

## THE ISSUE OF MAN AS PER SUFI VIEWS OF AZIZIDDIN NASAFI

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ABSTRACT	KEYWORDS
In the following article the sufi views of the Aziziddin Nasafi is analysed based on his teachings on perfect man. In the process of analyzing this article, methods of logic, historicity, consistency and objectivity of scientific knowledge were widely used. The true nature of the concept of perfect man was illuminated in logical consistency.	Goal, Sufism, teaching, philosophy, education, perfect man, good deed, tariqat.

### Introduction

The mature theorist of sufism and lore, our compatriot, sufi scholar Aziziddin Nasafi(pseudonym: نسفى; full name: Aziziddin ibn Muhammad an-Nasafi) (1220, Nasaf – Kashkadarya – 1305, Yazd, Abrkuh) was a great encyclopedic scholar, doctor, a major representative of the philosophy of sufism. Sheikh Najmiddin Kubra and Ibn al is one of the mashaykhs of kubraviya who intertwined the teachings of Arabi. Aziziddin Nasafi was educated first in Nasaf and then in Bukhara madrasas. In addition to studying philosophy and sufism, he was also highly skilled in medical science. For a time, students were taught lessons from sufism in Bukhara madrasas. Nasafi became acquainted with Sa'diddin Hamavi (Hamuya, 1191-1252), a mature scholar in Khorasan in 1243-52, and considers him his pir. He left Bukhara for Bahrabod (Khorasan)in 1273, took up residence from Abrkuh, Yazd, after a trip to Isfahan and Shiraz. He lived there for the rest of his life and died there.

### Methodology

Nasafi wrote all his works in Persian-Tajik. To say that Nasafi is a researcher of human nature, essence and ethics, there will be no exaggeration. The work “Al-Insan al-Komil” (The perfect man) is the most famous of the treatises written by the scientist, translated into French by the French scholar Marijan Mole [1, 123]. The book consists of one preface and 22 brochures on various topics. Most of the brochures in it are found in some copies of “Manazil as-sayirin“ (“Passenger’s destination”). This work is 556 pages in length and deals with subtle notions of lore and wisdom. There is also another book on issues and basis of lore and wisdom, “Bayat ut–tanzil”. Nasafi states that his thoughts and creeds were largely expressed in one of his treatises, “Maqsad ul-aqsa” (the final goal).

The work consists of 8 seasons, 8 chapters and 1 wife. Also, Aziziddin Nasafi's books “Kashf ul-haqayiq” (Opening of truths), “Zubdat ul-haqayiq” (“Cream of truths”), “Usul and furu”– (“Roots and bushes”), “Mabda' and Ma'od” – “Exit and return”), “Miftah ul-asrar”- “Key to Secrets”), “Nafsi human”, “Wahdati vujud” and other books were published abroad. The doctrine of the unity of the

universe and man constitutes the essence of the works of Nasafi. His work has been researched by arab, English, German, French, Turkish, Indian, Russian scholars. Copies of the manuscript are held in the libraries of Vienna, Leiden, Istanbul, London, Calcutta, Dushanbe, St. Petersburg, Tehran, the manuscript fund of the Institute of Oriental Studies of Academy of sciences of Uzbekistan. The work "Zubdat ul-haqayiq" Translated into Uzbek by N.Komilov. In addition his works were published by researchers such as A. Masse, A.E. Bertels, Ahmad Mahdavi Damghani, F. Maier, A. Muller, E.H.Palmer, A. M. Schimmel, F.A. Tholuck, R. Shukurov and N.K.Choriev studied and translated into their native languages. Noted scholar Lloyd Ridgeon wrote a book on Nasafi entitled "Aziz Nasafi"[2, 345].

