

THE VIEWS OF KHAKIM AT-TERMIZI ON THE TERMS OF LONELINESS, SOLITUDE AND DISCOVERY

Valiyev Ilkhom Majidovich

Teacher of "Khoja Bukhari" Secondary Special Islamic School

ANNOTATION

The article analyzes Hakim at-Termizi's views on mystical practices such as loneliness, solitude and discovery. The great mystic Hakim at-Termizi, in his work "Risolatu kayfiyyat-us suluk", expressed his views on loneliness, solitude and discovery.

The work is written in the form of an appeal to the tax, which describes the order of the leech. It is said that a person who sets out with the intention of gaining God's approval should pay attention to his physical condition as well as his mental state.

Keywords: Sufism, sect, sheikh, leech and tax, unity, inspiration, solitude, discovery.

АННОТАЦИЯ

В статье анализируются взгляды Хакима ат-Термизи на мистические практики, такие как одиночество, уединение и открытия. Великий мистик Хаким ат-Термизи в своем произведении «Рисолату кайфийят-ус сулук» выразил свои взгляды на одиночество, уединение и открытия.

Работа написана в виде обращения в налоговую, в котором описан порядок пиявки. Говорят, что человек, который отправляется в путь с намерением получить одобрение Бога, должен обращать внимание на свое физическое состояние, а также на свое психическое состояние.

Ключевые слова: суфизм, secta, шейх, пиявка и налог, единство, вдохновение, одиночество, открытие.

INTRODUCTION

His full name is Abu Abdullah Muhammad ibn Ali ibn Hasan ibn Bashir ibn Harun al-Hakim al-Termizi, one of the second class of Sufis and the first of the Mashayiks. His last name is Abu Abdullah, and the exact date of his birth is unknown. Because he was born in Termez, he was known by the pseudonym Termizi, and because of his wise words, he was added as a judge.

Termizi was born into a family that was well versed in the Shari'a, so he studied religion from an early age. Termizi received his early education from his father and later studied in the cities of Basra and Kufa, which were the centers of knowledge of the time. It was in these lands that he studied Hanafi jurisprudence. But it was mysticism that fascinated him and made him famous. The biographies of Termez do not contain any information about his sheikhs. Some argue that his scientific potential did not require him to follow anyone. The fact that the man himself, after reading the information about the city of Antioch, said that he had made a great effort to cultivate his appetite, supports the above idea. The fact that al-Hujwari (d. 470/1077)

narrated that Abu Bakr al-Warraq, the disciple of Tirmidhi, met him with Hizr (as) also indicates that Tirmidhi was not a murshid.

After Termez, those who followed his teachings were called Hakimiya. This shows that Termizi's views continued to develop after him and influenced other mystical schools and the activities of mystics.

Although he was known as a great scientist, he suffered a lot. He admits that he is a heretic, a sign of corruption, he was deported from his native Termez on charges of speaking about Muhabbatullah and claiming to be a prophet. He was forced to leave the city due to many mental and physical ailments. He then moved to Balkh and lived there for the rest of his life. One of Termizi's most famous works is the book Risolat-ul Kashfiyyotus-Suluk. This work was very popular in the post-Termizi period and has been studied and published several times in recent history. He described himself as a governor, an enlightened man, in conversation with the taxman who followed him.

It describes in the order in which the tax that is set out on the path of God begins and what it should do until the end of the journey.

Although small in size, it is important for the breadth of ideas it contains. It is one of the views put forward in the book, the fact that the descriptions of leprosy, solitude, and discovery are somewhat different from those of other sects. However, since sects in Islam have not yet developed in the form of schools, it is naturally accepted that these views are not articulated in a clear order.

In Buduvva Shan, Termizi beautifully expresses his thoughts on tax administration. "I fell in love with being alone and going out into the desert", she said. I went to the ruins, abandoned places around the city. It was a waste of time for me. "Given that Termizi writes in his book about his life and experiences, the essence of his way of teaching becomes clearer, and his advice becomes clearer.

Like other mystics, Termizi claims that a murshid is needed for taxation. That is, not everyone can reach the truth alone.

It is clear from the books left by the scholars that the views expressed in Termezi's works were important to later scholars and influenced their views. One such view is the concept of Wahdat-ul-Wujud.

He called it "nothing but Allah, His attributes and deeds". Everything is with Him, from Him and to Him. If he hides from the world for a moment, the world will disappear immediately. The existence of the universe exists with the protection and protection of Allah". His view was expanded in the revived vision of the views of the next famous mystic scholars.

Abdul Wahhab al-Shaarani (d. 1565), one of the most famous Sufis of the 16th century, mentioned the discovery very close to Termizi's views. Although the methods of interpretation are slightly different, the views of the two scholars are quite similar. The mention of Termizi's name in his work also indicates that he was influenced by his views on the discovery. Shawari mentions twenty-five discoveries in order. Termizi did not specify the number when he spoke about the discovery.

Researchers who studied his discovery put the number at twenty-seven. The twenty-fifth discovery was made by Shaarowi as the twenty-fifth prophecy that began to appear in the tax

before the beginning of the Termizi desert. The only difference between the two is their differences.

