A Comparative Study of Ethics from the Perspective of Khawaja Nasirodin Toosi and Plato

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ABSTRACT

Khawaja Muhammad ibn Muhammad ibn Hasan Tusi and Plato both in discussing the science of the improvement of the ethics as one of the component of the practical cognition know the soul as a Subject of ethics. Since the purpose of this article checking the commonalities and differences about ethics science between Tusi and Plato-based on this introducing and comparing their perspectives about the ethics science features of Soul-productions of the vices acquisition method of Virtues and etc. we try to achieve to the bliss or perfection of soul. Designing this research is analytically and by using documented entries and direct references from main works of two philosophers. In result of discussion-aspects of Khajeh’s views are expressed on the Plato and the greatness of the greatness of the Muslim philosopher.

INTRODUCTION

In the Islamic world ethics is the science that has been developed from works of and many books about it. This knowledge was known before Islam in Greece the ethics and morality has a long history. If the initial segmentations of the wisdom, ethics has been one of the branches of practical philosophy and in its definition have brought, ethics is the science that talks about the human soul. Tusi and Plato both have introduced the soul as a subject of ethics and then have considered features for it. About soul force virtue of powers acquisition of virtue and treatment of the vices and etc ... for achieving to the bliss and perfection of soul each one has its own specific layout. Ever since that had not been studied in comparative perspective in this research the approaches of these two thinkers are examined. Tusi defines soul as a subject of the ethics hence all his perspectives about ethics are referred in his discussions about soul. To Tusi’s expression: <<the subject of the ethics is the human soul and that this soul how does it acquire a creature that all of its intentional actions are good and admirable.

Plato also his views on ethics is completely impressed from studied of the soul [3] it seems that soul is important as subject of the ethics.

The Soul and the Ethic:

Since Tusi knows the subject of the ethic as human soul at first proves the existence of the soul it expression that <<there is soul because the most apparent things of wisdom is his nature.>> so considered some features for human such :<<The soul is like ink for human because it is carrier and visible and meanings of the cognitive -- soul is extensive -- soul is not body and not physical -- beauty of the apparent of the soul is completely shown and never be incapable about having the most apparent -- soul accepts the paradox and about the qualities and disclaimer is not able to explain -- soul is weak from domination of the corporality and physical affairs -- soul is feelings of every senses and is perceived strength of the every sensory but it is not perceptible to senses -- soul is perceived of the nature and captured of the machines -- soul is immortal and remains after death of the body>> [6].

Primarily Greek philosophers have been ensured about the existence of a soul then based the philosophy of ethics ethical system in addition distinguished for the soul some features like that soul is premier than body soul has intellect and wisdom soul is distinct from the body but is effective for body and also that soul is not being mortal by death of the body and should control the body - a thing that inherently has wisdom and intellect is just soul and it is invisible -- however the inherent distinction between soul and body is considered but does not deny...
the effects which can be applied by soul to the body – soul is immortal “only rational part of the soul” – simplicity of the soul can related to the rational part of the soul>> [7].

Not Plato believed that the soul is material (soul is not Air-Fire or Atom)and not believed that the soul is result of the coordination of body parts (temperament) in addition consider that it has abstraction because of that in the every usage the user and used things are two things and we use our body so I should be separate from the body [3].

Checking and considering the two philosopher’s point of views showed that both of them proved the existence of the soul and then for existing soul that is the subject of the ethics enumerate some features which are same with some features that were named as they know the soul as a separate from the body-effective for body-extensive-immortal-immortal.

The power of the soul or parts of soul:

Tusi considers that the soul with nominal sharing has some different meaning: vegetable soul-animal soul-human soul. Each of these vegetable-animal and human souls has forces and acts with itself’s force.

Vegetable soul’s force
1) Alimental by helping attraction-retentive-digestive-repulsion 2) Manmiye by helping alimental and changer 3) Reproduction by helping alimental and metaphorical Powers of the animal soul

1) Organic perception: outward senses (sight-hearing-smelling-palate-touch) and (common sense-imagination-thought-illusion-mention)
2) Stimulate intentional: attract advantages (concupiscent) and excretion disadvantage (angerness)

Powers of the human soul:

Human soul is assigned to a power and that is power of speaking that if its attention is knowledge of facts of the creatures and groups of the intelligible calling that power with this validity as theoretical intellect and if its attention is about subjects and distinguishing between materials and corruption actions and perception of the synthetic for adjusting the affairs of salaries so we call that practical wisdom.

