

TOSHKENT DAVLAT SHARQSHUNOSLIK UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.03/31/01/2024/Tar.21.03 RAQAMLI ILMIY KENGASH

TOSHKENT DAVLAT SHARQSHUNOSLIK UNIVERSITETI

KARIMOV NODIR RAXMONQULOVICH

HAKIM TERMIZIY ASARLARIDA ILM AN-NAFS MASALASI

07.00.08 – Tarixshunoslik, manbashunoslik va tarixiy tadqiqot usullari

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KIRISH (fan doktori (DSc) dissertatsiya annotatsiyasi)

Hozirgi globallashuv jarayonida jahonda islom ma'naviy merosini tarixshunoslik nuqtayi nazaridan qayta baholash va ilmiy asosda tadqiq etish nafaqat o'tmishga bo'lgan ilmiy yondashuvni shakllantiradi, balki bugungi ma'naviy barqarorlikni mustahkamlash, yosh avlod tarbiyasi hamda jamiyatning ruhiy-axloqiy kamolotini ta'minlashda muhim ilmiy-amaliy vazifa sifatida dolzarb ahamiyat kasb etmoqda. Ayniqsa, jahonda keng tarqalgan G'arb markazli psixologik yondashuvlar sabr, tavakkul, ixlos kabi ilohiy-ruhiy tushunchalarni to'liq izohlab bera olmasligi bois, bu tushunchalarni islomiy-ma'naviy meros asosida chuqur ilmiy tadqiq etish zarurati ortib bormoqda.

Shu bois AQSh, Angliya, Turkiya, Misr, Malayziya va Indoneziya kabi mamlakatlarning ilmiy-tadqiqot markazlari tomonidan ilm an-nafs nazariyasining markaziy tushunchalari – qalbning bosqichma-bosqich tuzilishi, nafs tazkiyasi, sabr va riyozat asosida ruhiy yuksalish, ma'rifat va valoyatga erishish yo'llari – nazariy asos va amaliy model sifatida o'rganilmoqda, ayni vaqtda islomiy psixoterapiya tamoyillarini zamonaviy davolash usullari bilan uyg'unlashtirish, iymon asosli ruhiy salomatlik mezonlarini ishlab chiqish va shaxsni ma'naviy barqarorlikka yetaklovchi terapevtik yondashuvlarni yaratish zarurati dolzarb masala bo'lib qolmoqda.

O'zbekistonda ma'naviy barkamollik, ruhiy salomatlik, yoshlar ongini mustahkamlash va ijtimoiy barqarorlikni ta'minlash borasidagi ehtiyojlarning doimiy yangilanib borishi sababli islom psixologiyasi bilan bog'liq tadqiqotlarning dolzarbligi ortib bormoqda. Xususan, Hakim Termiziy, Imom Moturidiy, Imom Buxoriy, Imom G'azzoliy kabi allomalarimizning ruhiy tarbiya, sabr, nafsni tazkiyalash, qalbni poklash kabi mavzulardagi boy merosi zamonaviy psixologik yondashuvlar bilan uyg'un holda qayta tahlil etilishi, buyuk alloma va mutafakkirlarimizning dunyo, xususan, musulmon ilm-fani va sivilizatsiyasi ravnaqiga qo'shgan munosib hissasi, muqaddas islom dinining insonparvarlik mohiyati bo'yicha fundamental tadqiqotlar kechiktirib bo'lmas vazifadir¹. Ilm an-nafs, tasavvufiy psixologiya va iymon asosidagi ruhiy salomatlik konsepsiyalarini chuqur o'rganish nafaqat ilmiy zarurat, balki jamiyat taraqqiyoti uchun dolzarb ehtiyojdir.

O'zbekiston Respublikasi Prezidentining "Imom Termiziy xalqaro ilmiy tadqiqot markazini tashkil etish haqida"gi (2017-yil 14-fevral, PQ-2774-son) hamda "Qadimiy yozma manbalarni saqlash, tadqiq va targ'ib qilish tizimini yanada takomillashtirish chora-tadbirlari to'g'risida"gi (2017-yil 24-may, PQ-2995-son) qarorlari, shuningdek Islom hamkorlik tashkilotining fan va texnologiyalar bo'yicha birinchi sammitidagi (2017-yil 17-sentyabr), BMT Bosh Assambleyasining 72-sessiyasidagi (2017-yil 20-sentyabr) chiqishlarida, 2017-yil 15-iyun kuni Toshkentda "Ijtimoiy barqarorlikni ta'minlash, muqaddas dinimizning sofligini asrash – davr talabi" mavzusida o'tgan anjumandagi ma'ruzalarida, qolaversa, sohaga oid boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni bajarishga mazkur dissertatsiya tadqiqoti muayyan darajada xizmat qiladi.

¹ Mirziyoyev Sh.M. "Buyuk ajdodlar merosi – Uchinchi Renessans asosi" mavzusidagi VIII xalqaro kongress ishtirokchilariga tabrik so'zi, 24.08.2024 // O'zbekiston Respublikasi Prezidentining rasmiy veb-sayti. URL: <https://president.uz/uz/lists/view/7093> (murojaat qilingan sana: 13.04.2025).

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Tadqiqot respublika fan va texnologiyalarni rivojlantirishning I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma’naviy-ma’rifiy rivojlantirishda innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” ustuvor yo‘nalishiga muvofiq bajarilgan.

Dissertatsiya mavzusi bo‘yicha xorijiy ilmiy tadqiqotlar sharhi². Hakim Termiziy ilmiy merosini, ayniqsa uning ilm an-nafsga qo‘shgan hissasini alohida tadqiq etuvchi universitet va ilmiy markazlar ham mavjud va ular jahonning ko‘plab mintaqalarida joylashgan. Ushbu muassasa tadqiqotchilari tasavvuf, islom falsafasi, psixologik tafakkur va ma’naviy antropologiya sohalarida chuqur ilmiy izlanishlar olib boradi va tadqiqotlarining asosiy muhokamalari Hakim Termiziyning psixologik g‘oyalarini o‘rganishga ixtisoslashgan. Bugungi kunda Hakim Termiziyning ilm an-nafs g‘oyalari bilan faol shug‘ullanib kelayotgan yetakchi ilmiy tadqiqot markazlaridan biri bu Xalqaro islom fikri instituti (International Institute of Islamic Thought – IIIT) hisoblanadi. Ushbu markaz AQSH va Malayziyada joylashgan bo‘lib, islomiy bilimlar bilan zamonaviy fanlar integratsiyasini ta’minlashni maqsad qilgan. IIIT o‘z faoliyatida islomiy psixologiya, ma’rifat nazariyalari, hamda nafs tarbiyasi masalalariga alohida e’tibor qaratib, hozirda ilm an-nafsni islomiy gnoseologiya doirasida o‘rganishga katta hissa qo‘shmoqda. Yana bir muhim markaz bu Malayziya xalqaro islom universiteti (International Islamic University Malaysia – IIUM) bo‘lib, islomiy bilimlar va inson xaqidagi fanlar fakulteti tarkibida “psixologiya” kafedrasini mavjud. Ushbu kafedra zamonaviy psixologiyani Qur‘on va tasavvufiy manbalar asosida talqin qiladi. Ayniqsa, kafedra olimlari tomonidan ma’rifat, sabr, halollik, qalb tozaligi kabi islomiy tushunchalar psixologik yondashuvlar bilan uyg‘unlashtirilgan holda tahlil qilinadi.

Turkiyada faoliyat yurituvchi Ibn Xaldun universiteti (Ibn Haldun Üniversitesi)da ham islom falsafasi va tasavvufiy antropologiya yo‘nalishida chuqur izlanishlar olib boriladi. Bu universitetda “Ruhshunoslik va ma’naviy salomatlik” mavzusi bo‘yicha magistratura va doktorantura dasturlari ham mavjud bo‘lib, Hakim Termiziy, G‘azzoliy, Mulla Sadra singari allomalarning nazariyalari bugungi psixologik model sifatida o‘rganilmoqda. Qolaversa, bu borada Xalqaro islomiy psixologiya assotsiatsiyasi (International Association of Islamic Psychology – IAIP)ni ham e’tirof etish o‘rinlidir. Malik Badri va Abdallah Rothman kabi yetakchi mutaxassislar tomonidan asos solingan ushbu assotsiatsiya global miqyosda faoliyat yurituvchi ilmiy tashkilot bo‘lib, hozirda islomiy psixologiya, tasavvuf psixoterapiyasi va ilm an-nafs tarixini tiklash, islomiy psixoterapiya amaliyotini ham ilmiy, ham klinik shaklda rivojlantirish ishlari yo‘lga qo‘yilgan.

Yana bir e’tiborga loyiq markaz – Eronda faoliyat olib boruvchi Al-Mustafa xalqaro universitetidir. Universitet tadqiqotchilari islom falsafasi, irfon, va ruhiy tarbiya sohalarini o‘z ichiga olgan holda ilm an-nafsni an’anaviy usulda chuqur o‘rganadi. Bu markazda Ibn Sino, Mulla Sadra va Hakim Termiziy kabi mutasavvif-faylasuflar g‘olari

² Dissertatsiya mavzusi bo‘yicha xorijiy ilmiy tadqiqotlar sharhi: <https://iiit.org/en/home/>; <https://www.iium.edu.my/>; <https://www.ibnhaldun.edu.tr/>; <https://www.islamicpsychology.org/>; <https://miiu.ac.ir/>; <https://www.ju.edu.jo/>; <https://www.al-mahdi.edu/>; <https://www.almahdi.edu/>; <https://www.soas.ac.uk/>; <https://www.orinst.ox.ac.uk/>; <https://www.divinity.cam.ac.uk/>; <https://www.mcgill.ca/islamicstudies/>; www.cnrs.fr/; www.sorbonne-universite.fr/; www.hu-berlin.de/en/; www.uni-frankfurt.de/; www.orinst.ox.ac.uk/; divinity.uchicago.edu/; cmes.berkeley.edu/; nes.princeton.edu/; ilahiyyat.istanbul.edu.tr/; <https://ut.ac.ir/en/>; www.du.ac.in/; www.azhar.edu.eg/ va boshqa manbalar asosida ishlab chiqilgan.

falsafiy-psixologik yondashuv bilan tadqiq etiladi. Shuningdek, Iordaniya universiteti, Qatardagi Maqasid instituti, Birminghamdagi Al-Mahdi Instituti kabi nufuzli muassasalarda ham Qur'on asosida ruhiy salomatlik, hikmat, valoyat, sabr, nafs nazariyasi singari mavzular kesimida chuqur tadqiqotlar olib boriladi.

London universitetining Sharqshunoslik va Afrikashunoslik maktabi (SOAS) ham islom falsafasi, ruhiy tafakkur va gnoseologiya bo'yicha yetakchi markazlardan biridir. Markazda Hakim Termiziy ma'rifati doirasida maxsus tadqiqot olib borgan mashhur olimlardan biri Muhammad al-Jiyushiy faoliyat yuritadi va uning tadqiqotlari SOASda keng qo'llab-quvvatlanishi ahamiyatlidir.

Oksford universitetining Sharqshunoslik institutida ham Hakim Termiziyning islomshunoslik, falsafa va tasavvuf ilmiga doir asarlarini tanqidiy yondashuvda o'rganishga ixtisoslashgan bo'lim faoliyat olib boradi. Ushbu markazda islom gnoseologiyasi, qalb va ruh konsepsiyasi, nafs nazariyasi singari masalalar doirasida tadqiqotlar olib borilgan bo'lib, Hakim Termiziy yondashuvlarining aynan Ibn Arabiy g'oyalari orqali o'rganish yo'lga qo'yilgan.

Kembridj universitetining Ilohiyot fakultetida ham islom falsafasi va tasavvuf ilmi bo'yicha izlanishlar olib borilmoqda. Bu yerda ilm an-nafs, ma'rifat, hikmat, qalb va ruhiy tarbiya tushunchalari kontekstida Hakim Termiziy fikrlariga alohida o'rin ajratilgan. Shuningdek, islomiy antropologiya va axloq falsafasi doirasida ham Hakim Termiziy ilmiy g'oyalari o'rganilmoqda.

Kanadada faoliyat olib boruvchi McGill universitetining Islomshunoslik instituti qoshida tashkil etilgan ilmiy markazda ham asrlar davomida klassik islom tafakkuri, hadis va falsafa, tasavvuf va ruhshunoslikni ilmiy asosda o'rganishga alohida e'tibor qaratib kelinmoqda. Bu yerda Abu Zayd al-Balxiy, Imom G'azzoliy va Hakim Termiziy kabi allomalarning nafsga oid qarashlari keng tadqiq etiladi va Universitet kutubxonasi Hakim Termiziy asarlarining manbaviy tahlilini olib borish uchun yuqori imkoniyatlarga ega xisoblanadi.

Chikago universitetining NELC (Near Eastern Languages and Civilizations) bo'limi islomshunoslik, gnoseologik metodlar, tasavvuf manbalarini tahlil qilish, va psixologik-mistik tafsirlarni tadqiq etishda Hakim Termiziy qarashlariga e'tibor qaratgan. Bu markazda Hakim Termiziy va uning o'rta asr musulmon psixologiyasiga ta'siri haqida bir nechta akademik ishlar bajarilgan.

Harvard universitetining Jahon dinlarini o'rganish markazi ruhiy-axloqiy qadriyatlar, hikmat, nafs tarbiyasi va islomiy antropologiya doirasida Hakim Termiziy fikrlarini o'rganishga alohida e'tibor beradi. AQSHdagi Jorjtaun universitetining Shahzoda Alvalid bin Talal markazi musulmon va xristian tafakkuri o'rtasidagi dialog, ruhiy salomatlik va islomiy psixologiya bo'yicha tadqiqotlar olib boradi. Bu markazda Hakim Termiziy tasavvufiy ta'limotlarining zamonaviy jamiyatdagi roli haqida ilmiy maqolalar e'lon qilingan. Fransiyaning Amaliy oliy tadqiqotlar maktabi (EPHE) instituti tasavvufiy manbalarni filologik va falsafiy jihatdan tahlil qiladigan yetakchi ilmiy markazlardan biridir.

Ushbu universitetlar va markazlarda olib borilgan ilmiy izlanishlar natijasida Hakim Termiziy nafaqat tasavvuf tarixining bir bo'lagi sifatida, balki zamonaviy gnoseologiya, psixologiya va axloqshunoslik doirasida qayta talqin etilayotgan

mutafakkir sifatida qayta ochilmoqda. Shu bois ularning ishlari Hakim Termiziyning ilmiy muomalaga qayta olib kirishda muhim manba vazifasini bajaradi.

Muammoning o‘rganilganlik darajasi.

XX asrning ikkinchi yarmi va XXI asr boshlariga kelib, islom falsafasi, tasavvuf va ruhiy-ma’naviy tafakkur masalalariga bo‘lgan ilmiy qiziqish ortib bordi. Ushbu jarayonni G‘arb va Sharq tadqiqotchilarining tasavvufiy tafakkurning yirik namoyandalaridan biri bo‘lgan Hakim Termiziyning asarlariga, xususan, uning ichki dunyo, nafs tarbiyasi, ruhiy poklanish va “ilm an-nafs” masalasiga oid qarashlari doirasida bajarilgan ilmiy tadqiqotlariga murojaatlar misolida kuzatish mumkin³.

Ta’kidlash joizki, tarixshunoslik jihatdan Hakim Termiziy asarlarida ilm an-nafs masalasi alohida mavzu sifatida yoritilmagan bo‘lsa-da, tadqiqotlar tasavvufiy tafakkur va islomiy psixologiya (ilm an-nafs) doirasida umumiy konseptlar, ruhiy tarbiya nazariyalari hamda shaxs kamolotiga oid muammolar kontekstida olib borilgan. Tadqiqotlarning metodologik takomillashuvi va mazmunan boyib borishini mintaqalar kesimida kuzatish muammoning o‘ziga xos jihatlarini ochish imkonini beradi.

Ushbu sabablarga ko‘ra, mavzu yuzasidan o‘tkazilgan tadqiqotlarni shartli ravishda uch guruhga bo‘lish mumkin. *Birinchi guruhga* – g‘arb⁴, *ikkinchi guruhga* – sharq

³ عبد الفتاح بركة. الحكيم الترمذي والوظيفية- أحمد عبد الرحيم السايح. الحكيم الترمذي ونظريته في السلوك. مكتبة الثقافة الدينية – القاهرة، 2006. 466 ص؛ عبد المحسن عبد الفتاح بركة. الحكيم الترمذي ونظريته في الولاية. – القاهرة: مجمع البحوث الإسلامية، 1971. 616 ص؛ الولاية. القاهرة، 1971. ص. 243؛ محمد حرير سيف يساك. مقامات القلب وعلاقتها بالأخلاق عند الحكيم الحسيني. المعرفة عند الحكيم الترمذي. - القاهرة، دار الكاتب العربي، 1960. 470 ص؛ Firat A. Al-Hakim al-Tirmidhi ve al-Radd cala 'l-Rafiza adli risalesi // Şarkiyat Mecmuası. – Istanbul, 1966. – S. 23; Heer N. Al-Hakim Al-Tirmidhi's Kitab al-'ilal // American Oriental Society. – New Haven: Connecticut, 1969. Available online from <http://hdl.handle.net/1773/4871>; Radtke B., O'Kane J. The concept of sainthood in early Islamic mysticism: two works by al-Ḥakim al-Tirmidhi. – Surrey: Curzon Press, 1996. – P. 148; Al-Hakim Al-Tirmidhi. Three Early Sufi Texts / Al-Hakim Al-Tirmidhi, Abu'abd Al-Rahman, Al-Sulami Al-Naysaburi / Trans. N. L. Heer, Kenneth L Honerkamp. – Fons Vitae, 2003. – P. 192; Yaman H. The Concept of Hikmah in Early Islamic Thought: Thesis (PhD). – Massachusetts: Harvard University Cambridge, 2008. – 358 p.; Karapinar F. Hakim Tirmizi ve ona ait bir mecmu'a // Marife Dini Araştırmalar Dergisi. – 2005. – S. 229–243; Mehmet U. Hakim et-Tirmizi'nin 'Risaletu Keyfiyyeti's-Sulük ila Rabbi'l-Alemin' Adlı Eserinde Bireysel Bir Çaba Olarak Uzlet, Halvet ve Keşf Sureci // Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi. – 2018. – № 45. – S. 209-242; Гафарова У.А. Аль-Хаким ат-Тирмизи и его взгляды о святых в «Хатм аль-авлия» // Ученые записки Худжандского гос. университета им. академика Б. Гафурова. Гуманитарные науки. – 2016. – № 4(49). – С. 61-64.

