

Position and role in the governance according to Nasir al-Din Tusi

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Abstract: In the history of human civilization as a whole and in that of Islamic civilization in particular, there have been outstanding figures that played decisive roles in forming or changing various aspects of human life. Some of them are still surrounded by a mass of historical data containing contradictory judgments about them. In the history of Islamic civilization, Khaja Nasir al-Din Tusi (597-1201/672-1274) was a unique scholar, in one of the most crucial periods, whose real role and personality are still obscure. His age was full of such harsh socio-political events in all parts of the Islamic world that some regarded it as the worst period in human history considering these difficulties, this paper attempts to assess Tusi's role as a person who witnessed the situation but stood apart from it, preventing himself from assimilating to his age. Holding the chain of Islamic thought, Tusi played an active role in linking pre-Mongol civilization to the post-Mongol world.

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1. Introduction

In the ethical- political context of Khajeh has mentioned the people as ((servitude and men)) However, each of these terms have specific meanings in the different places and use; For example, Khajeh said on the subject of virtue of kindness.

1.1. The people in the political system from the Perspective of Khaje nasir:

People are not identical in terms of access to teachings in the power of detection of Truth and Falsehood.

Khaje divides political community based on their knowledge of the truth and of their understanding of the diagnosis of individual and social interests and corruption in several categories. The ruler should not act such that the persons who need become ignoble and the vilification of the trumps up should not be considered unfounded and the doors of hope and fear are not closed and the oppressors should be dominated and the ruler should provide security of the roads and preserve frontiers and respect the brave persons and converse with learned men and should not show favor to pleasures of his sensuality and demand virtues not based on competency and take action by planning since power of ruler thinking in guardianship of the realm is eloquent than power of great armies and etc" (Mudarrisi Zanjani, Muhammad (1956).

1.1.1. First category:

Philosophers: Peoples who have the knowledge of the origin and the resurrection, their understanding of physical and spiritual matters such thinking to themselves, This means that none of the literature and illusions of cognitive, the truth is not in

them. But the wisdom that is from the tribe, In guidance and advising of people sometimes uses analogies of argument, and sometimes on persuasion, such as rhetoric and sometimes poetry has anyone advise the range of his insight.

1.1.2. Category II: believers

Believer, a person who holds a particular belief; the believer (*mu'min*) has the power to become an infidel and the infidel (*kafir*) is able to become a believer. They are incapable of understanding of the rational teachings but their recognition has done by the power of fear.

1.1.3. Category III: Submitters

Someone who yields to the will of another person or force; *Submitter*, while technically correct, brings to mind someone who is in submission to something or someone.

1.1.4. Category IV: Oppression

This category is the exercise of authority or power in a burdensome, cruel, or unjust manner. It can also be defined as an act or instance of oppressing, the state of being oppressed, and the feeling of being heavily burdened, mentally or physically, by troubles, adverse conditions or people, and anxiety.

1.1.5. Category V:

This category is in the lowest category of cognition. Their knowledge is just as corporeality

1.2. Democratization in perspective of Nasir al-Din:

It could be said that the term justice is the central concept of ethics and political philosophy in classical lexicon. As we mentioned just above, the term has two dimensions as individualistic and social. What we have written so far is all about its first dimension, that is, individualistic side. When we come to talk about its social dimension, we meet here with politics. In Akhlaq-Nasiri, politics, too, is divided into two. One is about the administration of household while the other one is related to matters covering all society and state. Since the first part, administration of household is mainly under the title of economics, I will not investigate it so much here. Rather, some points regarding the position of women will be touched on for it has a relevance to contemporary political matters.

According to Tusi, as being distinct from many scholars lived in his time, the main goal of marriage is the protection of wealth and continuity of generation, namely reproduction of humankind. The marriage is constructed on the ground in which there is a partnership between wife and husband in the matters of children, servants and slaves (Tusi, 205-206). He ratiocinates that there are three principles arranging matters of family: first, to sustain the balance in the family; second, to reestablish this balance when it is broken down; third, to increase property of both individuals constituting family and family as a whole. Although there is partnership between wife and husband in the matters of family, Tusi sees husband as the head of family by making analogy with human body in which there is harmony and hierarchy among organs led by the head (Tusi, 208-209). The second part of politics, which is the part related to matters of all society, Tusi starts to found his notions of politics on the ground of his understanding of human beings as that they are social by indicating the division of labor created from the idea that all human beings have different kind of skills and some kind of deficiencies innately. Accordingly, human beings cannot live without the aid of other human beings (Ruska, J. -R. Strothmann. (1988). beside this, like al-Farabi and Ibn Miskawayh, to possess happiness and to fulfill them, it is essential for human beings to live in a society. This is because that; the confidant could only be gained by having relationships with other human beings. Being social of humankind creates some problems as well as some benefits and from this point state emerges. Accordingly, human beings are in distinction in their want and desire when they are in relation with each other. This distinction leads to some injustices and wrongs, and therefore to Cooperate with others would become more difficult. Then, together with the motive that human beings could possess the virtues only in a society and

