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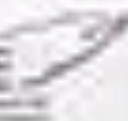
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THE THEORETICAL BASICS OF SUFI-PHILOSOPHICAL TEACHING OF AZIZIDDIN NASAFI

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Annotation. This article analyzes the views of the great fellower, the Sufist, philosopher, scientist Aziziddin Nasafi's Sufistic-philosophical doctrine, which made a great contribution to the development of Middle Eastern Sufi philosophy. The article also mentions the philosophy of human philosophy, philosophy of knowledge, philosophy of existence, philosophy of ethics.

Key words. Aziziddin Nasafi, Zubdat u hakayiq, religious-philosophical concept, body and soul, emmanagement, philosophical anthropology, philosophy of existence, justice, morality

Introduction. It is known to us that since the creation of mankind, the question of the use of its historical and philosophical heritage has become equally important for each period. In this sense, even in today's rapidly changing age of globalism, the question of the spiritual level of every citizen living in our country and its future role is becoming more relevant than before. Therefore, the question of finding a solution to this problem on a scientific basis requires not only the provision of modern education, but also the introduction of our past heritage into a single practical life. This is an important place in the education of a person, especially the future generation, where the invaluable teachings left by our expert thinkers, who have passed through centuries of experience and found a gloss, play an important role. First President of our country I.A.As Karimov noted, “we create conditions for all our people, including young people, to enjoy the kutlugmeros of these thinkers, to attain their perfection in such a spiritual environment, to take place in the hearts of the younger generation the philosophy and great ideas of humanism of the religion of Islam. In other words, we educate our children on the basis of worldly knowledge, as well as the hadiths of Imam Bukhari, the teachings of Naqshbandi, the Termizi's wisdoms, the wisdom of Yassawi.”[.3:357]

Methods and references. The 13th century took a special place in the history of spirituality and thought of the peoples of the East, and by this time the science of the kalam, philosophy and were sufism developed. As a result, outstanding scientists and thinker writers united all three spheres, made their worthy contributions to the formation and development of the spirituality, culture, mystical-philosophical worldview of the peoples of the East. One of such thinkers is our great compatriot Aziziddin Nasafi.

In fact, the more honorable the study of the works, teachings of our scientists of the past and their research and analysis on the basis of modern methods is considered, the more responsible it is. As we have already noted, one of our great thinkers from Nasaf is a scientist, a physician, a specialist aziziddin is obliged to conduct scientific and philosophical research and analysis of the mystical teachings of Nasafiy. Aziziddin Nasafi (1240-1300) as a famous thinker, philosopher and scientist of his time, in his treatises “Manozil as-

sayirin” (The destination of travellers), “Usul va furu” (Roots and branches), “Mabda' va ma'od” (Exodus and returning), “Miftakh ul-asrar” (The key of secrets), “Zubdat ul-haqoyiq” (The cream of truths), “Bayan ut-tanzil” (The revelation of nuzul), “Kashf ul haqayiq” (The discovery of truths), “Nafsi insani”, “Insani kamil”, “Vahdati vujud” and in other treatises express the revelation the sufi-philosophical views

It can be seen that Aziziddin Nasafi’s sufism - philosophical doctrine does not consist of a one-sided approach to the ideology of the Middle Ages, consisting of its originality, the objectivity of its historical-philosophical and historical-religious approaches. The scope of thinking presented by Aziziddin Nasafi and the methodology of historical-philosophical analysis can be a specific example for those who want to study the history of modern philosophy. One of the other specific aspects of the doctrine of Aziziddin Nasafi is that it is relevant for our era – its tolerant attitude towards the various ideological currents that exist within the Islamic culture, that is, it is tolerant. The legacy that the philosopher reached to us, covered all aspects of the philosophical thought of his time. Aziziddin Nasafi wrote his works in Persian, which analyzed human philosophy, existence, cognition, morality, society, the question of the unity of the scientist and Man, lore and philosophy, perfect man and other philosophical issues. At the center of the Aziziddin Nasafi worldview of are mainly anthropological problems. Man's creation, the purpose of his coming into this world, his self-realization, the small scientist and the great, the interaction of body and soul, the ways of bringing man to perfection and other issues are at the center of the attention of The Thinker.