## Discussion

While Ibn al-Arabi first applied the term Kamil(perfect), Aziziddin Nasafi reconciled the Arab and Najmiddin Kubra's views. Unlike Ibn al-Arabi, his treatises "Insani Kamil", "Maqsadi aqsa", "Zubdat ul-haqayiq" dealt with the question of the perfect man in a somewhat different way. In it, this concept is taken in connection with the emergence, development and finding careers of a person. As a result, we also see in the definition of Aziziddin Nasafi the characters, moral qualities inherent in exactly the person of life. It is also worth noting that Nasafi penetrates the views and attitudes of several sciences in Islam towards man, studying and insulting man both as a caihani body and as a creature of the Earth. In Nasafi, the concept of a perfect person is checked in close contact with the concept of the soul. Human careers are viewed as Spirit careers [3,185].

Therefore, there is a transition from general concepts to concrete ones. Another reason for this is Aziziddin Nasafi's understanding of maturation on the basis of the theory of ascent) and nuzul - descent). In the Chapter 5 of Aziziddin Nasafi's book "Zubdat ul-haqayiq" called "The Way Back" know that after the separation of the soul from the body, if it has attained perfection, *uruji* - (back to the original) will return to the noble minds and will be joined by the soul of the unseen world. Because the maturation of the human soul is linked with the soul(soul) of the world of minds and calamities, all the souls and minds of the world of zero calamities are enlightened and safeguarded, and they constantly acquire enlightenment. Therefore, the task of a person is to strive for continuous enlightenment and fill it with light, and to find science and seek forgiveness. Whoever is destined for this, as soon as soul leaves his body, with the minds of the world of universe and soul attract him to themselves, and the meaning of glory is also there.

With which of the souls and minds in the world of Universe, the relationship is connected, the same attracts. If the lower spirit is in contact with 6, reaching his blessing and saying goodbye to the body in this state, the moon will return to the spirit (soul). But if the soul did not leave the body in this state and (man) again achieved more enlightenment, purified, and his *Safa* (purity) developed,connected with the spirit of heaven, and left the body, becoming a polygraph to his blessing, his soul will return to the spirit of the sky of heaven. You knew Genesis and the exam, so compare the rest of the levels," he commented. That is, whichever soul a person enters into a relationship with, the same soul attracts him. This theory relates to the great universe 8 and the small universe (9). Because Nasafi joins Ibn al-Arabi and calls Man the world of *Sughra*, the divine and the material world together the world Kubra. The totality and properties in the great universe exist in the small Universe [4, 185] he says. Thus, the human high universe is a shrunken manifestation of the universe.

Aziziddin Nasafi in his treatise “Insani kamil” gives the perfect man the definition: “know that a perfect man is said to a man who has matured in Sharia and tariqat and truth, and if you do not understand this phrase, say with another phrase: know that a perfect man is such a man, in which the following four things have matured: good word, good verb, good morals and the first three of the adjectives that nasafi counted, namely the good word, the good verb, The Good deed, look like the moral category views in the Zoroastrian book “Avesta”.

In the sources it appears as the “*Guftori nek, kirkori nek, raftori nek*”. A person embellished with these qualities retreats from lies, hypocrisy and misfortune, all the time ready for noble deeds with noble intentions. Aziziddin Nasafi also added the “Maarif” (i.e. the requirement of mystical purification) to the Zoroastrian wisdom of good morality [5, 134]. In his opinion, the task-goal of the soles, who entered the path of the sect, is to acquire these four qualities. Whoever matures these qualities in himself, he matures. From this definition of nasafi comes two conclusions. One is that in the eyes of a scientist, a perfect person is not an already abstract breed outside life, but a real person. Occupying good qualities, a brogan person can rise to such a career. The second conclusion is that perfection, according to Nasafi, is a high rank that can only be achieved through sects and mathematics. We can safely say that Sheikh Aziziddin Nasafi is a theorist of the teaching of a perfect person.

