



## **ANALYSIS OF PSYCHOLOGICAL VIEWS IN THE WORKS OF AL-HAKIM AT-TERMIZI ACCORDING TO THE SCIENTIFIC CONTENT AND THE THEORY OF SUFISM**

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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 берилади, 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 determined. 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.





Enlightenment or wisdom is a miracle characteristic of certain people, that is, those who are free from worldly affairs and strive for God Almighty with all their hearts and good intentions. In our opinion, Abu Bakr Abdullah ibn Tahir (d. 330/942) is the person and sheikh who spoke the highest opinion in the world of Sufis about knowledge. conveys. From Abdullah ibn Tahir, "What is the truth?" when asked:

- Truth is science. And when they say something from him:

"Science is the truth," he replied.

The conclusion from the above is that we must not forget that Sufism is, first of all, the ideology of the Islamic religion, its propagator. After all, during the entire history of Islam, Sufism has become a sharp propagator of Islam as it interprets the concepts of God and the Prophet, God and the Messenger, God and the Nabi, God and the messenger.[1:60]

Analyzing the work of Al-Hakim al-Tirmizi, Professor J. Omonturdiev attaches importance to the science of psychology: "Now it is not enough to say that psychology (psychology) is a science that teaches people's mental processes." The object of study of this science is complex, the scope of action is wide. Our existing knowledge in solving its problems is not up to the required level. In particular, the study of mystical foundations of psychology requires knowledge of other sciences. For example, we know less about the human psyche than we don't. This is a dialectical process. Because human mind and knowledge are limited. Knowing and understanding the world (including the divine world) exists in the divine mind. However, this does not mean that the mind cannot study the physical world (for example, the human psyche) and its relation to the kubra world (divine world). Since all the particles of the big universe are present in the small universe, this makes it possible to understand it relatively. Professor Ibrahim Haqqul gave the following wonderful idea about the essence of the mind in understanding the spiritual world: Malak asked Allah: "O our Lord, have you created something greater than the throne?" - they asked. Then the Lord of the universe said: "Yes, I created the mind." "What is the value of intelligence?" - when they asked, "Hayhot! No one could know this," was the answer. When Hakim Tirmidhi said, "Allah has not created a creature greater than reason and more honorable," they meant this very fact.[2:67-68]

(Prophet, peace be upon him) "They forbade a person to wear a kovu while standing and said: "I am afraid that such a person will develop an incurable disease."

The Prophet himself explained the reason for this. So, the body has a right to you, if you burden your body with something beyond its tolerance, a disease may appear, then you have wronged it. Because the body was made to stand on two legs. If you put on kovus while standing, you will inevitably lift one leg [to put on kovus]. In this case,





it is necessary to put all the weight of the body on one leg. Your veins will be in pain. When the veins are distressed, it is inevitable that any disease will develop, which means that the risk of developing the disease increases when the veins are distressed. Because veins are the paths through which blood and air travel. If during the time of suffering, i.e.

during the time of suffering, the blood vessels narrow, the blood pressure rises, and the air in the veins is agitated, it is possible to get a disease that cannot be cured for a lifetime.

If the veins are suffocated and constricted, blood can sometimes leak out of the vein. Blood clotting is observed as a result. When the blood clots, it stops flowing and the blood spoils. Sometimes the air in the veins is compressed. As a result, the air in the still body becomes agitated. This can also cause major problems.[3:11]

If you pay attention, al-Hakim al-Tirmizi puts concepts such as light, knowledge, soul and, in general, purity and fear of God together. All these concepts are lumped together, and as a result, the sharp differences between them are even becoming less noticeable. So, in Sufi teachings, light and knowledge are considered the same, they are interpreted together as the basis of secrets. Light is a symbol of inspiration, emotion, excitement and the beginning of enlightenment, knowledge is a prelude to systematization, an integral part of the theoretical and practical sphere and the Muslim world, Sufi enlightenment.[1:54]

According to professor J. Omonturdiev, people often used "Navroznama" and "Solnoma" as folnoma, tolenoma, and could not distinguish its essence - its logical basis from some aspects that are not related to real reality. Hakim Tirmidhi himself wrote "wallahu a'lam bissawab" ("Allah alone knows the truth") at the end of each statement. This is humility. In "Navroznama" and "Solnoma" the life of the earth was studied in connection with the movement of the planets. In other words, the life of the earth, the fate of people and the navroz of others are determined depending on which day of the week the universe enters. At first glance, this seems like nonsense. But the scientist claims that the year in which "such" day of the week falls belongs to "such" planet, and if viewed from an astrologer's point of view, it can be felt that there is serious wisdom behind this. Because the earth, including man, is under the control of seven different planets (Sun, Moon, Mirrih, Atorud, Mushtari, Venus, Zuhul), that means that he lives under the influence of different realities and surrounded by different environments for seven years. Hakim Termizi calendared the changes that will take place on earth, including in the fate of man and his client under the influence of this environment [2:65-66].



