



The Philosophical Analysis Of The Spiritual Legacy Of The Azizuddin Nasafi

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Abstract: In the following article the philosophical analysis of the spiritual legacy of the Azizuddin Nasafi based on his views. Scholar's views based on "Maqsad-ul aqsa", "Kitab-ul-insan-ul kamil", "Kashf-ul-haqaiq" are reflected deriveds from the sufi traditions.

Keywords: Humanity, "Maqsad-ul aqsa", "Kitab-ul-insan-ul kamil", "Kashf-ul-haqaiq", destiny, darwesh, maturity, material and spiritual

Introduction

The problem of freedom of choice and fate is considered one of the most important issues of medieval Western and Eastern philosophy. Does man obey fate? Is his life predetermined? To what extent is the freedom of discretion given? Questions such as indicate that this problem has an important place in the history of mankind. Naturally, in the philosophical worldview of the medieval West and the East, most issues were solved with a reliance on religious postulates. In this sense, the medieval East, more precisely in the Muslim worldview, is solved by the problem of fate or, the freedom of man's will, from the ideas of the two directions below:

1. Jabariya (ash'ariya) is a teaching that denies human voluntary freedom-philosophical orientation. According to supporters of this direction, each movement of a person is predetermined;
2. Qadaria (mutaziliyya). According to supporters of this direction, a person has the freedom of discretion in behavior [1].

Materials and Methods

The problem was also the focus of the Eastern peripatetics as well as various schools of the philosophy of sufism. At this point, it is worth noting that

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the researcher Kh.Toshev[1]. In his scientific research Kh.Toshev, analyzing the importance of the ideas of hermeticism of the eastern and Western Renaissance, singled out the humanistic views of such thinkers as Alisher Navai, Abdurahman Jami and Aziziddin Nasafi [2].

“O dervish! You should not rely on your knowledge, ingenuity and intelligence in every position you have reached and have been in. You should definitely not know yourself and not put names[2]. You should not take a path on your own, you should not build a path with your own thinking. In other words, you should follow the Prophet with knowledge, ingenuity and in every position you are in, and you should not withdraw your hand from the Sharia. Because all those who make bid'ah and misguidance are learned and virtuous people who trust in their own knowledge and reason. They were in the case of “we are the truth, others are falsehood”. They will say, “We are indeed, and others are dreaming”. As you know for sure, not everyone can be about right. Because the truth is not more than one. After you have learned that not everyone is on the right path, but that they are on the cause of truth, if you trust in your intellect and knowledge and give yourself the name of Haq, you will become one of those who are told[3].

“Oh dervish! Know for sure that this is the pride of the nafs.

He says, “You are indeed, and others are dreaming”. “Do not get too caught up in the pride of your soul, get rid of conjecture and imagination. Know well that the basis of all perversions is to prioritize the desires of the soul over the pleasure of Allah. Don't think it's appropriate! Take this advice of mine, do not give up prudence. So don't leave sharia. Because anyone who leaves Sharia will definitely regret it. “Abandoning prudence and caution is misconduct”.

In the Turkic-Islamic system of thought, the ideal person is called the person who is fully conceived in good words, good actions, good morals and knowledge[4]. The man who is complete in Nasafi is tested by sharia, tariqat and haqiqat is kamilin sheikh, leader, qazi, scholar, khidr, Suleyman, etc.he emphasizes that he is mentioned by various names and is always present in the realm[5].

Results and Discussion

As a representative of medieval sufi philosophy, Aziziddin Nasafi also approaches the issue of fate and freedom of discretion in his own way. He tries to analyze this problem within the framework of the time when a person is born in the womb and dies[6]. According to Nasafi, the seed of the father is the product of the universe of Jabarrut, in which a person first appears, as possible, then, as concentrated, then moved, eventually spreading. Aziziddin Nasafi associates human fate with the initial seed, or rather the seed of the father. All the qualities of the character in Man, which are reflected in the fate of the father's seed, are initially concentrated in the father's seed[7].

According to the scholar, "in the seed of the father in man, Human reproach, intelligence, perception, ability, behavior are embodied. Aziziddin Nasafi writes that "the fate of man is finished in his father's seed, which is fulfilled in a general and private state. In a private case, the form of realization is called by Nasafi fate[8]. According to him, it does not depend on him whether a person has a soul, a body, a certain character, abilities, or rather it will be written on his fate [3].

The realization of the father seed in the general state is reflected, according to Nasafi, in the behavior of a person. In other words, a person carries out free activities in his own correspondence[9]. Nasafi's behavior refers to situations such as: carrying out certain activities, speaking, reason, feeding, leaving offspring. When performing these actions, a person will have freedom of choice. "If a person wants to speak truthfully, he will speak truthfully, say more or less, say a lot, pray or, do not, eat or, not eat a forbidden bite", he will. Nasafi insists that human ability is determined by fate, but it is at the disposal of man to develop it. Each person has a certain level of ability, a person develops and carries out this ability with the help of labor and upbringing. If this ability is not brought up in time, it will gradually decrease and eventually disappear [4, 271].

