

About Nasiruddin Tusi's Life, Work and Teachers

Nafisa Mansurovna Qushshayeva

The Doctor (PhD) of the Bukhara State University,

M. Ikbol, 11, Bukhara, Uzbekistan

Abstract

From time immemorial, knowledge and enlightenment are considered to be the qualities and virtues that glorify a person, and the role and work of the teachers who taught him the knowledge that taught him in the path of life of every thinking scientist is considered worthy of praise. Nasiruddin Tusi was born in Tus in 1201 in the family of Sheikh Vajhiddin ibn Hasan, known as Firuzshah Jehrudi. Tusi, who received his initial education from his father Muhammad ibn Hasan, surprised teachers and people of knowledge with his talent. Nasiriddin Tusi, distinguished by his unique ability, later studied with Farididdin Damadin. He learned the knowledge of Sharia from his father, and his initial education from the mathematician and logician Nasiruddin Muhammad Shai, and the sciences of fiqh, hadith and geometry from Nasiriddin Abdullah bin Hamza. Nasiriddin Abdallah ibn Hamza, who was busy teaching subtle and gentle aspects of Islam, named his favorite student "Nasiruddin" - the Arabic word means defender of religion, helper of religion.

The article describes the results of research on Tusi's life, work, and the teachers he studied with.

Keywords: Sufism, philosophy, life, creativity, treatise.

INTRODUCTION

Following his father's instructions and will, Nasiruddin Tusi continues to study. In order to acquire knowledge, Tusi went first to Nishapur, then to Ray, and from there to the city of Qom. He was busy learning all the sciences of his time. He received philosophical knowledge from Shamsiddin Khusravshah and Asiraddin Abhari, and the knowledge of wisdom, logic and theory of perception from the famous peripatetic philosopher Bahmanyar ibn Marzband.

The high level of knowledge that Nasiruddin Tusi received in Nishapur was the main reason for his further activities in the field of science, his travels, i.e. Qum, Isfahan and from there he went to Iraq. Muinaddin Salim al-Misri al-Mazani ibn Badrani received a testimony in 1223 from a famous scholar of hadith, which is confirmed in historical sources.

Iranian scholar Mohammad Zanjani Tusi lists the scholars he studied as follows:

1. Wajhiddin Muhammad bin al-Hasan al-Tusi.
2. Ziyauddin abu Reza Fazlullah bin Ali bin Abdullah bin al-Hasan ar-Rovandi al-Koshani.

3. Sayyid Murtaza Ilmul-Khuda.
4. Kamoliddin bin Yunus Musuli
5. Salim bin Badran al-Misiri al-Mazani.
6. Sheikh Burkhaniddin al-Hamadani al-Qazvini.
7. Qutbuddin al-Misiri.
8. Haja Abdusaodat Isfahani.
9. Fariduddin Damad Nishapuri.
10. Sayyid Sadriddin Ali bin Nasr Hosseini Serakhsi.

In 1230, Tusi started a family in Qain, South Khorasan province, and after living there for a few months, he and his family were called to Kokhistan to the presence of Nasiruddin Abdurrahman ibn Abu Mansur Muhtashami, the leader of the Ismailis. The leader of the Ismailis asks Tusi to write a work on ethics in his palace. This desire was actually the beginning of the great scientist's twenty-six years of asceticism. Nasiruddin Tusi spends twenty-six years of his life under the control of the Ismailis, and twenty-two years of his life in prison in the fortress "Alamut", which is the main strategic object of the Ismailis. The main reason for his imprisonment was that he secretly wrote a letter to the Abbasid caliph in which he complained about the Ismaili sect to the caliph of Baghdad.

Tusi's hatred towards the Ismaili sect was caused by his relationship with the governor of Kohistan, Abulfath Abu Shahobuddin, writing a hymn to the Abbasid caliph Mut'asim (1242-1258), and complaining about the arbitrary actions of the Ismailis, which caused him to be kept in prison by the Ismailis in Alamut.

The Ismailis, who were directly interested in the field of astronomy, decided not to kill Nasir al-Din Tusi, taking into account his knowledge, his unique intelligence, and his unique foresight. The presence of one of the most magnificent and luxurious libraries of this period in Alamut Castle, the scientific environment here helped the philosopher to develop his scientific activity.

2. MAIN PART

The rule of the Ismaili state came to an end as a result of the fierce and destructive campaigns of the Mongols, which began at the beginning of the 13th century. In fact, Khulagukhan Nasiruddin Tusi, who put an end to the existence of this terrorist organization, which became an enemy of Islam, in 1256, freed Tusi from twenty-six years (1230-1256). The thinker followed Khulagukhan's call and desire and became his advisor and assistant.

Allama, who played a major role in the surrender of the Ismailis to Khulagu Khan without bloodshed, had great authority and influence next to the Mongol Elkhani. Following his instructions, Khulagu Khan occupied Baghdad. After this incident, the philosopher, who gained the trust of the khan, received approval for the construction of the Maroga observatory.

