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The Concept of Justice in the Teachings of Nosiriddin Tusi and its Philosophical-Ethical Interpretation

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Annotation: This article discusses the relationship between Nosiriddin Tusi's views on justice and those of the Shari' a.

Keywords: justice, equality, morality, unity, freedom.

INTRODUCTION

Nosiriddin Tusi (1201-1274), a leading scholar of his time, explained the meaning of the word "science, man, metaphysics, mathematics, natural sciences, moral purification" in his scientific and spiritual heritage in connection with the word "equality" and "fairness". He also emphasizes that equality is difficult to understand without understanding unity. In his view, "unity" is a private concept that is completely different from the lowest and highest ranks of honor and perfection. At its core is the stream of light of the first beginning, that is, the absolute being that affects the essence of all beings.

DISCUSSION

This means that the closer one is to "unity," Tusi writes, the more perfect he becomes. "Unity" is the cause of virtue, but also the lifeblood of beings, "Abundance" and "scarcity" are the cause of corruption, but also the killer and destroyer of beings. "Intermediate" is the center of unity, taking more and less from the opposing and opposing forces, eliminating corruption and discord. It is what has brought it from the lowest point of imperfection and depravity in the garment of unity to the highest peak of perfection and virtue [1. 103].

In his view, there could be no circle without the middle. In the emergence of a third being, the four elements must be in equilibrium and mixed in proportion. In this respect, there is no greater honor than equality, a problem that has long been solved in the science of musicology, says the scientist. There is nothing more virtuous than justice in virtues, as shown in the art of morality. For, whatever justice is in the corner in the middle of truth, everything is a ring against it, and everything is directed towards it.

So there are different manifestations of "justice" and "equality". For example, in music, when proportions are unequal, they use equations to create equality, and when this is not followed, the melody is distorted, and the measurements are inaccurate. In other disciplinary cases, too, interference and corruption will occur if justice does not manifest itself in a private way everywhere. Tusi explains: "The real equality between objects and moods is possible when they are identical. The main condition for this is that the ratio is equal to the unit, and where there is no such ratio, then there is "fairness", such as the ratio of one to two, two to three or three to four.

The first is called "continuous" ratios (whole ratios), the second is called "intermittent" ratios (fractional ratios). Proportions have different forms and different names, for example: number ratios, geometric ratios, construction ratios, ratios explained in other sciences" [1. 104].

Tusi defines the concept of justice in terms of social relations, that is, the use of the concept of justice (scales) in the work of conscious regulation of life, which consists of three parts.

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The first is justice, which belongs to property and art.

The second is justice in dealing and exchange.

The third is justice, which applies to compulsory matters (such as discipline and reprimand).

Although the thinker points out the differences between the concepts of “justice” and “freedom”, he also points out that there are commonalities between them on certain issues. The conditions required for the acquisition of goods for justice are not exactly the same as the conditions required for the transfer of goods for freedom. It’s like being affected when something is taken, being affected when something is given. According to the scholar, those who want freedom are loved more than those who demand justice, because they regulate the affairs of the world with justice, not with freedom.

Results

In his imagination, Tusi considers the nature of virtue to be in doing good, not in eliminating evil, and in his view, people describe only generous people, free noble people, not those who collect goods, gather to share, not to store goods; do not hesitate to live in a good way, do not be sluggish in art and activity; such people acquire virtue by means of goods, but they are not stingy, they do not keep their families in distress, they are not afraid of expenses. So every free man will be just, but not every righteous man will be free. Therefore, the scholar believes that “justice” should be voluntary in the definition of virtue and truth, and adds the following thoughts of Abu Ali ibn Sina to his views: “for example, a person who is greedy or lustful, or a person who makes a fuss while intoxicated, wakes up and regrets when he regains consciousness, for example, a person who is greedy or lustful, or a person who makes a fuss while intoxicated, wakes up and regrets when he regains consciousness; the reason for this, says the scholar, is that when a force is difficult, a person likes what the force requires and begins to do it blindly; at which point the mind does not have time to challenge him if he seeks the advice of the mind; after calming down, mistakes, misunderstandings, and disputes arise” [1.114].

Conclusion

In short, there is a harmony between Nosiriddin Tusi’s views on justice and those of the Shari’ah. According to the Shari’ah, the height of justice is from earth to sky, and the goal is to establish justice in its entirety, in a general way, in accordance with the divine command. Here justice has a clear boundary. Because “equality” has certain limits. All that remains except absolute justice, the observance of clear equality, will be injustice.

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