



AZIZIDDIN NASAFI ON UNIVERSE AND IT'S CLASSIFICATION

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Received: 26 th September 2024	The article elaborates the ideas of Aziziddin Nasafi which had impacted on the posterior view on universe and it's classification. The influence of Aziziddin Nasafi on the later scholars are analysed from the viewpoint of comparative eschatology
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INTRODUCTION. Aziziddin Nasafi's (النسفي عزيز) 1220, Nasaf died circa Hijri – 1305 in Yazd, Abrkuh. AD) universe comprises both the material and the abstract, spiritual or noetic ("aqli") worlds. He says that the main reason for creating the cosmos is "Love". He was born in the city of Nasaf (Nakhshab) in the Mavaraunnahr. The date of birth is unclear. He completed his education in the city where he was born. In the meantime, he studied medicine in order to get to know himself better physically and spirit decently and reached the level to practice medicine in this field.

METHODOLOGY. Aziziddin Nasafi, who said that he had a disciple, whose name he did not mention, in Bukhara, where he stayed for a while, left Bukhara in Rajab 671 Hijri (February 1273) after the forces under the command of Akbeg, who came from Central Asia and attacked Khorasan and Fars, plundered the city. From various treatises, it is understood that he lived or traveled to Abrkuh, Shiraz, Isfahan, Samarkand and Bukhara for some time between 680 and 690 (1281-1291), philosophers and other scholars here. It is understood that Nasafi wrote most of his works between the years 671-680 (1273-1281), and most of his works, the copies of which are widely deciphered, have survived to the present day. The main ones of these works, which are related to Sufism, philosophy and *kalam* and are written in a simple language and style, and they are all in Persian, are as follows:

1. "*Tanzil*". Consisting of twenty chapters (original), the first six chapters of this book were completed in Nasaf, the next four chapters were completed in Bukhara, and the last chapter was completed in Khorasan. Every issue mentioned in the work is examined in terms of *kalam*, philosophy, *vahdat-i vujud*, tenasuh, paradise and hell. The same method is found in his other works.

2. "*Kashf-ul haqayiq*". The Discovery of Al-Ḥaḥāyih. the work, which began to be written in 671

(1273), has an encyclopedic quality. Nesefi, who describes his thoughts on various religious issues in the preface, complains about the period he lived here and the people who do not understand him, as in his other works. In the dream, Hazrat. He says that he met with the Prophet and that after the year 700 (1300), various sects will disappear and a single tariqat will take their place.

3. "*Bayanu-l Tanzil*". In this work, which seems to have been written after the *Kashf-ul-haqayiq*, the topics covered in *Tanzil* are described in more detail. A copy of the work is kept in the Beyazit State Library.

4. "*Kashf-sirat*". The work begins with the discussions on the hadith "He who knows himself knows his lord as well".

5. "*Maqsadi Aqsa*". The subject of this work, written between 672-680 (1274-1281), is the person of Allah, his attributes, Decrees, prophethood, guardianship, man and life before and after death.

6. "*Zubdat al-Haqayiq*". After his disciples asked him to write a book about the universe, man, mebbe and mead, he wrote a work called "Mabda va ' and Maad", but he wrote this work by summarizing it because the book was considered long by his disciples. The work was published at the end of the commentary on the "Lemaat" of the Jami together with the Maqsad-i Aqsa

7. "*Kitab al-Insan al-kamil*".

8. "*Manazil-us-sairin*". It consists of four volumes showing the mansions on the spiritual journey towards Allah.

DISCUSSION. In Uzbekistan, genealogy is closely related to the name of the late professor Najmiddin Komilov. He initially translated the work "Zubdat ul-haqayiq" into Uzbek and published it with the brief introduction. Also, in his book "Tasavvuf" N.Kamilov acted directly in interpretations of man, relying on the works of Nasafi. In 2001, he translated the preface to The "Book of the perfect man" and published it in the



newspaper "Turkestan". The complete translation of this book was completed by the translator, at the suggestion of colleagues. The Two Treatises (chapters) of the "book of the perfect man" were first attached to the clients of contemplation. We hope that this spiritual monument will appeal to our wise readers.

