

The Analysis of the Views on the Perfect Man as Per Sufi Teaching of Aziziddin Nasafi

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Abstract: This article analyzes the views and views on the issue of the perfect man and their upbringing, which were put forward in the sufi concept of Aziziddin Nasafi, a famous thinker, philosopher, healer who lived in the 13th century.

Keywords: human, perfect man, the criterion of perfection, great generation, small human, good word, good deed, good morale, enlightenment, harmonious generation.

Introduction

In the 21st century, the emergence of dangers contrary to human spirituality and its further intensification are visible. Determining effective ways to prevent such risks has become an important task of today. Although the struggle for the human mind and soul has historically taken its place from human life in various forms, in the 21st century this process is going through ideological attacks on the spirituality of man, Society, carried out by various currents and forces on the path of mercenary goals. Human spirituality suffers from the attacks of evil forces within the framework of international extremism and terrorism. "In such a situation, when a person does not have his own independent opinion, Life-national values tested by times, a worldview and solid Will formed on a healthy basis, the commandment that he can withstand all sorts of spiritual threats, their influence on the appearance of sometimes transparent sometimes hidden is perfect", mentioned the first President of the Republic of Uzbekistan I.A. Karimov [1, 113]. Today, the views of the manifestations of the doctrine and philosophy of mysticism, in particular the perfect human concept of Aziziddin Nasafi, to strengthen the scientific-theoretical, practical foundations of our vision and vision, to draw certain conclusions on this matter, to further raise spirituality, are of fundamental importance. Aziziddin Nasafi is a famous Central Asian sufi scholar, philosopher and healer who lived in the 13th century (C.1240-1300 AD.). Born in Nasaf (now Qarshi), he was educated in Bukhara. He studied religious sciences, Greek logics and Sufism in depth. Aziziddin Nasafi made his name as a major theorist thinker of sufism philosophy, leaving behind a rich spiritual legacy of incomparable importance from himself.

Literature review

Aziziddin Nasafi lived in the 13th century and was known as a famous thinker, philosopher and scholar of his time, glorified by the title "Imam ul muhaqqiqin" (Imam of the people of truth) and in his treatises such as Aziziddin Nasafi lived in the 13th century and was known as a famous thinker, philosopher and allomah of his time, glorified by the title of "Imam ul muhaqqiqin" (imam of the people of truth), and in his treatises such as, "Manozil as-soyirin" (addresses of the wanderers), "Usul and furu" (roots and shrubs), "Mabda' va Ma'ad" (exodus and return),

“Miftakh-ul-Asror” (key to secrets), “Zubdat ul-haqoyiq” (cream of truth), “Bayan ut-Tanzil” (Comment of revelation), “Kashf ul haqayiq” (opening of truths), “nafsi human”, “Insoni kamil”, “wahdati vujud”, “Asror ut-sufaf” (Secrets of sufism), “Khavas ul-khuruf” (properties of letters) and “Asror ul-Qabiliyat” (secrets of ability), “Asror ul-wahiy” (Secrets of revelation), “Suluki maqamat” (Ways of maqamat), “Olami saghiyr and wahdati vujud (Small universe and single body) he commented on the universal issues of the philosophy of sufism with his thoughtful, analytical-critical thoughts based on strong logic. His works occupied a worthy place in the treasury of World Spirituality, known in Europe as early as the Middle Ages. The sufi scholar was specially engaged in the sciences of sufism, the word and wisdom and knew the subtleties of these sciences, having his own clear vision and concept in this regard.

The doctor of philological sciences, professor Najmuddin Komilov, notes that in the medieval environment, scholar Aziziddin Nasafi is considered as the first to study the existing philosophical currents in the East in three parts. According to him, in the East, there are the following Sciences that interact with each other and, on the contrary, progress in opposition to each other: 1) knowledge of the word; 2) knowledge of wisdom; 3) knowledge of science of Wahdat -that is, sufism. While Aziziddin Nasafi's penchant for sufism prevailed, he impartially studied the science of the word and wisdom(philosophy) and, without juxtaposing them, compared and analyzed the basic concepts of these sciences and revealed their general and private aspects. One of the great services of the scholar is that it reveals issues related to philosophical anthropology from the point of view of the philosophy of sufism. Most sufi scholars have made reflections on man before advancing their views on the perfect man. Aziziddin Nasafi followed a similar path, initially focusing on the biological structure, properties of man, his place in the universe.

