

Study the Position of Leadership in Nasserian Morality

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ABSTRACT

In utopian political discipline all cultural, political and social policies are made in order to conduct and propagate charity. The ruler of this utopia has comprehensive power for distinguishing political and nonpolitical rational ideas in theoretical and practical philosophy. He considers every individual and group in his position based on society regulation and by observing justice toward different groups and tribes, so that, the position of individuals and groups become obvious.

Khajeh Nassireddin Tusi in Nasserian Moralities considers the distinguishing aspect between utopian and non utopian people so that in utopia every individual is in his position and obeys his ruler and does not show prejudice and hostility toward others. While in non utopian discipline, the affairs are conducted in different way.

This article has studied Khajeh Nasir Tusi management and leadership viewpoints in different aspects.

Key words: leadership, Nasserian Moralities, Khajeh Nassir Tusi, management.

1. INTRODUCTION

Nasserian Moralities was written by Khajeh Nassir Tusi as one of the great scholars and philosophers of Iran. In addition to wisdom and excellence he was specialist in astronomy and he was minister of Holaku Khan of Mogul. He might prevent violence and murder and pillage of Mongol ruler and he offered considerable services.

Undoubtedly, Nasserian Moralities is a comprehensive and valuable Persian text in practical philosophy and morality. This book is one of the significant works according to writing and composition style and philosophical concepts and eloquence and it is manifestation of seventh Hegira eloquence prose.

Although since 633 A.H several books have been written by imitation and excerption of Nasserian Moralities; but none of them is not as significant as this book, in these works even the first element of this book has not been comprehend.

As the author pointed in introduction and text, books of great Islamic philosophers like *Tahreh Al Akhlag*(purification of moralities) of *iben Maskuyeh* and household management of Avicenna and *Syasatol Madaniyeh* (civil policies) of *Abu Naser Farabi* and the first teacher viewpoints of Aristotle have been used in the Nasserian moralities book.

Also he refers to other philosophers like Plato, Ibn Mogafah and Yagub Kandi: it can be said that Nasserian Moralities book is summary of Islamic and Iranian philosophers in civil policy or in simple way in state affairs, for this reason the writer points to different issues of state and social life customs especially in the first chapter he addresses to third discourse by the subject of people need to civilization that refers to value of different occupations and society need to occupations and necessity of collaboration.

Chapter three of article three discusses establishment of different associations and grade and importance of each society; so different concepts of collaboration required to survival of the society and improvement of personal and social life are considered and the reasons for collaborations and interdependencies are explained; so it can be said that among different old Persian texts explaining social issues, this book is effective and suitable and its principles are new and thoughtful though it was written seven centuries ago.

“ In addition to knowledge about philosophical, social and literary issues and position in ministry and management of administration affairs in the Holaku Khan Elkhani period most of the writer view points about contemporary statues and conditions are accurate and practical”.(Literature sociology, 1999:55-56).

This book involves three articles and thirty chapters: the first chapter discusses morality and it consists of two sections, section one involves basics and the second section refers to objectives in separate chapters. Second article addresses to household management and it involves five chapters.

Third article discusses civil policy making and it consists of eight chapters that all articles involve basics and principles of management science for rulers and executive managers.

“But in every period a prudent manager is required; in other case if the discipline is established the disciplines are not survived the manager should take action toward preservation and assign responsibilities to individuals since he is a guardian and in fundamental affairs he should act according to time situations and benefits”.(Nasserain Moralities,2006:254).

“Who is competent in conduction of affairs he will be head and he should be obeyed ,he should pay attention to perfection and people should consider competent individual or individuals or persons who are considered as one person since they have census about policies though that the head is as a supervisor of the universe so that there is belonging in all elements of the universe and people recognize him as the head of the society and all individuals should consider his discretions and benefits of the people”.(ibid:256)

Khajeh Nassireddin Tusi has offered *Tathirool erag* (purification of moods) and *Tahzibol Akhalg* (purification of morality) of Abu Ali Moskovveyeh under title of Nasserain Moralities, he has considered not only refining of moralities- as one of the sections of three sections related to practical philosophy -but also he has examined two other sections of household management and civil policy making in this book. It should be pointed that in addition to the mentioned book –as a reference of this article - he has referred to necessity of policy making and its elements and utopian and non utopian disciplines and the aim of perfection of the structures ,institutions and organization and bravery, high minded and experience as characteristics of a manager in books of *principles of borrowing, steps of opinions, delivering of results, epistle of fatalism ,discovery of the benefits in explanation of opinions rules and advice book* .

