

SOUL AND LUST

(Based on Abu Hafs Umar Suhrawardi's work "Awarif ul-marif")

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Annotation: *Mazkur maqolada tasavvuf ta'limoti va Sharq falsafasining yirik vakillaridan biri, "Suhravardiylik" tariqatining asoschisi Abu Hafs Umar Suhravardiyning ruh va lust tarbiyaga doir falsafiy qarashlari "Avorif ul-maorif" (Ma'rifat tuhfalari) asari asosida tahlil qilingan. Shuningdek, asarda mutasavvifning ruh va lust haqidagi qarashlari, lustni tarbiya qilishning inson hayotida va yosh avlodni tarbiyalashdagi ahamiyati to'g'risida fikr yuritilgan.*

Keywords: *soul, lust, human, truth, phenomenon, knowledge, spirit, peace, heart, hypocrite, wisdom, development*

Shihabiddin Umar Suhrawardy is considered the founder of the great Suhrawardiya sect. He left a number of works to us: "Awarif ul-marif" ("Gifts of Enlightenment"), "Rashf an-nasoikh" ("Drops of Advice"), "Alom at-tuqa" ("Signs of piety"), "Alam al-muridin" ("Instruction to the murids"). "Awarif ul-marif" ("Gifts of Enlightenment") is devoted to the issues of soul and lust in the work dedicated to Sufi epistemology and ethics.

How can Allah, by His permission, give a sign or sign to another person after He did not inform Rasulullah (s.a.w.) who is the source of knowledge and wisdom about the soul and its essence? There is no doubt that human lust demands to speak about him all kinds of superfluous imaginary things, various imaginations that seem brighter to the mind, and hates true and false things. Spectacles were shown in scenes of thought in an incredible manner about the soul. They dived headfirst into understanding its essence. All of them went astray. Opinions about him have become different. There is no other issue as controversial as the nature of the soul among figures of speech and reason.

In this matter, other thinkers have said, "Soul is subtlety in kasif (i.e. solid matter). It's like a twinkle in the eye". And some others said, "Soul is the Truth that abides in these things".

Here it comes in the meaning of resurrecting the dead. Amir al-Mominun narrates on the authority of Ali ibn Abu Talib that he said the following in this regard: "He is an angel. He has seventy thousand faces. There are seventy thousand tongues on each face, and with these tongues, they praise Allah in seventy thousand different languages. An angel will appear from every tasbi he recites and will fly among the angels until the end of the world".

On the authority of Abdullah bin Abbas, it is narrated that: "The soul is one of the creations that Allah Almighty has created for mankind. Allah Almighty made them in the image of Adam. No matter what angel comes down from heaven, there will be a soul with him".

Abu Salih said: "The soul is something that is in the body of a person, but it is not a person".

Mujahid says: "The soul is something in the image of Bani Adam, it has hands, feet and a head, they eat food and are not angels".

And some say: "Even after the soul is separated from the body, the power of thinking remains in it along with the ability to speak, and even then it understands meanings and feelings. Because when it is separated from the body, it is impossible to separate from them as well," they say.

He understands death, and after death he becomes helpless. He remembers what he has done throughout his life. He feels the pleasure and the pain in the grave.

And some of the more correct sayings are: “The soul is a creature. God introduced it to the body and placed it in order to resurrect it. And he is nobler than the body, and when he is separated from the body he understands death. When knowing its nature and essence, the mind is blinded like the eye is blinded by the sun”.

The view of the Mutakallim in this regard is that the beings belong to one of the ancient, physical, material and *araz*, so which one does the soul belong to?

A group of them said: “The soul is a sign”;

Another group said: “The soul is a subtle body”;

Another people said: “The soul is ancient”. Because it happened by command. And the commandment consists of the word, and the word is ancient.

How good it is to refrain from such thoughts. Abu Talib Makki in his book expresses his inclination to the following opinion: “Souls are a phenomenon in bodies. The same is true of lusts. Both of them act in the body. The soul strives for good, and from this striving, light appears in the soul. He sees this and motivates him to do good. Lust also moves, and darkness manifests from its movement. The devil sees this and provokes him to do evil”.