⁴ Arberry A. J. Notes on a Tirmidhi's manuscript // Rivista degli Studi Orientali. – 1940. – № 18. – P. 315-327; Osman Yahia. L'Oeuvre de Tirmidhi (Essai bibliographique) // Melanges Louis Massignon. – 1957. – Vol. 3. – S. 411-478; Heer N. L. Some Biographical and Bibliographical Notes on Al-Hakim Al-Tirmidhi // *The World of Islam: Studies in Honour of P. K. Hitti*. – London: Macmillan, 1959. – P.121-134; Al-Geyoushi I.M. Al-Tirmidhi, his works and his opinions on Sufism / University of London, School of Oriental and African Studies. – L., 1970. – 468 p.; Yves Marquet. Al-Hakim al-Tirmidhi et le néoplatonisme de son temps. – Dakar: Université de Dakar, Faculté des lettres et sciences humaines, Département d'arabe, 1976. – 132 p.; Gobillot G. La solution mystique d'Al-Hakim Al-Tirmidhi (m. 318/930) au problème de la oute-puissance de Dieu // Mélanges de sciences religieuses. – 1996. – № 53. – P. 81-105; Radtke B., O'Kane J. The concept of sainthood in early Islamic mysticism: two works by al-Ḥakim al-Tirmidhi. – Surrey: Curzon Press, 1996. – P. 148; Pavlis N. A. An Early Sufi Concept of Qalb: Hakim al-Tirmidhi's Map of the Heart. Institute of Islamic Studies McGill University. – Montreal, 2001. – P. 98; Al-Hakim Al-Tirmidhi. Le Livre des nuances, Ou de l'impossibilité de la synonymie: Librairie orientaliste Paul Geuthner, 2006. – 570 p.; Radtke B. Some recent research on al-Ḥakim al-Tirmidhi // *Der Islam*. – 2006. – № 83. – P. 39-89; Gobillot G. Ethique et spiritualite en islam a travers la pensee d'Al-Hakim Al-Tirmidhi. Le Sage de Tirmidh, mystique khurasanien (m. 318/930) // *Revue d'ethique et de theologie morale*. – 2007. – 245 p.; Dajani S. M. K. Ibn 'Arabī's conception of Ijtihād: its origins and later reception: PhD thesis. – SOAS: University of London, 2015. – 279 p.; Palmer A. The Social and Theoretical Dimensions of Sainthood in Early Islam: Al-Tirmidhi's Gnoseology and the Foundations of Sufi Social Praxis: PhD. diss. – USA: University of Michigan, 2015. – 374 p.; Palmer A. Sainthood and Authority in Early Islam: Al-Ḥakim al-Tirmidhi's Theory of wilāya and the Reenvisioning of the Sunnī Caliphate. – Leiden: Brill, 2020. – 199 p.

olimlari⁵, uchinchi guruhga esa mahalliy tadqiqotchilar tomonidan bajarilgan ilmiy ishlarni kiritish mumkin.

Mustaqillik yillariga kelib O‘zbekistonda islomshunoslikni tadqiq etish doirasida Hakim Termziyning hayoti va ma’naviy merosini o‘rganishga jiddiy e’tibor qaratildi. Bir qancha tadqiqotchilarning asarlarida Hakim Termziyning⁶ asarlari tahlil qilinib, tavsiflandi. Ushbu qism ma’lumotlari tadqiqotning birinchi bobida atroflicha yoritilgan.

Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta’lim muassasasining ilmiy tadqiqot ishlari rejalari bilan bog‘liqligi. Dissertatsiya tadqiqoti Toshkent davlat sharqshunoslik universiteti rektorining 2025-yil 6-martdagi № 17-IB-sonli buyrug‘idagi “Islom psixologiyasining shakllanish tarixi va tarixshunoslik nazariy modelini yaratish (Hakim Termiziy asarlari misolida)” nomli loyiha doirasida bajarilgan.

Tadqiqotning maqsadi XX asr ikkinchi yarmi va XXI asr boshlarida Hakim Termiziyning ilm an-nafs masalasi muhokamaga tortilgan xorijiy ilmiy nashrlarni vujudga kelish omillari, ularda tahlil qilingan muammolar yo‘nalishi va xususiyatlari, tadqiqotlarni o‘zgarib borish dinamikasini ko‘rsatish hamda ushbu merosning jahon ilm-fani rivojida o‘rni ochib berishdan iborat.

⁵ Firat A. Al-Hakim al-Tirmizi ve Kitab al-aql val-hawa risalesi // Şarkiyat Mecmuası. – 1964. – S. 95–116; Muhammad Khalid M. Al-Hakim al-Tirmidhi’s Buduwuw Sha’n // Islamic Studies, Islamic Research Institute, International Islamic University. – 1965. – Vol. 4. – № 3. – P. 315–343; Hasan Qasim Murad. The Life and Works of Hakim al-Tirmidhi // Hamdard Islamicus. – Karachi, 1979. – P. 65–77; Abdul Latif Abdul Razak. Al-Hakim Al-Tirmidhi’s Conception of the Human Psyche. – Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1999. – 114 p.; Sviri S. Hakim Tirmidhi and the Malamati Movement in Early Sufism // The Heritage of Sufism. – Vol. I / ed. L. Lewisohn. – Oxford: Oneworld Publications, 1999. – P. 583–613; Abdul Mawjood S. A. The Biography of Imam at-Tirmidhi / Translated by Abu Bakr ibn Nasir (1-st ed.). – Riyadh: Darussalam, 2007. – 372 p.; Çift S. Hakim Tirmizi ve Tasavvuf Anlayışı. – İstanbul: İnsan Yayınları, 2008. – 429 s.;

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⁶ Уватов У. Икки буюк донишманд, - Т.: Шарқ, 2005. – 77 б.; Уватов У. Ал-Ҳаким ат-термизий. Т.: Маънавият, 2001. – 40 б.; У. Уватов, И. Усмонов. Термизлик икки аллома. Т.: ТИУ, 2017. – 144 б.; У. Уватов, О. Жўраев. // Ҳаким Термизий. Т.: Tafakkur, 2010. – 72 б.; Усманов И. Ал-Ҳаким ат-Термизийнинг «Наводир ал-усул» асари – ҳадис ва тасаввуф илмига оид муҳим манба: Тарих фан. номз. ... дис. – Т.: ТИУ, 2005. – 260 б.; Усмонов И. Ҳаким Термизийнинг “Китаб ас-салот” асарида фикхий масалаларнинг ёритилиши. // Мотуридия, – № 1, 2024. – 48-56. б.; Усмонов И. Ҳаким Термизийнинг «Манҳиёт» асарида ҳукмларнинг мақсад, урф, замон ва маконга кўра ўзгариши масаласининг ёритилиши. // Мотуридия, № 4, 2024. – 13-20 б.; Усмонов И. ЎзР ФА ШИИ фонди № 9027 қўлёзма мажмуасидаги Ҳаким Термизийга мансуб рисола ҳақида // Meros, – № 1, 2024. – 146-155 б.; Усмонов И. Уникальный ранний источник по исламскому социальному праву // Ал-Бухорий, – № 3, 2024. – 121- 133.; Usmanov I. Hakim Termiziy asarlarida shar’iy hiylalar mavzusi muhokamasi // Islom ma’rifati, – № 1, 2025. 32 - 41 b.; Чўтматов Ж. Илм ва ҳикмат // Тафаккур, 2016. – №2. – Б. 80-82.; Чўтматов Ж. Муҳаммад Ҳаким Термизий қарашларининг ўзига хос жиҳатлари // Тошкент ислом университети илмий-таҳлилий ахборот журнали, 2016. – №2. – Б. 21-23.; Чўтматов Ж. Ҳаким Термизий ва Имом Ҳаззолий // Sharq mash’ali, 2016. – №1. – Б. 83-85.; Чўтматов Ж. Муҳаммад ибн Али Ҳаким Термизий ва Муҳаммад ибн Али Қафғол Шоший «мақосиду-ш-шарийъа» йўналиши асосчилари сифатида // Шарқшunoslik, 2016. – №4. – Б. 149-156.; Chutmatov J. The doctrine of Muhammad Hakim Tirmizi // ACADEMICIA: An International Multidisciplinary Research Journal. India. ISSN: 2249-7137 Vol.9, Issue 4, April 2019. – p. 99-106.; Чориев З., Аннаев Т., Муртазаев Б., Аннаев Ж. Ал-Ҳаким ат-Термизий. – Т.: Янги аср авлоди, 2008. – 138 б.; Абдуллаев Р. Ҳаким ат-Термизий: ҳаёти ва илмий меросининг ўрганилиши. – Т.: Yangi nashr, 2015. – 38 б.; Қориев О. Термизлик алломалар илмий меросини ўрганиш масалалари // Sharqshunoslik. – 2015. – № 2–3. – Б. 114–122.; Турсунов С., Муртазоев Б. Термизийларнинг илмий тафаккури / масъул муҳаррир Ж. Омонтурдиев. – Тошкент: “Ўзбекистон” НМИУ, 2016. – 280 б.; Xaitov L.A. Hakim Termiziy – nafs ilmining nazariyotchisi // Islom tafakkuri. – Toshkent, 2020. – № 4. – B. 59–64; Xaitov L.A. Hakim Termiziy merosida inson ma’naviyati masalalari // Imom Buxoriy saboqlari. – Samarqand, 2020. – № 2. – B. 36–38; Xaitov L.A. Hakim Termiziy asarlarida sog‘lom qalb masalasi // Islom tafakkuri. – Toshkent, 2021. – № 1. – B. 42–47; Xaitov L.A. Hakim Termiziy ma’naviy merosida qalb tushunchasi // Tafakkur ziyosi. – Jizzax, 2021. – № 2. – B. 134–137; Xaitov L.A. Hakim Termiziy ma’naviy merosining inson kamolotidagi o‘rni. – Buxoro: “Bukhara Hamd Print” nashriyoti, 2023. – 148 b.

Tadqiqotning vazifalari:

XX asrning ikkinchi yarmi – XXI asr boshlarida muammo doirasida bajarilgan xorijiy tadqiqotlarning natijalarini jamlash va tavsiflash;

Islom psixologiyasi tushunchasining paydo bo‘lishi va rivojlanish bosqichlari, ilm an-nafs tushunchasining tarixiy ildizlarini aniqlash;

G‘arb olimlarining islom psixologiyasiga doir qarashlari va yondashuv uslublarini tahlil qilish;

Sharq mamlakatlarida Hakim Termiziy asarlaridan o‘rin olgan ilm an-nafs konsepsiyasini o‘rganilish bosqichlarini aniqlash;

Hakim Termiziyning “hakimiya” ilmiy maktabi g‘oyalari keyingi davrlardagi rivojini aniqlash;

Hakim Termiziy g‘oyalari bolalar tarbiyasi va ijtimoiy rivojlanishdagi o‘rnini xorijiy tadqiqotlarda aks etishini ko‘rsatish va psixologik salomatlikka ta‘sirini tahlil qilish;

Hakim Termiziy qarashlarining zamonaviy psixologiya va psixoterapiyada qo‘llanilishini ko‘rsatish va hozirgi kundagi ahamiyatini ochib berish.

Tadqiqotning obyekti XX asrning ikkinchi yarmi – XXI asr boshlarida Hakim Termiziyning islom falsafasi va tasavvuf tafakkurida shakllangan ilm an-nafs masalasini o‘rganishga bag‘ishlangan, xorijda nashr qilingan tadqiqotlar belgilab olingan.

Tadqiqotning predmeti Hakim Termiziy asarlaridan o‘rin olgan ilm an-nafs g‘oyalari shakllanishi, rivoji va tarixiy-falsafiy mohiyati, ularning islom tafakkuri va tasavvuf tarixidagi o‘rniga oid ilmiy g‘oyalar aks etgan tadqiqotlarning tarixshunoslik tahlili va ilmiy bilimlarning rivojlanish dinamikasini yoritish tashkil etadi.

Tadqiqotning usullari. Tadqiqotda tarixiy-qiyosiy, statistik tahlil, muammoviy-davriy, tizimli tahlil va boshqa ilmiy tadqiqot usullaridan keng foydalanildi.

Tadqiqotning ilmiy yangiligi quyidagilarda ko‘rinadi:

Hakim Termiziy asarlarida – xususan, “Bayan al-farq”, “Navodir al-usul” va “Adab an-nafs”da bayon etilgan qalb tarbiyasi, sabr, muraqaba va niyat pokligi g‘oyalari tayanib, zamonaviy ruhiy inqiroz, internet bosimi va ma‘naviy beqarorlikka qarshi yo‘naltirilgan “Maslahat markazlari” konsepsiyasi ishlab chiqilib, bu yondashuv islomiy psixoterapiya va ta‘lim tizimi uchun nazariy va manbaviy asosga ega model sifatida asoslangan.

Hakim Termiziy tomonidan asos solingan va Sara Sviri, Bernd Radtke, Ayyub Palmer kabi yetakchi xorijlik tadqiqotchilar tomonidan e‘tirof etilgan “hakimiya” ta‘limoti mustaqil ruhiy-ma‘naviy oqim sifatida tadqiq etilib, uning tasavvuf, ilm an-nafs va ruhiy yetuklik g‘oyalari orqali alohida “maktab” sifatida shakllanganligi isbotlangan.

Hakim Termiziy, Imom G‘azzoliy va Ibn Arabiy ta‘limotlari o‘rtasidagi g‘oyaviy va metodologik uzviylik tarixiy manbalar asosida tahlil qilinib, unda Termiziy tomonidan “ilm an-nafs” mustaqil nazariy maktab sifatida shakllantirilgani, Imom G‘azzoliy ushbu maktabning axloqiy-ma‘naviy tamoyillarini didaktik tizimga aylantirgani, Ibn Arabiy esa uni falsafiy yo‘nalishda yanada chuqurlashtirgani ilk bor asoslab berilgan.

Olimning “ilm an-nafs” konsepsiyasiga tayanilgan “iymon asosli ruhiy immunitet modeli” zamonaviy psixologik muammolar – jumladan, radikalizm, ma‘naviy bo‘shliq

va identitet inqirozi kabi holatlarga qarshi ongli ichki barqarorlikni shakllantirishda samarali hamda innovatsion yondashuv sifatida tarixiy va amaliy jihatdan isbotlangan.

Hakim Termiziy ishlab chiqqan qalb va nafs tuzilmasi (sadr, qalb, fuod, lubb) zamonaviy ruhiy davolash usullari bilan taqqoslanib, uning qarashlari islomiy psixoterapiya uchun mustahkam nazariy asos bo'lishi dalillangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

Tarix fanida tan olingan uslub va yondashuvlar asosida XX asrning ikkinchi yarmi hamda XXI asr boshlariga qadar Hakim Termiziy asarlarining o'rganilishiga bag'ishlangan tadqiqotlar orqali ilm an-nafs konsepsiyasining mazmuni va tarixiy-falsafiy asoslari aniqlanib, islom tafakkuri doirasida shakllangan ruhiy-ma'naviy yondashuvlarga ilmiy asos yaratildi;

Tadqiqot davomida Hakim Termiziy tomonidan ilgari surilgan ilm an-nafsga oid g'oyalarning boshqa mutasavvif va ilohiyotchilar qarashlari bilan uyg'unlik va tafovutlari aniqlanib, ularning rivojlanish yo'nalishlari tarixiy bosqichlar asosida tizimlashtirildi;

Tadqiqot natijalari asosida Hakim Termiziyning ilmiy merosini yoritishga doir yangi ilmiy yo'nalishlar va tadqiqot mavzulari shakllantirilib, o'zbek va jahon sharqshunosligida yangi ilmiy izlanishlar uchun asos yaratildi.

Tadqiqot natijalarining ishonchliligi Hakim Termiziy asarlari, ularning mavjud qo'lyozma va ilmiy-tanqidiy nashrlari, shuningdek, ilm an-nafs masalasini o'rgangan yirik musulmon mutafakkirlarining asarlari tizimli tahlil qilingan bo'lib, o'rganilgan manbalar va tadqiqotlar zamonaviy tarixshunoslik metodlari, xususan, tarixiy-falsafiy, taqqoslash, tekstologik, mantiqiy-tahliliy va manbashunoslik yondashuvlari asosida tahlil qilingan.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Dissertatsiya natijalarining *ilmiy ahamiyati* shundaki, unda ilk bor Hakim Termiziy asarlarida bayon etilgan ilm an-nafs konsepsiyasi zamonaviy islom psixologiyasi uchun falsafiy-gnoseologik asos sifatida tizimlashtirildi va bu model iymon asosidagi ruhiy salomatlik konsepsiyasini shakllantirishga xizmat qilishi isbotlandi. *Amaliy ahamiyati* esa Hakim Termiziy g'oyalari asosida yoshlarning ongli qarashlarini shakllantirish, ekstremizm va ma'naviy bo'shliq holatlariga qarshi immunitet tizimini ishlab chiqish orqali ta'lim, ma'naviyat, psixoterapiya va jamiyat barqarorligida keng qo'llash imkoniyatlarida namoyon bo'ladi.

Tadqiqot natijalarining joriy qilinishi. Hakim Termiziyning ilm an-nafs nazariyasini o'rganishga bag'ishlangan tadqiqotlar tarixshunosligi doirasida ishlab chiqilgan ilmiy xulosa va takliflar asosida:

Hakim Termiziyning asarlarida ilgari surilgan ilm an-nafs konsepsiyasi bugungi zamonaviy psixologiya va ruhshunoslik ilmlari bilan mushtarak nuqtalarga egaligi, yoshlarda o'zlikni anglash, tafakkurni rivojlantirish va insoniy kamolotga intilish ruhini uyg'otishi, shu bilan birga, islom falsafasi va Sharq tafakkuri doirasida shakllangan ilmiy yondashuvlarni o'rganishga asos yaratilishi doirasida ishlab chiqilgan ilmiy xulosa va tavsiyalar vakolatli davlat tashkilotlari va muassasalarining faoliyatiga tatbiq etildi.

Xususan, Dissertatsiya natijalari asosida 2024-yilda nashr etilgan "Markaziy Osiyo xalqlari tarixi manbashunosligi" nomli o'quv qo'llanmaning beshinchi bobi – "O'rta Osiyoning IX–XV asrlar tarixiga oid yozma manbalar (arab tilida)" mavzusida, Hakim Termiziy asarlarida – xususan, "Bayan al-farq", "Navodir al-usul" va "Adab an-nafs" da

ilgari surilgan qalb tarbiyasi, sabr, muraqaba va niyat pokligi g'oyalari asosida zamonaviy ruhiy inqiroz, internet bosimi va ma'naviy beqarorlikka qarshi yo'naltirilgan model tarixiy-manbaviy asoslangan yondashuv sifatida tahlil qilinib, ilk bor o'quv jarayoniga kiritildi (*Toshkent davlat sharqshunoslik universitetining 2025-yil 18-apreldagi 04-04-02/1109 raqamli ma'lumotnomasi*). Natijada, dissertatsiyada ishlab chiqilgan g'oya va yondashuvlar orqali o'quv qo'llanmasi tarkibiy va mazmunan boyitilib, oliy ta'limda tarixiy manbashunoslik fanining samaradorligini oshirishga xizmat qilgan.