The creation of the world as universe is the self-unfolding of Allah, the transition of pure being into differently shaped beings. The motive of creation is the desire of the absolute for self-knowledge, so that the universe is the mirror in which Allah contemplates Himself, and this self-contemplation is most fully realized through man. The presented book is the first comprehensive attempt to explain Aziziddin Nasafi's original view of time, the role of time in the creation of the cosmos and its connection with the Creator and the Universe. Comparing such an original point of view with numerous physical and cosmological theories, the author tries to build a new cosmological model that can deepen and expand our understanding of the world, while simultaneously resolving some of the shortcomings of existing models, such as the historical paradoxes about the inconsistency of the concepts of motion, space and set by the ancient Greek philosopher Zeno of Elea or the modern Einstein-Podolsky-Rosen paradox (EPR paradox), which highlights the discrepancies between quantum mechanics and relativity theory.

One of the most prominent thinkers of the Muslim Middle Ages was Aziziddin Nasafi. His teachings have played a huge role not only in the history of Muslim Sufism (Sufism), of which he is the greatest representative, but also in the development of the spiritual culture of Islam as a whole. Ibn Aziziddin Nasafi, who received the honorary title al-Shaikh al-Akbar from his supporters, that is, "The Greatest Teacher", left behind a difficult legacy. Already during his lifetime, Muslim scholars were divided into 2 camps – determined supporters of his teachings and no less determined opponents who believed that Ibn Aziziddin Nasafi's teachings contradicted the basic principles of Islam. To this day, some consider him a philosopher, a sage, a saint and a miracle worker, while others consider him a heretic, an atheist, a mortifier of religion and an obsessive.

Apparently, Aziziddin Nasafi was being prepared for a career as a statesman: he had already started serving as a secretary to one of the Transoxanian sultans. However, his penchant for a contemplative life, for seclusion, eventually turned him away from worldly life. According to Aziziddin Nasafi himself, he finally

took the Sufi path. Aziziddin Nasafi's further life in Persia is marked by unconditional service to the ideals of the mystical path. In accordance with Sufi customs, he constantly seeks spiritual communication and guidance from outstanding Sufi teachers, among whom there were people with brilliant theological education, as well as semi-literate and half-righteous ecstasies. At the same time, Aziziddin Nasafi gets acquainted with the works of the classics of Muslim mysticism, masters fine literature, especially poetry, studies theology and jurisprudence (Fiqh).

At that time, there were two schools of Muslim theology – the Mu'tazilites and the Asharites. Aziziddin Nasafi did not join any of them, believing that both schools make the same mistake. Aziziddin Nasafi believed that reason and rational arguments, to which both the Mu'tazilites and the Asharites appealed, could only provide an incomplete, approximate knowledge of existence and Allah. Without being confirmed by superintelligent intuition, rational knowledge can only perform auxiliary functions. The misconception of both theological schools, in his opinion, lies in the absolutization of the rational method of obtaining knowledge.

In 1273, Aziziddin Nasafi left Bukhara and began a long journey through the Arab Mashreq and Persia. During this period, thanks to numerous sources, Ibn Aziziddin Nasafi reached the heights of mystical knowledge and closeness to Allah. At the same time, he resolutely refuses the tempting offers of the Maghreb Sultan to enter his service, not wanting to become dependent on those in power. Ibn Aziziddin Nasafi strictly adheres to Sufi precepts, which instruct mystics to avoid contact with secular rulers. In recognition of Aziziddin Nasafi's achievements in the field of Sufi "science", a number of respected teachers-sheikhs, according to Sufi custom, clothe him in rags (hirqa), which gives him the right to preach independently and educate his own students.

In Abruks Aziziddin Nasafi, repeating the path taken by the prophet Muhammad, makes the so-called "night ascension" to the Divine Essence, bypassing the 7 heavens. And 2 years later, in Yazd, Ibn Aziziddin Nasafi experiences a vision in which a "beautiful bird" hovering near the "Divine Throne" resting on pillars of light informs him that the time has come to go East, taking a certain Muhammad al-Hassar from Nasaf as his companion. In Nasaf, Ibn Aziziddin Nasafi actually meets a man with that name, who, as it turned out, has been waiting for him for a long time. Soon Aziziddin Nasafi has an unusual dream: he supposedly "enters into marital relations with all the stars of the



