

*Philosophy*

## Socio-Political and Philosophical Views of Aleksandre Amilakhvari

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**ABSTRACT.** Al. Amilakhvari's main political and philosophical views are collected in his treatise "Sage of the Orient" (St. Petersburg, 1779). Following the example of Plato's "The Republic", treatise by Al. Amilakhvari also includes 10 short chapters and the points at issue are presented in a way as they were viewed by the tradition of the European thinking of that time. Georgian researchers have long been pointing out that Al. Amilakhvari's political and philosophical views bear a strong resemblance to a French philosopher – Charles-Louis de Montesquieu's then widely acclaimed work – "The Spirit of the Laws". He formulates his views based exactly on that kind of methodological thinking; for example, his views on the extent of Kings' authorities and in the same context the balance between the rights and duties. Al. Amilakhvari's judgment about the general nature of humans and repressing common immoralities by the power of the law is also interesting. Additionally, it is of great importance that the law should not be changed often to avoid the formation of a nihilistic attitude towards it. Al. Amilakhvari's ideas concerning the punishment of the offenders with death penalty are impressive. Lastly, the end piece of his treatise is a comparative analysis of war and peace issues. Al. Amilakhvari responds to the views of enlighteners' and discusses the ideas of a state structure, public governance, divine origin of the state and in the latter he analyses the opportunities to introduce ideas brought by the new era.  
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Researchers of the peculiarities of the Early Modern philosophical thinking have long noticed that in the works of the best representatives of the era, among which we meet Georgian authors as well, a significant place is held by the political and philosophical world outlook, the foundation of which was already laid by Plato. In this regard, as we have already noted above, Georgian reality is not an exception since with its fundamentals it is closely attached to, first of all, the ancient and then

European Enlightenment traditions and also to the Russian philosophical school closely related to the latter.

In this very context, the benchmarks established by the Georgian thinkers of the era acquire their true value, and especially when they are considered through methodological categories like "reception" and "transformation" often emphasized by Prof. T. Iremadze: "Generally, during the reception of ideas their transformation

takes place...If we discuss the works of Georgian philosophers in the context of reception and transformation then we will clearly understand the peculiarities of the Georgian philosophy of this epoch" [1-6].

Needless to say that in this context, there may be some space for many other factors. The most important one among them is Christianity serving as a lodestar. However, considering the old historical and cultural relationships, the remains from the historical experiences of the relationships with Eastern World, namely Indo-Persian, Arabic or Jewish worlds, play some role as well.

Unfortunately, due to the misfortunes of history, the chronicles of Georgian philosophical thought has to be collected bit by bit and compiled as a whole. It goes without saying that every author who has made a difference in this field cannot be equally powerful. However, we should count on the principle formulated by Ivane Javakhishvili which sounds as follows: in order to study the works of individual researchers, one must not only focus on the mistakes they made, but first and foremost, we should consider what they achieved in comparison to their previous generation. The Amilakhvaris family line has granted Georgia with a number of distinguished patriots. As a rule, eminent people often have great and tragic fate. During the last, hardest ten-century history of Georgia, not to go any further, there have been people (among them representatives from the Amilakhvaris family line) who, either urged or influenced by the troubled soul inherited from their ancestors, have shifted Georgian socio-political and philosophical thought to a new direction. One of the pioneers among these people was Aleksandre Amilakhvari, son of Dimitri (1750-1802).

At the end of the 18th century in Kartl-Kakheti's single political space, political disagreements among Erekle II, his royal court and conflicting noble families challenged the integrity of the country. Such processes often turn

into unrest, turmoil and disobedience with the royal court. One such event, which took place in 1765, was a conspiracy by Paata Batonishvili; it aimed to depose king Erekle II and oust him from the royal government.