Tusi considers the origins of actions from three powers (speaking-lust-wrath) that power of speaking is specifically for human and in other powers is same with animals. Tusi considers the manifestation of speaking power is nose and the manifestation of the wrath power is heart and the manifestation of the passion power is liver and sometimes mentioned them to three souls: proprietary soul-savage soul-animal soul [6].

Plato considers that soul has components and sections (of course by virtual means because real meaning of component and section are not compatible with abstraction of soul) and in human soul can recognize three component or section or operation: rational component-volition and lust.

By checking and consideration to two point of view can recognize that Tusi distinguishes deep meaning for soul because he considers the soul as verbal commons that refers to vegetable soul- animal soul and human soul then he defines a power for each soul that of course human soul is superior and premiere from vegetable and animal soul involved these two soul too and so however in human is not just speaking power also perception power and volition power that related to animal soul and the power of the vegetable soul that involved: alimental-reproduction and human uses it too. But because Plato considers soul is extensive and abstract he just could know that the soul has components by virtual means that these components are the same with functions of the soul and involved: rational component-volition component- lust component.

It seems that in Plato’s expression about Tusi is some deficiencies because in classification of the soul Plato does not consider a place for alimental and reproduction power- methinks that Greece philosophers consider this power not related to the soul. it maybe be sais that Plato premiere proved that there is soul in human beings and never admitted to existence of the vegetable soul and animal soul! also Tusi considers the three speaking and lust and wrath power as premiere for works and actions. The answer is that while Tusi considers the three powers as premiere of the works and actions but he accepts the existence of the alimental and reproduction because of the existence of the vegetable soul in human whereas Plato by considering to be the soul as three component-he does not consider any place for alimental and reproduction power in the human soul.

The temperament truth and possibility to change the ethics:

Tusi considers that moral education should be based on the natural growth steps of the human because the ethics processes what is hidden in the human natural and gradually are manifested as a technique so moral and educational programs should move forward the coordination and step by step with development of each powers (lust-wrath and perceptual) and do not neglect about progress of the gradual development of the powers because infringement of what is deserves to the nature and the temperament of the human disturbs the education.

Plato accepts in the Timaios that it is possible that poor physical education and wicked physical habits have bad effects which can be got in the incurable condition that can lead to captured of the soul. He cares to effect of
the inheritance in laws. Actually temperament and faulty and vicious nature which is inherited from parents and faulty training or faulty environment are causes of the soul diseases. nobody follows the evil and vice voluntarily\( \text{bad} \) and villainous human becomes bad because of bad and faulty habits of the body and false and foolish and bad education and these are the evil which is suffered each human \( \text{while} \) human has chosen them \[7\].

\textit{The production of the virtues (ethics’s good):}

Tusi considers each powers as a virtue for that power because he considers three powers for human soul-actually he has said: the speaking power\( (\text{proprietary soul}) \) is the origin of thought and separation and enthusiasm of comments in affairs of the facts if it goes to moderation side the virtue of wisdom is obtained\( \text{wrath power} \) \( (\text{savage soul}) \) that is the origin of wrath and bravery and acting on fears and \( \cdots \) if it goes to moderation side the virtue of bravery is obtained\( \text{lust power} \) \( (\text{animal soul}) \) that is the origin of passion and quest for food and enjoy from food and \( \cdots \) if it goes to moderation side the virtue of chastity is obtained\( \text{by} \) combining these three production of virtue the similar condition is occurring that the perfection and all virtues is to it and that is justice virtue. in the other hand Tusi consider improvement the theoretical power as a wisdom-improvement the practical power as a justice improvement the wrath power as a bravery and improvement the lust power as a chastity \[6\].

Plato proposed the uniqueness of virtue issue in “Protagoras” and” Lakhs” discussion \( \text{but} \) his approach about this subject is not unambiguous. In these two discussions the five main virtues are mentioned that are: justice-bravery-moderation-religiosity and knowledge. his subject implies to these virtues that are unique-it means that human cannot own the virtue but one of these virtues is lacking \( \text{He says in Protagoras discussion} \) that there is only one virtue with five different names\( \text{snow in} \) 

\[\text{discuss each of these virtues while inevitable syndication with each other-has its definition and its own distinct nature.} \]

According to Stace’s expression :\( \leftarrow \) Plato achieved to this attitude that each of human powers has its own role and position and performing competently the responsibility and role of each power-is considered as its virtue\( \text{but} \) nonetheless he does not disregard completely about unity of the virtue rather he believed that its unity is consistent with multiplicity. He considers that count of the virtues is four which three of them are corresponded with three component of the soul and fourth one is other’s unity\( \Rightarrow \).