perform themselves in this organism, this conditions would implicate the existence of state, which is expected to find solutions for problems occurred because of discord between people (Tusi, 252). In other words, to remove injustices in society and spread justice out in it, there should be rulers with being supported with law and money. Tusi then makes a classification of the types of government as being influenced from Aristotle. In this direction, he sets down four types of government as monarchy, aristocracy, democracy and tyranny. According to Tusi, the best and ideal form of government is monarchy, and monarch is superior to Plato's philosopher king or any Imam since the monarch, who is called also as law-maker (Shari), has divine support of the God (Tusi, 252-253). This is because that; the monarch is seen as the most significant component of his understanding of society. However, he is aware of the fact that it is almost impossible for a state to have that kind of person, and therefore state should be ruled by several people who can reach to the true position about a matter by exchanging their ideas among themselves with the condition that there must be one leader among them. Then, he sets down six characteristics for the head of state to have by explaining each one: Nobility, transcendental goal, foresight, tenacity, confrontation with difficulties and wealth. Tusi holds the notion that love and friendship are necessity in terms of morality of society

This notion comes from two ideas: The first is being natural for humankind, and the second one is being necessary for moral perfection of human beings. To extend what the two means, the first one depending on the approach to humankind as being social is about the fact that all men have insufficiency in order to meet their worldly needs, therefore they feel the necessity of contribution and of solidarity with others. The second is related to the idea that, as we mentioned above, human fulfillment and moral perfection is possible only within a society (Badakhchani, S. J. (1998). Further, Tusi gives a multiple account about love regarding the relationships between a ruler and subjects analogous to love between a father and his children. Accordingly, in the basis of the love of children for their father, there is benefit and utility while there is the motive of paternity in the love of the father for his children. The reason behind this is that the father approaches his children as his own, and therefore whatever he wants for himself is also wanted for his children. Then, as it is indicated in the relation between father and his children, the love between a ruler and his subjects should be in this direction. That is, the ruler should see his subjects as they are his own children; the children should love the ruler as he

is their father; the children should love each other as they are brothers of each other.

2. Theoretical fields of Democracy in The ideal government:

2.1. Inherent equality of People

In terms of khajeh, everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him. All people are created equal in rights, dignity, and the potential to attain major things. True opportunity requires that we all have equal access to the benefits, burdens and responsibilities of our society irrespective of race, gender, class, religion, sexual orientation, disability, or other aspects of what we look like or where we come from.

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it is independent, trust, non-self-governing or under any other limitation of sovereignty (Huma'i, Jalal al-Din (1335s).

Equality is the basis for our consensual participation in society, a requisite for the establishment of any state. As such, equality is not just necessary in the establishment of government but is also a requisite in maintaining a safe and stable nation.

The responsibility of the government (specifically the legislative power) as "the preservation of the society, and of every person in it", showing his belief that the obligations of the government are to provide safety and protection to all its citizens equally.

2.2. Perfectionism

In terms of khajeh, Perfectionists strain compulsively and unceasingly toward unobtainable goals, and measure their self-worth by productivity and accomplishment. Pressuring oneself to achieve unrealistic goals inevitably sets the person up for disappointment. Perfectionists tend to be harsh critics of them when they fail to meet their standards.

The term "perfectionism" tends to convey the idea that the best life for humans is the most perfect they can live, the kind of life that is the best expression of their nature.

Khajeh nasir shall stipulate that for the purposes of this essay a perfectionist doctrine of human good

holds that what is good for its own sake for a person is fixed independently of her attitudes and opinions toward it, that it constitutes an ideal way to live that an individual might attain to a greater or lesser extent, and that in principle cardinal interpersonal comparison of the amount of good that different individuals achieve for themselves over the course of their lives is possible.

A version of perfectionism, like the one on which Rawls's discussion focuses that identifies the good with a high standard of excellent achievement that few can attain and sharply discounts the value of other putatively good experiences and attainments, khajeh nasir tusi shall label "narrow perfectionism. Perfectionism has acquired a number of meanings in contemporary moral and political philosophy.