The views of the sufi scholar are reflected in his treatises such as “Kashf ul haqayiq” (“the opening of truths”), “Zubdatul haqayiq” (“the cream of truths”), “Maqsadi Aqsa” (“The last goal”), “Al Insan ul Kamil” (“The perfect man”), “Manozil as-soirin” (“The destinations of the Wanderer”), “Usul and furu” (“Bases and Kings”), “Bayan at-tanzil” (“Nuzul bayoni”), “Mabda'va maod” (“Exit and return locations”) [2].

Results and discussion

Aziziddin Nasafi studied man as a separate object of study in his anthropological views, describing man as a small universe (the olami sughro, a microcosm). The sufi scholar mentioned, “be well aware that the small universe is an example and a reduced copy of the big universe, whatever is in the big universe, there is also in the small universe. So, if they prove something in the big universe, then in the small universe there must also be its appearance, this word is correct” [3, 232]. Abulhasan Hujviri, one of the great thinkers who had his place in developing the theoretical foundations of sufism in the history of sufism, approached man from the point of view of microcosm (small universe), as Aziziddin Nasafi explained in his work “Kashfool mahjoob li arbob il qulub” (The opening of the hijab for the owners of the soul. In his view, “Human is a being created by Allah, an example from every World. The universe is these two worlds. Man has the badge of both worlds. The target of this world is air, soil, water and fire. It is composed in the form of sputum, blood, bile and trade”[3, 132].

Influenced by Hujviri's thoughts on man, Khoja Muhammad Porso also analyzed the human problem in his work “Tahqiqat” (Investigation), which has come down to us. Even according to the anthropological views of Khoja Muhammad Porso, man is a being created by Allah, whose composition consists of four elements: soil, water, bod (air), fire (fire).

To strengthen the scientific-theoretical, practical foundations of our vision and vision of a perfect person today, to draw certain conclusions in this regard, to further elevate social and spiritual progress, the views of those thinkers who lived and grew up in Central Asia, in particular, the in-depth analysis of the views of Aziziddin Nasafi on a perfect person, the era itself dictates. After all, Aziziddin Nasafi wrote a separate work about the perfect man and his characteristics,

qualities, qualities. In the teachings of sufism, only the few thinkers wrote works about a perfect person. It will never be an exaggeration to say that the sufi scholar's ideas and views on the perfect person, as a kind of concept, have fundamental significance.

It is also rare to find sufism figures who specially studied the perfect man and his upbringing, ways to achieve perfection, means, theoretical foundations, qualities of perfection of human being, levels, such as Aziziddin Nasafi. The content and content of mutasavif's work "man is perfect" clearly demonstrates his attempts to mature a perfect person.

In the doctrine of sufism, one can observe the variety of approaches to a perfect person and the concept of a perfect person acquires a multifaceted character in its essence. In teachings, views, concepts in the history of philosophy and sufism, certain aspects of the concept of a perfect person are revealed, taking into account the socio-historical conditions of the period.

The perfect human concept of nasafi serves as the foundation for the foundation of the perfect human concept in our national idea. The policy of our state, especially on the education of today's highly spiritual harmonious generation, presupposes the study of the views of Aziziddin Nasafi and many other thinkers on the perfect person and its introduction into practice.

After All, Our President Sh.M. In his work "Development strategy of the New Uzbekistan", Mirziyoyev recognizes that more than 400 Islamic scholars lived and worked in Nasaf City at different times, studying their scientific heritage in depth, translating works into Uzbek and publishing them understandable to the general public-one of our important tasks and mentions and "...in particular, the spiritual heritage of our glory Abul Muin Nasafi, Najmuddin Nasafiy, Aziziddin Nasafi, barokat Nasafi, Khiromi, Sayido Nasafi, like the unprecedented, imaginary, is still immeasurably worthless today"[5, 298]. Because many issues, which are shown as a condition of high spirituality and perfection, are clearly manifested in the views of thinkers whose names are mentioned above. The perfect human concept of Aziziddin Nasafi is also somewhat theoretical in clarifying the controversial issues between Islamic Sharia and the science of sufism.

Know, "they say that a perfect person is a person who fully possesses Sharia, tariqat and truth. If you do not understand this phrase, Let me say in a different way: know that a perfect person is such a person that four qualities have matured in him: a noble word, a noble deed (verb), a noble morality and enlightenment. O Darwesh! All the solites who have entered the way of Tariqat live with this intention, and the goal and intentions of the followers, their practical work, is to bring these four things (qualities)to perfection. Whoever matures these four things will have matured himself [6, 7]. The perfect human concept of the sufi scholar is also of methodological importance, that is, it makes extensive use of the possibilities of methods of comparison, analysis and synthesis, and in highlighting moral and philosophical issues, it is also deeply focused on the ontological genesis of each moral issue, which it covers along with the study of a comparative analysis of the views of Sharia. In his analysis of the issues of Education "Perfect man", Nasafi referred to the doctrine of Zoroastrianism. It supported the basic moral (noble thought, noble deed, Noble morality) ideas of this doctrine and supplemented it with the concept of "enlightenment" (acquisition of science). Hence, the scholars's views on the perfect man are manifested in the way of a mutual dialectic of Zoroastrianism and the doctrine of mysticism.

