

Scientific And Spiritual Heritage Of The Eastern Thinker Aziziddin Nasafi, The Place Of The Human Factor In It

Kazakova Marhabo Kudratovna,
Doctoral student, Karshi State University, Uzbekistan

Shodiev Rizamat Davronovich,
Doctor of Pedagogical Sciences, Professor, Karshi State University, Uzbekistan



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Abstract

This article describes the role of human spirituality, education in the scientific and spiritual heritage of Aziziddin Nasafi, an Eastern thinker, who has a special place in the philosophy of mysticism. The scientific and spiritual heritage of Aziziddin Nasafi plays a special role in shaping the spiritual and moral image of the peoples of the world.

Keywords: Aziziddin Nasafiy, "Darvesh", "Zubdat ul - haqoyiq", scientific and spiritual heritage, education.

Introduction

The spiritual and moral heritage of the peoples of the East plays a special role in shaping the spiritual and moral image of the peoples of the world. The scientific and spiritual heritage of Eastern thinkers, in particular Aziziddin Nasafi, plays an important educational role in the spiritual and moral development of citizens, especially young people. In today's world, the role of this universal spiritual heritage in protecting young people from vices such as "spiritual poverty" and "moral depravity" is invaluable. The ideas of Oriental

scholars on humanity, generosity and tolerance, which protect human dignity and dignity, are the main theoretical source in educating the younger generation, leading them to enlightenment.

Looking at the past, great scholars, both in the East and in the West, have tried to inculcate the idea of the perfect man in the minds of contemporaries. Because it is no secret that perfection has always been the eternal dream of mankind in every age, in every age.

The Main Findings And Results

Aziziddin Nasafi, one of the great thinkers of the East, is one of the great representatives of this mystical doctrine.

The fact that Aziziddin Nasafi's peace-loving activities, scientific-spiritual, moral concepts, humanistic social ideas play an important role in the development of democratic values, peace and tranquility in the world is a program guide that helps not only the world's youth but all mankind.

Aziziddin Nasafi wrote in Persian. "Insoni Komil" is also called a collection of Aziziddin Nasafi's treatises. This work consists of an introduction and 22 pamphlets on various topics. Most of the pamphlets in it are found in some copies of "Manozil us-soyirin" ("Passenger's Landing"). This work is 556 pages long and discusses the subtle concepts of gnosis and wisdom. There is also a small and concise book on the issues and foundations of wisdom called "Bayot ut-Tanzil". According to Aziziddin Nasafi, his thoughts and beliefs are expressed only in "Maqsad ul-Aqsa" (The Last Goal). The work consists of 8 chapters, 8 chapters and 1 conclusion. Also, Aziziddin Nasafi's "Zubdat ul-haqayiq" ("Cream of Truths"), "Usul and Furu" ("Roots and Branches"), "Mabda and Ma'ad" ("Original Place and Return to It"), "Miftah ul-asror" ("The Key of Secrets"), "Nafsi-insoniy", "Vahdati vujud" and other books were published abroad. The doctrine of the unity of the universe and man is the essence of the works of Aziziddin Nasafi.

The works of our great-grandfather can be divided into several groups according to their subject matter. First of all, as a theologian and philosopher, he tried to know the world, to explain the secrets of the world. He wrote his answers to the questions of how to live in this world, where man comes from and where he goes.

Aziziddin Nasafi's works have been studied by Arabic, English, German, French, Turkish, Indian and Russian scholars. Copies of the manuscript are stored in the libraries of Vienna, Leiden, London, Calcutta, Dushanbe, Istanbul, St. Petersburg, Tehran, in the Manuscripts Fund of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan. "Zubdat ul-haqayiq" was translated into Uzbek by Najmiddin Kamilov. [1]

In Aziziddin Nasafi's "Zubdat ul-haqayiq", the origin of the world, the role of man in it, emphasizes the supreme existence of man. Man states that he should always keep himself pure with the aim of goodness in himself, and states as follows

" ... O dervish, what falls into the bag of salt becomes salt, and what falls into the filth becomes filth, for from the impure the impure is born, from the pure the pure. In order for what is born of you to be pure, you must first purify yourself [2. 7-8-42].

