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## Comparison of Human Nature in Masnavi and Nasirean Ethics of Khajeh Nasir al-Din Tusi

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### ABSTRACT

Human in nature has no goal in life but happiness and success; happiness is a form of life that men aspire to and are fascinated with it. Man in his nature requires basically some issues which include: growing body, economic need, sexual need, beauty, and moral need, formation of the physical body of a man is related to the statue or the human body, not the man himself, and only when a soul has been blown in him, he finds a human figure and he is called human. Maulana considered human as a being with theanthropic dimension thathe says opposing forces in human existence is a sign of balance in creation and believed that human is the goal of creation and all creatures have been created so that only a man becomes matured, and the biggest obstacle to growth and perfection of human in Rumi's perspective is sensuality and egotism. Khaje Nasir al-Din Tusi believes that human is a symbol of the perfection of God's acts, and human perfection is realized with health, happiness, blessings, mercy, eternal life, true happiness and in his perspective, religious mystical knowledge fosters man and all the behaviors and movements of human that god possesses.

**KEYWORDS:** human; nature; Masnavi Ma'navi; Nasirean Ethics; Khaje Nasir al-Din Tusi.

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## *Comparación de la naturaleza humana en Masnavi y Khajeh Nasir al-Din Tusi*

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### RESUMEN

La naturaleza humana tiene por objetivo en la vida la felicidad y el éxito; la felicidad es una forma de vida a la que los hombres aspiran y están fascinados con ella. El hombre en su naturaleza requiere básicamente: cuerpo en crecimiento, necesidad económica, necesidad sexual, belleza y necesidad moral; la formación de un hombre no está relacionada sólo con el cuerpo humano, pues solo cuando un alma ha sido soplada en él, encuentra una figura humana y se le llama humano. Maulana considera al humano como un ser con la dimensión antrópica y dice que las fuerzas opuestas en la existencia humana son un signo de equilibrio en la creación y cree que el objetivo de la creación es el ser humano y todas las criaturas han sido creadas para que solo el hombre madure, y el mayor obstáculo para el crecimiento y la perfección del ser humano en la perspectiva de Rumi es la sensualidad y el egoísmo. Khaje Nasir al-Din Tusi cree que el humano es un símbolo de la perfección de los actos de Dios, y la perfección humana se obtiene con salud, felicidad, bendiciones, misericordia, vida eterna, verdadera felicidad y en su perspectiva, el conocimiento religioso místico fomenta al hombre y a todos los comportamientos y movimientos de los humanos que son poseídos por Dios.

**PALABRAS CLAVE:** humano; naturaleza; Masnavi Ma'navi; Nasirean Ethics; Khaje Nasir al-Din Tusi.

### Introduction

Question about human nature has a special place and philosophers had different responses to it in the history of human thought. Some scholars believe that human is at first as a blank slate, both in terms of knowledge and in terms of desires and inclinations and his identity is shaped in the course of life voluntarily and involuntarily. Reviewing human nature is important in several aspects. The result of this review not only helps man to understand himself better, but also it is very effective in various human sciences, such as sociology, economics, politics, law etc., where the subject of them is to study aspects of human existence, and it is widely used in macro planning (Khandan,

2004: 49-35). According to Maulana's view, human is a two-dimensional being that one of his dimensions is the body and the spirit, each one of them has their own process. The temporal aspect of human is from animal and animal is from plant and plant from mineral; therefore, the body starts from minerals and reached human (Rumi, 1987, vol. 2: 493). But divine aspect of human also has its own story, because its principle is from the spiritual world and for a short period, it has come to the material world and it is captured in a body. Human soul, which has become into human body, is always praising God and complaining about the separation from true world (ibid Vol. 1: 3). Khajeh Nasir Al-Din Tusi believes since his childhood that humans are ready to accept the value system and if it is not well directed, anti-values can be emphatic in his nature, also families and communities play a critical role in protecting him from falling into the trap of anti-values. Value system in his own view, is based on human nature and innate issues and on the other hand, knows society and its effective teaching in directing the governing system (Ghiyasi Kermani, 1994: 17).

