

AL-HAKIM AT-TERMIZI PERSONAL, SCIENTIFIC AND CREATIV SOCIAL-PSYCHOLOGICAL AND PEDAGOGICAL ACTIVIT ASPECTS.

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Annotatsiya: Al-Hakim at-Termizi's work was very diverse, covering many areas of Islamic science. The scholar's scientific heritage consists of about a hundred works of various sizes. Hakim Termizi teaches that the power of the human mind, will-belief, intention-purpose, and faith depend on the level of strength of the human mind in cultivating the spirit, controlling it, bringing it to the level of perfection and knowledge of the truth, which is proven by the following exemplary story discussed in this article.

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

Al-Hakim al-Tirmizi in his scientific work of the issues many by focusing on their inner essence and seeking divine wisdom in everything they do known as al-Hakim because he was different from the hermits and Sufis. That's why Alloma is an arbiter, an appeal for advice among ascetics and Sufis in the environment in which he lived He was in the position of a wise teacher. Al-Hakim at-Tirmidhi, like other representatives of Muslim thought, material interest and He complains about the people of knowledge who abuse knowledge in the way of false fame and they are harsh is subject to criticism. The Sufi sect and teachings are the subject of much debate and controversy and draws different conclusions. Sufis who interpreted science in the form of light strive to discover other aspects of it and achieve a number of achievements in this field there are also those who have achieved inclusion. In Sufism, a one-sided attitude towards science is not expressed, rather a struggle is being waged on the way to manifest science in its entirety. For example, representatives of Sufism intend to bring science to the level of science in the literal sense of the word develops various methods and only then proceeds to analysis. During the period when Al-Hakim al-Tirmizi lived, Mowarunnahr and Khorasan disagreed on some issues. There is a clash of different directions, different ideological views was happening. This is the environment of al-Hakim al-Tirmidhi's "Bad'u sha'n Abu Abdullah" ("Abu Abdullah the beginning of his work") was also reflected in his autobiographical work. By making me suffer too the slanderers

fled the country. They became victims of calamities, they stayed abroad, the country got rid of them," he wrote. According to the researcher M. Ismailov, from the point of view of jurisprudence, Hanafi in the region sect was the priority. Al-Hakim at-Tirmidhi also belonged to the Hanafi sect. Abulhasan about this Jullabi Ali Hujviri in his "Kashf al-Mahjub" ("Revelation of Hidden Things") in his work: "al-Hakim studied jurisprudence under the hands of one of Abu-Hanifa's special companions." wrote.

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.

Hakim Termizi's rich and Take a look at his colorful heritage its scientific and spiritual ocean is extremely limitless, the world of thought is comprehensive and an indication of the depth of ignorance. It is being said at the moment Like complexity, Hakim Termizi himself and his He also lived his works evaluate in relation to any scientific activity of the period or through comparative research. we can't. Therefore, different the general direction of the works written on the topics, the sources on which they are based it is natural that there are certain difficulties in identification

Hakim Termizi's works about the years of writing we face this problem. For example, both the author and the scientists who wrote about him are scholars the years of writing of his works did not show. At the same time, analyzing the artist's work in this regard during the learning process It is possible to make many assumptions. Including Hakim Termizi his first work "Navodir". al-usul fi marifat akhbar Rasul" must be his work. The variety of topics, the number of issues raised, the volume of despite the enormity of In the work, the author is another He did not mention his work, nor did he refer to any of it. However, in most of the author's works He pointed to "Nawadir al-usul", which means that

those works were written after Un. Learn from the works of Hakim Termiz iwritten at the end of his life classifications include "Kitobu-1- including akyos wal-mughtariyn" and "Kitobu-l-furuq" possible For example, information about several other works of the author in these works is brought. The essence of Hakim Termizi's works but they can be divided into the following groups: One category works of science by scholars lectures given to students, if it is in the form of texts, another alloma a series of pamphlets to various relationships I have a question from him answer to the questions asked in the style, to the objections expressed to him denial or any complex, a description of a complicated matter, yoinki addressed to friends and relatives

organized letters. That's it therefore it is included in this category treatises are the scientific and creative work of Hakim Termizi throughout his lifetime with the growth of activity ravishda, bosqichma-bosqich takomillashib borgon, deyish mumkin. a number of researchers have studied as they also noted, Hakim Termizi works exist in their time in interpretation and classification He didn't follow the same path, maybe he himself based on his religious views and ideaschose a unique path. This is what Hakim Termizi chose road (some Arab scholars call this road those who even wrote "sect"] were endless in that period spread to the countries.

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