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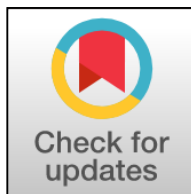
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**The socio-political situation and the spiritual environment
impacting on the formation of the weltanschauung of the
Nasiruddin Tusi**

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Abstract

In this article, the socio-political environment and the mystic-philosophical worldview of Abu Ja'far Muhammad ibn Muhammad ibn Hasan Nasiruddin Tusi, who lived in the 13th century, recognized as the greatest philosopher in the history of philosophy and mysticism, left an indelible mark on the development of Islamic philosophy. The factors that have been shown are analyzed.

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Introduction

Abu Jafar Muhammad ibn Muhammad ibn Khasan Nasiruddin Tusi having an prime importance in the history of a philosophy was a tremendous and unforgettable scholar and encyclopaedician in the development of philosophy of Islam based on his life and activities. His activities had impacted to the development of east and western civilization and attracted to the respect of his contemporaries and intelligentsia. Also, his activities had determined the ideological, philosophical, political and cultural level of his period.

The 13th century of the Nasiruddin Tusi was a period full of contradictions for the whole of Near and Middle East. In the beginning of the 13th century the Mongol empire (1206-1368) founded by the Temuchin - Genghis Khan (1206-1227) was stretching to the vast territories. Supreme Mongol khagan Munke who was opposing to the Turkic and Muslim dynasties had sent his relative Hulagu khan in order to conquer the Middle East and having influence there.

With the assistance of the Mongol prince who was nominated as the governor by the Supreme Mongol khagan Munke achieved the creation of the 5th ulus at the end of the 3rd campaign.

Literature review

Hulagu Khan (1256-1265) from the Genghis Khan dynasty laid the foundations of the state of the Ilkhanids in the lands of Azerbaijan and Iran.

Hulagu Khan who had the scholars and wise men of his epoch appointed as his ministers on the advice of the Nasiruddin Tusi had put end to the rule of the five centuries magnificent and glorious dynasty of the Abbasids (750-1258). Not welcomed reception of the embassy of Hulagu Khan sent to Baghdad by Abbasids became the cause of the wrath of the Ilkhani rulers. Thus, on February 13, 1258 stop mark was put on the rule of the Arabs was ended.

The prominent Indian political figure Jawaharlal Nehru describes the Baghdad disaster as following: "Enraged Hulagu was attacking Baghdad. After the forty days of siege he occupied the city. It was the end of the city of "One thousand and one nights", also, end of the five hundred years of rule. The caliph, his sons and close relatives were slaughtered. The massacre continued for several weeks. Almost half a million people were killed. Baghdad was destructed....".

Main part

Due to the unlimited and great esteem towards Mongol khan Nasiruddin Tusi didn't stay impartial to the cruelties done by Mongol invaders. The minister who was a wise and thoughtful, foreseeing, having a peculiar weltanschauung was able to do following significant activities and donations for the Muslim Orient and the Islamic World:

1. To write books besides to the scientific and cultural activities;
2. Prevented the big library located in the Al-Mowt being set ablaze by the Mongols;
3. Had saved the lives of some scholars such as the Ibn Abil Hadid who were felt to the disgrace by the wrath of the Mongols;
4. As a result of the cooperation among several scholars the observatory of Maragha was created;
5. The preparation of the huge library belonging to the Observatory.

During this historical period of time there were constant feuds, quarrels between the state of Golden Horde founded by the Jochi's son Batu (1240-1255) and the realm of Hulagus. The state of Hulagus was posing direct threats to the borders and the status of the state of Red Horde. After the death of the Batu Khan Berka Khan (1257-1266) accepted Islam. While Berka Khan was saying that he wouldn't kill the Muslims, instead he multiplied these invasions. Most of the population of the country was living in Turkic Azerbaijan. Mongols in their mentality had combined their nomadic lifestyles with that of the sedentary people. Due to the land disputes of the Jochi ulus who had a majority Muslim population and pagan Hulagu Khan ulus of Mongols the economic and cultural life of these regions weren't at the adequate level.

