



Socio-Political Ideas of Nasiriddin Tusi in the Field of Public Administration

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Abstract- In the following article there is a discourse on the life and works of Nasiriddin Tusi, the great philosopher of the Orient who lived in the 13th century, his socio-political issues in his philosophical views are revealed. Included there, the activities of the scholar in the Maragha astronomical observatory, the tax system in the state administration, the issues of social stratification of rulers in the palace are analyzed.

Keywords- theorem, discovery, observatory, society, state, memorandum, astronomy, budget, power, justice, administration.

I. INTRODUCTION

The great philosopher Nasiriddin Tusi, who lived and worked in the 13th century, has more than 100 excellent scientific works in the fields of astronomy, mathematics, physics, logic, philosophy, ethics and other sciences, in which research and innovation in astronomy and mathematics are of special value. The philosopher is the author of more than 20 successful studies in this field, his mathematical works are written only in Arabic, and his scientific works in astronomy and other fields are written in both Arabic and Persian. In 1248, the scholar wrote Euclid, a 14-volume work on geometry. This work is recognized in science as the work that left behind all the works written in the field of geometry until the 13th century. The thinker proved 48 interpretations of the Pythagorean theorem in this book.

II. RELATED WORK

A lot of scientific work has been done to study Tusi's ideas about the state, society and politics. Including, A.K. Rzayev's book "Nasiriddin Tusi: Political and legal views" (Baku, Elm, 1983, 187 p.), Rosavi Tagi's book "The life and work of Tusi" (Tehran, 1955, 184 p.).

III. METHODOLOGY

The scientific significance of the research results is that the genesis and evolution of Tusi's socio-political ideas allow for a scientific, theoretical and methodological understanding. The reliability of research results is explained by the fact that the problem is clearly stated, the boundaries of its study are clearly defined, theoretical data and factual materials are obtained from reliable scientific

and philosophical sources, based on historical, logical, generalization, dialectical, hermeneutic methods.

IV. RESULTS AND DISCUSSION

Today, the achievements of the thinker in the field of mathematics are recognized by the whole world. Academician Zohid Khalilov says: "Nasiriddin Tusi's ideas on the theory of continuous quantities and number theory had a great impact on the further development of mathematics and the change of values of modern mathematical analysis, the discovery of differential and integral calculus, as well as important discoveries"[1].

Indeed, the universal knowledge of the scholar led to his rapid recognition among scholars. When Nasiriddin Tusi was 30 years old, Nasiriddin Muhtasham, the Ismaili ruler of Kuhistan, invited him to the palace. In 1235, the philosopher completed the work "Akhlāqi Naziri", which brought him to world recognition. But the ruler is outraged by this work of the free-spirited author, and captures him, and the mountain fortress is imprisoned in Alamut. The philosopher sat here in very bad conditions, like an exiled man for more than 20 years. But such captivity cannot quench Tusi's interest in science, which is considered to have a strong will.

Although the sources give a number of reasons for the philosopher to fall into such a predicament, we can see that most of them are not grounded without being close to the truth. In particular, Tusi himself dwells on this and admits that his attempts to find a highly intelligent teacher among the Ismailis, albeit a long one, have failed [2].

In 1253, Genghis Khan's grandson Hulagu Khan marched into the Middle East, captured the fortress of Alamut, and

freed Tusi and other scholars imprisoned there. When Hulagu Khan captured Baghdad, in 1260 he made Azerbaijan the center of his vast state. This is how the five-hundred-year rule of the Abbasids ends. The state was called the Elkhani state because the rulers of the new state ruled the country on the basis of the title "Elkhan". The capital of this state was originally the city of Maragha, but later the city of Tabriz was transformed into the capital as an ancient and cultural city [3].

One of the contributions of the philosopher-scientist to the development of world science and culture is the observatory he built in Maragha. There are also some legends about the construction of an astronomical observatory in 1259 in Maragha, one of the central cities of Iran (now located in South Azerbaijan).

