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**STATEMENT AND STUDY OF A
BOUNDARY VALUE PROBLEM FOR A
THIRD-ORDER EQUATION OF
PARABOLIC-HYPERBOLIC TYPE IN A
MIXED PENTAGONAL DOMAIN, WHEN
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HUMAN PHILOSOPHY IN THE TEACHING OF NASAFI

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Annotation. *The issue of man is one of the most important topics in the teachings of Sufism. This article is devoted to the views of the Sufi and philosopher Aziziddin Nasafi on human philosophy and existence, and human philosophy is analyzed on the basis of his works. The article also provides a philosophical analysis of Nasafi's views on human existence.*

Keywords: *philosophy, microcosm, macrocosm, soul, knowledge, development, doctrine, wisdom*

Introduction. The problem of the origin of man in the works of Azizuddin Nasafi occupies a special place. In different systems of medieval philosophy, it is solved in different ways. At the same time, it should be noted that this problem during this period was solved mainly from the positions of theocentrism, most researchers tried to harmonize their theory with the general religious opinion. Azizuddin Nasafi, as a representative of the philosophical school of tasawwuf, relied most of all on the teachings of Ibn Sina, Ibn Arabi, Suhrawardi and others in solving the problem of man. In the works of Azizuddin Nasafi, the opinions of the majority of philosophical medieval schools are analyzed, and on this basis he tries to express his own opinion on the problem of man without regard to the prevailing religious ideas.

Discussion. Nasafi is the author of famous works “Inson al-komil val marifat-ul-vofir” (“A perfect man in the pleasure of knowledge”), “Kashf-ul-hakoik” (“Discovery of truth”), “Maksud-al-akso” (“Remote goals”). In these books, he gives an extensive analysis of the problems of sensory knowledge. In particular, two forms of being (natural and supernatural being) in relation to man and nature (microcosm and macrocosm) are given the most attention.

Azizuddin Nasafi, like other thinkers of the Eastern Middle Ages, understands human nature as a dualism of soul and body. In other words, he believes that man is the connecting link between the two worlds. According to Azizuddin Nasafi, the soul is a substance, and the body is an accident. On the question of the knowledge of the soul, he supports the point of view of the supporters of Sharia, however, regarding the classification of the soul and its properties, he takes the positions of philosophers. Man, according to Azizuddin Nasafi, represents the highest stage of development of being and reflects everything that exists. He believes that the essence of man is manifested in the existence of the mind and develops and improves depending on the totality of accumulated knowledge.

The essence of man, according to Azizuddin Nasafi, manifests itself in four things - good action, good (good) condition, good disposition and education, and the main goal of human life is the gradual development of these qualities. Taking into account the innate properties of man, especially taking into account his mind, the thinker compares him with God and ascribes divine properties to man [1].

As a creation, man was created in the most perfect way from a piece of mud, adorned with the most beautiful internal and external organs, and adorned with the blessing of reason. This mind must realize its own helplessness and the greatness of its Lord. Allah Almighty gave body, movement, spirit and life to other creatures as well. However, man has the ability to distinguish with the given spirit and mind. In this respect, while man remains at the level of animality, on the other hand, he rises to the level of humanity by recognizing Allah and turning to Him. According to Nasafi, in order

for a person to know himself, he must live eighty years and spend his life learning science and wisdom.

In addition, in the author's eyes, a person's best evaluation of his life is directly related to the time she spends to get to know himself. In approaching Nasafi's understanding of what is required in self-knowledge, it is important to keep in mind the connection she has made between several different basic levels and forms of knowing. Nasafi's approach to almost all issues is in terms of self-knowledge or ingenuity. A person who wants to reach the level of perfection according to the world of ideas he has established and who aims to understand the beings with all their reality, must first try to know and understand his own self.

The important point to note about Nasafi's description of how people reach knowledge is that it is not intellectual or rational. The Sufi strives to polish his heart in order to gain knowledge. However, doing this is not enough, it is Allah who places certain knowledge in the heart in the next process. The act of God's endowment of knowledge to the Sufi who is in sight is defined as love by Nasafi.

