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## Nasiruddin Tusi's views on the Perfect Person and His Attitude to the Question of Self

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**Abstract.** This article has a special place in the history of philosophy, Nasiruddin Tusi's views on the Perfect Man and his relationship to the question of self, revealed with deep thoughts and analyzed in a unique way.

**Key words and phrases:** man, soul, perfection, justice, power of speech, anger, courage, chastity, anger, reason.

**Introduction:** In his spiritual heritage, Nasiriddin Tusi paid special attention to the spiritual perfection of man. The essence of his views on the perfect man is the question of moral cleansing. According to scientist considerations, the honor of each art is in its purpose, and the Islam of each being is in its honor in its breed. For example, says the alloma, that the purpose of the science of tib is to increase the human body, and the purpose of the skin lover is to increase the skin of a dead animal, of course, the art of tib is more honorable, because man is the most honored being in this world, and this issue has its own confirmation" supreme theoretical wisdom.

The maturity of each thing lies in the full manifestation of the characteristic and activity associated with it, and the perfection and flawlessness of the owner, as it is manifested, is calculated to such an extent. The scholar analyzes this using the example of the properties of a horse and a sword. When it comes to the issue of human character, he also explains that conflicts in his body begin in the period of his activity, develop on the basis of this art until he reaches the level of perfection.

It is also important to know that, as there is a clear difference between all living beings, vegetation and inanimate objects, it is impossible to put together a forty cargo horse with a playful Arabian horse, a soft, rusty sword with a polished shiny Indian sword. Based on this, Tusi wrote that the poet "if a thousand and one properties look like, two people. You will find a difference in it than carefully!"and argues that, although exaggerated, the poet said the right thing. Because, among people, meeting with different personalities is mukin. For example, from the smallest to the highest. Only the art of moral purification is able to bring even a measured person to a high level, and within the framework of his talent, to achieve bliss.

Continuing his views, he said that there are three powers in the human soul, if one of them wins, the others are either defeated or destroyed, the first is the "power of speech", which is also called the "power of competence", and this power is the power to distinguish between

thoughts and truths. , the second is the power of anger, which is the power to overcome anger, heart, fear and panic, and the third is the power of sensuality, which is the power of movement to enjoy eating and drinking, and the number of qualities of the soul is also the number of these powers. says it should be equal.

According to the considerations of the genome, the force of action of the "speech ego", no matter where the fitratan is, it shows an incentive to achieve truths. As a result of this action, the virtue of "science" is realized and the possibility of achieving the virtue of "wisdom" as an attachment is maintained.

The force of action of the " Sabuiy Nafs "where is the innate" the "lust of the mind", which listens to the "lust of the mind", acquires what and how it should, does not give way to vain madness, boundless exuberance, that is, it is able to keep itself moderate in the Middle situation. As a result of this action, too, virtue is realized and, in an additional way, the possibility of achieving the virtue of Valor arises.

The force of action of the " Baha'im Nafs " is innate where the mind is subjected to lust, what he advises is content with it and does not detract from his client. As a result of this action, "chastity" will be realized, and in addition, it will be possible to achieve the virtue of "generosity".

According to Tusi's views, after these three types of virtue come into practice, all three enrich each other by interfering with each other, a new quality that is made up of the full and perfection of the qualities inherent in all three of them, similar to all three of them, is realized that this is " justice. He admits that the number of types of virtue is four, and these are wisdom, Valor, chastity and Justice. Whoever does not have one or all four of these has no right to be praised and described, proud and proud.

Continuing his vision, The Thinker says that there are two powers of the self, one is a zetic perception and the other is an action by means. These are divided into two parts, both in turn. The power of perception: theoretical and practical power; the power of action with other tasks: the power of repulsion – that is, the power of "anger", the power of "jazz" – that is, the power of "lust". So there are four forces. All this becomes a virtue when it is in the middle, measurable States in its place. In its place, it also divides qualities into four types:

*The first is the purification of theoretical power, this is wisdom.*

*The second is the purification of practical power, this is enthusiasm.*

*The third is the purification of the power of anger, this is enthusiasm.*

*The fourth is the purification of the power of lust, this is "chastity".*

Tusi writes: "justice" can be made possible by achieving three other qualities, as noted in previous discussions, since the perfection of practical power is determined by how well it is brought to the place of acceptance of the work, and all these qualities are included in the practical one. There is some uncertainty here, and this is what writes the alloma, in which we first divided "wisdom" into two places, theoretically and practically, and then, and practical wisdom into three parts, one of which includes Virtue, and one of them is wisdom. Thus, the lust for wisdom enters one of the contributions of wisdom, which is considered that the last one has entered itself.

It also develops until the perception of the concept of Tusi "wisdom" leaves the beings, all beings are of two types, according to the wisdom of creation by God or man. One explains that the theory is that which is studied, and the other is that which is done, that is, practical . When commenting on the concept of " Valor", he says that the " lust for anger", to the " lust for speech", does not lose himself in threatening Times, sits down on his advice, likes all the things he sees, and the calmness he shows is pleasant to himself, he comments. When analyzing the concept of " chastity", the alloma exclaims that only if the power of " lust "is at the disposal of the " lust of speech", his inclinations will be in harmony with his dream, and only then he will see good, cause in foyer, save from the complication of depression and madness. When it comes to the concept of " justice", all these forces form a mutual alliance in one fell swoop and consider the power that separates the good from the bad as a result of cooperation to itself as a leader, if it does not come out of His commandment, the attack of the forces of lust, pleasure, madness prevents people from leading to disaster. In his opinion, only then do people feel a sense of dishonesty and kindness.

