

HUMAN SELF: QUR'AN INTERPRETATION, LEVELS AND EDUCATIONAL PATHS

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Makhsumov Maqsud Makhmut oglu

PhD student of Shahrizabz State Pedagogical Institute
e-mail: maqsudmaxsumov7@gmail.com Tel: (90) 392-92-22

Annotation

This article provides a detailed interpretation of the first manifestation of the self through the verses of the Holy Quran - the test of Adam (pbuh) and Eve in Paradise, the story of Cain and Abel and the levels of the self (nafsul ammorah, lavwama, mutmainna). The tendency of the self to evil (fujur) and the possibility of purification (taqwa) are explained based on the works of Sheikh Muhammad Sadiq Muhammad Yusuf "Tafsiri Hilal".

Keywords

nafs, nafsul ammarah, nafsul lawwama, nafsul mutmainna, interpretation of the Quran, piety, ways of upbringing, internal struggle, fitna, repentance.

Introduction. Nafs is one of the most important and complex concepts in human life. It is the center of a person's inner world, desires, characteristics and relationship with Allah. The explanatory dictionary of the Uzbek language defines the soul as follows:

"Soul is the heart, the soul; a person; a goal, aspiration; pride, arrogance...

1. Passion for food and drink, for wealth and worldly things (My soul is a trouble, it is thrown into the fire. (Proverbs)).

2. Lustful lust (Fatima said to herself: "Such people, given to their own souls, set their eyes on someone else's honest wife, add false words that have never been in life, and try to ruin a sweet marriage. (Hamza, The Punishment of Slanderers)). (In the eyes of the rich man, every wife was a beautiful fruit created for his soul and lust. (Oybek, Selected Works)) [12. 326-327-p.].

Also, this work presents and explains the following sentences with the word nafs: nafs bandasi, nafs buzuq (or bad), nafs o'lik (or tiyiq), nafs ot'tushmoq, nafsini tiymoq, nafsini olinmoq (or ag'rimoq).

These expressions in the Uzbek language provide information about the nature of the nafs and how to control it. For example, the expression "nafsini tiymoq" indicates a person's ability to control their desires, which is associated with the purification of the nafs and piety in Islamic literature. Also, expressions

such as “nafsi buzuq” indicate the bad nature of the nafs, which is important from a moral and spiritual point of view.

The word nafs and expressions related to it in the Uzbek language indicate the inner world, desires, and moral nature of a person. By explaining these expressions, you can get more information about the nature of the nafs and ways to control it.

Analysis of literature on the topic (Literature review). This topic is first of all perfectly covered in the Holy Quran and Hadith. The topic has also been studied in detail in the works of world philosophers, literary critics and psychologists. In particular, this topic is addressed in the works of Najmiddin Kamilov "Tasavvuf" [4] published in 2009 by the "O'zbekiston" publishing house, Muslihiddin Muhiddinov "Komil inson adabiyat ideal" [5] published in 2005 by the "Ma'naviyat" publishing house, Ibrohim Hakqulov "Return to Navoiyga bataysya" [1] published in 2007 by the "Fan" publishing house. In addition, this topic has been studied in the studies of many of our scientists, such as the literary critic of the Shahrizabz State Pedagogical Institute A.Muhammadiyev, the scholar of the Bukhara State Pedagogical Institute Ibotova Madina [2], the scholar of the Bukhara State Pedagogical Institute Rajabova Marifat. The Holy Quran and Sunnah describe three different qualities of the soul - mutmainna (calm), lavwama (reproaching) and ammara (commanding evil), which indicates its need for education. Abdurrazaq bin Abdulmuhsin al-Badr, in his treatise “Ten Rules for Purifying the Soul”, extensively covered this topic based on Islamic sources and provided practical guidance for Muslims.

Research Methodology. Scientific comparison and hermeneutic analysis methods were used.

Analysis and results. The human soul is one of the oldest and most complex topics in the teachings of scientific and religious sources. It has developed along with the history of humanity since the time of Adam and Eve. Since the time of Allah Almighty, the two sides of the soul - the desire for good and the inclination to evil - have appeared. The story of Adam and Eve, who were tempted by Satan, is the first example of the weakness of the nafs and the need to train them. For Allah has blessed them in the Holy Quran as follows: “And We said: ‘O Adam, take your dwelling place with your wife in Paradise and eat from it whatever you wish and be satisfied, but do not approach this tree, lest you become wrongdoers.’” [6.35-b.].