Dissertatsiya natijalari Toshkent davlat sharqshunoslik universitetining 2024-yil 3-iyundagi 40-IB-son qarori asosida tashkillashtirilgan "Audiomanuskript platformasini yaratish" ilmiy-amaliy loyihasini shakllantirishda bevosita nazariy-metodologik manba sifatida qo'llanilgan. Loyiha doirasida Hakim Termiziy tomonidan asos solingan va Sara Sviri, Bernd Radtke, Ayyub Palmer kabi yetakchi xorijlik tadqiqotchilar tomonidan e'tirof etilgan "hakimiya" ta'limoti mustaqil ruhiy-ma'naviy oqim sifatida tadqiq etilib, uning tasavvuf, ilm an-nafs va ruhiy yetuklik g'oyalari orqali alohida "maktab" sifatida shakllanganligi jamoatchilikka audioformatda taqdim etilgan (*Toshkent davlat sharqshunoslik universitetining 2025-yil 18-apreldagi 04-04-02/1110-raqamli ma'lumotnomasi*). Natijada, Hakim Termiziyga oid "Makr an-nafs" va "Riyozat an-nafs" asarlarining audioversiyalarini ilmiy asosda tanlab olish, ularning semantik qatlamlarini aniqlash, ruhiy-ma'naviy mazmunini tushunarli shaklda ifodalash hamda audiokontentni zamonaviy tinglovchi talablariga mos holda shakllantirish imkoniyati yaratildi.

"O'zbekiston tarixi" telekanali orqali efirga uzatilgan "Tamaddun darg'alari", "Tarix maydoni" ko'rsatuvlarida Hakim Termiziy, Imom G'azzoliy va Ibn Arabiy ta'limotlari o'rtasidagi g'oyaviy va metodologik uzviylik tarixiy manbalar asosida tahlil qilinib, unda Termiziy tomonidan "ilm an-nafs" mustaqil nazariy maktab sifatida shakllantirilgani, Imom G'azzoliy ushbu maktabning axloqiy-ma'naviy tamoyillarini didaktik tizimga aylantirgani, Ibn Arabiy esa uni falsafiy yo'nalishda yanada chuqurlashtirgani haqidagi ma'lumotlardan keng jamoatchilik xabardor qilindi (*O'zbekiston milliy teleradiokompaniyasi "O'zbekiston" teleradiokanali davlat unitar korxonasi tomonidan 2025-yil 28-mart sanasi bilan taqdim etilgan 01-30-189-son ma'lumotnoma*).

Natijada, "ilm an-nafs" konsepsiyasi, islomiy psixologiya va tasavvufiy tafakkuri tarixiga oid yangi tadqiqotlar, ilmiy xulosalardan keng jamoatchilikda xabardorlik paydo bo'ldi.

Hakim Termiziyning "ilm an-nafs" konsepsiyasiga tayangan holda ishlab chiqilgan "iymon asosli ruhiy immunitet modeli" zamonaviy psixologik muammolar xususan, radikalizm, ma'naviy bo'shliq va identitet inqiroziga qarshi ongli ichki barqarorlikni shakllantirishda samarali va innovatsion yondashuv sifatida tarixiy-manbaviy hamda amaliy jihatdan asoslab berilgan bo'lib, unga oid ilmiy xulosa va tavsiyalar O'zbekiston Respublikasi Yoshlar ishlari agentligi faoliyati hamda ijtimoiy loyihalarini amalga oshirish jarayonida amaliy qo'llanilgan (*O'zbekiston Respublikasi Yoshlar ishlari agentligi tomonidan 2025-yil 27-mart sanasi bilan taqdim etilgan 3-16-21-1631-son ma'lumotnoma*). Natijada yoshlar bilan ishlashda sabr, iymon, ma'naviy uyg'unlik va ichki barqarorlikka asoslangan ruhiy-ma'naviy tarbiya yondashuvlari shakllantirildi, bu

esa ma'rifiy va profilaktik tadbirlarning mazmunini boyitdi, yoshlar ongini mustahkamlash va ekstremistik g'oyalarga qarshi ichki immunitetni rivojlantirishda amaliy samaradorlikni oshirdi.

Respublika Ma'naviyat va ma'rifat kengashi respublika ma'naviyat va ma'rifat markazi tomonidan tadqiqotda ilgari surilgan inson qalbini tarbiyalashda nafsni isloh qilish, zikr, tafakkur, qalb pokligi, ixlos va muhabbat tushunchalari orqali to'g'ri ruhiy holatga erishishga doir ishlab chiqilgan ilmiy-amaliy takliflardan foydalanildi (*Respublika Ma'naviyat va ma'rifat kengashi respublika ma'naviyat va ma'rifat markazining 2025-yil 28-mart sanasi bilan taqdim etilgan 02-362-son ma'lumotnoma*). Natijada yoshlar va aholining ma'naviy ongini yuksaltirishga qaratilgan targ'ibot dasturlari mazmunini boyitishga xizmat qildi.

Tadqiqot natijalarining aprotatsiyasi. Tadqiqotning asosiy natijalari muallifning 2 ta xalqaro va 2 ta respublika darajasidagi konferensiya va ilmiy to'plam materiallarida ilmiy jamoatchilikka yetkazilgan.

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiya mavzusi bo'yicha jami 19 ta ilmiy ish chop etilgan. Jumladan, bitta monografiya, O'zbekiston Respublikasi Oliy attestasiya komissiyasining doktorlik dissertatsiyalari asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 12 ta maqola, ulardan ikkitasi xorijiy jurnallarda e'lon qilingan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, to'rtta bob, xulosa, foydalanilgan manba va adabiyotlar ro'yxatidan iborat bo'lib, tadqiqot qismi 232 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Dissertatsiyaning "**Kirish**" qismida mavzuning dolzarbligi va zarurati asoslanib, tadqiqotning maqsad va vazifalari, predmeti va obykti belgilangan. Mavzuga oid ilmiy adabiyotlar to'rt guruhga bo'lib o'rganilgan va tahlil qilingan. Tadqiqotning O'zbekiston Respublikasi fan va texnologiyalari taraqqiyotining ustuvor yo'nalishlariga mosligi ko'rsatilib, ilmiy yangiligi va amaliy natijalari bayon etilgan. Olingan natijalarning ishonchliligi asoslanib, ishning nazariy va amaliy ahamiyati ochib berilgan. Tadqiqot natijalarining amaliyotga joriy qilinishi, aprotatsiyasi, e'lon qilingan ishlar, dissertatsiyaning tuzilishi va hajmi ko'rsatilgan.

Tadqiqotning birinchi bobi "**Ilm an-nafs masalasining nazariy-metodologik jihatlari va tarixshunosligi**" deb nomlanib, unda islom psixologiyasining shakllanish bosqichlari, nazariy asoslari va rivojlanish jarayoni keng yoritilgan. Xususan, Hakim Termiziy tomonidan shakllantirilgan ilm an-nafs konsepsiyasi mazmunan ochib berilgan bo'lib, uning g'oyalari ushbu sohaning nazariy poydevorini tashkil etadi. "Islom psixologiyasi nazariyasining shakllanishi va rivojlanish bosqichlari" nomli paragrafda islomiy psixologiyaning tushuncha doirasi, metodologik asoslari va tarixiy dinamikasi uzviy tahlil qilingan. Ushbu yo'nalish an'anaviy G'arb psixologiyasidan farqli ravishda inson qalbi, ruhi, nafi va axloqiy fazilatlarini Qur'on va hadis manbalari asosida o'rganadigan mustaqil ilmiy sohaga aylangan.

Mazkur bobda Movarounnahr, Xuroson, Bag'dod, Andalus, Hindiston va Shom ilmiy maktablariga mansub yetuk mutafakkirlarning – jumladan, Hakim Termiziy, Abu

Ali ibn Sino, Imom G‘azzoliy, Abu Zayd al-Balxiy va Shah Valiyyulloh Dehlaviy singari allomalarning – inson ruhiyati, nafs tarbiyasi va axloqiy yetuklik haqidagi qarashlari asosli ravishda tahlil qilingan. Hakim Termiziyning ilm an-nafsga oid qarashlari ayniqsa muhim o‘rin egallab, u qalb, ruh, iroda, sabr va muhabbat kabi tushunchalarni tasavvufiy va psixologik nuqtayi nazardan tizimli sharhlagan. Bu qarashlar keyinchalik Imom G‘azzoliy va Ibn Arabiy singari mutasavviflarning ruhiy-ma’naviy konsepsiyalarini shakllantirishga zamin yaratgan.

Islom psixologiyasi sohasi bugungi kunda ham zamonaviy yondashuvlar bilan boyitilmoqda. Malik Badri, Amber Haq, Akbar Husain kabi tadqiqotchilar tomonidan ilm an-nafs konsepsiyasi kognitiv terapiya, ruhiy-ma’naviy salomatlik va bio-psixos-ijtimoiy modellar asosida takomillashgan bo‘lib, islomiy psixologiya amaliy jihatdan qo‘llanilayotgan integrativ yondashuvga aylangan⁷. Shunday qilib, ilmiy maktablar merosi va zamonaviy psixoterapevtik qarashlar uyg‘unligida islomiy psixologiyaning nazariy-metodologik poydevori mustahkamlangan.

“Hakim Termiziyning tasavvufga doir ilmiy g‘oyalarini G‘arb tadqiqotlarida yoritilishi” nomli fasl Termiziy merosining G‘arb akademik muhitida qanday o‘rganilgani, sharhlangani va baholanganiga bag‘ishlangan. Ushbu faslda uning ilm an-nafs, valiylik, qalb, nafs, aql va ruhga oid chuqur psixologik-falsafiy qarashlari G‘arb tadqiqotchilari tomonidan qanday konseptual asoslarda tahlil qilinganligi, talqinlaridagi nazariy yondashuvlar va ularning ilmiy ahamiyati tizimli tarzda ko‘rib chiqilgan.

G‘arb olimlarining Termiziyga bo‘lgan yondashuvlari tarixiy taraqqiyot asosida uch bosqichga ajratilib o‘rganiladi. Dastlabki davr – XX asr boshlaridan 1930-yillargacha bo‘lgan bosqichda, Termiziy asarlari yuzaki va ba’zan noto‘g‘ri talqin qilingan. Jumladan, Lui Massignon tomonidan ilgari surilgan “Iso Muhammaddan afzal” degan noto‘g‘ri nisbat ushbu muammoning yaqqol ifodasidir⁸. Biroq keyingi bosqichlarda, ya’ni 1940–1980 yillar oraliq‘ida Artur Arberry⁹, Iv Marquet¹⁰ kabi olimlar Termiziy merosini matnshunoslik va tarixiy kontekstda chuqurroq o‘rganishga kirishgan. Uchinchi bosqich esa 1980-yildan boshlab zamonaviy analitik yondashuvlar bilan ajralib turadi; ayniqsa, Bernd Radtke¹¹, Nataliya Pavliz¹², Hikmet Yaman¹³, Samer Dajoni¹⁴, Jenevyeve Gobiyu¹⁵, Ayub

⁷ Badri M. *Contemplation: An Islamic Psychospiritual Study*. – Herndon: International Institute of Islamic Thought, 2000. – pp. 101–112.; Haque A. *Psychology from an Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists // Psychology and Developing Societies*. – 2004. – Vol. 16, No. 1. – pp. 23–43.; Husain A. *Islamic psychology: Emergence of a new field*. – Global Vision Publishing Ho, 2006. – 222 p.

⁸ Massignon L. *Kitab al-Tawasin par Abou al-Moghith al-Hosayn Ibn Mansour al-Hallaj*. – Paris, 1913. – p.154.

⁹ Arberry A. J. *Notes on a Tirmidhi’s manuscript // Rivista degli Studi Orientali*, 1940. – P. 315–327.

¹⁰ Yves Marquet. *Al-Hakim al-Tirmidi et le néoplatonisme de son temps*. – Dakar: Université de Dakar, Faculté des lettres et sciences humaines, Département d’arabe, 1976. – 132 p.

¹¹ Radtke B. *Al-Hakim at-Tirmidi. Ein islamischer Theosoph des 3./9. Jahrhunderts*. – Freiburg: Schwarz Verlag, 1980.

¹² Pavlis N.A. *An Early Sufi Concept of Qalb: Hakim al-Tirmidhi’s Map of the Heart*. Thesis (MA). Institute of Islamic Studies McGill University. – Montreal, 2001. – P. 98.

¹³ Yaman H. *The Concept of Hikmah in Early Islamic Thought*. Thesis (PhD). Harvard University Cambridge. – Massachusetts, USA, 2008. – 358 p.

¹⁴ Dajani Samer. *Ibn ‘Arabi’s conception of Ijtihad: its origins and later reception*. Thesis (PhD). – SOAS: University of London, 2015. – P. 14.

¹⁵ Gobillot G. *Muhammad b. Ali al-Hakim al-Tirmidhi. Le livre de la profondeur des choses*. – Villeneuve d’Ascq: Presses universitaires du Septentrion, 1996. – P. 79

Palmer¹⁶ singari mutaxassislar Hakim Termiziy fikrlarini gnoseologik, psixologik va ruhiy antropologik jihatdan tahlil qilishga alohida e'tibor qaratgan.

Bu izlanishlarda Termiziy asarlarining chuqur diniy va ma'naviy mohiyatini ochishga intilish kuzatiladi. Ayniqsa, "Xatm al-avliyo", "Bayan al-farq" va "Adab al-nafs" asarlaridagi valoyat, qalb tuzilmalari va nafs tarbiyasiga oid g'oyalari G'arb psixologiyasi, dinshunosligi va antropologiyasi doirasida ham muhim mavzuga aylangan. Masalan, Bernd Radtke Termiziy g'oyalarining Ibn Arabiy tafakkuriga qanday ta'sir ko'rsatganini ilmiy asosda ko'rsatgan bo'lsa, Jenevyev Gobiyu qalb darajalariga doir nazariyani fransuz tiliga tarjima qilib, tafsirli izohlar bergan, Ayub Palmer esa allomaning hanafiylikdagi o'rmini va hikmat konsepsiyasini izchil tahlil qilgan.

Bu izlanishlar Termiziy merosining faqat tasavvufiy emas, balki psixologik, gnoseologik va metodologik nuqtayi nazardan ham boy ekanini ko'rsatadi. Aynan shuning uchun, Termiziy g'oyalari bugungi xalqaro ilmiy doirada tobora ko'proq e'tiborni tortmoqda va islomiy psixologiyaga oid zamonaviy tadqiqotlar uchun mustahkam manba sifatida qaralmoqda. Shu bilan birga, tarjima va talqin xilma-xilligi, metodologik muammolar ham tan olingan bo'lib, bu borada chuqur va tizimli tadqiqotlarga ehtiyoj mavjudligi alohida ta'kidlanadi.

"Ilm an-nafs konsepsiyasining Sharq mamlakatlarida o'rganilishi" nomi ostida bayon etilgan bo'limda Hakim Termiziyning inson ruhiy olamiga oid g'oyalari turli mintaqalarda qanday tadqiq etilganiga e'tibor qaratilgan. Dastlab, Hakim Termiziy yashagan IX asr Movarounnahr madaniy muhitida shakllangan falsafiy-ruhiy tafakkur asosida uning "Adab an-nafs", "Bayan al-farq", "Kitob ul-aql val-havo" kabi asarlari orqali shakllangan konsepsiyasi tushuntiriladi. U tomonidan ilgari surilgan nafsni tarbiyalash, qalb holatlarini aniqlash, ruhiy yuksalishga erishish yo'llari psixologik va axloqiy nuqtayi nazardan musulmon Sharqida chuqur o'rganilgan. Xususan, Misr, Turkiya, Pokiston, Eron, Tojikiston, Malayziya va Isroilda amalga oshirilgan tadqiqotlar keng ko'lamda yoritiladi. Masalan, Misrda Abdulmuhsin al-Husayniy¹⁷, Muhammad Ibrohim al-Jiyushiy¹⁸, Abdulfattoh Baraka¹⁹ kabi olimlar tomonidan yozilgan dissertatsiyalar va tanqidiy matnlar alloma asarlarining manbashunoslik jihatini ochib bergan. Turkiyada Ahmet Subhi Firat²⁰ va Selahattin Yilmaz²¹ ilmiy merosning matn tahliliga e'tibor qaratgan bo'lsa, Pokistonda Mas'ud Muhammad Xolid²² va Hasan Qosim Murod²³ allomaning tasavvuf va ruhshunoslikka doir

¹⁶ Ayub Palmer. The Social and Theoretical Dimensions of Sainthood in Early Islam: Al-Tirmidhi's Gnoseology and the Foundations of Sufi Social Praxis. Thesis (PhD). – USA: University of Michigan, 2015. – 374 p.

¹⁷ عبد المحسن الحسيني . المعرفة عند الحكيم الترمذي – القاهرة ، دار الكاتب العربي ، 1960 . ص. 470.

¹⁸ Al-Geyoushi I.M. Al-Tirmidhi, his works and his opinions on Sufism // University of London School of Oriental and African Studies. Thesis (PhD), 1970. – P. 468.

¹⁹ عبد الفتاح بركة. الحكيم الترمذي ونظريته في الولاية. القاهرة ، 1971 . ص. 243.

²⁰ Suphi F.A. Al-Hakim al-Tirmizi ve Buduvv şa'n, Kitab akl ve'l-heva Adli Risaleleri Ile Kitab ilm al-Avliya'sindan Bir Bölüm, IUEF Arap-Fars Filolojisi Basilmamış Mezuniyet Tezi. – Istanbul, 1962.

²¹ Selahattin Y. el-Hakim et-Tirmizi ve Kitabul-Emsaı mine'I-Kitabi ve's-Sunne // Uludağ Üniversitesi, 1984. – 177 s.

²² Muhammad Khalid M. Al-Hakim al-Tirmidhi's Buduww Şha'n // Islamic Studies, Islamic Research Institute. – 1965. – Vol. 4. – № 3. – P. 315–343.

²³ Hasan Qasim Murad. The Life and Works of Hakim al-Tirmidhi // Hamdard Islamicus. – Karachi, 1979. – P. 65–77.

qarashlarini tahliliy yoʻsinda bayon qilgan. Isroil olimlari Sara Sviri²⁴ va Maykl Ebsteyn²⁵ esa Hakim Termiziy merosini gnoseologik va lingvistik yondashuvlar orqali oʻrganib, uning gʻarbiy tafakkur bilan qiyoslash imkoniyatlarini ochgan.

Ushbu yoʻnalishda olib borilgan izlanishlar natijasida Hakim Termiziyning qalb, nafs, hikmat, ruh, valoyat kabi tushunchalarga oid qarashlari hozirgi musulmon jamiyatlarida ruhiy muvozanatni taʼminlash, maʼnaviy oʻsish va axloqiy yuksalishni shakllantirishda muhim manba sifatida talqin qilinmoqda. XX asrning oʻrtalaridan boshlab amalga oshirilgan dastlabki tadqiqotlar Hakim Termiziy asarlarini matn va mazmun jihatidan oʻrganishga qaratilgan boʻlsa, XXI asrga kelib, bu meros zamonaviy psixoterapiya, axloqshunoslik, tasavvufshunoslik va antropologik yondashuvlar orqali keng tahlil etilmoqda. Shu tariqa, olim fikrlarining hozirgi Sharq ilmiy tafakkuridagi oʻrni mustahkamlanib, ular bugungi davr ruhiy-maʼnaviy muhitida ham oʻz ahamiyatini saqlab qolmoqda.

