

The Concept of the Perfect Man in the Work of Nasiriddin Tusi

Kushshaeva Nafisa Mansurovna

PhD researcher of Bukhara state university, Bukhara city, Uzbekistan

Abstract

This article provides a scientific and philosophical analysis of the views of the thinker Nasiriddin Tusi on the perfect man and the aspects of man related to his moral upbringing.

Keywords: perfect man, justice, anger, chastity, sincerity, deviation of lust, anger of lust, lust of speech.

Introduction. According to sources, Nasiriddin Tusi in his spiritual heritage paid special attention to the spiritual maturity of man. The essence of his views on the perfect man is the question of moral purification. According to the scholar, the honor of every art is in its purpose, and the reform of every being is in the honor of its essence. In particular, the scientist said that the art of medicine is more honorable than the goal of medical science is to increase the human body, and the goal of the skinner is to increase the skin of a dead animal. Because man is the most honorable of all beings in the world, and this issue is confirmed in the “higher theoretical wisdom” [1.85].

Discussion. The perfection of everything is in the full manifestation of its attributes and activities, and as it is manifested, so is the perfection and imperfection of its owner. Tusi analyzes this in the example of the properties of a horse and a sword. When it comes to the question of human nature, he also explains that it begins in the period of activity of contradictions in his body, that it develops on the basis of art until it reaches the level of perfection.

It is clear from this view that art, which is the most honorable of all beings in the world, and which expects the goal of attaining human perfection, must be the most honorable of the world’s arts. It is also important to know that just as there is a clear distinction between all living things, plants and inanimate objects, it is impossible to put together a playful Arabian horse with a razor-sharp horse, a polished shiny Indian sword with a soft, rusty sword.

Based on this, Tusi is two people if the poet resembles a thousand and one properties. If you look closely, you will find a difference in it! and says that the poet was right, even though it was exaggerated. Because it is possible to meet different people among people. For example, from the lowest to the highest. Only the art of moral purification is able to elevate even a lowly person to a higher level, and within the limits of his talent, to achieve happiness.

According to Tusi, once these three types of virtue are realized, all three of them will mix and enrich each other, a new virtue, similar to all three, consisting of the perfection and perfection of the virtues peculiar to all three, comes into being, which is “justice” [1.87]. According to him, there are four types of virtues: wisdom, courage, chastity and justice. He who does not have one or all of these has no right to be praised, to be proud.

The thinker goes on to say that there are two forces of the nafs, one is innate perception and the other is action by means. Both of these can be divided into two parts in turn.

Cognitive power: theoretical and practical power; the power of action with other tasks: the power of repulsion - that is, the power of “anger”, the power of “attraction” - that is, the power of “lust”. So there are four powers. All of this becomes a virtue when it is in place, in the middle, in the case of measurement.

Tusi also divides the qualities into four types:

- the first is the purification of theoretical power, which is wisdom.
- the second is the purification of practical power, which is audacity.
- the third is the purification of the power of anger, which is courage.
- the fourth is the purification of the power of lust, which is “chastity” [1.87].

Tusi writes: “Since the perfection of the practical power is determined by the degree to which it accepts the accepted work, and all these qualities are put into practice, “justice” can be achieved by achieving the other three qualities, as noted in previous discussions. There is an uncertainty here, and this is because the scholar writes that we first divide “wisdom” into two parts, theoretically and practically, and then practical wisdom into three parts, one of which includes virtue and one of which is wisdom. Thus, the nafs of wisdom is included in one of the contributions of wisdom, which is considered to be the latter itself.

The reason for this discrepancy is that the thinker sees that “action” is related to “look” (experimental theory) (according to which in the classification of sciences the science that studies world affairs is called “practical contribution”), and gaze is related to action. Because, he says, theory is one of those things, and its survival depends on the existence of theorists. According to this, the attainment of original wisdom is considered one of the sections of practical wisdom, “justice” as wisdom, “wisdom” can also be justice, if the goal of the invasion of “wisdom” is “the most perfect practical wisdom” (this is also said to be practical wisdom), this invasion will also be used. “Physical differences, misunderstandings and misunderstandings will be eliminated because of the different terms” [1.88].