In Sayfiddin Bokharziy, who adhered to the laws, theoretical and practical aspects of the doctrine of sufism, and whose religious and tasawwufi views were formed and analyzed important aspects of a perfect person in his works, this problem is explained in his work "Risolai vasiyoyi Bokharzi", "to occupy this glory and get a full harvest: a good seed, a good place, a good fertilizer and a favorable time"-tied to four things[7, 17].

With these phrases, Bokharzi considered it necessary in society to be attentive to people in the achievement of perfection, starting with the emergence of the younger generation. And in the teachings of Abulhasan Hujviri, the idea of maturing a perfect person was analyzed by eliminating hijabs.

According to Aziziddin Nasafi's interpretation, a perfect person is called a Sheikh, a guide (rahnamo, a bishop), a Hadi and a Mahdi. And wise, bolig (matured), perfect, perfect. And they say the Imam, The caliph, the pole and the owner of the times. And the jom of the world, a mirror reflecting the world, with various names and metaphors such as the Glorious one (an antidote to poison) and the iksiri a'zam (the great elixir). Also, Jesus, who revives the dead with his breath, Khizr, who drank the water of life, and Sulaymon, who knows the language of birds, mengzay to the King. And this perfect person always exists in the universe and is no more than one, after all, the example of the whole being (being) is a person, and the perfect person is the heart of that person. The being is not without a soul, which means that the perfect person is always present in the universe. The heart 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 are of different rank, each holding a (specific) rank. If the only one of this universe (that is, a perfect person) passes through the universe, then the other one will have reached his career and will take his place, so that the Universe will not remain without a soul[8, 18].

As a prominent representative of Aziziddin Nasafi's sufi anthropology, compares a person in his views to a "solik", that is, a passenger. In this it is envisaged that a person will travel to his godfather, to his spiritual world, it is the godly journey that will help him achieve perfection, and for this he must first overcome his own self, strengthen his faith, acquire both (praised) and high universal, moral values. According to the sufi scholar, a person comes to the world as an alien, and his soul is sent in demand for perfection, for the sake of perfection. The main task that is required of a person throughout his life is to strive for perfection and form his own perfection, and after achieving perfection, return his soul to the created universal world. But the desire of the human soul for perfection is realized not through its means, but in connection with the body. Because the soul is able to know the kulliyat (common), but does not know the individuality (private). In this sense, man is created as a creature consisting of the unity of body and soul. The human soul can recognize its creator, based on the cult and body.

To the Nasafi body, the material being is described as an instrument-mold, and the instrument will be able to know the universe in connection with the spirit. According to the sufi scholar, man is a being composed of spirit and body, his soul is from the ulviy world, and his body is from the lower world, that is, the spirit is from the world of command, the body is from the world of the people. In this matter, these thoughts of the scholar serve to clarify our thoughts. The sufi scholar mentioned, "May Allah make you dear in two worlds, and know that men are strangers in this world of soil".

In this aspect, the spirit of Man, the ore of the Angels of Heaven, was sent from the ulvi world to this sifli (Lower universe, Earth) world in demand of perfection, so that he could form his own perfection. After forming his own perfection, his return sided with the jewels of the angels of heaven and ascended to the ulvi (supreme, sublime) realm. Perfection could not be lacking without fire-weapons, because the human soul knew kulliyat (common) things, individuality (private) things. They gave a fire to the human soul from the earthen world, until learned individuality[8, 48].

Aziziddin Nasafi, reflecting on the issue of maturation and perfection, said that the Qur'an was based on the thirty - second verse of the "Fatir" surah of Karim, "so among them is the one who commits suicide (by sin), among them is the one who acts moderately, and among them is the one who, with the permission of Allah, commits suicide in good deeds", dividing all human beings into three categories.

Their first class recognized that they were aliens in the earthen world and did not know that they came in demand of perfection, did not earn promotion to their maturity after they did not know, that batn (stomach) lust, silence and children Love led them astray and made them self-indulgent, and that there were idols that were an obstacle to maturation. These three idols are idols of all Awam (people). And the second category of people know that they are strangers in

this world and that they come in demand of perfection, but they are not engaged in the profession of maturation, noted mutasavif, who pointed out the three idols mentioned below.

