

AZIZIDDIN NASAFI – CLASSICAL REPRESENTATIVE OF IRFANI PHILOSOPHY

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Abstract. In the following article the of the classical representative of the irfani philosophy Aziziddin Muhammad Nasafi is analysed based on the diverse opinions and his treatise considering the sufi views of the 13th century.

Keywords: “Zubdat ul-haqaiyiq”, “Maqasad ul aqsa”, “Book of Insani kamil”, Najmiddin Komilov, human, salik, batin, Zahir

Introduction: Aziziddin Muhammad Nasafi was born in the city of Nasaf in the first quarter of the 13th century. Taking the initial information in his native city, he becomes a disciple to Abu Turab Nakhshabi, one of the largest Sufis of his time. He goes to Bukhara Sharif and, in addition to official knowledge, deeply master the sciences of philosophy, word and medicine. In 1243-1251, they travel to Khorasan and reach the conversation of Sheikh Sa’diddin Hamawi and other sect people, who are considered among the Kubraviya sheikhs who have harmonized the teachings of Najmiddin Kubra and Muhyiddin ibn Arabi. After the attack of the Elkhanids on Bukhara (1273) went to study in Iran in search of a peaceful place for creativity, lived in the cities of Bakhrabad, Isfahan, Sheroz. At the end of his life he lived in the Khanaqah next to the tomb of Sa’diddin Hamawi in the place of Yazd city called Abrkoh.

Reference review. Copies of the works of Nasafi are kept in the libraries of London, Leiden, Vienna, Tehran, Calcutta, St. Petersburg, Dushanbe, in the center of Oriental manuscripts under the Tashkent State Institute of Oriental Studies. Iranian scientist Abdulriza Sayf brings a list of more than twenty unpublished works his: “Kashf-ul haqaiyiq” (“Discovery of the truth”), “Zubdat ul-haqaiyiq” (“The slip of truth”), “Maqasad ul-aqsa” (“The last goal”), “Kitab al-insan-al kamil” (“The Book of the perfect man”), “Manazil us-sariyin” (“The addresses of travelers”) and more than a tear.

The name and works of Aziziddin Nasafi were known in Europe in the Middle Ages. In 1665 year August Müller published his work “Maqasad ul-aqsa” in Latin. In 1953 year Frans Mayer published his research on the life and work of the great Sufi scientist. In 1931, Ahmad Mahdavi published his work “Kashf-ul haqaiyiq” in Tehran, and later — in the 1960s, More Jean Mola published his work “Insani kamil” in Paris. Orientalist scientist Andrei Bertels prepared a critical text of the work “Zubdat ul-haqaiyiq”.

In Uzbekistan, studies of Nasafi is closely related to the name of Najmiddin Komilov. The scholar originally translated the work “Zubdat ul-haqaiyiq” into Uzbek and published it with the word abridged and meaningful. In the interpretations about the perfect man in the book “Tasawwuf”, work

is conducted directly relying on the works of Nasafi. In 2001, he translated the alternate part of the “Insani kamil” and published it in the newspaper “Turkistan”. The two treatises (chapters) of the “Insani kamil” were first referred to the customers of “Tafakkur”.

In the game, the genre of giving a pandemic to darvesh is dominant. O darvish! Careers of humanity border. The qualities and behavior of a person are hidden in his particles (cells). In each career a quality either trait is apparent. When a person’s career is complete, his qualities and behavior will also be fully evident and a small world will be completed. This solik, which has completed the small world, becomes the nibs and caliph of Allah in the Big Universe. His question is the words of Allah, His deeds are the deeds of Allah. This is the most noble of all, negaki, the manifestation of morality and the manifestation of knowledge are the same.

Knowledge will appear in many places, but the knowledge that surrounds all things is only this. Here he recognized himself, understood and saw the essence of things here. This means that the *suluk* is an expression from the fact that the passenger faces his career and reveals his career in an evolutionary way, from the completion of a small universe. It is impossible for him to be the son and caliph of Allah in the great universe until the little scientist is finished. In it, power appears in relation to the people of Universe. A man who does not have the strength to himself something to others?! Some here have gone astray and suffered various torments and have not made compromises. When the occupant's career had been fully revealed, the leech would also have come to an end. Even if the child tells the whole scholar about lust, he does not know what this pleasure is, and when he reaches puberty, they say-they say-he will find out about it himself.