2.3. Rationality

Rationality implies the conformity of one's beliefs with one's reasons to believe, or of one's actions with one's reasons for action.

The rational basis review tests whether a governmental action is a reasonable means to an end that may be legitimately pursued by the government. "Social rationality," on the other hand, connotes the taking-care-of-people-welfare approach to solving healthcare problems as members of the society and the government's appropriateness in taking actions to achieve a given welfare goal, working within bounds imposed by restraints and conditions to do what is the right thing to do.

Proponents of the reform are, therefore, guided by "reason" to provide access to affordable quality health care for all Americans believing that it is not only the right thing to do but also the responsibility of the government to facilitate doing that right thing, even in the face of conditions of restraints(Danish Pazhuh, Muhammad Taqi (1956).

2.4. Free will

Khajeh nasir tusi rejecting determinism and absolute free will agrees with the middle position. For him, the former would lead to uselessness of Divine religion and the latter to limitedness of Divine power.

Though some of his speeches formally support determinism, his four principles of the individual unity of being, Names wedding, human state of being the face of Truth and his references to some holy verses make his real view on the middle position clear. Human will in relation to Divine will can be regarded as a shadow and an appearance only. Khajeh Nasir has regarded the Divine Will as a motive and known this as the awareness to expedience.

He views Divine Will existentially to be a positive, essential attribute, rather the Essence Itself. For him, human will is established as a shadow of the Divine Will. The freewill and determinism debate is a very narrowly defined issue. Other topics in philosophy are similar to this, but when we don't distinguish them properly they can muddle the issue. One such notion is political freedom, which is easy to confuse with free will.

The idea behind political freedom is that we have the right to be free from constraints that others might place on us. For example, my political freedom is violated if you kidnap me and chain me to the wall in your cellar. My political freedom is violated if the government punishes me for speaking my mind. But the debate between free will and determinism usually involves the possible constraints within my own psychological makeup, not the possible constraints that others place on me through brute force

2.5. Socialization and contemplation

In Khajeh Nasir opinion the sustainability of the governance depends on making governmental powerful policies, the management that reconcile bilateral relationship and benevolence is his the main principle in management.

The government that imposes burden on people and put them under pressure could not attract their benevolence.

"The sustainability of a realm depends on the ruler and the sustainability of the ruler depends on policy making and the stability of polices relates to wisdom and when wisdom is common in a realm and the right is dominated and the discipline is established and it is perfected". Regions constitute an important space for the socialization of groups and individuals.

They also allow groups to coordinate their activities and to exchange views. As a result, regions can serve as 'the fulcrum of transnational contention'. Moreover, interventions in the name of democracy, however limited the intention, can sometimes lead to unexpected consequences through changes in collective expectations a process that Flockhart terms 'complex socialization. So far no model has been offered which is able to take all the significant factors that influence the outcome of socialization into account, and which is also able to account for the common occurrence of variation across apparently similar cases.

In this chapter it is proposed that by utilizing a combination of agent level theories from social psychology and social learning, a model can be constructed, which not only allows for comparison across different cases, but which also has a

significant degree of predictive and explanatory value.

What makes this model different is that self and other-categorization processes are seen as the primary factor for determining the outcome of the socialization process, with all other variables in this complicated process being dependent on the initial self and other-categorization process.

With self- and other-categorization processes as the starting point, a model can be constructed which takes into consideration all other secondary factors such as socialization strategies, the nature of domestic structures, political processes and political culture at the domestic elite and mass levels, as well as the prospects for creating 'winning coalitions' at both levels, albeit that it is an extremely complex model.

The Complex Socialization model consists of four constituent parts: 1. Social Identity Theory (SIT) particularly the importance of self- and other-categorization processes for the receptiveness to socialization and the willingness on the part of the socializer to socialize. Self- and other-categorization processes constitute the model's first 'filter' between the international and domestic levels.

2. Socialization strategies taken from within the field of 'social learning', here conceptualized as persuasion and social influence strategies.

3. Domestic structure where the traditional division between a mass and elite level is conceptualized as two separate 'we-concepts', a state/elite and nation/people level, which may have different self and other-categorization processes and different conceptions about what constitutes a critical juncture.

4. The domestic level 'filters', conceptualized as political structures and processes at the state/elite level, and political culture and participation traditions at the nation/people level.