According to the scholar, idols are divided into three: small, large and largest idols. In the book “the perfect man”, as a small idol, the apparent ugliness, and as a large idol – the love of the world, as well as the greatest idol-the officialdom is specially indicated by the scholar. Aziziddin Nasafi called these three idols – specific idols-and said that the same idols seduce man and make man obsessed with himself.

It is noted that these idols mentioned (belly lust, copulation, love for children, apparent ugliness, love of the world, love for carrier) are the six kings of the world, and the flavor is no more than six, and it is also noted that there is an idol of keeping a soul friend who is worse than this. Therefore, the number of idols that are an obstacle to human maturation is seven and the most dangerous, and the huge idol is in accordance with lust.

The other six idols arise in a disgusting way. According to the scholar, it is possible to break all of the above idols, only to keep the soul a friend, not fail him, and, on the contrary, to partner with him is the most huge idol, which cannot be broken.

And the third category of people know that they are strangers in this world of soil, and that they come in demand of perfection. They are an exercise in the demand for perfection, some are an exercise in generating perfection and bringing others to maturity. Some are training with themselves, forming perfection[8, 49].

During our analysis, we realized Aziziddin Nasafi's unique understanding of the perfect man and, based on his thoughts and views in “the perfect man”, aimed to clarify the definition he gave to the perfect man and, analyzing it mystically, scientifically, put forward the following definition. According to the sufi scholar, a perfect person is a person who has matured the requirements of Sharia, tariqat and truth, nurtured his ego, acquired high moral qualities, normalized the needs of body and soul, and guided others towards the light of perfection in the process of perfection.

Aziziddin Nasafi says: “the sentence being worships mankind so that there is a perfect man among the people. So the sentence is honored because of the perfect person. There is no greater, more honorable and wiser than the perfect man within the creatures, because the perfect man is the conclusion and cream of the creature in the ranks from the lowest to the highest, Angels, spiritual creatures and the course of *Arshu*, *samavatu kavakib* are all in the service of the perfect man, and they always revere the perfect human touch and do. The perfect man is the mazhar of science, the perfect man is also the Mazhar of the qualities of the divine [9. 3].

In general, from the above information, it is revealed that the people of mysticism emphasize the unity of man spiritually and physically, mainly thinking about the highness of the soul, its purity, as well as the need for healing, it is doubtful that the body of a pure person is also pure, that a mentally mature person sets high goals for himself.

To the concept of a perfect person in the teachings of Nasafi, we can conclude: a perfect person does not remain creative, creative, he acts according to reason and is a wandering tourist to his spiritual world. In one place, mutasavif equates a person with an animal and, noting that there is a quality in it of striving for perfection in a different way than an animal, has put forward ideas about the existence of properties worthy of raising the human soul, receiving science, refraining from the unclean, from what is doubtful of honesty, mentioning.

Aziziddin is one of the human - animal species, according to Nasafi's opinion. The scholar in this matter “...well, you know that people are not human in the sense that the accent is in the image of Adam, and in reality they are like ass, ox, wolf, tiger or snake, scorpion.

You must clearly believe that this is true. In each city there are only a few suratu siyrati (meaning) [8, 7] of people, the rest of the people have a (human) image, but there are no human

urine (meaning)" - and education and upbringing, study and repetition, piety, rise to the level of a person due to Remembrance[10, 42].

Features such as life, knowledge, will, power, hearing, vision, speech, will are not really available beyond the human being. Such properties acquire real existence when abilities act on a human body. Maturation occurs where there is a similar presence.

From all the features of the tree, from the level of development, the fruit of the creature is human, as the fruit is valuable. Even because humanity is a living being, it must work in the amount of its necessity, to feed its family without humiliation, to serve other people until it reaches strength, and to make it necessary. Because there is nothing better than contentment and freedom. And whoever has earned satisfaction and zuhd is the king. Whoever does not possess these qualities is a slave.

Aziziddin Nasafi, by the perfect man, understands the most perfect, the most intelligent, the most wise, the one who connects the truth and the slave with each other, conveying the secrets of the unseen to others. In such a person, all the divine qualities are embodied, covering the entire universe with its high spirituality. Such people are always awake and aware of everything. A perfect person is formed within society, that is, he matures in the process of spiritual and moral purification, and not a spirit, whose career has long been determined.