## 1. Discussion

### 1.1. Human nature from the perspective of Maulana

Maulana's human is a human that is different from other people innately, including the man possesses soul than other animals. An image of Molavi draws from human in Masnavi, is a man who is committed to both, doctrine and law; in fact, the law for Molavi is Mizan and scale by which truth and falsehood can be distinguished from one another. Molavi knows human as perfect and the Caliph of Allah that is willing to acquire knowledge and also willing to revelation and enthusiasm. We should emphasize the enthusiasm, because, Molavi is all around enthusiasm. Although the goal of Molavi's human is Allah and he knows his ultimate perfect in optical union with God, but he never forgets material world. In other words, although his course is in the spiritual world and it tries to make his existence divine, but he never forgets his natural aspect. Such a person accepts the universe with all its ugliness and beauty, goods, and evils and doesn't forget the apparent causes, however, behind every effect, he finds a true cause. So this human tries to save those who are prisoners of desires, material and passions and clear all colors from human heart, so colorlessness will prevail human world. Molavi's human is sometimes reclusive and sometimes sociable, because he sees favorable environment for his state, that is to find authenticity between himself and others, he comes among people and community, unless he is reclusive to get rid of the infidels and I think despite the positive attributes that Molavi considers for human, it is a big deal that cannot be ignored; because human value depends on it so to communicate with those he has nothing in common

and move contrary to him and try to bring them perfection, although he has suffered in this way, but it should be considered that Maulvi does not always suggest isolation and separation from society, but he emphasizes on the inner world and tries to make human to establish contact for a while with his true self (Nasri, 1997: 248-241).

## 1.2. Human and humane society from the perspective of Khajeh Nasir al-Din Tusi

Khajeh Nasir al-Din Tusi devoted the major part of Nasirean Ethics to practical wisdom that consists of three parts: ethical purification, household management and civil politics. In the first part of ethical purification, Khajeh spoke about the human soul, purpose and that perfection of human soul belongs to how to use the forces of the human soul, barriers to attaining perfection and factors of purification and refinement or fall and decline of soul (Ghiyasi Kermani, 1994).

Khajeh in the third part of the ethical purification, divided the soul into three types: plant, animal, and human (Ghiyasi Kermani, 1994). In the fifth part of ethical purification, considered the order of human perfection as happiness, blessings, mercy, eternal life and true happiness (Ghiyasi Kermani, 1994). Khajeh divided human happiness in the seventh part of ethical purification into four genera as follows: wisdom, courage, decency and justice (Ghiyasi Kermani, 1994).

In other words, human virtues are: 1) what arises from theoretical refinement is wisdom. 2) what arises from the practical refinement is justice. 3) what arises from anger refinement is courage. 4) what arises from libidinal power refinement is chastity (Ghiyasi Kermani, 1994).

Khajeh Nasir Tusi considers the items of wisdom as: intelligence, understanding speed, purity of mind, ease of learning, good sense, memorization and notification. Also Tusi considers the items by virtue of courage as greatness of spirit, courage, ambition, perseverance, knowledge, peace, testimony, tolerance, humility, zeal and dilution. Also he considers the items of chastity as: modesty, tolerance, having good conduct, peace, stillness, patience, contentment, serenity, piety and virtue, order, freedom and generosity. Also he considers the items of justice as: honesty, affection, loyalty, compassion, devotion to relatives, punishment, good behavior with partner, fulfillment of others' rights, love for others, surrender, trust and praying (Ghiyasi Kermani, 1994).

Khajeh Nasiruddin Tusi, at first glance considers four evils for human virtues that include: ignorance against wisdom, cowardice against courage, decency against obscenity, injustice against justice. But on second glance,

he considers two evils for each virtue that include: foolishness and stupidity against wisdom, fear and bravery against courage, debauchery and pacification against chastity and oppression and persecuted against justice (Ghiyasi Kermani, 1994).

