

## Spiritual and Moral Education of Students through Al-Hakim At-Termizi's Doctrine

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**ABSTRACT:** The article describes the content of al-Hakim al-Termizi's works and its pedagogical potential. Also, the content of the teachings of the scholar is analyzed scientifically from the pedagogical point of view, and the qualities of enlightenment, which are important in the spiritual and moral education of students, are classified.

**KEYWORD:** Authority, spiritual and moral education, knowledge and enlightenment, human perfection, repentance, asceticism, enmity, lust, hatred, fear, greed, reward, profession, sustenance, deeds, gratitude.

**INTRODUCTION.** Our compatriot Abu Abdullah Muhammad ibn Ali ibn Hasan ibn Bishr ibn Harun al-Hakim al-Termizi, the founder of the first mystical sect of Movarounnahr - "Hakimiya" sect, plays an important role in the development and propagation of Islam with his vast scientific heritage. The path chosen by al-Hakim al-Termizi is the path of knowledge, enlightenment, and in each of his works he emphasizes science and encourages everyone to become knowledgeable. Fifty-five of his works have survived to the present day and are kept in libraries, museums and research institutions around the world. Therefore, "education and upbringing are inseparable. and cultivates patriotic young people with intellectual thinking and professions "[1; 9]. Therefore, in the process of education, the unique works of al-Hakim al-Termizi, through the study of pedagogical views, create the basis for the development of enlightenment qualities through the spiritual and moral education of students.

President Sh.M.Mirziyoev stressed the importance of "further development of science in our country, educating our youth with deep knowledge, high spirituality and culture, accelerating the work we have begun to form a competitive economy and raising it to a new, modern level." Continuing his opinion, the President said: "In order to raise the level of knowledge, not only of the youth, but also of the people in our society, first of all, knowledge and high spirituality are needed. Where there is no knowledge, there is ignorance, backwardness and, of course, misguidance "[2; 13]. He also noted the need to improve curricula at all levels of education on the basis of best international practices, review the workload and subjects, bring them into line with international educational standards, improve the quality of textbooks and literature. In this regard, it is important to incorporate the heritage of our great scholars into the content of general education courses. In particular, the inclusion of al-Hakim al-Termizi's pedagogical ideas in the content of spiritual and educational work organized in the classroom and outside the classroom is of particular practical importance.

**LITERATURE ANALYSIS AND METHODOLOGY.** Al-Hakim al-Termizi's "Navruznama", "Chronicle", "Manazil ul-ibad minal-iboda" ("Addresses of slaves in slavery"), "Baduvv ash-sha'n Abu Abdullah" ("The beginning of Abu Abdullah's work"), "Answer al-maso'il sa'alahu ahlu Saraxs anho" ("Answers to the questions asked by the people of Sarakhs"), "Mind and air", "Etiquette of the soul", "Riyazat of the soul", "Description of the profession", "Ma'rifat ul-asror" in the history of pedagogical teachings is important. These works were published in Uzbek.

In particular, the scholar's "Khatm al-Walayāt" ("Peak of the Guardians")

It consists of 29 chapters, which describe the theory of guardianship, its principles and basic requirements. When the soul of a scholar is nurtured with knowledge and wisdom, when he is freed from low passions and lusts, such as lust, he attains divine enlightenment by perfecting himself and enters the heart in the form of this light. As a result, he acknowledged that there was an inner connection between man and the divine essence.

In the work "Navruznoma" a separate classification is given to the aspects of each field. In the Chronicle, he attributes twelve years to animals and describes his impressions of them. Each year is classified under the name of these animals, describing how the seasons come, the development of agriculture and animal husbandry, human relationships, and the character traits of children born in those years.

Al-Hakim at-Termizi's Manazil ul-ibad min al-iboda consists of two chapters, the first of which briefly describes the seven addresses of slavery and its laws. These addresses are: repentance, asceticism, enmity, self-love, love, determination, fear, intimacy. These addresses are classified as follows (see Figure 1) [3; 67].

**DISCUSSION.** The second chapter of the work is devoted to the analysis of the addresses in the first chapter, and each of them is filled with detailed details. It can be seen that in the second chapter, the topics of the same first chapter are re-analyzed and interpreted to ensure the coherence of both chapters.