Scientists from Arab countries, India, China, Mongolia, and Europe were engaged in scientific research in the observatory, which became a center of science in the Eastern world based on the extensive work of Nasiruddin Tusi, and created their works related to various fields of science.

Tusi was actively involved not only in scientific activities, but also in the social and political life of his time. Philosopher Khulagu Khan, his son Abaq Khan (1265-1282), who took over the power after his death (1265), appointed Nasiruddin Tusi as his minister, being loyal to his father. The philosopher, who spent the rest of his life as a minister, diligently performed two heavy and responsible duties, both as the scientific head of the observatory and as the palace minister, for about fifteen years.

Following his father's instructions and will, Nasiruddin Tusi continues to study. Tusi first went to Nishapur, then to Rai, and from there to the city of Qum to study. He was one of the famous scientists and philosophers of his time. He was engaged in studying almost all the sciences of his time. He received philosophical knowledge from Shamsuddin Khusrawsho and Asiruddin Abhari, and the knowledge of wisdom, logic and the theory of perception from the famous peripatetic philosopher Bahmaner ibn Marzband.

The Iranian scientist Mohammad Zanjani Tusi lists the scholars he studied in detail:

1. Wazhiddin Muhammad bin al-Hasan al-Tusi.
2. Ziyauddin abu Reza Fazlullah bin Ali bin Abdullah bin al-Hasan ar-Rovandi al-Koshani.
3. Sayyid Murtaza Ilmu-Khudo.
4. Kamoliddin bin Yunus Musuli
5. Salim bin Badran al-Misiri al-Mazani.
6. Sheikh Burkhoniddin al-Hamadani al-Qazvini.
7. Qutbuddin al-Misiri.
8. Lady Abdusaodat Isfakhani.
9. Fariduddin Damad Nishopuri.
10. Sayyid Sadriddin Ali bin Nasr Hosseini Serakhsi.

In 1230, Tusi started a family in the town of Kain in Zhanubi Khurasan region, and after living there for a few months, together with his family, he was invited to Kugiston to visit Nasriddin Abduramon ibn Abu Mansur Mutashami, the leader of the Ismailis. The leader of the Ismailis asks Tusi to write a work on ethics in his palace. This desire was actually the beginning of the great scientist's twenty-six years of asceticism. Nasiruddin Tusi spent twenty-six years of his life under the control of the Ismailis, and twenty-two years of his life in prison in the fortress "Alamut", which was the main strategic object of the Ismailis. The main reason for his imprisonment was that he secretly wrote a letter to the Abbasid caliph in which he complained about the Ismaili faction to the caliph of Baghdad.

Tusi's contempt for the Ismaili sect, his contact with Khistan governor Abulfath Abu Shakhobuddin, writing a hymn to the Abbasid caliph Mutasim (1242-1258) and complaining about the arbitrary actions of the Ismailis caused him to be kept in prison by the Ismailis in Alamut.

The Ismailis, who attach great importance and are directly interested in the field of astronomy, take into account the knowledge of Nasiruddin Tusi, the fact that he has a noob mind and has a unique ability to see far, and they decide not to kill him. The establishment of one of the most magnificent and luxurious libraries of this period in the Alamut fortress, the scientific environment here allowed the philosopher to develop his scientific activity.

Understanding that philosophy consists of theoretical and practical activities, Tusi divides this field of science into theoretical and practical parts. In fact, such a classification has ontological foundations. Perhaps Tusi, who understood philosophy to be a science that reveals the essences of all beings, classifies this science according to the parts of beings. Theoretical philosophy is based on metaphysics, mathematics and natural sciences. Here, before each field of science, there are several parts of science. The sciences of theology and philosophy are the branches of science that form the foundations of the science of metaphysics.

As we can see, the classification of sciences given by Nasiruddin Tusi is close to the classification of sciences by Aristotle and Ibn Sina. Tusi's predecessor, Miskaveikh, followed this classification.

It is significant that philosopher Tusi even called metaphysics "Divine science" in his treatise "Aqam al-Hikmat" (Fields of Philosophy) under the influence of Ibn Sina's work "Aqam

al-Ulum al-Aqliyya". Because, in this field of knowledge, Tusi turns the proof of the existence and unity of God, the proof of spiritual substances, the system of possible beings and their relation to the absolute being (God) and other topics into the object of discussion.

Tusi's classification of the science of metaphysics can be seen in his work entitled "Tajrid al-e'tiqad", which is considered the main work on the philosophical word.

3. CONCLUSION

When it comes to practical philosophy, Tusi divides this field of philosophy into such parts as moral education, family and political philosophy. His philosophical views related to these three areas are reflected in "Ethics of Nasiri".

In conclusion, it should be noted that Nasiriddin Tusi is an encyclopedic and encyclopedic scholar who has created several works on the social sphere, musicology, mineralogy and medicine. He is always a personality with an open outlook, deep knowledge and thinking. According to Nasiruddin Tusi's worldview, scientific knowledge is the way to make people happy. To reach this level, people must have wide and deep scientific creativity. Tusiyni himself was considered a role model in this field.

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