

Political Views of Nasir Al-Din Tusi

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ABSTRACT

This article examines the life and work of 13th century scholar, polymath and politician Nasir al-Din Tusi, as well as a comparative analysis of his philosophical views on public administration issues of the peripatetic philosopher Farabi's views on the state and private property.

Keywords: Polymath, Peripatetic, State, Ruler, Property, Reform, Thinker, City, Society.

Introduction

The name of the polymath scholar Nasir al-Din Tusi, who has been famous for his fundamental works in the history of the natural and human sciences for many centuries, is one of the most famous in the world of science, along with Ibn Sina, Farabi, Beruni, Bahmaniyar and others.

Nasir al-Din Tusi is a person who entered the history of philosophy as a peripatetic philosopher. The scientist tried to find solutions based on the teachings of Aristotle in solving problems in philosophical doctrine. The philosophical and moral, socio-political views of the thinker have always been relevant due to their value and comprehensiveness.

Discussion

Nasir al-Din Tusi's full name was Muhammad ibn Muhammad ibn Hasan, and he was born on February 18, 1201. He was born in Tus, a city near Iran, so Tusi is a nickname given to him. Philosophy's youth was spent in Tus. He received his primary education from his father. His father, Muhammad, was one of the leading figures of his time, a jurist and theologian. He wrote about his youth and adolescence: "My upbringing was largely influenced by Islamic theologians who were well versed in Sharia law.

My relatives were well-known in the science of that time. My father encouraged me not only to study Sharia law but also to study other sciences in depth" [1:14]. Educated and grew up under his father, the young philosopher mastered the Qur'an, morphology and syntax. As a teenager, Nasiriddin Tusi studied mathematics, arithmetic, geometry and algebra in the natural sciences.

The thinker was also well versed in Greek, Arabic, Indian science and philosophy. In the formation of his philosophical views influenced the ideas of the Greek philosophers Euclid, Ptolemy, Aristotle, Plato, Socrates [2:6]. After his father, Nasir al-Din Tusi was taught by the teachers of the schools of Bahmaniyar and Ibn Sina. In historical sources, the names of those who mastered the scholar have been preserved.

For example, Nasiriddin Tusi's first master was Fakhraddin Domodi (Fakhraddin Damadi), his second master was Qutbiddin Misri (Gutbetdin Misri), and his third master was Kamoliddin Yunus, the author of the catalog "Zij Akbar al-Hakimi" [3:96].

According to Iqbal Yagmai, an Iranian scholar who has studied the life and work of Nasir al-Din Tusi, Hoja Tusi was not even 20 years old when he was recognized as a “scholar” among his contemporaries as a result of his deep knowledge of astronomy, jurisprudence, philosophy, theology [4:41].

Nasir al-Din Tusi traveled extensively to study science, visited several Islamic libraries in the East, and met with scholars from different countries. In the first quarter of the 13th century, part of Iran came under the rule of the Mongols, a Hulagi dynasty. At the time of the Mongol conquest of Khorasan, Khoja Tusi was living in Nishapur. The territories occupied by Hulagu Khan (1217-1265), the founder of the Hulagi Empire, included the South Caucasus, Iran, Afghanistan, Turkestan, Iraq, Georgia, and Asia [5:140].

The Mongol-occupied territories were devastated, and many people were killed. In this situation, many scientists and poets were forced to leave the areas in which they lived. Nasiriddin Tusi was also forced to leave Nishopurni and move to the Kohistan, where the Ismailis were ruling. As a teenager, the scholar became interested in the doctrine of Ismailism when he was studying under his uncle, a student of the famous historian Shahrastani, who was well acquainted with the teachings of the Ismailis. One of the reasons for Nasir al-Din Tusi's visit to Kohistan was his interest in the Ismaili system of government, and the second reason, as he put it, was to meet “highly intelligent masters” in order to acquire knowledge [6:395]

The leader of the Ismailis, the ruler of Kuhistan, Mukhtasham ibn Mansur, received the scholar Nasir al-Din al-Tusi (the scholar was 30 years old) as an honorary guest in his palace. The thinker lived for many years in the palace of the Ismailis. The ruler of the mountains, Khoja Tusi, was known among scholars as a man of many facets of knowledge. Nasir al-Din al-Tusi, a man of great talent, was soon appointed one of the ruler's advisers. Muhtasham ibn Mansur asked Nasir al-Din Tusi to translate Abu Ali ibn Miskawayhni's book “Tahzib al-akhlaq” (“The Ethics of Nasir”) from Arabic into Persian, and to write a treatise on morality.

In 1235, Nasir al-Din al-Tusi wrote “Ahlaqi Nasiri”, which made him famous throughout the Middle East. The work consists of three sections: “Achieving the purity of morality”, “Conducting household chores” and “Rules of Governance”.

The first article in the book, “Achieving the purity of morality”, consists of two parts, the first part is called “Fundamentals”, the second part is called “Goals” and consists of ten chapters.

The second article, entitled “Conducting household chores”, consists of five chapters.

The third article, entitled “Rules of Governance”, consists of eight chapters. [7]. It is in this chapter that the philosopher's philosophical views on the art of governing the state are reflected.

