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Hakim Termizi - Theoretician of Knowledge on Nafs

Xaitov Lazizbek Azamatovich

*Bukhara state university, "Islamic history and source studies,
Associate Professor of Philosophy Department",
Philosophical Sciences Doctor of Philosophy (PhD)
falsafa.phd.1991@mail.ru*

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Abstract: *The following article analyses the problems of the category nafs and its tutoring in the teaching of one of the paramount representatives of the sufi philosophy, theoretician Abu Abdullah Muhammad ibn Ali ibn al Hasan ibn Bashir al-Hakim Termizi.*

Keywords: *sufism, Hakim Termizi, "Adabun-nafs", "The science of Nafs", nafs, patience, satisfaction, mind, repentance, fasting, honesty and purity*

INTRODUCTION

In Sufism, the issue of lust is given special attention. Hakim Termizi (820-932) is a Sufi who introduced the concept of "science-nafs" in the history of Islam, sufism and philosophy and paid great attention to this issue. Lust is an important aspect of human existence. Lust is a person's self, meaning "myself." Lust is the pattern of the soul. Lust is not only eating and drinking and wearing, but it is ignorance, ignorance, arrogance, worldliness, theft, greed, bribery, envy, greed, ambition, lust, anger, greed, hypocrisy, cruelty, cruelty.

One of the factors that lead a person to perfection in the teachings of Sufism is the training of the nafs. That is why the description of Sufism given by medieval sources to Usman Turar states: "Sufism is the abandonment of all desires and pleasures of the nafs" [12:17].

Main part

Hakim Termezi is a scientist who studied the inner world of man. He analyzed the concept of lust and wrote many works on the subject. In the works of Sufism such as "Makrun nafs" (Nafs makri), "Adabun nafs" (Nafs odobi), "Riyazatun nafs", "Navodirul usul" the main focus is on the concept of nafs. At the same time, his works "Masoil al-Maknuna", "Badv ush-sha'n", "G'ovrul umur", "Ma'rifatul asror", "Masoil ahli sarahs", "Al imsol minal kitab sunna" and others focus on nafs and its upbringing.

In his works, Hakim Termizi first thinks about life, the human factor, lust, heart, mind and air, and then about the question of lust in the inner world of man, the struggle against it, his manners, the outward and inward signs of lust.

Hakim Termizi, as a scholar of the science of nafs, was a person who understood its diseases, its flaws and hidden aspects. That is why he explained in detail to the taxpayers the diseases and calamities of the nafs. In the description of Ahmad Abdurahim Soyih: Hakim Termezi is recognized as the founder of the science of Islamic nafs. [7:17]

According to Hakim Termizi, lust is a hot wind, and Almighty Allah created it from the smoke near the gates of hell. Its place is in the lungs, and some said it would be in the intestines. His action is said to be the air of lust, desire, and his deed is lust. His sign is that he is in danger, for the steam of danger is hot. The steam of the head is cold because it is from the spirit. The vapor of danger is from the body and the nafs. [1:21]

Hakim Termizi likened the nafs to a hot wind, acknowledging that Allah created it from the smoke of the gates of hell, and that its place in the human body is the lungs. the danger is heat. Explaining that the heat of danger is the body and lust, he described that the steam of the head in the human body is cold, and that it is from the spirit.

Hakim Termizi divided human nature into nafs and rabbani. The Sufis say in "Masa'il al-Maknuna: "The zeal of the nafs (from Allah) is to cover and close the gratitude (goodness, generosity, gift), and the zeal of the heart is to lift the curtains of this gratitude (from the nafs) and tear them apart." It is clear from this view of the Sufi that lust is a veil on the path of man's understanding of the truth and prevents him from attaining it. [5:91]

Hakim Termizi used the taammul of personality traits precisely in the question of the role of perceptions in a person, that is, he accurately analyzed the personality traits using his perceptions. Not content with his outward appearances in terms of lust, he delved deeper into his inner aspects. It is as if he perceived his appearance, as well as his hidden aspects and various lusts. [7:17]

Judge Termizi divided the nafs into external and internal (external and internal). The inner side is the aspect where evil is concentrated. The exterior, on the other hand, is the aspect that follows which one of the good or bad qualities prevails over it [6: 38-42]. This latter, in our opinion, indicates the "self" of the nafs, which means the soul.