Young Al. Amilakhvari was involved in the conspiracy together with his father. Thinking that the young man could easily let out the information about his father and his accomplices, King Erekle II invited Al. Amilakhvari to his court. However, Alexander did not reveal anything, so he was severely punished by the order of Erekle II: they cut his nose off and ruptured his leg tendon. In 1771 Al. Amilakhvari managed to escape imprisonment and flee to Russia. His persecution still proceeded in Russia; he was imprisoned and released on amnesty only in 1801. Later he left for Georgia, but soon died in Astrakhan in 1802.

Al. Amilakhvari's main political and philosophical views are collected in his treatise "Sage of the Orient" (St. Petersburg, 1779).

In order to promote the implementation of the ideas expressed in Plato's "The Republic" in the political reality of that period, in his treaties Al. Amilakhvari negatively assessed the functioning of the existing state system. He is certain that the country should be ruled by a wise king who holds humanistic views. Yet, this is not enough if the state is centralized, even if everything is subjected to the will of a single, even a wise man. Such situation will definitely turn into extremes, whims and unruliness. Thus, it is necessary to divide the governance and delegate a number of issues to the advanced feudal groups.

Certainly, such groups should be led by wise men. Al. Amilakhvari deeply believes that the economic strength of any country stands on peasants' labor. Thus, they need special care and protection. Moreover, the government should think a lot about trade, educating the youth, clergy, craftsmen, etc.

It is worth to note that Al. Amilakhvari cannot see anyone among the "sages of the East", and so

he dedicates his treatise to King Solomon I of Imereti.

Following the example of Plato's "The Republic", the treatise by Al. Amilakhvari also includes 10 short chapters and the points at issue are presented in a way as they were viewed by the tradition of the European thinking of that time.

Georgian researchers have long been pointing out that Al. Amilakhvari's political and philosophical views bear a strong resemblance to a French philosopher Charles-Louis de Montesquieu's then widely acclaimed "The Spirit of the Laws". He formulates his views based exactly on this kind of methodological thinking; for example, his views on the extent of Kings' authorities and in the same context the balance between rights and duties.

For Al. Amilakhvari, the royal authority is hereditary and is legitimated by its divine origin; however, only wise and intelligent person is able to deal with this responsibility. This idea is also represented in his distribution of governmental powers. Unlike European researchers, Al. Amilakhvari thinks that the state affairs should not be assigned to individual institutional structures but to the ordinary noblemen obviously distinguished by their wisdom.

Al. Amilakhvari believes that for the counties located in such difficult geopolitical areas like our homeland, it is necessary to have a permanent army.

Al. Amilakhvari's judgment about the general nature of humans and repressing common immoralities by the power of the law is also interesting. The author believes that since the ancient times, the reality of life has encouraged all kinds of vices in humans and gradually turned them into animals. Unfortunately, even religion could not obstruct such processes, since church hierarchies often used power to reinforce their own well-being. In this case we are still dealing with the lack of wisdom and immoral behavior.

The judgment given in this part of the treatise, as fairly noted by a Georgian researcher – Giorgi

Khuroshvili, resembles and facilitates the general pathos of "The Code of Ruis-Urbnisi Council" [2]; what might balance the weaknesses, as seen by the common rule of religious restrictions, traditionally unable to be overcome. In this case according to Al. Amilakhvari, civil legislation thinking has to have its word; yet what should be the law like? Its essence should correspond to the demands of the time, be closely related to the customs of the nation established over the centuries, and consciously respond to the people's mindset. If these requirements are not met, people will sink into unrest and turmoil. Additionally, it is of great importance that the law should not be changed often to avoid the formation of a nihilistic attitude towards it.

Al. Amilakhvari's ideas concerning the punishment of the offenders with death penalty are impressive. He is certain that life is a phenomenon which has a divine origin, and even though an ordinary man can take one's life away, it is wrong since no one has the power to give the life back.

Al. Amilakhvari believes that even if the offender is a murderer, he should not be destroyed, but excluded from the country and left to live as a fugitive.

At the end of the "Sage of the Orient", Al. Amilakhvari deals with the issues of education, science, and lastly, war and peace. He believes that the society which lacks educated, sensible people is doomed, and this also should be the concern of a wise king.

