



## Human Problem in The Views of Aziziddin Nasafi

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**Annotation.** In this article, Aziziddin Nasafi's views on human are revealed based on the comparative analysis of knowledge in the field of sharia, tariqat (theology of Sufism), wisdom (philosophy). Also, is explained the philosophical basis of the idea of a perfect person in the teaching of Aziziddin Nasafi.

**Kalit so'zlar:** Aziziddin Nasafi, a perfect person, philosophy, mysticism, enlightenment, Eastern philosophy.

### Introduction.

There are many thinkers who contributed to human civilization in the history of Arab-Muslim culture. Nevertheless, their rich heritage has not been sufficiently explored by researchers. The legacy of the physician and philosopher Sheikh Aziziddin bin Muhammad Nasafi can also be included in this category. If we pay attention to the content of his works that have reached us, we can see that Nasafi was one of the most prolific thinkers of the 13th century. Also, despite the large number of written treatises, Nasafi is considered one of the least studied thinkers in the history of philosophy. We do not know reliable sources about his life. For example, there is no information about Nasafi in the works of thinkers such as Abdurahman Jami, Davlad Shah Samarkandi, who wrote down a lot of historical biographical information about him. In the 8th chapter of Abdurrahman Jami's «Bahoristan» there is brief information about the lives of two hundred contemporary thinkers of Nasafi.

### Method and materials.

According to Nasafi, during the stage of human development in the womb of a plant and animal form, the following characteristics occur: «attraction (attraction), speech, digestion, protection (dafiya), growth (nomiya), aspiration (ghaziya), differentiation (mugayira).

Nasafi explains the formation of blood vessels in the body and increased heart activity in the next animal stage of fetal development. According to him, the heart is the main organ of the animal soul, and it fully animates the organism.»

The next third stage of development is the human stage, in which the psyche and mood are formed. The human nervous system is activated. Free will, the ability to feel different emotions appears. It is through the human soul that man is separated from the animal world.

Despite the fact that Azizuddin Nasafi considers the human soul superior to the soul of animals and plants, he does not show that it is related to a specific organ like other souls. Philosopher represents the human soul in a transcendent state of indivisible unity. Philosophers such as Ibn Sina, Farabi, and Ghazali also emphasized the transcendent state of the soul that Nasafi meant. In this sense, Nasafi repeats their views. He expresses his opinions on this issue as follows: «Sages have expressed different opinions about the location of the soul inside the human body or in its body. Shari'a advocates say that the soul is inside the human body just as fat is inside milk. Philosophers say that the soul is neither inside nor outside of the human body. Because being inside or outside means



belonging to a certain place. Spirit is beyond space. In addition, being located outside or inside is characteristic of the body. It is known that the soul is an immaterial existence. However, representatives of Sharia and philosophers consider the soul of plants and animals to be inside the body. They are not opponents on this road.»

In the 19th century, the concept of «mangu return» is deeply and reasonably analyzed in the work of the German philosopher Friedrich Nissche entitled «So Spoke Zarathustra». Explaining the problem of eternal return in this work, the philosopher emphasizes that all existing things, even Zarathustra, return to their original state. Researchers who have studied Nissche's work say that this idea was one of the main principles of the Zoroastrian religion. However, it should not be overlooked that the idea of eternal return existed in other religions before Zoroastrianism appeared. For example, in the ancient Indian books «Holy Veda», «Brahma is the seed of all existence. Just as water emerges from ice and turns into ice again, all beings arise from brahma and return to brahma. It should be emphasized that the Vedas and the Brahma religion belong to Indo-Iranian culture, and it is possible that Zarathustra got the idea of eternal return from the «Vedas». According to the researchers of modern philosophy, this idea arose within the framework of the Zurvaniya religion, and this religion did not arrive in the form of a complete religious teaching. However, it is noted that this religion was the basis of the Zoroastrian faith.

Also, the idea of eternal return has a special place in ancient Greek philosophy. The German poet Halderli says the following about the teachings of Pythagoras, one of the ancient Greek philosophers: «In the philosophy of Pythagoras, three principles are considered important: sincerity, faith in the stars, and faith in eternal return.»

Friedrich Kreuzer, a German cultural scientist, puts forward the view that «Pythagoras takes the idea of sacred dualism and eternal return from Zoroastrianism.»

Another ancient Greek philosopher who supported the idea of a return to mangu was Heraclides of Ephesus, who mentions the Iranian priests who taught him. In this sense, Heraclid's view of eternal return corresponds to the Zoroastrian idea of eternal return.

The concept of eternal return through Zoroastrian religion, Greek philosophy, and in particular Neoplatonism, influenced the worldview of the Muslim East. In this sense, the mystic scientist Aziziddin Nasafi tries to fully justify the idea of eternal return in his works such as «Insan ul-kamil» and «Kashf ul-haqaiq». Nasafi explains the problem of eternal return not only based on Zoroastrian ideas, but also by quoting verses from the Qur'an. Analyzing the idea of eternal return as a natural law of development, the philosopher introduces concepts such as the big world (alami kubro) and the small world (alami sugro).

Nasafi refers to the development process of all beings within the framework of the big world (alami kubra). The beginning of this world is God, and its final point is completed with God. The philosopher explains this view in detail in «Insan ul-kamil». According to him, just as the roots, leaves, branches, and fruits of a tree were originally embodied in its seed, so all things surrounding the universe: the sky, the earth, the stars, the universe, the seas, and other beings were primordial, mind, that is, the mind had a possible existence before. Just as a tree develops and eventually returns to its seed, the universe returns to its original state at the last stage of its development.

Nasafi refers to the scope of development in the small world as a person coming from meaning and returning to meaning. He shows the development process as an example of three worlds. According



to Aziziddin Nasafi, the world acquires a single unity, but according to the form of its existence, it appears in the form of three worlds. They can be classified as follows:

1. Jabarrud is a world of strength.
2. Malakut - the world of angels.
3. Property is the material world.

Aziziddin Nasafi interprets the material world as mutual contradictions, and the world of malakut as an ordered world. The world of Jabarrut appears as a world of strength and unity.

Nasafi's development trend in the example of the three worlds is somewhat different from the views of Zoroastrianism and Neoplatonism on this issue. In Zoroastrianism and Neoplatonism, the universe is divided into two worlds: material and spiritual. Nasafi explains the problem of eternal return in «Kashf ul-haqaiq» from the point of view of reincarnation (tanosukh), transmigration of the soul. According to him, every soul is an integral part of the universe. «The soul comes to this world to fulfill its mission, and the body serves as its tool. After fulfilling the assigned task, the soul returns to its previous state.

According to Nasafi, the small apocalypse has a local character and will occur only in certain areas of the earth. The Great Doomsday will cover the entire earth in the form of natural disasters such as volcanoes and floods. When the Great Judgment occurs, all existing things, the mind of the universe will return to ashes, and the mind of ashes will return to God.

### Conclusion.

In conclusion, as a thinker who lived in the Middle Ages, Aziziddin Nasafi tries to harmonize his views on the creation of man with the Islamic law. Nevertheless, the influence of peripatetics and mystical philosophy is more visible in his views. Scientist calls a person a small world - the world of sugro. According to him, all the changes in the big universe are repeated in a special way in the small universe, especially in man.

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