Hakim Termizi subtly understands the human nafs, introduces and shows the signs of the human personality, such as moral aspects, habits, inclinations, muktasab (arising from human action) leech bases, the connection of behavior with leech styles. [7: 171] In short, this style is almost the "knowledge of the soul" as we know it. The only difference is the moral idea in it. "[8: 154] The word Manhaj in the dictionary means Minhaj, which means light and clear path. [13: 393] It is clear from this that the knowledge of the nafs, created on the basis of Hakim Termizi's methods of subtle understanding of the human nafs, is a bright and clear path.

Here we mention only one aspect of the science of Western psychology. In this system, everything revolves around the concept of "nafs" and its areas of activity. Here the focus is on a greater, more subtle understanding and fulfillment of the desires of the nafs that are causing the problem. However, the demands

and scope of the nafs in relation to the world are constant and infinite. According to Hakim Termezi, there is no end to the guilt of lust.

Hakim Termezi chooses and approaches a unique spiritual method in interpreting the hadiths in the “Navodirul usul”. In our opinion, Hakim at-Termizi has set himself the goal of analyzing issues related to human existence by selecting ideas in the hadiths that serve to enhance human spirituality as the most important aspect. He interpreted the hadiths through elements such as heart, sadr, mind, nafs, soul, and revealed their wisdom and hidden meanings.

In the commentaries of the Sufi, a great deal of emphasis is placed on the competition of the soul and the nafs. According to Hakim at-Termizi, the abode of the soul is in the head of man, from where it spreads throughout the human body. The abode of the nafs is in the abdomen, from where it spreads throughout the body. In his commentary, al-Tirmidhi calls the soul "heavenly" and the nafs "arziy" (belonging to the earth), the soul cold and the nafs hot. If a person blows "puff", cold air comes out, which is the coldness of the soul. If he says "haha," hot air comes out of his mouth, which is the heat of the nafs. The first cold air is lust, and the second hot air is lust. The habit of the spirit is obedience, and the habit of the nafs is to give in to lust. [9: 350-356]

Hakim Termizi begins to interpret any hadith, the elements of spirit and nafs play a central role in it. Such an approach can be found in each of his works. The mystic also analyzes the meaning used of a particular word, down to the letters that make up that word. He then reveals the aspect of the word and the letters that make it up in relation to the meaning it conveys. In this way, the words and the name of the object they represent do not appear spontaneously, but show that there is a logical sequence.

Hakim Termizi made extensive use of various examples, narrations and conclusions based on his own experience in order to convey his ideas to humanity in an understandable way and to show that these ideas are not disconnected from life and can be put into practice. Another peculiarity of the scholar's work is that he did not neglect all branches of the religious sciences, and that he was acquainted with all of them, whether they were jurisprudence, kalam, leech, or tafsir.

Hakim Termizi states: “The nafs is arzi (belonging to the earth) and lustful. One who is prone to lust in the footsteps of lust, in the footsteps of desire in the footsteps of desire, does not find peace, tranquility and stability. His deeds are different, not at all similar: sometimes he is a slave, sometimes he is a master, sometimes he is a submissive, sometimes he is possessed, sometimes he is weak, and at other times he is capable” [11: 121-122]. These are the sensual characteristics of man. Simply put, it is a matter of the diversity of the human condition and to which internal organ of man it relates. So, the feature has been identified - diversity and contradiction, the main point of the problem has also been shown - nafs.

Now al- Termizi cites the Islamic element, that is, in the language of modern psychology, "correction": That is, according to his study, then the human lust shifts from diversity and contradiction to stability and systematization.

According to Hakim Termizi, if a slave satisfies his nafs by renouncing the desires of the air, if he breaks his thoughts about the causes, if he kills the soul, if he abstains from pleasures that give strength to the nafs, if he fights against the air, the nafs is humiliated and dies That is when he gives the reins of heart and mind to Allah. The servant will be right within the commands of Allah, will not be afraid of anyone

about his deeds, and will not be afraid of reproach in his way. If he worries about anything, he submits himself to Allah, not to anything else. His ear will be alert to the Lord, and his heart will be pleasing to his will and will, paying attention to what is visible to him behind the veil of the unseen.