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 coldness of the relationship between the ruler and the scientist, but it is possible to come across different opinions about it in the sources. In particular, some officials in the palace did not like the growing prestige of Nasir al-Din Tusi and they can arranged a plot, on the other hand, there are speculations that the scholar may have given Muhtasham ibn Mansur a serious reason for his critical objections to the injustices committed by the Ismaili ruler in his socio-political life [8:17].

Although the scholar was kept in harsh conditions in the fortress of Alamut, isolated from the outside world, the harsh conditions did not break his will. During his 20 years in political captivity, the philosopher completed such invaluable works as “Sharhul Isharat”, “Almagest”, and “Tahriri Eglidis”.

In 1256, the Mongol ruler Hulagu Khan captured the fortress of Alamut and released all the captives. Among these captives was Nasir al-Din Tusi.

It is known that because the Mongols led a nomadic lifestyle, their government did not have important mechanisms of public administration. Hulagu Khan, the Mongol khan, appointed Nasir al-Din Tusi as his first adviser in his palace because he had heard that the thinker was a powerful scholar and a strong politician in governing the state.

Just as Nasir al-Din Tusi's extraordinary intelligence and strong knowledge enabled him to see the problems of social life, so the thinker closely assisted the Mongol khan in governing the country's domestic and foreign policy.

A.S.Faradjev, one of the scholars who studied and analyzed Nasiriddin Tusi's reforms in finance and economics, says: “The scholar has acted as a humanist in his work in this field, recognizing that his main task is to reduce the suffering of the people and proposed to reconsider the state benefits allocated from the state budget to the poor, widows, the disabled and others” [9:103].

Thus, it can be said that Nasir al-Din Tusi was a statesman who worked for the well-being of the people in a just society by reforming the existing mechanisms of government in the feudal system. For Nasir al-Din Tusi, the concepts of society and the state had the same meaning. The philosopher, in his book “Ahlaqi Nasiri”, emphasizes that the ruling king has two forms in governing the state, and calls the first, the king, a virtuous politician, otherwise known as the “imamat”. The main goal of this state is to make the people happy. Second, he argues that if the king's policy is based on violence, the population in such a state will suffer.

The state and the head of state have a great responsibility for the material and spiritual development of the members of society. If the head of state pursues a virtuous policy, then the life of the people will improve [10].

Results

Nasir al-Din al-Tusi defines a number of structures that serve the development of the city-states and their future support, as well as the implementation of public administration and divides each of them according to the tasks they are supposed to perform:

- ✎ Regulators of the law - this includes specialists in Muslim jurisprudence, poets, calligraphers;
- ✎ Ensuring the equality of the urban population, monitoring and protecting the fair implementation of laws;
- ✎ Guardians of the city-state;
- ✎ Ministers who care about the well-being of the city. The scholar stressed that this group of people plays an important role in governing a virtuous state.

The thinker shows that a state without virtue is in the form of “ignorant”, “evil” and “misguided”. Analyzing the relationship between the state and its citizens, Nasir al-Din Tusi argues that the achievement of happiness often depends on the people themselves. He condemns such traits as greed, selfishness, selfishness, and hypocrisy. Nasir al-Din Tusi urges people to obey the laws established by the state, saying that it is the duty of every human being to his conscience.

The philosopher’s philosophical objections to public administration are very close to those of the medieval peripatetic philosophers Farabi. Farabi expressed his philosophical views on the state in his book “The city of noble people”, and the philosopher comes in two forms of city-states: the city of the virtuous and the city of the ignorant.

Farabi calls the city of noble people an ideal state. It is said that in such a city, people always help each other to achieve happiness. Farabi listed the ruler of the city of noble people as a wise man and the need to combine the twelve qualities in him. The scientist likens the city of human beings to a healthy human body, claiming that every organ in the human body helps each other to survive. Farabi divided the city into five classes. These are: wise, orators, accountants, the military, and the rich. The most deserving of these were the wise. The latter consisted of clergy and orators, preachers, poets, musicians, and writers. Accountants, doctors, astrologers and the like are included in the third class. The military consisted of rhetoricians and guards, while the rich consisted of landowners, merchants, and herdsmen [11:305].

According to Farabi, the city, which did not reflect any of the qualities of the noble people, was “the city of the ignorant”. Those who live in the world of the ignorant have never known what happiness is and never dreamed of achieving happiness.

So, while Farabi was also living in a complex social system, it can be seen that he tried to illuminate the philosophical views of his people to do happy, noble deeds in the cities, to serve the interests of the people, to pursue just policies. Nasir al-Din Tusi's philosophical views also focused on the economy, which was the backbone of the state. Relying on the practice of governing the Samanids dynasty, the scholar advised the rulers of the Mongol government to carry out reforms to strengthen the power of the state and limit the arbitrariness of military commanders and feudal lords in order to bring more revenue to the state treasury.

The philosopher also proposed the development of agriculture, trade, the development of handicrafts, and the expansion of cities. The thinker’s views on private property are reflected in his pamphlet “Dar Moliyot” (“On Finance”). Nasir al-Din al-Tusi linked private property to income and argued that any private property should bring income to its owner. He argued that the state should provide benefits to private property owners, including tax breaks and inheritance of property [12:105-106].

Conclusion

In conclusion, the philosophical views of the great statesman and economist of his time, thinker and scientist Nasir al-Din Tusi on public administration are important not only for his time, but also for the future development of science and public administration.

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Consent for publication

Author declares that he/she consented for the publication of this research work.

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