

THE ISSUE OF NAFS (THE SELF) EDUCATION IN THE  
TREATISE IDDAT UL-UQULСоипова Мавжуда Каримжановна<sup>1\*</sup><sup>1</sup>Фарғона давлат университети доценти\*ORCID: <https://orcid.org/0009-0006-5860-7448><https://doi.org/10.5281/zenodo.23585824>

**Abstract:** This article presents a philosophical analysis of the concepts of nafs (the self or lower self) and spiritual purity in the thought of Fazl ibn Ahmad. The treatise Iddat ul-Uqul wa Umdat ul-Ma'qul ("The Foundation of Rational Understanding and That Which Is Acceptable to Reason") discusses the relationship between the nafs and purity. In the process of building New Uzbekistan, the teachings of Rumi and, in particular, the ideas of Fazl ibn Ahmad are of considerable importance for educating young people to become spiritually mature individuals in today's complex world and for enhancing their spiritual development. The article highlights the significance of effectively drawing upon Fazl ibn Ahmad's treatise Iddat ul-Uqul wa Umdat ul-Ma'qul in promoting social development, societal well-being, and the fulfilment of human needs.

**Keywords:** Islam, body, nafs, purity, spirit, social knowledge, development, human dialectics, synergetics, determinism, spiritual, national and universal human interests, progressive development, moral values, aesthetics, politics, law, democracy.

New Uzbekistan, particular attention is being paid to the in-depth study of spiritual heritage, its integration into youth education and the development of scientific thought, the strengthening of independent thinking, and the promotion of Enlightenment values.

The strength of loyalty, kindness, and love between people can be observed in their relationships, words, and actions. For some individuals, such love is merely superficial, concealing the desires of the nafs and sensual impulses. Therefore, the love of Allah surpasses the love of His creatures in strength, intensity, and power.

Overcoming the contradictions between the spirit and the body is also essential on the path towards attaining the Truth. This can be achieved, first and foremost, by liberating human nature from the harmful influence of the nafs and negative tendencies, embracing spiritual values, and attaining a state of profound spiritual devotion comparable to becoming a lover lost in the garden of love. A human being consists of four components: the body, the intellect, the spirit, and the heart. Throughout life, a person faces a difficult choice: which path leads to the desired goal — the path of the intellect or that of the heart? According to Al-Ghazali, "There is pride in the intellect. Do what your heart commands. The heart never deceives a person"

The nafs was created by Allah as a believer, and He described it as a blessed tree, like an olive tree. Sahl ibn Abdullah stated, "This is the light of Muhammad, peace and blessings be upon him." Sufyan al-Thawri, in turn, said, "This is an example of the light of the Qur'an."

Fazl ibn Ahmad argues that the human nafs is not dependent on the body but constitutes an independent essence in its own right. In other words, the human nafs is not a body but a substance. The evidence for its substantial nature is as follows: anything that sets the body in

ORCID: *Сounoа*: <https://orcid.org/0009-0006-5860-7448>

motion and governs it must possess an existence of its own. If the human nafs exists in itself, receives opposing states without becoming dependent on them, does not alter its own essence, and possesses a determinate yet unrestricted nature of existence, then it is a substance. These characteristics are among the defining properties of the human nafs.

The nafs is not confined to psychological processes or bodily movements. It exists continuously, establishes the boundaries of its own unity, and influences other feelings and states. Therefore, the nafs is a substance whose properties cannot be reduced to the body and its qualities. It encompasses various relations and characteristics; consequently, substantiality constitutes its fundamental attribute.

The human nafs is capable of receiving contradictory states and opposing moral qualities. These include knowledge and ignorance, virtue and vice, generosity and miserliness, courage and cowardice, obedience and sin. Such opposing qualities may coexist within the human nafs, while its true essence is capable of receiving them without undergoing a change in its own nature. It follows that the human nafs is a simple substance rather than a composite body.