sky and all the letters of the alphabet". The interpreter of dreams explained to Aziziddin Nasafi that he was destined to a great fate, because he would master the knowledge of secrets hidden in the stars and in letters, knowledge not available to any of his contemporaries. In 1292, Aziziddin Nasafi went to Palestine, and from there to Mecca. He remained in the "mother of cities", as Muslims call Mecca, until 1294. Here he began to write his famous work "The Meccan Revelations". Aziziddin Nasafi moved from Mecca to Konya in Asia Minor, and then, after living there for almost 20 years, settled in Damascus. In 1293, the Greatest Teacher had a vision in which the Prophet Muhammad himself ordered him to write a book called "Gems of Wisdom". Thus, perhaps the most popular work of Aziziddin Nasafi was born, around which disputes still persist. The work contains insights rare in depth and insight, revealing the very essence of religion and faith. And soon Aziziddin Nasafi completed his main work "*Maqṣadi Aqsa*".

Aziziddin Nasafi spent the last years of his life working: he continued to write and teach. He died in the circle of relatives, friends and students in 1240 and was buried in the suburbs of Damascus. In the Ottoman era, a magnificent mausoleum was built over his grave, to which an endless stream of admirers of Aziziddin Nasafi fans from both the East and the West still stretches to this day. In his writings, Aziziddin Nasafi puts forward an important idea: man, he believes, is the cause and ultimate goal of the creation of the universe. He is like both Allah and the created world. Allah and man are like water and ice, that is, they are the same being in different states. As Aziziddin Nasafi wrote, "We ourselves are the attributes by which we describe Allah. Our existence is just an objectification of Allah's existence. Allah is necessary for us so that we can exist, while we are necessary for Him so that He can manifest Himself."

Based on his thesis about the "Unity of being", Aziziddin Nasafi comes to the conclusion that Allah and the universe are anthropomorphic, which means that they can be known by man in the process of self-knowledge. Aziziddin Nasafi assigns a huge role to imagination in the process of cognition. For him, imagination is as real as, for example, sensory perception is real. In the realm of imagination, Aziziddin Nasafi argues, spiritual entities acquire visibility, while tangible material objects, on the contrary, are spiritualized.

For a person with this superintelligent and supersensible vision, imagination is both an object and an instrument of cognition. It is only through this

ability that a person can detach himself from the motley multiplicity and diversity of the surrounding world and recognize the all-encompassing unity hidden behind them. Learning about the world around us through imagination, a person realizes that the universe is nothing more than a Divine "imagination" projected into time and space and clothed in visual, sensually comprehended images and forms. In other words, the world is Allah's representation of himself and in this sense is devoid of independence and reality.

But what motivates the Absolute, which "does not need", according to the Quran, "in the worlds", to create the universe and its inhabitants? According to Ibn Aziziddin Nasafi, this is the desire of the Absolute Allah for self-knowledge and self-vision in something other than Himself. Aziziddin Nasafi characterizes this aspiration as Allah's love for himself, and therefore for his otherness in the images and phenomena of the created world.

Analyzing the various types of love, Aziziddin Nasafi comes to the conclusion that all of them, ultimately, come down to mutual love between the Creator and his creatures, and only in man does the love of Allah meet with a meaningful response, because all other creatures love him with blind, "natural" love. Aziziddin Nasafi believes that the key to "deciphering" existence should be precisely the feeling of love. Indeed, cognition is carried out in the process of immersing the "lover" in contemplation of the object of his love, that is, Allah.

This love is "reckless" in the sense that it "disconnects" the mind with its stereotypes and formal arguments from cognition and "includes" supra-rational, supersensible perception, which is the only one capable of comprehending the Deity in his constantly changing hypostases. The instrument of knowledge is not the mind, but the heart of the mystic, which perceives all the countless epiphanies, but does not attach itself, like the mind, to any of them. Love, if it is sincere and all-consuming, denies the very personality of man, dissolving his being into the being of Allah. Hence Aziziddin Nasafi concludes that love is the cause and driving force of the existence of the universe. If it weren't for her, nothing would exist. Aziziddin Nasafi expressed this idea perfectly in one of his poems.

