



ISSN : 3031-7347

<https://doi.org/10.61796/ejlhss.v1i7.705>

THE SUFI LEGACY OF AZIZIDDIN NASAFI AND ITS STUDY

Narzieyev Zubaydillo Ibodilloevich

Associate professor of the Bukhara state pedagogical institute

Received: May 22, 2024; Accepted: Jun 29, 2024; Published: Jul 3, 2024;

Abstract: The following article insights on the the sufi legacy of Aziziddin Nasafi and its study based on his treaties “Kashf-ul haqayiq” and Kitab al-insan ul kamil”. The alternative version is also commented.

Keywords: tasawwuf, Shaykh Akbar, ittikhad, wahdat, “Kashf ul-haqayiq”, religion, kalam, Kant.

This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license

Introduction

Azizuddin Nasafi lived in a time when Islam occupied all aspects of social and political life. Naturally, this religion had a significant impact on the formation of the worldview of the thinker. At the same time, other religious and philosophical currents that arose on the basis of the Muslim faith, such as kalam, mashshoshiyuniya, sufism, and ismailiyya, determined the path of knowledge chosen by Aziziddin Nasafi in many ways. It would be appropriate to describe the influence of the religious-philosophical teachings of this period on the thinker's outlook. It should be noted that Azizuddin Nasafi knew the Quran and hadiths well and quoted them in all his works. He also had a good idea about other streams of Islam and the reasons for their conflicts. In particular, he pays attention to these issues in the chapter “Bayan ul Kitab” of the work “Kashf ul-haqayiq”.

Methods

First of all, the Prophet reacts to the contradictions of various Islamic currents in the period after his death and quotes by Allah’s prophet: "after my death, my followers are divided into 73 factions". He quotes thinkers Abu Mansur Moturidi and Muhammad Ghazzali, who are representatives of the “Hanafi” and “shofeiya” tariqats of Sunnism, as well as Abujafar Tusi, who is a representative of the “Shiite” denomination, pointing out the differences in their views.

Azizuddin Nasafi, after analyzing the conflicts of different movements, states that even though his contemporaries say that there are hundreds of movements in the Persian region, their representatives consider the Qur'an as the main source. However, none of them can answer this question: if there are 100 tariqats in this region, how many sects are there other than the 73 sects mentioned by the prophet. If the hadith left by the prophet is true, then it should be determined, if it is wrong, then it should be recognized that the basis of these 100 sects consists of 4 parts: tanosukh, khulul, ittikhad and wahdat.

Results and Discussion

After carefully studying and researching the similarities and differences of these four teachings, Nasafi comes to the conclusion that the reason for the contradictions of many Islamic teachings lies in their following disagreement: “The number of different denominations is not known to anyone, so this leads to their discord”. It should be noted that Aziziddin Nasafi recognized the religious outlook as a real force, and saw the cause of conflicts in differences in faith, territory and recognition of Allah.

“And finally we learned that there is a Allah who created the universe and everything was created by his grace. And everyone came to a certain conclusion based on the evidence he heard, with his power of fear and the ability to compare in the understanding of Allah.

In the given example, Nasafi wanted to show that the representatives of different sects approach the knowledge of Allah with their own one-sided views, and that the unattainable thing is out of focus like Allah himself. In order to understand the conclusions of Aziziddin Nasafi, it is necessary to imagine the idea of the “thing in itself” and the transcendence of Allah by the German philosopher I. Kant.

To substantiate the above point, Nasafi cites the narration about the elephant and the blind. The gist of this story is that when a man comes to a town, the blind people are arguing about an elephant. They decide to see “the elephant because they have never seen it or heard anything about it. After long wanderings and searches, they find an elephant and decide to study it”.

One of them puts his hand on the elephant's shoulder and compares it to a shield, the other grabs its head and thinks it is a club. The third comes to the conclusion that it is a pillar by holding the elephant's leg. The fourth grabs the back of the elephant and thinks it must be a throne. Everyone grabs a part of the elephant and compares it to something. They return to the city with these conclusions and tell others what they “saw”.

