



## The problem of etiquette of receiving knowledge and perfection in works of Nasiruddin Tusi, its significance in the upbringing of youth

*Qushshayeva Nafisa Mansurovna*<sup>1</sup>

<sup>1</sup>Lecturer of the chair of “National idea, basics of spirituality and basics of law” at the Bukhara state university

### ABSTRACT

In the following article the attention is paid to the issues of specific sufi views for the etiquette of receiving education, and also to the perfection in the works of Nasiruddin Tusi. The problem of etiquette is shown through the prism of the the source of knowledges.

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## Introduction

Science is one of the great qualities of man and science is the only way to achieve culture. In this sense, progress can never be achieved without knowledge. Therefore, the focus on science is the main tool, especially in educating the younger generation to perfection, psyche. Science has been glorified by scholars at all times. It is also a value recognized in science as a lofty blessing in the divine and holy books. The philosophical thinking of the peoples of the East plays a special role in shaping the spiritual and moral image of the peoples of the world. In particular, we should emphasize Nosiriddin Tusi’s in-depth analysis of the approach to moral issues, as well as his focus on knowledge, his approach to the issue of perfection. The deep moral views of the scholar have an important educational value in the spiritual and moral development of citizens, especially the younger generation.

Nasir al-Din Tusi’s pamphlet “*Adabul-mutaallimun*” (Student Culture), which consists of 12 chapters on ethics, is one of his works written after “*Akhlaqi Nosiri*”. In this ethical work, the author

shows students who have just begun to study science specific ways and methods of learning. The scholar attaches great importance to the smooth aspects of the methods and techniques of *tadris* and rightly notes that the *tadris* method has played an important role in the student's advancement in various scientific knowledge.

In particular, Nasir al-Din Tusi often refers to the words of Allah, the hadiths of the Prophet, as well as the words of wisdom in his commentary on the issues in this treatise. According to the thinker, science is the most balanced of the divine qualities and the highest limit of perfection. In doing so, the author supports praising human nature with intelligence and knowledge. Because the person receives the feeling of the perfection of his personality and the knowledge, that's why they are excited at it. The thinker therefore considers that the taste of science depends on the degree of honor of science.

Nasir al-Din Tusi, reflecting on the essence of science, said that it is the mood to engage in science. The student explains that first and foremost he should not overlook what is good and what is bad for him, he should do what is good, he should avoid what is bad, so that the mind and knowledge of man can be a beacon for him in this way. In the matter of acquiring knowledge, first of all, he connects with the words of the Qur'an that the learner has an absolute intention to learn knowledge, and that this intention is the basis for all situations.

According to the scholar, it is expedient for a student to study science for the sake of Allah, to keep his anger away from himself and other ignorant people, to keep Islam pure, to make his religion prosperous, and to do as much good as possible for himself and his fellow human beings. The student who studies science, on the other hand, must act with all his might, not waste his life in useless things in a mortal and meaningless world, refrain from greed, avoid revenge, and avoid arrogance.

The student of science must choose the best of sciences, and only when he feels the need in religious affairs, and then to gain wealth - the state. When it comes to the teacher, the student must choose the most literate, the most religious, and the best of the teachers. He says that anyone who wants to learn science, that is, to study a new science, should consult with those around him. The student should try not to go to different opinions about the scholars at the time he wants to study. If a student waits for two months, during which time he chooses a teacher for himself, he should also not go to another teacher without receiving his blessing when he leaves the teacher. The scholar emphasizes that every new teacher and the book he learns must be patient and have strong self-confidence so as not to leave without finishing. The author says that it is not a good thing for a student to be engaged in another subject without mastering one subject in depth. It is also necessary for the student not to move to another city from the city where he is studying unnecessarily. This is because it deprives the student of work related to his education, distracts the student and causes him to waste his time.

When a student chooses a friend, he says, the scholar should first choose a friend from people who are kind, religious, and truthful. The author says that the student should stay away from lazy, arrogant, talkative people. Because the soil is also known by its horses, and a friend by his friend. He also believes that a student should show great respect to the people of science from the bottom of his heart. He emphasizes that a book should never be taken without ablution, should not be read, and

should not be taught.

