



Destiny and Free Will in Human Nature in Nasafi's Teaching

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Abstract:

In this article, the views of Aziziddin Nasafi, a representative of medieval mysticism, on the issue of destiny and free will are analyzed, and their differences from the views of other thinkers are revealed. At the same time, the category of freedom is shown in its own interpretation, it is presented as a perceived necessity. All these are components of Aziziddin Nasafi's concept of Perfect Man and help to reveal its essence.

Keywords: Jabariyyah, Qadariyyah, Fatalism, Ash'ariyyah, Mu'taziliyyah, Neoplatonism, destiny, free will.

Introduction. The issue of fate and free will is considered one of the important issues in Eastern and Western medieval philosophy. Does a person depend on fate, is his life predetermined, or is he completely free in his choices and everything depends on his will. Undoubtedly, the philosophy of the Middle Ages aimed at religious rules and postulates in solving many problems. In this regard, there were two trends in medieval Eastern philosophy:

- 1) Jabariyyah (Asharian religious sect, which denied the free will of man) - the supporters of this direction were of the opinion that all human actions depend on fate.
- 2) Qadariyyah (Mu'taziliya) - supporters of this direction believed that man is free in his actions. [1;98]

Representatives of the philosophical currents of Peripateticism, Ishrak philosophy and Sufism paid attention to this issue.

Analysis of literature on the topic. Aziziddin Nasafi's book *The Perfect Man* is the main source that reveals this topic, which describes in detail the fate and free will, the stages of physical and mental formation of a person, the status of the level of a perfect person, and the relationship between the big world and the small world.

Research methodology. Scientific and philosophical methods such as systematic, theoretical and deductive thinking, analysis and synthesis, historical-logical and comparative analysis were used in the research.

Analysis and results. As for Nasafi, the question of fate and free will is solved in his own way. He examines the fate of a person from the time of his birth in the seed to his death. According to his point of view, the seed is a product of the world of power, man first existed as a possibility, then as a complex, then the transformation from force to action, and finally division took place. [2;130] It follows from this that Nasafi connects the fate of a person with his seed, calling the seed of a person a protected tablet, and considers that the things that a person has are located in the seed: the seed of a person contains the body, soul, abilities, and actions of a person, and a person feels the need for the existence of body, soul, and abilities. [3;239]

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According to Nasafi, destiny is written in the human seed, it is realized in two ways: private and general.

A special method - a person needs what is written in the seed, Nasafi calls it destiny. According to him, a person is obliged to have a body, soul and abilities, which do not depend on his desire and will. [3;240]

The general method is that human actions are included in the seed. According to Nasafi, man is free in his actions. Nasafi actions mean what to do, what to say, what to eat, and a person is completely free in this. If a person wants to speak the truth, he speaks, if he wants to deceive, he cheats, if he wants to talk more or less, if he wants to pray or sin, he can eat what is allowed or forbidden.

He recognizes that creativity is predestined in man, but it is up to man to improve it. "Everyone has talent, but it does not have a professional nature, but it can be manifested as a result of work and education, and if it is not nurtured, it will diminish." [4;271]

Here the question arises: if ability depends on human aspirations, then how to determine which form of ability is present in the seed. Nasafi answers this question as follows: "it is known that wealth, knowledge and food are not written in the human seed, and it is not written how much and how a person can acquire knowledge, how much and how to accumulate wealth. As you know, this is the case with everything. The ability of wisdom and the ability to acquire wealth are written in the human seed. If the ability of knowledge and wisdom is written in the seed, then this is related to the aspirations and actions of this seed. This generation is distinguished from others by the fact that it is easy for it to pursue knowledge or acquire wealth with the slightest desire, and this generation achieves its goal, because it demands its destiny, that is, what it was created for. In spite of all this, it is difficult for a person without any ability to engage in knowledge or acquire wealth." [3;240-241] It follows that, despite the fact that abilities, soul and body are determined by fate, they need care and education. The ability is not given to everyone, it is given to those who seek to improve and reach a higher level with the help of knowledge and wisdom.

