



THEME

- Humanities
- Social Sciences
- Economics
- History
- Sociology
- Geography
- Psychology
- Natural Science
- Technology
- Education



Conferencious

An Online International Platform

EARLY BIRD REGISTRATION

Attendee: USD 15

Participation+ Publication: USD 25

CONTACT DETAILS

Email: editorconferencious@gmail.com

Website: www.conferencious.com

ONLINE INTERNATIONAL CONFERENCE

HUMINO CONGRESS

AUGUST 21-22, 2021
PARIS, FRANCE

THE SCIENTIFIC AND PHILOSOPHICAL LEGACY OF THE GREAT EASTERN THINKER NASIR AL-DIN AL-TUSI

Abdullayeva Feruza Sharipovna
Researcher Bukhara State University,
Bukhara, Uzbekistan
Feruza_Abdullayeva2021@gmail.com

Abstract: This article is dedicated to the socio-philosophical opposition of the great scientist Nasiriddin Tusi, who lived and worked in the 13th century. The article also provides a scientific analysis of the scientist's scientific heritage and its role in the development of world science.

Kalit so'zlar: Ziyoli, faylasuf, mutakkalim, iqtisod, siyosat, mutafakkir, yoshlar, huquq

Introduction.

Muhammad ibn Muhammad ibn al-Hasan al-Tusi, better known as Nasir al-Din al-Tusi, was a great philosopher, thinker, mathematician, and astronomer of the 13th century. As a multilateral scientist, he is the author of many works on philosophy, music, medicine, and mineralogy. The thinker was born on February 18, 1201 in Hamadan, Iran in an educated family. His father, Muhammad ibn Hasan, was a famous Shia jurist and hadith scholar of his time, who gave his first knowledge to his son Muhammad. Nasir al-Din al-Tusi's parents moved to Tus, where the philosopher spent his youth.

Tusi is his nickname. Despite his young age, Nasir al-Din and his father attended classes with scholars and theologians and watched debates between scholars. Despite his young age, Nasir al-Din Tusi, with his thirst for knowledge, perseverance and talent, amazed and delighted many theologians and scholars of Tus [1].

Discussion.

While the thinker received his early knowledge from his father, his later teachers were Bahmaniyar al-Azerbaijan and prominent scholars of the Avicenna school. The names of the teachers who taught Nasir al-Din Tusi are preserved in the sources, and his first teacher was Fakhraddin Damadi, who studied under Sadraddin Sarkhasi. His second teacher was Qutbiddin Misri, and his third teacher was Kamaliddin ibn Yunus, the author of the astronomical catalog "Zidj Akbar al-Hakimi". As a result of the scholar's in-depth knowledge of his masters, he soon gained a reputation among the scholars.

Due to his scientific work, Nasir al-Din Tusi became known throughout the Eastern world and became one of the great scholars such as Avicenna, Beruni and Bakhmaniyar [2].

Although more than eight centuries have passed, Nasir al-Din Tusi's rich scientific legacy is still being studied in many countries today. In Tehran, for example, Yagmayin Iqbal's book on Tusi's work, "Tusi is a great statesman of the Middle Ages", was published in Paris by French scholar B. Badi. It should be noted that Tusi's philosophical views were studied separately by the German scholar B. Madelung [3].

There has been a lot of praise for Tusi (by his contemporaries). For example, the Ismailis called him "Lord of the Universe", while others called him "Muallimi soni" ("Third Teacher"), "Ustozi Bashar" ("Teacher of Mankind").

Even scholars of European countries have paid great respect to him, which no Eastern philosopher has ever achieved. One of the mountains on the moon in space is named after a scientist for his services to humanity [4].

Nasir al-Din al-Tusi visited a number of cities in order to reach the top of science, created works in the libraries of the Islamic East, and met with scholars there. After the conquest of Khurasan by the Mongols, the scholar, like all scholars, moved to the Ismaili city of Kohistan in order to move to a peaceful place. The thinker lived and worked in the Ismaili state for many years.

The ruler of Kuhistan, Muhtasham ibn Mansur, received Nasir al-Din Tusi as an honorary guest in his palace. He also asked him to translate the book "Tahzib al-akhlaq" ("Ethics of Nasir") by the ruler Abu Ali ibn Miskawayh from Arabic into Persian and to write a work on morality.

