



GENETIC MARKERS AND EVOLUTIONARY MANIFESTATIONS OF THE "NAFS" CONCEPT.

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Article history:	Abstract:
Received: 6 th October 2023 Accepted: 4 th November 2023 Published: 6 th December 2023	This article reveals the essence of the concept of "Nafs", which reflects the essence and personality of each person, expresses the natural needs of the body and its physical existence and is manifested to a greater extent in the spiritual context of the individual. The etymology of the term "Nafs" reveals the trends of its development. It is highlighted that the Ego is called the material nature of a person, that it is a set of psychological characteristics given to a person at birth, that "Nafs" is genetically inherited by a person from his parents and ancestors. Man comes into contact with the material world during the process of birth and growing up, and this process has been proven to have a great influence on the formation of "Nafs".
Keywords: "Nafs", self, genetic character, spiritual-spiritual world, greed, heart, soul, evolution, development of "Nafs", three forces of "Nafs", education of "Nafs".	

INTRODUCTION. The human world is an undiscovered world. "For thousands of years, some wise men and scholars have tried to reveal the secrets of this universe. They looked at him with endless admiration and excitement. They have done a lot of research and presented valid conclusions. However, none of them could fully evaluate the human world. Still, in world science, the essence of Man remains a special object of research as a talisman, an incomprehensible ring, a mysterious-artistic miracle" ([1:181 p.]). Man, the highest level of living organisms on earth, is the subject of socio-historical activity and culture. Various fields of knowledge are considered as subjects of study: physiology, pedagogy, psychology, sociology, medicine, etc., philosophy and ethics give them a certain explanation and understanding by processing various data of these disciplines.

Today, the globalized world, becoming more and more materialistic, surrendering their free will to the box of ego, sinking into the swamp of unconsciousness, lack of thought, immorality, corruption, and lack of spirituality, encourages the people of the 21st century to think more widely and deeply about the future. Human values are being eroded in many parts of the world today. This has a significant negative impact on the education of the younger generation.

What is "Nafs"?... Interesting question, right? I don't think the question itself is uninteresting. When most people hear the word nafs, they think of another person greedily devouring food in a hurry. Those who make quick and deliberate conclusions may also imagine bad habits (smoking, drinking alcohol, gambling, lust for

wealth, etc.). All this is a one-sided, negative view of yourself...

Any concept can be approached from a negative or positive side. Approaching from both sides I tentatively call a full approach. If you get into the habit of looking at negative concepts from a positive side, and positive concepts from a negative side, you will have a two-sided worldview... There are very few people who think this way all the time.

LITERATURE ANALYSIS AND METHODOLOGY. It is becoming an important reality for people to cultivate their ego, to realize that a person is a mechanism for doing good deeds. In the book of the Turkish writer Fatih Duman, there is such an exclamation "O man! You know me very well, we are always together, but you don't know who I am! When you breathe I breathe, when you speak I speak. Even you talk to me, but you don't know who I am. Come, then let me introduce myself to you!" I was by his side when the first man in the world, Adam, was created. I will be with the last person on earth, I am "Nafs" ([2:15-18 p.]).

Do we recognize the "Nafs" that is extremely close to man, who breathes with us when we breathe, and speaks with us when we speak? Do we know its origin and genesis and evolutionary development? The dictionary meaning of the word "nafs" means the existence, reality, nature and identity of something. It is known that "nafs" is a concept related to a person's identity, meaning the meaning of a person's soul and heart. According to the explanatory dictionary of the Uzbek language, this phrase is taken from the Arabic



language and means "heart, soul, person, goal, aspiration, pride" ([3:26 p.]).

Each person has a "nafs" that represents his essence and personality, the natural needs of the body and his physical existence. "Nafs" gives rise to our needs such as hunger, thirst, sleep, etc. However, "nafs" is dangerous because of its insatiability, and the risk of not being able to control one's lust, falling into sin, and following lust increases.

Arabic etymological dictionaries explain that the term "nafs" also means desire, and it is defined as a psychological force that leads a person to a state of satisfying a feeling when he has an important object or the amount of something desired.

"Nafs" is the material identity of a person, his "I". Nafs is a spiritual entity that controls our inner being, protects and uses our body, material existence and interests necessary for our life. ([4:127 p.]). The existence of the soul is necessary, and its desires are natural. But it needs to be controlled, educated and cleansed of bad vices. Because when his natural desires are fulfilled, he crosses the boundaries and becomes uncontrollable.

