

## THE HISTORICAL BACKGROUND OF THE FORMATION OF SCIENTIFIC AND METHODOLOGICAL TEACHINGS OF AZIZIDDINA NASAFI

Kazakova, M. Q.  
Karshi State University, UZBEKISTAN

### ABSTRACT

According to the views of the people of the truth (philosophers) and people of tasawwuf (Sufis), for the activities of the people of Dana will committing actions he can achieve his desires, his improvement. Sheikh Aziziddin Nasafi writes in his novel "Zubdat -UL-hakoik (Cream truths):"for the words and deeds of people in advance of a particular action does not exist. Mastering knowledge and wealth is linked to human endeavour: the more a person is making an effort, the more his knowledge and wealth". As a sign of excellence Aziziddin Nasafi take two things. Of these, the first is the morality, and the second is self-knowledge. Depending on the presence or absence of these two foundations he divides people into three categories. The first, it is the people who do not have moral properties and do not conceive themselves. The second is people with moral properties, but do not conceive themselves. Third-they are people who have seized the moral qualities and know yourself. From the point of view of a scientist, it is these people the third category and are perfect human beings: "thus, achieving people perfection is achieved by mastering morals and self-knowledge". Thus was developed a kind of moral code of the perfect person. Mastering these qualities seen as unattainable desire of every human being. It is also known that in the middle ages the concept of moral by the man had a relatively feature-on the one hand, as the notion of an abstract individual, as the aggregate of all spiritual and moral forces, mind, good qualities, on the other hand, the perfect man was regarded as a man who seeks and attained high position.

**Keywords:** Scientific, methodological, Sufi teachings, philosophy, intellectual, ideas, worldview.

### INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

In the cultural history of Central Asian peoples contributed many famous thinkers. However, the heritage of many of them still remains unexplored. The legacy of Aziziddina Nasafi physician, writer and scientist, suffer the same fate. From the contents of the surviving works of Nasafi makes it clear that he was one of the most prolific thinkers XIII. Unfortunately, with such a large number of treatises, he remained little known in science. While many of his contemporaries, who were ranked well below him, fame. About the life of this thinker, we do not have any reliable information.

Apparently, one reason for the obscurity Nasafi was his way of life. He, like the Sufi retire, that derives from the content of his works, preferred the modesty and experienced hostility to some magnify. Perhaps, it is for this reason, if anyone ever tried to explore creativity Nasafi, or limited to brief information about it, or'd come up with all sorts of fiction.

In order to clarify some details from the life of Aziziddina Nasafi, turn to the content of his works. In 680 g.h. (1302), in his book Kashf-UL-hakoik ' Aziziddin Nasafi writes that he once saw the Prophet Muhammad. By the time 8 chapters were written in this book. The

cause of the delays continued work in that direction, he explains as follows: "know that in the first (dzhimodi-EUL-Awwal) month 680 (1302) a.h. I was in the field Force in Abrkuh. As affected half of the tenth night, yours truly (i.e. me) sitting in front of the lamp (candle), writing something and fell asleep. In a dream saw his father, who walked in the door. Got up, said hello. Responded and said that the Prophet with Sheikh Abuabdulloh and Sheikh Sadiddinom Hamuvi (the Kingdom of heaven to them) in the Friday Mosque Abrkuha sat and asked you. I along with my father went to the mosque, saw. The Prophet greeted and sat. Then the Prophet said that Sheikh Sadiddin Hamuvi told him about me, and his thoughts were of you good». His words were that gathered in 500 chapters of the book Aziziddin it all assembled in ten books. And as I have not sought to hide the meaning of these books, tried to be frank. I thought that all of a sudden someone hurt him. Then the Messenger: said: "o Shaykh, be calm, he is under the protection of God, and tell Aziziddin that he had not distributed the book. And now I say unto thee, that will take place until the 700 years since the day of my death, this book is not: to circulate among the people, and after 700 years. in most large part of madrassah students will devote attention to this book and it will explore. Then I said, "Oh, the Messenger of God! Some rewrote this book and took it to different countries, to which the (envoy) replied: what's gone is gone, hold the rest. "

From the content of this story it is possible: to conclude that Aziziddin Nasafi (according to the warning of the Messenger of Allah that the remaining copies of the book should not be distributed 700 years from the date of his death) may have died before 700 GH. (i.e. 1322).

