

The Issue of Justice in the Views of Nasiruddin Tusi

Qushshayeva Nafisa Mansurovna

Associate professor of Bukhara State University

Punit Gaur

Doctor of Philosophy, Research Fellow, Indian Council of World Affairs (ICWA), New Delhi, India

ANNOTATION

This article analyzes the views of Nasiruddin Tusi on justice and its role in the life of society, and this issue is highlighted based on his works.

KEYWORDS: justice, unity, equality, property, justice, voice of conscience, divine honor.

Throughout the centuries, there is such a concept in the history of mankind, which is always analyzed around such concepts as society and man. An attempt was made to express the essence and meaning of these concepts as a criterion of his views characteristic of each era. This concept is the concept of justice, in particular, Nasiruddin Tusi explains the meaning of the word "Justice" in his spiritual heritage, focusing on its roots, in connection with the words "equality" and "equality" and emphasizes that it is difficult to understand equality without understanding unity (unity). According to him, "oneness" is a private concept, quite distinct from the lowest and highest ranks of honor and perfection. Its core is the first primordial, that is, the light flow of the absolute being that affected the essence of the entire number of beings.

Tusi shows the concept of justice depending on the social relationship, that is, the use of the concept of justice (scale) in the work of consciously regulating life, as consisting of three parts:

The first is justice related to property and art.

The second is justice related to dealings and exchanges.

The third is justice, which refers to obligatory actions (such as discipline and reprimand).

Regarding the first part, he explains that the ratio of this person to this commodity and/or this art is like the ratio of such and such a person to such and such art or such commodity, so that this section is like a "discontinuous" ratio, and explains it as follows: therefore, this art and this property is his, it should be given to him, and more or less, he should be paid in full. The second part compares justice sometimes to "intermittent" and sometimes to "intermittent" and says, "the ratio of this shoe to this dress is like the ratio of this carpenter's chair" and explains that it is similar to "intermittent".

The third part compares justice to "handasa". That is, "the ratio of this person to his duty is the same as the ratio of such and such a person to his duty, and if one of these unjustly harms the other and violates the ratio, in order to establish the previous justice and equality, this person should also be treated unfairly and harmed in this ratio". That's why they call those

who are able to make things that are out of proportion and inappropriate in a balanced and appropriate form, called a righteous person.

It can be seen from the above thoughts that Tusi says that the ability to determine the middle path, the golden interval and avoid problems in its perception is only a result of equality, and he names it as “voice of conscience” (divine honor).

According to the opinion of the thinker, cultured people create nature, and life-loving people cannot survive without helping each other. Help consists in the fact that one serves the other, takes from one and sells to the other, so that balance, scales and equality are not disturbed. For example, a carpenter gives the product of his labor to a painter. The painter, in turn, offers him the product of his labor. At this time, the carpenter's work can be better, more, or less than the painter's, so there is a need for a balance, an equalizing tool, which is a “dinar” (money).

Therefore, the dinar (money) is a fair and equalizing tool among the people, but it is fair without a tongue, according to which there is a need for a fair with a tongue. It helps money, creates law and order in exchange. This “tongue” is a righteous person. Accordingly, a judge is needed. It is clear from the above thoughts of Tusi that you cannot protect justice among the people with three things: “divine honor”, “human judge” and “money”.

Indeed, according to the Greek sage Aristotle, money is the honor of a righteous person. The word honor is used in its definition in law, politics and similar concepts. According to this, Sharia was given the name “divine honor”. According to Tusi, “great honor” is with God, “second honor” is like great honor, and the third honor is “money”. The honor of the Great Creator is a model for all honors, and the second honor judge must imitate this “divine honor”. The third honor imitates the second honor.

According to Tusi, the reason for the need for money (dinar), which eliminated various differences and created the same balance, is that without it, the exchange and exchange of various symbols of different values could not be brought to a common denominator and order could not be created in this work. Dinar (money) balances because some are placed on top of others, the exchange of carpenter and painter occurs, equality occurs, and this is cultural justice. According to this, they say that the prosperity of the world is the product of cultural justice and the ruin of uncivilization.

According to the views of the Greek philosopher Aristotle, people who have achieved “divine honor” do things that are suitable for equality, goodness, happiness and justice. Accordance with this, he tends to useful, happiness-causing activities, and avoids corrupt actions. He follows courage, observes rules in action, commands chastity, protects virginity from unworthy actions, does not allow slander, and slander, in short, keeps a person away from vices and brings him closer to virtues.

Tusi shows that a just person first applies justice to himself, then to his close people, and later to the people of the city. Justice is not a part of virtue, it is the whole of it, oppression, which is its opposite, is not a part of virtue, but all of it, but some types of oppression are considered in a condensed form. This can be seen in cultural activities such as giving interest, exchange, savings. But theft, robbery, treason, perjury, etc., are relatively difficult to detect and are like punishment. There are also those who, for example, are tied to the feet, chained to the wrists, and tied to the neck. A just king and ruler will prevent such injustices and crimes. He

comments that he is the caliph of “divine honor” in the defense of justice, that is, he gives himself more favors than others and does not punish less. He also makes a special note that the intelligent and those who are out of work consider wisdom and justice as the main condition of being qualified for this task, because in this case the reward and punishment will be real, and no deficiency will be allowed in them.