“The manager should conciliate the enemies and effort to acquire consent of them finally and in case of possibility he should conduct the affairs so that fighting and killing become unnecessary and then provide conditions for judgment and suspicion and should not fight except after victory with unified army ,of course he should not enter to fight though between two enemies since it is great peril and the ruler should try to not fight for sake of himself ,if he losses, it cannot be manage the fight and if he wins it will be in cost of reducing dignity, majesty and splendor of the realm and he should appoint a person for managing of the army that owns three traits: the first is brevity and he should be famous for brevity and the second is prudence and use different plans and tricks and the third is assiduity and experience in war”.(ibid :312).

“And during war the merchants benefits should be considered and the ruler should take action after paying attention to jeopardizing of the ammunitions and forces and related benefits and the ruler should consider situations of war and choose place of army based on nearness to fortification and discretion of the army”.(ibid)

He believes that “the magnificent head in this utopia should poses following characteristics: the first is that he should be wise and its sign is sum of four things: the first is wisdom that it is extreme of all extremes, the second is reasoning and the third is bounty of satisfaction and imaginary that are conditions of completeness and the fourth is power to war that it is condition of fight and attraction and this ruling out is called wisdom ruling”. (ibid: 286-287)

According to Khajeh Nassireddin Tusi the rulers should obtain management characteristics in order to do their duties in best ways. “The ruler should posse seven traits”:

The first one is fatherhood that it causes to easy conciliation of the hearts and dignity and majesty.

The second is effort and then is purification and domination on anger and passion.

The third is firmness and subtlety, more discussion and accurate thought and experience and knowledge about the ancestors.

The fourth is intention that it is called intention of governors or rulers and it is a virtue that is result of right order and firmness and acquirement of any virtue and avoidance of meanness that depend on intention and it is the main principle in conducting good deeds and the kings need to this necessity more than others.

The fifth is patience during hardship and involving necessarily in demand without blaming that it is key of patience and the six is mischief and the seventh is good deed and aid”.(ibid 301-302)

In Khajeh Nasir opinion the sustainability of the governance depends on making governmental powerful policies, the management that adopt 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 the 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”.(ibid:309)

“The ruler should not act such that the persons who need become ashamed and the vilification of the slanders 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”.(ibid)

Dictatorship ruling methods, breach of liberty, unwise decision making, and economic bottlenecks lead to inclination of the government and management.

“the best managers are who can cause that the people be wealthy or the people could preserve their wealth by his policies by this condition that his aim is to show generosity, 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”. (ibid:291)

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 subordinate”.(ibid:297)

“Every king should consider his people and try to preserve just rules though the stability of the country depends on just”.(ibid:304)

“the head of a city that he is leader of people and the great ruler and leader of rulers who puts all tribes in their positions and chooses their head and assigns their responsibilities”.(ibid:284)

“it is necessary to show fatherhood kindness toward people and people love him and love each other such that they are brothers in order to preserve discipline among them and it means the ruler should refer to patient fathers in behaving kindly and paying attention to his obligations to them and to their training and providing their demands and elimination of intrigues and doing good deeds and prevention of mischief”.(ibid:269)

“The third is that both leadership type is temporary, but the head is powerful that he possesses the mentioned characteristics according to the previous heads it means that he should be Gnostic and employ every tradition in the best time by his decisive power and discriminate stipulated inference from the past traditions, and he should have quality of speech, satisfying and power of fight and his leadership is called leadership of tradition”. (ibid: 287)

“But the policy of the ruler is policy of people so that it leads to virtues and it is called learned men policy; and in the policy of the rule all people have their own polices and they act based on their polices in order to achieve perfection and this policy is called the policy of polices”.(ibid:252-253)

Khajeh Nassireddin Tusi necessities consultancy and seeking help of wise men accompanied by self respect for a ruler and manager and he believes that every ruler ought to possess these characteristics and he does not have any deficit .

