



ACTUAL PROBLEMS OF MODERN SCIENCE, EDUCATION AND TRAINING

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NASIRIDDIN TUSI'S PHILOSOPHICAL VIEWS ON THE IMPLEMENTATION OF SOCIO-ECONOMIC REFORMS IN PUBLIC ADMINISTRATION

Abdullayeva Feruza Sharipovna
Researcher of Bukhara State University,
Bukhara, Uzbekistan
Feruza_Abdullayeva2021@gmail.com

Annotasiya. Ushbu maqolada XIII asrda yashab o'tgan ensiklopedist olim Muhammad Nasiriddin Tusiyning feodal jamiyatda adolat, davlat va iqtisodni rivojlantirishda soliqlarni tartibga solish, jamiyat a'zolarining mavqeiga qarab tabaqalanishi shuningdek, har kimning mehnatiga yarasha haq olishiga oid falsafiy qarashlari bayon etilgan.

Kalit so'zlar: faylasuf, madaniyat, siyosatchi, vazir, ijtimoiy munosabatlar, iqtisodiy hayot, jamiyat, hukumat, mehnat, farovonlik

Аннотация. В данной статье описаны философские взгляды Мухаммад Насириддин Туси о справедливости, регулировании налогов в развитии



государства и общества, стратификации членов общества согласно их статусу, достойной зарплате в соответствии с их трудом в феодальном обществе.

Ключевые слова: философ, культура, политик, министр, социальные отношения, экономическая жизнь, общество, правительство, труд, процветание

Abstract. In the following article the philosophical views of the polymath Muhammad Nasiruddin Tusi who had lived in the 13th century on the justice, fiscal policy in the development of state and economy, the stratification of the members of the social, the decent wages for each labourer in feudal society are described

Keywords: philosopher, culture, politician, minister, social relations, economic life, society, government, labor, prosperity

Introduction. Nasir al-Din al-Tusi, known in the 13th century as the “Sultan of the World of Science” in Eastern Muslim countries, was born on February 17, 1201, in Hamadan, Iran, to an educated family. There has been a lot of praise for Tusi (by his contemporaries). For example, the Ismailis called him “Lord of the Universe”, while others called him “Muallimi soni” (“Third Teacher”), “Ustozi Bashar” (“Teacher of Mankind”).

Tusi is his nickname. Despite his young age, Nasir al-Din and his father attended classes with scholars and theologians and watched debates between scholars. Despite his young age, Nasir al-Din Tusi, with his thirst for knowledge, perseverance and talent, amazed and delighted many theologians and scholars of Tus. His name as a philosopher and encyclopedic scholar is one of the great thinkers of the East, such as Farabi, Beruni, Avicenna and Bakhmani.

In the period when the Thinker lived, the feudal system was dominant. During this period, the policy of the heads of state on the welfare of the people, economic and social issues served only the interests of the upper classes. When some parts of Iran were occupied by the Mongols, Nasir al-Din Tusi lived and worked in Nishapur, a center of science, literature, and culture among Iranian cities. But as a result of the Mongol invasion, the city was destroyed, and most of the people was killed and taken prisoner. Poets, writers, and scientists left the city and fled to neighboring peaceful areas. In this process, the scholar also moved to the Ismaili state of Kohistan. When the ruler of Kohistan, Mukhtasham ibn Mansur, heard that Nasiriddin Tusi was in Kohistan, he invited him to the palace as a guest of honor [1; 6].

Literature Review. Despite being 30 years old, Nasir al-Din Tusi soon gained great attention among the courtiers because of his strong knowledge and wise politician.

The first reason for Nasir al-Din Tusi’s visit to Kuhistan was his interest in the Ismaili system of government, and the second was, as he put it, to meet and learn from “highly intelligent teachers” [2; 395]

In 1235, Nasir al-Din al-Tusi wrote “Ahlaqi Nasiriy”, which made him famous throughout the Middle East. The book is divided into three sections, entitled “Achieving moral purity”, “Household Management” and “Country Management”.

Research and Methodology. In 1235, Nasir al-Din Tusi was arrested by the ruler of Kohistan and imprisoned in the fortress of Alamut. It is not clear what caused the deterioration of relations between the ruler and the scholar, but there are different opinions in the sources. In particular, some officials in the palace did not like the



growing prestige of Nasir al-Din Tusi, and they may have conspired. Or, on the other hand, there are speculations that the scholar may have had a serious reason for expressing his critical objections to the Ismaili ruler's injustices in social and political life to Mukhtasham ibn Mansur [3; 17].

After the Mongol conquest of Kohistan in 1256, Hulagu Khan released Nasir al-Din Tusi and other scholars imprisoned in the fortress of Alamut, invited the thinker to his palace, and appointed him minister.

During his imprisonment in the fortress of Alamut, the thinker wrote a number of works, no matter how difficult the conditions there, such as "Ahlaqi Nasiri", "Sharkhul-Ishorat", "Almagest", "Tahrir Eglidis".

While implementing a number of reforms in the management of the Mongol state, Nasir al-Din Tusi, both as a theorist and a practitioner, believed that in order for the state to be economically prosperous, it was first necessary to implement a social division of labor in the state.

While the scholar argues that all spheres of social life are directly related to the production of people, that is, labor activity, he argues that every producer must adapt to a particular profession in accordance with his abilities. At the same time, Nasiriddin Tusi argues that all kinds of activities and social relations and relations between producers, which are associated with the production of their material conditions of life, enrich the economic life of society.

