusi. The work of the Tajik scientist M.N. Boltaev, consisting of 19 chapters, 13 chapters are devoted to the activities of Nasiruddin Tusi. In this work, M.N. Boltaev gives detailed information concerning the life and work of the scientist and his contribution to the development of the natural and human sciences. It should be noted that the Tajik researcher focused more on the philosophy of Nosiriddin Tusi. The author of the monograph "Issues of Epistemology and Logic in the Works of Ibn Sina and His School" is convinced that Khoja was a materialist and one of the prominent followers of Ibn Sina. Another merit of M.N. Boltaev was that, based on the analysis of literary works published in Iran, he first introduced a wide range of Tajik readers to the poetic heritage of Nasiruddin Tusi. To support his conclusions, M. Boltaev cites examples of Tusi's poetic heritage in Russian and Tajik. These passages were borrowed from the monograph of the famous Iranian literary critic Said Nafisi "Khoja's Poetry". M. Boltaev argued that the poems of Nosiriddin Tusi have a philosophical meaning to a greater extent. M. Boltaev is of the opinion that Nosiriddin Tusi was a materialist. But this statement is not shared by a number of researchers who later investigated the philosophy of the scientist. For philosophical research and expansion of the historiographic base, the monograph of the famous Tajik philosopher, academician M. Dinorshoev "Philosophy of Nosiriddin Tusi" is of great importance⁹.

The work cites several legends or stories from the life of Tusi, indicating that during his lifetime, Khoja, like Ibn Sina, enjoyed great authority among the people. M. Dinorshoev argued that Tusi not only defended the philosophy of Ibn Sina from the fierce attacks of Ghazali and Razi, but also managed to develop it. Consequently, the conclusions of Dinorshoev M. contradict the views of M. Boltaev. M. Dinorshoev, examining the works of Tusi "Asas-ul-iktibas", "Ravzat-ut-taslim", "Sharkh-ul ishorat", "Isboti vojib", "Akhloki Nosiri", comes to the conclusion that the views of Nosiriddin Tusi vacillated between materialism and idealism. This suggests that he was a metaphysician. At the same time, M. Dinorshoev sets a number of tasks for Tajik scientists. First of all, he compares Tusi's philosophy with his predecessors as well as his contemporaries. M. Dinorshoev came to the conclusion that only the study of the social, socio-political and ethical views of Nosiriddin Tusi on the basis of his theory of freedom of expression, as well as a comprehensive study of his works on the natural sciences and the determination of their role in the development of philosophy and science, will allow researchers to say the last word on Tusi's philosophical views¹⁰. Undoubtedly, the determination of the contribution of Nosiriddin Tusi to the development of science and culture of the Tajik people is possible only as a result of a new approach to the study of his heritage. Based on this, today Tajik researchers have prepared and published a number of his works. H. Shoikhtiyorov in his monograph "The Social Philosophy of Nasiruddin Tusi" explores a number of issues, including: housekeeping, ethics and civil policy. The researcher managed to reveal the social and ethical essence of Tusi's works using modern approaches. Examining the political problems in Tusi's works, the Tajik researcher determined that Tusi is convinced that relations between cities and states, as well as relations between rulers, largely depend on the stability of civil society. Exploring the political views of Tusi, H. Shoikhtierov argues that the social status of cities and states depends on the level of mutual relations between the rulers.

⁵Iqbol Abbos. *Tarikhi mugul = History of the Mongols / Abbos Iqbol*. - Tekhron, 1387. P. 342;

⁶*History of the Tajik people / ed. R.M. Masov*. - Dushanbe, 2013. - T.III. p. 580; *History of Iran. Age of the Mongols. Study of the University of Cambridge / per. H. Anusha*. - Tehran, 1381. - T.V. p 684; Pigulevsky, N.V., Yakubovsky, A.Y. *History of Iran from ancient times to the end of the XVIII century / N.V. Pigulevsky, A.Y. Yakubovsky*. -L.: Leningrad. un-ta, 1958. - 390 p.