According to sources, Tusi asked the Mongol ruler Hulagu Khan to allocate funds from the treasury to build an observatory building. But Hulagu Khan replies that allocating large sums of money to the observatory to study the science of stars alone is of no importance to him. Then the scholar suggested to Hulagu Khan that while the soldiers were asleep in the evening, a man would climb to the top of the mountain and throw a copper bowl from the top and no one would know about it. As the copper bowl rolls down the mountain, its sound suddenly wakes up the army and panics inside them. "We know where the noise came from, but the army doesn't know", he told Khan. The observatory informs us about the changes in space, and through this we find information about every change and keep the peace in our country", he said. Hulagu Khan was convinced that his words were true and that he had allocated 20,000 dinars for the construction of the observatory [4].

A. Berry, one of the famous scientists, writes about the astronomical observatory, which was built at the instigation of Tusi: "Many astronomers worked here under the general supervision of Nasiriddin. The tools they used were probably better than the tools of the Copernican era". Moreover, the achievement of bringing the captured scientists to Maragha without being executed at the request of the scientist was an important step in the development of science. All conditions were created for the Maragha Observatory to employ more than a hundred scientists of different nationalities.

In the social life of that period, the Maragha Observatory was superior to all observatories in the East. Because it was an academy of sciences, where astronomy, mathematics, philosophy, religion, socio-political sciences were taught and specialists in various fields were trained.

As a result of 12 years of astronomical work from 1256 to 1271, Tusi created the work "Elkhan Table" ("Zidji Ilkhani"). In particular, Tusi's ideas, which have been scientifically substantiated in the history of the natural sciences and humanities for many centuries, have not lost their essence and value to this day. Another noteworthy

work of the scholar was that in his philosophical views on public administration he created an ideal model of a city-state that produced intelligent, strong government and just laws and supported such laws.

According to Nasiriddin Tusi, the stability and survival of the government depends on the people as a whole and its role in governing the state. He pointed to the role of the people as the foundation of any government, and explained that success in public administration is due to the timely participation of people in political life. However, it emphasizes that any participation in public administration should take place on the basis of certain criteria and have a positive trend. That is, in this idea of the philosopher it can be seen that the legitimacy of public administration and regulation by law are important. According to the scholar, the origin of the state is based on a general agreement, about the reasons for which he says: "Because the origins of the state are random, each individual is limited within society, because if people do not unite, their power will be weakened and man will be vulnerable, but if they unite in an alliance, society will remain a whole, and as a result the private sector will develop and the individual will become more active" [11].

The ancient Greek philosopher Democritus believed that the main and necessary feature of a well-organized state was the unity of opinion and socio-moral solidarity of the members of the city police. The state, Democritus argues, is a state that embodies the common cause of its citizens and serves as its support. He also said that he recommends a careful study of the art of politics and to take the lead only those who have the necessary qualities and knowledge, while at-Tusi called for the regulation of social processes through the fair support of various ethnic groups in the country. Each of which must take its place in such a way that management work and services are distributed among them separately and that the status and dignity of each group is clearly defined for that group as well as for others [12].

Speaking about the ideal state, Nasiriddin Tusi pays special attention to the following aspects: "The longevity of a state depends on how well it is built on the foundations of justice. Therefore, it emphasizes that the economic well-being of the state is unimaginable unless the government treats the various strata of society fairly"[5].

It should be noted that the ideas of justice cover all aspects of the philosophical heritage of the scholar. He advocated the idea of equality among human beings and the protection of the rights of every human being. He advocates the idea of voluntary alliances with the consent of the people, on the basis of which a just state can be established.

Farabi's "Booklet on the Ways to Achieve Happiness" and "Booklet on Achieving Happiness" vividly describe the noble society he dreamed of. "The task of the state is to

lead people to happiness”, he wrote. This is achieved through knowledge and good morals”. Farabi notes the forms of governing the state with the help of a mature person (monarchy), a few people with mature qualities (aristocracy) and elected people (democracy) [6].

Nasiriddin Tusi’s views on the economic foundations of public administration well-being are also noteworthy. According to V.Minorsky, an orientalist, Tusi’s Memorandum on Finance was an important document that shed light on the tax system of the time. V.Minorsky translated the manuscript of this work, the original of which was studied by the Iranian scholar M. Minavi.