Nasafi supports the idea that human fate and death are determined by fate, that is, the nature that compels human destiny. When considering this issue, he distinguishes fate and death according to their characteristics and writes: "Both fate and death are predestined by fate, but this is absolute fate and death, not recorded fate and death." [3;240] It follows that Nasafi also divides fate and death into two groups:

- Absolute fate and death have the appearance of natural fate and death.
- The mentioned fate and death are considered unnatural fate and death. He does not clearly explain these concepts.

On the other hand, Nasafi believes that the ability is inherent in all beings, the ability to know is inherent in humans, and he considers the people of knowledge according to the level of their scientific abilities. "Each individual in this generation is characterized by the quality of intelligence, in humans it is not necessarily different and the same, but for some reason there is no equality between them. Everything that exists in the world is due to their abilities, and what each person achieves is according to this ability, humanity is the manifestation of scientific ability."

In conclusion, Nasafi explains that there are several forms of ability with the different pursuit of knowledge, as well as the existence of different sciences. He interprets the degrees of quality as follows: "in the manifestation of abilities, people differ because the sciences are different and each type has its own abilities. Some have insufficient ability, some average, others perfect, and they are distinguished by this." [4;271]

On the other hand, Nasafi connects ability with the innate power of a person and expresses it with the concept of attribute, considering ability and power as natural qualities of a person: "Some call ability a trait. They say that everyone has a characteristic. For example, some people write poetry, others can't write, some read good poetry, others can't read, some have good thinking skills, and others can't think like that. Someone is engaged in science, and another person acquires wealth, and everything like that is called a trait."

Nasafi connects maturity and the achievement of a person's goal with his aspiration and action, and also talks about the innate qualities that he already had: it follows that two things make a person achieve his goal, the first is ability, and the second is action and aspiration. Man is submissive in ability, free in desire and action. [3;241] It can be concluded that Nasafi states that there are two factors in human nature - fate and freedom. "Those who say that everything is created by fate are wrong, and those who say that everything comes from free will are also wrong." [3;241]

Elsewhere he examines and discusses this issue on the example of mind and action: there are two things by which man achieves his goal, the first is mind and the second is action. Man is subject in the presence of mind, and free in the implementation of activities. It turns out that fate and free will form the two wings of a person. If a person does not have these two wings or one of them, then he will never be able to achieve his intentions and goals. He divides intelligence into two aspects: primordial intelligence, which manifests itself in ability, and applied intelligence, which is the refinement of intelligence. Activity is also divided into two aspects: the first is the activity of the heart, and the second is the activity of the form. The eternal mind refers to the possible knowledge, that is, the possibility of acquiring knowledge, characteristic of Socrates, which entered Islamic philosophy through Neoplatonism. Applied intelligence is the knowledge acquired during the life process. Nasafi believes that the activity of the heart is predestined, so that the heart performs the actions inherent in it, and not other actions. He considers the activity of the form to be free in that the form is free to perform this or that action. Nasafi is sure that each person's ability corresponds to his level. "Wisdom and the ability to acquire knowledge depend on the ability to perceive and remember, whoever has these qualities, he understands and then retains in his memory. There is the ability to gain much knowledge and wisdom with little effort, and there is the ability to gain little knowledge and wisdom with much effort. Also, according to his point of view, everyone has a talent and it is fixed in his lineage, he was created for it. If this ability is strengthened by activity, this generation will become a genius." [3;242]

Questions arise from the analysis process presented above: how fate is written, how it is placed in the human race, how fate is formed. Nasafi makes the following conclusion in this case: whoever has happiness in this world, it is not because they love him, the happiness given to him is his destiny, and whoever is given misfortune, he has been given such a destiny. Nasafi sees this in connection with celestial bodies, that is, he solves the matter from an astrological point of view. The reason why Nasafi came to this conclusion is that in his doctrine of existence, he considers man as a small world and existence as a big world. The small world is an embodiment of the big world, and changes in the big world affect the small world. According to him, the role of the heavenly bodies is that happiness and unhappiness, wisdom and ignorance, generosity and stinginess, nobility and lowliness, wealth and poverty are sent to the lower world not individually, but collectively, and everyone has a different share here. The movement of the celestial bodies has an effect in this world. Such effects are observed in such a way that symptoms appear from time to time. There will be a time when a trip will pass. There will be times when the seed will fall into the womb and a happy baby will be born, and there will be times when the seed will fall into the womb and an unhappy baby will be born. All this is related to the movement of celestial bodies and their conjunction, each time signs appear, suitable for doing some work. In connection with this idea, Nasafi divides the formation of fate in the

seed into four periods:

- The seed falls into the uterus
- The shape of a person is formed
- Life depends on a person
- Man emerges from the mother's womb. [4;237]

According to him, in these four periods, the process of educating a person's knowledge and wisdom goes, and despite this, if he actively strives to learn knowledge, in the end he will receive an unexpected blessing, he will become a leader in both science and wisdom.