“Hakim Termiziyning Islom psixologiyasiga oid gʻoyalarini keyingi davr tadqiqotlariga taʼsiri” nomli ikkinchi bobda allomaning *hakimiya* taʼlimoti va uning *ilm an-nafs* konsepsiyasiga oid qarashlari tahlil qilingan. Termiziy nafs, qalb, ruh va aql haqidagi gʻoyalari orqali islom psixologiyasining asoschisi sifatida talqin qilinadi. Bu gʻoyalar Sharqdagi tasavvuf va psixologiya maktablari – Naqshbandiya, Kubraviya, Shoziliya va boshqalarga koʻrsatgan taʼsiri, shuningdek, Gʻarb olimlari tomonidan Termiziy merosining zamonaviy psixoterapiya, eksistensial va kognitiv psixologiya bilan bogʻlanib tadqiq qilinayotgani muhokama qilingan.

“Hakimiya” taʼlimoti va uning *ilm an-nafs* masalasini yoritilishi nomli paragrafda Hakim Termiziy tomonidan asos solingan *Hakimiya* taʼlimoti va uning doirasida shakllangan *ilm an-nafs* konsepsiyasining ilmiy-falsafiy mazmuni, tarixi va keyingi avlodlarga koʻrsatgan taʼsiri har tomonlama yoritilgan. Ushbu taʼlimotning markazida insonning ruhiy-maʼnaviy yetuklikka erishish jarayoni, nafsni poklash, qalbni

²⁴ Sviri S. The emergence of the holy man in early Islamic mysticism: the myrtle in a muslim woman's dream and its late antique echoes // *Journal of Semitic Studies* LXI/2 Autumn, 2016. – P. 463–495; Sviri S. Between fear and hope on the coincidence of Opposites in Islamic Mysticism. *Jerusalem Studies in Arabic and Islam (JSAI)*, vol 9. 1987. – P. 317–348; Sviri S. Dreaming analyzed and recorded dreams in the World of Medieval Islam // *Dream Cultures explorations in the Comparative History of Dreaming*. – Oxford: Oxford University Press, 1999. – P. 252–273; Sviri S. From polarity to oneness in Sufi psychology // *Jung and the monotheisms: Judaism, Christianity and Islam*. – London and New York: Routledge, 1994. – P. 2–22; Sviri S. Hakim Tirmidhi and the Malamati Movement in Early Sufism // *The Heritage of Sufism Vol I*, ed. L. Lewisohn. – Oxford: Oneworld Publications, 1999; Sviri S. Kun – the existence-bestowing word in Islamic mysticism: A survey of texts on the creative power of language // *The poetics of Grammar and the Metaphysics of Sound and Sign*. – Leiden-Boston: Brill, 2007. – P. 35–67; Sviri S. Sufism: reconsidering terms, definitions and processes in the formative period of Islamic mysticism // *Les maitres soufis et leurs disciples*. – Beyrouth (Liban), 2012. – P. 17–34; Sviri S. The Self and Its Transformation in Sufism with Special Reference in Early Literature // *Self and Self-Transformation in the History of Religions*. – Oxford: Oxford University Press, 2002. – P. 203–215; Sviri S. Words of Power and the Power of Words: Mystical Linguistics in the Works of Al-Hakim Al-Tirmidhi // *Jerusalem Studies in Arabic and Islam. The Hebrew University of Jerusalem the Faculty of Humanities*. – 2002. – № 27. – P. 204–244; Sviri S. Questions and Answers A Literary Dialogue between Hakim Tirmidhi and Ibn Arabi // *Studies in Honor of Shaul Shaked*. – Jerusalem: Ayalon Printing, 2019. – P. 141–157.

²⁵ Michael Ebstein. Spiritual Descendants of the Prophet: al-Hakim al-Tirmidhi, Ibn al-ʻArabi, and Ikhwan al-ʻSafaʻ on Ahl al-Bayt // M.A. Amir-Moezzi et al. (eds.), *l'ésotérisme Shi'ite: ses racines et ses prolongements*. – Turnout: Brepols, 2016. – P. 539–571; Michael Ebstein. Secrecy in Ismaʻili Tradition and in the Mystical Thought of Ibn al-ʻArabi // *Journal Asiatique*, 2010. – P. 303–343; Michael Ebstein. In the Shadows of the Koran: Said Qutb's Views on Jews and Christians as Reflected in his Koran Commentary // *Research Monographs on the Muslim World 2/4* (november 2009), The Hudson Institute / Center on Islam, Democracy, and the Future of the Muslim World. – P. 1–30; Michael Ebstein. Religions, Opinions and Beliefs Are nothing but Roads and Paths... While the Goal Is One?: Between Unity and Diversity in Islamic Mysticism // in C. Adang et al. (eds.) *Accusations of Unbelief in Islam: a Diachronic Perspective on Takfir*. – Leiden: Brill, 2016. – P. 488–523

tarbiyalash, Allohga yaqinlashuv bosqichlarini nazariy asoslash kabi masalalar turadi. Hakim Termiziy o‘z asarlarida – xususan, “Adab an-nafs”, “Riyozat an-nafs”, “Bayan al-farq”, “Xatm al-avliyo” kabi manbalarda – nafs, qalb, ruh, sadr, fuod, lubb kabi tushunchalarni chuqur tahlil qilgan. Bu tahlillar bugungi kunda islom psixologiyasining nazariy asosi sifatida qaralmoqda.

Yana e‘tibor qaratilgan muhim jihatlardan biri – Hakimiya ta‘limotining mustaqil ilmiy-madaniy maktab sifatida shakllanganligiga doir qarashlarning G‘arb va Sharq tadqiqotchilari tomonidan qanday baholanganidir. Sara Sviri, Bernd Radtke, Jenevyev Gobiyu, Ayub Palmer, Aleksandr Knish²⁶, Anna Mariya Shimmel²⁷, Nayl Grin²⁸ kabi olimlarning fikrlariga tayanilgan holda Termiziy g‘oyalari tasavvuf, gnoseologiya, axloqshunoslik va hatto zamonaviy psixoterapiya kontekstida qayta tahlil qilinmoqda. Ba‘zi tadqiqotchilar Hakimiya oqimini mustaqil tariqat deb baholasa, boshqalar uni axloqiy-ma‘naviy tamoyillar yig‘indisi, ma‘naviy maktab yoki tushuncha doirasida izohlashga harakat qilgan. Paragrafda Tojikiston, Eron, Pokiston va boshqa mintaqalardagi tadqiqotlar ham e‘tiborga olingan bo‘lib, Termiziy ta‘limoti xalqaro miqyosda o‘rganilayotgan kuchli ilmiy asosga ega ekanligi isbotlangan.

“Hakimiya” ta‘limoti – bu faqatgina tarixiy tariqat emas, balki hozirgi zamon axloqiy-tarbiyaviy, ruhiy-ma‘naviy va psixologik izlanishlar uchun muhim nazariy manbadir. Termiziy tomonidan ilgari surilgan ilm an-nafs konsepsiyasi – nafsni tanish, qalbni sayqallash, ruhni yetuklikka olib boruvchi bosqichlarni tizimli va falsafiy asosda tushuntirgan kompleks yondashuvdir. Ushbu ta‘limotning qadimda Movarounnahrda shakllangan bo‘lishi, lekin bugungi global ilmiy maydonda ham dolzarbligini saqlab qolayotgani – Hakim Termiziy merosining chuqurligidan dalolat beradi. Shu sababli, “Hakimiya” nafaqat so‘fiylik tarixida, balki islom psixologiyasi va ma‘naviy antropologiyada fundamental maktablardan biri sifatida e‘tirof etilishi to‘liq asosli hisoblanadi.

“Hakim Termiziy ta‘limotining Sharq psixologiya va tasavvuf maktablari rivojiga ta‘siri” bo‘limida Hakim Termiziy tomonidan asos solingan ilmiy-falsafiy g‘oyalar, xususan, *ilm an-nafs*, qalb va valoyat nazariyalari Sharqdagi yirik mutafakkirlar, xususan, Ibn al-Arabiy va Imom G‘azzoliy tafakkuriga qanday ta‘sir ko‘rsatgani tizimli va chuqur tahlil etilgan. Termiziy nafaqat tasavvufning amaliy jihatlarini, balki ruhiy-ma‘naviy kamolotning nazariy asoslarini ishlab chiqqan mutasavvif sifatida talqin qilinadi. Ayniqsa, uning qalb darajalari (sadr, qalb, fu‘ad, lubb), ilohiy nur, ma‘rifat, hikmat, nafs tarbiyasi haqidagi qarashlari Sharqdagi psixologik-falsafiy tafakkurning negiziga aylangani qayd etiladi. Zamonaviy tadqiqotchilar – Sara Sviri²⁹, Mishel

²⁶ Alexander Knysht. *Islamic Mysticism: A Short History*. – Leiden: Brill, 1999. – P. 107.

²⁷ Schimmel A. *The Ornament of the Saints: The Religious Situation in Iran in Pre-Safavid Times // Iranian Studies*. – 2022. – № 7. – P. 88–111.

²⁸ Green N. *The Religious and Cultural Roles of Dreams and Visions in Islam // Journal of the Royal Asiatic Society*, 2003. – P. 287–313.

²⁹ Sviri S. *From polarity to oneness in Sufi psychology // Jung and the monotheisms: Judaism, Christianity and Islam*. – London and New York: Routledge, 1994. – P. 2–22.; Sviri S. *Dreaming analyzed and recorded dreams in the World of Medieval Islam // Dream Cultures explorations in the Comparative History of Dreaming*. Oxford University Press, 1999. – P. 252–273.; Sviri S. *Hakim Tirmidhi and the Malamati Movement in Early Sufism // The Heritage of Sufism. Vol. I / ed. L. Lewisohn*. – Oxford: Oneworld Publications, 1999. – P. 583–613.; Sviri S. *Words of Power and the Power of Words: Mystical Linguistics in the Works of al-Hakim al-Tirmidhi // Jerusalem Studies in Arabic and Islam, The Hebrew University of Jerusalem the Faculty of Humanities*. – 2002. – № 27. – P. 204–244.; Sviri S. *Questions and Answers A Literary Dialogue between Hakim Tirmidhi and Ibn Arabi // Studies in Honor of Shaul Shaked*. – Jerusalem: Ayalon Printing, 2019. – P. 141–157.

Chodkewich³⁰, Bernd Radtke³¹, Gabrielle Villetard³², Mahmud Erol Kılıç³³ va Syed Naquib al-Attas³⁴ – tomonidan Hakim Termiziy ta’limoti asosida Ibn al-Arabiy va Imom G‘azzoliy tafakkurining shakllangani ilmiy asosda isbotlangan. Xususan, “Xatm al-avliyo” konsepsiyasi, valoyatga oid tushunchalar, qalb strukturasi nazariy ifodasi va ruhiy darajalar kabi masalalar Termiziydan kelib chiqib, keyingi mutafakkirlar tomonidan falsafiy-metafizik tizimlarga aylantirilgan ko‘rsatilgan. Hakim Termiziy ta’limotining Sharq psixologik va tasavvufiy tafakkurining shakllanishiga chuqur epistemologik va nazariy ta’sir ko‘rsatganini dalillar asosida ochib beradi. Alloma faqat tarixiy shaxs emas, balki psixologik, gnoseologik va tasavvufiy bilim asoschilaridan biri sifatida e’tirof etiladi. Uning g‘oyalari Ibn al-Arabiyda kosmologik darajada, Imom G‘azzoliyda esa pedagogik-psixologik tizim darajasida takomillashtirilgan. Shunday qilib, Hakim Termiziy merosi Sharq tafakkurining uzviyligi va davomiyligini isbotlovchi ilmiy negiz bo‘lib xizmat qiladi.

“Hakim Termiziy ta’limotining G‘arb psixologiya tadqiqotlariga epistemologik ta’siri” nomli paragrafda Hakim Termiziy tomonidan ilgari surilgan *ilm an-nafs* konsepsiyasi va ruhiy tuzilma haqidagi qarashlarining G‘arb psixologik maktablariga nazariy ta’siri chuqur tahlil qilinadi. Termiziy asarlarida bayon etilgan sadr, qalb, fu‘ad, lubb kabi ruhiy bosqichlar inson psixikasining ichki tuzilmasi sifatida talqin qilinib, bu g‘oyalar keyinchalik nafaqat islomiy tasavvufda, balki Gustav Jung, Abraham Maslov, Stanislav Grof kabi G‘arb psixologlarining konsepsiyalarida ham g‘oyaviy muvofiqlik kasb etgan. Ayniqsa, Termiziyning ruhiy kamolot yo‘li – sabr, nafsni poklash, Allohga yetishish – psixologik individatsiya va transpersonal yuksalish tamoyillari bilan chambarchas bog‘liq ekani asoslab berilgan. Shuningdek, unda G‘arb tadqiqotchilari – Bernd Radtke, Richard McGregor³⁵, Natalie Pavlis³⁶, Daglas Krov³⁷, Henry Korbin³⁸, Yves Marquet, Michel Chodkiewicz³⁹, Muhammad al-Jiyushiy – tomonidan Hakim Termiziy g‘oyalarining chuqur talqini va tahlili yoritilgan. Jumladan, Radtke Termiziy Ibn Arabiyga ta’sir qilgan manba sifatida, McGregor esa uning “Xatm al-avliyo” konsepsiyasini psixologik model deb baholaydi. Pavlis Termiziyning qalb xaritasini tahlil qilib, sadr–qalb–fu‘ad–lubb tushunchalarini G‘arbiy psixologiyadagi “Ego – men, Self – o‘zlik, Shadow – ichki soyasi” strukturalari bilan qiyoslaydi. Daglas Krov aql va qalbning uyg‘unligini mistik idrok va ong nurlanishi bilan bog‘laydi. Ayniqsa,

³⁰ Chodkiewicz, Michel. Seal of the Saints: Prophethood and Sainthood in the Doctrine of Ibn ‘Arabī. – Cambridge: Islamic Texts Society, 1993. – 160 p.

³¹ Radtke B. A Forerunner of Ibn al-‘Arabī: Hakīm Tirmidhī on Sainthood / B. Radtke // Journal of the Muhyiddin Ibn Arabi Society. – 1989. – Vol. 8. – P. 42–49.

³² Villetard G. Riyādat al-nafs et Adab al-nafs : analyse et commentaire. – Thèse de doctorat. – Paris : École Pratique des Hautes Études, Université PSL, 2016. – 361 p.

³³ Kılıç Mahmud Erol. İbnü’l-Arabî’de Varlık ve İnsan. – İstanbul: İnsan Yayınları, 2001. – 228 s.

³⁴ al-Attas, Syed Muhammad Naquib. Prolegomena Kepada Perbandingan Metafizik Islam: Suatu Penerangan Tentang Unsur-Unsur Asas Pandangan Alam Islam. – Kuala Lumpur: Institut Pemikiran dan Tamadun Islam Antarabangsa (ISTAC), 1995. – 131 p.

³⁵ McGregor R. J. A. A study of sainthood in medieval Islamic Egypt: Muhammad and Ali Wafa, 2001. – 247 p.

³⁶ Pavlis N.A. An Early Sufi Concept of Qalb: Hakim al-Tirmidhi’s Map of the Heart. Thesis. Institute of Islamic Studies McGill University. – Montreal, 2001. – 98 p.

³⁷ Crow D. S. The role of al-‘Aql in early Islamic wisdom with reference to Imam Ja’far al-Šādiq. – Montreal, 1996. – 412 p.

³⁸ Corbin H. L’Imagination créatrice dans le soufisme d’Ibn ‘Arabī. – Paris: Flammarion, 1958.; Al-Geyoushi, M. I. Al-Hakim al-Tirmidhi and the Problem of the Saints // Islamic Quarterly. – 1969. – Vol. 13, No. 1–2. – pp. 45–67.

³⁹ Chodkiewicz, Michel. Seal of the Saints: Prophethood and Sainthood in the Doctrine of Ibn ‘Arabī. – Cambridge: Islamic Texts Society, 1993. – 160 p.

Termiziyga oid g'oyalar Jung psixologiyasining markaziy tushunchalari – “self”, “shadow”, “persona” – bilan gnoseologik va semantik jihatdan o'xshash ekanligi batafsil yoritiladi.

Hakim Termiziy ta'limoti – ayniqsa qalb, nafs, sabr, hikmat va valoyat nazariyasi – islomiy psixologiyaning asosiy tayanchi sifatida shakllangani va bu g'oyalar G'arb falsafasi va psixologiyasida transpersonal, analitik va ruhiy ong nazariyalari shakllanishiga kuchli epistemologik ta'sir ko'rsatgani ilmiy asoslangan holda isbotlangan. Uning asarlari – “Bayan al-farq”, “Adab an-nafs”, “Riyozat an-nafs” va “Xatm al-avliyo” – nafaqat diniy-nasihat xususiyatiga, balki mukammal psixologik modelga ega bo'lib, zamonaviy psixoterapiya va ma'naviy salomatlikni tushunishda muhim manba sifatida qadrlanmoqda. Demak, Hakim Termiziy ta'limoti bugungi G'arb va Sharq psixologiyasi o'rtasidagi ilmiy va ruhiy muloqot ko'prigini tashkil qiladi.

“Hakim Termiziy tafakkurida qalb, sabr va ma'rifat asosida shakllangan ilm an-nafs modeli” nomli uchinchi bobda Hakim Termiziy tomonidan asoslangan *ilm an-nafs* modeli tafsiliy tarzda tahlil qilinib, uning asosi bo'lmish qalb, sabr va ma'rifat tushunchalarining o'zaro bog'liqligi ilmiy asosda yoritilgan. Bobning birinchi qismida *qalb konsepsiyasi* Hakim Termiziy tafakkuridagi markaziy tushuncha sifatida ochib beriladi. Termiziy qalbni ruhiy bilish va ilohiy nur qabul qiluvchi markaz sifatida talqin etadi; u sadr, qalb, fu'ad, lubb bosqichlari orqali ruhiy yuksalishni izohlab, inson qalbining Allohga yaqinlashuv darajalarini Qur'on asosida sharhlaydi. Xususan, unda Hakim Termiziy tafakkurida qalb tushunchasining nafaqat tasavvufiy, balki psixologik va gnoseologik o'lchamlarda yoritilishi keng tahlil etilgan. Termiziy qalbni inson mavjudligining markaziy mohiyati deb bilib, uni ruhiy poklanish, Allohga yaqinlashuv va ma'rifatga eltuvchi idrokiy manba sifatida ta'riflaydi. U qalbni soddalashtirilgan tushuncha emas, balki sadr, qalb, fuod, lubb kabi bosqichlarga ega ichki tuzilma sifatida ko'radi va bu qatlamlar orqali inson ilohiy haqiqatga bosqichma-bosqich yaqinlashadi.

