

## ISLAMIC ETHICAL THOUGHT OF NASRUDDIN THUSI

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### **Abstract:**

*This paper aims to discuss the thoughts Nashiruddin Ath-Thusi especially his thoughts on Islamic ethics. Ethics or what is often referred to as morality is a behavior or habit done by humans in their daily lives. This ethic is related to right and wrong actions, both good and bad, which are carried out by humans, which should be sourced from the Qur'an and As-Sunnah. As we know the current generation has begun to decrease to pay attention to good ethics or morals in everyday life. Ethics is usually also interpreted as teachings or assumptions about character that discusses values as a measure of an action or act that can be called good or bad. In this paper also discusses how Ath-Thusi life and some of his work. Not only that this writing also discusses some thoughts of Ath-Thusi such as the politics, of the soul, and the household*

**Keywords:** *Nasruddin Thusi, Islamic Ethic, Thought.*

### **INTRODUCTION**

Speaking of ethics, according to some figures is a regulation of behavior or a routine carried out by humans and guidance or teaching about the good and bad of a behavior, which is widely accepted regarding behavior, obligations and others. Ethics is another term for the word ethics which comes from the Greek language, Ethos which is interpreted as the norm or value of human behavior. Ethics are usually also interpreted as teachings or assumptions about character that discusses values as a measure of an action or action that can be called good or bad. This condition is in harmony with the interpretation of ethics according to Frankena, he said that ethics is an analysis of the basic characteristics of the concept of values of right and wrong, good and bad, especially those related to human behavior. Human life is much influenced by ethics. Ethics helps humans to do things that must be done and can be understood that ethics can be done in various aspects of life.

Ethics is a branch of philosophy that was born from the destruction of moral rules in Greek civilization 2500 years ago. Old teachings about good and bad

are no longer believed. The problem that was often seen at the time was the provision of norms that must be considered an obligation. Views that contradict or differ from one another, for example regarding polite and polite ethics in all deeds or behavior. But to achieve a goal, ethics always faces various difficulties, because the thinking of every circle that is in all parts of the world about good and bad has little fire or different criteria. Each group has their own conceptions.<sup>1</sup>

Some people assume that ethics has similarities with morals. Because they both talk about the problems of good and bad behavior. In philosophy of ethics the aim is to obtain the same ideas for all human beings in various places with estimates of good and bad behavior that can be rationalized by reason. Some ethical scholars have mentioned that ethics is the same as morals and morals.

Al Kindi who was a figure of the first Muslim philosophy, he assumed that the ultimate goal of philosophy is in morality, and ethics aims to understand a truth and then do something in accordance with the truth. Ethics is identified as moral or morality. Although the same, but both have differences. Moral or morality is more inclined to the understanding of good and bad human behavior, while ethics only affects good and bad. So, it can be said that when it functions as a lesson or material from good and bad behavior.<sup>2</sup> While morals are his actions or actions. It can be said that ethics is the whole action that is born from the spirit of jiwayang in the form of good and bad.

Ethics in essence does not teach lessons about values, norms, habits, and views about morals accurately. Ethics seeks accountability and is able to explain confusion. Ethics is a statement about the morality of the argument regarding views and issues in the moral field. When we judge various statements about morals, we can see that basically there are only 2 statements namely: first, about human behavior. Second, statements about humans or about the elements of human personality, namely, character, motives, intentions, and so forth.

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<sup>1</sup> Muhammad Alfian, *Filsafat Etika Islam* (Bandung: CV Pustaka Setia, 2011), 17.

<sup>2</sup> Ibid., 21.

## BIOGRAPHY

Nasruddin Ath-Thusi, who is often known as a Scientist who can do anything (everything). His full name is Abu Ja'far Muhammad bin Muhammad bin Al-Hasan Nashir Ad-Din Ath-Thusi Al-Muhaqqiq. He was born in the city of Thus located near Mashed in the northeast of Iran on February 19, 1201 AD or 597 Hijri. Ath-Thusi, a well-known scientist of his day, had many names including Khuwaja Thusi, Muhaqqiq, and Ath-Thusi. But he is better known as Al-Thusi, a name taken from his birthplace.