One says that the elephant looks like a shield. Another says that the elephant looks like a pillar. The third tells the elephant likening him to hammer. The fourth says that the elephant looks like a throne. However, when others tell each other what they heard from them, everyone accuses each other of lying and demands proof. Everyone considers the argument to the defense of their trust to be logical, regardless of the other.

The first blind elephant says that during the battle it will go before the army like a shield, which means that the elephant says it looks like a shield. Another blind man says: in battle, an elephant is thrown at enemy soldiers and mutilates them, so he says it looks like a hammer. The third blind says: it is said that the elephant carries more than a thousand pounds without difficulty, consequently the elephant must be like a pillar. The fourth blind confirms: several people can easily settle on an elephant, which means that he says it looks like a throne.

Aziziddin Nasafs quotes the story of elephant and comes to conclusion that the more visions of events, the further away they are from reality. And even if one of the blind is blind, the opinion of others does not change: “now imagine that they cannot imagine a real elephant with such evidence, the more they argue about it, the more they move away from knowing it, and this conflict between them lasts indefinitely”.

If one of the Blind is blind, sees the elephant as it is, and tells others about it, they will not believe his words, they will make the Fabricator, the patient, go crazy. Naturally, no one believes his words, at best, few believe.

In researching the issue, Aziziddin Nasafi comes to the conclusion from a gnoseological point of view that by recognizing Allah as an absolute truth, the reason for the diversity in people's views can be seen at different levels of their knowledge. Thus, they remain in their ignorance, believing that if someone from them believes in the blind, he is agnostic. Accept these religious currents as they are, the reason for all existing things is Allah, everyone believes in him in their own way, and they told each other about it. The Quran and hadiths were interpreted in accordance with their beliefs, made changes at their own discretion, said “doubtful” what they could not explain.

In the end, all religious teachings that sought to prove their truth with oral and logical evidence accused each other of dishonesty, butkul rejected the beliefs of their opponents, placing themselves above the others. Aziziddin Nasafi called on everyone to unite around Allah and adapt their faith to the Quran and hadiths. However, many of them did the opposite. “As long as the faith of each of them manifests imitation. Such people have no right to accuse others of being wrong or wrong, because they themselves are in essence the same”.

In connection with this, the following words of Aziziddin Nasafi are of particular importance: “O Darwesh, my goal is not to hear from a wise sage about these disadvantaged scientists and useless

scribes. If we compare these scholars and scribes with you, they are powerless for a thousand times and have gone too far from Allah. Being far from Allah, they consider him close to them, consider themselves intelligent and omniscient because of their ignorance and ignorance". Representatives of Sufism focus their attention not on proving the existence of Allah, but on its gnoseological understanding, enlightenment, research of the problems of human being and anthropological issues.

Although Sufism arose on the basis of the Quran and Hadith, nevertheless, in its formation and development, Zoroastrianism, Christianity, the philosophical-religious teachings of monism and the philosophy of Neoplatonism, as well as the special teachings of Indian sufism have a significant influence. It can be noted that the period of formation of Sufism can be divided into two stages in general terms. The first-from the 8-10th centuries to the 13-15th centuries. During this period, the essence of Sufism had a practical content determined by asceticism.

It is noteworthy that the first of them, Zunnun, introduced elements of the philosophy of Neoplatonism into Sufism at the same time as Egyptian tarkidunyanism. Junayd Baghdadi corrected and regulated his teaching. Boyazid Bistomius exclaimed to him with his meditations: – "Subhani, subhani. Mo A'zamu Sha'ani " (I was granted, how much blue I climbed. I am Allah and I have no other Allah), and Mansur Hallaj joined him with the exclamation " I am right" (i.e. Allah), affirming the unity of Allah and being and creating the pantheistic doctrine. The next prominent representatives of Sufism during this period were Abdulhasan Kharkhani, Abusaid Abulkhair, Baba Tokhir uryAn, Abula'la Dakkak, Abuliskhaq Kazeruni, Abulfazl Sarakhsi, Abdurakhman Sullami, Abulqosim Jurjani, Akhmad Fazli, Aynulquzzot Khamadani, Akhmad Jami, Fariduddin Attar.