Khajeh in the second part of Nasirean Ethics explains the household management and its principles are father, mother, children, servants, and food (Ghiyasi Kermani, 1994).

Khajeh Nasir in this section speaks about factors for keeping the human property, consuming property, conditions for managing home and wife, how to satisfy husband, governance of children, manners of speaking, walking, sitting, eating and observing the rights of the parents.

Khajeh Tusi in the third part of his practical wisdom deal with civil politics and considered four policies for human that include: property policy, overcoming, dignity and community (Ghiyasi Kermani, 1994).

Then Khajeh Nasir brought issues about utopia, leader role in utopia, elements of utopia of human, types of human leadership in utopia, conditions of leadership, types of dystopia, fortune or pleasure, running the country, features of the leader of a country, role of human justice in creating social justice in detail.

### 1.3. Human growth and development factors

Science and contemplation is faith and action. Humans by knowledge, faith and practice can grow and attain to God, having knowledge, faith and practice is stressed in the Quran, and finally the human acts with the knowledge and belief that this would lead human to evolution and practice leads to build human character (Nasri, 2002).

### 1.4. Man in Plato's view

The ultimate cause and the perfection of human soul in Plato's view is desire for happiness, which is seen only by tending to justice and avoiding injustice, Plato's human loves science and wisdom more than others, also the man in his perspective seeks righteousness, Plato's human is self-made and is away from any greed, and meanness and he says human should refine his soul. (Nasri, 1997).

### 1.5. Human in Aristotle's view

Human that Aristotle speaks of and calls him "great man" and "wise human", has features including: nobility, having accurate measurement, looking for serious tasks, good to others, stands against rebels and treats the weak with respect and dignity, never holds a grudge and he always seeks the truth (Nasri, 1997).

### 1.6. Human in Farabi's view

Farabi's ideal human is the chairman of utopia and his features are: his body members are complete, he is clever and intelligent, he has a strong memory, he is articulate and loves science and tries to acquire it, he is not greedy in eating and drinking, he loves the truth and the truthful and the enemy of lie and liars, and he has self-esteem, reluctant to worldly properties, he loves justice, and has a strong will (Nasri, 1997).

### 1.7. Human in Ibn Arabi's view

Ibn Arabi calls human "caliph" and "comprehensive human". The reason for this appellation is the universality of human, because all the facts of the universe lie in him. Properties of a perfect human in terms of Ibn Arabi include: the perfect human is who the secrets of God appeared by him, the perfect man is the ultimate purpose of creation, the perfect man embodies all the attributes of God, so God must be known by him, the perfect human is the spirit of the universe, and for the sake of his perfection, everything is subservient to him, the perfect man is in body in the world and inwardness in the hereafter, the perfect man is the preserver of the universe until the perfect man lives in this world, the universe and the treasures in him will be preserved (Nasri, 1997).

### 1.8. Human from Azizuddin Nasafi's view

Perfect man from the perspective of Nasafi is a human that has good words, good deeds, good ethics and perfect knowledge, Nasafi calls perfect man with different names that include: Sheikh, Leader, Director, the rightly-guided one, Wise, Mature, complete, complement, Imam, caliph, Qotb, Jam-e Jahan nama, Ayene-ye Giti nama, sometimes the perfect man is referred to as "Jesus" that lives the dead, and al-Khidr said that he has drunk living water and Solomon said that he knows the language of birds (Nasafi, 1983: 5).

### 1.9. Human from the perspective of Shams-e Tabrizi

For Shams Tabrizi, human is a precious being, because all the facts lies in him, according to Shams, human should know the inner world and the world of souls morethan the world outside and the horizons, according to Shams, what prevent a man from perfection are the veils between man and God, Shams'sperfect man has both attraction and repulsion, Shams's perfect man thinks of others and guidance of people, Shams'sperfect man is full of love and optimism, Shams'sperfect man doesn't use the science for worldly benefit and is patient against problems and adversity and Shams'sperfect man is humble with poor people, and arrogant with arrogant people (Nasri, 1997).