From the above considerations it follows that, in Tusi's view, a person who possesses each of the two qualities has a conditional right to be described and to be proud of. It is also related to the transfer of a virtue to another. If this quality only remains in him and does not pass to another, he has no right to be described. The scholar explains this as follows.

In particular, if the generosity of a generous person does not pass to another, he does not have generosity, he says, “a wasteful person”. Thus, a person who has courage, even if he has this quality, calls him “violent” and not courageous. The wise man behaves in this way, calling him a “spectator” and not an philosopher. However, if a virtue is made a public good, it will have an effect on others as well. In any case, it leads to either fear or hope, generosity to hope, courage to fear, only in this world, because both virtues belong to the animal lust, which is destroyed. “Science”, on the other hand, causes hope in this world and in the Hereafter, and fear, because this quality belongs to the immortal “angelic lust”. According to Tusi, when the hopes and fears that lead to nobility and respect come true, they deserve to be praised.

As long as the concept of “wisdom” leaves the cognitive beings, it will also develop, and all beings will be of two kinds, according to the wisdom of creation by God or man. One explains that it is theoretical, that is, to be studied, and the other that it is practical, that is, to be done [1.89]. Explaining the concept of “courage”, he says that “lust of anger” is subject to “lust of speech”, does

not lose itself in dangerous times, sits on his advice, likes everything he sees and enjoys the calmness he shows.

When analyzing the concept of “chastity”, Tusi argues that only if the power of “lust” is at the disposal of the “lust of speech”, then his inclinations will be in accordance with his dream, so that he can do good, benefit, benefit and save from depression and insanity. When it comes to the concept of “justice”, if all these forces form an alliance and cooperate, and consider the power that separates good from evil as its leader, then the attack of lust, pleasure, and luxury will prevent people from disaster. Tusi writes that only in this way do people feel a sense of honesty and kindness.

In his comments, Nasir al-Din Tusi makes an in-depth analysis of the amount of circumstances that apply to each of these four qualities. After taking the analytical point of the attribute of “Wisdom”, he shows its quantity as seven. The first is intelligence (zako), the second is the speed of the mind, the third is the light of the mind, the fourth is the ease of learning (attention), the fifth is the beauty of the mind, the sixth is the memory, and the seventh is the quickness [1.90].

Intelligence (zako) is the level at which you can easily come to the right conclusion by choosing what you need at lightning speed from all the events and features, the speed of the mind is that this lust is directed only towards what is being studied, that it does not feel the need for such evils as relying on someone, gossiping, clarity of mind refers to the goal-directed state of the talent of the soul, ease of learning means that the attention of the nafs is increased in number over the gaze, it is not with the generality of the various memories, but with the state of focusing only on the required subject, regardless of any source, the beauty of the mind, whether in interviews, research, or discovery, is to be as careful and vigilant as possible, not to allow internal or external influences, memory is the means by which intelligence, imagination, contemplation, and imagination are generalized, and concise concepts are well preserved and remembered, responsiveness means that concepts that have been identified and memorized can be easily articulated at any time.

When Tusi analyzes the concept of “courage”, he shows that the number of its species is eleven:

- the first is the deviation of the nafs;
- the second is lowliness;
- the third is nobility;
- the fourth is perseverance;
- the fifth is hilm;
- the sixth is the tranquility of the nafs;
- the seventh is a craft;
- the eighth is endurance;
- ninth – humility;
- the tenth is zeal;
- and the eleventh is riqqat.

According to Tusi, the deviation of the nafs means that the nafs attaches great importance to the presence or absence of the nafs, to the conduct of polite and non-polite deeds. According to the philosopher, humility means that the nafs is in control of its own strength, maintains patience and

calmness in times of fear, and does not allow indiscipline. And Tusi understands that nobility is not connected with worldly fame, madness and pleasure, and does not rejoice in their existence. It also emphasizes that perseverance means that the nafs is unyielding in the face of unhappiness, pain, destiny, and hard days, and that it will not be defeated when such a situation arises.