In the teachings of Sufism, knowledge is given by the term "light", which means that light is knowledge, and knowledge, in turn, is light. According to the Qur'an, light is given only by Allah. Light leads a faithful servant to true faith, so if faith is the light in the heart, knowing God, then faith is the light itself. It is said in the Qur'an that "Allah takes to His light whomsoever He wills." These are echoed in the commentaries of Mansur Hallaj (857-922) in this way: "What enlightens hearts is the light of God, God sends light to people. The light of inspiration is in a person's head, the light of conversation is between the eyebrows (forehead), the light of nearness (belief) is in the ear, the light of clarity is in the tongue, the light of faith is in the bosom (chest)." [1:52-53]

One of the world's religions, Buddhism had a special place during the work of al-Hakim at-Tirmidhi. Buddhism took deep roots in Termez on the eve of Islam and was considered the dominant religion among the population of this city. Al-Hakim al-Tirmizi deeply studied the literature related to Buddhist teachings and religion in order to introduce Islam to the population of Termiz city. Al-Hakim at-Tirmidhi was also closely acquainted with ancient Indian sources such as the encyclopedist Abu Rayhan Beruni. According to the sources, Alloma created his work "Chronicle" based on the works of ancient Indian authors. The connection between Sufism and Buddhism is recognized by most historians and orientalists. In turn, the Hakimiya sect, founded by Al-Hakim at-Tirmidhi, is one of the first streams of Sufism in the history of Islamic thought in the Mowarounnahr region.[1:137]

The German scientist Bernd Radtke also plays an important role in the study and research of Al-Hakim al-Tirmidhi's scientific heritage related to Sufism. B. Radtke first started his career in 1972 as a referent at the German Oriental Studies Center in Beirut (Lebanon). He published notable articles and books on al-Hakim at-Tirmidhi in the 1980s.

Works and articles such as "Mystic (Sufi) al-Hakim al-Tirmizi - leader of the Islamic religion of the 9th century", "Leaders of theology and mystics (Sufis) of Khurasan and Transoxiana (Movarounnahr)" belong to his pen.

In 1992, under the supervision of B. Radtke, under the title "Tirmidhi al-Hakim, three works of Termizian theologian" under the title "Kitab syrat al-awliya" ("The book about the deeds of saints"), "Jawab al-masoil allati salahi ahl sarakhs anha" ("Full of errors in matters and the right and proper answer") such treatises as "Jawab kitab Uthman bin Sa'id min ar-rayy" ("Reply to the letter of Uthman bin Sa'id of Rayo") are published in Arabic text. [6:20-21]

Hakim Tirmidhi's "Kitab Bayan al-Ilm", "Ilm al-Awliya" (The Science of the Saints), "Siirat al-Awliya" (The Tales of the Saints, the second name is "Khatm al-walayāt" -







"The Peak of Guardianship" or "Khatm al-Awliya" " - "The End of Sainthood", more precisely "The Peak of Sainthood"), "Al-Ilm", "Kitab al-Huqq", "Tabaqat al-Sufiyya" ("Tarikh al-Mashayikh"), "Kitab al-hikma ilm al -botin" ("The Book of Inner Secrets of the Science of Wisdom") and other works reflect the theoretical works of science and the role of Sufis in this regard. Hakim Termizi seriously defended the idea and motto that "mysticism is knowledge" and showed an example of incomparable efforts to make mysticism a science. Allama's works and treatises left an important mark in the science of Sufism and had an incomparable influence on future generations.[4:35] Hujvuri, the author of "Kashf al-Mahjub" said: "Al-Hakim al-Tirmizi is a great and blessed person. He had such a dignity in front of me that my heart was completely attached to him. That's why my teacher said: "Muhammad ibn Ali is a unique gem. He said, "He will have little value in the world." [5:5]

It is known that every creator is a child of his time, he cannot be studied separately from the time in which he lived; he is evaluated from the time he lived. In understanding the historical, philosophical and ideological environment in which H. Termizi lived, we think that the following thoughts of Professor N. Komilov will help us; The scientist stated that by the beginning of the 9th century, the theoretical foundations of Sufism were developed, the spiritual and psychological exercises of the Sufis and the methods of self-education and training were formed, the concepts of sect, enlightenment and truth were created, and a set of views on these three parts of Sufism was formed - Sufism was decided as a special science. found, the task of educating a Sufi, the need to create the rules of pir-muridism, as a result, the relationship between Sharia and Tariqat, asceticism and Arifism, issues such as human and human essence of Sufis, relationship behavior, monotheism, began to be discussed, religious figures and Sufi sheikhs, especially , the supporters of philosophizing Sufism went into serious ideological disputes, Sufism conquered the entire Islamic world, houses were built in all ancient cities, rabats were built on the roads, and many students began to be trained in this, the foundations of maqamat and tariqat were developed in the early period of Sufism, Sufism led that the services of Zunnun Misri (796-861), Bayazid Bastami (died 875), Hakim Termizi and Mansur Hallaj (858-922) were incomparable in defining the duties and spreading divine truths among the people, during this period Baghdad, Basra , emphasizes that the cities of Nishapur, Termiz, Balkh have an important place as centers of Sufism and sects.[3:39]

One of the important issues in the teachings of Al-Hakim at-Tirmidhi is the set of thoughts about knowledge (al-ma'rifa) in man. Knowledge has a special form (intrinsic character), which consists of four main parts, says the Allama. The first of



them is through perception, which are emotions external to a person - knowledge, experience and skills, understanding them and being able to use them in one's work. In the functioning of this system, along with the organs such as eyes, ears, and tongue, reception of external information, in which the mind, understanding, and memory of a person play a big role. There are other similar means, which are manifested in situations related to excitement, emotion, consciousness (with liver, spleen, kidney, lust).

The second system is implemented through human knowledge. The third system is implemented in harmony with moral issues; if these last two are common, special qualities such as intelligence, kindness, and high potential arise in a person. Alloma's unique thoughts, as well as his views on the role of his psyche, mind and heart in human knowledge, had a great impact on the spirituality and thinking of Sufism. He equated it with a divine light that shines in the human heart, saying that the knowledge that a person can achieve is mystical enlightenment or wisdom ("gnosis"). For example, in contrast to knowledge (ilm), which interprets various issues of Sharia and is capable of applying it to life, enlightenment (gnosis) achieves the understanding of the hidden (mysterious) essence of those things, ultimately its divine essence.

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