During the time of Nasiruddin Tusi the scholars of the Muslim world had achieved the great breakthroughs in the diverse fields of the science.

During this historical period in the mosques, khanaqas and the educational establishments of Dar-ul-Quran where only the sharia rules and the reciting of Quran was taught were built. In the other fields of science only short info were given in this regard. In the education style of "Mazkhar" the master was dealing independently with his disciple.

Among the famous madrassas of the time there were "Qazaniyya", "Falakiyya", "Shaykh Kamaluddin Khojandi", "Damashqiyya", "Qazi Shaykh Ali", "Maqsudiyya", "Muzaffariyya", "Nasriyya", "Shafeiyya", "Hanafiyya", madrasa "Shah Masjid" in Tabriz and others.

Theoretical background

Fazlullah Rashiduddin who had become the palace ruler and minister of the Ilkhanids after Nasiruddin Tusi had scientific center, school named "Dar-ush-shifa" in the town "Rabi Rashidi" of Tabriz constructed in the beginning of the 14th century. This great scientific town becomes the cultural center of the East. "Rabi Rashidi" scientific center became the most reputed educational facilities of the Near and Middle East after the Nizamiyya madrasah of Baghdad.

The studies conducted in this observatory which became the scientific center of the East were expressed in the works of the scholars of the Europe. It had influenced positively on the activities of the other famous observatories such as Ulugbek's and Pekin.

In his work "Fawwatu al vafayyat" of Arabic historian Muhammad ibn Shakir al-Qutubi has mentioned about the working of more than one hundred scholars in this observatory under the guidance of Nasiruddin Tusi and existence of almost half a million manuscripts. Nasiruddin Tusi had helped with the creation of books related with the development of the library, scientific literature, tractates related with the shariat written in other themes. Under the guidance of philosopher and his direct participation a lot of books were collected from neighboring, especially Arabic speaking countries.

Nasiruddin Tusi who had worked as the minister of Hulagu Khan after many years of working hard received a permit to work in the observatory. The philosopher who had collected representatives of ethnicities of diverse origin paved the way for the fanatically minded people of the epoch. The scholar who had assembled the diverse ideas, weltanschauung, and representatives of the orders and processes of opposing poles fulfilled the task of being sample for the humanists and freethinking people.

Those people who had gathered in this observatory were occupied with the serious scientific activity. Among these academicians the scholars had created the fine works related with the philosophy, law, geography, history, medicine, algebra, mathematics, astronomy.

In mathematics the book of "Risalat ul-khisab"(Arithmetic) of Shamsiddin Ubayd Tabrizi, "Saadatnama"(Key for happiness) of Abdullah Tabrizi was famous. "Among the well known books the books of Abdulla Tabrizi, Shah Fathullah Shirwani, Said Yakhya Bakuvi, Bardriddin Amir Said Lalavi, Qiyasuddin Shirwani of the 14th - 16th centuries, and the books of Nasrullah Halham in 17th century related with the maths, astronomy and logics". The resuming of the results of the mathematical science after the Nasiruddin Tusi is related with the names of Muhammad Badidbiy, Muhammad Bakir Tabrizi, Ali Muhammad Badidbiy".

In the field of medicine Muhammad Nakhshivani, Fazlullah Rashiduddin who were famous in East had worked during this period. In the same period more Dar-ul shifas and Dar ul-khanas were also functioning. In these Islamic endowments there were specialists working who came from India, China and Egypt. In some historical sources there are data showing the existence of 67 Dar-ush shifas and every 5 years the doctors were graduating specialized in 2 high specializations.

According to the authors of the historical accounts of the period written in this period the researchers call the 13 -14th centuries as the "red period of the Iranian (East) historiography". The more than 70 manuscript works of historians such as Hamidulla Qazwini, Fazlullah Rashiduddin, Sh.Wassaf, A. Juwayni, Sharafiddun Ali Yazdi are called and considered as the highest result of the historical science.

