
THE ISSUE OF HUMAN SELF IN QUR'AN INTERPRETATION AND TADABBUR

<https://doi.org/10.5281/zenodo.18781547>

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Annotation

This article is devoted to the study of the nature, scientific-religious and linguistic interpretation of the human self. Based on the definition of the self in the explanatory dictionary of the Uzbek language, it is considered as the center of the inner world, passions and moral nature of a person. The article describes the ways of educating the self - piety, worship, remembrance, good deeds and self-reflection - on a scientific basis. In conclusion, it is emphasized that the education of the self is the key to a person's spiritual perfection and happiness in the hereafter.

Keywords

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

The nature of the nafs and its levels. The Holy Quran contains clear statements about nafsul ammara. Verse 102 of Surah Al-Baqarah is an example of this. It talks about the deceptions of the devils during the time of Solomon (a.s.), the teaching of the science of magic and its consequences. The verse says that the devils led people astray through the books and sciences during the time of Solomon (a.s.), but Solomon (a.s.) did not bring disbelief - this deception was brought by the devils. The devils taught people magic and led them to disbelief. In the city of Babylon, two angels named Harut and Marut taught magic (by Allah's permission), but it was only for trial (fitnah). They always warned: "We are only for trial - a test, so do not be a disbeliever!" Because learning this knowledge leads to disbelief. Magic is mainly used to disrupt the relationship between husband and wife. It is not possible to harm them, because it does not work without Allah's permission. But it is only something that causes harm, not benefit [6. 83-p.]. Finally, the one who learns or buys magic has no share in the Hereafter - those who sell this knowledge (i.e., those who teach it) also knew that they were doing evil. The verse clearly

shows the nature of magic: it is a means of trial, harm and disbelief, and serves to corrupt the soul of a person.

In this verse, the soul is described as a deceptive, harmful and destructive force. The soul is considered the weakest point of man in the tricks of the devils. However, the verse only reveals the truth: everything is controlled by the permission of Allah, therefore the soul can be trained through repentance, remembrance and knowledge. The person who controls the soul gradually moves towards the stage of self-control.

The verses of Surah Shams quoted above show the dual nature of the soul: it has the potential for good (taqwa) and evil (fujur). The soul is a divine gift given to man by Allah, emphasizing his perfect creation and the fact that he was given intelligence, will and freedom of choice. However, this choice depends on the person himself: if he purifies his soul, he will achieve salvation, and if he defiles it, he will suffer loss.

The real meaning of the word "purification" in the words of Allah Almighty, "Indeed, whoever purifies it (the soul) will achieve success" [11.485-b.] is to increase in goodness. The meaning of the verse here is that whoever strives to purify his soul, reform it, and elevate it to heights by increasing worship and good deeds, and avoiding evil and sins, will be certain to achieve salvation. The real meaning of the word "purification" in the words of Allah Almighty, "And whoever defiles it (the soul) will be in despair" [11.485-b.] is to conceal. The disobedient person hides his precious soul with sinful deeds, buries it in disgrace and abasement, and destroys it with sinful deeds. As a result, he becomes a lowly and abased soul. Therefore, it is entitled to failure and destruction. The noble souls are content only with the highest, most excellent and most praiseworthy things. The lower souls circle around the vile and land on it as a fly lands on filth. The honorable and great soul does not agree with oppression, corruption, theft and treachery. Because it is higher and more noble than these things. The lowly, base and abhorrent soul is the opposite. Every soul tends to that which is worthy and similar to itself.

In another verse, the level of the soul as "ammora" (commander of evil) is clearly stated: "I do not excuse myself. Indeed, the soul, unless my Lord has mercy, is an instigator of evil. Indeed, my Lord is Forgiving, Merciful," he said [8.173-p.].

This verse emphasizes through the words of Yusuf (a.s.) that the nafs is naturally inclined to evil, but it can be trained by the mercy of Allah and the demands of man on himself. Also, in Surah Al-Qiyamat, the "nafsul lawwama" (self-blaming soul) is expressed in the following way: "And I swear by the self-

blaming soul" [11.318-b.]. This shows the level of a person who realizes his mistakes and strives to repent.