In our opinion, Hakim Termizi cites the following criteria for the regulation of the nafs: reason, patience, contentment, fasting, repentance, honesty and purity.

Hakim Termizi thinks about the lust, the essence of the lust is that the nafs acts for things that are not pleasing to Allah, by obeying the will of the devil and disobeying the Most Gracious. His job is to follow lusts. Hawaii acknowledged that lust is the opposite of reason, that is, common sense.

The mind blocks the lust from the air and keeps it back. His action is to know good and evil, to distinguish beautifully. If the mind is connected with the heart, it conveys it to Allah. The mind is of two kinds: [1: 47-48] The first is that the document, that is, the evidence, is the mind, and its place is in the brain, and the light of the mind is directed to the heart. The second is that prophecy is the mind, and its place is lost. His light and kingdom will be in the heart. The mind of prophecy comes in two varieties: the mind of nature and the mind of experience. As the poet says, both are beneficial:

There is a mind, it is a natural mind.
There is intelligence, it is artificial intelligence.
Artificial intelligence does not give benefits,
If you don't have a natural mind.
As the sun does not benefit,
When the eyes do not see him. [1: 47-48]

Hakim Termizi is the first mind - the mind of the evidence document, which serves to eliminate stupidity. His job is to keep the affairs of this world beautiful and to focus on the deeds of the Hereafter. The second is achieved in the stage of the prophetic mind by seeing the blessings and renouncing the self.

Sufism shows that the most effective weapon used by the mind in controlling lust is patience and contentment. In his view, patience and contentment are the means of curing and overcoming any social hardships, physical suffering, and depression. Because of patience, physical suffering becomes a pleasure, social disadvantages are eliminated. Patience and contentment make a person healthy.

Hakim Termizi interprets patience as follows. The essence of patience is to endure something or to refrain from something. His job is to persevere in what Allah and His Messenger like. The opposite of patience is impatience. [1:62] Hence, Hakim al-Tirmidhi explains that in order to overcome one's desires, one should refrain from any situation and achieve one's goal through perseverance.

In his book *Sharh at-Ta'arruf li-mazhab at-tasavvuf* (Commentary on the Introduction to the Path of Sufism) [3: 232], al-Bukhari (d. 1043) quotes Hakim al-Tirmidhi on the subject of patience: Abu Abdullah Muhammad ibn Ali at-Tirmidhi *raximaxulloh*. He said about the verse, "Seek help through patience and prayer:" Patience humbles the body and prayer softens the heart. This world and the good of this world are in these two things "[3: 232]

When a Sufi thinks about contentment, the essence of contentment is to be satisfied with the share given to the nafs. [1:67] His appearance is one of obedience and almost no need of people. So, contentment is, in a word, contentment, gratitude for a given share, and turning to prayer.

The opposite of contentment is greed, that is, insatiability, dissatisfaction. Hence, submission to Allah is the essence of obedience. If the obedience is for the sake of Allah, then the slave does not care about the calamities that befall him. So, due to patience, recovery, physical suffering becomes a pleasure, shortcomings are eliminated.

The patient people are divided into the following categories by Hakim Termizi. 1. Patience - that is, a patient, faithful to patience. The patient is the one who puts himself in the whirlpool of calamity and is not afraid of calamities. 2. Patience is a very patient person.

In mysticism, the nafs is controlled by patience, and finding pleasure in obedience is also related to patience. At the heart of all sects is patience, and it is emphasized that difficulties in reaching Allah can only be overcome through the bridge of patience. Patience is a sign of mature courage and bravery. The magnitude of each effort, success, problem, share in their worries is determined by their patience and perseverance.

Hakim Termizi acknowledges that there are six qualities of patience in every action of a patient person. [5:37]

1. Love of Allah and love of Allah for the patient.
2. The patient person sees the love of Allah in everything.
3. The bounty of Allah to the patient. Because he is a perfect servant who fully follows Islam, at that time (when tested by calamity) he surrenders his nafs and wealth to Allah.
4. May Allah forgive the patient slave.
5. The patient servant deserves the mercy of Allah.
6. Achieving the guidance of a patient servant.

