

THE VIEWS OF AZIZIDDIN NASAFI ON BEING (SOURCES' STUDY)

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Annotation. *In the following article the views of Aziziddin Nasafi on being (sources' study) are analysed from the viewpoint on modern research methodology. Comparative analysis of alternative version of his ideas on the formation is proposed.*

Keywords. *Maqam, being, etiquette, anbiya, sharia, perfect man, zahir, batin.*

Introduction. Azizuddin Nasafi is the author of the famous works “*Insan al-Kamil val Marifat-ul-wafir*” (“The perfect man in finding knowledge”), “*Kashf-ul-haqaiq*” (“The Discovery of truth”), “*Maqsud-al-aqso*” (“Distant goals”). In particular, two forms of being (natural and supernatural being) with respect to man and nature (microcosm and macrocosm) are given the greatest attention. For the first time, the famous author of the anthology, Timurid ruler and the Turkic poet Husayn Bayqara gives information about Aziz Nasafi in “Majlis al-ushshaq” (“Meeting of lovers”). Then Rizakulikhon Hidayat in “Riyaz-ul-orifin” (“Gardens of Sufism”) essentially repeats the information of the previous author. The authors of some other anthologies also repeat the information of Hussein Bayqara. Aziziddin Nasafi, fortunately, has a special position and place in European Oriental studies. For example, Western researchers paid more attention to the work of Aziz Nasafi than researchers from Turkey, Iran, Uzbekistan, Tajikistan and Afghanistan. [1, 34]

Methods. In 1665, A. Muller published some parts of Nasafi’s work “*Maqsad-ul-aqsa*” (“Distant goal”) in Latin. Then Solvak in his work “The Mirror of Sufism”, for many years considered a classic work on Sufism in Europe, extensively used the publication of A. Muller. In the 19th century orientalists F.Tolyuk and E. Palmer turned to the legacy of Aziziddin Nasafi, and Palmer published comments and explanations to “*Maqsad-ul-aqsa*”. Then, until the middle of the last century, Aziz Nasafi remained out of the field of view of researchers, until the German orientalist Fritz Meyer drew attention to him. Fritz Meier paid special attention to two works by Aziz Nasafi – “*Kashf-ul-haqaiq*” and “*Al-Tanzil*” (“The Sending Down”).

Main part. A little later in 1964, Meyer published a collection of treatises by Aziziddin Nasafi entitled “*Insan al-Kamil val Marifat-ul-wafir*” and an extended introductory article in French. Iranian researcher Ahmad Mahdavi Damghani prepared and published Aziz Nasafi’s treatise “*Kashful-haqaiq*” in 1965. Russian orientalist A.E. Bertels in the book “Five philosophical treatises” on the topic “Ofok and Anfus” placed a Russian translation of Nasafi’s treatise “*Zubdat-ul-haqaiq*” [2, 32].

Aziz Nasafi’s legacy has been repeatedly published in Istanbul, Tehran, London, Calcutta, Vienna, Leningrad. A small work by Rustam Shukurov about Aziz Nasafi and his “*Zubdat-ul-haqaiq*” has been published in Dushanbe, which in no way can fill the existing gap in this direction. Aziz Nasafi was born around 1240 in the city of Nasaf (Karshi) near Bukhara (now Karshi). He spent his childhood in his hometown, and in his youth he went to Bukhara and received an elementary education.

For some time in Baharabad Khorasan lived with his teacher Sheikh Sadruddin Hamavi, and then went to Isfahan and Shiraz. As follows from the statement of Nasafi himself, he spent most of

his life on the road and in a foreign land, and this uncertainty and loneliness left an indelible imprint on his formation and condition.

Aziz Nasafi came to Bukhara in his youth and in addition to the established traditional sciences in the madrasah, he begins to study the basics of medicine. According to Ahmad Mahdavi Damghani, “along with the fact that Aziz mastered the theoretical foundations of medical science, he also engaged in practical activities and for many years was engaged in the treatment of patients.” It was at this time or a little later that Aziz Nasafi became the murid of the famous Sufi Shaikh-ul-mashaih Sa’duddin Hamavi and chose the path of Sufism (suluk). Under the influence and education of this great Sufi, he began to compose practical and theoretical philosophical works. Ahmad Mahdavi Damghani does not give an affirmative answer about whether Aziz Nasafi had his students and whether he had murids. But on the other hand, it is hard to believe that the thinker who created such creations as “*Kashf-ul-haqaiq*” (“Disclosure of truth”), “*Insani komil*” (“Perfect Man”), “*Maqsad-ul-aqsa*” (“Goals of the Universe”) and others, did not bring up at least at least one murid [3, 54].