Since childhood he has received education from his father, Muhammad ibn Hasan. Then he studied kalam, wisdom, ushul, fiqh, and especially Ibn Shina's sign from Mahdan Farid al Din Dumad. He also received an education in mathematics from Muhammad Hasib in Naishabur. Then Ath-Thusi went to Baghdad to study mathematics and study it with Kamal Ibn Yunus and Fiqh on Salim Ibn Badrun.<sup>3</sup>

Regarding his career, Nashruddin Ath-Thusi initially became an astronomer at the Mount Fortress of Ismaili Quhistan during the reign of Nashiruddin Abdurrahim. Until his reign Alauddin Muhammad was a Great Shaykh VII from Alamut. But Ath-Thusi fared poorly because his correspondence with the vizier of the last Abbasid Al Mustasim 1242-1258 from Baghdad was stopped, then Ath-Thusi was diverted to Alamut. Where supervision is very strict there, but Nashruddin Ath-Thusi did not feel pressured even he enjoyed all the conveniences to continue his studies.

In 657 AH or 1259 AD, Nashruddin Ath-Thusi achieved his glory when he was able to seduce Hulagu Khan to build an observatory of the rasad khanah in Maraghah, Azerbaijan. The observatory was equipped with a variety of sophisticated tools at that time, even some of these tools were first created. The observatory is the third largest research center in the East, where the first largest observatory is Dar Al-Hikmah in Baghdad which was founded by Al-Makmun Ar-Rasyid in the IX century, and the second Bait Al-Hikmah was in Cairo which was founded by Cairo Al-Hakam from Daula Fatimiyyah in the XI century. Here Ath-Thusi began to assemble astronomical tables which are also referred to as Zij Al-

<sup>3</sup> Prof. Dr. H. Sunardji, *Historiografi Filsafat Islam* (Malang: Intrans Publishing, 2015), 157.

Ikhani, and these tables became references in Asia and even in China. In the 7th century H or 13th century the observatory could also be used as an astronomical and mathematical presence. can be used for the existence of astronomy and mathematics is also important to use for other things.

The observatory is the first to get a lot of support from various groups, so that it can open a way or a door for commercialization of the observatory in the future. Then according to Ibn Tufail which led to the reign of the caliph Abd al-Maimun to triumph in the intellectual field, until it succeeded in becoming an inspiration for the development of science and wisdom in the West. Ath-Thusi built the observatory into a gallery of advanced thinking, in which there were geniuses and scholars to plan learning other than mathematics and astronomy, namely the science of philosophy. Furthermore, the observatory is associated with a very large library, where the library is a place of storage of a very complete scientific treasure. Then the library was seized by the Mongols and Tartars when it defeated Syria, Baghdad, Iraq, and other areas. According to Ibn Syakir, the library contained more than four hundred thousand book titles.<sup>4</sup>

In addition to observatory Nashruddin Ath-Thusi also established a library that aims to help students and to rebuild about Islamic science. In the library according to Ibn Syakir there are 400,000 books. From the diversity of intelligence, Ghulagu Khan, the Mongol ruler, made Ath-Thusi his confidant. Thanks to his vast knowledge, he created various kinds of works in the fields of mathematics, philosophy, astronomy, pharmacy, physics, music, history, and so on. Th-Thusi was nicknamed laqob which deserves to be carried out because so much knowledge was contributed to the development of science modern knowledge.<sup>5</sup>

His career in science and his contribution to the Islamic world was truly enormous. Even his services to the development of science are still remembered after his death. Ath-Thusi died in Baghdad on June 26 1274 AD

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<sup>4</sup> Itmam Aulia Rakhman, "Filsafat Rumah Tangga: Telaah Pemikiran Khawajah Nashiruddin Ath-Thusi", *Jurnal Islam Nusantara*, Vol: 02 No: 01 2018, 36.