I would also like to refer to what the sages said about the soul. I don't want to sit and explain what they said. The thinker claims that Allah is more knowledgeable.

According to Umar Suhrawardy in his work, the human soul is the highest heavenly, it is from the world of commands. And the animal human spirit is from the world of people. The animal human soul is the abode of the supreme heavenly soul.

The animal soul is a subtle body that carries the energy of feeling and movement that comes from the heart. That is, the soul refers to the fleshy body, which is located on the left side of the body, and the spirit is spread over the pores and surfaces of the skin where sweat comes from. It is the spirit found in all living beings, and the senses enjoy it. It was established by God, and it gets its energy mainly from food. Medical science determines the moderation of its *tepramenti*.

The human supreme soul is different from the animal soul. He takes on a different quality and becomes a soul with speech and inspiration.

Allah says: “By John and by the One who made him perfect, who inspired him to be virtuous and righteous”, (Shams: Verse 8). “Begotten perfect” means that the human soul is separated from the animal soul. The existence of the human soul was created by Allah as a separate supreme being.

The souls of the rest of the living creatures are taken from the human supreme soul, just like Adam was taken from the Air and made a nation. Therefore, there will be mutual love and harmony between them, just as there is between Adam and Eve. If they are separated from each other, death will happen. Allah says: “And he created a mate from himself so that he may live in peace” (Araf: Verse 189). Just as Adam lived with Eve, the human higher soul lives with the animal soul and turns it into a living soul.

The gentle spirit belonging to the world of command is made up of flesh, and the gentle spirit of the soul belonging to the world of people lives together with the animal spirit, that is, the soul. The soul is the offspring of the spirit and soul in the realm of commandment. It's like the offspring of Adam and Eve in the world of people. If the spirit and the soul, that is, the desire, did not live together as a couple, there would be no soul.

There are several types of hearts, and some of them are inclined to the father-in-chief, that is, the supreme human soul. This is called a muayyad (used) soul. It is narrated from Huzayfa that the Prophet said that the hearts are of four types: "There are four types of hearts. These are:

The first is a pure heart in which the light shines. This is the heart of a believer.

The second is a darkened, broken heart, which is in turmoil. This is the heart of the disbeliever.

The third is the heart wrapped in a sheath, which is the heart of the hypocrite.

The fourth is an armored heart, in which there is faith and conflict".

An example of faith is like an eggplant that stretches and grows with water. An example of discord is like a wound that festers and expands. Whichever of these two aspects wins him, it will be sentenced to that.

A darkened soul tends to the mother, that is, navsi ammora bissu' (lust that commands evil). Some hearts are inclined to it. The author states that the hearts are judged towards whichever of these two they are inclined to, and they either achieve happiness or misery.

Intelligence is the jewel of the supreme soul. Because that's what it testifies to. They come with a certain heart, wisdom and comforted lust. A man is with a good woman, and a husband is with a righteous wife. And the blackened soul comes with lustful amora that commands evil. It is like a father and a black ship son, a husband and a bad wife. Dirt and blackness bind them together and make them necessary. There are different views about the location of the mind. Some say that it is located in the mind, and some say that it is located in the heart.

The statements of all these are flawed and do not reflect the truth. The reason they come to such a conclusion is because the mind is not settled in one place and is sometimes good and sometimes bad. If it appears in an intelligent person, it will be replaced by arrogance. If it appears in a good person, its place is the heart. And the supreme soul always ascends to its abode, freed from pleasures and desires. One of these entities is the soul and the other is lust. As the spirit rises, it attracts the soul. It is like a good son being drawn to his father. And lust is drawn to the heart. Here, the heart is like a child and lust is like a mother who cares for it.

To conclude, even today, as mentioned in the article, factors such as mental calmness and the ability to understand and control lust affect the continuity of relationships between people. After all, if a person educates the spirit and lust through awareness and knowledge, then the human nature is formed through this. In order to ensure the development of the society and to understand the reforms in our country, it is necessary to form a pure heart and honesty in people, and for this it is enough to purify the soul and heart. Only through this, all the good deeds and reforms will be realized by people on the way to the development of the country and they will strive towards one goal.

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