

Table Of Content

Journal Cover	2
Author[s] Statement	3
Editorial Team	4
Article information	5
Check this article update (crossmark)	5
Check this article impact	5
Cite this article	5
Title page	6
Article Title	6
Author information	6
Abstract	6
Article content	7

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The Issue of Education of The Soul and Mysticism

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Abstract

This article analyzes the problem of self-education and the problem of spirituality, which is one of the central issues of mysticism and philosophy. It also provides an overview of the lustful views of a number of prominent figures of mysticism

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Introduction

The issue of the ego, its nurturing, its normalization is one of the leading forces in the doctrine of mysticism towards the perfection of the spiritual world of man. The calmness of a human botanist comes from self-control and patience. The main reason that frees a person from ignorance, degradation, and other moral degradation is to control and overcome the flesh. That is why it is well-known in one of the many tariffs given to mysticism in medieval sources: "Mysticism is to abandon all the desires and pleasures of the soul." One of the main issues in mysticism is the problem of the soul. Sahl Abdullah Tustari (d. 896 CE) is the first Sufi who pays great attention to mysticism in mysticism. The Wahhabis, relying on the Holy Qur'an and Hadith, have regarded the nafs as the basis of all hypocrites on earth, the source of all evil and the source of sins. In particular, Hakim al-Tirmidhi, the great mysticist, said that "the soul is the living one, and the escape from it is like death. To get to know God, you have to put yourself above that death, and you must not give up. " When asked what is mysticism, sheikh Nuri believes that "mysticism is to abandon the soul and get rid of the scourge of the soul" and, in the end, reiterates: "Mysticism is not a formality. It is a means of freedom, and by it the slaves are set free. According to Abusulaiman Dorani, "the nafs is a traitor to the flesh and an obstacle to the need for pleasure. So the best action is to resist it. " M.A. Joseon says, "The nafs is the material self. It is a spiritual being that acts in our innermost being to protect and apply our physical, material, and vital interests. " The German scholar Annamarie Shimmel refers to this in the Qur'an as "ammora bissu" ("evil impulses" (12:53), "selfishness" (that is, self-condemning, cursing) (75: 2). Referring to the verses quoted about the calm, calm, calm lust (89:27), "in spite of these three special stages, the word is free in the Qur'an, which is generally referred to as my own." It was a great program to conquer and achieve high status. "

Hujviri, a theorist of the 11th century mysticism, also gave a special and specific attention to the nafs and made his own conclusions about the nafs. When it comes to the nafs, he says that it is not easy for a moderate person to resist it, not to conform to it, to not give in to the lust and desire of the manifestations of the nafs, and to eventually destroy the soul.

Literature review

The existence of the nafs is a necessity and its desires are natural. But it is imperative to control, educate, and cleanse yourself of the bad. Because, when his wishes are met, he becomes overblown and becomes unbearable. In the work of Kashf ul-mahjub, Hujviri reveals the true nature of the nafs to reveal the essence of the doctrine of sahih. According to the Mutabarawif, the nafs means something and essence of something. It is well known that reality is one of the most important categories of the philosophy of life as a well-known and universally recognized part of existence. Hence, Hujviri also acknowledged that the nafs is a necessity and that it is one of the existing and real material foundations of human existence.

The Hujwadi "The nafs is the source of evil. Resisting the nafs is the beginning of all prayers, but conforming to it is the ruin of a human being. it seems easier and one of the most obvious manifestations of the lust is lust. ' "The nafs is the source of calamities, the source of its power. He who loves the flesh, who is the treasure of sin for Satan, does not know who created it, "Ghazali said. So, according to the scholar, the nafs is an invisible veil between man and Allah, and keeps it unaware. The thinker also tries to show the reasons for his lust. According to the author, the human being is a combination of the body and the soul, and the tendencies, desires, and needs of the body often seek to dominate the desires and needs of the soul. Ghazali connects the nafs with the needs of the human body and considers it as the material basis of the nafs. Ghazali considers the lust for evil, which is always more hostile to man than the devil. This is why he says, "The greatest enemy for man is the self." If a person follows the desires of his flesh, it can lead to disaster. Hujviri says, "Know that every vein in the soul is the evidence of the Divine mystery, and its heart is the door that is open in the bosom, and the mind and the passion are at the door. The mind is strengthened by the spirit, the passion is by the lust. The more the natural appetite and the desire are nourished, the more passionate and vigorous the soul becomes, the more intense is the excitement and the whole body, and every piece of the body becomes a veil. When the nafs is deprived of nutrients, it gradually weakens and acquires mental energy. And finally, when you no longer have the ability to act and your passion is gone, your vain desire to realize the truth will disappear. " This reasoning implies that a person with a passion for nature, not naturally attached to the material world, keeps his body as clean and pure as possible, struggling with his own lusts and dominating his own lusts. In this case, man can fight against the desires of the flesh, not the lust.