<sup>5</sup> Drs. Maman Abd. Djaliel, M.Ag, *Pengantar Filsafat Islam*(Bandung: CV Pustaka Setia, 2009), 245.

## CREATION

Brockelmann has collected 59 books from his extant works. Ivanow said that Nasruddin Ath-Thusi's work numbered around 150 titles. Mudarris Ridwi said Nasruddin Ath-Thusi produced around 130 titles, including 21 titles that were described as his work.<sup>6</sup>

Nasharuddin Thusi's works include:

No.	Field of Science	Created
1.	Logic	<i>Asas Al-Iqtibas; Al-Tajrid fi'Ilm Al-Mantiq; Ta'dil Al-Mi'yar.</i>
2.	Metaphysics	<i>Risalah dar Ithbat-i Wajib; Itsar-i Jauhar Al-Mufariq; Risalah dar Wujudi Jauhari Mujarrad; Risalah dar Itsbati'Aqli Fa'al; Risalah Darurati Marg; Risalah Sudur Kathrat az Wahdat; Risalah 'Ilal wa Ma'lulat Fushul; Tashawwurat; Talkhis Al-Muhassal; Hall-i Musykilat al-Asyraf.</i>
3.	Ethics	<i>Akhlaq Nashiri; Ausaf Al-Asyraf.</i>
4.	Teology/Dogma	<i>Tajrid Al-Aqaid; Qawa'id Al-Aqaid; Risalah I'tiqadat.</i>
5.	Astronomy	<i>Kitab Al-Mutawassiat Bain Al-Handasa Wal Hai'a; Kitab Al-Tazkira Fil Ilmi Al-Hai'a; Zubdat Al-Hai'a; Kitab Al-Tahsil Fi An-Nujum; Tahzir Al-Majisti; Mukhtasar fial-ilm At-Tanjim wa Ma'rifat At-Taqwim; Kitab Al-Bari fi Ulum At-Taqwim wa Harakat Al-Afak wa Ahkam An-Nujum.</i>
6.	Arithmetic, Geometry, Trigonometry	<i>Al-Mukhtasar bi Jami Al-Hisab bi At-Takht wa At-Turab; Al-Jabr wa Al-</i>

<sup>6</sup> M.M. Syarif, M.A., *Para Filosof Muslim*, disunting oleh Ilyas Hasan, (Bandung: Mizan, 1994), 237-238.

		<i>Muqabala; Al-Ushul Al-Maudua; Qawa'id Al-Handasa; Tahrir al-Ushul; Kitab Shakh Al-Qatta.</i>
7.	Optik	<i>Tahrir Kitab Al-Manazir; Mabahis Finikas Al-Shur'ar wa in Itaafiha.</i>
8.	Art, Poem	<i>Kitab fi Ilm Al-Mau-Siqi; Kanz At-Tuhaf.</i>
9.	Medical	<i>Al-Bab Bahiyah fi At-Tarakib As-Sultaniyah.</i>

For Persians Ath-Thusi is known by the nickname cleric al Basyar or human teacher. Bar-Hebraeus regards Ath-Thusi as a person who is knowledgeable in all branches of philosophy. For Ivanov Ath-Thusi is like a dictionary of life and Anfan considers Ath-Thusi as a reviewer who is very skilled in reviewing the works of Ibn Shina.<sup>7</sup>

## ISLAMIC ETHICS

The word ethic or ethos in ancient Greek has a broad meaning including in the singular form of character, attitude, character, feeling, customs and habits. Then in the plural form ethics has a meaning as a habit. Then this custom which formed the background of the formation of an ethical word, which was then by a great philosopher who came from Greece namely Aristotle (384-322 BC) was used to indicate moral philosophy. So, the meaning of ethics is the science of what is usually done or can be said to be the science of customs.