Among them the prime minister of the state of Hulagus, medic and historian Fazlullah Rashiduddin has written a book comprising of 14 tomes. The "Complex of histories" of Fazlullah Rashiduddin, "Continuation of the scattered history" of Khamidullah Qazwini, "Sharafnama" of Sh.A.Yazdi are considered as the main books among the books written in the field of history. Besides to them M.Tabrizi, T. ibn Bazzaz, A.Al Akhari, M.Nakchivani, N.Shami, N.Ganjali among them were the well reputed and highly esteemed historians of the Orient.

In the field of geography Hamidullah Mustawfi Qazwini(1282-1350) and Abdurashid Salah ibn Nuri al-Bakuvi(1360-1430) were considered as the authors having the punctual and precise character to great extent. Among these manuscripts it is noteworthy to mention the manuscript "Elation of soul" of Hamidullah Qazwini. In the "Kitab tayakhis al-asar va ajayib al-malik al-Qahhar" (the short meaning of the book on monuments and the miracles of mighty mokh) of Abdurashid Salah ibn Nuri al Bakuvi also gives necessary info on the geography.

In the field of linguistics the authors of several dictionaries, including the Fakhraddin Hindushah ibn Sanjar ibn Abdullah Nakhshivani (1245-1328) and his son Muhammad ibn Hindushah Nakhshivani has compiled the dictionary of Arabic and Persian.

In the 12th century Zulfiqar Shirwani, Khoja Khuman Tabrizi, Ibrakhim Urmavi(12-13th centuries) also have written their books in Persian. The poet Qul Ali wrote the "Qissai Yussouf" (epos of Youssouf). The book of Mustafa Zarin named "Yousouf and Zulaykha" was composed in this period.

In the field of musical research several books were written in the 13th century. Among them there were "Periods and rhythms" of Shafiaddin Abdulmumin Urmavi (1217-1294) which was an important set of the period.

In this historical time there were a lot of religious orders influencing and substantiating the oriental tasawwuf teaching in the East. It is noteworthy to mention that there were a lot of books compiled just before this period. Among them there were a lot of books being "At-Taarruf li mazhab akhli at-tasawwuf" of Abu Bakr Muhammad ibn Is'haq al-Bukhari, "Risala fi-tasawwuf" of Qushayri, "Kashf ul-mahjoob" of Hujviri, "Manazil as-sairin" of Ansari, "Tabaqat as-sufiya" of Sulami, "Khuliyat ul uliya" of Abu Nuayma. All abovementioned authors not only were substantiated the rules of Islam by the means of their manuscripts, but also elaborated the phases of the tasawwuf. The tassawwuf became part of the religious life of the Muslim society in the 11-12th centuries.

The Yassaviya order created by Akhmad Yassavi(1093-1166), Qadiriyya order of Abdulqadir Jilani (___-1166), Kubraviya religious order of Akhmad ibn Ali Rifani (1106-1221), "Suhrawardiyya" of Shakhbuddin Yakhya Suhrawardi, "Badaviyya" order of Fatan Akhmad al-Badavi(1200-1276), Mawlaviyya order created by Jalaluddin Rumi were among the main orders.

In this period of historical time under scrutiny Ismailiyya sect was gaining ground having achieved the zenith of its socio-political activities. The Ismailiyya having properties of hidden pantheistic directions had been disseminating under the direct influences of neoplatonism, buddism and Manichaeism. This sect having political essence had been persecuted by the caliphate. In this regard the Arab caliphate having theocratic tendencies was at odds with them.

The representatives of the ismailiyya sect were resisting to the caliphate, having turned to the activities of terroristic character. The fedayins of the Ismailiyya sect were differing with their style of merciless assassinations. The fedayins of this movement had assassinated the reputed representatives of the Abbasids, Saljukids, Hulaguids and others. The Saljukid statesman and scholar Nizam ul-Mulk, his son Fakhr ul-Mulk were also the victims of the Ismaili movement.