### 1.10. Human in Mulla Sadra's view

According to Mulla Sadra, human is the fruit of the tree of existence and the universe is created for him. Human is the greatest sign of God. He is the greatest proof of God on creatures, like a book that God has written. He is a great mosque that God has created it with his wisdom. He is the straight path between heaven and hell. About the dignity and greatness of man, it suffices to say that he has no bounds in perfection (Nasri, 1997).

In the words of sociology, human is a creature that has his will, power to create, recognize and choose and has his own responsibility. To the extent that a human has freedom and free will, and he is human against nature, environment, inheritance and education and against everything that he can rebel (Nasri, 1997).

### 1.11. Human creation in Bidel Dehlavī's view has some images that are:

Human is the manifestation of perception and mirrors of understanding, origination is the meaning of human, human is the rise of Dawn of Pre-eternity, human is a conscious and rebellious being, his soil is assign of purity of man, man is a crystallization of the unmarked song of secret veil, human nature represents the manifestation of the truth, the essence of human is awareness, love, determination and faith, human is created for servitude, and the key for his creation is worship, it is understanding the secret of the separation of man and beast, politeness is an indication of man honor, modesty is the essence of man, and self-glorification is a sign of effrontery, clothing is not a sign of humanity, and ... (Arezoo, 2008: 211-210).



### 1.12. Human from the perspective of Hafez

According to Hafez, human is a set of angels and animals. His purgatorial nature makes both sides of his existence to be valid. He believes that everything in the universe has a detailed form and is accumulated in human, human is the version of the world and Jam-e Jahan Nama of God (Arezoo, 2008).

Hafez believes that the nature of human is made in the love tavern, and love is the border for differentiation of the creation of Adam and Angel, thanks to the superiority of the love, human was prostrated by angels, Adam is a heavenly creature, divine trust is given to the man, human is from God, man is from heart, human is from annunciation, human is from mystery, human has Jesus breath and human is among God's men (Arezoo, 2008: 211-210).

### 1.12. Perfect human from the view of Imam Ali (AS)

Imam Ali (AS) says in the Sermon 193: human speech is full right, he moderates in clothing and prevents wearing a garnet which is a sign of luxury and pretense, his walking is based on humility, he pays attention to lawful and unlawful things, he always seeks knowledge, he considers God in everything, he believes hardly in paradise and hell, he bothers no one, his heart is empty of whim, he is patient, he has piety and charity, he correctly understands the glory of God, he is calm and prudent, he is eager for good things, he is always grateful, he does not have any arrogance, he wills eternal things not mortal affairs, he doesn't oppress because of enmity with someone, he is trustee in fiduciary, and if he stays away from a group, it is just for the sake of piety and purity of soul (Nasri, 2002).

Khajeh Nasiroddin Tusi knows human perfection in property of the rational soul which consists of practical and theoretical reason (Minavi, Heidari, 2012).

## Conclusions

Maulana knows human as a creature with the anthropic aspects with two extremely positive and negative characters, he manifests right and he is a set of potential talents. Maulana in the greatness of the man says that man is the essence of the world and anything other than him is subordinate to his existence; value and greatness of human comes from the fact that he is the goal of creation and all human beings are created to reach perfection. According to Maulana, perfect men are the caliph's of God on the ground and his

shadow among the people and in this regard, we should surrender to them, consider them as a guiding light that helps people and shows the straight path in the darkness of ignorance. Finally Maulana considers the features of men of God in having will power, piety, contentment, patience, and concern, knowledge of the secrets of the universe, inspired spirit and continuity to the God. According to Khajeh Nasir al-Din Tusi, all behaviors and movements of human are possessed by God, human in the mystic knowledge of Maulavi and Khajeh Nasir al-Din Tusi is the perfect manifestation of God's actions and they know human as caliph of God and comprehensive being, in terms of Khajeh Nasir, two-dimensionality of human existence and presence of conflict in him are signs of moderation in creation and in his view, the main features of the men of God are the possession of virtues such as wisdom, courage, modesty, justice, determination, piety, contentment, patience, etc.

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