Nevertheless can say that Plato considers four main virtues for the soul:

1) Virtue of the wisdom\( \text{-is intellect or knowledge} \)\( (\text{sophia}) \) that consider it as a reminding\( \text{-Plato considers about theory of remembering and reminding so scholar is who that tries to the reminding virtue and virtues and in searching the virtues.} \)

2) Semi-noble virtue of the moral soul\( -\)it means that virtue related to the volition\-bravery and courage (Andrea).

3) Virtue of the evil desires\( -\)it means that virtue related to the lust\-chastity or inhibitions \( (\text{Sofro Zine}) \) that according to it desires contrive themselves by wisdom.

4) Fourth virtue that is the justice arises out from others. Justice meant is proportion and coordination of the three other components and is the base of the other virtues and base of the justice is verdict of the intellect. justice belongs with the soul when three other components of the soul perform their responsibility and cooperate with each other so justice does no t belong just with special component of the soul and special relation from relations of the soul rather belongs with overall system of the soul.

\textit{Productions of the vices:}

Tusi says that every virtue has limitation so when exceeds over from that limitation while in indulgence way while in wastage way is obtained the vices. Tusi when he counts the productions of the vices says \( \leftarrow \) the productions of the vices are eight\( \text{-two} \) two of them are for the wisdom and it was ignorant and ombecile\( \text{-two} \) two of them are for the bravery and it was venturesome and cowardice\( \text{-two} \) two of them are chastity and it was evil and blackout the passion\-ad two of them are for the justice and it was cruelty and oppressed\( \Rightarrow \) \[5\].

It seems that Plato considers the groups of the vices are four ones. Because according to its definition\( \text{-another} \) person has described its opposite\( \text{-the} \) considers the opposite of the intellect is ignorance\( \text{-opposite of the bravery is cowardice} \) the opposite of the chastity is evil and the opposite of the justice is cruelty.

\textit{Difference between virtues and quasi virtues:}

Tusi writes:\( \leftarrow \)there are some body through the people who produces some actions that look likes to people of virtue which is not that act of the virtues and is not the origin of the that virtue so should distinguishes between virtues and non-virtues \( \text{.He says: in wisdom there are some groups that by gathering and saving the science issues that these affairs of congregation and somebody like them are liked to philosophers affairs. in chastity-some} \) groups opposes with passions and worldly pleasures because of some reasons like illness\( \text{-excepting the something and} \) \( \cdots \) about chivalry some groups donate from their wealth and about
demanding he enjoyment from passions and or disposal the disadvantages or in profusion way and … about bravery there are somebody that go to war sides and … demanding the riches or estate and also action likes the justice can be noticed from people who disregards the justice.

In mentionning to the different between them Tusi says that chastity and generosity and good bravery is shown just from wise man and its conditions do not end except from the wisdom until every kins stand in its own position and on its time and about its needed amount and act with requested about its good so every chaste and brave person is wise man and every wise man is chaste and brave>. Plato says that:<pseudo-virtues means that there is slangy virtues that just has the appearance of the virtue for example bravery which for being saved from a greater upcoming danger faced with current danger or chastity which for avoiding from other enjoyments avoided from current enjoyment and it is not nothing except clever self-interest and seekin favor calculating and it means that non-virtue so definition of the wisdom is imposed as a assessor component and ehical sriterition necessarily>. [8]

The greatest virtue:
Tusi considers the justice as a eminent virtue because justice has been implies to meaning of the equality and it is impossible to thinking about equality without validity of the union and because union is specific from positions and degrees of perfection and honor in farther position and high grade so whatever the creatures are closer to union their presence is more honorable and so there is not honor relation in relationship except equality and there is not complete virtue in virtues except justice virtue.
Plato considers the eminent and the greatest virtue in similarity world or intellectual cognition because thought’s forms are divine and these thoughts are considered by God and it seems that God always is preoccupied with these forms and similarity and honor and eminence of the human is that try to be liked God. So whatever we think about similarity we achieve to similarities like God and it is a thing that is mentioned as intellectual cognition. According to this we can say that Plato prefers the wisdom than enjoyment.

Way of acquisitioning the virtue (improvement of ethics):
Tusi writes about improvement of the virtue about demanding the virtue at first should be considered to the passion power and then wrath power that if it is moderation to saving the moderation and trying to make queen about issuance whatever is beauty power and if it is not moderation at first should be changed to the moderation position and then proceed to educate that queen because it graduated from improvement of this power by completing the theoretical power should be tried and then be engaged with saving the rules of the justice and actions and transactions according to that because all of them are improved and he is ipso facto and wisdoms name and virtues position is competent for him such a lettered and philanthropist person should be careful about laws of saving the goodess of own soul such: being camaraderie and friendship with somebody who is common with in mentioned characteristics avoidance of having relation with evil and imperfection persons be obligated about responsibilities and worshipping actions be caution from similarity of vices and helping to companions of that gaining the ability of the patient and fortitude before passion and wrath actions saving the noble blessings and massive reserves probing the all of the imperfections and cleaning them and ….>.