Results

Russian orientalist, academician I.P.Petrushevski based on the medieval historical sources, hints, evidences of the Rashiduddin and other authors gives the general and appalling list of the assassinated, executed, stabbed, injured people during the 11-14th centuries on the orders of the "Documents" of "Dai - Du'at": The total list includes the 75 assassinated personalia, among them 8 rulers - Caliphs, Sultans, Atabeks, including the caliph of Fatimids and the Imami al-Amir of Musta'ilits; Caliph of Abbasids - Mustarshid, his son crown prince Rashid; sultan of Iraq Davud (grandchild of Malikshah), 6 ministers, 17 military commanders and regional governors (naibs), 6 city chairmans, 13 Qazi-ul quzzats, qazis and muftis (Qazwin, Hamadan, Isfahan, Rey, Kirman, Gorgan, Kohestan, Tabriz, Tiflis) and the heads of the heretical religious sects, Zaydi imams, nobleman, scholars, Saids, even the leader of the Crusaders - Marquis Conrad de Montferrat and others are mentioned, the list being incomplete".

The atrocities of the Ismailia heretical sect which was influencing the general trends of socio-political, cultural-spiritual life starting from the year 765 were put an end with the conquest by Hulagu of the "state within state"-the Alamut fortress in 1256. In this period the Nasiruddin Tusi who was the counselor of the last Ismaili ruler Ruknuddin Hurshakh advised him to surrender. Tusi by doing this had prevented the big massacre.

In the period which is under scrutiny besides to philosopher Nasiruddin Tusi there were Ishkhabuddin Suhrawardi (1145-1234) and Sirajuddin Urmavi (1198-1283) and others noteworthy to mention. Except for them the scholars such as S. Khusrawshah, K.Ibn Yunus, A. Abkhari, N.Nakhshivani, A.Khunadi were advancing their ideas and view on the logics, philosophy, natural science, socio-political and ethical issues.

The scientific works of the Shakhbuddin Abulfutuh Suhrawardy which established the fundamentals of the Ishraqiyya scientific school includes the four fundamental works. Three of them being dedicated to the philosophy of mashmaiyyouns (peripatethics). The theory which is related with the ishraq is his work "Khikmat ul-ishraq".

According to the gratitude paid by the Iranian scholar Sayyid Khoseyin Nasr: The teaching of Suhrawardi was under the influence of the traditions of the hermetitsism developed under the influence of teachings of ancient regions of Egypt, Chaldean, Saba.

After the death of Suhrawardi we can include into the list Shakhruzzari (date of death 1250), Sad ibn Mansour uz Al Dawla ibn Kammun Israili (date of death 1277), Qutbuddin Shirazi (1236-1311), Al Wadud Tabrizi (date of death 1524) - Muhammad ibn Ibrahim Sadrul - Mutalikhin Sadriddin Shakhbuddin Fazlullah Shirazi (1571-1641) who was famous in East under the pseudonym Mulla Sadra and others.

Sirajuddin Urmavi was the author of the great book "The birth of rays" and "The prudence of slimness" was in close

relationship with the founder of the mawlawiyya order Jalaluddin Rumi.

Conclusion

It is well established fact that there are more than 30 commentaries written by the medieval scholars to the “Birth of the rays” (Matali al-anwar) related to the logics and philosophy which brought fame to the author. It seems that Nasiruddin Tusi had a high reputation working and writing in the environment of these scholars.

It can be concluded that:

1. Even though that the epoch in which Nasiruddin Tusi was living had been a contradictory and perilous time, his protection of the men of knowledge in this historical time, the construction of several madrassas and similar cultural politics many scholars were grown up in Khorasan and Iraq.
2. There were diverse range of ideas and philosophical directions in the period of the Tusi’s lifespan. The diversity of these ideological schools in the society served to perfect the scholar to be as an encyclopedical academic.
3. One of the main aspects which impacted on the weltanschauung of the Nasiruddin Tusi had coincided with the flourishing of the theology, peripathetical philosophy and exact sciences.
4. It is probable that in the 12- 13th centuries the substantiation of the rules of Islam out of the tassawwuf which had become part of the religious life and the books created in the Muslim society, the clarification of the phases of the “batinid path” related with the tassawwuf had serving as the foundation stones of the weltanschauung of the scholar.

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