The same uncertainties that are inherent in the entire era of Aziziddin Nasafi are also involved in the disclosure of this problem. As you know, the unhealthy socio-political situation of the time had a strong impact not only on the economic, but also on other aspects of society. Such a negative influence is also present in the sphere of spiritual life, which has not only stopped, but has also fallen into decline. Many representatives of intellectual thought not only fled and disappeared, but were killed. With the arrival of the Genghisids, life in the region was destroyed, science and education, as it were, were outlawed, and some of their escaped representatives ended up in a foreign land. This fate also befell our thinker, about whom they write: “Every night in a different shelter and every day in a different corner, in constant wandering and without a specific place of residence, eventually gets to Abarkukh, where his life ends. Around 1300, in this city, he leaves this mortal world, where he is buried.”[4, 321]

Now the weakest of the weak, the servant of the poor, Aziz binni Muhammad an-Nasafi, will say, because some dervishes asked me, a poor man: // compose a treatise on the knowledge of the great world and the small world, on the knowledge of the source (mabda) and return (maad) and explain whether the source of each is different, or there is only one source, is the return of each different, or is there only one return; explain that there is a descent (nuzul) and that there is an ascent (uruj); explain whether there was a descent first, and then an ascent, or there was an ascent first, and then a descent. And they are. they asked: state the judgments [about this] of all existing communities, state them impartially and, without preferring any, give what each of them says.

I answered their request by putting together what they asked for. I called this vault “*Risala-e mabda va maad*”. However, some, after reading it, said that [the book] is lengthy, and the utterances are very clear, and it is accessible to the elect, and to all others, let it be such that, except for the elect, no one could benefit from it. And I answered this request, shortened “*Risala-e mabda wa maad*” and called this abbreviation “*Zubdat al-haqaiq*”. And I asked the Lord for support and help, so that He would keep me from delusions and mistakes. “Verily, He is omnipotent in what He desires, and worthy of obedience.” And I determined the construction of this treatise in two parts (bab). There is no happiness for me except from Allah, “I have relied on Him and I turn to Him.”

Content of parts

Chapter the first is about the knowledge of the great world, and it consists of three words: asl the first about the sayings of adherents of Sharia; adsl the second about the sayings of adherents of wisdom; asl the third about the sayings of adherents of uniqueness.

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Chapter the second is about the knowledge of the small world, it consists of three asl: asl the first is about man and the degrees of man; asl the second is that a small man is a list and a sign (namudar) of a great man; asl // the third is about what is the way and what are the intentions of a traveler on the way. //.

Chapter the first about the knowledge of the great world

Know that the world is the name of substances and accidents, and the totality of substances and accidents is called the world, and each type of the types of substances and accidents is also called the world. The world in its first part consists of two parts. The first part of it is called the secret world, the second its part is called the explicit world. These two worlds are referred to under different names in quantitative and essential senses: the world of creation and the world of command, the world of Mulk and the world of Malakut, the world of bodies and the world of spirits, the world of sensually comprehended and the world of intelligible, the world of secret and the world of manifest, the world of light and the world of darkness, and similarly, and all these names mean these two worlds.

Fasl [1]. After you have learned the meaning of the world, know now that you are called a small man and a small world, but the whole world is called a great man and a great world. Dervish, you are a small world, the whole world is a great world, you are a list and a sign of both worlds, and both worlds are great, and you are a small world. Everything that exists in the great world exists in the small world. Dervish! Know yourself. comprehend your manifest and hidden, in order to know the beginning and the end of the great world, in order to comprehend the manifest and hidden of the great world. Apart from this way, there is no other way. The dervish who seeks to know things as they are, let him know himself as he is.[5, 213]

Fasl [2]. Know that the beginning of the great world is one substance, just as the beginning of the small world is one substance. And that primary substance of the great world is the seed (tukhm).the great world, just as the substance that is the beginning of the small world is the seed of the small world - Know firmly that everything that has appeared and will appear in these two worlds is contained in their seeds. After you have understood the previous, know now that the primary substance of the small world is the seed (nutfa) and that the small world and the great world both originated from the seed. Having learned about the primary substance of the small world, know now that there are disagreements about the substance of the great world. But if you state the subject of the dispute and delve into this sea without partiality, the contradictions will inevitably disappear. Some say that the initial substance, which is the seed of the great world, is the primary spirit and that everything that was, is and will be in the world existed in the primary spirit. And they are [called] adherents of Sharia. Others say that the initial substance, which is the seed of the great world, is the primary intellect and that everything that was, is and will be in the great world existed in the primary intellect. And they are [called] adherents of wisdom. Some say that the initial substance, which is the seed of the great world, is primary matter and that everything that was, is and will be in the world existed in primary matter. And they are [called] adherents of uniqueness. And since the world has existed, these three communities have existed, and as long as the world exists, they will exist in the world. The interpretation of the speeches of these three communities will be given in three asls.[6, 23]