Results. According to Tusi, Hilm means that there is hilm in the nafs, that anger cannot play it quickly, and that it does not provoke itself when something unpleasant happens, peace of mind means that the self does not allow vanity and naivety in hostilities and wars waged for the sake of respecting the Shari'a or disobeying the rule of law, a craft is a state in which the nafs is devoted to doing great things in order to earn a good name, endurance means that he does not shy away from fatigue by using his power behind the things he desires, and humility means that he does not consider himself superior to those in a lower position, zeal means a state of indifference in the protection of the people or other things which must be protected, riqqat is a state of being affected by the misfortune of another, without interfering with his work, explains and analyzes.

Analyzing the concept of "chastity", Tusi notes that the number of forms included in it is twelve. The first is modesty (hayo), the second is mildness, the third is sincerity, the fourth is peace, the fifth is diet, the sixth is patience, and the seventh is contentment, the eighth is dignity, the ninth is prudence, the tenth is statute, the eleventh is freedom, and the twelfth is generosity [1.91].

Modesty (hayo), he says, is to refrain from accusations, not to be ashamed in exchange for unworthy actions, and to refrain from evil deeds. Mildness is the voluntary re-consent of the nafs to external affairs, otherwise it is interpreted as "gentleness". Sincerity is the devotion that lust awakens in the process of self-improvement, peace of mind-that is, the secret of God is to take the peace of mind at a time when conflicting thoughts struggle, colliding with different thoughts about the essence of spirits, tavakkul (risk) - means that there is a tendency to change the situation, which is beyond the scope of human power and possibility, and in cases where it is impossible to express a firm opinion, to quarrel and delay, plurality and deficiency are not allowed. Prayer is the act of following and thanking oneself, the angels, prophets, imams, and saints for what He has created and those close to Him. In other words, fulfilling the commandments of the Shari'ah regarding the halal and the haram means that a person should take as his motto "taqwani" which is the highest level of piety.

The tendency, according to the scholar, is to be light-hearted and to start something that one does not like to start. Desolation, on the other hand, is a matter of disagreement, a retreat where there is no need to retreat. Madness is also about lightness, which is to use more than you need to enjoy. Weakness is a condition of disagreement, in which the acquisition of necessary pleasures and blessings is accomplished not by instinctual defect, but by silence without acting voluntarily

Hence, the considerations of the above Tusi imply that two contradictions correspond to the opposite of each sign belonging to the types of virtues. One is at the level of frivolity, the other is at the level of disagreement. The scholar gives several examples to show how the proportions of each character were.

Conclusion. In conclusion, in the perfection of man, in his perfection as an ideal person, in his perfection, man's animalistic desires and sexual desires are hindered. A person who follows the path of perfection, in his opinion, should pay attention to the spiritual aspects, not to the material ones. Providing spiritual requirements for anyone who wants to grow into a perfect human being is considered to be one of the most important factors. As a result of man's knowledge and practical activity, the factor of his perfection emerges.

Thus, while Tusi states that the process of man's attainment of perfection is not a simple process, this non-natural process emerges in the unity of his scientific and practical activity on the path of life. According to the thinker, there is no benefit from the perfection of a person who has turned away from the path of Truth and given to the wealth of the world. In order to perfect oneself, one must fight against lust, believe in Allah with a sincere heart, and worship Him. In addition, the scholar advises to be careful in matters of religion and sect in the matter of the perfect man. According to him, religious affiliation is one of the basic elements of the human worldview. According to Tusi, the perfect man is based on scientific, moral, practical and religious principles. In his view, he reluctantly sees the cause of all the spiritual flaws and moral defects in human beings. Therefore, he believes that physical weakness is the primary basis of reluctance in humans.

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