There are levels of a person, as there are levels of a tree. It is known what is formed from it at each level of the tree. The gardener's work is such chores as keeping the Earth soft, cleaning it from foreign debris, giving it water in time, preserving it from pests and disasters. As a result of this, the tree completely passes the stages of its reproduction and, depending on the time, manifests its temper. The case of Solik should also be so. It is necessary to intend to become a person through the mathematical and incarnations of solik. Then human careers appear in it completely.

When human careers appear in it, if salik does not want to, purity and beautiful morality, science, the discovery of secrets and the manifestation of light are manifested in his time period. So it turns out that the solik did not know their name at all, it would not have passed even from memory. Whoever is not in this way will never understand these words. In order for the sentence to stretch and not to move away from the goal, say: Salik's blessing must be high. He must be on this path to the end of his life and strive, for there is no end to the knowledge and wisdom of Allah.

There is no doubt that Zahir has an effect on Botin. Botin also has a pronounced laxative effect. So after the apparent correctness in the influence of mathematics and mujahedeen in the wise's conversation botin also becomes salt. After the salt becomes apparent and the botin is purified between the two apples. One side has been the world of testimony, the second side — gayb. That is, if one side belongs to the world of body — testimony and senses, then the second side is a world of sorrow and approval, being a world of Angels and pure spirits. The side that belongs to the world of evil is always pure and harmonious.

To Botin he will never toil, darkness and kudurat from the side. The side to the body is connected with sensual pleasures, and the tiara is dark, because ambition is captive to anger. Botin is dark on this side and zimiston is holding. For this reason, botin can not become a master of divine

enlightenment by mastering knowledge from the realm of Angels and pure spirits. The body is clean and purified between the two olam in the tabernacle which is pure. The world of Angels and pure spirits — what is in the world of evil, appears in the depths of Solik. As if the two mirrors without dust were facing each other, something in this mirror would be reflected in the other mirror, and something in the other mirror would be seen, it would be polished in the mirror. This is the wisdom of visiting the graves, and the truth of the pilgrimage is real.

As far as the road towards the goal, in the eyes of this weak (I), one path is the other. This way-studied and repeated in the beginning, in the end is Mujahedeen and azkor (falling of remembrance). First go to madrasa, study the knowledge of Sharia and other necessary sciences, then master useful knowledge to become so-called eloquent and thoughtful in thought. Because to be treated correctly with the word is considered one of the most sublime. The word art can be obtained only in madrasa. After him, he comes to the Khan and murid something Sheikh. Content with one sheikh, he learns the most necessary from the knowledge of the sect. After mastering the basic sciences, he reads the proverbs. That is, the mathematics of the sheikhs, in the Mujahada, creates an idea of piety and diet, the situation and the Com, and then leaves the reading of the book. Whatever Sheikh Salah sees, he will be engaged in the same business.

In the sixth chapter, dedicated to the level of the common people, the following are found their place. As soon as the child begins to distinguish white-belly, it is necessary to follow his parents in the chapter of prayer. If not, the parent should prescribe it. They say that to follow in prayer is Islam. And when the mind becomes the owner, six things are prescribed to the child after Islam.

First, faith: the presence of a child, Allah Almighty, is a must for the prophets to believe in the nobility without doubt and suspicion. Know that whatever the prophets said, they said the truth and said the word of Allah. The second, Ma'ruf of the command-is to perform the deeds prescribed in Islam. Third, nahyi munkar-to stay away from prohibited activities. Fourthly, repent-sincerely regret the wrong deed. If one of the noble deeds ordered is unable to perform, or if one of the Forbidden deeds is touched, one must consciously regret, and the other must swear not to repeat this mistake, and to remain fixed in this act is understood as repentance. The fifth is to master a craft or craft that is suitable for the provision of a vehicle. Another goal from occupation is to be free of tobacco, because the chief cause of the damage that faith can do to health is food. Goldsmith, in the occupation of piety, it is necessary to refrain from unlawful bite, from someone else's property, from doubtful provision, from the wealth of the state and from the generosity of those who are unjust. In words and practice it is necessary to live intensely, to be aware, to show off and to refrain from envy.

Aziziddin Nasafi teacher of Sufism - Sheikh Najmiddin Kubro, sa'diddin Khamavi, N.He continued the ideas of the most iconic Knights of the Kubra. The years of Aziziddin Nasafi's birth and death are unknown, his activity in the early 13th century and his rise to the level of Sheikh were recorded in the sources.