The concept of Nafs is explained by Sufi scientist Djavad Nurbakhsh as follows: "Al-Nafs": This Arabic-Persian term has many meanings and therefore, without being translated, it was transferred to other languages in the form of Al-Nafs. The word "Nafs" means: essence (thing), spirit, psyche, mind, living being, person, individuality, desire, personal belief. Arabic does not have reflexive personal pronouns, instead the words ayn and nafs (self, self) are used [5:3 b]. We do not find a term that fully covers the essence of the concept of self in European philosophy, or in Russian philosophical thought and philosophical dictionaries. In them, we can see only the components that partially represent the category of self. For example, in French "ate concupiscente" (lust), in Latin "cupido libido" (greed), "luxury" (lust), in Spanish "exuberance" or "abundance" (lust), in Russian "strast" (passion) expressed by small and narrow terms such as.

DISCUSSION. Now, let's define nafs – "Nafs" is the practical manifestation of desire. This definition helps us to make very important conclusions... For example, desire does not have harm (benefit) in itself, its harmful (beneficial) aspects appear in the process of realization. That is, in short, it depends on the desire... I leave it to you to draw other conclusions, but I will continue the conclusion we made (we will look at the result)... Pay attention - we said that the desire depends on the desire. Nafs has negative and positive sides. The state that unites the two is the limit state, the state of equilibrium. We have deeply understood that there should be a limit to lust. And the limit is determined by the situation, sometimes you need to strictly control the

desire (everything is sweet, otherwise it becomes a habit, it belongs to harmful habits), sometimes you need to give way to the desire (it does not end with a dry desire or a dream, the pursuit of a goal must become a habit, which applies to useful situations)...

In the historical development of mankind, from the time when the mythological outlook prevailed until today, a system of different approaches and views to the concept of "Nafs" has been formed. For example, in ancient Indian and Iranian mythology, the concept of "Nafs" was considered to be the soul of a person or the power that represents himself. It is understood that it is the essence of human existence and its connection with his desires, feelings and inner thoughts. In the teachings of Hinduism and Buddhism, the Self is often described as the part of the human psyche that can be influenced by external forces and needs to be nurtured and directed towards spiritual growth and enlightenment. In ancient Greek mythology, the concept of "Soul" is not directly mentioned. However, the Greeks believed in the concept of the soul or psyche, which played an important role in their understanding of human nature and the afterlife. The soul was believed to be immortal and related to various aspects of human life, including emotions, desires, and intelligence. These ancient mythologies asserted that man can be self-aware and self-transformative. In Zoroastrianism, the concept of "nafs" is interpreted as representing the soul. It is believed that there is an eternal and divine spark inside every human being and that this spark is responsible for one's choices and actions, and also that one's actions in life determine the destiny of one's soul in the next world.

The concept of "Nafs" is primarily a reality advanced in Islamic philosophy and psychology. In Islamic teachings, "Nafs" refers to the individual or self and is recognized as having different levels or stages of development. These levels are interpreted as rising from the lower ego prone to worldly lust and selfish behavior to spiritual perfection. "Nafs" is a tool given to man for his perfection. If the desire was not given, man would remain in the status of an angel, and there would be no events of ascension and descent. For this reason, Allah says in verse 56 of Surah Zariat ([6]):

لِيَعْبُدُونِ إِلَّا وَالْإِنْسَانَ الْجِنَّ خَلَقْتُ وَمَا

"Nafs" is a subtle essence, thanks to which a person performs various physical actions. Nafs is a person's aspirations and desires for the material world. Negative qualities such as personal passions, hypocrisy, arrogance, stinginess, envy, vanity are also called nafs. When talking about the inner essence of a person, the concept of soul (spirit) is also used. Islamic theologian Abu Hamid al-Ghazali writes in his book "The Chemistry of Happiness" that man is made of two things. One of them is the outer shell, which is called the body and is visible to the naked eye. The second is the inner



essence, which is sometimes called spirit (ruh), sometimes (nafs) ([7:32 p.]). The body is made up of parts, it has size, but the soul has no size and quantity. Therefore it is indivisible and eternal. The soul is the basis of man. The Holy Qur'an says about the soul: "They ask you about the soul." Say: "The Spirit is from the command of my Lord, and you have been given little knowledge of it." (Surah Isra, verse 85).

Nafs has three powers. They are powers related to speech, sexuality and anger. Each has two - moderate sides. Moderation of speech is wisdom, sensuality is chastity, anger is courage.

In man, ego can also be called material nature. It is a set of psychological characteristics given to a person at birth. Nafs is inherited from parents and ancestors. During the process of being born and growing up, a person encounters the material world, and this process has a great impact on the formation of "nafs".

Imam Rabbani (q.s.) said in his "Letter": "I worked on my ego for more than 10 years to know which thoughts are from the ego and which are from the soul, and only then did I begin to understand it. The fight with the opponent usually lasts for a certain time: it starts and after a while it is over - you lose or you win" ([8:35 p.]). But the battle against the ego will continue throughout your life.

The heart is the central organ of the circulatory system of humans and animals. This definition is the definition given to the heart as an organ that is the main power source of a person from a biological point of view.