In the old edition of the Big Indonesian Dictionary or KBBI, ethics is defined as the science of moral principles or morals. Whereas in the new edition of the Big Indonesian Dictionary (KBBI) it is explained that ethics can be divided into several meanings, namely first, ethics is the science of good and bad, about rights and obligations, and about morals or morals. Then the second, ethics is a collection of values regarding morals. And the third is ethics is the value of right and wrong which is believed by a group or society.

<sup>7</sup> M.M. Syarif, M.A., *Para Filosof Muslim*, disunting oleh Ilyas Hasan, (Bandung: Mizan, 1994),237-238.

From the perspective of Soegarda Poerbakawatja, ethics is part of the philosophy of values, namely knowledge about values, as well as a science of the good and burknya of human behavior in his life, especially about thoughts and feelings which are considerations and feelings to aim for the formation of an action<sup>8</sup>. Whereas in the Encyclopedia cited by Achmad Charris Zubair, ethics is said to be a moral philosophy which means a logical analysis of the nature of the concept of values of right and wrong, good and bad. While the opinion of Frankena, also quoted by Zubair, Ethics is a branch of philosophy, namely moral philosophy or the teachings of morality<sup>9</sup>. Whereas Burhanuddin Salam argues that ethics or ethics comes from the Latin language that is ethic. And in Greek that is ethikos which means the principle of the body or moral values. The word Ethic also has a cultural or habitual meaning. It can be concluded that what can be said is good if it is in accordance with the culture or habits of the local community.

Over time the interpretation of the word ethics switches and develops in accordance with human progress and needs. The development of ethical meaning is inseparable from its essence that ethics is a science that discusses the problem of human behavior, namely which actions are said to be good and which are said to be bad.<sup>10</sup>

In a philosophical point of view, ethics is a spy of philosophy about the obligations and behavior of humans as seen from the good and bad aspects of behavior. Ethics also concerns about the norms that are considered valid, for example parents who give orders and prohibits that must be obeyed, as well as with the state, schools, and other institutions. Basically, ethics is a part of philosophy that discusses the nature of good and bad values and relates to human behavior or actions carried out with awareness. Ethical problems are problems that relate to human existence in all aspects individually and in society, both related to God or fellow human beings.

Islamic thoughts about ethics and morals are known as morals (al-akhlak). Morals has khuluq meaning in its singular meaning as character or character. And

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<sup>8</sup> Zaenal Muli'in Bahaf, *Filsafat Umum*, (Serang: Keiysa Press, 2009), 219.

<sup>9</sup> Abuddin Nata, *Akhlak Tasawuf*, (Jakarta: Rajawali Pers, 2010), 91.

<sup>10</sup> Muhammad Alfian, *Filsafat Etika Islam*, (Bandung: CV Pustaka Setia. 2011), 17.

in the study of Sheila McDonough, said that khuluq has a basic word, namely khalaq which means to form or create a form. A word whose basic word is the same as the word is Al-Khaiq which means creator's body and creature which means creature or creation. Thus the word morals is more familiar with moral understanding, because morals are seen as something that is applicable. Meanwhile, knowledge about the pros and cons of an action called the philosophy of akhlakiyah (the science of morals), which means the science of the virtues of how to get people to decorate with it, as well as knowledge about contempt and how to be separated from it.<sup>11</sup>

Islamic ethics refers to the Qur'an and As-Sunnah which are the main sources of Islamic law that are used to obtain guidance and models for philosophical reference and standard of good and bad deeds. There is a hadith that says "I leave for you two things, you will not be misled forever, as long as you are still holding on to both, namely the book of Allah and His Messenger of the Prophet." (Al-hadith). The position of Al-Qur'an and As-Sunnah stands in the main position in ethical thinking, but Islamic ethics also comes from other sources such as philosophy or ratios as well as community customs. Because there are some rules that are in rational territory, for example a character in religious social life and others. Likewise, explained by Al-Ghazali who thought that free Kurdish, Turkish and Bedouin communities and their existence were higher than animals, and their instincts could know that one must respect an older person, as a result of their experience and use of reason.<sup>12</sup>

Through these two main sources namely Al-Qur'an and As-Sunnah Islamic ethics has a goal to restore the position of humans to their fitrah, thus humans will have the morals of God and will tend to do good without feeling burdened. Therefore, the tendency to do good will occur when someone is able to cleanse the soul. While the cleanliness of the soul will be obtained when we are able to carry out worship in accordance with what has been determined.