Aziziddin Nasafi's views on the spiritual and moral qualities of the material scientist and the man who is his product, his views on "Kashful haqayiq"- "the opening of truths"/, "Zubdatul xaqoyiq" – "the return of truths"/, "Maqsadi aqsa"- "the holy goal"/, "Insani komil"- "perfect man", "Manazilas sayrin"- "addresses of travelers"/, "Mawdava and Maad"- "exit and scissors" as described in the works

mapped. In the views of Aziziddin Nasafi, Kubravia is an educational and creative development, the spirit of enlightenment is further enhanced.

According to the Sufis, in the human body there are compassionate and satanic forces that are against each other. In order for man to rise to the level of perfection, he must be superior to satanic power. demonic acts are caused by greed, anger, ignorance. Greed is the basis of selfishness. Selfishness-any debauchery, in its own interest leads towards marriage.

Sufis believe that the contradictions of the nation also occur because of nafs, satanic forces. The largest manifestations of Sufism are Ahmad Yassavi, Najmiddin Kubro and Bakhouddin Naqshband. Aziziddin Nasafi teacher of Sufism-Sheikh Najmiddin Kubro, Sa'diddin Khamavi /.He continued the ideas of the most iconic disciples of the N. Kubra.

In the views of Aziziddin Nasafi, Kubravia is an educational and creative development, the spirit of enlightenment is further enhanced. In the works of Aziziddin an-Nasafi "Zubdatul khaqayiq", he tries to understand the stages of human perfection on the basis of the teachings of mysticism and Sufism. These teachings came into being in the time of the sects of tayfuria, junaidia, qubravia, nakshbandia, yassavia, malomatia, Nuria, qadaria and other teachings. In order for mysticism to rise to the level of human perfection according to the requirements of the doctrine of the species and the complex stage: Sharia, *-tariqat,-ma'rifat-*, pressing the stages of truth is necessary. One of these stages is connected with the other by tariqats, the other is the foundation. A person who dreams of perfection should first of all follow the laws of Sharia and know them. in Sharia, human movements are divided into "honest" and "haram" and are measured by five criteria. These are: obligatory / obligatory actions/, mandub/ *Sunnat* / - actions that are not obligatory but are considered acceptable, rituals that are obligatory to perform muboh, insidious acts, haraam-forbidden actions.

A person who dreams of spiritual spiritual perfection should follow the laws of Sharia. only then does he step into the sect. And according to the requirements of the sect, a person must take master classes. Because it was considered a condition for those who dreamed of a perfect from the master-shogird /Pir-murid/ linen. It is necessary for a person who dreams of perfection to give his composure into the hands of a master, the master must constantly control it. also, the teacher / pir / de shogird should not ignore the property, be a deeply educated, morally pure person whose work is one, organizer and entrepreneur, show a personal example, be able to trust, be strong, be an artist-level person in teaching. The need for teachers to constantly improve their coaching skills is reflected in the works of Aziziddin Nasafi.

Apparently, the way of life, which is subject to the occupation of human beings who call for perfection, is insanely complex and irresponsible. But in the qubravian doctrine they became a theoretical basis of mysticism and Sufism, a philosophical worldview that promotes perfection, out of the circle of tarkidunyuism and nobility, they were truly turned towards human philosophy. When another was crazy, mysticism took away the problem of the man of the qubravia. And Najmiddin Kubra himself rose to the level of the star of religion, the owner of extremely unique qualities, committed a dong in quality, achieved the name of / "Valiytarash"/ educating the Custodians, reached the level of reading thoughts in the human brain.

As a follower of Aziziddin an-Nasafi Sheikh Najmiddin Kubra, he developed the idea of carrying out the education of a perfect person in the Muslim world. The years of his birth and death are not known. But in Nasaf, he took his first education and took lessons from Sa'diddin Khamawi, Sheikh Najmiddin Kubra's elusive shogird. Aziziddin an-Nasafi "Zubdatul khaqayiq"/ "the slip of truth" / in his work, Alam consists of two parts: Alam /hidden Alam/ and Alam /visible Alam/ visible Alam/. The whole universe itself is a small universe, if it is a great universe /Alami kubra/, then the person in it is a small universe.

The basis of both the great Universe and the small world is the single ore /matter/ both the great olam and the small olam are spread from the same single seed. therefore, the changes in the human world will depend on the changes in the Great Universe.

Conclusion: So the analysis of Aziziddin an-Nasafi's thoughts about the material scientist and spiritual scholar can continue again. However, it should be noted in the summary that it is worth noting that he expressed all his thoughts about the scientist and man with a specific scientific basis, watered with a religious spirit in the work "Zubdat-ul khaqayiq", and this work deserves a special study in the period of national independence and third Renaissance.

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