

“PEDAGOGY OF DEVELOPING ENLIGHTENMENTAL VIRTUES IN STUDENTS THROUGH THE WORKS OF AL-HAKIM AT-TERMIZI”

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**Abstract:** Ensuring the comprehensive development of students' knowledge and moral qualities is one of the most enduring and profound goals in the field of education. The influential 9th-century Islamic scholar Al-Hakim al-Tirmidhi offers a rich foundation for understanding and cultivating qualities that can guide students towards both intellectual and spiritual enlightenment. His teachings, deeply rooted in Islamic mysticism and ethics, provide valuable pedagogical insights into the development of qualities that serve personal growth, social harmony, and moral excellence. This article will discuss Al-Hakim al-Tirmidhi's life and work.

**Keywords:** Al-Hakim al-Tirmidhi, works, az-Zohi riyya, Sufism, hakimiyya, Khatmul-awliyo

**Main part:** Various figures are given in written sources regarding the number of works attributed to the pen of Hakim al-Tirmidhi. Some authors have said that the number of his works reaches four hundred. However, most authors believe that the number of his works is closer to eighty. According to Abdulfattah Abdullah Baraka, out of four hundred works by Hakim al-Tirmidhi, about sixty have survived. Most importantly, the works that form the basis of the scholar's scientific and spiritual heritage have reached us (2). Among them, it is necessary to highlight, first of all, his work "Navodir al-usul fi ma`rifat akhbor ar-Rasul", which contains 291 hadiths. This work describes Hakim al-Tirmidhi's worldview to a certain extent. A manuscript copy of "Navodir al-usul" is kept in Tashkent, in the library of the Muslim Religious Department of Uzbekistan. Among the other published works of the scholar, it is worth mentioning "Kitab khaqiqat al-adamiya" and "Adab an-nafs". Most of Hakim al-Tirmidhi's works have survived to us in manuscript form and are kept in various manuscript collections around the world. For example, manuscripts of the scholar's works are kept in Paris, Cairo, Damascus, Alexandria, Istanbul and London. In the National Library of Paris (inventory 5018 in the Arabic section)

*The following works of Hakim al-Tirmidhi are kept:*

- ✚ Kitab al-salat wa maqasidih.
- ✚ Kitab al-hajj wa asrorihi.
- ✚ Kitab al-Ihtiyotat.
- ✚ Kitab al-Jumal al-lazim ma`rifatiha.
- ✚ Kitab al-Furuq wa man` at-taraduf.
- ✚ Kitab haqiqat al-adamiyya.
- ✚ Kitab urs al-muwahhadiyn.
- ✚ Kitab al-A`za wal-nafs wa yusamma jalka ghawr al-umur.
- ✚ Book Manozil al-ibad min al-ibadati.
- ✚ Book al-Aql wal-hawa.

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- ✚ Book al-Amsal min al-Kitab vas-Sunna.
- ✚ Book al-Manohi.

In Damascus, in the az-Zohi riyya library, manuscripts of two works and five treatises of Hakim at-Tirmidhi are kept (under the Sufi series, number 104); in the Egyptian city of Alexandria, three treatises are kept (under the Maktabat al-baladiyya, number 3585). Five treatises are listed in the list of the scholar's works kept in London. In Cairo, in the "Dar al-kutub al-ilmiyya" there is a manuscript copy of the work "Ilal al-u`budiyya". This treatise, which is an abridged version of the work "Kitab as-salat", is better known as "Ilal ash-shariyya".

In addition, there are manuscripts of some of his works in Leipzig and Istanbul. It is appropriate to dwell briefly on one of the main works of Hakim al-Tirmidhi - "Khat-ul-Awliya". For a long time it was believed that this work had not reached us. Fortunately, this assumption turned out to be wrong. Usman Ismail Yahya, a member of the Islamic Values Department of the Paris Research Center, published "Khat-ul-Awliya" in Beirut in 1965. This huge publication, consisting of 586 pages, was supplemented by several treatises by Hakim al-Tirmidhi, including the thirty-two-page biography "Bad`u sha`ni Abu Abdullah". Based on this work, which is not so large, we have some information about the life of Hakim al-Tirmidhi that is somewhat closer to the truth. It describes the life of the scholar, his initial education from his father, the great scholar, his travels to Kufa and Basra, and his pilgrimage to Mecca. It is known that the scholar studied the hadith of the Prophet in depth in Kufa. On his way back to Termez, he memorized a certain part of the Holy Quran. Speaking about the content of "Khatmul-Awliya", it is worth noting that the main content of this work is the truth of guardianship, as well as its connection with prophethood and prophethood. The treatise consists of an introduction and twenty-nine chapters. Its main content is presented in the form of the sheikh's answers to the murid's questions.

In this work of Hakim al-Tirmidhi, the issues of guardianship were described for the first time in the history of Sufism in the form of a completely complete theory. This work was a unique new phenomenon in the history of Sufism for the famous "hakimiyya" Sufis who spread in Termez and Balkh. This teaching served as a religious testament or educational program. "Khatmul-Awliya" had a strong influence on the worldview of Eastern Muslims, but, as noted above, it aroused discontent among some jurists and figures. The importance of Hakim al-Tirmidhi in the history of Sufism is mainly determined by his treatises. In them, he wrote about the "spirit" and its "state" and "movement", about methods of self-improvement and curbing base actions, about suffering leading to purification, etc., which had a huge impact on the development of the Sufi spirit. Hakim at-Tirmidhi considered Sufi "enlightenment" ("wisdom") to be the highest knowledge that a person can attain. He likened this knowledge to a "divine light" that resides in the human heart. Unlike ordinary knowledge, which consists of interpreting and applying the rules of Sharia, "enlightenment" comprehends the inner essence of things and, ultimately, the "divine essence." While knowledge can be acquired through education, "enlightenment" is a mercy bestowed by Allah upon His beloved servants. The scope and time for the application of knowledge are limited, while "enlightenment" has no limit. Only those who have purified their hearts from worldly affection and are in love with Allah attain enlightenment. Hakim at-Tirmidhi considered Sufi saints to be among such people. They are distinguished from other believers by the fact that they have attained this enlightenment.

**Conclusion:** Al-Hakim at-Tirmidhi's approach promotes a holistic educational model that balances intellectual growth with moral and spiritual development. Teachers can adopt this model by

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integrating character education into the curriculum, which allows students to receive both academic and moral education. In conclusion, Al-Hakim at-Tirmidhi is the person Al-Pedagog

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