In the history of philosophy, several great philosophers divide justice into three parts. In the first type of justice, people return the right of the supporter of the Truth, the inspirer of all good deeds, useful deeds, the creator of all blessings, representatives of this category. Justice demands that this class, within the limits of its possibility, should do more than anything that is between itself and its temple, thus fulfilling the conditions of servitude in its place. The second type of justice ensures that people should protect the rights of their fellows, respect elders, not betray deposits, and be fair in dealings. In the third type of justice, people will have to protect the rules and laws, customs, professions, prestige, and status of their ancestors.

Tusi explains the idea that the supporter of the right will return his right as follows: that is, the conditions of justice are brought to the ground, these conditions manifest themselves openly in trade, charity, property, charity, etc. Therefore, justice demands that, in the face of the infinite blessings bestowed upon us by the Great Creator, we, within the limits of our ability, receive a private gift from others at a small cost and dishonor ourselves by a means. The nature of justice requires a person not to be one-sided in rewards and punishments, and not to open the way to injustice. For example, says Tusi, a king was just and a scholar, and as a result of his policy, all people and countries lived in peace, spread justice to the world, gained fame, and those under his protection lived kindly without speaking behind each other's backs, oppression rose from the middle and did not improve the well-being of the people. Let it be, he will do it in such a way that his good will reach all the subjects and the poor, as well as the rich, the strong and the weak, and in particular, he will receive what he needs. How much can you not worship such a person? According to him, each of the inhabitants of the country must pay his debt separately in front of this reward. In consideration of the grace and art of the people, it is the definition of sincerity, gratitude, brotherhood, organization and talent, praise of effort and benevolence, pure love, pure loyalty, unconditional obedience, staying away from open and hidden opposition, addressing the population and classes under the authority and another life. He wants nothing more than to serve him with all his heart and soul to the extent of his means and ability, not to be together with the ruler in such a situation, to deliberately not fulfill his orders, to disrespect him by insulting him is treason, original punishment, justice, rule and there can be nothing but finding the laws. Because it is not conscientious and honest not to give anything.

After citing these points, all of them can be interpreted in different ways depending on the time, place, ratio, and circumstances. These comments and interpretations are given not by me, but by mujtahid scholars who are prophets or their successors. He notes that the community should follow what they say.

To sum up, according to Tusi's recognition, a wise person should bring justice to its place in all its forms, first of all, it should be applied to the person himself, this method should be strengthened and become a habit. If justice is not a habit, lust will lead him to gentleness, anger will lead him to cruelty. As a result, different opposing classes arise, double evils and harmful forces rise up. However, the power of justice, which is the representative of the

Creator in the human race, is in a dominant position, and when creating balance, equality and unity, everyone will get their right, and the disorder caused by excess will disappear. In this, the ego is awakened, he teaches his friends and relatives, then those who are near and far, and later animals to justice and equality. In this way, this person will be more honorable in relation to his peers, and his justice will be completed.

REFERENCES:

1. Tusi Nəsirəddin. Əxlaqi Nasiri. Bakı: “Lider” nəşriyyatı, 2005.
2. Рзаев А. Насирəддин Туси. Баку: Элм, 1863.
3. Воспитание и обучение с точки зрения мусульманских мыслителей Том 2 Москва: Фонд исследований исламской культуры, 2018.
4. Н.М.Қўшшаева. Носириддин Тусий маънавий – ахлоқий таълимотининг ёшлар тарбиясидаги ахамияти. Монография. Н.М.Қўшшаева. – Т.: “Lesson Press” нашриёти, 2023 й.
5. Nafisa, Q. (2019). The socio-political situation and the spiritual environment impacting on the formation of the weltanschauung of the Nasiruddin Tusi. Indonesian Journal of Innovation Studies, 8.
6. Mansurovna, Q. N. (2021). The problem of etiquette of receiving knowledge and perfection in works of Nasiruddin Tusi, its significance in the upbringing of youth. Central Asian Journal of social sciences and history, 2(2), 60-64.
7. Mansurovna, Q. N. (2020). Moral issues in Nasiruddin Tusi’s teaching and his attitude to sufism. Journal of Critical Reviews, 7(4), 7-9.
8. Nafisa, K. M. (2020). Philosophical outlook of Nasir Tusi. American journal of social and humanitarian research, 1(1), 59-61.
9. Mansurovna, Q. S. N. (2022). NOSIRIDDIN TUSIYNI TADQIQ ETGAN BUXOROLIK OLIM. IJTIMOYIY FANLARDA INNOVASIYA ONLAYN ILMIY JURNALI, 2(1), 217-221.
10. Mansurovna, K. N. (2021). The Concept of Justice in the Teachings of Nosiriddin Tusi and its Philosophical-Ethical Interpretation. In Interdisciplinary Conference of Young Scholars in Social Sciences (pp. 146-148).
11. Sobirovich, T. B. (2023). Manifestations of Moral Threats in the Ideosphere of Uzbekistan and Their Prevention Strategy. Asian Journal of Basic Science & Research, 5(1), 103-108.
12. Sobirovich, T. B. (2023). Basic Criteria for Building the Third Renaissance in Uzbekistan. Asian Journal of Applied Science and Technology (AJAST), 7(1), 149-157.