Because in all his works this theme occupies a central place. Aziziddin Nasafi took two things as a basis as a sign of spiritual perfection. One is moral (husni khulq – good deed) in all, while the other is self-familiar. Depending on whether there are these two bases or not, he divided people into three parts. The first is in Hami people who do not decorate themselves with morality and do not know themselves. The latter are also morally behaved people, but not self-conscious. All three are morally behaved and self-conscious people. In the eyes of the scientist, this third category is people – perfect people: “consequently, the maturation of a person is achieved with morality and self-knowledge in all. One Hadith to this opinion of the scientist can provide evidence through Qudsi hadis:

That is, whoever recognizes his ego (himself) recognizes Allah [6, 122]. The fact that this hadith conforms to the views of both Nasafi and Ibn al-Arabi is evidence that both scholars have based the Holy Quran and Hadisi Sharif in their studies. There is no tariqat without Sharia. On the contrary, Sharia is considered the soul of the sect. It is powered by.

In Hami (praise), we will dwell on exactly what the attributes are, and in the people of Sharia, Hami (morality) is a believer – Muslim, righteous man who does not pray for five times, and does other things unconditionally. When a perfect Muslim is said, it is these who are meant. And the people of wisdom say, “the people of wisdom are perfect in knowledge and wisdom”. Indeed, the people of wisdom did not reject piety and faith, and the people of humanity. But the people of mysticism, ilmu donnish, fear and strong faith, and many qualities that they will again gain with mathematics in the parity of righteousness, the ananiyat (egocentrism), the abandonment of lust and anger, truthfulness, honesty, sobriety and exaltation, who also demanded to live in agreement with Allah.

It is noted that the first chapter of the treatise “Zubdat ul-haqayiq” of Shaikh Aziziddin Nasafi's is called “knowledge of the universe”, and the universe consists of the names of the Gentiles (jewels) and adjectives, and parts of the gentiles and adjectives are also called the universe. The universe at first consists of two parts: the first part is called the universe the unseen (غيب - hidden universe), the second part is called the universe the visible). It refers to both worlds with different names in quantitative and kulli (general, holistic) meanings. For example: "the realm of impartiality and the realm of command, the realm of property and the realm of malakut, the realm of the flesh, the realm of the senses and the

realm of consciousness, the realm of light and the realm of shadow (darkness), etc. These names are a sign of the unseen and the Unseen of both worlds."is a vivid expression of the scholar's deep knowledge and personal perspective beyond Islamic theology to the science of philosophy.

If we compare the genealogical views of the ancient Greek scholars with their hypothesis that Phales composed the universe of water, Heraclitus of fire, Pythagorean numbers, Anaximander of apeyron (infinite), although the influence of a theological factor on his genealogical views is felt, we will once again witness that the thinkers of the Islamic world were able to ensure the harmony of religion and science. Sheikh Aziziddin Nasafi was one of the scholars who was able to capture the balance of religion and secularism.

Shaikh Aziziddin Nasafi in his treatise "Insoni komil" - perfect man) about the perfect man being called by various conquests: "O Darwesh, building a perfect man, now it is known that there are many names of this perfect man, they mention him with various phrases, nicknames and allusions, with metaphors. All these names and tasbekhs are true (worthy). O Darwesh, Sheikh of the perfect man, Guide (guide, leader) is called Mahdi. And they also quality as bolig (matured), perfect, perfect. And they say the Imam, The Caliph, the pole and the owner of the Times. And they say the cup of the world, the mirror that reflects the world, taryak (an anti-poison medicine) and iksiri Azam (the great elixir). Isa, who crawls the dead with his breath, Khizr, who drank the water of life, and Solomon, who knows the language of birds, is likened to the King.

This perfect human being is always present and no more than one, after all, the example of the whole being (being) is a person, and the perfect human being is the heart of the hu person. The being is not without a soul, which means that the perfect person is always present in the universe. The soul is no more than one. There are many sages in the universe, but the one with the heart of the universe is no more than one. Others have different careers. Each has a certain rank. If the only one of this universe (that is a perfect man) passes through the universe, then the other one will have reached his rank and will occupy his place.