Another fact testifying to the life time of Aziziddin Nasafi is that he, in the conclusion of his fourth book, Al-Inson-ul-Komil, speaks about the date of writing his fourth book: "These four books (meaning four books" Al- inson-ul-komil ") I collected and wrote in four areas.

The first book is during sittun and sittunia (i.e., in 660 AH / 1282) in the city of Bukhara, the second book in Khorasan in the city of Bahrabad at the Shaykhul-mashiyah Sadiddin Humavi tomb.

The third book was written in the city of Kirman, and the fourth book was written in the city of Shiraz, at the tomb of Shaykhulmashoih Abdulloha Hafif in 680 AH / 1302. From this it follows that Aziziddin Nasafi wrote his four books Al-Inson-ul-komil for 20 years old. The rest of his works are supposedly written before or at the same time with these books. This idea is partially proved on the basis of the instructions of Aziziddin Nasafi himself in the book "Maksad-ul-axo": "these 80 years are enough, I knew everything, and at that time, everywhere I saw someone from the vigilant, I tried to know myself".

If Aziza Nasafi was more than 80 years old when writing this book, it becomes clear that this work was the last and, according to his own statements, was "his most distant goal". Consequently, the book was completed in the late 90s of the 7th century BC.

His name in many works is referred to as Aziziddin, and sometimes as Aziz (abbreviated). His father's name was Muhammad, and therefore in some books his name and the name of his father are spelled Abdulaziz Muhammad binny an-Nasafi, which does not correspond to the data about him. As it appears from his surname, Aziziddin is a native of Nasaf. Probably, he spent his childhood and youth in this city, here he received a primary education.

Having lived for some time in his homeland, that is, in Nasaf, he moved to Bukhara and lived there for many years. After the "army of the infidels" came to the lands of Maverannakhr and

robbed them in 1293, at the dawn of the Friday day of the beginning of the month of Rajab (on the eve of the month of Ramazan) before the entry of the "army of the infidels" into the city, he left Bukhara, crossed the Khorasan river and went in the city of Khorasan.

And he stayed for some time in the town of Bahbrod, near the tomb of his sheikh Sadidin Humaviya. From there he goes to Isfahan and Shiraz, and all this time he has not lingered anywhere. In the end, I reached Abruks, where I lived to the end of my life. " As it is written in the book "Kashf-ul-hakoik", Aziziddin Nasafi spent some time studying medicine and treating people and treated this science with particular love.

Around this time, Aziziddin Nasafi enters the Suluk Valley and becomes a follower of the teachings of Sufism. Of all the Sufi thinkers known at the time, Nasafi preferred the teachings of Sadidin Muhammad Binni Muayyad Binni Muhammad A, whom he calls the "teacher" ("feast").

It is noteworthy that Aziziddin Nasafi in *Kashf-ul-hakoik*, *Maksad-ul-axo* and his other works repeats many times that he bows his head to Sadidinom-Humavia and recognizes the influence of this Sufi on the formation of his world view.

Like wile, the life and activity of Aziz Nasafi correspond to the historical period when the peoples of Central Asia experienced the most difficult times - the invasion of the Mongol-Tatar horde. Despite the tragic events, Aziziddin Nasafi wrote a number of brilliant scientific and philosophical and ethical works, among which the most important, in our opinion, are the following: "Kitob-at-tanzil", or "Bayon-ut-tanzil" - there are enough copies of this book in Istanbul and Tehran, this work was also published in Egypt; The famous collection of his works entitled *Al-Inson-ul-Komil*, consisting of 22 articles until 2000, was published 5 times in Tehran; "Manozil-us-soirin" - some parts of this book are included in the continuation of the book "Al-inson-ul-comil"; "Usul va furu" is a work mentioned in *Riez-ul-Orifin*; "Kashf-ul-hakoik" is a work that, according to researchers, is the pinnacle of Nasafi's work.

