

Review Article

MORAL ISSUES IN NASIRUDDIN TUSI'S TEACHING AND HIS ATTITUDE TO SUFISM

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Abstract

This article analyzes the views of Abu Ja'far Muhammad ibn Muhammad ibn Hasan Nasiruddin Tusi on moral issues and the relation of mysticism to the mystic science, which is a 13th-century philosopher and mystic in history.

Keywords. Nosiruddin Tusi, Abu Hamid Ghazali, Shahobiddin Sukhraardi, Sufism, Eastern Philosophy, Greek Philosophy, Ethics, The Ethics of Nazareth, Peripatism, Perfect Person,

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INTRODUCTION

In the formation of the moral ethical image of the peoples of the world, the philosophical thoughts of the people's of the Orient occupy a special place. An in-depth analysis of the moral issues and attitudes of Oriental thinkers, in particular Nasiruddin Tusi towards sufism, has an important educational significance in the spiritual and moral perfection of citizens, especially young people. Even in today's globalization, protecting the young people from such "spiritual poverty" and "moral degradation" as the main theoretical sources of education of the younger generation, the universal ideas of the scholar, based on humanism, thought and tolerance. Most of the philosophers of the time when Nasiruddin Tusi lived (1201-1274) were associated with Aristotle and partly with Plato philosophy. Gained wide fame not only in the East, but also in the Western world, peripatetics had taken Aristotle metaphysics as its basis. The Tusi worldview was also receiving emanate from it. The Tusi's weltanschauung was also receiving foundations from it. The evolution of the worldview of the scientist is based on the theory and rules of Greek philosophy, which is considered the basis of the Eastern worldview, it is said that the basis of existence consists of four elements - fire, water, soil and air. According to his comments, the substance never disappears, but it goes from one form to another. It can be seen that his thoughts about existence coincide with the thoughts of Farabi, Ibn Sina and Bahmanyar. All that is present in the Tusi heritage is divided into two parts: the necessary existence and the possible existence. The cause of the whole being, the world, the nature and the thought is a necessary being. This necessary existence arises from the creation of the world of truth. According to the scholar, there is no creator and effector of the necessary existence. The necessary existence does not need any reason. The Creator is the one who created all things. He does not understand anything except Allah when he says a necessary being with his approach to idealism.

It was believed that this view of him could be more in harmony with the views of the Islamic theologians, and that he was eager to describe the existence of a philosopher with such a mode of understanding. According to Tusi, there is no difference between the existence of the substance and the existence of the being.[14]

In Ibn Sina and Bahmanyar's view of the existence of matter, it states that everything that has a substance, essence, can for no time be the cause. According to Tusi, the cause of the whole being is the necessary being, the necessary being is itself at the same time-its cause. Necessary non-physical beings never die because there is no difference between their existence and their existence. Both the beginning and the end of the necessary being does not exist. There are several factors that

influence the onset of possible existence. For this reason, the beginning is not the beginning of everything, but the beginning of the possible existence of the result. And the reason for the whole result is the "Waheed" being, which is the beginning of everything or the one that forms it.

Although the philosopher's views on the necessary existence have something in common with Islamic theologians' perceptions of tawhid, Fakhridin Razi has criticized the views of peripatetics. And Tusi, as Fakhridin Razi, considers his views of the famous thinker illogical and unreasonable. According to the concept of Razi, if the imperative uses the meaning of "being" for existence, then it can never be used for a possible being. Tusi considers this idea as insignificant and says that closeness is only with the concept of "existence", but there are many differences between what is imperative and possible beings. According to the philosophical considerations, there is a great difference between the physical nature of the body and the nature of the being. He notes that the essence does not fall apart from the single-minded being, while commenting on the intellectual being among the essence of being or having a substance. The condition for the existence of the essence is considered an action, and it also gives a specific interpretation of what the natural and artificial forms of the action differ from each other and what this difference consists of.