Until the universe is not left without a heart, "and the fact that Kamil answers to various questions about man to himself, understandable way will end his confusion in the views put forward by Ibn al-Arabi. In the "perfect human being" section of this treatise, Aziziddin compares the Nasafi universe to a box containing things, stating that all the parts of existence in the universe – things are put in it, that this being is nothing in the universe (box) and that no one is aware of this box and of himself, only the perfect man is aware of himself and the condition of the box (universe). In the world of property and malakut and jabarut, nothing remains hidden in it. He sees the essence and wisdom (properties) and essence of things to the end, continues the definition that he gave the perfect man. "People are the fruit of the cream and conclusion of the Universe, The Tree of being. And the perfect man is the conclusion and sour cream of people. He says existence is under the theory of the whole perfect person-both in the image and in the sense of bus"[7, 201].

Sheikh Aziziddin Nasafi argued that perfection is directly related to the psyche, unlike his predecessors. After all, a person States in his works that the achievement of maturation is in the choice of his state of mind and morality. "The spirit is ore, it moves and refines the body. He argues that in accordance with nature, at the plant level, in accordance with action (will), at the animal level, in accordance with reason, at the human level". In these verses, a human-specific action occurs when the scientist spirit relies on reason. In contrast, when relying on non-observational action, he described his animalism in a beautiful way.

Similar points were made by Abu Homid Ghazzolli in his “Kimiya Saadat” mentions “the body is a city. The dominant Torah of this city is the spirit. The minister is the mind. The perpetrator is Nafs. The servants are members (arms, legs, eyes and ears). This city will be prosperous if the spirit (ruler) can put the mind together with the thought and call the enemy of this city to the dishonest, and be friendly to himself. Rather, it is a city that will be destroyed if the mind will side to the enemy (soul) without relying on the (minister),” with the idea that a person can achieve the happiness of two worlds through moral choice and this right choice with a beautiful artistic solution. The use of artistic techniques in books on mental education that encourage the reader to draw the right conclusions serves the hermeneutic purpose of the subject.

Shaikh ibn Atoullah Sakandari, a contemporary of Shaikh Aziziddin Nasafi, a disciple of Shaikh Abul Abbas Mursi, the sufi of the Shaziliya tariqat, States in his treatise “Hikmat ul-Atoyya”: “he has given you the perfect opinion that complements the above views, to express the glory of your value among his creatures and that you are pearls surrounded by the onixes that he has made you In contrast to the interpretation of these thoughts, man was created with the lust (desires) that exist in animals and the intelligence that exists in Angels[8, 89]. That is, a person has both lust, which calls him to sin mass, and reason, which calls him back from sins to contemplation. Adam has cited with a unique artistic solution that the bliss of both lives depends on his moral choice.

Shaikh Azizidin Nasafi in the eighth chapter of his treatise “Zubdat ul-haqayiq “(cream of truths), entitled on the small universe (universe of sughra), says: “know that the animal spirit is able to comprehend only the parts of juzv, and the human spirit is able to understand both juzv and qull (the whole). The spirit of the animal goes to the difference of harm and loss, but the human spirit, in addition to knowing the benefits and harms, also differs the factors of benefit and harm. O Darwesh, the human soul (soul) is alive, knowing, angry, eager, hearing, seeing and speaking. To others, he is not seen and heard, and his speech is unknown. As long as the body is broken into pieces and crushed, and the soul is not broken into pieces, the human soul is in knowledge – a holistic knowledge, in sight – a holistic seer, in hearing – a holistic speaker. So judge in his other qualities [9, 92].

If, again, is told that something beyond asceticism-the batini essence of events-nothing remains hidden from his point of view, and he has stepped from the border of imitation to the border of lore, he is called the sage (orif) and his soul is called the spirit of the sage (scholar). If, upon the ironic enlightenment, also chose himself as a qurb (قرب - near), and as a Musharraf in his love, illuminated his heart with his own light, he would be called a Vali and his spirit a Vali spirit. If, along with the Qur'an and love and the clarity of the heart, the true Almighty chose him for the sake of his miracle – blessings and sent him as a prophet to guide the people, he would be called a prophet and his spirit as the spirit of the Prophet.