According to Nasir al-Din Tusi the student who is searching for the knowledge has to acquire the schooling by irony, esteem and respect. The field of science is chosen by the teacher, not the student. Because the teacher knows the necessary experience in this area in the process of tadrīs. The learned teacher knows better how everyone needs and what is appropriate to everyone's nature.

The thinker believes that a person who wants to learn science should sit close to the teacher during the lesson if necessary. There should be an arc distance between the student and the teacher, and Tusi considers this distance to be a sign of respect. According to the thinker, science urges the student to stay away from bad moral qualities, because bad morality is a spiritual dog in his eyes. Encourages the student to be diligent in learning science. A student who wants something and seeks it with all his might believes that he will eventually find that goal.

According to the thinker, a student needs three people to learn: the student, the master, and the father. A student who aims to study science must study the lesson and repeat it in the evening, night and day, whenever there is a blessed time. In this way, the author believes, he believes that the heart of the person who moved the night to the morning will light up during the day.

According to Tusi, one who wants to study science must spend his hard days on the riches of science. Tusi believes that if a student works too hard, works on himself, and develops his knowledge, it is a blessing for him. He considers blessing to be a great foundation in all affairs. The thinker says that a student who wants to study science must be diligent enough in science. In fact, man flies in the shadow of his diligence like a bird with two wings. This opens up a person's inner hidden potential.

According to Tusi, it shows that there is no excuse for a person with a healthy body and mind to study science. He also believes that the student should always thank Allah Almighty for giving him understanding and knowledge in his tongue and requirement. Only then will Allah guide the student to the path of those who want the path of tawfiq and guidance. The scholar emphasizes that a person who studies science should be diligent and not look at the wealth of people. In ancient times, he writes, Tusi studied art and then science in order not to be greedy for the wealth of the people. According to Tusi, if a scientist is greedy, there will be no pursuit of science for him and he will not speak the truth. A student who wants to study science must prepare himself for it, know the limits of repetition to a certain extent, and his heart must enjoy it[3.16].

It is clear from his above thoughts that a student who studies science must follow the rules of etiquette and sunnah. Etiquette - one who neglects the rules of morality will be deprived of the sunnah, one who neglects the sunnah will be deprived of the fard, and one who neglects the essential will be deprived of the hereafter. The one who learns science should pray like obedient slaves in the matter of prayer, which contributes to education. The student must carry a notebook with him in case of emergency. According to the thinker, whoever does not have a notebook in his hand, there is no wisdom in his heart.

Nasir al-Din Tusi pays special attention to the issues of perfection in his works. We can see this in the process of analyzing his work, "Akhlaqi Nosiriy". The fifth chapter of the first article of the work focuses on perfection and imperfection in the human soul. In turn, the scholar has approached the

issue of perfection in a different direction, which does not escape the attention of the reader in the process of reading this work. According to the author in the play, the virtue of man can be transformed from an inner force into an external activity at a time when he is able to keep his nafs free from such a clear depravity and such an obvious catastrophe; for there can be no hope of recovery until the doctor has removed the cause of the disease; it does not retain the desired color until the dye cleans the garment. But when a person protects his nafs from things that condemn and weaken it, the inner power of the necessary nafs comes into play; begin activities such as learning science, abandoning the truth, attaining enlightenment, attaining happiness and bliss.

This power is constantly evolving in the process of acquiring knowledge and knowledge, in solving problems that arise in the process of gaining experience; it is reminiscent of the power of fire, the fire cannot burn hot until it loses moisture, if it burns, it intensifies and finally reaches the highest level accepted by nature.

In short, Nasiriddin Tusi views science as the main criterion that leads a person to perfection, and also protects the field of spiritual and physical development in the achievement of student perfection and we can see that he also approached the concept of perfection in a different way. In the view of the scholar his attention to the main aspect of nafs in the person, the reaching to perfection by the science and enlightenment is its probability is regarded as the cornerstone. After all, the author substantiates it scientifically, saying that being scientific is a step towards perfection. Tusi was mentioning that the process of obtaining a knowledge is a difficult and complex issue, the student has to observe the situation with the critical insights, its requirements to strictly obey the rules and instructions of the shariat and commands; According to his views, each perfection

Is obtained only and only by the means of knowledge, which will indicate its importance as a source of pride.

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