Each of these four periods gives rise to wealth and position, and if a person strives hard for wealth and position despite these, he will achieve unexpected generosity, acquire a lot of wealth, become a ruler with treasure and an army.

And it is the other way around, and if these four periods are the cause of a person's poverty, even if he gets a huge inheritance, he will have nothing left in a few days.

If this period causes a person to have good morals, he will be kind and compassionate, diligent and just, honest and virtuous. [4; 237-238] In Nasafi's works, together with the issue of fate, the problems of maturity and freedom are also explored. According to Nasafi, the concept of maturity represents the laws of the process of maturity, it is introduced to the attitude towards the whole being. According to his point of view, fate and freedom have two aspects:

- The infinity known as maturity
- Completion called freedom

According to Nasafi, all beings in the universe have their own maturity and freedom. The thinker explains these two concepts in the following way: You know, when the fruit on the tree is ripe, the Arabs say it is ripe, and when the fruit is separated from the tree, they say it is rotten. [3;176]

Know that maturity also has signs, everything ends when it returns to its original state, that is, when the grain of wheat falls into the ground, it grows and develops day by day until it ripens and becomes fruit, its fruit becomes its seed. So when it returns to its original position, the circle is complete. The circle is not complete until it has its original state and appearance. [3;176]

Similarly, the seed of man is considered his sperm. When a person grows up, a seed is formed in him, and then he is said to have grown up. The meaning of maturity is formation, the essence of freedom is its completion. [3;188]

Based on the above, Nasafi considers the categories of laws of perfection and maturity to be basic concepts that apply to all beings. According to the concept of idea, he thinks like this: "every living being is free from its previous qualitative connection and can manifest its essence independently. If he is free from this dependence, even if he is mature, he will still not reach the level of freedom and will not express his essence. Whoever attains the original mind and matures, becomes free from this circle and leaves it." [3;189]

It should be noted that freedom, as a high human value, has been one of the important problems for researchers in every period of the development of human thought. This topic was not left out of Nasafi's attention.

"If every mature thing is related to something that exists, it cannot be counted as free, because it is subordinate. For example, if he wants a family, wealth, career, garden or farm, oratorship or governorship, then he is not free, he is dependent on his will. One who does not want any of these can be said to be free." [3;190]

Elsewhere, Nasafi writes that actions performed by a person out of necessity never give rise to freedom. "Necessities are not an obstacle to freedom. For example, if someone goes to the bathroom out of necessity, he does not become dependent on it.

If someone walks in the sun during the cold season, he will not depend on the sun. All this proves that need is not an obstacle to freedom. He doesn't go to the toilet or walk in the sun, he does it because he needs it. This is the case in all cases of necessity. However, if someone wears a simple cloak and does not wear it and wants to wear a golden tunic, then it is considered subject to clothing. It is the same in other cases. For some, old clothes are old, and for others, new ones are idols. If someone says that he wants old clothes and not new ones, he is subject to that clothes. It doesn't matter if it's gold or iron, it depends on that." [3;190]

According to Nasafi, all material and spiritual needs are means for life, and the goal of life is freedom, and a person can lose his freedom for some reason. Nasafi considers this subjugation to be idolatry. "To be free is to be independent, and to be dependent is idolatry. Man should purify his heart which is the house of Allah. One date is big and the rest are small. Big date is wealth for some, career for some, public recognition for some. The most important of these is public recognition, which is more important than wealth.

Don't get used to doing things that aren't necessary, things that don't bring happiness to others. For example, if someone decides not to leave the house, this is also idolatry. There are people who have practiced idolatry for years, but they accuse others of idolatry and do not know that they themselves practice it every day. Anyone who is addicted to something and cannot give it up should not call himself free.