As it was mentioned above, the final chapter of Al. Amilakhvari's treatise is a comparative analysis of war and peace issues. The thinker believes that the fame and wealth obtained with war and weapons is a villain's job not a wise ruler's. Therefore, defense is far superior to war, but only through such political activity which is suitable for a wise king. The best king according to Al. Amilakhvari is someone who will eradicate the use of weapons, and if it is still necessary to keep them, then the number of weapons should

not go beyond what is considered reasonable for a defensive war.

To summarize, on the basis of the above-mentioned ideas we can say that Al. Amilakhvari is a truly significant representative of the way of reasoning of his time. He is well aware of the past, responds to the views of the

enlighteners' and discusses the ideas of a state structure, public governance, divine origin of the state and analyzes the opportunities to introduce ideas brought by the new era in the latter. That is why he is one of the leading thinkers, and is among the groundbreakers who paved the way for political philosophy.

## ფილოსოფია

# ალ. ამილახვრის სოციალურ-პოლიტიკური და ფილოსოფიური შეხედულებები

## ი. შიოშვილი

*იაკობ გოგებაშვილის სახ. თელავის სახელმწიფო უნივერსიტეტი, თელავი, საქართველო*

(წარმოდგენილია აკადემიის წევრის ე. ჯაველიძის მიერ)

ალ. ამილახვრის პოლიტიკურ-ფილოსოფიურ შეხედულებათა ძირითადი ნაკადი თავმოყრილია მის მიერ შექმნილ ტრაქტატში „ბრძენი აღმოსავლეთისა“ (პეტერბურგი, 1779). პლატონის „სახელმწიფოს“ წაბადვით ალ. ამილახვრის ტრაქტატიც 10 მომცრო თავისაგან შედგება და მასში განსახილველი საკითხები იმგვარადაა წარმოდგენილი, როგორც მათ იმდროინდელი ევროპული აზროვნების ტრადიცია განიხილავდა.

ქართველი სპეციალისტ-მკვლევრები კარგა ხანია მიუთითებენ, რომ ალ. ამილახვრის პოლიტიკურ-ფილოსოფიური წარმოდგენები სერიოზულ მსგავსებას პოულობს ფრანგი ფილოსოფოსის შარლ ლუი მონტესკიეს იმ დროისათვის დიდად გახმაურებულ „კანონთა გონთან“. სწორედ ამ ტიპის მეთოდოლოგიური გააზრებებიდან აყალიბებს იგი საკუთარ ხედვებს; ასეთია მაგალითად, მისი მოსაზრებები მეფეთა ხელისუფლების მასშტაბურობისა და ამავე კონტექსტში უფლებებისა და ვალდებულებების ბალანსის შესახებ; საინტერესოა ალ. ამილახვრის მსჯელობა ადამიანთა საზოგადო ბუნებისა და გავრცელებულ უზნეობათა კანონის ძალით მოთოკვის თაობაზე. დიდი მნიშვნელობა აქვს იმასაც, რომ კანონი ხშირად არ იცვლებოდეს, რათა მის მიმართ ნიჰილისტური დამოკიდებულება არ გაჩნდეს. ფრიად საინტერესოა ალ. ამილახვრის მსჯელობა დამნაშავეს სიკვდილით დასჯის შესახებ. მისი ტრაქტატის საბოლოო აკორდი არის ომისა და მშვიდობის საკითხთა შედარებითი ანალიზი.

ამგვარად, ალ. ამილახვარი აქტიურად ეხმაურება განმანათლებელთა შეხედულებებს და განსასჯელად იღებს სახელმწიფოს მოწყობის, საზოგადოებრივი მმართველობის, ხელისუფლების ღვთაებრივი წარმოშობის იდეებს და ამ უკანასკნელში ახალი ეპოქის მიერ მოტანილი თვალსაზრისის ჩანერგვის შესაძლებლობათა ანალიზს.

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