Shuningdek, unda Hakim Termiziyning “Bayan al-farq”, “Xatm al-avliyo”, “Adab an-nafs” singari asarlari asosida qalbning ruhiy faoliyati, ibodatdagi ishtiroki va Allohdan keluvchi ilhomni qabul qilishdagi o'rni yoritilgan. Hakim Termiziyga ko'ra, qalb Alloh nuri bilan to'ldirilgan holatga faqat sabr, riyozat va nafsni jilovlash orqali yetadi. Bu yondashuv hozirgi zamonaviy psixologiyada ong va ongsizlik, ruhiy muvozanat va ichki o'sish kabi tushunchalar bilan o'zaro mushtaraklik kasb etadi.

Paragrafda G'arb va Sharq olimlarining tadqiqotlari – xususan Al-Jiyushiy, Sara Sviri, Bernd Radtke, Jenevyev Gobiyyu, Gabrielle Villetard, Natalie Pavlis, Salih Chift⁴⁰ kabi mutaxassislarning izlanishlari orqali Hakim Termiziyning qalb konsepsiyasi qanday tushunilgan va sharhlanganiga alohida e'tibor qaratiladi. Ularning barchasi qalbni ruhiy sayrning markazi, valoyat mezoni, ilhom va ilohiy haqiqatni qabul qilish joyi sifatida ko'rsatadi. Ya'ni, mazkur qismda Hakim Termiziyning qalb haqidagi qarashlarini

⁴⁰ Çift S. İlk dönem tasavvuf düşüncesinde nür kavramı // Uludağ Üniversitesi İlahiyat Fakültesi Dergisi. – 2004. – № 1. – S. 139–157.; Çift S. Hatmu'l-evliyâ Ebu Abdullah Muhammed b. Ali El-Hakîm et-Tirmîzî // Tasavvuf: İlmî ve Akademik Araştırma Dergisi. – 2005. – T. 15. – S. 351–376.; Çift S. Tasavvufta Sekîne Kavramı // Uludağ Üniversitesi İlahiyat Fakültesi Dergisi. – 2006. – T. 15, № 2. – S. 1–14.; Çift S. Hakim Tirmizi ve Tasavvuf Anlayışı. – İstanbul: İnsan Yayınları, 2008. – 429 s.; Çift S. İlk Dönem Tasavvuf Klasikleri Tarafından İhmal Edilen Bir Zühd Hareketi: Kerrâmiyye // Uludağ Üniversitesi İlahiyat Fakültesi Dergisi. – 2008. – T. 17, № 2. – S. 439–462.; Çift S. Bektaşî Geleneğinde Vahdet-i Vucûd ve İbnu'l-Arabi // Sufi Journal of Scientific & Academic Research. – 2009. – T. 23. – S. 257–279.; Çift S. Bir Bilge Olarak Hakim Tirmizi ve Anadolu Tasavvuf Kültürüne Tesirleri // Türk Dünyası Bilgeler Zirvesi: Gönül Sultanları Buluşması. – 2014. – S. 405–413.

tasavvuf, islomiy ruhshunoslik va zamonaviy gnoseologiya kontekstida ilmiy asosda bayon qiladi. U ilgari surgan qalb tuzilmasi nafaqat shaxsiy poklanish, balki ma'naviy yetuklikka erishish, Haq bilan aloqani anglash va Alloh nurini qabul qilishning qatlamli modelidir. Shu bois, Termiziy qalb nazariyasi islom psixologiyasining asosiy komponenti, ruhiy antropologiyaning tayanch modeli sifatida qadrlanadi.

Ikkinchi qismda sabr tushunchasining islom psixologiyasidagi zamonaviy talqini Hakim Termiziy qarashlari asosida bayon etiladi. Sabr – Hakim Termiziyda nafaqat axloqiy fazilat, balki ruhiy poklanish, nafsni jilovlash, ichki uyg'unlik va ilohiy taqdirga rozi bo'lishning psixologik asosidir. Islom psixologiyasida sabr tushunchasi chuqur ruhiy va psixologik ma'noga ega bo'lib, u faqat chidam emas, balki ongli ichki intizom, Allohga to'liq bog'lanish va ruhiy yuksalishga intilish sifatida talqin qilinadi. Hakim Termiziy bu tushunchani o'z ta'limotining asosiy jihatlaridan biri sifatida ko'radi. U sabrni nafsni jilovlash, qalbni poklash va ilohiy haqiqatni qabul qilishga tayyorgarlik sifatida izohlaydi. Bu jarayon – "jihod al-nafs", ya'ni insonning o'z ichki dunyosi bilan olib boradigan kurashining markaziy elementi hisoblanadi.

Sabrning mohiyati Qur'on oyatlari va hadislar asosida e'tirof etilgan bo'lib, Allohga yaqinlashish, ma'naviy yetuklik va ruhiy barqarorlik uchun zarur bo'lgan asosiy sifatlardan biri sifatida taqdim etiladi. Hakim Termiziyga ko'ra, sabr ikki darajada namoyon bo'ladi: biri tashqi sinovlarga bardosh berish bo'lsa, ikkinchisi – havoyi nafs istaklariga qarshi turish, ya'ni ichki sabrdir. Aynan shu ichki jihod ruhiy kamolotga erishishning eng oliy bosqichi sifatida ko'riladi.

Sabrning zamonaviy talqinlari Vojih Ahmad⁴¹, Jenevyev Gobiyyu, Ayub Palmer, Yaman Hikmat⁴² kabi olimlarning izlanishlarida keng tahlil etilgan. Ular sabrni ma'rifatga kirish, valoyat maqomiga yetishish, hikmatni anglash va qalbni nurlantirishga yo'l ochuvchi muhim sifat sifatida ko'rsatadilar. Sabrning nafaqat ruhiy, balki psixologik jihatlar ham ochib beriladi – masalan, stressga chidamlilik, emotsional nazorat, ichki barqarorlik va uzoq muddatli ijobiy natijani kutish qobiliyati sifatida.

Termiziy sabrni sof ma'naviy-amaliy tushuncha sifatida talqin qiladi; bu nafaqat ibodat va riyozat bilan bog'liq, balki kundalik hayotda o'zini nazorat qilish, nafs istaklariga qarshi turish va Allohning irodasiga rozi bo'lish orqali yuzaga chiqadigan ruhiy kuchdir. U sabrni iymon va taqvo bilan uzviy bog'laydi – bu ikki fazilat qalbni ilohiy nurning tushishiga tayyorlaydi.

Shu bois, sabr tushunchasining Hakim Termiziy tafakkuridagi o'rni islom psixologiyasi doirasida eng muhim komponentlardan biri bo'lib, u nafaqat diniy-mistik tajriba, balki zamonaviy psixologik yondashuvlar bilan uyg'unlashgan holatda qayta baholanishi mumkin. Bu esa sabrni ruhiy salomatlikni ta'minlash, inson ruhiyatini tarbiyalash, ichki muvozanatni shakllantirish va ma'naviy yuksalish konsepsiyalariga boy ilmiy asos sifatida talqin qilish imkonini beradi.

Uchinchi qism esa Hakim Termiziy ma'rifat konsepsiyasi orqali shakllangan ruhiy bilish modelini tahlil qiladi. Ma'rifat bu yerda sof tafakkur emas, balki qalb orqali Allohdan bevosita keladigan ichki idrokdir. Hakim Termiziy ta'limotida markaziy o'rin tutgan ma'rifat tushunchasi chuqur ruhiy va gnoseologik mazmunga ega bo'lib, u inson

⁴¹ وجيه أحمد. الحكيم الترمذي واتجاهاته الذوقية. – القاهرة: دار الثقافة للطباعة والنشر، 1980. – 256 ص.

⁴² Yaman H. The Concept of Hikmah in Early Islamic Thought: Thesis (PhD). – Massachusetts: Harvard University Cambridge, 2008. – 358 p.

qalbining ilohiy haqiqatni bevosita idrok etish qobiliyati sifatida talqin qilinadi. Ma'rifat oddiy aqliy bilim emas, balki qalbgga Alloh tomonidan tushiriladigan ilhomiy anglash holatidir. Bu jarayon sabr, tazkiya, tafakkur va zikr orqali shakllanib boradi, qalbning sadr, qalb, fu'ād va lubb kabi bosqichma-bosqich ochilishi natijasida ilohiy nurni qabul qilish holatiga erishiladi. Aynan "lubb" darajasida insonning qalbi mutlaq haqiqat bilan yuzma-yuz uchrashadi.

Termiziyning bu boradagi qarashlari zamonaviy tadqiqotchilar tomonidan ham chuqur tahlil qilinmoqda. Abdulmuhsin Husayniy Termiziyning qalb va ma'rifat bog'liqligini tasavvufiy asosda sharhlagan bo'lsa, Ayyub Palmer uni gnoseologik jihatdan tahlil qilib, ruhiy idrok va ilhomiy bilim o'rtasidagi bog'liqlikni ko'rsatadi. Hikmat Yaman Termiziyda ma'rifatga eltuvchi vosita sifatida hikmatning o'miga e'tibor qaratib, hikmat va ma'rifat o'rtasidagi ichki tafovut va uyg'unlikni ochib beradi. Sara Sviri va Muhammad al-Jiyushiy kabi olimlar esa Termiziy ma'rifatini islomiy gnoseologiyada muhim bilim paradigmasi sifatida baholaydi.

Bu ruhiy bilish jarayoni sabr, tavakkul, rozi bo'lish, qalb pokligi, zikr va ma'naviy intizom orqali shakllanadi. Termiziyga ko'ra, ma'rifat nafaqat bilim olish, balki ruhiy salomatlik, qalb uyg'oqligi va ilohiy nur qabul qilinishining eng yuksak bosqichidir. Ushbu qarashlar nafaqat islomiy psixologiya, balki zamonaviy bilish nazariyalari va terapevtik yondashuvlarda ham o'ziga xos ilmiy asos sifatida qadrlanmoqda.

Termiziy ta'limotidagi ma'rifat inson qalbining eng chuqur ruhiy holati bo'lib, ong va haqiqat o'rtasidagi ichki ko'prikn tashkil qiladi. Bu yuksak anglash darajasi faqatgina ma'naviy jihatdan tayyorlangan qalbd yuzaga keladi. Shu sababli, Termiziy tomonidan ilgari surilgan ruhiy bilish modeli islom psixologiyasi, gnoseologiyasi va tasavvuf tafakkurining muhim nazariy asoslaridan biri sifatida e'tirof etiladi.

Mazkur bobda Hakim Termiziy tomonidan ishlab chiqilgan *ilm an-nafs* modeli uch asosiy tushuncha – qalb, sabr va ma'rifat – orqali yoritilgan bo'lib, u zamonaviy islom psixologiyasining nazariy poydevorini tashkil etadi. Bu model – ruhiy tarbiya, ongni poklash va ilohiy bilishga erishish yo'lidagi kompleks yondashuv sifatida baholanadi. Shu bois, bobda keltirilgan konsepsiyalar nafaqat tarixiy, balki bugungi psixologik-amaliy izlanishlar uchun ham dolzarb ilmiy asos vazifasini bajaradi.

“Olimning ruhiy salomatlikka oid g'oyalari tahlili” deb nomlangan dissertatsiyaning to'rtinchi bobida Hakim Termiziy ta'limotida ilgari surilgan ruhiy salomatlikka oid fikrlar atroflicha yoritilgan. Xususan, islomiy ruhshunoslikda ibodat va ma'naviy mashqlar inson ruhiy holatiga, ayniqsa bolalar tarbiyasi va jamiytdagi o'sish jarayonlariga qanday ijobiy ta'sir ko'rsatishi dalillar bilan asoslangan. Islomiy ruhshunoslikda ibodat nafaqat diniy burch, balki inson ruhiyatini tarbiyalovchi, barqarorlikni mustahkamlovchi va axloqiy fazilatlarni shakllantiruvchi muhim vosita sifatida talqin qilinadi. Mazkur tadqiqotda aynan bolalar ruhiy holatiga ibodatning qanday ta'sir ko'rsatishi, ta'limdagi muvaffaqiyat, ijtimoiy xulq-atvor va emotsional muvozanat bilan qanday bog'liq ekani ilmiy asosda tahlil qilingan. Namoz, duo, zikr va xushu' kabi amallar orqali bolalarda intizom, mas'uliyat, diqqat-e'tibor va ruhiy barqarorlik shakllanishi qayd etilgan.

Isha Hammad⁴³, Saima Ijaz⁴⁴, Ambar Haq⁴⁵ kabi tadqiqotchilarning izlanishlari bolalarning ibodat orqali shaxsiy rivojida ham, ijtimoiy moslashuvida ham ijobiy o'zgarishlar yuz berishini ko'rsatmoqda. Salot vaqt va tartibga o'rgatadi, duo esa ruhiy ehtiyojlarni anglash va Alloh bilan ichki aloqa o'rnatish imkonini beradi. Tadqiqot natijalariga ko'ra, ibodat qiluvchi bolalar ta'lim jarayonida faol, mas'uliyatli, xotirjam va sabrli bo'lib, jamoadagi munosabatlarda ham do'stona va bag'rikeng bo'ladilar. Xushu' esa bolaning diqqat va hissiy muvozanatini oshirib, vazifalarni ongli ravishda bajarishga yordam beradi. Bu xulosalar islomiy psixologiyaning nazariy asoslari, xususan, Hakim Termiziyning *ilm an-nafs* ta'limoti bilan bevosita bog'liq. Hakim Termiziy ta'limida qalb, nafs va ruh tarbiyasi orqali ruhiy yetuklikka erishish asosiy o'rin tutadi. Bugungi tadqiqotlar aynan ibodat vositasida bu jarayon bolalar ongida qanday amalga oshishini ilmiy tarzda tasdiqlaydi. Ibodat bolalarda nafaqat ma'naviy, balki psixologik va ijtimoiy rivojlanishga ham faol ta'sir ko'rsatadi. Shu sababli maktab va oilaviy muhitda ibodatga asoslangan tarbiya tizimini yo'lga qo'yish, bolalar ruhiy salomatligini mustahkamlashda muhim omil bo'lib xizmat qiladi. Bu yondashuv islomiy ruhshunoslikning amaliy qiymatini oshiradi va ta'lim tizimida yangi, integrativ model sifatida qaralishiga asos yaratadi.

Shuningdek, Termiziy qarashlarining bugungi ruhshunoslik va dardli kishilarga ma'naviy yordam ko'rsatish yo'llarida qanday ahamiyat kasb etishi o'rganiladi. Hakim Termiziy tomonidan asoslangan *ilm an-nafs* ta'limoti bugungi zamonaviy ruhiy inqirozlar, shaxsiy tanazzul va ma'naviy bo'shliq sharoitida chuqur va o'ziga xos yechimlar taklif etuvchi ilmiy-ma'naviy model sifatida talqin etiladi. Asosan, identitet ikkilanishi, ichki ziddiyat, ekstremistik mayllar, ruhiy zaiflik kabi zamonaviy muammolarning ildizi Termiziy nazariyasi orqali chuqur tahlil qilinadi. U nafsni – *ammora, lavvoma, mulhima, mutma'inna* kabi bosqichlarga; qalbni esa – *sadr, qalb, fu'ad, lubb* kabi qatlamlarga ajratgan holda inson ruhiyatini bosqichma-bosqich tarbiyalash va poklash yo'lini bayon etadi. Bu model islomiy qadriyatga tayangan holda shaxsiy o'zgarish, ichki uyg'onish va ruhiy sog'lomlanish yo'llarini aniq tartibda izohlaydi.

Termiziy g'oyalari hozirgi zamonda ham xalqaro tadqiqotchilar – Amber Haq, Malik Badriy⁴⁶, Fethi Benslama⁴⁷, Andrej Rotman⁴⁸, Hisham Abu-Rayya⁴⁹, Adrian Koyle⁵⁰ – tomonidan keng tahlil qilinmoqda. Jumladan, Fethi Benslama Termiziy tushunchalarini zamonaviy G'arb psixoanalitik modellar (id–ego–superego) bilan

⁴³ Hammad Isha. Islamic Psychology and the Understanding of Children's Religious Participation, Academic Engagement, Social Behavior, and Happiness. PhD Dissertation. Houston: University of Houston, 2024.

⁴⁴ Ijaz Saima., Khalily Muhammad Tahir., Ahmad, Irfan. Relationship between mindful salat and psychological well-being among Pakistani Muslims. *Journal of Religion and Health*, 2017, 56(5), pp. 1741–1752.

⁴⁵ Haque A., Khan F., Keshavarzi H., Rothman A. E. Integrating Islamic traditions in modern psychology: Research trends in last ten years // *Journal of Muslim Mental Health*. – 2016. – Vol. 10, No. 1. – URL: <https://doi.org/10.3998/jmmh.10381607.0010.107>.

⁴⁶ Badri M. *Contemplation: An Islamic Psychospiritual Study*. – London: International Institute of Islamic Thought, 2000.

⁴⁷ Benslama F. *La psychanalyse à l'épreuve de l'islam*. – Paris : Flammarion, 2004. – 338 p.

⁴⁸ Rothman, A., Coyle, A. Toward a Framework for Islamic Psychology and Psychotherapy. // *Journal of Religion and Health*. – 2018. – Vol. 57. – P. 1731–1745.

⁴⁹ Abu-Raiya H., Pargament, K. I. Empirically Based Psychology of Islam: Summary and Critique of the Literature. // *Mental Health, Religion & Culture*. – 2011. – Vol. 14, No. 2. – P. 93–115.

⁵⁰ Rothman, A., Coyle, A. Toward a Framework for Islamic Psychology and Psychotherapy // *Journal of Religion and Health*. – 2018. – Vol. 57. – p. 1731–1745.

qiyoslaydi va musulmon shaxsiyatidagi repressiya, ichki bo‘linish, ruhiy kuchsizlik kabi holatlarni aynan “fikrlash taqiqi” va subyektivlikning parchalanishi bilan bog‘laydi. Termiziy esa bu muammolarga qalbni tozalash, sabr, sukut, tavakkal, tazkiya va ma‘rifat orqali yechim topadi.

Transpersonal psixologlar – Grof va Vilber – Termiziy ta‘limoti bilan ruhiy taraqqiyot, ichki tozalanish va ilohiy uyg‘onish masalalarida kontseptual mushtaraklik ko‘rsatgan⁵¹. Termiziydagi qalb modeli (sadr–qalb–fu‘ad–lubb) va nafsning bosqichlari ruhiy salomatlikning nazariy poydevoriga aylanadi. Bu model psixoterapiyada nafaqat simptomlarni, balki ularning asosidagi ruhiy va axloqiy muammolarni aniqlashga yordam beradi. Termiziy ta‘limoti bugungi musulmon jamiyatlarida nafaqat ruhiy sog‘lomlikni tiklash, balki ekstremizm, ruhiy beqarorlik va ma‘naviy tushkunlikka qarshi ichki, barqaror, qadriyatlarga asoslangan, ilmiy asosli yondashuvni taklif etadi. Shu bois uning g‘oyalari zamonaviy psixologiya va psixoterapiyada amaliy foydalanishga loyiq, chuqur va muqobil model sifatida e‘tirof etilmoqda.