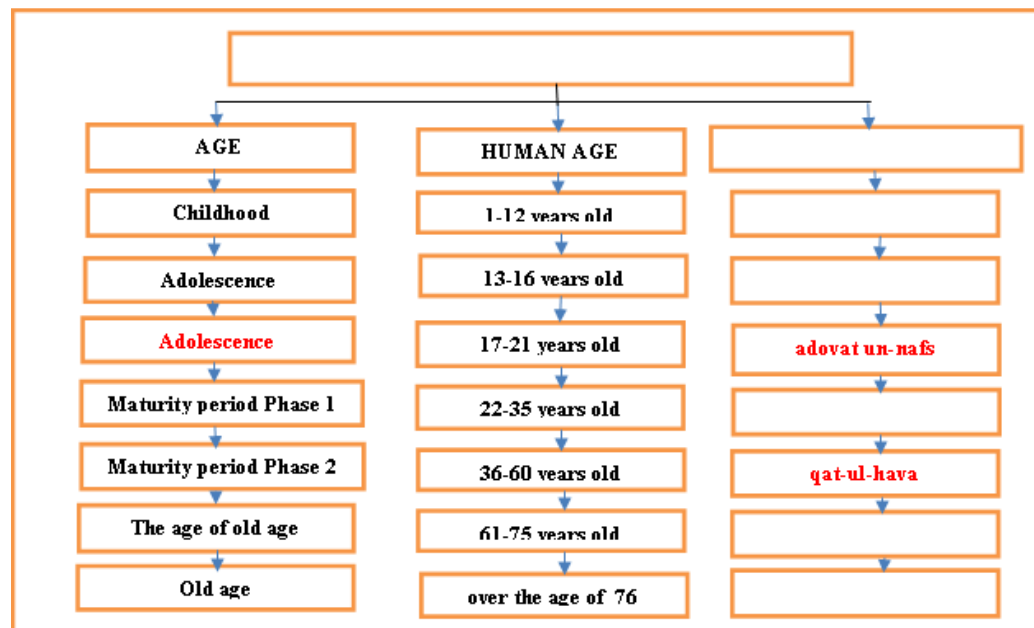


Figure 1. Classification of ages in the doctrine of government.

The first address, "Repentance," states: "In the address of repentance are those who seek Allah and follow Him." Those who are fortunate enough to attain this position will be unconditionally obedient to the command of Allah and will refrain from all that He has forbidden. Those who have such a heart will have a strong will to do good deeds of their own free will and to refrain from evil deeds. " What is important is jihad (struggle) against lust, arrogance, and repentance based on obedience to Allah. Al-Hakim al-Termizi gives a separate explanation of the two internal (internal) and external (external) types of jihad (struggle). That is, resisting lust, envy, and jealousy is an internal jihad (struggle) against the enemy.

In the second address, the habits of those who follow the path of asceticism (diet) are explained. The path of asceticism (abstinence from improper actions and deeds) is a difficult path, and the requirement of perseverance and steadfastness prevails in order to overcome and conquer it. First of all, a person must be cleansed from his sins, then he will feel the light in himself and enter the path of asceticism.

In the third position of enmity, the slaves are commanded to wage jihad against the nafs and fight against it. They specially nurtured him in the way of overcoming lust.

The fourth address is love. In it, it is concluded that the control of the nafs is achieved through love of Allah, and at the same time, love encompasses the body of the slave.

The fifth position is the strong air (crossing the pass of inclination to lust). The slaves use their willpower in the fight against lust and try to uproot lust.

The sixth address is the address of fear, which describes the servant's devotion to Allah and his turning away from evil ways. The essence of this address is to guide man to the enlightenment of Allah.

The seventh address is the address of intimacy. This position is reached by the slaves through the most severe trials. This section criticizes the evils of lust and worldly riches, and goes from a negative to a positive statement:

The scholar divides people into three categories, seeking the vices of lust, lust, and captivity from the weakness of the slaves, namely, the prisoners of Allah are the believers, the prisoners of lust are the wicked, and the prisoners of Satan are the disbelievers. The play contains hadiths of pedagogical value. In particular, "The reward is such that when you do it, you will have peace, tranquility and tranquility in your heart. Sin is such that when you do it, a feeling of sadness, hesitation, and regret arises in your heart. Or the reward is the sea. This sea has neither end nor exit [4; 16.].