If we rely on the above reasoning, then the question is corrected as follows: if the realization of talent or, ability depends on the person himself, then how is the level of the role of talent established in his destiny determined? Nasafi answers this question in the following way[10]: "It is known that a person's father's seed

does not record his, his nutrition, possession of property, his knowledge, just like how many generations a person can see in the father's seed, how many goods the world collects, how much knowledge he has, how to have these things, in what way it will not be destined to have. Man's man, in other words, in the seed of the father, his ability to leave knowledge, offspring, possess property is destined[11]. Achieving them is achieved through human behavior. These abilities are given more to some people and less to some[12].

The difference between the owners of abilities given by fate from others is that they easily achieve, more than others, knowledge, property, and what is given to them. Those who do not have the knowledge, the ability not strive to be scientifically talented, already in the seed of their father these things will be unfinished or, little given" [5, 240-241]. According to Nasafi, fate and death are predetermined, and violence, aggression are considered a quality inherent in human nature. When the philosopher analyzes the problem of death and fate, "both death and fate are determined by fate. It is defined as a bounded death and a bounded part, distinct from absolute part and absolute death"[13].

From this reasoning, it can be said that Aziziddin Nasafi classifies destiny and death into two groups[14]: absolute death and absolute partate, which refers to Nasafi, natural death and fate; limited death and limited fate, which refers to Nasafi, death and destiny as examples. However, the scholar does not clearly cite the difference in these concepts. In another chapter of the work "Insan-ul-kamil", Nasafi assesses ability as a quality inherent in all beings. In this sense, science is characterized by Enlightenment, especially since man is more than any other being[15].

Nasafi mentioned, "each person is manifested as a kind of attribute of the primordial mind. The mind is first reflected in all people, as one, but its levels are different[16]. Therefore, in the Enlightenment of the knowledge of those, the mind arises a difference from one another in adulthood". From his views above mentioned, Nasafi proves that there are different manifestations of ability, and shows that diverse knowledge has arisen as a result of these abilities. He expresses the manifestation of dishonesty in humans as follows: "the diversity of sciences is determined by the diversity of ability in humans"[17].

Just like ability, science is divided into lower, middle, perfect levels. They differ from each other in their level of ability. In another place, Nasafi's ability is shown as a characteristic, integral feature of a person's personality. It expresses ability with its original, original concepts[18]. According to him, each person has his own abilities, originality. For example, some people are engaged in poetry, while others have no such ability. Some are able to draw a correct, logical conclusion, others are not capable of this work. Some seek the world of mail, and some seek the world of goods. All this is counted in relation to the originality of man [6, 112].

Nasafi associates the maturation and pursuit of the goal of a person with the freedom of labor, movement, discretion. But nevertheless, the philosopher points out that predetermined, in other words, innate ability and talent in man have great importance. According to him, man is guided by two important factors: ability and labor[19]. The ability, or rather the original, is realized to a person from Fate, and labor, voluntary, in a self-dependent way. In this sense, the two factors inherent in Nasafi human leprosy are equally focused on the freedom of fate and discretion. According to the scholar, in human life there is such a role of both fate and freedom of discretion. "If one says that only fate determines a person's life, he is mistaken, but, on the contrary, says that only voluntary freedom determines him, that of a person himself, he is also considered mistaken. The essence of man is such that both factors are destiny and choice"[20].

Nasafi attempts to explain the question of fate and freedom through the concepts of reason and activity. According to him, a person achieves a goal with the help of two things in himself: intelligence and activity. Reason is given to a person by fate. Activity, on the other hand, is through work and aspiration. Fate and freedom form two wings of man, just like reason and activity[10].

If a person does not have one of these two wings, he cannot reach the goal. Based on the above points, the philosopher divides the mind into two: absolute and manifesting types. Absolute intelligence is reflected in a predetermined ability, originality. The manifested mind, on the other hand, comes true as a result of aspiration, labor. According to this principle, the activity also has two manifestations, 1) the heart is an activity related to original, 2) the activity aimed

at form, aspiration and labor[8]. According to what criteria will the fate of a person be concluded, these views stated? What is the limit of determining the freedom of fate and discretion? that raises questions.

Aziziddin Nasafi explains these questions in the following way: “in this world, one who is written to be happy in his destiny is happy in this part, and one who is written to be unhappy in his destiny is unhappy. Aziziddin Nasafi interprets the concept of destiny by the movements of celestial bodies. This parable is approached by the philosopher from the point of view of astrology. The reason is that in the concept of knowledge of Nasafi, the human world is assessed as a Sugarloaf, or rather, a small universe. In this place, being, the world is manifested as a dome, that is, a large universe. In turn, the phenomena that take place in the larger universe are reflected, even in the smaller universe, in a certain way. Man is portrayed as a being that embodies being[7, 121].