Asl the first about the sayings of adherents of Sharia about the great world and how the Almighty and Holy Lord created the great world. Know that the adherents of Sharia speak of two beings. The first is the eternal being (Kadim), the second is the transitory being (*hadsh*). The eternal being has no beginning, whereas the transitory being has a beginning. This is the utterance of the

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adherents of the external (*ahl-e zahir*), and there is no contradiction in this, since existence exists only in two states: it either has a beginning or it does not. If it has no beginning, then it is eternal; if it has a beginning, then it is transitory. Having learned about both beings, know now that the eternal being is called Allah, the transitory being is called the world. Allah is not the world, and the world is not Allah, Allah is the creator of the world, and the world is the creation of God. The Creator of the world is described by appropriate attributes, and He is clean of inappropriate attributes. According to the adherents of Sharia, the Creator is free both when He wished to create the world and when He wishes to destroy it. Having learned the previous, know now that the adherents of Sharia say that the first thing that the Almighty and the Holy Creator of the world created was a certain substance, its name is the primary spirit. Desiring to create the world of mulk and malakut, the Almighty and Holy Lord turned His gaze to that substance, it boiled, and what was the essence and cream of that substance rose like the cream of sugar, and the sediment and turbidity descended, more like the sediment of sugar. The Supreme Lord created from that essence the degrees of the spirit world, and from that sediment He created the degrees of the world of bodies. The spirit world was created in thirteen parts, so that with the primary substance there will be fourteen of them. The proof that there are thirteen degrees of the spirit world is the relation (*nisbat*) of the body world to the spirit world, and the degrees of the spirit world, as well as the degrees of the body world, will be thirteen. The outer world (*zahir*) is the unwanted of the inner world (*batin*), and *mulk* is the sign of Malakut. Dervish, they say that mulk is like malakut and that the basis of malakut is jabarut, in order to prove malakut with mulk, and jabarut with malakut.[7, 12]

Fasl [1] on the spirit and degrees of the spirit. The spirit is a simple substance, it perfects and moves the body: to the degree of plants— by nature, to the degree of animals by will, to the degree of people — by intellect. If these degrees are unclear to you, I will say in other words. Know that there is a spirit, a subtle substance, it is not separable and indivisible, it does not lend itself to division and dismemberment, it is from the world of command and even itself. there is a command. The body is a dense substance, it is dismemberable and divisible, it is from the world of creation. Now, having learned the meaning of the spirit, learn the degrees of spirits. When the Most High and Holy Lord desired to create a world of spirits. He turned His gaze to those transparent cream, these cream melted and boiled. He created the spirits of all [other] prophets // and from the cream and essence of their residue the essence of their remnant was created by the spirits of saints, and from the cream and essence of their remnant was created by the spirits of sages (*ahl-e ma'ri-fat*), and from the cream and essence of their remnant was created by the spirits of ascetics, and from the cream and essence of their remnant was created by the spirits of the pious, and from the cream and essence of their remnant was created by the spirits of believers, and from the cream and essence of their residue, the spirits of people created, and from the cream and essence of their residue, animal spirits created, and from the cream and essence of their residue, plant spirits created, and from the cream and essence of their residue, spirits of minerals and natures created. With each spirit He created many angels.

Fasl [2] on bodily levels. Know that the Most High Lord, having desired to create the corporeal world, turned His gaze to // that muddy sediment, and this sediment melted and boiled, and from the cream and essence of it. He created the heavenly throne, and from the cream and essence of his remnant. He created the throne (courses), and from the cream and essence of his remnant. He created the seventh heaven, and from the cream and essence of his remnant. He created the sixth heaven, and from the cream and he created the fifth heaven from the essence of his remnant, and from the cream and essence of his remnant he created the fourth heaven, and from the cream and essence of his remnant he created the third heaven, and from the cream and essence of his remnant he created the second

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heaven, and from the cream and essence of its residue created the first heaven, and from the cream and essence of its residue created the element fire, and from the cream and essence of its residue created the element air, and from the cream and essence of its residue created the element water, and from the cream and essence of its residue created the element dust, and from the cream and essence his remnant created other simple bodies.[8, 65]

