



EDUCATIONAL SIGNIFICANCE OF TERMIZI'S PSYCHOLOGICAL THOUGHTS

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Abstract

Al-Hakim al-Termizi is a thinker who tried to shed light on the positive aspects of events and phenomena that affect the human psyche, as well as the didactic aspects of the written sources of Islam, more precisely the rules. The wisdom of Hakim Termezi is that he determined that the 12 years of the muchal would be under the influence of the 12 celestial constellations, and that earthly life would be governed by this constellation.

Keywords: Enlightenment, mysticism, theology 'Hakimiya', hadith studies, the power of the human mind, discussion and debate, the rules of etiquette, will control, soul nurture.

Introduction

Al-Hakim al-Termezi was a thinker who made an attempt to investigate the positive side of events and happenings that affect the human psyche, as well as the didactic aspects of Islamic written sources, or more precisely Islamic rules. Hakim Termezi's peculiar wisdom was that he discovered the fact that the 12 heavenly years was under the influence of 12 zodiacs, and that earthly life was governed by this constellation.

Al-Hakim al-Termizi goes on to say: "Knowing or observing any real spiritual world, or more precisely the inner worldview, is seen as light by nature. This light is, of course, a slave who seeks fidelity, who seeks fidelity, who enjoys the light of Allah alone, or most Sufis want to see and understand Allah through light, through light or in light (knowledge). The subject of light is so ancient that it is embodied in the second name of the Qur'an, Furqan (differences, distinguishing good from evil, good from evil). The meaning of Furqan is that the purpose of sending light to the human heart is to separate truth from injustice.

In Sufism, the light of enlightenment and the inner light (an-nur al-botin) are interpreted as one inner light, the inner knowledge, that is, the light of enlightenment is the light of perception, the inner light is the science of the teachings. [5:53]

In Sufism, concepts such as knowledge and faith, faith is the knowledge of Allah, and even in the early days, the word "Islam" meant science, and gradually the word affirmation was added to these words. It is understood that if knowledge and affirmation embody faith, knowledge and faith find enlightenment through affirmation, but from these the word of faith begins to manifest itself deeply. Faith is the light that enters the heart, the light of knowledge, and in fact, faith is the light, that is, the light itself, so light is absorbed into the human heart to distinguish truth from injustice. [4: 226-227]



The wisdom of Hakim Termezi is that he determined that the 12 years of the muchal would be under the influence of the 12 celestial constellations, and that earthly life would be governed by this constellation. In fact, as long as a person is born under a zodiac sign and lives under its influence, the gene (seed, sperm, sperm) is circulated and formed in this environment. This has a negative or positive effect on his client, intelligence, viability, and so on. In fact, the scientist points out that what a person looks like depends on whether he is born at the beginning, middle and end of the year under the zodiac.

This teaching of Hakim Termezi about the control of earthly life by the celestial universe is now in line with the opinion of our scientists about the impact of space on the earth, the deterioration of the atmosphere (climate), the human clientele.

Al-Hakim al-Tirmidhi's second work in the field of hadith is called Kitab al-manhiyyatwa ash mawaradamin (The Book of Forbidden Deeds), which lists things that are forbidden in the Koran, and gives reasons why they are forbidden, if the forbidden things are denied. , in which case it discloses the damage resulting from it.

Once upon a time, when a scholar returned to his homeland, he would, in his own words, sometimes spend the whole night reciting the Koran incessantly. During this period, he was greatly influenced by the famous Sufi AkhmadibnAsim al-Antaki (d. 850) on his book on piety and ruqaah, The Healing of Hearts.

At first, al-Khakim al-Tirmidhi's research turns out to be fruitless, and as a result, he engages in dubious religious rites, plunging himself into solitude. During this period, his life is limited to home loneliness and a lonely trip to the desert. Al-Khakim al-Termizi did not despair of his condition, but considered it an important step on the path to purification.

"At first," says al-Khakim al-Termizi in his autobiography, "I humiliated myself in the way of purification. Because of this, I rode a donkey to the market, walked barefoot and in rags, and walked in the clothes of the poor and slaves." [5: 24-25]

(The Problem of Interpretations) contains a number of wonderful sayings about science: "A man of knowledge is one who is close to God," "Knowledge is a friend in solitude," "Knowledge is salvation in difficult times," "Science is a guiding star," "Science is friends." "Knowledge is the beacon that leads to Paradise," and so on. [4: 227]

Hakim Termizi states: "The heart and the soul are partners in the body. The heart is powered by enlightenment, intellect, knowledge, understanding, intellect, insight, memorization and the life force given by Allah. The pleasure of these things gives him strength and gives him life. The nafs, on the other hand, draws its strength from lust, desires, fame, glory, obedience to pleasures, and pleasures. These are the things that give him strength.

These are all his armies. Air is the king of lust, and enlightenment is the king of the soul. We have mentioned his armies above. If the armies of the nafs come into force and give their lives to it, then the nafs will triumph over the soul. The armies that give life to the heart leave him. Now the source of pleasure of the soul becomes worldly. When lust is prevented from lust, it withers, weakens, weakens, and becomes exhausted. Clouds of sorrow and grief will gather over him.