Azizuddin Nasafi begins to explore the appearance of a person from the position of supporters of Sharia, however, from the analysis of his works it follows that he does not agree with them in everything (for example, regarding the problem of time). But, perhaps in order to reconcile his teaching with the dominant ideology, he quotes from the Holy Koran. Azizuddin Nasafi considers a person to be a microcosm, which reflects the laws of the macrocosm, and states that a person passes the entire process of development of the microworld through himself, starting from the moment of conception. Azizuddin Nasafi's teachings on the emergence of man trace the primitive rudiments of the theory of the development of the living world. In the West, this theory began to be developed much later. Azizuddin Nasafi believes that the mind belongs only to the human soul, and he sees the advantage of man in this.

Nasafi, within the framework of his conceptual construction, considers a person not as an abstract carrier of feelings and reason, but proceeds from the idea of a person as an active, active and goal-setting being with thinking. The basis of this position is the Hanafi-Maturidite concept that preceded Nasafi, which was based on the kalam teaching about the wisdom of God and about man as the only creature that has a mind and lives in society. In general, Nasafi's teaching, covering the indicated qualities of a person, is also focused on the study of the characteristic qualities of a person as a thinking and active being. Speaking in modern philosophical language, in this case we are talking about an "epistemological subject" entering into the cognitive process.

Nasafi, based on the doctrine of the wisdom and will of God, His attributes and the fundamental question of the Middle Ages - the freedom of will and human choice, tries to carefully and reasonably justify all his reasoning on the points indicated. At the center of the thinker's reasoning is the "creativity" ("takvin") of God, since it is in the process of creating the world that God's activity is presented in the most obvious way.

In "Tabsiratul-Adilla" and "Bahru-l-Kalam", Nasafi wrote that God created the world with complete free will. Therefore, creation in maturidism is not an expression and not a quality of his essence of God, but only an action carried out by God not out of necessity, but only because he wants it. God has always been able to do it. Therefore, to consider that the act of creation does not take place in him, but must be identified with the created result, is nothing more than a fabrication (vahm). The correct view is that from time immemorial we have attributed creation to God, even if creation did not exist from time immemorial. This means that He was always the creator of things that one day appeared in the world as creations. In other words, God was always the creator of things that came

into being as creations at the point in time that He knew and wanted. The actions of God are different from the actions of people, they elude our understanding.

Nasafi considers the problem of the perfect man in close connection with aesthetic categories. In the understanding of the Sufi thinker, a perfect person is, first of all, a representative of excellent behavior, with high human characteristics (features), which contributes to the fact that the “sacred spirit” made earthly duties a reality: ensure the truth on earth, destroy bad habits and customs, and instead introduce good rules leading to the triumph of humanism, calling for true worship of the creator. In order to comprehend this degree of perfection, a person must first of all know himself. According to the thinker, one who does not know himself will leave this mortal world without knowing anything. And the knowledge of oneself begins with the knowledge of Shaitan (the devil) - the personification of everything bad, i.e. with the ability to discern evil.

Results: Nasafi claims that the path to perfection requires the comprehension of 4 things:

1. a good word,
2. a good deed,
3. righteous behavior,
4. education.(ma`rifat)

It is not easy to comprehend the above: only then can one reach the height of perfection if a person devotes himself to this with all his essence, forgetting about himself and his hardships. Here is how the sufi philosopher figuratively describes this state:

- ✓ once without dying, a person is not reborn;
- ✓ if you want to have a good rest, work to exhaustion;
- ✓ if you want a creator, die in yourself, and if you cannot die in labor, then do not look for a good pastime;
- ✓ Well, if you do not die in yourself, then do not look for the creator.

However, the thinker teaches, the goal “should not be to search for the creator, because he is everywhere and in everything, and there is no point in looking for him. Everything that exists is from Him... everything that exists is He Himself.”

For this reason, a person should not look for the above features from the outside, they are in the very essence of a person: “... all education is hidden in you from beginning to end; whatever you are looking for, look within yourself, why look for all this on the side?” [2].

This means that the path to human perfection lies in gradual comprehension, but these stages of comprehension do not at all imply absolute religiosity, but mean the requirement for a righteous life in the mortal world.

Conclusion. Nasafi believes in the power of the human mind, the power of science, preaches the idea of progress, which, according to him, requires the development of natural scientific and philosophical knowledge. The philosophical doctrine of Azizuddin Nasafi has not lost its significance to this day and therefore requires a deeper and more systematic analysis. Nasafi, summarizing in his works the intellectual medieval ideas, along with the anthropological vision of the problem, also tried to consider the problem of man from the point of view of Sufi philosophy.

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