The central place in Ibn Aziziddin Nasafi's teaching is occupied by the position of the unity of being. He claimed that humanity is the main reason for the creation of this world by the Almighty. According to him, man is the attribute by which Allah is described. Based on this, Aziziddin Nasafi defended the opinion



that an individual can know the Allah of the worlds in the process of knowing himself.

The main method in this can be imagination. According to the scientist, imagination plays the same role as sensory cognition of the surrounding world. Imagination is the highest form of reason, and whoever can comprehend it can break away from the earthly world and know the hidden being. The theologian believed that the whole earthly world is nothing but the imagination of Allah, which a person learns through visual forms and images.

Aziziddin Nasafi distinguished three stages of wandering that a person can go through during his earthly life:

1. From Allah to the earthly life 2. Spiritual journey to the Almighty 3. Journey into the Creator.

The first stage covers all people without exception. The second stage includes spiritual contemplation and self-knowledge, which the Sufi undergoes under the guidance of the sheikh. Aziziddin Nasafi believed that a believer can go through this stage if four conditions are met: silence, detachment from other people, refusal to eat and vigil. Under the influence of these conditions, the Muslim's heart is filled with love and spiritual passion for the Lord, and he begins to realize his unity with the Almighty. Having embarked on this path, a person goes through trials and acquires new knowledge. When he completely cleanses his heart of all negative things and successfully passes all difficulties, the third stage begins, which, according to Aziziddin Nasafi, lasts indefinitely.

Your destiny is to be above both worlds, but it's a pity that you don't know your value. "My duty is to repay the debt of Love. I freely and readily accept any burden placed on my shoulders. Love is like the love of lovers, with the difference that instead of loving the unusual, my love is for the Essence. This is my religion, this is my duty, this is my faith.

Faith contains the truth, the form of which the heart took and which was revealed to the heart in order to be known by it. The eye sees only the truth of its faith... **Whoever binds Allah to any faith denies Him in any faith other than the one with which he has bound Him...** But the one who frees Him from bondage does not deny Him at all, but affirms Him in every guise into which He transforms himself. Every person necessarily has some idea of his Allah, according to which he turns to Him and wants to see Him. If Allah manifests himself to him in such a way that he recognizes Him, and if he manifests himself otherwise, he denies him and runs away from him,

fleeing. He acts so badly towards Him, thinking that he is acting decently."

The heart is a polished mirror consisting entirely of a surface that never rusts... When the heart is closely occupied with the knowledge of the causes of the material world and thus is distracted from the knowledge of Allah, such attention to anything other than the Lord is a rust on the surface of the heart. It prevents the heart covered by it from discovering the Truth, because the **"Divine presence constantly reveals itself, and it is impossible to imagine that it was ever hidden from us"**.

The manifestation of Allah is such as your preparedness; thanks to it, comprehension occurs by eating. Regarding this, know that you always comprehend in accordance with your preparation. This is exactly how you see what you have asked for; if you have not seen it, then you should know that you do not have the necessary preparation. It is known that the call of the prophets, the upbringing of the Guardians, is for people to have a noble word, a noble deed, a noble morality, and through it the appearance is true. It will not recover until the appearance is correct. Because the appearance is like a mold, and the boot is like something to be molded. If the mold is straight, what is placed on it will also turn out to be straight, if curved, then what is in it will also be curved.

CONCLUSION. In short, the grace of some is high, and that of some is not. For this reason, some people who want the world, who want the hereafter, and some want the Mawla. People are not a slice of these three categories. The category that Mawla seeks is glorious people. They are the best of the people and the people of this category are the followers. Of the thousands, he is greater, the other two categories live life because of him and find upbringing because of him.

O Ascet! The Enlightenment of four things is necessary for anyone who leans: the first, the Enlightenment of the goal, the second, the one who goes towards the goal, the third, the path to the goal, the fourth, the Enlightenment of the guidance — the Enlightenment of Sheikh or Pir. Without knowing these four things, Path would not be obtainable. It is known that the goal and purpose of the Follower are their own perfection. Some say that it is Allah Himself who goes towards the goal, some say that the soul is the soul of the soul, others say that the mind of the soul is the light of Allah, some say that it is the light of Allah. He mentions, "the one who goes is the father of Follower. Because the soul is a source of light, this light is



mentioned with different names and additional adjectives: Soul, Heart, Mind, light of Allah, etc.

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