



## **PSYCHOLOGICAL AND PEDAGOGICAL ASPECTS OF THE USE OF THE MYSTICAL IDEAS OF AL-HAKIM AT-TERMIZI IN THE EDUCATIONAL PROCESS**

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### **Аннотация**

Бу даврда тасаввуф илмининг бош мавзулари белгиланди. Сўфийлар жамият аъзолари ўртасида мустақил бир табақа сифатида намоён бўла бошладилар. Баъзи жойларда тасаввуф мактаблари ташкил топди. Тасаввуф таълимотида илм “нур” истилоҳи билан берилди, демак нур-илм, илм эса ўз навбатида нурдир. Руҳиятшуносликнинг тасаввуфий асосларини ўрганиш бошқа фанларни билишни ҳам тақозо этади.

### **Аннотация**

В это время были определены начальные темы представления суфизма как науки. Среди главенствующих народов суфийцы стали выделяться в качестве независимого племени. В некоторых местах были созданы школы пропаганды суфизма. В сфере образования суфизма «луч» знаний даётся через постижение знаний, итак луч-знание, знание в свою очередь является лучём.

### **Annotation**

During this period, the main themes of mysticism were identified. Sufis began to emerge as an independent class among members of society. In some places mystical schools were established. In mystical teaching, knowledge is given by the term "light," meaning that light is knowledge, and knowledge in turn is light. The study of the mystical foundations of psychology requires knowledge of other disciplines as well. The 9th-10th centuries were the period when Islamic mysticism was formed as a science, its principles were established, great mystics began to form, and classic mystical works were written. During this period, the main themes of Sufism were defined. Sufis began to appear as an independent class among the members of society. In some places schools of Sufism were established. But it should also be noted that although the term "mysticism" was in circulation in the north-eastern regions of the Arab Caliphate, this term was not widely used in Movarunnahr and Khorasan in the 9th-10th centuries. During this period, mystics of the region mainly discussed asceticism.





Due to the necessity of history, very favorable conditions for the development of Sufism were created in Khorasan in the 9th-10th centuries, as a result of which various mystical movements were formed in this region. Most importantly, these movements later served as the foundation of Sufism throughout the Islamic world. Until the beginning of the 10th century, Khurasan, especially its city of Balkh, was the center of Islamic mysticism. At that time Ibrahim b. Adham, Shaqiq al-Balkhi, Hatim al-Asamm, Ahmad b. Khadrowayh, Abu Bakr al-Warraq and Muhammad b. Famous Sufis like al-Fadl were originally from Balkh, or lived and worked in this city. Sufis of Khurasan had a great reputation in the environment where they lived.[:6-7]

At the same time, al-Hakim al-Tirmizi interprets the hadiths in "Nawadir al-Usul" in a unique way. In doing so, he interprets the hadith through the following elements: heart, heart, mind, soul, spirit and reveals its inner meaning

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In general, al-Hakim al-Tirmidhi's commentaries place a great deal of importance on the competition between the soul and the soul. For example, let's pay attention to the commentary on the hadith in the 34th method of "Nawadir al-usul": in the commentary on the hadith narrated from the Prophet, peace and blessings be upon





him, "If a Muslim man glances at the ornaments of a woman and then lowers his eyes, Allah will give him pleasure in his worship." writes: "The first look is the look of the soul, and the second look is the look of the soul." If a woman's eyes fall on a woman's jewelry at first sight, it is obligatory to lower her eyes. Looking a second time is also the work of the eye, for which he will be punished. It is said that the sight of the eye is related to the sight of the soul. That's why they say "conceit is in two eyes", because conceit is the work of the soul. They also say, "Don't ask the blind for what you need." Ibn Abbas said: "Never ask a blind person about your needs, if you ask a person about your needs, face his face, because modesty is in two eyes." Also, do not ask at night, ask for your needs in the morning, because Rasulullah s.a.w. said: "O Allah, bless my ummah in their morning!". According to the narration of Abu Umama r.a., Rasulullah s.a.w. said: "Looking at women's ornaments is one of the poisoned arrows of Satan." Whoever turns away his eyes, Allah will give him pleasure in his prayer."[:17]

According to al-Hakim at-Tirmidhi, the abode of the soul is in the human head, from where it spreads throughout the human body. The seat of the soul is in the belly, and from there it spreads throughout the body. Al-Hakim al-Tirmizi in his commentaries says that the soul is "heavenly" and the soul is "ardi" (earthly), the soul is cold and the soul is hot. If a person blows "puff", cold air comes out, this is the coldness of the soul. If he blows air out of his mouth saying "hah", hot air comes out, this is the heat of lust. The first cold air is lust, and the second hot air is lust. The habit of the soul is obedience, and the habit of the soul is lust. When al-Hakim al-Tirmizi begins to interpret any hadith, the elements of soul and soul occupy the main position in it. Also, when revealing the inner-hidden meanings of hadiths, the scholar often refers to the elements of the chest (chest) and the heart.[:18]

Al-Hakim al-Tirmizi also tries to reveal its hidden meanings in the interpretation of the following holy hadith: Rasulullah s.a.w. said: "Allah Almighty said: I am in the thoughts of my servant, let him suspect as much as he wants about me." In the interpretation of this hadith, Tirmidhi says: Suspicion is something that lingers in the chest (chest), it arises from the disturbance of the soul. Allah Almighty gives the light of monotheism to the heart of a believing servant and also gives light to his chest. This light given to the chest (sadr) of the believer surrounds his heart to protect the light of monotheism in his heart. If the nafs begins to be disturbed, the light in the cedar (chest) will shine, the nafs will be calmed, the heart will find comfort and the suspicion will improve.