In his commentary on this verse, Sheikh Muhammad Sadiq Muhammad Yusuf writes: “Allah (swt) bestowed another great blessing on Adam: He gave him and his wife Eve a place in Paradise and ensured that they would live there in comfort.

From the words "...do not approach this tree..." it is clear that they were allowed to eat from everything, and not from just one tree.

This event defined the inner struggle of man, the basic rule of striving for spiritual purity. Thus, Adam succumbed to the temptation of Satan. He ate the fruit of the forbidden tree. Verses 20, 21, 22 of Surah Al-A'raf tell us in detail about this:

"Then Satan tempted them both to reveal their private parts, and said, "Your Lord only forbade you from this tree lest you become angels or abide eternally." He swore to them, "Indeed, I am of those who warn you." So he abased them with deceit. When they both tasted of the tree, their private parts became visible to them, and they began to weave for themselves from the leaves of Paradise a screen. Then their Lord called out to them, "Did I not prevent you from that tree, and did I not tell you that Satan is an open enemy to you?" [7.296-297].

The story of Adam and Eve in the Quran clearly shows the first mistake of man - eating the fruit of the forbidden tree. This mistake is not only the result of Satan's temptation, but also the weakness of the nafs.

This Quranic story is a description of the first nafsal mistake in the history of mankind. After all, Allah created Adam from the union of body and soul. Man lives between these two. The soul is noble, and the nafs are animalistic. Accordingly, the desires and lusts of the nafs lead man to degradation. And the temptation of Adam by Satan is a manifestation of the initial vices of the nafs. Therefore, the nafs need education. The first level of education is repentance. As described in the Quran's Surah "A'raf" (verses 20-22), they were forced to "debase themselves" and hide their private parts - this is the beginning of shame and self-awareness. But the most important aspect of this incident is that the man, upon realizing his mistake, hastened to repent: "They both said, 'Our Lord, we have wronged ourselves. If You do not forgive us and have mercy on us, we will surely be among the losers.'" [7.297].

Allah caused Adam to be cast out of Paradise for this sin. He forgave him because of his prayer mentioned above. After a long journey, Adam found his wife, Eve. They had children. In verses 27-31 of Surah Al-Ma'idah, Moses is informed about the first blood spilled on the earth due to the desire for the hereafter:

"Recite to them the story of the two sons of Adam in truth. When they offered their sacrifice, it was accepted from one of them and not from the other. "Indeed, I will kill you." The one said, "Indeed, Allah accepts only from those who are righteous. If you raise your hand to kill me, I will not raise my hand to kill you. Indeed, I fear Allah, the Lord of the Worlds. Indeed, I desire that you should bear my sin and your sin, so that you should be among the people of Hell. "That is the punishment of the wrongdoers," he said [7.43].

His soul desired him to kill his brother. So he killed him. So he became one of the losers. Allah sent a crow roaming the earth to show him how to bury his brother. He said, "Woe to me! Why did I not bury my brother while I was a crow?" So he became one of the regretful." [7.45].

This story is the clearest example of the struggle against the self and the cause of the first bloodshed in the history of mankind. Allah Almighty commanded Moses (peace be upon him) to recite this story in Surah Al-Ma'idah with truth, because it clearly shows the incitement of the self to every evil and its consequences.

The verses talk about the two sons of Adam (peace be upon him) - Cain (the evil one) and Abel (the righteous one). When they offered their sacrifice, Abel's (with pure intention and piety) was accepted (taken away) by Allah, while Cain's was rejected. This incident aroused jealousy and anger in Cain, which strengthened his evil one. His ego tempted him to commit sin by pretending that killing his brother was "good". Abel, however, controlled his ego and replied with piety: "If you raise your hand to kill me, I will not raise my hand to kill you. I fear Allah." This is an example of the state of the calmed ego. He chose patience and justice over evil. Cain's ego turned from envy to sin, while Abel's ego suppressed its ego with piety. This is the first bloodshed on earth - the result of a corrupt ego, which makes man a loser.

The sin of Adam (a.s.) is the first error of the ego, the murder of Cain is the first result of the ego. Both were forgiven with repentance (Adam's prayer and Cain's regret), but if the ego is not disciplined, decay begins. The path to victory is knowledge. Knowledge and its practice elevate the human ego to the stages of lavwama and mutmainna. Sages such as Bayazid Bistami did this through "fano" (the loss of the ego).

The subject of the ego is the study of the inner world of man, its purification and spiritual perfection.

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