In 1235, Nasir al-Din al-Tusi wrote “Ahlaqi Nasiri”, which made him famous throughout the Middle East. The book is divided into three sections, entitled “Achieving Morality”, “Household Management” and “Rules of Government”.

In 1235, Nasir al-Din Tusi was arrested by the ruler of Kohistan and imprisoned in the fortress of Alamut. It is not clear what caused the deterioration of relations between the ruler and the scholar, but there are different opinions in the sources. In particular, some officials in the palace did not like the growing prestige of Nasir al-Din Tusi, and they may have conspired. Or, on the other hand, there are speculations that the scholar may have had a serious reason for expressing his critical objections to the Ismaili ruler's injustices in social and political life to Mukhtasham ibn Mansur [5].

During his imprisonment in the fortress of Alamut, the thinker wrote a number of works, no matter how difficult the conditions there, such as “Ahlaqi Nasiri”, “Sharkul-Ishorat”, “Almagest”, “Tahrir Eglidis”.

In 1256, the Mongol ruler Khulagu Khan captured the fortress of Alamut and freed Nasir al-Din Tusi for centuries. It should be noted that there are differences between the philosophical views of Nasir al-Din Tusi and his predecessors on “justice” and “equality”. For example, the Mazdakists in their ideas associated the concepts of “equality” and “justice” only with economics. The thinker connected these concepts not only with economics, but also with politics and law.

Results. Nasir al-Din Tusi also touched upon the problems of youth, which have a place in society. For example, the philosopher says about youth unemployment: “Healthy, intelligent young people who are not engaged in agriculture, trade and so on should not be unemployed. Youth who love to read and write should be taught to write. Youth interested in the military should be trained in the use of weapons and enlisted in the military. It would be wise to employ everyone, regardless of ability, so that no one is left unemployed at all” [6].

Today, in New Uzbekistan, all the necessary conditions are being created for young people to realize their life goals. In particular, youth issues are being addressed at the level of state policy. The Strategy of Actions for the five priority areas of development of the Republic of Uzbekistan for 2017-2021 identifies the following youth-related priorities:

First, to educate and increase the social activity of youth who are physically healthy, mentally and intellectually developed, independent-minded, loyal to the motherland, have a strong life position;

Second, employment of graduates of secondary special vocational and higher education institutions and their involvement in private entrepreneurship;

Third, to support the creative and intellectual potential of the younger generation and to promote a healthy lifestyle among youth [7].

Conclusion. In conclusion, the social, economic problems and proposals for their solution, which were reflected in the teachings of the philosopher Tusi many centuries later, have not lost their relevance today. The great scientific legacy left by Nasir al-Din Tusi is important in the development of science and enlightenment today.

References

1. Knyaz Aslan. NƏSİRƏDDİN TUSİ KİTAB VƏ MÜTALİƏ HAQQINDA KİTABXANAŞÜNASLIQ VƏ İNFORMASIYA. 2010 №1 -p. 45.
2. Ramiz Denise. Nasireddin Tusi is a scientist ahead of the century. Baku, 2014. -p.96.
3. A.K.Rzayev Tusi, D. Tashkulov. Donish (from the history of political and legal thought) Moscow, “Legal Literature”, 1990. -pp.11-12.
4. H.Shokhtiyorov. Social philosophy of Nasiriddin Tusi. Dushanbe, 2009. -p.58.
5. A.K. Rzayev. Tusi From the history of political and legal thought. Moscow “Legal Literature”, 1990. -p.17.
6. Ahmadi Bonaqdar Valimohammad. Problems of justice in the history of the Persian-Tajik philosophy of the 13-15 centuries. Dushanbe, 2017. -pp.84-86.
7. Uzbekistan is a country of youth. // <https://strategy.uz/>

8. Abdullayeva F. NASIRIDDIN TUSIYNING IJTIMOIIY-SIYOSIY QARASHLARI //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2020. – Т. 1. – №. 1.Sobirovich T. B. The national and universal principles of democracy in the Central Asian context //International Journal of Advanced Research and Review. – 2021. – Т. 6. – №. 1. – С. 30-34.