When the sources of power of the nafs are blocked, its power is lost. Then the soul enters the soul, and these things give it life. The pleasure of Allah is manifested in the heart." [3:26]

Manazilul-ibad min al-iboda deals with the seven spiritual destinations of the servants of Allah. The original characteristics of each address, their requirements, status and position are described and unique conclusions are drawn.



In order to occupy all positions, it is necessary to overcome the domination of the nafs, because the plague of the nafs blinds the eyes, deafens the ears, and jihad against the nafs brightens the eyes of the heart. Apparently, the work does not leave anyone indifferent to the fact that it speaks on a lifelong topic, but leads to a deeper observation. The value of the work is that it first promotes devotion to God, faith, obedience, faith, and then the application of knowledge. This book encourages us to understand the deep roots of our centuries-old Islamic spirituality, encourages us to understand them, and leads the younger generation to perfection. [4:99]

The second half of the 1960s was a productive period for the publication of al-Hakim al-Termizi's works. For example, the Turkish scientist A.S. Furat's "Complex of the East" (1965), published in Turkey, includes "Al-Aqlwa-l-Hawa" ("Mind and Pride"), "Ar-raddala-ar-Rafiza" ("Denial of the Rafidis"), a well-known Lebanese. The scholar 'Uthman Yahya wrote the Hatm al-Awliya in Beirut and the Badwush-Sha'n Abu Abdullah (Abu Abdullah's Way of Life), which contains a biography of the scholar, and the Algerian scholar Hosni Nasr Zaudan in Cairo.

"Kitab as-salatwa-maqozidiho" ("The Book of the Rules of Prayer"), "Tahsil Nazair al-Qur'an" ("Guide for the Study of the Qur'an"), "Kitab al-Hajj and Asrarihi" ("The Book of Hajj and its Secrets") Worked hard to publish his works. [5:19]

Hakim-Termizi's contribution to the development of hadith science is invaluable. After all, his largest masterpiece in terms of volume, "Navodir al-usul" is a work dedicated to the hadiths, which is the core of the author's views. The issues briefly described in Navadir al-Usul are covered in detail in his later books.

Unlike traditional collections of hadiths, Hakim Termizi's aim was not only to summarize and narrate hadiths, but also to interpret each hadith in detail in his work, showing its apparent and hidden wisdom, and to analyze the content of the hadith in depth. Each of his commentaries contains a mystical interpretation and shows how to apply the hadiths in the psyche and in everyday life. [1:43]

Al-Hakim al-Termizi was one of the most influential and influential figures in the mystical environment in which he lived. His nearly 200 pamphlets are mostly answers to questions he was asked. These pamphlets contain mainly spiritual teachings, and each pamphlet is an answer, guidance, and instruction given very delicately and at a high level by a mature expert in the field. The sheer number of question-and-answer treatises indicates that al-Hakim al-Termizi had a very large position in the world of mysticism in his time, and that society was in the center of attention. In fact, Abu 'Uthman al-Hiri, one of the three sheikhs who founded the leech of malamatiya, which had a great influence on the environment in which he lived, openly wrote in his letter in response to the shortcomings of his path, giving him the necessary advice, as well as another powerful mystic in the country. his opposition to the teachings of the current-karma confirms that al-Hakim al-Termizi had his own independent direction and profession. Al-Hakim al-Termizi's sphere of influence was not limited to the period and region in which he lived.

He is one of the scholars who left a deep mark on mysticism 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), Khoja Muhammad Porso (1345-1419) and other great Sufis. possible. [3: 21-22]

According to Professor U.Uvatov, the words science and wisdom are used as meanings in the works of Hakim Termezi: "Islam - science, faith - knowledge, monotheism (oneness of God) - science, enlightenment - the science of God."



If knowledge is formed during reading, enlightenment is a great blessing given by Allah to His servants. In the pages of Hakim Termizi's works, the wise sayings and the ideas they convey, the intended intentions themselves, are the leading theme, because these examples of wisdom always call people to goodness. The meaning and content of the proverbs, which are the product of the miraculous pen of the scholar, are incomparable, in which the sufferings of the world and the wrongdoings of His slaves are targeted. The slave sometimes feels helpless and helpless, he feels humiliated, and it is said in Navadir al-Usul, "Man's despair is because he does not know Allah." It clearly shows the problems of human behavior, manners, life, marriage, tries to explain the possible problems and seek solutions to them. He gives his opinion on the evaluation of the works of previous scholars on Islam, explains how other scholars have evaluated the situation or issue, what to rely on, what work or the rules of Sharia to determine its correctness, and gives specific recommendations in this regard. .

Al-Hakim at-Termizi's works cover a wide range of psychological aspects, factors and approaches to Islam. In al-Hakim al-Termizi's works, he pays special attention not only to the narration of the narrations from the Islamic point of view, but also to the social significance of the narrated events in the Islamic world, the Shari'ah and the formation of relations between them.

If we take into account the scientific orientation of the content of Al-Hakim at-Termizi's work "Navodir al-usul", we can learn the psychological description, methods of comparison and observation. This situation, say, corresponds to the level of knowledge, concepts, interesting, the transition from the unknown to the known, from simple to complex, serves to develop activities aimed at organizing the process of independent learning.

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