In his book, The Description of the Profession, he analyzed the categories of profession, sustenance, deeds, and gratitude. In the play, Adam is recognized as "the first person to be called to ask for food." An example from Surat at-Taha states that Adam was given four things from heaven - food, drink, clothing and shelter. In particular, if we study the blessed lives of all the great prophets in the provision of sustenance, we will see that they had their own professions, such as carpentry, trade, blacksmithing, and shepherding. One of the main goals of a person in his profession is to have good food. This begs the question, "Which dish is better?" According to al-Hakim al-Termizi, this is the best food and the one who loves Allah earns it with his own hands. Al-Hakim al-Tirmidhi divides people into two groups when it comes to the demand for sustenance - those who are "insecure" and those who are "seated" and talks about the difference between them. When we say those who are sitting, we are saying to those who are sitting, without thinking, "Food comes by itself," that is, without working now, without asking for food, with the thought, "Put an apple in my mouth," and call them to stand, work, "If they are sitting, they have to work," he said. Then they will be protected

from various lusts and desires, as well as from the corruption of their hearts, and will be protected from their own lusts. Absence does not lead them to take all sorts of suspicious things and to lag behind the rich" [5; 4.].

Alloma harshly criticizes those who lazily avoid the provision of the family, and argues that earning a living for honest food is preferable to any supererogatory prayer. He emphasizes that He will make the sustenance available to the servant who obeys Allah, obeys the rules of the Shari'ah in the demand for sustenance, performs his prayers on time, multiplies his supererogatory prayers, and finds Allah's approval without any difficulty, and makes them "seated" [6; 142.], - he says. It also describes their qualities. For example, based on the hadiths, honest, trustworthy traders will be with the truthful and the martyrs on the Day of Judgment.

Al-Hakim al-Termizi, in his book Ma'rifat ul-Asrar, reveals the secrets of all the words and phrases in the field of mysticism and explains their meanings through deep scientific observation. It emphasizes the etiquette of teacher and student. In particular, he classifies the qualities and rank of a teacher, his awareness of the condition of his students and the need to educate them in different ways: In educating his students, he uses different methods of upbringing to the extent of their age characteristics. Because it is not enough in one way. The teacher's reprimand is also different "[7; 42.].

His discipleship says of his respect for his teacher: "In the beginning of discipleship, he never blames his teacher. Whether he likes it or not, he acts according to his teacher's opinion. He does not hide his secret from his master. Sometimes when the teacher discloses his secrets, he tries to keep it a secret (see Table 1) [3; 76.].

**Table 1 In the pedagogical views of Al-Hakim at-Termizi, the grouping of qualities formed in a person through education.**

Positive qualities	Negative qualities
Goodness	Evil
Patience	Impatience
Accuracy	Deception
Dietary	Ignorance
Understanding	Vahm
Enlightenment	Ignorance
Hilmlik	Ignorance-anger
Thanks	Protest

The teacher does not tell anyone the level of knowledge. When he hears news of a science from others, he immediately informs his teacher and listens to his attitude. If his teacher makes a joke, he will not respond to it with a joke. He always treats his teacher with respect, dignity and love and enhances his greatness" [8; 6.].

**CONCLUSION.** When the works of al-Hakim al-Termizi are pedagogically analyzed, the fact that these works are a lifelong subject does not leave everyone indifferent, especially young people, but leads them to deep observation. The scientific value of the teachings of Alloma is the basis for the development of the following qualities for students:

first, to teach students to understand the deep roots of our Islamic spirituality, which has been formed over the centuries, based on the study of the spiritual heritage of our scholars;

secondly, to inculcate in students the content and essence of these qualities on the basis of explaining to them the content of concepts such as sincerity, faith, obedience, faith;

third, to promote enlightenment in students on the basis of leading them to knowledge, science and enlightenment;

fourthly, it is important to determine the conscious discipline of the younger generation to work on the basis of an in-depth analysis of the scholar's works.

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