However, the destructive invasion of the Mongols could not completely destroy the spiritual and philosophical traditions of the people Living in the area. Mature representatives of the field helped to undermine the philosophical and social self-esteem of these peoples, and in such conditions it was manifested in the emergence and development of the mystical direction of Islam – Sufism, which is an important means of expressing progressive thoughts and an expression of folk aspirations.

From the 13th century onwards, Sufism began to prevail in a philosophical direction. In their works, the concepts of fundamental philosophy were applied, mystical conquests such as being, reality, Allah, perfect man, pain and eternity, whether the universe exists forever or was created by Alah, will, fate were explained. The theoretical-philosophical justification of tasawwuf is closely related to the name Muhiyiddin ibn Arabi, known as Shaykh Akbar. He is considered the founder of theoretical Sufism. With the use of a philosophical method in disputes, gave sophism a philosophical form. He can also be considered the founder of theoretical-philosophical Sufism, it was the work of Sheikh Akbar that served as the theoretical basis for the development of this current. After his death, his followers attempted to interpret the distinct aspects of the much more complex religious-philosophical doctrine in which basic ideas such as the unity of Allah, province, divine prophecy were developed.

The theoretical-philosophical justification of tasawwuf is closely related to the name Muhiyiddin ibn Arabi, known as Shaykh Akbar. He is considered the founder of theoretical Sufism. With the use of a philosophical method in disputes, gave sophism a philosophical form. He can also be considered the founder of theoretical-philosophical Sufism, it was the work of Sheikh Akbar that served as the theoretical basis for the development of this current. After his death, his followers attempted to interpret the distinct aspects of the much more complex religious-philosophical doctrine in which basic ideas such as the unity of Olloch, province, divine prophecy were developed.

It should be noted that among its indirect and direct followers of ideas, one can include Shaykh Sa'diddin Qazvini, Sa'diddin Humawi, Najmiddin Iraqi, Shaykh Muhiyiddin Junaydi, Kamoliddin Abdulrazzaq, who are true propagandists of Ibn Arabi views. The teachings of Aziziddin Nasafi belong to exactly the second stage of the development of Sufism. His works are based on the postulates of theoretical Sufism, whose categories are interspersed with terms of peripatetic philosophy.

It should be noted that Aziziddin Nasafi, on several occasions in his works, referred to himself as a student of Saadiddin Khumawi. Until then, Nasafi was known as Najmiddin Kubra, a follower

of Abuljanab Najmiddin Mukhammad ibn Umar Khiwaki, a famous thinker of the 12th -13th centuries. It follows that Aziziddin was a proponent of the current of Sufism that spread in Movarounnahr and Khorasan in the 13th century.

Here we decided to briefly dwell on the relationship of Aziziddin Nasafi and his mentor Saadiddin Hamavi, to analyze the general and different aspects of their theories. Saadiddin Mukhammad binni Almuayyad Hamavi was born in 1209, died in 1272. He was a prominent Iranian thinker and was recognized by the society as an outstanding scholar in the 13th century.

He was a direct pupil of Najmiddin Kubra and received recognition from his teacher in the month of Zulkhijja in 1239. For a time in his youth he lived in Damascus, where he met and interacted with SA'diddin Qazwini, son-in-law and student of Ibn Arabi. This information is being cited in an attempt to determine which way Sa'diddin fell under Ibn Arabi's influence. It is also known that there was a correspondence between Hamawi and Ibn Arabi. Aziziddin Nasafi adopted the pseudonym Ibn Arabi and used it in an artistic form.