The Supreme sign of perfection is to go the path of truth and benefit the people. The more benefits a person brings to others with his daily activities, the more he starts the bad on the right path, the more selfless in the right path, the higher he rises to perfection. The following opinion of Nasafi also has a special place in a person's quest for perfection. The sufi scholar mentions "...the maturation of the human soul (soul) is linked to the world (soul) of minds and calamities, all souls and minds of the world of zero calamities are enlightened and safeguarded, and are constantly enlightened and illumination.

Therefore, the task of a person is to strive for continuous enlightenment and fill it with light, and to find science and seek forgiveness. "Through these thoughts, The scholar encouraged a person to take knowledge, strive for enlightenment and perform valuable actions such as filling his soul with the rays of enlightenment. Among the perfect people, wise and wise, modest and Noble, truthful and selfless breeds can be included. Those with such qualities will have a high level of observation. In them, the mind is formed not from simple words and concepts, but from the embodiment of religious, moral qualities such as Faith, Justice, Faith, Work, pain.

Sultan of the ghazal genre, the prominent scholar Alisher Navai repeatedly addressed the question of the perfect man in his works and ideas. His epic "Hayrat-ul abror" describes virtues in the spirituality of a mature person, such as goodness, generosity, purity, shame, grace, price, decency, humility, loyalty, contentment, truthfulness, dishonesty, justice, tolerance, and analyzes the paths of spiritual perfection.

Aziziddin Nasafi's views on the perfect man are also characterized by high moral values. Commenting on the moral qualities and characteristics of a perfect person, the perfect person notes that it is necessary to correct the universe and bring about correctness, truthfulness among the people (to find a decision) and remove bad habits, images from the middle of the people.

It is a pity to introduce good laws between the people and to call people to Allah and to inform people of the glory, uniqueness of Allah and to make the anthem of the end, and to speak of the immortality, stability of the end, to reproach the world a lot, and to tell stories of the volatility, disloyalty of the world.

The benefits of ascetism, the explanation of humility, poverty, so that ascetism and humility please the hearts of people. Let the perfect man explain to wealth the harm of ambition and ambition, that hatred of wealth and ambition should be aroused in people, and that the good, the good, the merciful will be associated with Paradise in the hereafter (as opposed to this) that the wicked will fall into Hell in the hereafter.

May the good of paradise and the evil of hell (from its torment) make stories with exaggeration, and through this bring people up to each other as kind, beloved, so that they do not hurt each other and use each other and deliver pleasure. And let the people, with their tongue and hands, instruct them to ensure each other's peace and prosperity. When he sees and learns that "people are necessary to maintain each other's peace, security, they will have a mutual covenant over meaning (thoughts-goals converge)" - advancing the view in the content [8, 34].

Aziziddin Nasafi is again listed below "...so let your heart be filled with generosity and wisdom, and be the Lord of goodness... may your heart be adorned with righteousness and goodness, so that if you deserve the glory of man, you will be saved from the torment of hell... May your truth (essence) be righteousness and good deeds to create" - put forward the idea [10, 54]. This is also a kind of orientation towards perfection

It is because of this respect shown to the perfect man by the creator, the Supreme veneration, that he achieved both divine and secular evolution, because he "does not call upon anyone his service, rushes to the help of others with his tongue, hand, mole... having achieved the perfection of the soul, no matter what the Paradise man does, his world and the end will expand" [10, 55].

Therefore, the perfect people are the beloved servants of Allah, because they were built to realize the true purpose of the Creator: the great merits of the owners of this high morality for both worlds are to expand Paradise and narrow down hell.

Therefore, they are the hosts of the Universe, all being is created for them. For a person who chooses the path of mysticism, this path indicates that it helps to occupy all levels of humanity, after all, the true goal of entering the path of sufism is to have the generosity of the soul, to become the owner of goodness.

It so happens that good and generosity are always poured out of you involuntarily, and do not be of those who pour evil and humiliation all the time, because their truth (Nature) is to create dishonesty and oppression, nonchalance. May your truth be (in essence) righteousness and good works to create", concludes Aziziddin Nasafi.

Thus, Aziziddin Nasafi proved in every possible way that man is a great breed, and concluded that man, the universe, God are interrelated, interacting with each other. For this reason, Aziziddin Nasafi can be called a famous theorist of the doctrine of the perfect man in the philosophy of mysticism. In turn, Aziziddin Nasafi raised the Sufi doctrine of kubravism to the level of a large, holistic doctrine of human spiritual and spiritual perfection in medieval Muslim philosophy, which is not at all an exaggeration.

In conclusion, Aziziddin Nasafi theorizes that the doctrine of mysticism as a prominent theorist of the 13th century mysticism and the concept of a perfect person is an extremely laborious and responsible path, theoretically justifying not to go blindly into this path.

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