It should be noted that the word “Memorandum” is used as a term in the works of philosophers. This “Memorandum” was mainly aimed at analyzing the financial system for the management of the then-occupied territories of Iran (Adjam Province). According to Nasiriddin Tusi, the social stratification of the ruling class in the palace of the Hulagu khan dynasty was as follows: “The pen states that the pen is in the hands of four categories of people. These are:

- a) clergy and priests;
- b) scientists in the fields of philosophy, astronomy and medicine;
- (c) a minister who provides responsibilities for the most important duties, a representative of the judiciary (judge), a writer who writes and distributes bills, as well as a letter addressed to friends and enemies of the ruler;
- d) the persons who calculate the profit and expenses of the palace budget [7]

According to the scientist, there should be more class of educated officials and they should be the mainstay of the government.

Another important issue in Nasiriddin Tusi’s philosophical views is the question of public administration, which also analyzes how to obtain direct income from material resources belonging to the head of state. According to him, material resources are divided into two categories, one of which is personal property (property), which belongs to the ruler personally, and the other is resources dedicated to the welfare of the state (mol-i masalih- and the king).

Tusi connects people to the most important foundation of power in society. In other words, it means that the consistency of power is based on people, the higher the level of mutual consent of the people with the government, the easier it is to solve the internal and external problems of the state, that is, the success of the state in political leadership depends directly on its efficiency and enthusiasm, emphasizing that the state (government) becomes stronger as a result of achieving a high level of popular consent.

Governance, according to Nasiriddin Tusi, is based on the regulation of social processes and the promotion of justice for different ethnic groups, each of which must take its place. However, the philosopher tries to explain the laws and conditions of justice as follows:

- 1) trade must be of equal value;
- 2) the status of each member of society is determined by ability and talent;
- 3) adherence to equality in the distribution of public goods among all members of society.

V. CONCLUSION

Nasiriddin Tusi’s recommendations for economic development in public administration were focused on the development of agriculture, trade, cities, and the growth of handicrafts. Rozavi Taqi, an Iranian scholar who has studied his life and work, writes about his views on economic issues: “The issue of Khoja Nasir’s philosophical and socio-political views is complex, and his introduction to the subject of debate requires a great deal of time, as well as an in-depth study of his ideas expressed in many works” [8].

The third part of Nasiriddin Tusi’s work “Akhlaqi Nasiri” analyzes very interesting problems of socio-political and socio-economic nature. Its content consists of the problems of the policy of the feudal state of the East at that time, which included:

- about the reasons for the need for cities;
- on living conditions in cities directly related to public life;
- on the state of cities;
- on public policy and forms of governance;
- on the policy of public officials and the rules of subordination to the state;
- about the benefits of loyalty and sincerity in public life;
- about the rules of human behavior in society.

In addition to general philosophical problems, Nasiriddin Tusi also dealt with issues such as society and human life, production. In his famous work, “Akhloqi Nosiri”, he focuses on the role of production, handicrafts and trade in life, mutual support among members of society as a basis for the existence of society, and others. Nasiriddin Tusi believed that without production, without the development of handicrafts, without trade and mutual assistance, the existence of a human society was inconceivable [9].

In short, the wealth of any nation is first and foremost its intellectuals. After all, our ancestors directed their lives and activities in order to improve human life, the spiritual and material development of society, the welfare of enlightened people. It is safe to say that Nasiriddin Tusi’s great legacy to future generations was a unique gem of science for the Renaissance of that time. Today, the study of this scientific heritage is one of the urgent tasks before us.

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AUTHORS PROFILE

Abdullayeva Feruza is a PhD researcher and Senior Lecturer in History philosophy Studies at Bukhara state University. Her research revolves mostly around the areas of politics and social philosophy. Currently, she is writing her dissertation on Socio-political ideas of Nasiriddin Tusi. Prior to starting her doctorate, she taught courses in law and politics at the University of Bukhara. Apart from spending countless hours reading out-of-print modern century novels, looking for well-written fan fiction, and keeping an eye out for political news.