In the center of the philosophical worldview of nasiriddin Tusi, the problem of "the perfect man" is in the main place. This was also the basis of the topics raised by the Sufi in the 13th century. Tusi is also one of the thinkers who enjoyed this philosophy. "Al-insan al-kamil", that is, perfect person, "Al-insan al-hakim", that is, the problem of awake man was the main topic raised by Sufis. That is, between the 11-12th centuries, Abu Hayyan at-Tawhidi was rightfully, intelligently, as he found and said - "Ashkala-l insan ala-l-insan", that is, a person who had become a free and emancipated thought, began to say not only his word, but also became a problem of theory and practice.[3:276]

When scientists in the history of philosophy found their place full of teachings of Socrates, Plato - Greeks, Farabi, Ibn Sina, through the ideas of philosophy, the same logical-gnoseological way, through the same direct expression of the same in Ghazali and Nasiruddin Tusi, printspial was unfair.[4:142-145]

This is because, as far as Ghazali, Nasiruddin Tusi, Fahriddin Razi, in the development of science before the 9- 10th centuries before quantum mechanics, according to a new interpretation by professors A.Rajanskaya and B.Turaev - Substantial conception of the Kalam by Jabir, Razi, Khorezmi, Ferghani, Beruni embodied; A relational concept was formed regarding

the doctrines of the Mash'hiyuns - Ibn Adi, Ibn Miskawaih and Ibn Sina. On the basis of these two methodological doctrines and the sects that underpin them, it was impossible for Ghazali's doctrine and the concept of a perfect human being to be formed. As it is seen, Imam al-Ghazali had a direct influence on Nassirid Tusi's worldview on the idea of a perfect man.[5:65-67]

The concept of "Al-Insan al-Kamil" was first used in the Islamic world by the famous Arab scientist Muhyiddin Abu Abdullah Muhammad ibn Ali Al - Hatami - toi ibn Arabi (1163 - 1240) and after Muhyiddin Arabi, who was considered the father of Islamic Irfan, several thinkers put forward their views on the subject. Nasiruddin Tusi also expressed his attitude to this topic. The main thing that inspired the scholar in the world Tusi studies is said to have a great influence on the "Ishraq" philosophy of Shakhbuddin Yakhyo Suhrawardi.[8:38]

According to Tusi, everyone can lose their negative traits. To do this, a person must return to the path of truth, rely on the power of reason and thought. If a person does not understand why he came to this world, it means that he does not understand himself, he does not even know where the true path is. The mind is given to a person only to distinguish good from evil.[9:14] Like the Sufis, Tusi believes that humans can achieve perfection by training their own selves. "Whoever knows that this world is transient, he can get rid of the evil of the soul without being deceived by the goods of this world. Anyone who is able to educate his lust (temptation) and keeps it from the danger of becoming a slave can go on the path to the Truth.

Tusi's point of view is that in the achievement of human perfection, its improvement in a stable state, like an ideal person, first of all, the animal desires and sexual desires of man are hindered. The reason for the ability of a person to independent and free activity is in the presence of consciousness and perception in it.

Nasiruddin Tusi in his work "Akhlāqi Nasiri" shows the ways of liberating a person from animal characteristics and educating him as a perfect man. His views in this regard are also reflected in the work of "Awsaf-ul-Ashraf". [1:391] He advises people to put their faith in Allah in this way. As a person who is perfect, he points out that the scientist should pay attention to the spiritual aspects, not the material. For every person who wants to become as a perfect man, the provision of spiritual requirements is viewed as one of the most necessary factors. As a result of the knowledge and practical activities of a person, the factor of his or her perfection is revealed. A perfect man is prone to eternal bliss, and at this time he finds spiritual pleasure.

