

SCIENTIFIC THEORY OF AL-KHAKIM AT - TERMEZI

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ABSTRACT

The content of the concepts of science, knowledge and enlightenment, the role of science in human life, the views of Al-Hakim At-Termezi and Sufis on the study of knowledge, their comparative analysis, methods and means of obtaining knowledge. Today, the spiritual heritage of al-Hakim al-Termezi, the views of scientists on the acquisition of knowledge, the emergence of knowledge, faith and light, the qualities of light, knowledge of Allah through knowledge. It is noted that some scholars have criticized concepts such as science, wisdom, enlightenment, spirituality, humanism and perseverance, trying to establish prestige among their colleagues in the field of religious science. The connection of science with theory and practice was studied, as well as the views of Sufi teachings on science.

Keywords: Knowledge, mysticism, knowledge, wisdom, truth, wisdom, affirmation, enlightenment, justice, faith, Sufism, light, sight, heart, imagination, perception.

INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

In the process of studying the scientific and spiritual heritage of the great scientist Al-Hakim At-Termezi, the distinguishing feature of this work is the diversity of information in its works, the richness of its content and the wide range of cultural and educational potential of the scientist. This extraordinary talent attributed to Al-Hakim At-Termezi was not one of the scholars of his time, but covered all aspects of science and education of that time. This is because he scientifically substantiated his critical views on the errors and shortcomings of some scientists. Therefore, the wisdom and ideas contained in the pages of the works of scientists are a separate topic and are of particular importance for the education of young people in general in our spiritual life. In particular, President Sh. Mirziyoyev also said about studying the spiritual heritage of our scientists: "We could not tell people about our knowledge, our wealth and that Islam is the light. Imagine how the environment would change if we could educate ten Muslims every year. The time has come, and from the eighteenth century we will be able to revive this story and bring these scientific foundations to our people.

If we look at all the work of al-Hakim al-Termezi, who became one of the greatest scientists of his time, he will approach the issue of science from the point of view of mysticism. For example, "Allah created knowledge first. He created wisdom from knowledge. Justice and justice arose from wisdom," wrote Kitab al-huquq" in his book. Similar considerations are also cited in the book Masala elephant bain al-il-val-val fiqh, which states that "Knowledge is the manifestation of things". Here science deals with analysis as the discovery of the essence of these things.

Al-Hakim At-Termezi develops his views on knowledge and suggests that the knowledge, understanding and knowledge of God can be known through knowledge, through knowledge. This is consistent with the concepts of knowledge, skills in modern pedagogical theory. The scientist uses the terms "Allah", "Enlightenment" and "Knowledge" side by side and, thus, makes the motto "Marifat al-Ilm il-Allah (knowledge of God)" a priority [4.P.21]. For in the

doctrine of mysticism, knowledge is given by the term “light”, meaning that light is knowledge, and knowledge, in turn, is light. The Holy Quran says: “... the light is only from Allah. He leads his faithful and true servant to true faith. So, if the light in the heart of faith is the light of the heart, faith is the same light. Allah leads to His light whom He wills. ” [6.P.544]. This classification is repeated in the commentary of Al-Hakim At-Termezi: each word addressed to Allah has its own special light. This variety of rays is the light of wisdom, the light of closeness to God. The face and grandeur of Allah, of course, are different in color and light. Accordingly, Tawheed (the unity of God) and the rays of faith are stable throughout the world.^b The scientist continues to assert that knowledge or contemplation of any real spiritual world is enlightenment from nature. Of course, only a spiritually mature person seeks fidelity to the light. Only they enjoy from the light.

The theme of light is very old. The second name of the Quran in Furcan. The essence of Furcan is that light penetrates the human heart, and the goal is to separate the truth from untruth. In the end, the meaning of the word “Furcan” is to distinguish between right and wrong. In Sufism, enlightenment of enlightenment and inner light are interpreted as one, that is, the light of enlightenment is the light of perception and the science of inner enlightenment. So the light of learning is the inner light. This is the light of enlightenment from the point of view of Al-Hakim At-Termezi. Alama argues in Sufism with the Sufis who criticized him in their book, *The Book of Knowledge*. He says that this wrong method can lead to a loss of science. This is because some Sufi scholars were involved in the problem of religious science in order to earn a reputation among their colleagues. However, they were unable to present the results of their research and lost their spiritual prosperity. A scientist fights with such scientists by analyzing his scientific views based on methodological sources. He describes science as follows: Knowledge is light. The more a person is afraid in front of Allah, the more he shines. The more the heart is cleansed of sin, the more enlightened and perfect knowledge becomes. Al-Hakim At-Termezi puts the concepts of light, knowledge, heart and purity and the fear of God in line. Light-inspiration, a symbol of emotions, excitement and insight, the beginning of the systematization of science, an integral part of the theoretical and practical sphere and the world of Sufism.