Thus, the nafs is a human substance capable of receiving contradictory and diverse properties within its essence. This indicates that the nafs possesses a simple nature, whereas the body is a complex entity composed of numerous interconnected parts.

## Results

The nafs is the individual's sense of self—the "I" that governs the inner world of the human being and operates to protect and sustain the body, material existence, and the interests essential to life [1]. The struggle against the nafs, the overcoming of its impulses, and the successive passage through the spiritual states (ḥāl) and stations (maqām; from iqāma, denoting a spiritual position or rank) may be likened to crossing the Širāt bridge. The significance of this spiritual path lies in the fact that neither proceeding to the next maqām without first attaining mastery of the preceding one nor remaining indefinitely at a single maqām leads to the intended goal.

Abd al-Karīm al-Qushayrī, reflecting on the true nature of the maqām, defines it as follows: "The discipline and moral character that a servant acquires through repeated practice, thereby attaining a particular quality, are achieved through spiritual asceticism (riyāḍa) and earnest spiritual struggle (mujāhada)" [2]. Shaykh Najm al-Dīn Kubrā explains the concept of maqām as "a place of rest and a station of temporary dwelling that enables the traveler to escape the hardships of the journey. If the ḥāl represents the two wings of a bird, then the maqām is like its nest" [3].

## Discussion

bn 'Arabī provides detailed answers to questions such as "What is khuluq (moral character)?" and "Into how many categories can it be classified?" He classifies moral character into two main categories: akhlāq madhmūma (blameworthy moral traits) and akhlāq maḥmūda (praiseworthy moral traits). Furthermore, he classifies the nafs (the self or soul), which exerts a significant influence on the formation and manifestation of human character, into several types. These include nafs al-shahwāniyya (the appetitive self, which gives rise to sensual desires), nafs al-ghaḍabiyya (the irascible self, which gives rise to anger), and nafs al-nāṭiqā (the rational or speaking self).

## Conclusion

Thus, a relationship exists between sensory pleasures and intellectual pleasures. Although animals are also capable of experiencing sensory pleasures, it is emphasized that their mode of experiencing and deriving enjoyment from them differs from that of human beings. Sensory pleasures are grounded in sensory perception and arise through physical experience, whereas intellectual pleasures emerge through cognitive and spiritual processes, relying on human reasoning and moral judgment.

Furthermore, researchers have established that *nafs al-nāṭīqa* (the rational soul) belongs to the intellectual realm rather than the sensory realm. The faculties employed in perceiving material pleasures are understood to have been created by *nafs al-nāṭīqa* for engagement with the material and corporeal worlds. These processes take place through the power and command of Allah, Blessed and Exalted is He. However, the period of its existence in this material world will eventually come to an end, since it is associated with the visible and transient realm, known as *kawn wa fasād* (the realm of generation and corruption, or coming into being and passing away).

## References / Foydalanilgan adabiyotlar / Литература

1. Mirziyoyev, Sh. The Strategy of New Uzbekistan. Tashkent: Uzbekistan, 2001.
2. Mirziyoyev, Sh. M. We Will Resolutely Continue Our Path of National Development and Raise It to a New Level. Tashkent: Uzbekistan, 2017.
3. Komilov, N. Sufism. Volume II: The Mysteries of Tawhid. Tashkent: Uzbekistan – Gafur Ghulam Publishing House of Literature and Art, 1999.
4. Kholmuminov, J. The Ontology of Sufism. Tashkent: Yosh Avlod Publishing House.
5. Yuldoshev, S., Usmonov, M., and Karimov, R. Ancient and Medieval Western European Philosophy. Tashkent: Sharq, 2003.
6. Abdulhakim Shar'iy Juzjani. Sufism and the Human Being. Tashkent: Adolat, 2001.

## ARTICLE INFORMATION IN OTHER LANGUAGES

### O'ZBEKCHA

### ИДДАТ УЛ УҚУЛ РИСОЛАСИДА НАФСНИ ТАРБИЯЛАШ МАСАЛАСИ