According to Nasafi, “Heaven and stars have an influence in the manifestation of virtues and vices such as happiness or, misfortune, ignorance, wisdom, wealth and poverty, humility and arrogance, generosity and piquancy. From fate to whom to part in this. The sky and stars influence this aspect. There will be such times with the influence of the stars, if you go to travel, your trip will be good, if the time does not coincide, you will observe its reflection. Depending on the location of the stars, people are born happy or, unhappy. It really goes under the influence of the movement of stars”. From this point of view, Nasafi distinguishes four different periods of determination of the fate of a person: 1. Time of descent of the father's seed into the mother's womb. Time of entry of the seed into the form, shape. The time of Union of body and soul; finally the time of the birth of man: according to the views of Nasafi, during these four periods, an innate ability, the aspiration of reason is formed in man. Despite the various obstacles encountered to him in the claim of his life, he will achieve a high rank in science enlightenment, wealth and esteem attention.

And if a person is born under an unhappy path in accordance with these four periods, he will miss all the opportunities that are found in his life. He will soon be deprived of this world of goods, even if only a large amount of goods is inherited by him. In the works of Aziziddin Nasafi, the problem of fate and

voluntary freedom is compared with the issues of maturity and freedom. According to Nasafi, the concept of maturity, puberty is brought up as a kind of law of the maturation process and applies to all existing things.

According to him, fate and freedom have two aspects below: aspect is called maturity or, puberty; aspect is called completion or freedom. According to Nasafi, all being in the universe has its own state of maturity and freedom, and the philosopher explains this state in the following way: "O Darwesh, know that fruit is the puberty of a tree. The Arabs say that when the harvest is ripe, it has reached puberty, and when the harvest is cut off, they say it has been cut off from the tree, it has become free". Again, you know that Darwesh, everything has its end, its end. everything is considered completed only when it returns to its original state.

As soon as the wheat germ falls to the ground, it grows and germinates, striving for its initial state. It grows until it becomes a bumblebee again, as the seed state is counted as its initial state. In this way, everything in the universe strives for its initial point. In this sense, Aziziddin Nasafi applies the concept of "maturity" to all beings in the world as the main category. According to him, each living being passes independently from his first state to another, in a more precise way, going through a specific process of evolution. in each development cycle, creatures are required to be free from the previous state[8, 151]. Whoever is absolutized from his former state will move to the next level and eventually reach the initial initial state. It should be noted that the concept of freedom, as a supreme value, has taken over from the focus of all thinkers in the history of mankind, which is not overlooked either by Nasafi:

If a person is attached to something, he cannot be free, free from it. For example, a person achieves it if he wants such things as a woman, wealth, career, Prophethood, family, royalty, oratory, but is not considered free. He will depend on his desires. If anyone does not want anything, depends on nothing, does not depend, in fact, that person is considered free. In another context, Nasafi quotes the following reasoning: "if the activity that a person carries out is a necessity for his primacy, then this action will not be an obstacle to his freedom. An example of this is that if a person has an extirpation to the toilet and goes to that side this Act

does not harm his freedom. If someone stays in the cold and stands in the sunlight to warm up, it is not considered dependent on the sun” [9].

The purpose of these examples is nothing more than to prove the conclusion that necessity does not hinder freedom of course. Such is the case of other cases. For some, a new dress can be performed, and for others, an old dress can serve as a kind of bud. According to Nasafi, all material and spiritual needs are a means of living. And the goal of human life is freedom, which reaches its goal only when it reaches literal freedom. Nasafi likens those who sacrifice their freedom for various means to the fraternity whoever depends on something is not literally free, and what is already attached to something. The soul is the home of Allah, because man must cleanse his soul of all kinds of desires. In the heart of a person whose heart is not cleaned, there are large thighs and small idols. This big bud is manifested in the form of wealth for someone, and, for someone, career, public confession” [9, 11].

Conclusion

Summarizing the above considerations, one can draw conclusions below. Aziziddin Nasafi considers the problem of fate and freedom of discretion as one of the most important aspects of the human worldview. Therefore, the philosopher, in his works “Kashf ul haqayiq”, “Insan-ul kamil”, addresses this problem in detail and analyzes it in every possible way. Despite the fact that nasafi to some extent recognizes a predetermined fate in a person’s life, he denies the teaching of ashariya, which promotes the fatalistic principle. In solving this problem, The Philosopher’s views are close to the approach of the school of mustaziliyya, which supports the idea of voluntary freedom in man.

According to Aziziddin Nasafi, fate occurs under the influence of celestial bodies and the movement of stars. In this sense, the human world is a sub-realm, and in itself the universe is a sub - realm, reflecting the phenomena of something in the larger realm. According to the views of Aziziddin Nasafi, as a result of the unity of fate and freedom of discretion, a person is matured. A person must combine these two aspects in the claim of his life, already the talent given by fate, the ability to come to the surface through aspiration and hard work.

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