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<sup>11</sup> Jurnal Yudisia, Vol. 6, No. 1, Juni 2015

<sup>12</sup> Ibid.

### THUSI NASRUDDIN THOUGHTS

Nasir Ad-Din 'Abd Ar-Rahman was an Ismailiah Governor of Quhistan, sent Ath-Thusi to translate a book written by Miskawaih in Arabic into Persian, the book was titled At-Thaharah or Tahadzib Al-Akhlaq. However, Ath-Thusi sees the book's description of moral discipline as very limited, while matters concerning household and politics are not mentioned in the book. In fact, matters concerning the household and politics are important aspects of practical philosophy, therefore they cannot be ignored. Based on this, Ath-Thusi then added about household and political issues in his work, Akhlaqi Nasiri, by following Al-Farabi and Ibn Shina's thoughts. So it can be concluded, the work is not only a translation of the book Tahdzib Al-Akhlaq as mentioned in the Islamic Encyclopedia (I, 933), but rather is a summary of the book with the format and classification of the problem is the work of Ath-Thusi.<sup>13</sup>

The 13th century was a critical period experienced by the Islamic Caliphate which resulted in reduced development of political thought. Even in the post-Mongol period this resulted in pure political thought being very difficult to find. But Nashiruddin At-Thusi who was an intelligent thinker was able to play his intellectual role as well as the thinking of the government at that time. Th-Thusi studied and understood Greek philosophical thought and Islamic philosophy from earlier philosophers' work. Among them are works from Ibn Sina, Aristotle, Al-Farabi, and many more. He is also known as an expert in the field of Jurisprudence and theology, both of which greatly influenced Nisapur.

Nisapur is a very influential center of civilization. Ath-Thusi is a person who is famous for his expertise in the field of astrologers and mathematical sciences under his control. As a result of his expertise that makes Ath-Thusi could not be free even he was also required to work as an astrologer (forced labor) for 20 years in a fortress located in Almut under the rule of the Nizari-Islamiliyah dynasty. From Antony Black's view, Islamic ideas emerged in Ath-Thusi's work, but he was never a follower of Islamiliyah, perhaps the idea came up because some irresponsible people changed it. Or maybe Ath-Thusi has made a summary or

<sup>13</sup> Hasyimsyah Nasution, *Filsafat Islam*, (Jakarta: Gaya Media Pratama, 1999), 140.

writing about the teachings of Nizari-Islamiliyah which has the title "Rawadhah al Taslim" or Tashawurat.<sup>14</sup>

In his thoughts on religion, Ath-Thusi took several teachings from his neo-platonic Ibn Shina and Suhrawadi. However, Ath-Thusi has a different opinion from Ibn Shina, in his opinion the existence of God can not be proven, but as the teachings of the Shi'a that humans need dogmatic teachings and philosophy. This can show that theology tends to be mystical. His thoughts on politics, Ath-Thusi was more inclined to synthesize ideas from Aristotle and traditions in Iran. Ath-Thusi collaborates philosophy with the topic of advice to the king, so Ath-Thusi maintains a relationship between Shia and philosophy. His writing in the ethics book is presented as a work of practical philosophy. The book talks about family, community and even individual problems. The discussion in the first chapter uses Miskawaih ethics, in the second chapter uses the thought of Bryson and Ibn Shina, and the third chapter uses Al-Farabi's thought.<sup>15</sup>