So, Allah Almighty blesses the work of the patient. Patience is considered to have subdued the nafs and restrained it, and it does not succumb to the temptations of the nafs.

Hakim Termizi thinks about the issue of lust and pays special attention to the norm. According to him, the lusts of the nafs can be nurtured through hunger. The greatest danger to man is caused by the disorder of the appetite, the lust for food and drink. All of this can only be achieved through patience. According to Hakim Termezi, fasting is the restraint of the nafs. Fasting is a secret between a servant and his Lord. This is the determination of the slave to abstain from food, wine and sexual intercourse until the evening. The abstinence of a person from something is called fasting. Every hour, a fasting person lusts for food, wine, and other forbidden things. The slave tastes the bitterness of returning his lust and returning it to his lust. Patience is renewed hour by hour against that lust of this slave. That is why it is called "fasting with patience." For in the nafs of the fasting person, his patience is renewed when every lust is aroused and when he abstains from that lust. He stands firm in keeping his vow. That is why Allaah said, "Fasting is for Me, and I will give its reward." Because even the guardian angels of man do not know whether he is fasting or not. This thing is between the servant and his Lord.

It is also a secret to know the reward that will be given to the angels if this patience and those lusts are hidden from the angels. Allah Almighty is the guarantor of this reward for His servant. For if the lust is consumed, the servant will be steadfast in his faithfulness, and every effort he makes will be rewarded with

a new reward. That is why the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Every deed other than fasting will be rewarded from ten to seven hundred." [5: 134]

The Sufi scholar also draws attention to the issue of nafs, which is related to the heart, and comes to new scientifically based conclusions in this regard, exposing the nafs, which is the enemy of man, as much as possible, and advancing the idea of honesty and purity against it. [4: 178] But he in turn connects the nafs with the concepts within the soul. For example, he attributes the nafs ammora to the sadr, the nafs to the mulhim to the heart, the nafs to the lavvama to the fuad, and the nafs to the mutmaina. In this way, the scientist assigns four levels of nafs, determining their attitude and movement from the outward to the inward. If the nafs ammora and mulhima (inspiring nafs) is something that is hostile to man, then the nafs lavvama (conscientious nafs) and mutmaina (peaceful and restful nafs) are the comforting nafs. That is, according to al-Hakim at-Termizi, the concept of nafs is in fact a problem associated with the issue of purity and impurity. His purity leads to purity and priesthood, and this leads to the Presence of Truth. Fuad and lab, that is, the level of enlightenment and monotheism, are formed by this nafs, that is, the movement of the soul. But nafs ammora and mulhima have always been criticized by the scholar.

Hakim at-Termizi always sought salvation to get rid of these two lusts, cursed them and chanted purity and purity. In particular, the scholar declares war on the inspiring nafs, that is, the nafs mulhima. For example, in Badv ush-sha'n, it is said about this: I was far from lust, especially because it inspired me. " [2:32]

Hakim Termizi emphasizes the need to pay attention to the education of the nafs in the matter of upbringing, the need for upbringing from the cradle to the grave. It is explained that if he wins the reward that restrains the nafs, he will face the absolute punishment given to him. According to him, children are in remedial, upbringing-schools; rehabilitating and educating robbers in prisons; women's - at home; youth in science; and the elderly are in the mosques. [10:266]

Conclusion

1. Hakim Termizi explained the concept of nafs in the following works: "Makrun nafs" (Nafs makri), "Adabun nafs" (Nafs odobi), "Riyazatun nafs", "Navodirul usul".
2. There are 4 types of nafs: ammora, lavvoma, mulhima, mutmaina, and it is necessary to educate ammora and mulhim.
3. He paid attention to the need to regulate the nafs beyond the level of need in human nature.
4. He put forward the idea of patience, contentment, intellect, repentance, fasting, honesty and purity in the regulation and training of the nafs.
5. Termizi divides human nature into nafs and rabbani. Man must know, control, and nurture his nafs in order to be divine and in harmony with its essence.
6. Tirmidhi studied at the level of knowledge that man understands and nurtures the nafs in order to understand himself, to know himself.

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