What is the source of the changes that take place in the human body and soul? What did the human body and soul come from? answering the questions “ what is water?”, the expert acknowledged that the substance that formed the basis of the universe consists of: soil, water, air and flame. Each of these four elements has a separate form (image) and meaning. From the combination of these four elements, the human body and its various members came into being. Obviously, both the human client and the prosecution were formed from the interference of those elements, he explained. The concept of nasafi about the appearance of man is based on the religious doctrine: the first man created by Allah is Adam, made of clay. As a confirmation of this idea, it is possible to bring the Holy Koran.

The religious conception of the emergence of man is connected with the medieval theory of the evolution of Nasophial animals. Nasafi notes that as a result of the mixing or merging of four elements, such qualities as temperament (mizaj) arise. The appearance of temperament in different forms and species turns into a plant, an animal and a person. In the analysis of these problems, Aziziddin Nasafi compared the views of representatives of various religious and philosophical schools. In the teachings of nasafi, man is the only being, only he was previously given self-awareness and understanding of the truth. Aziziddin Nasafi in his book “Zubdat ul-haqayiq” calls man a small human being a Sugra or a small world of olam a Sugra. And the universe is called the human being Kubra or the universe Kubra. With a small crowd, the glory is closely related to each other.

There are things in one, and in the other. In order for a person to perceive glory, he must first of all understand himself well. Otherwise, he will not understand the mystery of the world. Nasafi says about this: “O darvesh, first of all, understand your essence and your inner self in order to perceive the end of the ulugam, the inner spirit, its essence and its forms. There is no other. O darvesh, if you want to know how the thing is happening, you need to know how much of yourself you are[1:5]. Man consists of two parts of body and soul. According to the philosopher, the soul of man is considered to be from the divine world, and

the body – from the Earth. Since the soul of man is a particle of space or divine light, he lives constantly striving for knowledge and perfection. In other words, a person is always in the process of learning knowledge, thereby feeling that he belongs to an absolute soul. Aziziddin Nasafi admits that it is involuntary to realize the absolute existence. Its perception process will not need explanation and differentiation, because each of us knows that we exist.

The sufi concept of nasafi about the unity of the olam is considered unique. Representatives of the majority of the doctrine of mysticism, as well as Aziziddin Nasafi, considered the macroworld as a glitter or manifestation of the light of truth, thereby recognizing the unity and versatility of existence. According to the Philosopher, this is in harmony with the view of philosophers, the being is unlimited and does not need explanations, since there is no general, holistic concept, as in the concept of “being”. This, in turn, means that the being does not need an explanation and a description, since all things can be understood in comparison. The theory of Emanation in mysticism substantiates the idea of the unity of the olam. It is known that in the philosophy of mysticism, creation belongs only to Allah, and this process ends with the creation of man. At this stage, a person goes from understanding the universe to self-realization, and this process is plagued by understanding the truth. In Aziziddin Nasafi’s work “Zubdat ul-hakayiq” there is an opinion that Allah, who created existence, will be the beginning and the end of all things, events and things in it. They are mortal, that is, transitional bodies. Age, that is, there is no beginning, and the eternal body is Allah. “Allah is the creator and creator of the universe. Khalaqi Alam has well-defined qualities, and he is free of imperfect qualities, according to the Sharia people, both in the creation of the universe and in the destruction of it, he is free of Will [1:6]. Allah created primarily the world of spirits and bodies, then mines, plants and animals, and then man. "After - that continues, the caretaker-Adam's children have appeared and multiplied, they are gradually maturing and each one is striving towards their first status, will continue to develop until their circle is completed. This shows that the perfection of each person is to make a serious attempt on this path to move towards its first status[1.9]. Nasafi’s above-mentioned thoughts indicate that he approaches them from the point of view of Islamic philosophy, the Qur’an and the Sharia, when he talks about the emergence of the world, about the origin of living things on earth, plants and minerals, as well as humans. The views of the expert on the philosophy of existence also have a specific approach. Nasafi will split up a whole holistic being, thinking about being (body).