Ushbu bob Hakim Termiziyning ruhiy salomatlik borasidagi qarashlari bugungi hayotda ham inson ruhiyatini sog‘lom saqlash, ma‘naviy barqarorlikka erishish va shaxsiy yuksalishni ta‘minlashda muhim o‘rin tutishini ko‘rsatadi. Uning ta‘limoti zamonaviy inson uchun ham foydali bo‘lib, ruhiy og‘irliklardan chiqish, hayotga ijobiy qarash va qalbdagi osoyishtalikni saqlash yo‘lida amaliy ahamiyatga ega.

XULOSA

1. Islomiy psixologiya Qur‘on va hadisga tayangan holda qalb, ruh va nafsni o‘rganishga yo‘naltirilgan istiqbolli yo‘nalishdir. U G‘arb psixologiyasidan farqli o‘laroq, ma‘naviy qadriyatlarga asoslanadi. Hakim Termiziy, Abu Ali ibn Sino, Imom G‘azzoliy kabi allomalar qarashlari bugungi musulmon psixologlar tomonidan zamonaviy terapiya bilan integratsiyalashmoqda. Biroq u hali mustaqil ilmiy maktab sifatida shakllanmagan. To‘liq rivojlanishi uchun aniq metodologiya va zamonaviy fanlararo yondashuv zarur. Bu tarixiy merosga tayangan holda amalga oshirilishi kerak.

2. Islomiy psixologiya insonni qalb va ruh bilan bog‘liq ma‘naviy mavjudot sifatida o‘rganadi. Uning asosiy maqsadi – ichki uyg‘unlik va axloqiy komillikka erishishdir. Qur‘oniy asoslangan bu yo‘nalish Movarounnahr, Xuroson, Bag‘dod kabi tarixiy maktablarda shakllangan. Har bir maktab o‘ziga xos psixologik qarashlarni ilgari surgan. Ushbu ilmiy meros bugungi islomiy psixologiyaning nazariy poydevorini tashkil etadi va uni zamonaviy kontekstda tahlil qilish dolzarb ahamiyatga ega.

3. Hakim Termiziy ilm an-nafsning nazariy asoschisi bo‘lib, qalb, ruh va nafsni tarbiyalashga oid chuqur konsepsiyalarni ishlab chiqqan. “Makr an-nafs”, “Riyozat an-

⁵¹ Grof S. *Beyond the Brain: Birth, Death, and Transcendence in Psychotherapy*– Albany: State University of New York Press, 1985. – 262 p.; Grof, S. *The Holotropic Mind: The Three Levels of Human Consciousness and How They Shape Our Lives* – New York : HarperSanFrancisco, 1992. – 262 p.; Grof, S., Grof, C. *Spiritual Emergency: When Personal Transformation Becomes a Crisis* (eds.). – Los Angeles : Tarcher, 1989. – 258 p.; Grof S. *Psychology of the Future: Lessons from Modern Consciousness Research*– Albany: State University of New York Press, 2000. – 280 p.; Wilber, K. *Integral Psychology: Consciousness, Spirit, Psychology, Therapy*. – Boston: Shambhala Publications, 2000. – 300 p.; Wilber, K. *A Theory of Everything: An Integral Vision for Business, Politics, Science, and Spirituality*. – Boston : Shambhala, 2000. – 189 p.; Wilber, K. *The Spectrum of Consciousness*. – Wheaton, IL : Theosophical Publishing House, 1993. – 364 p.; Wilber, K. *Sex, Ecology, Spirituality: The Spirit of Evolution*. – Boston : Shambhala Publications, 1995. – 831 p.

nafs” kabi asarlarida insonning ruhiy yuksalish bosqichlari izchil tahlil etiladi. Hakim Termiziy nafsni ham to’siq, ham salohiyat sifatida talqin qiladi. Uning ruhiy modeli Imom G‘azzoliy, Muhyiddin Ibn Arabiy kabi olimlar qarashlariga kuchli ta’sir ko‘rsatgan. Bu konsepsiya zamonaviy islomiy psixoterapiya va tasavvufiy tahlil uchun nazariy asos bo‘lib xizmat qiladi.

4. Hakim Termiziy asos solgan “hakimiya” ta’limoti ilm an-nafsning markaziy g‘oyaviy tizimiga aylangan. U qalb, nafs, valoyat va Allohga yaqinlik kabi tushunchalarni chuqur tahlil qilgan. G‘arb tadqiqotchilari (Sara Sviri, Bernd Radtke, Gerhard Bovering) ushbu maktabni mustaqil ilmiy-falsafiy oqim sifatida baholaydilar. Ta’limot Movarounnahrda Shom va Hijozgacha yoyilgan. Bu tizim tasavvuf, psixologiya va islom falsafasini birlashtirib, ruhiy kamolotga erishish uchun boy nazariy asos beradi hamda zamonaviy ilmiy tadqiqotlar uchun metodologik manba sifatida dolzarb hisoblanadi.

5. Hakim Termiziy VIII–XIV asrlar islom sivilizatsiyasida tasavvuf va psixologik tafakkurning yetuk namoyandasi bo‘lib shakllandi. U yirik ilmiy markazlar – Bag‘dod, Balx, Termiz va Buxoro bilan uzviy aloqada bo‘lgan. Uning asarlari fiqh, hadis, kalom va psixologiyani o‘z ichiga oladi. G‘arb tadqiqotchilari (Al-Jiyushiy, Schimmel, Chittick) uni “hakimiya” nomli alohida sufiya maktabi asoschisi sifatida tan olganlar. Ta’limotning chuqur metodologik asoslari uni zamonaviy gnoseologiyada alohida o‘ringa olib chiqadi va ilg‘or integrativ yondashuvlar uchun asos bo‘la oladi.

6. Hakim Termiziy tafakkuri Sharq tasavvufi va islomiy psixologiya tarixida muhim o‘rin egallaydi. Uning qalb, nafs va valoyatga doir g‘oyalari Ibn al-Arabi, G‘azzoliy va Naqshbandiyalar tomonidan rivojlantirilgan. Tadqiqotchilar (Baraka, Sviri, Palmer, Kılıch, al-Attas) bu nazariyani ruhiy-metafizik tizim sifatida baholaydilar. Qalbning sadr, qalb, fuod, lubb bosqichlari asosida u ruhiy yuksalish modelini taklif etgan. Bu konsepsiya ma’naviy barqarorlikni ta’minlovchi g‘oyaviy asos bo‘lib, zamonaviy jamiyatlarda islomiy ongini mustahkamlashda muhim o‘rin tutadi.

7. Hakim Termiziy qalbni sadr, qalb, fuod, lubb kabi bosqichlarga ajratgan holda, uni ruhiy sayr va ilohiy haqiqatga yetishish vositasi sifatida talqin qiladi. Bu model qalbni faqat hissiy emas, balki idrokiy va ma’naviy markaz sifatida ko‘rsatadi. Al-Jiyushiy, Sviri, Radtke va Gobiyyu singari tadqiqotchilar ushbu tuzilmani islomiy psixologiya va gnoseologiyada markaziy tushuncha sifatida e’tirof etgan. Qalbni tozalash, sabr va tafakkur orqali ma’rifatga erishish Termiziy psixologiyasining nazariy asosini tashkil qiladi.

8. Termiziy tafakkurida qalbning darajasi valoyat maqomini aniqlovchi asosiy mezon sifatida qaraladi. Lubb darajasiga yetgan qalb ilhom, karomat va ma’rifatga yo‘ldir. Tadqiqotchilar (Radtke, Chift, Gobiyyu) bu yondashuvni sufiy nazariyaning asosiy tamoyili sifatida baholaydilar. Termiziy sabr, riyozat, zikr orqali qalbni Haq nurini qabul qiladigan holatga olib chiqadi. Qur’oniy va tajribiy asosga ega bu model ruhiy yuksalishga yo‘naltirilgan zamonaviy psixologik konsepsiyaga aylanishi mumkin.

9. Zamonaviy tadqiqotchilar – Pavlis, Sviri, Villettard, Yaman – Termiziyning qalb nazariyasini psixologik va fenomenologik tahlil asosida qayta kashf etmoqdalar. Qalb bu yondashuvda psixik markaz, idrok o‘chog‘i va ilohiy sezgi manbai sifatida qaraladi. Sadrda lubbgacha bo‘lgan darajalar shaxsning ma’naviy yuksalish yo‘lidagi bosqichlarini aks ettiradi. Bu model islomiy psixoterapiya amaliyotida keng qo‘llanishi

mumkin bo‘lib, Termiziyning universal psixologik nazariya muallifi sifatida baholashga asos yaratadi.

10. Hakim Termiziy tomonidan ishlab chiqilgan ilm an-nafs konsepsiyasi zamonaviy islomiy psixologiya uchun asosiy nazariy modelga aylangan. Uning nafs va qalbga oid qarashlari sabr, ixlos, tavakkul kabi fazilatlar orqali ruhiy salomatlikni tiklashga yo‘naltirilgan. Bu g‘oyalar Amber Haque, Malik Badri, Fethi Benslama kabi olimlar tomonidan zamonaviy psixoterapiya modellariga moslashtirilmoqda. Termiziy ta‘limoti ekstremizm va ichki ziddiyatlarga qarshi ruhiy immunitet shakllantirishda amaliy qo‘llanilishi mumkin bo‘lgan samarali vosita sifatida tan olinmoqda.

11. Hakim Termiziy psixologiyasi sabr, riyozat, tafakkur va iymon asosida ruhiy barqarorlikni ta‘minlovchi integrativ modeldir. U qalbni sadrdan lubbgacha bo‘lgan bosqichlarda o‘tuvchi ruhiy idrok markazi sifatida tushuntiradi. Uning asarlari – “Makr an-nafs”, “Riyozat an-nafs”, “Bayan al-farq” – iymon asosidagi ruhiy terapiya yo‘nalishini taklif qiladi. Termiziy modeli Stanislav Grof va Ken Wilber kabi G‘arb psixologlarining transpersonal yondashuvlariga yaqin bo‘lib, zamonaviy Cognitive Behavioral Therapy, ya‘ni Kognitiv-davolanish terapiyasi metodlari bilan integratsiyalashuvi mumkin.

12. Termiziy ta‘limoti zamonaviy insonda uchraydigan ruhiy bo‘shliq, yolg‘izlik va ma‘naviy inqiroz holatlarini iymon va sabr asosida bartaraf etishga qaratilgan. Uning fikricha, sabr nafsni jilovlaydi, qalb esa ilohiy nurni qabul qiladigan markazga aylanadi. Fethi Benslama, Amber Haque, Rothman, Koyle singari olimlar bu yondashuvni zamonaviy psixoterapiyada ijobiy psixologiya va ruhiy muvozanat yaratish modeli sifatida qadrlaydilar. Shu sababli Termiziy nazariyasi keng joriy qilinishi lozim.

Olib borilgan tadqiqot natijasida chiqarilgan xulosalar asosida quyidagi **taklif va tavsiyalar** bildirildi:

1. Ruhiy salomatlik va ichki barqarorlikni mustahkamlash uchun “qalb tarbiyasi” dasturini joriy etish tavsiya qilinadi. Hakim Termiziy ta‘limotidagi qalbning sadr, qalb, fuod va lubb kabi bosqichlari asosida ishlab chiqilgan ruhiy salomatlik modeli zamonaviy odam uchun iymoniy barqarorlikni tiklashda g‘oyat foydalidir. Bunday tizim amaliy psixologiyada keng qo‘llanilishi mumkin va zamonaviy hayot bosimlariga qarshi ichki barqarorlikni ta‘minlashda samarali bo‘ladi, shuning uchun bu yo‘nalish amaliyotga tatbiq etilishi tavsiya etiladi.

2. Yoshlar orasida ekstremistik fikrlarga qarshi ichki immunitet yaratish uchun “nafsni tanish” mashg‘ulotlarini yo‘lga qo‘yish. Termiziyning nafs haqidagi chuqur tahlillari – nafs ammora, lavvoma, mulhima, mutma‘inna kabi bosqichlar – yoshlarni ichki nazoratga, sabr va tafakkurga o‘rgatadi. Bunday mashg‘ulotlar yoshlar ongida diniy e‘tiqodning ijobiy, ezgulikka yo‘naltiruvchi kuch ekanini mustahkamlab, radikallikdan himoya qiladi. Shu sababli, ushbu mashg‘ulotlarni ta‘lim va tarbiya tizimlariga integratsiya qilish foydali bo‘ladi.

3. Stress, yolg‘izlik va depressiyaga qarshi “sabr-terapiya” dasturini ishlab chiqish. Hakim Termiziy sabrni ruhiy davolanishning asosiy vositasi deb qaraydi. Uning sabrga oid qarashlari zamonaviy psixologik texnikalarga ilohiylik va ma‘naviylik omilini olib kiradi. Ruhiy tushkunlik, xavotir, yolg‘izlik singari holatlarni sabr, tafakkur va iymon orqali yengish mumkin. Shu bois sabr-terapiya modeli keng joriy etilishi maqsadga muvofiqdir.

4. Ma'naviy yo'qotilganlik sindromiga qarshi "ma'rifat orqali ongni tiklash" dasturini yaratish. Zamonaviy inson ma'nosizlik, maqsadsizlik va ruhiy bo'shliqni boshdan kechirmoqda. Hakim Termiziy asarlaridagi ilohiy ma'rifat, qalb uyg'onishi, tajalliy va hikmatga asoslangan g'oyalar ushbu sindromga qarshi ruhiy zamin yaratadi. Shu sababli, bu model ruhiy yangilanish va iymon asosidagi o'zlikni anglashda qo'llanilishi mumkin.

5. Internetdagi zararli kontent ta'siriga qarshi "muraqaba madaniyati"ni shakllantirish. Termiziy ta'limotida qalbni hushyor tutish, ongli fikrlash va ichki poklik muhim o'rin tutadi. Yoshlar internet va ommaviy madaniyat bosimiga duchor bo'layotgan bir paytda, ularni "muraqaba"ga o'rgatish, onglilik va axloqiy nazoratni rivojlantirish dolzarb vazifadir. Bunday yondashuv axloqiy immunitetni kuchaytiradi va foydali bo'ladi.

6. Islom psixologik maslahat markazlari faoliyatini yo'lga qo'yish. Masjidlar, ilmiy markazlar yoki onlayn platformalarda Hakim Termiziy qarashlariga tayangan holda islomiy psixologik maslahat xizmatlarini yo'lga qo'yish, zamonaviy psixoterapiyaga ruhiy-ma'naviy chuqurlik olib kiradi. Bu esa jamiyatda ruhiy madaniyatni shakllantirishda foydali bo'ladi.

7. Shaxsiy rivojlanish va maqsadga erishish yo'lida "niyatni poklash texnikasi"ni ishlab chiqish. Termiziy niyatni qalb harakati deb ta'riflaydi. Coaching va shaxsiy rivojlanish metodikasiga islomiy asos kiritish orqali ongli harakat, samimiy maqsad va natijadorlikni oshirish mumkin. Bu esa insonga yo'nalish va ichki kuch beradi, shuning uchun taklif etiladi.

8. Ta'lim tizimiga "qalb pedagogikasi"ni joriy etish. Maktab va universitetlarda sabr, iroda, axloqiy barqarorlik, ichki muvozanatni shakllantiradigan "qalb tarbiyasi" asosida ta'lim berish – yosh avlodni ruhiy va axloqiy jihatdan barkamol qilishda asosiy vositadir. Bu konsepsiyani ta'lim tizimiga tatbiq etish foydali bo'ladi.

9. Ruhiy yetakchilarni tayyorlash uchun "qalb asosidagi liderlik" konsepsiyasini ishlab chiqish. Termiziy iymon, sabr, hikmat va qalb nurlanishiga asoslangan ruhiy yetakchilik g'oyasini ilgari suradi. Bu konsepsiya orqali rahbarlar, ustozlar va jamoat faollari axloqiy namuna, ruhiy barqarorlik va ongli yo'nalish beruvchi shaxslar sifatida yetishib chiqadi. Bunday modelni ijtimoiy rivojlanish strategiyalariga integratsiya qilish foydali bo'ladi.

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TASHKENT STATE UNIVERSITY OF ORIENTAL STUDIES

KARIMOV NODIR RAXMONQULOVICH

THE ISSUE OF ILM AN–NAFS IN THE WORKS OF HAKIM TIRMIDHI

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ABSTRACT

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INTRODUCTION (Abstract of the Doctor of Science thesis)

In the current era of globalization, the re-evaluation and scholarly investigation of the Islamic spiritual heritage from a historiographical perspective is not only essential for shaping a scientifically grounded approach to the past, but also serves as a pressing scientific and practical task in strengthening present-day spiritual stability, educating the younger generation, and fostering the moral and ethical development of society. Particularly, the growing inadequacy of widely adopted Western-centered psychological approaches in fully explaining divinely inspired spiritual concepts such as *sabr* (patience), *tawakkul* (trust in God), and *ikhlas* (sincerity) highlights the increasing need for an in-depth academic study of these notions within the framework of the Islamic intellectual tradition.

In this context, academic and research institutions in countries such as the United States, the United Kingdom, Turkey, Egypt, Malaysia, and Indonesia are actively studying the core concepts of the *ilm al-nafs* (science of the soul) theory—such as the layered structure of the heart, purification of the soul (*tazkiyah al-nafs*), spiritual elevation through patience (*sabr*) and ascetic discipline (*riyadah*), and the path to gnosis (*ma'rifah*) and sainthood (*walayah*) – as both a theoretical foundation and practical model. These efforts include attempts to integrate the principles of Islamic psychotherapy with modern therapeutic methods, to develop faith-based standards for mental well-being, and to establish therapeutic frameworks that promote spiritual resilience and inner balance.

In Uzbekistan, the relevance of Islamic psychology research is also increasing, in response to growing social demands for spiritual maturity, mental health, youth awareness, and societal stability. In particular, the rich intellectual legacy of luminaries such as Hakim Tirmidhi, Imam Maturidi, Imam Bukhari, and Imam al-Ghazali—on spiritual education, patience, soul purification, and the cleansing of the heart—requires renewed analysis in harmony with modern psychological paradigms. Re-evaluating the contributions of these great scholars to global, especially Muslim, intellectual and civilizational development, and exploring the humanistic essence of the Islamic faith, constitutes an urgent and essential scholarly task¹. Therefore, the deep study of *ilm al-nafs*, Sufi psychology, and faith-based mental health concepts is not only an academic necessity but also a crucial requirement for the advancement of society.

This dissertation research, to a certain extent, contributes to the implementation of the tasks outlined in the Decree of the President of the Republic of Uzbekistan “On the Establishment of the International Research Center of Imam Tirmidhi” (February 14, 2017, No. PQ– 2774), as well as the Decree “On Measures for the Further Improvement of the System for the Preservation, Study, and Promotion of Ancient Manuscripts” (May 24, 2017, No. PQ– 2995). Furthermore, it aligns with the objectives expressed in the address delivered at the First Summit on Science and Technology of the Organization of Islamic Cooperation (September 17, 2017), the 72nd Session of the United Nations General Assembly (September 20, 2017), and the speech presented at the conference held in Tashkent on June 15, 2017, titled “Ensuring Social Stability and Preserving the

¹ Mirziyoyev Sh.M. “Buyuk ajdodlar merosi – Uchinchi Renessans asosi” mavzusidagi VIII xalqaro kongress ishtirokchilariga tabrik so‘zi, 24.08.2024 // O‘zbekiston Respublikasi Prezidentining rasmiy veb-sayti. URL: <https://president.uz/uz/lists/view/7093> (murojaat qilingan sana: 13.04.2025).