2.6. Reason

The need for wisdom grows each day with this society's growing interdependence. Unless tempered by wisdom, the dizzying speed of our technological development places both the planet and us in grave peril. Yet, societal wisdom cannot be acquired instantaneously.

A society can only become wiser if each of her constituents, i.e. individuals, become wiser. This leads to the inevitable conclusion that each of us should try as individuals to acquire wisdom in addition to knowledge.

A courageous intellectual, he believed in the need for reason to be sustained by a non-rational (or supra-rational) guarantor, which was incredible to say the least. Indeed, one of the reasons why he moved to

Twelver Shiism — with its doctrine of the hidden, inaccessible Imam — was that he was persuaded of the intrinsic ability of the intellect.

This was a sectarian shift par excellence, which raised many questions about his doctrinal loyalties. Be that as it may, Al Tusi was convinced that preconceived ideas did not advance the cause of truth as he defended Ibn Sina's theory of identity of form between the knower and known.

This question concerned the nature of God's knowledge, which he also accepted, positing that the knowledge of the First Intellect, and consequently of the entire universe, was identical to God's existence. Human beings derived knowledge through forms and representations as well as through presence, which was as clear as Al Tusi could be, providing clear explanations in sharp contrast to Ibn Sina's dense prose that confused many.

At the heart of al-Farabi's political philosophy is the concept of happiness (*sa'ada*). The virtuous society (*al-ijtima' al-fadil*) is defined as that in which people cooperate to gain happiness.

The virtuous city (*al-madina al-fadila*) is one where there is cooperation in achieving happiness. The virtuous world (*al-ma'mura al-fadila*) will only occur when all its constituent nations collaborate to achieve happiness. Walzer reminds us that both Plato and Aristotle held that supreme happiness was only to be gained by those who philosophized in the right manner

2.7. Freedom:

The purposes of the freedom in order of khajeh nasir tusi include the adjustment or settlement of international disputes in conformity with the principles of justice and international law; to develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples; to achieve international co-operation in solving international problems of an economic, social, cultural or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language or religion.

2.8. Human Rights

Man has the right in the view of Tusi. In the Civil and Political life in the view of Tusi have been proposed his political philosophy according to the explanation of human rights and creates political system. Human rights require a conducive and enabling environment, in particular appropriate regulations, institutions and procedures framing the actions of the State.

Human rights provide a set of performance standards against which Governments and other actors can be held accountable.

At the same time, good governance policies should empower individuals to live with dignity and freedom. Although human rights empower people, they cannot be respected and protected in a sustainable manner without good governance. In addition to relevant laws, political, managerial and administrative processes and institutions are needed to respond to the rights and needs of populations

2.9. The fields of democracy in Action:

In order the use of practical reason is in life and it's the interests in political life. Khajeh in political and civil life gives priority more practical reason.

2.10. Deliberation

Political participation is falling and citizen alienation and cynicism is increasing. In response to evidence of this decline in democracy, a growing number of philosophers and political practitioners have advocated a more deliberative form of democracy.

Deliberative democracy holds that, for a democratic decision to be legitimate, it must be preceded by authentic deliberation, not merely the aggregation of precedence that occurs in voting.

2.11. Generous Behavior with people

“the best ruler are who can cause that the people be well-heeled or the people could maintain their wealth by his policies by this condition that his aim is to show munificence, his aim is achieving early pleasure and he seeks greatness and pleasure and seeking greatness is demanding praise and respect in action and behavior and reminding of him in his time and after him.

He offers a human oriented image of an optimal government and considers decisiveness accompanied by kindness and just for a ruler in his book.

“Every tribe should have a head and the heads should be ruled out by the public, the head should be obeyed and if it is heisted it will be obvious that there is no head and dependent.

“Every king should consider his people and try to preserve just rules though the stability of the country depends on just.

it is essential to show fatherhood kindness toward people and people love him and love each other such that they are brothers in order to maintain discipline among them and it means the ruler should refer to patient fathers in behaving kindly and paying attention to his commitment to them and to their training and providing their demands and elimination

of intrigues and doing good deeds and prevention of mischief’

3. Conclusion:

What does Tusi's political philosophy tell us for current problems of our world? As Tusi says love requires unity among people, though justice does not necessarily.

What Turkey, for example, needs very much is unity rather than separation while there are potential problems that would cause anarchy in the country, and this is possible with only love, rather than justice. What makes a thinker great like Tusi is that while time has been passing out, world conditions has been changing, what he or she has said is true.

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