It should be noted that Aziziddin Nasafi recognized the religious worldview as a real force, and he saw the cause of confrontation in faith, the country and comparisons in the recognition of God: And everyone, by virtue of his fear and ability to compare, came to a certain thought (conclusion) and recognition of God, which led to a certain reasoning based on the arguments he heard. " The above example Aziziddin wanted to show that the representatives of the mazhabs hold their one-sided views of God, and God himself remains out of their sight, seemingly not an attainable thing in himself.

To substantiate the above considerations, Nasafi cites the parable of the elephant and the blind, which can also be found in the works of Mavloni Sanoi. The essence of this story is that someone got into the city, whose residents were blind and started talking about an elephant. Since the inhabitants of the city were blind and had never seen an elephant or heard anything about it, they decided to "see" the elephant themselves. After long wanderings and searches, they met an elephant and decided to forcibly study it.

One of them touched the elephant's shoulder and compared it with a shield, the other, touching his head, decided that it was a bow. The third, having touched the elephant's foot, concluded that it was a column. The fourth, touching the back of the elephant, decided that it was the throne. Those. each, having touched some part of the elephant, compared it with

something. With these conclusions, they returned to their cities and told their residents about the "seen".

One said that the elephant is designed as a shield. The other is that the elephant is like a column. The third talked about the elephant as a bow. The fourth said that the elephant is like a throne. However, when these residents told each other about the "seen" blinded, all began to accuse each other of lying and demanded evidence of stories. Each for their opinion and contrary to other, believed his argument is quite logical.

The first blind lead story sighted that during the battle of elephant make it incumbent upon the army, therefore, the elephant is similar to the shield. Another blind said: it is said that in the battles of elephant rushes to the enemy army and cripples, breaks them, hence the elephant looks like a bow. The third blind man said: it is said that the elephant raises without any labour over a thousand man (pounds) of cargo. Therefore, the elephant should be like a column. The fourth blind claimed: it is said that a few people can freely sit on elephant, hence, the elephant is like a throne. Aziziddin Nasafi, giving this story about an elephant, comes to the conclusion that the more different views about the phenomenon, the farther these views from the truth.

And if even one of the blind according to Nasafi, .. will be enlightened, still blind view will not change: "now imagine that with these arguments they cannot correctly imagine this elephant, and the more they will be arguing about the shape of an elephant, so will continue go from knowledge of the elephant, and the contradiction between them will last indefinitely. And if it happens that among them someone .. will be enlightened and see an elephant for what it is, and tell others what is a elephant and be sure to describe the body which he touch, even if one says that God made me seeing and I saw an elephant what it is actually other blind people will not believe the words of feel and tell you that you fantaziruesh, you are sick, you are tormented by madness. According to feel, it is clear that no one will believe, and, at best, few believe him.

When examining this problem Azizudcin Nasafi, gnosseological perspective, concludes that by acknowledging God as absolute truth, the reason for the diversity of views people (people) should be seen to varying degrees their education. Thus, they remain in their ignorance, and if someone is going to believe the words of feel, it will find an atheist. Creativity Aziziddina Nasafi refers specifically to the beginning of the second phase of the development of Sufism. In his works the theoretical postulates of Sufism, and justified his concepts mixed with philosophers philosophy, the philosophy of illumination, etc.

Likewise, on the basis of the above, it can be concluded that the sources of formation of Aziziddina Nasafi ideologies are primarily: the Koran and hadiths, which, as the most important source material the landmark worldview influenced the formation of views Aziziddina Nasafi that feels the content of his works; not less important source of philosophical worldview Aziziddina Nasafi is teaching the East as Ibn Sina, Farabi, Gazzali, etc; in recognition of being Aziziddin Nasafi more based on the views of teachings of the Enlightenment, often calling them "community of researchers, the community of truth, which confirms his confidence this teaching.

## REFERENCES

1. Азизиддин Насафий. Зубдат ул- ҳақойиқ. –Тошкент: Камалак, 1996.
2. Шиммел Аннемарие. Жонон – менинг жонимда. –Тошкент, Шарқ, 2004.