If he chooses him for his book, then he will be called a messenger and his spirit a messenger. In the case of sending a book, if it falsifies (abolishes) the previous (up to) Sharia and introduces a new Sharia, it is called ululazm and its spirit is called the spirit of ululazm. If the previous Sharia was falsified and the new Sharia was chosen by the Holy Prophet, he would be called Khotam ul-Anbiya, and his soul would be called Khatamul-Anbiya spirit,” Nasafi makes his views clear on the ranks of the spirit in a perfect person.

The higher rank places the prophetic rank of Khatam ul – anbiyo, which means that the scholar of the perfect man had the same opinion as Ibn al-Arabi, comes from the conclusion. Ibn al-Arabi Perfect Insondeya prophet muhammad (s.a.v), while Nasafi makes a general account of the levels up to the



prophet, the choice of the Blessed One, by analogy with the spiritual ones. Regarding the nine degrees mentioned above, the people of Sharia state that the (human) psyche (perfection) is not higher, noting that each of these nine comets (to man) is one Grace, and that the status of each category is predetermined, a person cannot bypass his status.

Shaikh Aziziddin Nasafi also cited the wisdom people (philosophers) 's views on these nine comets, noting that in their opinion the uruj would not be higher, but that they did not see it as a limit either. According to the people of Hakimat, these nine ranks are those of the people of enlightenment and the people of Safa, but whose status is higher, so will his enlightenment (knowledge) and Safa (purity). As a person's purity and knowledge increase, his status as the soul returns will also be higher. Thus, each of these statuses can have a human musharraf, and no one's status is predetermined. Everyone's status is a reward for his enlightenment and safavidness, and whoever is more enlightened and Safavid will continue to have a higher status". The discrepancies between the people of Wahdat (people of sufism) and the people of wisdom (philosophers) about these statuses are directly related to accident is happened, between which the uncompromising quarrels lasted for a long time.

Sheikh Aziziddin Nasafi also reflects on the substance of the basis of all things in the second chapter of his treatise "Insani komil", entitled "on the account of the puberty and hurries of Man. The scholar said, "the first thing that Allah created, as the prophets and judges unanimously recognized, was the ore - the original, the foundation, the substance). The name of this mineral is before the mind. When the seed of existence is before the mind, then the minds, the souls, the calamities, the stars, the elements, the maids, the plants, and the beast – all the existence before the mind, are those who have knowledge (potential). This wheat germ grain contains the root of wheat, the body, the spike, and when it germinates and grows evolutionarily, the circle ends up being the end of likelihood.

Just like the mind from the very beginning, all existence appeared, and in the deepest, man appeared. After a person, nothing was injured. In place of the conclusion, it means that after a person reaches his mental maturity, he will end up in adulthood. An example of this process rotates like a circle. In contrast to the continuation of Shaikh's thoughts: "O Ascet, no doubt, the mind of Allah has created nothing more divine, dearer, grander than before. He is the most honorable of the creatures; nothing other than the crazy did not recognize himself in the wounded; nothing in what was created did not know Allah, he mentions. With these thoughts, the scientist pointed out that the mind and the person who concentrates it with Allah and himself with the familiar is the supreme value. It is as if a person left, answering at this point the question of why he should strive for perfection.

## Conclusion

Sheikh Aziziddin nasafi cited the existence of the rank of reason, a discrepancy between each rank, saying, "whoever reaches one juz of reason, sees himself as the maturation of reason, whereas this is not the case. Whoever has reached the end of the mind has reached the maturity of the mind," he added. The maturation of reason is measured by God's gift of divine light to the servant. Those who have reached such a level are the owners of real science. Because Allah persists in their thinking and gives him the key to many riddles, such a person is the winner in both religious and secular affairs. They are the companions of the two worlds.

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