However, do not think that free people will not have a house and a garden. A free man can be a ruler, but he will not be happy when the state is given to him, nor will he be sad when the state is taken away from him. People's confirmation and denial should be the same for him. If it is accepted, it will admit it, if it is rejected, it will not oppose it either." [3;200]

In his opinion, not only material dependence is an obstacle to human freedom, but also there should be a limit to spiritual values. Using them too much would also be idolatry. "For some, wealth, for another, a career, for another, too much worship, and for the next, too much prostration during prayer. If someone does not want to get up in front of another person, this habit can also be an idol." [3;201]

According to Nasafi, it is necessary to take into account the daily needs, denying these needs and feeling the need for other ways of living, this leads to the surrender of freedom. "Denial is the denial of excess, not the denial of wealth, for man needs food, clothing, and shelter out of necessity. If one abandons these, one becomes dependent and needy, and the need for greed and lust arises, and these are the primary causes of defects. An abundance of riches leads to immorality, but the abandonment of necessities ends in the same way. Necessity in moderation is a blessing, and its denial brings pain and suffering." [2;223]

This topic is considered in German classical philosophy, especially in the works of the famous philosopher Hegel, who said that freedom is a conscious necessity.

Based on the above, the following conclusions can be made:

- 1) Aziziddin Nasafi considers the topic of destiny and freedom to be one of the most important issues in the human worldview, therefore, he considered it in detail and in full.
- 2) In this matter, he is not a supporter of the Ash'aris, that is, he was not a fatalist, despite the fact that he spoke about the possibility of destiny in some cases. In most cases, he was on the side of the Mu'tazilites, who believed that man is a part of the creation of the universe, does not need the Creator in his actions, and in this he is completely free and independent, relying only on himself. [1;79]

- 3) Nasafi recognizes the existence of destiny and sees its creation in human semen. According to him, fate is recorded in sperm in two ways: special - in this case, the word refers to the body, soul and talent, which do not depend on human will, their existence is predetermined. The other method is general, where the word is about human actions and deeds, in the implementation of which a person is free.
- 4) According to Nasafi, the formation of destiny depends on the heavenly bodies, as a part of the big world, man embodies it in himself, and as a part of the small world, he manifests the four periods in himself.
- 5) The unity of fate and freedom is considered the result of achieving greatness. This dialectic means that man can combine freedom and fate in his actions. The mind is free from time immemorial, and its power is manifested in the control and improvement of the innate qualities of a person. This is where the concepts of guide, leader, great person, perfect person come from.
- 6) In Nasafi's works, maturity is a variety of the natural law of existence, and is recognized in all processes of the development of existence.
- 7) Freedom is the goal of all existence and the essence of human life, the meaning of which is manifested only in freedom.
- 8) Nasafi sees freedom in unity with necessity, which Hegel later clarifies. The concept of freedom was practically not explored in the works of Nasafi's predecessors.
- 9) Knowing the standard of necessity is the basis and condition of non-subordination, as confirmed by Nasafi. Dependence is one of the spiritual and material features of the human condition. Therefore, necessity in the norm is freedom, which is not absolute freedom, but the opposite of necessity, in other words, dialectical freedom. Nasafi's strength is shown when he can define the identity of freedom and necessity with the criterion category.

Conclusion. Azizuddin Nasafi is considered one of the famous thinkers whose scientific heritage of the Middle Ages East has not been the subject of deep scientific research until now. Before that, his works were translated into Western languages in the 17th century and studied in European philosophical schools. In his works, important philosophical issues were considered, which we came to the following conclusions in the process of research:

The formation of Azizuddin Nasafi's views was primarily influenced by the Qur'an and hadiths as the periodical sources of the Islamic worldview. Also, the teachings of the Eastern Peripateticism served as an important source for his philosophical outlook. In solving the question of existence, Nasafi relied to a large extent on the views of the representatives of the ishq doctrine, which he himself called the community of truth. Nasafi referred to the foundations of Zoroastrian religion in his analysis of the issue of educating a perfect person. He strengthened the moral triad (good word, good thought, good deed) in this teaching and added to it the self-awareness of a person. In many ways, Sufism, especially the flow of Kubroviya, which was widespread in Movarounnahr and Khurasan in the 12th-14th centuries, played a decisive role in the formation of the Nasafi worldview. He followed Ibn Arabi's doctrine of existence.