Nasafi writes in the introduction to "Kashf ul-haqayiq": "know that in the jumadul avval month of 1302, was first in Abrkokh town of the Fars province, when the night passed, I was writing something near a faqir lamp. I was muddled for a while. In a dream, my father opened the door and entered the room, stood up and greeted. Alik took and said that Muhammad (S.A.V), Sheikh Abu Abdullah Khafif and Sheikh Sa'diddin Hamavi are together waiting in Jome'masjidi. I went there and asked with them, they replied and praised me. As soon as I sat down, the Prophet said: today Sheikh Sa'diddin Khumawi told about you, and all his thoughts were about you. What he told was about the completion of the five chapters of my book".

From the above, it can be concluded that the work reflects the thoughts of Sa'diddin Hamawi. It is somewhat difficult to accept this information, because the work "Kashf ul-Haq" shows the views of other thinkers, and not the author himself. His views are set forth in the "Maqsad ul-Aqsa". However, the work is of little size, and it is difficult to distinguish Nasafi's position. On top of this, we know that Nasafi called this work "Masjid ul Aqsa", in which he expressed the essence and significance of Sufism. Nasafi in this study objectively expresses his views on the two currents of Sufism, but does not hide his preference for unity in Sufism.

Based on Nasafi's writings on his mentor, it is possible to define common aspects and differences in their views. Sometimes differences are observed in their terms: Materia is referred to as Ibn Arabi – "ayoni sobita", "Sa'diddin Hamawi"- "ashiyoi sabita", and Nasafi as "haqiyyiqi sabita".

In the fourth chapter of "Kashf ul-haqayiq", the scholar quotes the following tsitata from the "Wahdat community": "Sheikh ul-mashoyih Sa'diddin Hamavi was asked: What is Allah? Whatever exists, it is Allah. Then he was asked: what is the universe? Nothing exists other than Allah. In the fourth chapter of "Kashf ul-haqayiq", The scholar quotes the following citation from the "Wahdat community": "Sheikh ul-mashoyih Sa'diddin Hamavi was asked: What is Allah? Whatever exists, it is Allah. Then he was asked: what is the universe? Nothing exists other than Allah..

Conclusion

If only Allah exists, all that remains is the manifestation of his qualities. O Darwesh, in the service of Sheikh ul mashayih Sa'diddin Hamavi, and in the time I was brought up under his patronage, the Sheikh explained to me the essence of existence in the manner of the qualities of Allah, saying nothing else. Then it became clear to me that all existence is a manifestation qualities of Allah. Some of Hamavi's instructions are given in his work "Kashf us-sifat", in which Nasafi is given a credit. Here are given Khoja's comments, which begin with the study of the three groups.

Many of the people who have studied this problem confirm that Olox cannot be understood. Shakhobiddin Sukhravardi, Aynul-quzzat Hamadani and Yusuf Hamadani were so pointwise in meaning (it is impossible to know what does not have form and content)..

References

- [1]. Насафи Азизуддин. Мақсад ул ақсо. -130 с.
- [2]. Насафи Азизуддин. Кашф ул ҳақоик. - 271 с.
- [3]. Насафи Азизуддин. Китоб-ал инсон ул комил. - 239 с.
- [4]. Madaeva, S., Toshov, K. (2019). The Need for the Factor Hermeticism in the Renaissance Thinking. International Journal of Innovative Technology and Exploring Engineering, 9(1), 3124-3130.
- [5]. Aziziddin Nasafi: komil inson kitobi. 2021. Toshkent, 232.
- [6]. Azizüddin Nesefî. Tasavvufta İnsan Meselesi İnsan-ı Kâmil. Turkcesi Mehmet Kanar. İslam Klasikleri. İstanbul. 4 baski. 2021. S. 290.
- [7]. Сатторов Ҳабибулло Ҷабборович. Мақоми Азизуддини Насафӣ дар ташаккули насри ирфонии адабиёти форсу тоҷик (масъалаҳои сарчашмашиносии ва поэтики). Автореферати диссертатсия бахори дарёфти дараҷаи илмӣ номзади илми. Душанбе, 2023. С. 54