The first is the body of an ancient, Old-Fashioned body, the second is the body of a hodis. The body was created by no one in ancient times, it existed forever from time immemorial. It has neither beginning nor end. There is both the beginning and the end of the body hodis (that is, the world). His body is transient, mortal. The old and eternal body is called Nasafi-Allah, the transitory mortal body is called Alam. Analyzing the relationship between the Universe and Allah, Allah is not the olam, and the olam is not the Allah. Allah - the creator of the universe (Halloqi) - comes to the conclusion. Allah initially created a single ore for the purpose of creating the universe. His name was called the soul first (spiritual). The Allah threw those single jewels in order to create the material (property) and spiritual (malakut) universe. With the fall of the Lord's sight, the ore began to melt and multiply. From the melting and multiplying foam resurrection created spirits of different degrees, from the remaining bottom he created the universe. Material and spiritual olam are related to one - the other. One-the second is affected. But the material, that is, both the property world and the spiritual, that is, the malakut world, have their own characteristics. In particular, the soul will

never be divided into pieces, that is, it will not be crushed. The material is crushed while the apples. [5:233]. In his works, Aziziddin Nasafi insists on the point of view of mystical philosophy, on the problems of existence (the emergence of the universe, the structure of the worlds, the hierarchy of beings in existence) and on the role of emotions and reason in the process of self-realization, understanding of Allah, etc.), and tried to explain socio-moral problems. In the process of reviewing and analyzing the issues related to the philosophy of being, the scholar relied on the path of Abdullah Ansari, Ahmad Gazzali, Shahabiddin Yahya Sukhrawardi, Aynul-quzzat Hamadani and others were relied on their views. From this point of view, The Thinker confesses the following, the adherents of the Ahlul-khulul recognize what is in the Real being as a manifestation of divine light. According to The Thinker, pantheism in the views of supporters of this doctrine is the existence of this only Allah. According to nasafi, the existence consists of a mixture of four elements and their forms (pictures) are combined. Such a joint, they say, is the body of a new member formed due to interference. Each element that brings the bodies into the body has its own characteristics, its own nature. The essence and meaning of the body will be related to the elements that brought it into being. Despite this, for the bodies (uruj) development or (nuzul) decline are its most important features. Development in the body occurs at different levels, and at each stage of development there is a new name. It is impossible to separate the body from the soul, the soul does not come from anywhere and does not go anywhere. A feature of the soul that differs from the body is the light in it. This can not be considered using nurni emotions. Nurni it is also difficult to get carried away with feeling, as you can not see the fat in the almond kernel or in the milk. It is possible to perceive it only with the eyes of the soul. In turn, since light belongs to the spiritual world, it can not be considered either. The whole olam is filled with those light. He is the soul of the universe, a harmonious, action-giving power. In its place, Nasafi's views on the philosophy of cognition are also of urgent importance for today's times. Nasafi's theory of cognition, The scholar's knowledge of the interaction of rational and emotional processes of cognition deserve special attention. For example, Nasafi noted that without rejecting the role and importance of the process of rational cognition, new opportunities are opened in the process of knowing the universe and the oneness of Allah for man with the help of love. The Thinker said that with the advent of love, the mind and rational cognition will give him his place, but without understanding, the light of love will not be perfect. This principle of specialists can be re-understood due to the characteristics of modern epistemological science [4:4].

One of the issues raised by Aziziddin Nasafi in his mystical-philosophical teaching is fate, that is, whether a person is free in his actions, voluntarily in his activities, or what he is doing is predetermined. It is known that in Islamic philosophy on this issue there was a dispute between the Mutakallims and Mutazilits. The muesli is based on the idea that a person is free of Will in his actions, deeds that he does, his life, way of life are not predetermined. And the arrogant were in favor of the belief that the will of man was not at his own discretion, but that his fate was determined by Allah from time immemorial [1:4] .