Socrates opposite of the last statement in end of the Protagoras claims that virtue is not teachable. Now he tries to prove and reveal that all components of the virtue including justice and inhibitions and bravery is nothing except the knowledge and so it is clear that virtue is teachable. If as Protagoras said virtue is non from the knowledge so it is not teachable [2] however in the during the past times we saw that Socrates results from his discussion that virtue is not our nature’s component and not teachable yet rather just by Gods attention it is replaced in humans (Haman:390) because earlier he introduced a science that cannot find any teacher for it and any student too it cannot be teachable and there is not teacher for the virtue and if there is not any teacher and there will not be any student so virtue is not teachable (Haman:385)

According to the Gosto Mer’s expression::<Plato believed that virtue cannot be teachable except with kinds which are achieved from illumination or attention and superiority of the God so acting to the virtue is related directly to the upbringing. This upbringing of thought is related to the kinds of internal transformation and purification of the soul that should release itself from senses constraint so escaping from perceptible world is appeared that is expressed in three conversation of the Plato: in Gorgias’s treatise is introduced souls destiny which is defeated by body in earthly existence as a “Tomb”. In the Faidon’s treatise emphasizes to the obstacles that senses make for wisdom which is demander of thinking and unique in itself and about volition that is affected by passions and dark sensual demands and in the Teittos is introduced endeavor to escaping immediately from this world to another world as requisite for ethics because the soul in descent position that his life charts is here he is not in owner of the nature of himself. For enabling the applied of the wisdom and permit of specific and entirely moral action are kinds of the separation and disjunction in this way about emulation from God or in closer meaning become “imitation of God” that it means honesty and purity for helping the thought >> [8].
According to the Entices expression Plato considers to two kinds of virtues: <<Plato differentiate between the philosophic virtue and the common virtue. Philosophic virtue based on the wisdom and according to that principle that acts according to that-it has knowledge and cognition but common virtue is right action that are caused by other reasons like customs-traditions-habits-good desires and … it means that people do them because they are common. Plato says doubtlessly with a comic flavor that these people maybe in the other life born like ants and honeybees. He denies philosophic virtue for not only about group of people but also about politicians and Greek authorities. Plato considers absolute values just for philosophic virtue-nevertheless he does not reject the relative values of the common virtue-because of it is a way to right and real virtue side and human cannot achieved by a mutation to the rational virtue. He should pass necessarily from the basic levels of the virtue-habits and good customers should be transferred to person who does not achieve to the intellectual awakening until wisdom appears and find the background pre-ready and prepared>> [1].

Treatment of souls diseases and deviations of the soul or powers of the soul:

Tusi says that for treatment of the souls diseases the soul should notice the productions of the vices because vices is the position which getting out the power from moderation mood and should send and deliver in moderation mood. Tusi’s expression: <<synthetic laws about treatment of the soul’s diseases that at first notice the productions of the vices which about every powers three aspects is assumed> then know that’s rig and signs and then engage to treatment. It can be said Tusi considers deviations of the temperament from moderation mood as a disease and introduces its treatment by rejecting it from moderation mood. Generally should moves some steps to treat the current disease: at first defining the abomination of the virtue and get away from that at second reprimanding and rebuking and reproaching and blaming the soul and adjustment one of the animal powers-third perpetration of virtue’s rig that opposite of that is vices to achieve to the middle degree which is virtue and fourth punishment and torment and duty of the difficult actions and onerous actions nad … >>.

Perfection of the soul (well and bliss):

It is mentioned again that Tusi considers the human as eminent of the creatures because he considers to nature demanding kinds and differences of animal groups and vegetable creatures but in human degrees perfection and impairment is predestined to devotion and sighting and it causes by speaking power because its actions are divided to good and evil. Everybody who uses this power in right way and achieved to devotion and effort to virtues which have created and ardor which is in the nature of it for achieving to the perfection raise it from step to step until shining the divine light and approaches to eminent degree and Sadi’s relatives to prophet Samadi it is good and well and if its neglect of the observance is effected in opposite side or being weary and disclaimer is wicked and woeful and if it gets to the resident and quiescence nature takes it to the lowest and corrupt ardor and spoiler desire are added to it until is more imperfect day-to-day or overcomes the other power and it is decadent from its degree and is considered by quadrupeds or lower than them.