Purity of Our Sacred Religion as a Demand of the Time,” as well as in other sector-specific normative and legal documents.

Compliance of the Research with the Priority Directions of the Development of Science and Technology in the Republic. This research corresponds to the national priorities for the development of science and technology, specifically Priority Area I: “Formation and implementation of a system of innovative ideas in the development of an information-based society and a democratic state in social, legal, economic, cultural, and spiritual-educational spheres”. The study has been conducted in alignment with this strategic direction.

Review of International Scholarly Research on the Dissertation Topic².

One of the leading academic centers currently engaged in the study of *ilm an-nafs* is the International Institute of Islamic Thought (IIIT), headquartered in the United States and Malaysia. This institute seeks to integrate Islamic knowledge with modern sciences, giving special attention to Islamic psychology, theories of knowledge (*ma’rifah*), and the discipline of soul purification. IIIT has made significant contributions to studying *ilm an-nafs* within the framework of Islamic gnoseology.

Another major center is the International Islamic University Malaysia (IIUM), which houses a Department of Psychology within its Faculty of Revealed Knowledge and Human Sciences. This department interprets modern psychology through the lens of the Qur’an and Sufi sources. Notably, Islamic concepts such as *ma’rifah* (gnosis), *sabr* (patience), integrity, and purification of the heart are analyzed in conjunction with psychological approaches.

In Turkey, Ibn Haldun University is engaged in in-depth research in Islamic philosophy and Sufi anthropology. The university offers master’s and doctoral programs on the topic of “Spiritual Psychology and Mental Well-being”, where the works and ideas of scholars such as Hakim Tirmidhi, al-Ghazali, Mulla Sadra are examined as models for contemporary psychology.

The International Association of Islamic Psychology (IAIP) is a globally operating academic network focused on Islamic psychology, Sufi psychotherapy, and the revival of the historical tradition of *ilm an-nafs*. Founded by renowned scholars such as Dr. Malik Badri and Dr. Abdallah Rothman, IAIP plays a vital role in advancing Islamic psychotherapy both academically and clinically.

Another important institution is Al-Mustafa International University (Iran), which deeply studies *ilm an-nafs* through traditional methods, incorporating Islamic philosophy, *irfan* (mystical knowledge), and spiritual education. This center explores the philosophical-psychological insights of figures such as Ibn Sina (Avicenna), Mulla Sadra, and Hakim Tirmidhi.

In addition, respected institutions such as the University of Jordan, the Maqasid Institute in Qatar, and the Al-Mahdi Institute in Birmingham conduct advanced research

²Dissertatsiya mavzusi bo’yicha xorijiy ilmiy tadqiqotlar sharhi: <https://iiit.org/en/home/>; <https://www.iium.edu.my/>; <https://www.ibnhaldun.edu.tr/>; <https://www.islamicpsychology.org/>; <https://miu.ac.ir/>; <https://www.w.ju.edu.jo/>; <https://www.almahdi.edu/>; <https://www.almahdi.edu/>; <https://www.soas.ac.uk/>; <https://www.orinst.ox.ac.uk/>; <https://www.divinity.cam.ac.uk/>; <https://www.mcgill.ca/islamicstudies/>; www.cnrs.fr/; www.sorbonne-universite.fr/; www.hu-berlin.de/en/; www.uni-frankfurt.de/; www.orinst.ox.ac.uk/; divinity.uchicago.edu/; cmes.berkeley.edu/; nes.princeton.edu/; ilahiyat.istanbul.edu.tr/; <https://ut.ac.ir/en/>; www.du.ac.in/; www.azhar.edu.eg/ va boshqa manbalar asosida ishlab chiqilgan.

on themes like mental health based on the Qur'an, wisdom, sainthood (*walayah*), patience, and the theory of the soul.

Around the world, there are numerous prestigious universities and research centers dedicated to studying Hakim Tirmidhi's intellectual legacy, particularly his contributions to *ilm an-nafs*. These institutions explore profound scholarly directions in Sufism, Islamic philosophy, gnoseology, psychological thought, and spiritual anthropology.

The School of Oriental and African Studies (SOAS), University of London, is among the leading centers in the field of Islamic philosophy, spiritual epistemology, and gnoseology. One of the prominent scholars conducting research on Hakim Tirmidhi's metaphysical thought at SOAS is Muhammad al-Jiyushi. The institution actively supports studies in Sufism and Islamic psychology.

The Oriental Institute at the University of Oxford also engages in critical research on Islamic studies, philosophy, and Sufism, including the works of Hakim Tirmidhi. Investigations focus on Islamic gnoseology, the concepts of the heart and soul, and the theory of the self (*nafs*), with particular attention to the transmission and reinterpretation of Tirmidhi's views through figures such as Ibn Arabi.

The Faculty of Divinity at the University of Cambridge is actively engaged in scholarly research on Islamic philosophy and Sufism. Within this framework, particular attention is given to the thought of Hakim Tirmidhi, especially in relation to concepts such as *ilm an-nafs*, gnosis (*ma'rifah*), wisdom (*hikmah*), the heart, and spiritual refinement. Moreover, Tirmidhi's works are studied within the broader context of Islamic anthropology and moral philosophy.

The Institute of Islamic Studies at McGill University in Canada has long been recognized for its rigorous academic investigation of classical Islamic thought, including hadith, philosophy, Sufism, and psychology. The views of scholars such as Abu Zayd al-Balkhi, Imam al-Ghazali and Hakim Tirmidhi on the soul (*nafs*) are subject to extensive research at this center. McGill's library holds rich resources that support source-critical analysis of Tirmidhi's writings.

The Department of Near Eastern Languages and Civilizations (NELC) at the University of Chicago has also devoted scholarly attention to the study of Hakim Tirmidhi in the context of Islamic studies, epistemological methodologies, Sufi sources, and psychological-mystical interpretations. Several academic works at this institution address Tirmidhi's influence on medieval Muslim psychology.

The Center for the Study of World Religions at Harvard University engages with Tirmidhi's thought through the lens of spiritual and moral values, soul discipline, and Islamic anthropology. Georgetown University's Prince Alwaleed bin Talal Center for Muslim-Christian Understanding in the United States conducts research on interfaith dialogue, spiritual well-being, and Islamic psychology. The center has published scholarly articles analyzing the contemporary relevance of Hakim Tirmidhi's Sufi teachings.

The École Pratique des Hautes Études (EPHE) in France is one of the leading academic institutions conducting philological and philosophical analysis of Sufi texts.

As a result of the research carried out at these universities and centers, Hakim Tirmidhi is being rediscovered not merely as a figure of Sufi history but as a thinker whose ideas are increasingly reinterpreted within the modern frameworks of gnoseology,

psychology, and moral philosophy. Accordingly, their work plays a vital role in reintegrating Tirmidhi into contemporary academic discourse.

Level of Study of the Problem.

The second half of the 20th century and the beginning of the 21st century witnessed a growing academic interest in Islamic philosophy, Sufism, and issues of spiritual-psychological thought. This trend can be observed in the increasing engagement of both Western and Eastern scholars with the works of Hakim Tirmidhi, one of the key figures in Sufi intellectual tradition. In particular, studies have focused on his views related to the inner self, the discipline of the soul, spiritual purification, and the concept of *ilm an-nafs* (the science of the soul)³.

It is important to note that although *ilm an-nafs* as a distinct subject has not been systematically explored from a historiographical perspective in Tirmidhi's works, existing research within the domains of Sufi thought and Islamic psychology has addressed the subject through broader conceptual frameworks, including theories of spiritual training and issues concerning the development of the self. The evolution of methodological approaches and the expansion of thematic scope across different regions have made it possible to uncover unique aspects of this topic.

Based on these developments, scholarly research on the subject may be conditionally divided into three major groups: the first group includes studies by Western scholars⁴, the second by researchers from the Muslim East⁵, and the third by national scholars from Uzbekistan and Central Asia.

3 عبد الفتاح بركة. الحكيم الترمذي والوظيفية- أحمد عبد الرحيم السايح. الحكيم الترمذي ونظريته في السلوك. مكتبة الثقافة الدينية - القاهرة، 2006. 466 ص؛ عبد المحسن عبد الفتاح بركة. الحكيم الترمذي ونظريته في الولاية. - القاهرة: مجمع البحوث الإسلامية، 1971. 616 ص؛ الولاية القاهرة، 1971. ص. 243؛ محمد حرير سيف يساك. مقامات القلب وعلاقتها بالأخلاق عند الحكيم الحسيني. المعرفة عند الحكيم الترمذي. - القاهرة، دار الكاتب العربي، 1960. 470 ص؛ Firat A. Al-Hakim al-Tirmizi ve al-Radd cala 'l-Rafiza adli risalesi // Şarkiyat Mecmuası. - Istanbul, 1966. - S. 23; Heer N. Al-Hakim Al-Tirmidhi's Kitab al-'ilal // American Oriental Society. - New Haven: Connecticut, 1969. Available online from <http://hdl.handle.net/1773/4871>; Radtke B., O'Kane J. The concept of sainthood in early Islamic mysticism: two works by al-Ḥakim al-Tirmidhi. - Surrey: Curzon Press, 1996. - P. 148; Al-Hakim Al-Tirmidhi. Three Early Sufi Texts / Al-Hakim Al-Tirmidhi, Abu'abd Al-Rahman, Al-Sulami Al-Naysaburi / Trans. N. L. Heer, Kenneth L Honerkamp. - Fons Vitae, 2003. - P. 192; Yaman H. The Concept of Hikmah in Early Islamic Thought: Thesis (PhD). - Massachusetts: Harvard University Cambridge, 2008. - 358 p.; Karapinar F. Hakim Tirmizi ve ona ait bir mecmu'a // Marifé Dini Araştırmalar Dergisi. - 2005. - S. 229-243; Mehmet U. Hakim et-Tirmizi'nin 'Risaletü Keyfiyyeti's-Sulûk ila Rabbi'l-Alemin' Adlı Eserinde Bireysel Bir Çaba Olarak Uzlet, Halvet ve Keşf Sureci // Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi. - 2018. - № 45. - S. 209-242;

Гафарова У. А. Аль-Хаким ат-Тирмизи и его взгляды о святых в «Хатм аль-авлия» // Ученые записки Худжандского гос. университета им. академика Б. Гафурова. Гуманитарные науки. - 2016. - № 4(49). - С. 61-64.

4 Arberry A. J. Notes on a Tirmidhi's manuscript // Rivista degli Studi Orientali. - 1940. - № 18. - P. 315-327; Osman Yahia. L'Oeuvre de Tirmidhi (Essai bibliographique) // Melanges Louis Massignon. - 1957. - Vol. 3. - S. 411-478; Heer N. L. Some Biographical and Bibliographical Notes on Al-Hakim Al-Tirmidhi // The World of Islam: Studies in Honour of P. K. Hitti. - London: Macmillan, 1959. - P. 121-134; Al-Geyoushi I.M. Al-Tirmidhi, his works and his opinions on Sufism / University of London, School of Oriental and African Studies. - L., 1970. - 468 p.; Yves Marquet. Al-Hakim al-Tirmidi et le néoplatonisme de son temps. - Dakar: Université de Dakar, Faculté des lettres et sciences humaines, Département d'arabe, 1976. - 132 p.; Gobillot G. La solution mystique d'Al-Hakim Al-Tirmidhi (m. 318/930) au problème de la oute-puissance de Dieu // Mélanges de sciences religieuses. - 1996. - № 53. - P. 81-105; Radtke B., O'Kane J. The concept of sainthood in early Islamic mysticism: two works by al-Ḥakim al-Tirmidhi. - Surrey: Curzon Press, 1996. - P. 148; Pavlis N. A. An Early Sufi Concept of Qalb: Hakim al-Tirmidhi's Map of the Heart. Institute of Islamic Studies McGill University. - Montreal, 2001. - P. 98; Al-Hakim Al-Tirmidhi. Le Livre des nuances, Ou de l'impossibilité de la synonymie: Librairie orientaliste Paul Geuthner, 2006. - 570 p.; Radtke B. Some recent research on al-Ḥakim al-Tirmidhi // Der Islam. - 2006. - № 83. - P. 39-89; Gobillot G. Ethique et spiritualite en islam a travers la pensee d'Al-Hakim Al-Tirmidhi. Le Sage de Tirmidh, mystique khurasanien (m. 318/930) // Revue d'ethique et de theologie morale. - 2007. - 245 p.; Dajani S. M. K. Ibn 'Arabī's conception of Ijtihād: its origins and later reception: PhD thesis. - SOAS: University of London, 2015. - 279 p.; Palmer A. The Social and Theoretical Dimensions of Sainthood in Early Islam: Al-Tirmidhi's Gnoseology and the Foundations of Sufi Social Praxis: PhD. diss. - USA: University of Michigan, 2015. - 374 p.; Palmer A. Sainthood and Authority in Early Islam: Al-Ḥakim al-Tirmidhi's Theory of wilāya and the Reenvisioning of the Sunnī Caliphate. - Leiden: Brill, 2020. - 199 p.

In the post-independence era, the study of Islamic heritage in Uzbekistan has placed considerable emphasis on exploring the life and intellectual legacy of Hakim Tirmidhi⁶. Several researchers have analyzed and described his works, contributing to a deeper understanding of his spiritual and psychological teachings in the national academic discourse.

Relevance of the Dissertation Research to the Scientific Research Agenda of the Higher Education Institution.

The dissertation research is closely aligned with the scientific research agenda of the higher education institution in which it was conducted. Specifically, the dissertation was carried out within the framework of the project titled “*The Historical Formation of Islamic Psychology and the Development of a Historiographical– Theoretical Model (Based on the Works of Hakim Tirmidhi)*”, in accordance with Order No. 17– IB issued by the Rector of Tashkent State University of Oriental Studies on March 6, 2025.

The purpose of this study is to identify the factors behind the emergence of foreign academic publications that have discussed the issue of *ilm an– nafs* in the works of Hakim Tirmidhi during the second half of the 20th century and the early 21st century, to analyze the themes and specific characteristics of the problems addressed in these

⁵ Firat A. Al-Hakim al-Tirmizi ve Kitab al-aql val-hawa risalesi // Şarkiyat Mecmuası. – 1964. – S. 95–116; Muhammad Khalid M. Al-Hakim al-Tirmidhi’s Buduwuw Sha’n // Islamic Studies, Islamic Research Institute, International Islamic University. – 1965. – Vol. 4. – № 3. – P. 315–343; Hasan Qasim Murad. The Life and Works of Hakim al-Tirmidhi // Hamdard Islamicus. – Karachi, 1979. – P. 65–77; Abdul Latif Abdul Razak. Al-Hakim Al-Tirmidhi’s Conception of the Human Psyche. – Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1999. – 114 p.; Sviri S. Hakim Tirmidhi and the Malamati Movement in Early Sufism // The Heritage of Sufism. – Vol. I. / ed. L. Lewisohn. – Oxford: Oneworld Publications, 1999. – P. 583–613; Abdul Mawjood S. A. *The Biography of Imam at-Tirmidhi / Translated by Abu Bakr ibn Nasir (1-st ed.)*. – Riyadh: Darussalam, 2007. – 372 p.; Çift S. Hakim Tirmizi ve Tasavvuf Anlayışı. – İstanbul: İnsan Yayınları, 2008. – 429 s.;

خالد زهري. تجليات البرهان وحقائق العرفان. المكتبة العصرية لبنان. 2009. ص 234

Kazem Nasirizade, Mehdi Mohabbati. An analysis of Al-Hakim Al-Tirmidhi’s mystical ideology based on books: Bad’u Sha’ani and Sirat al-Awliya // Herald NAMSCA. – 2018. – № 2(3). – P. 608–614.

⁶ Уватов У. Икки буюк донишманд, - Т.: Шарқ, 2005. – 77 б.; Уватов У. Ал-Ҳаким ат-термизий. Т.: Маънавият, 2001. – 40 б.; У. Уватов, И. Усмонов. Термизлик икки аллома. Т.: ТИУ, 2017. – 144 б.; У. Уватов, О. Жўраев. // Ҳаким Термизий. Т.: Tafakkur, 2010. – 72 б.; Усмонов И. Ал-Ҳаким ат-Термизийнинг «Наводир ал-усул» асари – ҳадис ва тасаввuf илмига оид муҳим манба: Тарих фан. номз. ... дис. – Т.: ТИУ, 2005. – 260 б.; Усмонов И. Ҳаким Термизийнинг “Китаб ас-салот” асарида фикхий масалаларнинг ёритилиши. // Мотуридия, – № 1, 2024. - 48-56. б.; Усмонов И. Ҳаким Термизийнинг «Манҳиёт» асарида ҳукмларнинг мақсад, урф, замон ва маконга қўра ўзгариши масаласининг ёритилиши. // Мотуридия, № 4, 2024. - 13-20 б.; Усмонов И. ЎзР ФА ШИ фонди № 9027 қўлзма мажмуасидаги Ҳаким Термизийга мансуб рисола ҳақида // Meros, – № 1, 2024. - 146-155 б.; Усмонов И. Уникальный ранний источник по исламскому социальному праву // Ал-Бухорий, – № 3, 2024. - 121- 133.; Usmanov I. Hakim Termiziy asarlarida shar’iy hiylalar mavzusi muhokamasi // Islom ma’rifati, – № 1, 2025. 32 - 41 b.; Чўтматов Ж. Чўтматов Ж. Илм ва ҳикмат // Тафаккур, 2016. – №2. – Б. 80-82.; Чўтматов Ж. Муҳаммад Ҳаким Термизий карашларининг ўзига хос жиҳатлари // Тошкент ислом университети илмий-таҳлилий ахборот журнали, 2016. – №2. – Б. 21-23.; Чўтматов Ж. Ҳаким Термизий ва Имом Ғазолий // Sharq mash’ali, 2016. – №1. – Б. 83-85.; Чўтматов Ж. Муҳаммад ибн Али Ҳаким Термизий ва Муҳаммад ибн Али Қафқол Шоший «мақосиду-ш-шарийъа» йўналиши асосчилари сифатида // Шарқшунослик, 2016. – №4. – Б. 149-156.; Chutmatov J. The doctrine of Muhammad Hakim Tirmizi // ACADEMICIA: An International Multidisciplinary Research Journal. India. ISSN: 2249-7137 Vol.9, Issue 4, April 2019. – p. 99-106.; Чориев З., Аннаев Т., Муртазаев Б., Аннаев Ж. Ал-Ҳаким ат-Термизий. – Т.: Янги аср авлоди, 2008. – 138 б.; Абдуллаев Р. Ҳаким ат-Термизий: ҳаёти ва илмий меросининг ўрганилиши. – Т.: Yangi nashr, 2015. – 38 б.; Қориев О. Термизлик алломалар илмий меросини ўрганиш масалалари // Sharqshunoslik. – 2015. – № 2–3. – Б. 114–122.; Турсунов С., Муртазоев Б. Термизийларнинг илмий тафаккури / масъул муҳаррир Ж. Омонтурдиев. – Тошкент: “Ўзбекистон” НМИУ, 2016. – 280 б.; Xaitov L.A. Hakim Termiziy – nafs ilmining nazariyotchisi // Islom tafakkuri. – Toshkent, 2020. – № 4. – B. 59–64; Xaitov L.A. Hakim Termiziy merosida inson ma’naviyati masalalari // Imom Buxoriy saboqlari. – Samarqand, 2020. – № 2. – B. 36–38; Xaitov L.A. Hakim Termiziy asarlarida sog’lom qalb masalasi // Islom tafakkuri. – Toshkent, 2021. – № 1. – B. 42–47; Xaitov L.A. Hakim Termiziy ma’naviy merosida qalb tushunchasi // Tafakkur ziyosi. – Jizzax, 2021. – № 2. – B. 134–137; Xaitov L.A. Hakim Termiziy ma’naviy merosining inson kamolotidagi o’mi. – Buxoro: “Bukhara Hamd Print” nashriyoti, 2023. – 148 b.

studies, to trace the dynamics of their scholarly evolution, and to reveal the significance of this intellectual legacy in the development of global academic thought.