If the lust prevails in the soul and it boils with the smoke of lust, it darkens the cedar, it darkens the cedar, the cedar remains in darkness, the soul comes with its restless





thoughts and becomes excited and hesitates, this is the evil suspicion of this servant about Allah.

Also, al-Hakim al-Tirmizi refers to the element of "soul" in the 252th method of the work "Nawadir al-usul" when explaining the hadith that khamr, i.e. wine, is haram. covers and blocks the mind and heart. Hamr is prohibited in the Qur'an, the reason why it is called hamr is that it covers the heart and blocks it from the light of reason. Any drink that has this quality should be called khamr and it is haram.[:19]

According to Al-Hakim at-Tirmidhi, the heart, mind and chest are the sources of enlightenment (perception). The heart perceives the mercy of God, the characteristics of His light and the secrets therein. And the mind understands God's activity and its characteristics, as well as the wisdom in it. Sadr, on the other hand, perceives the commandments of God, which are related to the chapter of Sharia, that is, halal and haram. The heart rules over the mind.

The mind is located in the head (or brain). Its light goes to the cedar, to the two eyes of the fuad (heart) located there, so that it can control the affairs, distinguish between good and bad, benefit and harm. If a person drinks may, the enemy (Satan) with his rajosat (impurity) settles in his cedar (chest) and blocks the middle of the cedar and fuad, just like a dam blocks a river. Then Fuad will remain in darkness. [:20]

Al-Hakim al-Tirmizi's methods used in the works "Nawadir al-Usul" and "Masail ahli Sarakhs" in the interpretation of hadiths and in expressing his views and opinions can be summarized and classified according to the following directions:

1. Analytical direction: In this, he analyzes the meaning of a word in use and connects the middle of that word and the object that the word represents, that is, he connects the meaning of the object and its name.
2. Lexical direction: In this, al-Hakim al-Tirmidhi analyzes each word down to its smallest elements, that is, down to the letters that make up this word. It analyzes the word down to the letters that make it up. He emphasizes that there is a connection between the letters that make up the word and the word, and between the word and the meaning it conveys.

This sign shows that each letter embodies some part of the meaning of a word, as well as a part of the meaning of a word and phrase, and the complete meaning of words and phrases is formed from the set of these parts.

3. Direction of experience: Al-Hakim al-Tirmizi presents various examples, narrations and conclusions in order to convey his thoughts to the minds of readers. This indicates that he has a thorough understanding of delicate situations.





4. Reconciliation approach: Al-Hakim at-Tirmidhi summarizes different opposing views on a topic, then brings them closer to each other and reconciles conflicting opinions and views.
5. Philosophical direction: it combines the above four directions, as well as al-Hakim at-Tirmidhi's thoughts about the creation of a person, his essence, perception through the senses of external and internal perception (sadr, mind, soul, soul, nafs). is the basis of his philosophical views.
6. Critical direction: al-Hakim al-Tirmidhi does not ignore all areas of Islamic sciences. Be it jurisprudence, or kalam, tafsir, tafsir, it is clearly visible in his works that he was familiar with all of them. He also expresses his opinions and comments about the owners of this field. These comments are in the spirit of unbiased and unbiased criticism, and often the scholar presents what he believes to be true instead of what he criticizes.
7. Religious-practical direction: the scholar expressed his views from the point of view that his views can find practical expression in everyday life.

The seven directions listed above are the parts that make up al-Hakim at-Tirmidhi's worldview, that is, wisdom. [:20-21]

Al-Hakim al-Tirmizi was one of the persons with great prestige and influence in the mystical environment where he lived. His nearly 200 treatises are mostly answers to questions put to him. These treatises mainly contain spiritual teachings and each treatise is an answer, guidance and instruction given with great subtlety and at a high level by a seasoned expert in the field. Such a large number of treatises in the form of questions and answers shows that al-Hakim at-Tirmidhi had a great position in the world of Sufism in his time and was in the center of attention of the society. Even Abu Osman al-Hiri, who was one of the three sheikhs who founded the leech of malamatia, which had a great influence in the environment where he lived, openly wrote down the shortcomings in the path of Abu Osman al-Hiri in a letter sent to him as a response, and gave him the necessary advice, as well as another strong mystic in the country. opposition to the doctrines of Karromism confirms that al-Hakim al-Tirmizi has a unique independent direction and profession. Al-Hakim al-Tirmizi's sphere of influence was not limited only to the period and region in which he lived. He is one of the scholars who left a deep mark on Sufism with his works and treatises. We observe that his works influenced the works of Imam al-Ghazali (1058-1111), Ibn al-Arabi (1165-1240), Ibn Qayyim al-Jawziyya (1116-1201), Khwaja Muhammad Porso (1345-1419) and other great mystics. possible. [:21-22]





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