Writers have regarded victory over lust, one of the most obvious manifestations of the lust, as the most important event in the world. Consciousness was a complete stranger to hunger (not to love hunger), to drunkenness (to be fed). For example, Hujviri in the chapter on al-tazwij wal tajrid (couple and secular) of Kashf ul mahjub divides the virtue of loneliness with certain substances, including condemning lust, and emphasizing how to get rid of it. if you do not see what is unworthy to see, do not think evil thoughts, and quench the flames of lust. "These are the tools that lead you to spirituality. With these ideas, he emphasized the education of the eyes, ears, body and spirit. As for the issue of the nafs, Ghazali says that it is possible to eliminate the lust of the flesh by starvation. If one nourishes the nafs with hunger and despises it, the Shaytan narrows the veins. Thus he does not stray and follows the path of obedience to Allah. For the desires of the flesh and the eating and drinking do not lead one astray.

Main part

The greatest danger to human beings comes from the corruptions of the flesh, from the desire to eat and drink. All this happens only with patience. When a person fears, he persevere. If he knows, he is scared, and if he sees the heart, he

knows. The importance of patience in regulating the soul is emphasized by the scholar. This shows that there is a common ground between Hujviri and Ghazali's ideas. Overcoming the desire to close one's eyes to the doors of the heart. Human nature is inclined towards its own pleasures in its creation. There is a soul. It is necessary and harmful. First and foremost, the need for food. It is formed during the life of the baby in the womb. It is necessary to train the nafs. This is also true of Hodja Bahauddin Naqshband's statement, "If I want to, I will bring my soul to the water fifty times and return to my thirst again."

He also commented on one of his attributes, air and air, to reveal the essence of the nafs. In mystic dictionaries, air and air are defined as dreams, desires, and desires. In the mystical sense, it is natural that the lust and the judgment, the opposite of the intellect, can be fulfilled to fulfill various and temporary dreams. The air is believed to be a source of pride and arrogance, and the victim of all hypocrisy. In mysticism the idea that air and air dependence stems from the lack or absence of love of truth and truth.

The essence of the weather in Kashf ul mahub is as follows: "As you know, according to one community, air is a quality of the soul. From the standpoint of another category, air is the ruler and the leader of the nafs - it is the will and desire of the taste that governs it. " This latter view is widespread among the people of Sufism. That is why many Sufis and theologians argue that all the imperfections and evils are the root of sin and ugliness, not the lust, but the lust that governs it. Suhrawardi wrote in his book Aworah Ma'arif: "The lust of the nafs has a transient flavor. When the nafs drinks the sweet juice of the air and the air, they enjoy it."

According to the classification of the cell, all air is divided into two parts: the air of pleasure and lust; the other is "a desire to be respected and to be in public and to lead many."

According to the Prophet's confession, "The air and the air are mixed with the clay and lump of the children of Adam." Therefore, it is extremely difficult to fight and overcome the air. A monk told Ibrahim bin Hawwas: "How long will you be concerned about people, Abraham? Breathe! If you can handle it, be a watchman and an expert! For every day, the air adorns three hundred and sixty robes. That is why Sufi Allah has said, "Do not be a gardener, do not be anxious with the air." The one who conquers the soul is purified. He who does not worship the god of air and air rises to heaven. According to the sources, Zunnun Misri commented: "I saw a man flying in the air and I asked him, 'How did you reach this level?' He told me, "I got myself up in the air when I put the air under my feet." From the foregoing, it is clear that what is really dangerous is not the desire, but the air and air that controls it. We do not want to give this person a positive attitude. On the basis of these considerations, we want to show that it is against the desires, desires, and hopes that lead the person to selfishness.

And, in its own way, he has also developed specific measures to combat the fanatics. He paid attention to such matters as repentance, enlightenment and faith, love for Allah, contemplation and exhortation, purification and purification of the heart from all abominable elements, purification of the soul, self-indulgence, fasting and hunger.

In mysticism, there is a wonderful saying: "He who knows his own soul knows his Lord." The following comments by Bahouddin Naqshband help clarify the phrase above. They say, "The selfishness of the evil and the evil is the selfishness of the self". Unless the soul is purified, the spirit of man will not experience any tranquility. Ultimately, it leads to spiritual and moral degradation. The person who is enticed by the flesh becomes selfish and selfish. He begins to imagine the world and the world in a narrow way. In mysticism, the nafs is viewed as a defiling state of the soul. Therefore, nurturing, fighting, and defeating the lust of the nafs must become a daily and spiritual task for everyone. In conclusion, the study of the ideas reflected in the doctrine of mysticism, the formation of a harmoniously developed generation, and the formation of a complete human personality on this basis is one of the pressing issues of today. Thus, in the doctrine and philosophy of mysticism there are a number of phenomena of perfection.

Conclusion

It is reasonable to conclude from the aforementioned comments and comments:

- In the doctrine of mysticism the issue of the education of the soul has always been at the center of the spiritual perfection of man:
- From the ideas presented in them it can be concluded that when the lust of the soul leads to the inferiority of the person, it will bring him to the highest.
- The most effective and effective means of patience and contentment in matters of self-control, which are the most important factors and signs of human spiritual maturity.
- Patience and lust are not only necessary for a person's beliefs and endings, but are also human qualities in real life. After all, they are the means by which a person's name can survive in this world.
- The opinions of the writers about self-control, patience, and satisfaction are of great ideological and spiritual importance in upbringing a comprehensively advanced generation for our time.

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