⁷*The formation of the Mongolian state. The conquest by the Mongolian state of Central Asia and the invasion of the Tatar-Mongol invaders in Transcaucasia and Eastern Europe // Essays on the history of the USSR. The period of feudalism IX-XV centuries: in part 2. - M., 1953. - Part 1. - P.802-812; Yakubovsky, A.Y. *Maverannah and Khorasan under the Mongol yoke in the XII-first half of the XIV centuries. / A.Y. Yakubovsky // History of the Uzbek SSR: in 4 volumes*. - Tashkent, 1967. - T.I. -p.543.*

⁸Boltaev, M.N. *Issues of epistemology and logic in the works of Ibn Sina and his school / M.N. Boltaev*. - Dushanbe: Irfon, 1965. - 600 p.; Dodikhudoev, H. *Essays on the Philosophy of Ismailism / H. Dodikhudoev*. - Dushanbe: Donish, 1976. - 142 p.; *Philosophical Ismailism / H. Dodikhudoev*. - Dushanbe, 2014. - 496 p.; Tavonofar, M.A. *Religious-Philosophical and Socio-Political Views of the Nizarites of Alamut: Author. cand. philosophy Sciences / Tavonofar Murod Ali Ishok*. - Dushanbe, 2015. - 24 p.

⁹Dinorshoev, M. *Philosophy of Nasiriddin Tusi / M. Dinorshoev*. - Dushanbe: Donish, 1968. - 155 p.; 2nd. ed. - Dushanbe, 2012. - 191 p.

¹⁰Dinorshoev, M. *Philosophy of Nasiriddin Tusi / M. Dinorshoev*. - Dushanbe: Donish, 1968. - 155 p.; 2nd. ed. - Dushanbe, 2012. - 138 p.



Tajik researcher Rustam Komilov in his work “The Theory of Utopian Society in the History of Tajik-Persian Culture”¹¹ defines the main problems of an ideal society and comes to the conclusion that Tusi was of the opinion that a person improves only in society. In this regard, R. Komilov argues that according to the views of Tusi, a person who eschews society and people is deprived of human virtues. The Tajik researcher believes that for Tusi, the main means of developing human society is the production of public goods. The main merit of R. Komilov is that comparing the views of Tusi and Farabi, he comes to the conclusion that both philosophers strive for peace, condemn conflicts between peoples and states.

The third group is the research of scientists in the field of literature. The English scholar E. Brown in his “History of Persian Literature” describes in detail the state of the culture of Iran, Khorasan and Maverannah during the period of Mongol rule. In the preface to the work of Atomalik Juvaini “Tarihi chakhonkushoy”¹², he characterized the main features of the era of the Mongol conquest. In the research works of Z. Safo, A.E. Bertels, J. Ripka, H. Mirzozoda¹³ provides brief but valuable information about the biography and literary heritage of Nosiriddin Tusi. In 2009, Tusi’s famous work “Akhloki Nosiri” was published in Dushanbe in Tajik. It can be said with confidence that the publication of this book was one of the important events in the cultural life of modern Tajik society. Tusi’s work was prepared by Salimov N.Y. and Gaffurov U.A. In the preface of the book, the compilers showed the enormous role of Nosiriddin Tusi in the development of science and culture of the Tajik people¹⁴. Tajik scholars M. Dinorshoev, M. Boltaev, N. Soliev, U. Gafforova highly appreciate Tusi’s other treatise – “Meyor-ul-ashhor”. They note that this work is one of the most important sources for the study of Aruz. Tajik scientist Urvatullo Toirov prepared and published “Meyor-ul-ashhor” by Nosiriddin Tusi¹⁵. In this work, he considers the theoretical aspects of poetry, including poetic genres, rhymes, and measures.

CONCLUSION

Based on these considerations, it can be argued that Nosiriddin Tusi is one of the founders of the theory of aruz in Tajik-Persian poetry. As part of this study, we analyzed a number of Tusi’s poetic works, including “Si fasl dar marifati takvim” and “Madkhali manzum dar ilmi nujum”. Thus, a review of sources and literature showed that most of the works deal with general issues. This indicates that the life and work of Nosiriddin Tusi and a number of issues in the history of the Tajik people related to his era have not been studied and covered sufficiently. Until now, there are no special studies in modern history and oriental studies, the object of which was the life and work of Nosiriddin Tusi. In connection with the foregoing, we believe that this important, complex and little-studied topic needs a comprehensive development and serious scientific analysis.

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¹⁴Nasiruddin Tusi. *Morality of Nasiri /N. Tusi; development of N. Salimov, U. Ghafforova. - Dushanbe: Shujoyan, 2009. - 388 p.*

¹⁵Nasiruddin Tusi. *Me'yar-ul-ash'or /N. Tusi; development of U. Toir, M. Abdulloev, R. Jalal. - Dushanbe, 1992. - 152 p.*



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