Nasafi, like other medieval Eastern thinkers, understands human nature in the dualism of body and soul. In other words, he considers a person to be a connecting link between two worlds. According to Nasafi, the soul is a substance and the body is an accident. In the matter of knowing the soul, he adopts the point of view of the supporters of Sharia, but takes the position of the philosophers in the classification of the soul and its qualities.

Man, according to Nasafi, represents the highest stage of the development of existence and

reflects the whole existence in himself. According to him, the human essence is manifested in the existence of the mind, develops and improves in connection with the accumulated knowledge. According to Nasafi, the human essence is manifested in four things - good deeds, good behavior, good morals and enlightenment, and the main goal of human life is the gradual development of these qualities. Based on the innate qualities of a person, especially his mind, the thinker compares him with God and attributes divine qualities to a person.

Azizuddin Nasafi begins to study the emergence of man from the position of the supporters of Sharia, but the analysis of his works shows that he did not agree with them on everything (for example, on the question of time). However, perhaps in order to reconcile his teaching with the prevailing ideology, he quotes passages from the Holy Qur'an. Nasafi considers a person to be a small world reflecting the laws of the big world, and claims that a person goes through the whole stage of the development of the small world from the time of conception. In Nasafi's teaching about the creation of man, the first buds of the theory of the development of the living world can be observed. In the West, this theory was developed somewhat later. According to Nasafi, reason is unique to man and this is where his superiority is seen.

In the works of Aziziddin Nasafi, the idea of eternal return takes its origin from Zoroastrian, Greek and Islamic sources, but this idea has its own characteristics. Nasafi's periodization of human history acquires a more cosmogonic character compared to Zoroastrianism and Greek periodization. Nasafi periodization is the multiple rebirth of human civilization in which the periods of human existence have no moral connections.

According to Nasafi's point of view, the process of human development has two stages - biological and spiritual. In Nasafi, the perfect man is the result of the interaction of Zoroastrianism and Islamic moral views. According to him, a perfect person has relative moral and spiritual values, and these values can change their essence in every layer of society. Although Nasafi considers man to be the basis of all existence and attributes the best qualities to him, he does not consider him to be capable of everything. According to Nasafi's point of view, the last stage of human development is to reach the level of sainthood by merging with divine power as a result of a difficult path. According to Nasafi, the perfect person is the last stage of spiritual development based on self-realization and freedom.

The question of fate and freedom was one of the most important for Nasafi in his teaching about man and his gradual development. In this he is not a supporter of the Ash'arites, that is, he was not a fatalist, even though he wrote about the role of fate in human life in some cases. In many cases, he was a supporter of the Mu'tazilites, who believed that man does not feel the need for the Creator in his actions and deeds, he is completely free, independent and relies only on himself. [1;109] Nasafi recognizes the existence of destiny and believes that it is placed on a person during the period of conception. According to him, destiny is placed in the seed in two ways: the special way, in which the body, soul and talent are meant, and they do not depend on the will of man, there is an obligation in their existence. The general method is the actions and deeds of man, in which man is free to choose. Destiny, according to Nasafi, depends on the heavenly bodies. In this way, man can combine freedom and destiny in his actions. The mind is free from the beginning, and its power is determined by the control and improvement of innate qualities.

In Nasafi's works, maturity is one of the manifestations of the natural law of existence, and it applies in all processes of the development of existence. Freedom is the goal of all existence, and the essence and meaning of human life is expressed only in freedom. Nasafi's understanding of freedom and necessity is consistent with Hegel's views. Knowledge of the necessary norm is considered the basis and condition of non-subordination. Because dependence is one of the spiritual and material characteristics of

the human condition. Therefore, necessity in the norm is freedom, it is not absolute, but it is the opposite of necessity, in other words, it can be called dialectical freedom. This is where Nasafi's power, who defined the identity of freedom and necessity with the standard category, is revealed.

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