Nashiruddin Ath-Thusi aims to unite philosophy of science with the science of Jurisprudence which is based on the thought of good deeds which may be based on nature or custom. Where nature can provide basic principles to humans, these basic principles can be known as wisdom and inner knowledge. Whereas adat is an act or habit of the community or taught by a prophet or priest about God's law which is the subject of fiqh discussion. Fitrah and adat will be further divided into norms for individuals, communities and families. In the opinion of Ath-Thusi philosophy has a fixed truth, while the fiqh or law of God will change according to circumstances and conditions, such as differences in age with the nation and the occurrence of dynastic transitions. Ath-Thusi interprets a country and dynasty as well as dawlah in the Ismaili view, this is evident from his view of changes to God's law by the prophets, as well as the interpretation of fuquha and also the imams. Therefore Ath-Thusi assumed that the Shari'a was a legal order that was not absolute and final, as believed by the Sunnis.<sup>16</sup>

<sup>14</sup> Antony Black, *Pemikiran Politik Islam Dari masa nabi Hingga Masa Kini*, (Jakarta: Serambi,2006), 67-70.

<sup>15</sup> Jurnal Filsafat Islam Pasca Ibnu Rusyd ; Nashiruddin At Thusi (1201 – 1274 M)

<sup>16</sup> Antony Black, *Pemikiran Politik Islam Dari masa nabi Hingga Masa Kini*, (Jakarta: Serambi, 2006), 73.

The main moral goal is happiness or sa'adatil quswa. These goals depend on the place and position of humans in cosmic evolution and can be achieved through their willingness to be disciplined and obedient. Ath-Thusi mastered several practical sciences such as domestic economics, ethics, and political science. Good and bad deeds never go unnoticed. Goodness comes from God, while a bad thing comes naturally on a good journey. Good deeds are likened to wheat that is planted and cared for until it grows and develops well until it can finally be harvested. While bad deeds are likened to foam on the surface of the water due to the movement of water not from the water itself.

So it can be concluded, that basically bad deeds in this world do not exist, but the badness is accidentally necessary or is the result of a thing. In life, something bad can happen as a result of misinterpretation or misuse of God's gifts in the form of freedom of will. According to Ath-Thusi, something bad or bad can occur as a result of lack or ignorance. According to him a major happiness (sa'adati quswa) is the main goal of morality, and is determined by the place and position of humans in evolution and is realized through their willingness to be disciplined and obedient. This view is contrary to the thoughts expressed by Aristotle who were free from the elements of space.<sup>17</sup>

Ath-Thusi has the same opinion as Plato, the same thing that was developed by Ibn Miskawaih, which is a good thing that leads to simplicity, wisdom, and justice that comes from three strengths, namely reason, anger, and desire. Ath-Thusi also placed goodness (tafadhdhul) above justice, and placed love (mahabbah) as a natural source of unity, above good or virtue.

With regard to mental illness, according to Ath-Thusi it is a deviation of the soul from balance, even deviations not only in terms of numbers as stated by Aristotle and Ibn Miskawaih, but also in terms of quality (unnatural deeds). So it can be concluded, moral illness can be caused by one of the following three causes, namely excess, lack and lack of reason, anger or desire.

By using these 3 theories, Ath-Thusi classified fatal diseases, namely theoretical reason into confusion or hairat, simple ignorance or jahl-i basit, and

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<sup>17</sup> Muhammad Alfian, *Filsafat Etika Islam*, (Bandung: CV Pustaka Setia, 2011), 225.

fatal stupidity or *jahl-imurakkab*. Confusion results from the inability of the soul to distinguish between right and wrong because there is conflicting evidence and disorganized arguments on controversial issues. In fact, the two conflicting things may not appear simultaneously.<sup>18</sup> In other words, if a thing is said to be good, then it cannot be said to be wrong.