Suluk; "Suluk" in the dictionary means to enter a path and to walk on it. In Sufism, the name is given to a person who seeks the pleasure of Allah by attaching himself to a sheikh and who does not care about hardships in this way.

Although the name does not appear in the classics of a person who is guided by God, the meaning of the word is not unknown to them. Kushayri was one of the first scholars to coin the term "Sayr-u suluk" based on a systematic order. He coined the term in his book "Tartibot us-suluk".

When Termez speaks of the leech's journey, he does not speak of the sheikh's constant advice and control. Probably a factor as to why they're doing so poorly. He explains that leech is a way for a taxman to reach God.

Loneliness; the name is used in mysticism in the same sense, meaning to distance oneself from something, to be separated from it physically and mentally, or to be completely separated from the people. Separation from the people means loneliness, not because people are afraid of harming him or her, but because he or she wants to purify himself or herself of various sexual vices. Termizi uses the same term. In the brochure, a person's house is recommended first of all as a place to enter. Accordingly, if a person chooses to do so, he will close the door of the house from outsiders and his family, and will remain in the house for a specified period of time.

Solitude; It is used in the sense of isolating oneself from society and talking to God alone. In mysticism, however, it is described in a more precise and systematic way.

One of the main manifestations of secrecy is that the taxman performs the actions recommended by his sheikh in the place and in the order indicated by him, in order to achieve mental and spiritual purity. In the early days of asceticism in Islam, it was customary for mystics to distance themselves from the people. This continued, and with the formation of the schools of the sect, this practice became one of the obligatory duties.

Termizi also considers solitude as a necessary action for the leech path and gives recommendations on the procedure for performing this action. But before going into solitude, he says, one should prepare oneself for this important deed in Riyadh. In this way, one prepares oneself for the path of the leech, which is a struggle for the self, and prepares for retreat.

Discovery; Literally, the lifting of the veil that conceals something means that the public is aware of what is hidden. Discovery, as mentioned, is used as a term that encompasses mystical names such as knowing the secrets, understanding the truth of things, and seeing the divine rewards in the world of meaning. Abu Nasr al-Sarraj (d. 378/988) describes this as the discovery of something that is hidden from the mind, that is, it becomes visible.

From this point of view, discovery is the name given to the knowledge of meanings that were not known before. The expression behind a veil of discovery requires the removal of these veils one by one through the constant debate of taxation in mysticism.

That is, the tax will have to remove seventy thousand veils in these disputes to reach the Truth. Termezi says the taxman can only achieve the career he wants if he continues on the road after making a certain discovery. According to Kushairi, the discovery of the sciences between the levels of knowledge, knowledge, and truth is the level of knowledge. Then the discovery takes

place between "muhadora" and "mushahada". The central point of the discovery is that the veil between the slave and Allah is lifted as the discovery is made, and the divine manifestations come to the slave's heart without any means. Ghazali called it "the science of discovery".

He says that discovery is a source of inspiration, that it is inferior to revelation, and that Allah inspires His saints with revelation when He sends revelation to His prophets.

Suluk; According to Termez, when man is created, there is an ontological bond between the leech and the attribute of "travel" or "alienation." This concept leads to the idea that travel is in the destiny of the slave.

The obligatory journey that begins with the creation of man is more clearly manifested in the leech. Termizi said, "Know that people have been strangers since Allah created them and made them into creatures. There is no destination for people on this journey other than Heaven or Hell". People's life journey takes them to one of these two destinations. And the taxman is the one who decides where to go with this in mind. He also classified wagons as referring to the addresses of the slaves.

The first address is "alastu birobbikum" and everyone who is born is separated from it. The second is the world in which we live. The third is the world of Barzah, where all small (sleeping) human beings go after death. The fourth is the Homeland of Hashr. The fifth is Heaven or Hell. The sixth is the homeland of discovery beyond Paradise. And there are so many types it's hard to say.

Conclusion; Hakim Termizi is a scholar who spoke about the nature of the leech long before the formation of sectarian schools in his works. According to some, Although, he was not associated with any sheikh, he was known as a strong figure in mysticism and had a great influence on the views of his successors.

It is well known that anyone who enters mysticism must associate with a sheikh. Because only under the supervision of a murshid can a tax achieve its goal without straying.

Although Termizi's writings suggest that a person can attain these careers without being attached to anyone, he emphasizes that in order to attain enlightenment, one must be attached to a sheikh.

LIST OF USED REFERENCES

- 1) Abdurrahman Cami, Nihayatul ul-uns hadaratul-kuds, (Kahira: y.y., 1989), S – 396.
- 2) Chift, Hakim Tirmiziy hayatı, 310 S.
- 3) Tirmizi, "Buduvvi She'n" Osman Yahya, (Bayrut: y.y., 1965), 15; CHift Hekim Tirmizi, S – 78.
- 4) Hucveri, Keshful Mahcub, S – 360
- 5) Tirmizi, Buduvvu sha'n S – 280.
- 6) Cebeviog'lu, "Uzlat", Tasavvuf suzlug'u, S – 672.
- 7) Abu Nasr Sarroj at-Tusiy, al-Luma, thk. Abdulhalim Muhammad Toha-Abdulboqiy Surur,Dorul Kutubul hadis 1960. S – 422.