

HUMAN ESSENCE IN THE SCIENTIFIC HERITAGE OF HAKIM AT- TERMIZI HERMENEUTIC ANALYSIS.

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Annotatsiya: This article discusses the important role of the scientific heritage of Hakim alTermizi, the founder of the first mystical sect in Central Asia - Hakimiya, for the development of science, especially Islam. In his works, a hermeneutic analysis of the essence of man, the perfection of mankind, is possible only through knowledge of God.

Kalit so'zlar: Sufism, "the light of Allah", "Al-Jamias-sahih", "Nawadir al-usul", "soul", "heart" and "mind", "Manazil ul-ibada", Tawba, Zahidlik, Hostility un-nafs, Love, Qat ul-hawa, Fear, Intimacy, "jihad", diet, "Ihtilojo azo", "helpers of the mind".

In the science of Sufism, "science is light" in revealing the essence of man, "Light is truth." separates from the impure", "Nur- leads a faithful servant to faith", "Nur- by Allah placed in the heart of a servant", "The light of God is what illuminates hearts"

Hakim al-Tirmizi, one of our great scholars who put forward such ideas is counted. He is famous for his opinions about human spirituality In addition to "Al-Jami' as-sahih" "Shimoili Nabavariya" ('Prophet forms and attributes of the Prophet), "Kitab uz-Zuhd" ("The Book of Asceticism"), "Asami'u as-sahoba" ("Names of the Companions"), "A1-asmu' valkuno" ("Names and surnames"), He explained in "Kitabul ilal" ("Book of vices") and other books¹. He said that a person is forming his spiritual maturity and furthering it emphasizes that knowledge is important in development. Especially, the meaning of his wisdom is incomparable, especially the sufferings of the world, the wrongdoings of his servants are condemned. He is part of the work "Nawadir al-usul". that people sometimes feel that they are weak and helpless, that they are insulted as the main reason for knowing, "Man's despair is his God maybe because he didn't know" ², - shows. God created man, why despair the question arises. Allama wants to say that he is a servant who knows Allah Zinhar does not despair, he always relies on God. Complaining about human fate not a servant's work, not from human fate, but into the swamp of despair shackled - he must get rid of his lust. Also, the whole life of a person in the work tested in tests and passed the test of God. In the statement "Nawadir al-usul" "Allah bestow upon his servant

such qualities as wealth, poverty, honor, greatness and inferiority in this world reaches and examines them"³. Therefore, man is a test of God in this world

He cannot escape, and God rewards his servant with wealth after poverty. This Good and bad concepts continue side by side and continuously in human life goes.

Al-Hakim at-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.

Al-Hakim at-Termizi's works cover a wide range of psychological aspects, factors and approaches to Islam. In al-Hakim at-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.

DISCUSSION AND RESULTS

Allama is also about the inner qualities of a person "spirit", "heart" and "mind". Purmana left wisdom. According to him, the residence of the "soul" is in the human head, The seat of the soul is in the belly of a person. "Heart" is God's mercy, His light perceives its features and their secrets. "Mind is God's activity and he understands its features and wisdom. "Heart" is the ruler over "mind". Later, Ibn al-Arabi developed the scholar's views: "The human world "The foundation is the heart, and its minister is the mind"⁵. Hatim al-Tirmizi's work "Manazil ul-Ibadah" contains seven servants of God address is mentioned. The original features of each address in the work, their requirements, status and position are stated. At every destination, a person is faced with lust In order to come and reach the destination, a person struggles with this desire encourages to win. That's the longevity of the work, that is, the soul is the eye of a person the blind makes his ears deaf, and the struggle against him makes the eyes of the "heart" bright it leads one to deep observation. This work is about Islamic spirituality encourages understanding and observation of the young generation towards maturity. The work is two consists of chapters, the first chapter describes the seven destinations that a person should reach given. These are as follows: Repentance, Asceticism, Enmity with self, Love, Qat' ulhavo, Fear,

Qurbat (intimacy). In the second chapter some addresses from the first chapter The Holy Qur'an is interpreted with verses and hadiths.

In another treatise of Hakim at-Tirmizi "Aql va havo" "mind and air lists fifty assistants. Also, every person in the brochure interpreted through the contrast of features. In particular, "helpers of the mind" - intelligence, understanding, basar (seeing), enlightenment, yaqin (without doubt), fiqh, waqf (stopping), hilm (gentleness), inspiration, sincerity, humility, generosity, correctness, advice, contribution, intention mercy, compromise, mercy, gratitude, satisfaction, patience, danger, piety, fear, stability, diligence, insight, wisdom, kindness, passion, insight, love, protection, sidq, guidance, intelligence, comfort, safety, trust, confidence, satisfaction, overflow, prosperity, ro.

CONCLUSIONCONCLUSION

In conclusion, how much is the scholar's scientific heritage human spirituality

in order to understand that it is an important source in the formation.

brings wisdom. According to this wisdom, "The correction and education of children is in schools, the correction and education of robbers is in prisons, that of women is in homes, that of young people is in science, and that of the elderly is in mosques"¹³ The words "-" are broad opens the way to observation.

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