According to Aziziddin Nasafi, man is one of the animal species. Education and upbringing rise to the level of man due to piety, remembrance, reading and repetition. Such qualities as life knowledge, will, power, hearing, sight, speech, perception do not really exist outside of man. Such traits acquire real existence when abilities move in the human body. [2. 7-8-42]

When man is born, he always seeks the perfect image, strives for perfection, and seeks the path of spiritual salvation. As a result of this aspiration, incomparable discoveries have been made in the field of spirituality. The doctrine of the perfect man implies that man will reach a high perfection. Aziziddin Nasafi thought about human perfection as follows. Maturity occurs where there is a similar existence. Just as the fruit of a tree is valued by all its features, its level of development, so the fruit of a being is human. Because man is a living being, he must work as much as he needs, feed his family without humiliation, serve other people as much as he can, and provide for himself. There is nothing better for a human child than contentment and freedom. Whoever is content and satisfied is a horn. Whoever does not have these qualities is a slave. The thinker's views on human upbringing are comprehensive and noteworthy.

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man. He knew that such qualities make real existence when abilities move in the human body.

"O Dervish do not go, to Hajj one after another for extreme fasting and prayer, and limit yourself to performing the obligatory fard. Don't make it a habit to memorize too many words and phrases there is no point in studying jurisprudence or learning a lot of wisdom, if you know what you need. But follow the path so that your heart may be full of generosity and wisdom, and you may have goodness, because the torment of the people of Hell will be aggravated by the shortcomings of lies and deceit. Let your heart be adorned with truth and goodness, so that if you are worthy of the great name of man, you will be saved from the torments of Hell, but if you do it out of necessity, then your place will be in Hell. May goodness and generosity always flow from you, and do not be one of those who always bring evil and insult, because their truth (nature) is always injustice and oppression. May your truth be the creation of righteousness and good deeds" [2. 7-8-42.

Aziziddin Nasafi also thought a lot about education, emphasizing that a person should receive education from a teacher. Otherwise, the scholar would say, "O dervish! This work depends on the education and upbringing of the scientist. It is unlikely that a scientist will achieve any status without education. The taste of wild fruit is not equal to the taste of fruit grown by a gardener. Similarly, a tax earned by a scholar cannot be compared to a tax earned without such a conversation." The sixth chapter of Aziziddin Nasafi's "Perfect Man" It is called the "level of the common people" and it deals with the fards of human beings. "It is well known that when a child begins to separate, he should follow his parents in worship. If not, the parents should order it. It is called Islam to follow in worship. When you have a mind six things become obligatory for a child after Islam. The first is faith: the child must be one of Allah, and must believe in the prophethood of the prophets without doubt. Let them know that what the prophets said was true and they said the word of Allah. The second commandment is to perform the deeds prescribed in Islam. Third, the prohibition of munkar is to stay away from forbidden deeds. Fourth, repentance is sincerely to regret the wrongdoing. If he fails to do any of the good deeds commanded or commits a forbidden act, it is considered to be a sincere remorse and a vow not to repeat this mistake, and to remain steadfast in this vow is repentance. Fifth, to

acquire a profession or craft that can provide for one's livelihood. Another purpose of gaining a profession is to abstain from greed, because the main cause of harm to the health of the faith is greed. Sixth, piety is the avoidance of filthy food, one's wealth, dubious sustenance, state property and the generosity of the oppressors. We must be vigilant in word and deed, live sincerely, and refrain from hypocrisy and envy. [3]

If we pay special attention to the six aspects mentioned above, in today's era of globalization, they are important aspects in shaping the spiritual consciousness of the younger generation and building the right future.

The work of the thinker "Kashf ul Haqoyiq" ("Discovery of Truths") is also one of the most interesting and wonderful works. In it, Aziziddin Nasafi considers the main problems of cognition and objectively states the point of view of various religious and philosophical currents. In this work, he explained the teachings of the followers of Sharia, the followers of unity, and the currents of Sufism. In the play, he quotes their views and statements without any additions or changes, and at the end expresses the attitude of the thinkers to this or that opinion.

Conclusion

In conclusion, it should be noted that in order to be a perfect person in the spiritual heritage of Aziziddin Nasafi, first of all, it is necessary to know oneself. When a person knows himself, he attains high morals. He who does not understand himself does not understand anything at all. He who knows his own end first will be able to know the end of others first, the next situation;

- the generosity and wisdom of the human heart, the possession of goodness, the protection of the people of Hell from the defects of lies and deception, and the adornment of the soul with truthfulness and goodness, and the calling to be worthy of a great name.

In general, Aziziddin Nasafi with his attitude to life, philosophical thoughts and ideas put forward in his rubai on the perception of the world, understanding its essence, as well as his views on the harmoniously developed man can play a special role in the history of Eastern pedagogy.

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