A simple stupidity that results from a lack of human understanding without first guessing whether he understands it or not. Ignorance like this is a condition that can make a point of refusing to seek knowledge, and vice versa a thing will endanger someone if someone feels happy or happy with a situation like that. Therefore, to develop human reason it is very necessary to be aware, not only from its external appearance, but also as a differentiator between humans and animals.

Fatal ignorance is foolishness caused by human ignorance of a thing, but people feel they know it. From Ath-Thusi's view, this fatal stupidity is difficult to cure, but can only be suppressed by the teachings of mathematics. According to Ath-Thusi, the role of society is crucial to determining moral life, because basically humans are social creatures, and even look perfect when an action that is social towards others. In other words, someone supports the concepts of love and friendship.<sup>19</sup>

Thus Ath-Thusi did not advocate austerities or *khalawat*. In Aushaf Al-Asraf's work, Ath-Thusi writes that such a life (austerity) is a step towards a mystical life, and Ath-Thusi never experienced it. Then he put forward about it as a rational formulation of the Sufism tradition and as an intellectual appreciation.

Reaching out to broader moral issues, Ath-Thusi mentions household issues. In Ath-Thusi's view the house or *manzil* is a special relationship between husband and wife, parents and children, master and servant, even between wealth and their owners. Home science aims to develop discipline in order to create social, physical and mental well-being. In the affairs of this household who holds control is a father. A father has a role to improve and maintain family balance. If a man is

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<sup>18</sup> Ibid., 226.

<sup>19</sup> Ibid., 227.

unable to bear it, Ath-Thusi recommends that the person is better off not married. Marriage is not to fulfill the satisfaction of lust or khalawat.

Related to this, polygamy must be avoided because it can cause problems in the household. This can happen because a woman basically has a weak mind and psychologically, has a high jealousy towards her partner. A man who practices Ath-Thusi polygamy likens it to a heart that supports two bodies.

In a household, there are 2 things that must be kept in mind, namely guarding property (*hifdzu al-Mal*) and multiplying offspring (*Ath-Thalab Adz-Dzuriyah*), does not mean for the fulfillment of lust or lust but expect to get offspring of pious and pious. What can be said by a woman is pious, a woman who can take care of her husband's wealth, and can be a protector for her children and replace the role of a husband when the husband is not at home. According to Ath-Thusi's best view, a wife is a wife who has good intellect or intelligence, has a high knowledge of religion, is trustworthy, gentle, shy, and can do her own work when sermons to the family, both when serving the husband and prepare everything the needs of his children.

With regard to the soul, Ath-Thusi said that the soul is a simple and immaterial substance that can feel alone. The existence of a soul does not need to be proven. The soul can control the body by using muscles and senses, but the soul also cannot be felt through the organs of the body. The division of souls said by philosophers before to negative souls, animals, and humans, by Ath-Thusi added imaginative souls who occupy the middle position between animal and human souls.<sup>20</sup>

The human soul is characterized by reason, which receives knowledge from the first sense. Intellect is divided into two, namely: theoretical sense and practical sense. Theoretical reason is potentiality which includes four levels: material, angelic, active, and acquired reason. Practical reason is reason that discourages both deliberate and accidental actions. Therefore, its potential is realized through moral, domestic and political actions.

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<sup>20</sup> Muhammad Alfian, *Filsafat Etika Islam*, (Bandung: CV Pustaka Setia, 2011), 224.

In addition, Nasiruddin Ath-Thusi is an expert who has thoughts on prophetic politics. Thanks to his diverse (complete) expertise, At-Thusi was able to give an appropriate thought about political science. This can be seen when Ath-Thusi initially discussed humanity as the first stage of the emergence of political science in humans, then Ath-Thusi also examined the real challenges of human nature. Then the second Ath-Thusi studies about political society, Ath-Thusi explains about elements of political society, for example there is cooperation in the economic field, elements about justice, even about elements about love. Therefore it will be seen about its very typical sociopolitical thinking. After that, political society will be formed, Ath-Thusi also explained about the existence of a group of people who have different status according to their respective businesses and abilities. This was influenced by Aristotle's thoughts. Everything will be seen very clearly in his view of the actual state that has a style of advice to the king or leader, and has a signal about the existence of a spiritual union to achieve happiness and perfection.