Tusi mentions in definition of the perfection: <<perfection is two kinds because speaking power has two powers the scientific and practical too. Perfection of scientific power is that achieves to the real desirable cognition until to achieve to the theism position and unity position but perfection of the practical power that is strong and make tidy its actions until overcoming to each other so its ethics is good by its agreement. So first perfection is forms and second one is similarity of material and it perfection which is combined from these two is that we consider it as purpose of human existence and because when human achieves to this degree it is aware to everything of the creatures and its affairs and actions are done strongly and in good way so the world is small-the caliph is God and from its specific features are completeness and absolution and it is survival and live so it is immortal and eternal blessings and demanding the grace of the God-and then there is not limitation between it and its God rather that it makes to approach to its God and it is the greatest degree and unattainable bliss that determines the peoples difference [6].

Tusi believed that purpose of the completing the human soul is its bliss that it is good for it. Older philosophers say that nature of the good is two kinds: lengthy or absolute. But bliss is from good too but bliss of each person is from bliss of another person because everybody achieves to its perfection by its soul’s intentional action but it is not same about all persons (Haman: 86-100).

Plato’s ethics are based on the bliss and good lucky it means that is guided to achieving to the greatest good of the human which is involved that bliss and real good lucky. It can be said that greatest good of the human are real development of the human characteristic as rational and moral existent-development and correct training of its soul-coordinated enjoyment and pacification of all the life. When human’s soul is in the mood that it should be in that-then in that condition it is good lucky and blessed. According to the Plato’s opinion-good life should be prepared for human’s life is not specially about mind and thought and not especially about sensory enjoyment. So Plato is ready for that enjoyment that is not followed by pain and suffering like wisdom enjoyment-but enjoyments which is involved the satisfaction of the desire according to that it is free from sin and having them belongs with moderation. In other hand human does not need to back to the mortal life and material world in order to lead the righteous and well life. It is right that every tangible thing are evil and hides.
exampled face from our eyes and real virtue is involved the leaving the tangible world-abdication from worldly affairs and even getting away from tangible beauties from pacification and quiescence and philosophical observation. But human should know that this world is not the specific and the greatest one but it is scant took from example world.

Actually all of Plato ethics world is just applying the similarity theory. Great good or bliss of human is just Gods cognition. Forms (Similarity) of the thoughts is God and God observes and thinks about them and thinking about example that is component of the assessor and supplement bliss-it likens that to God. Presenting the victims to gods and worshiping for them and virtue belongs to the bliss virtue is eternal matter for bliss but it is complement and supplement of it. Human good before everything is kind of soul mood and human really has just virtue that is really good and blissful man [7].

Every human searching the its bliss an cannot be enthusiastic about the evil which is cause of the cruelty so if human deviates from evil which is inseparable from bliss it just a wrong and fault result that its reason is ignorant and Plato’s opinion from his famous expression “nobody never select the evil intentionally and knowingly” is this [8].

Plato believes that human bliss is combination of two things and human is the bliss that is benefit from these two things: 1) intellectual cognition 2) body and sensory enjoyment. According to it should accept that his ethics is secularist ethics because he considers that the part of bliss involves body and sensory enjoyment [3].

Conclusions:

By checking and consideration the two point of views can understand that Tusi considers the greatest meaning for the soul because he considers the soul as common literal that refers to vegetable soul-animal soul and human soul and in counting the virtues and productions of vices and asserted by relating it to bliss because human perfection is moderation of three powers-wrath power-passion power and wisdom power that is based itself from three virtue as bravery-chastity and philosophy and by combination of these three production of virtues-the fourth virtue is formed by justice name and everybody who get these virtues its soul is completed and is achieved to bliss and bliss is two degree that first degree is faulty and the second one is completed which this second degree is avoided from impurity pains and beauties of sensory and this is the soul bliss so Tusi’s expression is more cohesive and more mature about ethics and pneumatology because he is not serious like Tusi about mentioned cases.

Of course philosophy of ethics of Plato is in searching the bliss and it is achieved by development and right training of the soul and by complying from virtue. And Plato considers that productions of the virtues are four like Tusi but it mentioned that virtue is not achieved without kind of the illumination or divine supremacy. All of the Plato’s ethics are supplying and using the similarity theory that thought and thinking about these forms is component of the assessor and supplement of the human bliss and returns him like God. Of course human bliss is combination of two thing-the intellectual cognition and sensory enjoyment. So Plato's ethics is secularist ethics.

REFERENCE

[2] Plato, 1380. era of Plato’s affairs •translated by Mohammad Hasan Lotfi and Reza Kaviani•C 1 •Tera• Kharazmi.