In his reflections, nasiriddin Tusi gives an in-depth analysis of the amount of cases belonging to each of these four qualities. After receiving the " wisdom " quality to the point of analysis, it will increase its amount to seven. The first is intelligence, the second is the speed of consciousness, the third is the light of the mind, the fourth is ease of learning (attention) – the fifth is the beauty of the mind, the sixth is memory, the seventh is presentability.

Intelligence – by choosing what he needs at lightning speed from within all phenomena and characteristics, the degree of easy access to the correct result, the speed of consciousness means that the ego does not need vulgarity only depending on what is being studied, relying on someone, carrying a sentence, mind clarity means that the talent of the ego is oriented towards the goal, the ease of, by the beauty of the mind, whether it is the case of the musahaba, the research, the discovery, what the truth is like, it is protected and protected at the limit, it implies caution, neither the situation of not allowing external influence on the inner possibility, it is generalized by the means of memory, intelligence, imagination, thinking and imagination, and conciseness means that well-protected.

Analyzing the concept of "Valor", The Thinker shows that the amount of its species is eleven. The first is the deviation of the ego, the second is the abyss, the third is the Supreme, the fourth is the tenacity, the fifth is the hilm, the sixth is the calmness of the ego, the seventh is the craft, the eighth is the gluttony, the ninth is the modesty, the tenth is the zeal, and the Eleventh is the rancor.

*The deviation of the ego means that there is an alloma, lust-no, that it attaches great importance to little by little, that it is polite and unmotivated, that it is Indigenous, that the ego dominates over its firmness, that it maintains patience and calmness during fear, that it does not allow undisciplined actions, that by virtue it is not bound to such – by saying that lust does not vibrate when it is placed on unhappiness, trouble, until and on hard days, that it does not defeat when such a situation arises, that hilm says that there is harmfulness in lust, that anger cannot play it fast, that it does not plot out of itself when an unpopular event occurs, that it is calm that – in enmities and seals made due to non-compliance with the laws of the subject, the self does not allow vanity and simplicity, The Craft says that in order to gain a good name, the ego devotes to doing great things, endurance says that the self does not retreat from fatigue, using his strength behind the deeds he likes, modestly says that he*

*does not consider himself superior, he regrets the misfortune that happened to the other, without affecting his work, and explains and analyzes it as a state of exposure.*

Tusi, with the above points, indicators that each quality has its own limit, which wives despicable when it is "more" and "less". In addition, it is the "center", and the vices contrary to it are in the place of the "environment". For example says the allome, like the circumference of a circle with a central point, where are several central points, it is also the most distant point from the circumference. And the rest of the points on the ground are uncountable, whether above or around the area, and they will all be closer to the questions than to the central point. This kind of Virtue also has its own central point, which is the most distant from the circle of insolence, the further away from the center to which side you are, the closer you are to insolence. Based on this, The Thinker includes that, as philosophers effort, virtue is "mediocrity", and humiliation is "environment".

From this point of view, the fact that opposite each quality there is an end-to-end humiliation, because, saying that the middle is limited, and the environment is bound-to-end, the allome makes the virtue look like a movement over a smooth line, and the despondency looks like it goes beyond that line. As you know, there can only be one straight line between two points, while the curve, as it should be, is a straight line.

Thus the scolar shows that achieving virtue is only possible in an even way, while the paths of separation from it are innumerable. He uses the word "middle" in two meanings: the first is from reality, when two things are in the middle of the heart, the second is to be in the relative middle. If you say, The Thinker is two kinds of shortcomings, then in the face of each virtue there will be two different denunciations. Here the virtue is in the middle, while the vices lead to the misery and the abyss. The fact that this type of virtue is of four types means that the vices are also of eight types. Two of them are opposed to wisdom, the first is "debauchery", the second is "ablution"; both are opposed to shijoat. "Declination" and "lightness"; against chastity. "Madness" and "slowness" are both against Justice.

Tusi, thinking about lightness, considers it to be related to disorder. He considers the origin of this to occur as a result of spending thought on things that are not needed, or spending too much on what is needed. Ablahlik, on the other hand, is shown to belong to disagreement and believes that this is due to the voluntary low use of power, and not from the point of view of the innate minority.

### **Conclusion.**

In conclusion, without saying that the process by which a thinker achieves perfection is not a simple process, this process, which is not innate, comes to the middle in the unity of scientific and practical activity on the path of life.

It turns out that there is no benefit from the perfection of a person who has returned from the path of truth and is given to the goods of the world. In order for a person to perfect himself, he must fight lust, believe in God from a sincere heart and worship him. In addition, the alloma Kamil advises to be careful in matters of religion and sect in the matter of man. In his opinion, religious affiliation is one of the fundamental elements of the human worldview. The perfect man created by Tusi relies on scientific, moral, practical and religious foundations. He sees in Will the cause of all spiritual defects, moral defects that exist in humans. He noted that physical weakness is the initial basis of inalienability in humans.

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