Al-Hakim At-Termezi complains and sharply criticizes scientists who abuse science for material gain and fame. Sufi teachings of science, a lot of very controversial discussions, conclusions and various diseases. The Sufis, who interpret science as light, seek to discover other facets for it. There is no one-sided approach to science in Sufism, but it is a constant struggle for its manifestation. This is due to the fact that the tasawwuf doctrine develops its various methods to bring science to the level of literal science, and only then proceeds to analysis. One such Sufi theorist is al-Maushabi. His book, *The Book of Science*, promotes ideas about science and God. In his opinion, science always combines practice with practice. This doctrine is used to clarify the religious nature of the Quran and Sunnah. This moral complex was entrusted to believers, while seeking God. The purity of knowledge must be preserved and protected. In the same way, he must be protected from dangers such as pride and self-deception. In his book *Kitab al-Ilm*, the accountant considers science in three groups. This is legal knowledge, that is, an external science that explains what is legal and illegal in this world. The second is knowledge, that is, the inner world, which is internal knowledge. Thirdly, Allah is a Divine Principle, a science that acts in the afterlife. These three types of knowledge are described by Fazl al-Balkhi in more detail and wisely. The knowledge of Balkha is this: Bi Allah, knowledge of Allah, knowledge of Allah Almighty, and Allah is knowledge of Allah. According to the above classification, Bi is the science of knowledge, the knowledge of divine

symbols. And Allah knows that it is possible and impossible for everyone to know. Next is Maa, Allah - knowledge of fear and hope, love and desire.

According to the American orientalist Franz Rosenthal, the original sources of research in the field of Sufi interpretations of science, begun by al-Muhashibi, have not yet been discovered. More precisely, before the accountant there were no signs that there was any desire or attempt to gain knowledge in this area, and there was probably some other direction that was also dark [3.P.372]. However, Al-Hakim At-Temisi, a scholar who continues his accounting career. He strongly defended the idea that mysticism is knowledge, and showed a great example of mysticism on the path of mysticism. His book, *The Book of Knowledge*, states that some people mistakenly consider science a jurisprudence, and they believe that fiqh is the only science that serves God and strengthens Islam, and everything else is not science. spend time and energy. Al-Hakim At-Termezi is a delicate term because the Prophet Muhammad (peace be upon him) once commented on it this way: "Knowledge is based on three things: the glorious verses of the Quran and Sunnah (the right way). confession and high religious faith." This hadith, quoted in Al-Hakim At-Termezi's book, *Explain the Book of Knowledge*, allows us to form three Sufi branches of knowledge. These ideas were further developed in the book of the scientist, Hatm ul-Auliy, and an explanation is given. three types of knowledge in the following form: knowledge that interprets possible (unauthorized) and unacceptable events and refers to wisdom or philosophy, enlightenment (enlightenment.) means to get to the bottom of the mysteries.

The recognition of mysticism as a science made Al-Hakim At-Termezi retreat, and the above hadiths prove three types of knowledge. The scientist seeks to prove that these are three types of science. Here is another hadith dedicated to fiqh, which, as the author admits, should be understood as a reference to a specific science. This is especially true with regard to the knowledge of Allah. Al-Hakim At-Termezi draws attention to another hadith that the head of any knowledge (ra-al-al-science) is the science of savagery and knowledge of Allah. The rest of St. Khatmul is directed against those who seek to serve science for worldly purposes.

Thus, Al-Hakim At-Termezi seeks to develop the responsibility of Al-Haris and justify the efforts of the Sufis to have their own knowledge and science. Moreover, according to the scientist, Sufis are persistent in their scientific research and unique in rewarding science with service. In the end, Sufis recognize science as a factor that requires self-sacrifice. In his work *Masuel at-Tabar (Problems of Interpretation)*, Alama claims that all knowledge is included in the letters of the alphabet: On the following pages of the book, science is one, because it is always a companion. In each case, theories are analyzed, such as a star of the road, decoration in the company of friends and the knowledge that you can become one of the others, a beacon for knowledge.

This means that knowledge is the great gift of Allah to His slaves, if knowledge is formed during their training. Enlightenment or wisdom is a miracle for certain people, that is, those who are deprived of worldly affairs, those whose hearts and souls desire Allah. The following wisdom relates to the knowledge of knowledge. When Abdullah ibn Tahir was asked: "What is truth?" Truth is knowledge. When asked what science is, he said, "This is true." [2.P.534]

From the foregoing, we can conclude that mysticism is, first of all, the idea of Islam and its propagandist. After all, throughout the history of Islam, mysticism has been a propagator of Islam, in addition to interpreting the concepts of Allah and the Prophet, Allah and the Messenger. Al-Hakim At-Termezi worked tirelessly to search for various aspects of his work,

not denying his spread of mysticism, spreading the light of knowledge. This is reflected even in the hadith written on the grave of the scientist. It sounds like a holistic program for human excellence and is built on a certain principle. This wisdom is: “He who follows in the footsteps of knowledge, heaven under his feet, and who follows in the footsteps of sin, then hell is at his feet.”5.p.534].

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