The next level of the human soul in Islamic teachings is "mutmainna". In Surah Al-Fajr of the Quran, the highest level - "nafsul mutmainna" (calm soul) is mentioned as follows: "O calm soul! Return to your Lord, well-pleased with Him and well-pleased with you!" [11.471-b.]. The pure soul is the result of a person's spiritual purification, in which the soul reaches a state of complete satisfaction with Allah Almighty, is freed from worldly desires, and realizes the truth of the Hereafter. This stage is achieved by purifying the soul. The owner of this level of soul is required to live with worship, patience, and trust.

Thus, these verses express the three main stages of the soul - the soul that incites to evil (nafsul ammarah), the soul that blames itself (nafsul lawwama), and the soul that has found peace (nafsul mutmainna). The pure soul is the highest goal of human life, because it completely conquers any internal struggle of the soul and leads it to the pleasure of Allah. The verses in Surah Fajr show us the way to educate the soul: purifying the soul from evil, blaming itself, and finally achieving peace. Reaching this stage makes a person happy in this world and the Hereafter, because it promises eternal peace with the call to "Return to your Lord." Therefore, every believer is called to strive for this higher level by striving to cultivate his soul, which is the best example of the path of reform.

The function and purpose of the soul. The purpose of man's creation is to worship Allah. Indeed, in Surah Adh-Dhariyat:

"I have created the jinn and mankind only that they may worship Me" [10.605-b.], it is said. The soul serves as a person's main helper or obstacle in achieving this goal. If the soul is not cultivated, it will lead a person astray from the path of Allah and encourage him to follow his desires.

In Surah Al-Jathiyah, it is warned: "Who can guide him except Allah who has taken his own desires as his god, and Allah has led him astray while He knows him, and has set a seal on his hearing and his heart, and has set a veil over his sight? Will you not remember?" [10.430]. This verse discusses the most serious consequence of giving in to the desires, which is the process of leading to polytheism. In Surah An-Nisa, Allah says: "Indeed, Allah does not forgive that partners should be associated with Him. He forgives other sins to whom He wills. And whoever associates partners with Allah has indeed invented a great sin." [6.534], and commands us to avoid such deviations of the soul.

Ways to train the soul. The Quran has outlined several ways to purify and train the soul:

1. Taqwa and fear of Allah: In Surah An-Nazi'at, it is said: "And whoever fears the station of his Lord and restrains his soul from its desires..." [11.373-b.], - it is said. Taqwa is the main means of controlling the soul.

2. Worship and remembrance: In Surah Ar-Ra'd: "...Do hearts not find rest in the remembrance of Allah?" [8.229-p.], - emphasizes the calming effect of dhikr on the soul. Therefore, prayer, supplication and remembrance of Allah purify the soul.

3. Good deeds: In Surah Fatir, the importance of deeds such as prayer, zakat and spending in purifying the soul is mentioned [10.60-p.].

4. Following the Messenger of Allah: In Surah Al-Ahzab: "Indeed, you have in the Messenger of Allah an excellent example for anyone who hopes in Allah and the Last Day and remembers Allah much" [9.543-p.] - shows that the life of our Prophet is the most perfect example (path) for educating the soul.

A person must be in a constant struggle with his soul. In Surah Al-Hashr: "O you who believe! Fear Allah! Let every person look at what he has done for the next day. Fear Allah! Indeed, Allah is Aware of what you do" [11.114-p.] - and is called to self-examination. Nurturing the soul is preparation for the Hereafter. If a person does not purify his soul, then he will encounter the warning in Surah Al-Kahf: "And supplicate to your Lord morning and evening, and be patient with those who seek His Face. And do not turn your eyes away from them, desiring the adornment of the life of this world. And do not obey those whose hearts We have made heedless of Our remembrance, and those who follow their own desires and whose deeds are lost." [8.474-b.]. The highest point of the interpretation of the soul is the good news in Surah Fajr: the calm soul will attain the pleasure of Allah and enter Paradise.

Conclusion and Recommendations. The soul is the most important and complex part of the inner world of a person, a divine trust given by Allah Almighty. It is in the nature of the soul that there is good (piety and purity) and evil (depravity and greed).

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