“he should cover his secrets in order to issue decisive order and he should aware from insecurity and when the enemy attacks he should plan to dismiss the enemy and by covering secrets consult with consultants and it is rational that consult with wise men causes to aspiration, self esteem and wisdom ,since an order is issued he should combined the oppositions of issued order with actions resulted of the order and avoid biases that both acts entitled accusation and the ruler should discover it by inference ”.(ibid:310)

“The ruler should not issue an order until achieving the sufficient reasons”.(ibid)

“Herold Queentez”, Siril Odanel” and Hynze Vehirikh” as great contemporary theorists suggest four elements of leadership and management art in their management principles” book:

1-capability to employ power in efficient way accompanied by taking responsibility

2-capability to comprehend this subject that human beings in different periods and different positions being affected by different motivational power

3-capability to inspiration

4-capability to amendment so that an appropriate space created for motivation and reaction toward motivations

In Henry Fayol opinion these capabilities are issues that they do not have relationship with organization special duties, but leadership and management capabilities make necessity them and knowledge about latest science is the fundamental of the mentioned qualifications.

In Nasserrain Moralities management should be knowledged not only in management but also in other fields and he ought to be accompanied by scholars.

Conclusion

Khajeh Nassireddin Tusi defines politics as policy of collective and strategic life of a political society involving city, country, international and universal society that its aim is leadership of collective life and achieving optimal condition. In his opinion, politics possess three origins of nature, wisdom and religion.

As studied in the article Khaje Nassir categorizes politics scopes into

- a- sensuality politics
- b- household management
- c- society policy making

He considers sensuality in service of human power (theoretical and practical logic) in politics scope. Household means combination of men and women, children and everything in their services like servants, properties and furniture and everyone plays role in this relation. The main scope of the politics is political society that a social human manages himself and others according to requirements. In Khajeh opinion society is context for perfection of human talents and this trend is achieved by guiding of political society by politics.

In his view point politics principles are

- a- political society
- b- government
- c- optimal and perfect goal
- d- Structures, institutions and organizations. Political instruments of a political society are as follows:

1-rules

2-governmmnet

3-finacial resources

Politics is divided into different aspects according to management view point:

- a- governor politics(wise men or divine politics)
- b- Domination policy (meanness politics)
- c- Greatness polices
- d- Society politics

Politics is relative due to its nature and it involves positive and negative aspects. If the purpose is propagation of evil and mischief it is negative that categorizes into ignorance, libertine and stray and provides three proportionate political discipline and the people adopt proportionate characters and create related values.

Civil societies (political) hierarchical consists of:

1- Household association

2-quarter associations

3-city associations

4-national associations

5-leaened men associations

Khajeh Nasiridin Tusi identifies kindness, justice, politics, ruler and rules as sustainability factors of civil societies. He believes that kindness virtue is more superior to justice, since kindness requires to natural unification and justice is necessity of artificial unification. His civil society constitutes a political discipline by consideration of individuals' collaboration and target groups and political and social institutions and structural relations that civil leadership is in its head. It is divided into two utopia and non utopia political disciplines based on the goal and subjective of the people and leader:

- a- leadership that requires civil management and its members are learned men and philosophers
- b- education system members and missionaries that they are responsible for growth of culture and religion
- c- administrative and governmental institutions that preserve and execute just rules
- d- military institution that preserve and provide security among people
- e- economists that investigate the ways to meet financial and life needs

In this discipline occupations organization is based on just that covers al decisions, actions and policies in order to place legal and real persons in their appropriate place so that the regulations are executed and the violation is prevented. The occupation criterion is based on individuals talents and capabilities not relative relationships. In non utopia the person has one job and does not work in different posts. In these societies divine rules are not considered and this account causes to deviations.

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