According to the scholar, the soul is Ore. It appears at the plant level, animal and human level. It is predetermined how much the soul will be in the body, how much it will breathe, how much it will speak, how much it will live. What a person does depends on fate, "except for the Will and knowledge of the truth, the tree leaf does not move, or the person does not intend something." [1: 4] in general, Aziziddin Nasafi's views on this issue are based on the views of the people of wisdom, the people of Sharia, the Mutakallim,

in contrast to the views of the philosophers. Come to the opinion of thinkers philosophers in his regard, “there are no pre-defined dimensions to people's words and activities-works. Possession of knowledge and wealth depends on the efforts of the person: the more enthusiasm a person makes, the more his knowledge and level increases. Doing good or evil, eating less or eating a lot of work at the disposal of man, he finds how much effort and effort he has spent as much as possible...”[1:10], he argued. In fact, the great philosophers Abu Nasr Farabi, Abu Rayhan Beruni, Ibn Sina and others noted that a person can achieve happiness and perfection through his labor, intellectual ability, wisdom, manners, knowledge.

In his moral views, Aziziddin Nasafi exposes in the present tense even those thoughts that have not lost their importance about the behavior of the solics and dervishes, the acquisition of human qualities, their purification, their rise to enlightenment and perfection. The role of morality in the life activity of society is a peculiar mixture of Aziziddin Nasafi’s practical philosophy. Aziziddin Nasafi believes that everyone, as a member of society, must work hard to ensure that society is free from the crisis, immorality, to be spiritually perfect and to reach the level of real humanity. People should remember that society and the liberation of man in this and the other world are endowed with honest labor.

In fact, moral thoughts in the doctrine of mysticism, the rules of behavior in the perfect person for centuries call on people to be purified, to refrain from selfishness, to be diligent, to have a profession and knowledge, to good deeds, to be kind and human, to be compassionate, to be needy and strange, to help the orphan, not to give ambition to wealth, not Therefore, the above national and universal values are now coming without losing their educational power.

It is for this reason that the attainment of a perfect human level has become the goal, dream and ideal of mankind. “...ideas about the perfect man, - emphasizes N.Komilov, -will have great social and moral value, will educate a person in the spirit of honor, kindness and great good, will serve love, loyalty and loyalty. At all times, every moment helps people to remember their humanity and to be saved from evil, obscenities, deeds, ill-deeds, ensures that the building of faith and conscience is the foundation [3:153].

In addition to the numerous philosophical principles of the sufi philosopher, the actual concept for modern society is its concept of Justice. Nasafi himself was in favor of the thinkers, and they were promoting justice not primarily from others, but from themselves in demand. In medieval religious, sufi-philosophical doctrines, various interpretations of the essence of sufism are threeraydi, among which are “sufism – faith and piety”, “sufism is respect and conscience”, “sufism – tranquility and non – harm”, “sufism – poverty” and others. Aziziddin Nasafi said that “Sufism” is the desire of justice for oneself, not to expect it from others.

The thinker gave a special meaning to this sentence, which means that in modern conditions this definition is more relevant. This is a call for the formation of an individual, oriented towards an individual spiritual, moral and aesthetic restructuring. From the above points of view, one can conclude that aziziddin Nasafi - the Sufi-philosophical doctrine has been calling people healthy for several centuries, high spirituality, irfania thinking, enlightenment and culture, and it is undoubtedly of great importance in this regard for our time.

The sufism and philosophical views of nasafi are of great importance in the education of a perfect person, which formed the basis of the idea of national independence, and the comprehensive and systematic study of it is one of the actual problems facing the science of the history of philosophy of the Republic.

Conclusion. The sufi and philosophical views of nasafi are of great importance in the education of a perfect person, which formed the basis of the idea of national independence, and the comprehensive and systematic study of it is one of the actual problems facing the science of the history of philosophy of the Republic.

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