The simple bodies of mulk’s world have come to an end. And there are only twenty—eight simple bodies in mulk and malakut: fourteen in mulk and fourteen in malakut. Complex [bodies] consist of three: the body of a mineral, the body of a plant and the body of an animal, just as the alphabet consists of twenty-eight letters, and there are only three words[?]. O dervish! There is no doubt that there are twenty-eight simple bodies in mulk and malakut, and the differences are that first: the world of spirits, and then the world of bodies, or first the world of bodies, and then the world of spirits, the source first, and then the return, or first the return, and then the source, whether the highest appeared first has the degree and in the order of degrees reached the lowest degree, or did the lowest degree arise first and in the order of degrees reached the highest degree?. You have to think a lot about these two opinions before [the truth] is revealed to you. Let the speech not become long and let us not stray from the goal. Each of the degrees of spirits and each of the degrees of bodies found a place (*maqam*) in each other: the throne is the maqam of the spirit of the Seal [of the prophets], the throne is the maqam of the prophets ul-azm, became their abode and cell, the seventh heaven became the maqam of the spirits of the prophets Mursal, their abode and cell, the sixth heaven became the maqam of the spirits [the rest] of the prophets (anbiya), their abode and cell, the fifth heaven became the maqam of the spirits of the saints, their abode and cell, the fourth. The sky became the maqam of the spirits of the sages, their abode and cell, the third heaven became the maqam of the spirits of ascetics, their abode and cell, the second heaven became the maqam of the spirits of the pious, their abode and cell, the first heaven became the maqam of the spirits of believers, their abode and cell. The nine degrees of heaven have ended.

There are still four degrees left: that is, the spirits of other people, the spirits of animals, the spirits of plants and nature. They are neither from the higher world, nor from the lower, and nature is the lowest of the low. Each of the individuals of spirits — from the highest to the lowest — should descend to the lowest of the lowest, should know themselves and know their Lord, and from here they should ascend, reach their original maqam, with the achievement of their maqam, everyone's ascent was completed, and his circle was closed. When the circle is closed, elevation is impossible, and there is no further elevation. You can linger on the way. but you can't beat your original maqam. If it were impossible to linger on the way, the sending of the Scriptures and the sending of the prophets would be useless. Adam, and the story of Adam and Eve is known. Then the children of Adam appeared and continue to appear, gradually reaching their perfection, ascending each to their original makam until the circle of each is closed. This means that the perfection of everyone is to try and work hard in moving towards their original maqam, in achieving [this maqam] and in not stopping on the way.

Fasl [3]. Know that these fourteen degrees are created, but not acquired, and the creation of the Supreme Lord cannot be. changed. This is the meaning of Hanifa, the meaning of the direct (Kayim). This is the nature of Allah, and by this nature all men were created,” and this is the degree of spirits. If these degrees were acquired, then anyone, gaining, would be able to pass their maqam, ascend to the highest maqam, and the saints, gaining, would be able to reach the maqam of anbiya, and anbiya would be able to reach the maqam of rasuls 13; // then know about other maqams. However, all these

[degrees] are not acquired—they are granted as they were created. You can stop on the way, but you can't surpass your original makam. Dervish, and now you have learned about the spiritual degrees that, as they were created, they are and that it is impossible to surpass the predestined (ma'lum) maqam. It cannot be that without the knowledge and will of the True leaf moved on the tree or a person thought something. Consequently, all people are forced in words and actions. The opinion about this is based on the fact that the known (ma'lum) is subordinate to knowledge (ilm) or that knowledge is subordinate to the known. According to the adherents of Sharia, what is known is subordinate to knowledge. Therefore, everything has a pre-known (ma'lum) measure, and it is impossible to surpass it; as the Lord Almighty knew from the beginning, so it should be.

Fasl [4]. Know that the spirit of man who has left the maqam of faith will return to the first heaven; the spirit of man who has left the maqam of piety will return to the second heaven. Know the same about other maqams. This means that everyone will return to the inhabitants of the maqam that he left, and it cannot be that after separating the spirit from the body, without getting to that maqam, he would ascend to a higher maqam.

Results. Dervish, anyone who has not reached the maqam of faith, has not recognized the prophets and has not imitated (*taqlid*) saints, although he has the appearance (surat) of people, but does not possess the property and disposition of people, from among animals [he] and even below animals, animals have no way to the upper world, because the upper world is a cell and a place of solitude for the unsullied, a place of angels and the immaculate (*ahl-e taharat*), without knowledge and righteousness it is impossible to reach the upper world. Dervish, if you call the primary spirit, which is the initial substance, Adam, then you are right, because all these spirits were in him, and extracted [them] from him, and said, “*Am I not your Allah?*”. Those who do not say “yes” cannot reach the makam of faith.

Conclusion. Since the initial substance is called Adam, then if we say that the precipitate separated from it is Eve, this will also be true. Therefore, paradise has degrees and the tree has degrees. Paradise is perishable, and paradise is eternal. According to the adherents of Sharia, in the great world the difference appeared just like that, and the descent and ascent occur as it was said. But the adherents of tasawwuf say that besides this there are other descents and ascents. His treatises effect on the conduct of modern techniques still have paramount importance.

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