## CONCLUSION

His full name is Abu Ja'far Muhammad bin Muhammad bin Al-Hasan Nashir Ad-Din Ath-Thusi Al-Muhaqqiq. According to other sources he also has many nicknames, including Khuwaja Thusi, Muhaqqiq, and Ath-Thusi. But he is better known by the name Al-Thusi, because he was born in the city of Thus which is near Mashed in the northeast of Iran on February 19, 1201 AD or 597 Hijri. Nashruddin Ath-Thusi began his career as an astronomer at the mountain fortress of Ismaili Quhistan during the reign of Nashiruddin Abdurrahim. But Ath-Thusi fared poorly because his correspondence with the vizier of the last Abbasid Al Mustasim 1242-1258 from Baghdad was stopped, then Ath-Thusi was diverted to Alamut. Where supervision is very strict there, but Nashruddin Ath-Thusi did not feel pressured even he enjoyed all the conveniences to continue his studies.

Then in 657 AH or 1259 AD, Nashruddin Ath-Thusi achieved his glory when he was able to seduce Hulagu Khan to build an observatory of the rasad khanah in Maraghah, Azerbaijan. In addition to the Ath-Thusi observatory also established a

large library to rebuild Islamic science. In the library according to Ibn Syakir there are 400,000 book titles. Regarding his work, Ath-Thusi has many works in various fields of science. For example in the field of Ethics there is Akhlaq Nashiri; Ausaf Al-Ashraf. Then in the optical field there is Tahrir Kitab Al-Manazir; Mabahis Finikas Al-Shur'ar wa in Itaafiha. And many other Ath-Thusi works.

Ath-Thusi mastered a number of practical sciences such as the domestic economy, ethics, and political science. Nashiruddin At-Thusi who was an intelligent thinker was able to play his intellectual role as well as his thinking. In his thoughts on religion, Ath-Thusi took several teachings from his neo-platonic Ibn Shina and Suhrawadi. However, Ath-Thusi has a different opinion from Ibn Shina, in his opinion the existence of God can not be proven, but as the teachings of the Shi'a that humans need dogmatic teachings and philosophy.

The word ethic or ethos in ancient Greek has a broad meaning including in the singular form of character, attitude, character, feeling, customs and habits. In the Big Indonesian Dictionary the new edition explained that ethics can be divided into several meanings namely first, ethics is the science of good and bad, about rights and obligations, and about morals or morals. Then the second, ethics is a collection of values regarding morals. And the third is ethics is the value of right and wrong which is believed by a group or society.

Ath-Thusi said the moral goal is happiness. These goals depend on the place and position of humans in cosmic evolution and can be achieved through their willingness to be disciplined and obedient. With regard to broader moral issues, Ath-Thusi mentions household issues. In Ath-Thusi's view the house or manzil is a special relationship between husband and wife, parents and children, master and servant, even between wealth and their owners. Home science aims to develop discipline in order to create social, physical and mental well-being.

Ath-Thusi is an expert who has thoughts on political politics. Ath-Thusi discusses humanity as the first stage of the emergence of political science in humans, then Ath-Thusi examines the challenges of true human nature. Then Ath-Thusi studies about political society, Ath-Thusi explains about the elements of political society. Therefore it will be seen about its very typical sociopolitical

thinking. After this a political society will be formed, Ath-Thusi also explained about the existence of a group of people who have different status according to their respective businesses and abilities. This was influenced by Aristotle's thoughts. Everything will be seen very clearly in his view of the actual state that has a style of advice to the king or leader, and has a signal about the existence of a spiritual union to achieve happiness and perfection.

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