These views of the scientist can be seen that the apparent aspects of perfection, such as the Imam Ghazzali's "Ihya ulumid-din" and its shortened Persian version, are given in the "Kimiya Saadat" on the account of the combination of knowledge and action, It is due to the mixture formed by its combination, and the analysis of its theoretical aspects reveals that these two thinkers are mutually harmonious.

According to Tusi, the process of human perfection is not a mere process. This non-human process arises in the unity of scientific and practical activities throughout life. In his opinion, there is no benefit from the perfection of a person who has returned from the path of Allah and is given temptation to the goods of the world. To attain perfection, a person must fight against the temptation, and this is achieved by believing in Allah and worshiping Him. That is why he says that pray purifies the heart and fills it with pure feelings. Tusi's sufi work of thinking about his perfect man tries to understand in a more profound language in "Sayri ul - suluk". Tusi notes as Sufi, by means of sayri - suluk, a person can fly to the rank of perfection. "Anyone who steps into mysticism (solik) will first go through the path of perfection (tariqat), which is Sharia, and then the truth. Case is psychological situation. And status is the level of perfection that Sufis have achieved under the shadow of "Jiddu-Jahd". [10] According to the philosophy of

mysticism, a person who has taken a step towards spiritual perfection, that is, it is necessary to conquer the solik (ascetic) state and status. Zahid, who has taken a step on the path of perfection, will begin to nurture his body, which has a material essence, if his soul can get rid of repulsive qualities and conquer a high level, at this time it will be closer to the creator, who is a necessary being. It turns out that when analyzing the issue of a perfect person, the scientist does not want to understand the perfection of a person without religion in the explanation of perfection.

In the work of Imam Ghazali "Ihya ulumi-d-din", 9 Orif-tasawwuf irfon levels consisted of its full, perfect, bright expression. The "perfect man", which the scientist put forward, has achieved a high 9 levels, but usually even in western Europe, Russian sufism, Ghazali studies, these nine statuses are imagined and interpreted in the form of perfect levels, stages that seem to go from bottom to zenith. [6:589-592] Although these nine statuses are given as in Imam al-Ghazali's same line, it is well known from the science of mysticism that it is not only a vertical bottom-up path, but also a transverse, wide, or completely unexpected. This way of perfection, interpretation is such that a person must be able to live a truly sincere life, to face a way of life, to receive it with dignity, without hindrance, with gratitude, with consent, for this he must be grateful.

We can conclude that the doctrine of the "perfect man" solution, given by Imam al-Ghazali, appeared from the soil - water and blood clot, were a completely natural harmonious, feasible rational solution for the created human being-the body, was the most purposeful interpretation.[7:217-220] So it is clear that Ghazali's perfection is not inseparable from religion.

According to Tusi, a perfect man has an objective attitude towards all religions and must respect the peculiarities, customs and traditions of these religions. In addition, he advises that a perfect man should also be careful in matters of religion and sect. In his opinion, religious affiliation is one of the fundamental elements of the human worldview. The perfect man who created Tusi relies on scientific, moral, practical and religious foundations. He sees in the willfulness the cause of all spiritual defects, moral defects that exist in humans. He notes that physical weakness is the primary argument for human weakness. In conclusion, in the views of Nasiruddin Tusi about the perfect man, the factor of fairness, the principle of justice have a special place in the stable division of human-human and human-society relations. A perfect man can set an example for the environment with his justice and humanistic activity. In conclusion, it should be noted that in the spiritual heritage of Nasiruddin Tusi and the evolution of his sufi weltanschauung, becoming a perfect man is not only an expression of the essence of perfection, but also an expression of the realization of the absolute truth of man. It is the basis of human existence. In his opinion, the main criterion that determines the life-activity of a person is knowledge, achieving perfection through the acquisition of knowledge is carried out in a rational and irrational way. The scientist protects both the spiritual and physical development of man in the solution of this problem. He explained that the achievement of the level of perfection indicates that this process is long and heavy, everyone should observe it with a critical look, rely on the help of the master and strictly follow the rules of Shariah.

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