Nasir al-Din Tusi argues that the well-being of a society depends to a large extent on the laws enshrined in it. According to him, the harmony of social relations has the following characteristics:

1. A well-thought-out, consistent and prudent policy;
2. Fair laws and the rule of law by members of society, no matter who they are;
3. The existence of governing bodies that regulate the situation in the city and ensure public order;

In his utopian social views, the scholar argues that the development of virtuous cities like Farobi depends on the policies pursued by his ruler. Because it is the ruler who sets the policy and makes the laws in this city. He also said that he would establish the governing bodies of the city.

While the philosopher's predecessors believed that justice depended on the moral and social conditions of the virtuous city dwellers, Nasir al-Din Tusi, in contrast, argued that justice depended on politics and law and that morality and social conditions were an integral part of it.

According to Nasir al-Din Tusi, justice stems primarily from the nature of the state, as the main purpose of this political organization is to ensure social equality in society. The thinker argues that the well-being of a society depends in many ways on the basic economic laws as well. Under the laws established by the state, the government should try to preserve people's incomes, give everyone a share of their labor, and take into account the contribution of everyone to the state through their labor [4;80-84].



“The strength of a state, says Nasir al-Din Tusi, depends on how just it is”. So, according to the thinker, if the ruler does not treat different segments of the population fairly, there will be no economic prosperity in the country [5; 312].

In his book “Ahlaqi Nasiriy”, Nasiriddin Tusi divides the feudal society into four classes: rulers, merchants, artisans and landowners. Thinker believes that the total income of these four classes is the basis of national income growth. Because there are various fees and charges from this category.

In “Ahlaqi Nasiriy”, Tusi also speaks of “labor” and shows that labor is the most important condition for the existence of human society. “Nothing in life can be more valuable than labor”, he said. Tusi concluded that the source of any wealth is labor, and that the wealth of a ruler should be based on the wealth of the people, i.e., that when a people is rich in a state, that state will also be rich.

Tusi sharply condemns the greedy and lazy strata of society and includes the ascetics. According to him, parents need to instill in their children a sense of respect and love for work, otherwise their children will fail in life.

Tusi believed that economic relations unite people and that the development of economic needs in society is largely due to the division of social labor [6;133].

Nasir al-Din Tusi expressed his philosophical views on economic issues in his pamphlet “Dar Mariyot” (“On Finance”). In this pamphlet, the scholar expressed his valuable views on the prosperity of the country, maintaining economic stability in the country, improving the tax system. In particular, the scholar on taxes, which are the basis of the state budget, proposed to establish the following four types of taxes:

1. Haraj (kharadj)- tax from land owners;
2. Tamga(tamga)- tax levied on traders;
3. Maray (maray) – tax on livestock;
4. Tayorat (tayarat)- from casual income (no tax revenue).

This was mainly due to the property left without ownership, a tax on illegal income [7;132-135].

Nasir al-Din Tusi advised the rulers to use effective mechanisms of governing the Samanid state in governing the Mongol state. He proposes to put an end to the arbitrariness of civil servants, including military commanders and feudal lords, in order to enrich the state treasury.

Nasir al-Din Tusi believed that the economic well-being of the state could not be ensured without the development of handicrafts, trade, production, and the mutual support of members of society.

In his book “Dar moliyot” (On Finance), the thinker also addresses the issue of private property, emphasizing that any property must first bring income to its owner.

In addition, the scholar advised the rulers on property rights to provide various benefits, such as tax benefits, the right to inherit property.

Nasir al-Din Tusi has made a number of proposals to landowners and livestock owners to levy taxes based on their social status. For example, he noted that 1/10 of the taxable income from fertile landowners and 1/20 of the taxable income of non-fertile landowners, as well as the tax rate would be halved in the event of crop failure due to natural disasters. At the same time, in his pamphlet he envisaged the extension of the



tax payment period for farmers who had increased debts due to unforeseen circumstances or as a result of unproductiveness [8;31-32].

We can say that today in New Uzbekistan, fair and humane reforms are being carried out in this area in order to develop the socio-economic economy, which has been at the center of public policy for centuries, to open the way for entrepreneurship, to provide various tax benefits to private property owners. In particular, on August 20, 2021, the President of the Republic of Uzbekistan Shavkat Mirziyoyev met with entrepreneurs and proposed a number of amendments to the Tax Code:

- a) Creating a VAT exemption for exporting businesses;
- b) 13,000 public catering establishments will be exempt from land and property taxes by the end of the year;
- c) The procedure for applying financial sanctions for late submission of reports will be abolished [9;].

On August 25, 2021, the Presidential Decree “On Additional Measures to Support the Catering and Tourism Sectors” was adopted. According to this Resolution, from September 1, 2021:

- Until December 31, 2021, public catering enterprises will be exempted from the payment of land tax from legal entities and the tax on property of legal entities;
- Until September 1, 2023, the calculation and payment of tourist (hotel) fees will be suspended.

Conclusion. In conclusion, Nasir al-Din Tusi’s contribution to the advancement of world science was that he considered it his duty to serve as a minister in the Mongol court. He believed that the first priority was to serve the interests of the people, to support young scientists and philosophers who came up with new ideas. So the philosopher wanted to build a just ideal state in the feudal system.

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