RESULTS. The heart is a piece of meat located on the left side of the body under the sternum (chest rib). It is constantly changing, and it is a human organ that ensures human behavior by regulating the circulation of blood in fine blood vessels, starting from the change of venous blood. The heart pumps the blood through the arteries and keeps the blood flowing (circulation) in the veins, a process that is necessary to clean the blood. We define the heart as a physical organ of a person. So what does the heart have to do with the human being and psyche? One person [from the author]: When asked, "Tell us about the nature of the heart", he replied, "The heart is a piece of meat. There is another part inside it, which is called fuad (heart). The source of light is the heart. In Arabs, baked bread فائدة is called "fa'id" Because it cooks in the coals. Sometimes the outer part of the heart is also called fuad" ([9]). (Although the words "heart" and "qalb" are synonymous in Uzbek, "heart" is more a part of a person's body, and "qalb" means a person's spiritual or spiritual world and the center of inner feelings. But in Arabic, the word "qalb" Al-Hakim al-Tirmizi, in his work "Riyazat an-nafs", distinguished between the meanings of the words "heart" as a part of a person's body and "fuad" as the center of a person's spiritual or spiritual world and

emotions). The reason the heart is called a "heart" is that it is constantly changing. That is, it is assumed that the Arabic alternative of the word "heart" is used in the sense of rotation, change, transition from one form to another. Every person's life is connected with the beating of his heart, if it is damaged, a person will become sick. If the heart stops, the person physically dies. The spiritual life of a person is related to his soul and heart. If a person falls under the influence of lust, bad behavior will appear. If the heart accepts the bad habits of the soul and cleanses it with the help of the soul, the bad habits will turn into virtues. This subtle reality is that the line that demarcates the vices and virtues of the soul actually passes through the heart. Sufologist Abdullah ibn Habib ibn Rubayi'a Abu Abdurrahman Sulami Kufi said, "Nafsni is located in the main part of the brain, at the upper level of the two eyebrows. The body of the soul emphasizes that the two shoulder blades and the axis between them are located in the projection, that is, in the spine. Therefore, the soul participates in all the actions and actions performed by our members" [10:38 p.]. In Sufism, the organs known as Latifs (heart, secret, soul, spirit) are located in the human chest. Latifs gain real power when they are freed from the influence of nafs.

Nafs is the animal spirit or energy of the human body, which reduces man to the level of satisfying his basic needs (eating, sleeping, protection from external dangers). At first glance, there is nothing wrong with this. Nafs acts only to maintain the life of man's physical body by satisfying his basic, natural needs. The ego's pursuit of needs will only lead to a situation where no matter how much you give, what you give to it will not be enough. Lust reduces man to the level of an animal, where satiety and dissatisfaction are the main tasks. An untrained ego tends to get everything easily and quickly without much effort.

"Nafs" is a metaphysical concept that belongs to the human psyche, while having direct genetic properties, and its development and evolution takes place in the spiritual and moral context of the individual along with heredity. Genetic traits are physical characteristics associated with a person's genetic make-up. While they are related to the physical body and its biological functions, nafs is more related to a person's inner mental state and moral development.

It is for this reason that when the soul was created, the mind was also created. Mind is the energy that distinguishes right from wrong, truth from falsehood. When the heart follows the mind and thus the nafs is trained, all harm of the nafs can be avoided. Lust can be compared to a double-edged sword. Islam requires not killing the soul, but using it for one's own benefit, nurturing it. All kinds of problems are avoided in the re-educated self.



CONCLUSION. The word *lust* has more than twenty meanings. Spirit, soul, blood, self, gut, heart, etc. But, most importantly, two meanings are understood in scientific and religious literature: first, the thing itself, the person itself. For example, in verse 57 of Surah Ankabut of the Holy Qur'an, it is said: "Every soul is a taster of death." The second meaning is used to indicate a source that does not follow the dictates of religion. This *nafs* is the enemy of Allah. For example, it is said in the Hadith: "Be an enemy to your ego, because it is my enemy."

Nafs is the essence of man and cannot exist separately from man. *Nafs* contains strength, desire for something, desires, and many different needs ([11:258 p.]). Only when a person realizes himself, the soul, according to its essence and nature, strives for perfection.

The well-known mystic and scientist Komiljon Rakhimov, while talking about the genetic characteristics of "*nafs*", said: "If he is afraid of not being able to achieve what he wants, he subjugates everyone to himself. By the way, he knows how to subdue people. That is, firstly, by showing his dominance and power, he can instill fear in people, and secondly, by praising, adorning and showing himself great, he can glorify, respect and love people towards him, and in this way he can conquer and subjugate their hearts" [12:98 p.] explains. In our opinion, "*nafs*" does all this in order to achieve its desires and ambitions. He thus achieves what he wants, wins. He rejoices in his victory, is proud and conceited. If he does not achieve such a victory, he will not stop trying to subjugate people until he achieves the desires and lusts of his flesh.

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