Research Objectives:

to collect and describe the findings of foreign studies conducted within the scope of this issue during the second half of the 20th century and the early 21st century;

to identify the emergence and developmental stages of the concept of islamic psychology and to trace the historical roots of the term *ilm an-nafs*;

to analyze the perspectives and methodological approaches of western scholars toward islamic psychology;

to determine the stages in which the concept of *ilm an-nafs*, as reflected in the works of hakim tirmidhi, has been studied in eastern countries;

to explore the development of the intellectual tradition of *hakimiyya* initiated by hakim tirmidhi in subsequent periods;

to examine the representation of hakim tirmidhi's ideas in foreign studies with regard to child education and social development, and to assess their impact on psychological well-being;

To demonstrate the application of Hakim Tirmidhi's views in contemporary psychology and psychotherapy, and to reveal their current relevance.

The research object consists of foreign scholarly works published during the second half of the 20th century and the early 21st century that are dedicated to the study of *ilm an-nafs* as developed in the Islamic philosophical and Sufi thought of Hakim Tirmidhi.

The research subject comprises the formation, development, and historical-philosophical essence of *ilm an-nafs* concepts found in the works of Hakim Tirmidhi, as well as the historiographical analysis of scientific ideas presented in studies that reflect the significance of these concepts in the context of Islamic intellectual and Sufi traditions, and the dynamics of their scholarly evolution.

Research Methods:

This study extensively employed historical-comparative, statistical analysis, problem-chronological, and systematic analysis methods, along with other established approaches used in scholarly research.

The scientific novelty of this research is reflected in the following:

Based on the ideas of spiritual refinement, patience (*sabr*), introspection (*muraqaba*), and purity of intention (*niyyat*) as articulated in the works of Hakim Termiziy-particularly in *Bayan al-Farq*, *Navadir al-Usul*, and *Adab an-Nafs*-a concept for modern "Counseling Centers" has been developed. This initiative aims to address contemporary psychological crises, internet-induced pressure, and moral instability, and is presented as a model grounded in Islamic psychotherapy and educational theory with solid theoretical and source-based foundations.

The doctrine of *hakimiya*, established by Hakim Termiziy and acknowledged by prominent international scholars such as Sara Svir, Bernd Radtke, and Aiyub Palmer, has been studied as an independent spiritual-psychological tradition. It has been demonstrated that this doctrine evolved into a distinct "school of thought" through its integration of Sufi principles, the theory of *'ilm an-nafs* (science of the soul), and ideals of spiritual maturity.

A comparative analysis of the teachings of Hakim Termiziy, Imam al-Ghazali, and Ibn ‘Arabi—based on historical sources—has revealed a deep conceptual and methodological continuity among them. It is for the first time substantiated that Termiziy formulated *‘ilm an-nafs* as an independent theoretical school; that Imam al-Ghazali transformed its moral-spiritual principles into a didactic system; and that Ibn ‘Arabi further developed it into a philosophical framework.

Termiziy’s “faith-based model of spiritual immunity,” rooted in his concept of *‘ilm an-nafs*, has been historically and practically validated as an effective and innovative approach for fostering conscious inner stability in the face of modern psychological challenges such as radicalism, spiritual emptiness, and identity crises.

Furthermore, the structure of the soul and heart proposed by Hakim Termiziy—consisting of *sadr*, *qalb*, *fu’ād*, and *hubb*—has been systematically compared with contemporary therapeutic models, and his views have been substantiated as a strong theoretical foundation for Islamic psychotherapy.

Practical Outcomes of the Research:

Based on recognized methodologies and approaches in the historical sciences, the content and historical– philosophical foundations of the concept of *ilm an-nafs* were clarified through the analysis of studies conducted on the works of Hakim Tirmidhi during the second half of the 20th century and the early 21st century. As a result, a scholarly foundation was established for spiritually oriented approaches within the framework of Islamic thought.

During the research, the ideas on *ilm an-nafs* put forward by Hakim Tirmidhi were examined in relation to the views of other Sufi and theological thinkers. Their points of convergence and divergence were identified, and their development was systematized according to historical stages.

Based on the research findings, new academic directions and topics were formulated for further studies on Hakim Tirmidhi’s intellectual legacy, thereby creating a foundation for original investigations in both Uzbek and global Oriental studies.

The reliability of the research results is ensured by the systematic analysis of Hakim Tirmidhi’s works, including extant manuscripts and critical scholarly editions, as well as the writings of major Muslim thinkers who have studied *ilm an-nafs*. These sources and studies were examined using modern historiographical methods, in particular historical– philosophical, comparative, textual, logical– analytical, and source– critical approaches.

Scientific and Practical Significance of the Research Results.

The scientific significance of the dissertation lies in the fact that, for the first time, the *ilm an-nafs* concept articulated in the works of Hakim Tirmidhi has been systematized as a philosophical– gnoseological foundation for contemporary Islamic psychology. This model has been shown to contribute to the formation of a faith– based concept of mental well–being. The practical significance is manifested in the potential application of Tirmidhi’s ideas in education, spirituality, psychotherapy, and social stability, particularly through the development of a faith– based psychological immunity model aimed at fostering conscious awareness among youth and addressing extremism and spiritual emptiness.

Implementation of Research Findings.

Based on the scholarly conclusions and recommendations developed within the framework of historiographical research dedicated to studying Hakim Termiziy's theory of *'ilm an-nafs*, it has been substantiated that the concept of *'ilm an-nafs*, as articulated in his works, shares significant common ground with modern psychological and cognitive sciences. This concept fosters self-awareness, intellectual development, and a striving for moral perfection among youth, while also laying a foundation for examining scientific approaches rooted in Islamic philosophy and Eastern thought. These scholarly insights have been practically applied to the activities of authorized state institutions and organizations.

In particular, based on the dissertation findings, Chapter Five of the 2024 educational manual titled "*Historiography of Central Asian Peoples*"—covering the topic "Written Sources on the History of Central Asia from the 9th to 15th Centuries (in Arabic)"—incorporated a historical-source-based analysis of the model drawn from Hakim Termiziy's works, especially *Bayan al-Farq*, *Navadir al-Usul*, and *Adab an-Nafs*, which emphasizes spiritual education of the heart, patience (*sabr*), introspection (*muraqaba*), and purity of intention. This model, aimed at addressing contemporary psychological crises, digital pressure, and moral instability, was for the first time integrated into the academic curriculum (Reference No. 04-04-02/1109, dated April 18, 2025, Tashkent State University of Oriental Studies). As a result, the concepts and approaches developed in the dissertation enriched the structure and content of the textbook, thereby enhancing the effectiveness of teaching historiographical disciplines in higher education.

Additionally, the dissertation outcomes served as a direct theoretical and methodological basis for the development of the scientific-practical project "*Creation of the Audiomanuscript Platform*," initiated by the decision of Tashkent State University of Oriental Studies (Decision No. 40-IB, dated June 3, 2024). Within this project, the doctrine of *Hakimiya*, founded by Hakim Termiziy and recognized by leading international scholars such as Sara Sviri, Bernd Radtke, and Aiyub Palmer, was studied as an independent spiritual-psychological movement. It was presented to the public in audio format as a distinct "school" that integrates ideas from Sufism, *'ilm an-nafs*, and spiritual maturity (Reference No. 04-04-02/1110, dated April 18, 2025). As a result, scientific selection of audio versions of Termiziy's works *Makr an-Nafs* and *Riyazat an-Nafs*, semantic analysis of their content, clear articulation of their spiritual-psychological meaning, and the development of audio content tailored to the needs of modern audiences became possible.

In the television programs "*Centers of Civilization*" and "*Field of History*," broadcast on the "Uzbekistan History" channel, the ideological and methodological continuity among the teachings of Hakim Termiziy, Imam al-Ghazali, and Ibn Arabi was analyzed based on historical sources. The programs introduced the wider public to the finding that Termiziy laid the foundations of *'ilm an-nafs* as an independent theoretical school, Imam al-Ghazali systematized its moral-spiritual principles into a didactic structure, and Ibn Arabi deepened it philosophically (Reference No. 01-30-189, dated March 28, 2025, from the "Uzbekistan" State Unitary Television and Radio Company).

As a result, public awareness of *'ilm an-nafs*, Islamic psychology, and the intellectual history of Sufism has significantly increased.

The “*faith-based model of spiritual immunity*” developed on the foundation of Hakim Termiziy’s *'ilm an-nafs* theory has been historically, methodologically, and practically substantiated as an effective and innovative approach to fostering conscious inner stability in response to modern psychological challenges, including radicalism, moral emptiness, and identity crises. The scholarly conclusions and recommendations related to this model were practically applied within the activities and social projects of the Youth Affairs Agency of the Republic of Uzbekistan (Reference No. 3-16-21-1631, dated March 27, 2025). As a result, new spiritually grounded educational approaches based on patience, faith, inner harmony, and moral stability were developed for youth engagement. These approaches enriched the content of enlightenment and preventive programs and contributed to strengthening the mindset of young people while enhancing their inner resistance to extremist ideologies.

The Republican Council for Spirituality and Enlightenment and its affiliated center adopted the practical-scientific proposals advanced in this research concerning spiritual purification of the self (*nafs*), remembrance (*dhikr*), contemplation (*tafakkur*), purity of heart (*qalb*), sincerity (*ikhlas*), and divine love (*muhabbat*) as means of achieving a sound psychological state (Reference No. 02-362, dated March 28, 2025). Consequently, the content of public outreach programs aimed at elevating the moral consciousness of youth and society was substantially enriched.

Approval and Dissemination of Research Findings.

The core findings of the research were presented to the academic community through the author’s participation in 2 international and 2 national– level conferences and publication in corresponding scientific proceedings.

Publication of Research Results.

A total of 19 scientific works have been published on the dissertation topic. These include one monograph and 12 articles published in journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for disseminating the main results of doctoral dissertations, two of which appeared in international journals.

Structure and Volume of the Dissertation.

The dissertation consists of an introduction, four chapters, a conclusion, and a list of references and sources. The main body of the research comprises 232 pages.

MAIN CONTENT OF THE DISSERTATION

The *Introduction* of the dissertation substantiates the relevance and necessity of the chosen topic, defines the aims and objectives of the research, as well as its subject and object. Scientific literature related to the topic is reviewed and analyzed in four thematic groups. The conformity of the research with the priority directions of scientific and technological development of the Republic of Uzbekistan is demonstrated, and the scientific novelty and practical outcomes are clearly articulated. The reliability of the obtained results is substantiated, while the theoretical and practical significance of the study is explained. The implementation of the findings in practice, their academic

approval, published works, and the structure and volume of the dissertation are also outlined.

The *first chapter*, titled “*Theoretical– Methodological Aspects and Historiography of the ilm an–Nafs’ Discourse*,” provides a comprehensive overview of the formation stages, theoretical foundations, and development process of Islamic psychology. In particular, the conceptual model of *ilm an–nafs* developed by Hakim Tirmidhi is examined in depth, as his ideas constitute the theoretical foundation of this discipline. The section “*The Formation and Developmental Stages of the Theory of Islamic Psychology*” analyzes the conceptual framework, methodological principles, and historical dynamics of Islamic psychology. This discipline, unlike traditional Western psychology, focuses on the study of the human heart, soul, self (*nafs*), and ethical virtues based on the Qur’an and Hadith, thus establishing itself as an independent scientific field.

The chapter presents a well– grounded analysis of the views of prominent scholars from major intellectual centers such as Mawarannahr, Khorasan, Baghdad, al– Andalus, India, and the Levant. These include Hakim Tirmidhi, Abu Ali ibn Sina, Imam al– Ghazali, Abu Zayd al– Balkhi, and Shah Waliullah al– Dihlawi, whose contributions on the human psyche, soul discipline, and moral development are examined. Hakim Tirmidhi’s views on *ilm an–nafs* are of particular significance; he systematically interprets concepts such as *qalb* (heart), *ruh* (spirit), *iradah* (will), *ṣabr* (patience), and *maḥabbah* (divine love) from both Sufi and psychological perspectives. These ideas laid the groundwork for the later spiritual– psychological models of thinkers such as Imam al– Ghazali and Ibn Arabi.

The field of Islamic psychology continues to be enriched by modern approaches. Contemporary researchers such as Malik Badri, Amber Haque, and Akbar Husain have further developed the *ilm an–nafs* concept within the frameworks of cognitive therapy, spiritual–mental health, and bio– psycho– social models. As a result, Islamic psychology has evolved into an integrative approach with practical applications⁷.

Thus, the theoretical and methodological foundations of Islamic psychology have been consolidated through the integration of the legacy of classical scholarly traditions and modern psychotherapeutic perspectives.

The section titled “*The Representation of Hakim Tirmidhi’s Sufi Thought in Western Scholarship*” is dedicated to analyzing how Tirmidhi’s intellectual legacy has been studied, interpreted, and evaluated within Western academic circles. This part examines the conceptual frameworks used by Western researchers to analyze his profound psychological and philosophical ideas related to *ilm an–nafs*, sainthood (*walayah*), the heart (*qalb*), the self (*nafs*), intellect (*aql*), and soul (*ruh*), along with the theoretical approaches applied in these interpretations and their academic significance.

The approaches of Western scholars to Tirmidhi’s thought are studied across three historical stages. The first stage, from the early 20th century to the 1930s, is characterized by superficial and occasionally incorrect interpretations of Tirmidhi’s

⁷ Badri M. *Contemplation: An Islamic Psychospiritual Study*. – Herndon: International Institute of Islamic Thought, 2000. – pp. 101–112.; Haque A. *Psychology from an Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists // Psychology and Developing Societies*. – 2004. – Vol. 16, No. 1. – pp. 23–43.; Husain A. *Islamic psychology: Emergence of a new field*. – Global Vision Publishing Ho, 2006. – 222 p.

works. A notable example is the inaccurate attribution by Louis Massignon, who claimed that “Jesus is superior to Muhammad”—a clear misrepresentation of Tirmidhi’s actual position⁸.

In the second stage, spanning the 1940s to the 1980s, scholars such as Arthur Arberry⁹ and Yves Marquet¹⁰ began a more in– depth engagement with Tirmidhi’s legacy, particularly through textual analysis and contextual historical study.

The third stage, beginning in the 1980s, is distinguished by contemporary analytical approaches. Scholars such as Bernd Radtke¹¹, Nataliya Pavliz¹², Hikmet Yaman¹³, Samer Dajoni¹⁴, Geneviève Gobillot¹⁵, and Ayyub Palmer¹⁶ have focused on examining Tirmidhi’s thought through gnoseological, psychological, and spiritual– anthropological lenses.

In these studies, one observes a consistent effort to uncover the profound religious and spiritual essence of Tirmidhi’s works. Notably, his treatises such as *Khatm al–Awliya*, *Bayan al–Farq*, and *Adab al–Nafs* have become important subjects of inquiry within the frameworks of Western psychology, religious studies, and anthropology. For example, Bernd Radtke has demonstrated, with scholarly rigor, the influence of Tirmidhi’s ideas on Ibn Arabi’s thought; Geneviève Gobillot translated and annotated the theory of the levels of the heart into French; and Ayoub Palmer has provided a comprehensive analysis of Tirmidhi’s role within the Ḥanafī tradition and his concept of *ḥikmah* (wisdom).

These investigations reveal that Tirmidhi’s legacy is not only Sufi in nature but also rich in psychological, gnoseological, and methodological dimensions. It is precisely for this reason that Tirmidhi’s ideas are attracting increasing attention in contemporary international academia and are being viewed as a solid source for modern research in Islamic psychology. At the same time, scholars have acknowledged the diversity of translations and interpretations as well as existing methodological challenges, thus highlighting the ongoing need for deeper and more systematic research in this field.

The section titled “*The Study of the ilm an–Nafs’ Concept in Eastern Countries*” focuses on how Hakim Tirmidhi’s ideas about the human spiritual domain have been studied in various regions. It begins by contextualizing his works—such as *Adab al–Nafs*, *Bayan al–Farq*, and *Kitab al–Aql wa al–Hawa*—within the spiritual– philosophical tradition of 9th– century Ma Wara’ al– Nahr, the cultural setting in which Tirmidhi lived. His views on soul discipline, the diagnosis of heart states, and the pathways to

⁸ Massignon L. *Kitab al-Tawasin par Abou al-Moghith al-Hosayn Ibn Mansour al-Hallaj*. – Paris, 1913. – p.154.

⁹ Arberry A. J. Notes on a Tirmidhi’s manuscript // *Rivista degli Studi Orientali*, 1940. – P. 315–327.

¹⁰ Yves Marquet. *Al-Hakim al-Tirmidi et le néoplatonisme de son temps*. – Dakar: Université de Dakar, Faculté des lettres et sciences humaines, Département d’arabe, 1976. – 132 p.

¹¹ Radtke B. *Al-Ḥakim at-Tirmidī. Ein islamischer Theosoph des 3./9. Jahrhunderts*. – Freiburg: Schwarz Verlag, 1980.

¹² Pavlis N.A. *An Early Sufi Concept of Qalb: Hakim al-Tirmidhi’s Map of the Heart*. Thesis (MA). Institute of Islamic Studies McGill University. – Montreal, 2001. – P. 98.

¹³ Yaman H. *The Concept of Hikmah in Early Islamic Thought*. Thesis (PhD). Harvard University Cambridge. – Massachusetts, USA, 2008. – 358 p.

¹⁴ Dajani Samer. *Ibn ‘Arabi’s conception of Ijtihad: its origins and later reception*. Thesis (PhD). – SOAS: University of London, 2015. – P. 14.

¹⁵ Gobillot G. *Muḥammad b. Ali al-Ḥakim al-Tirmidhi. Le livre de la profondeur des choses*. – Villeneuve d’Ascq: Presses universitaires du Septentrion, 1996. – P. 79

¹⁶ Aiyub Palmer. *The Social and Theoretical Dimensions of Sainthood in Early Islam: Al-Tirmidhi’s Gnoseology and the Foundations of Sufi Social Praxis*. Thesis (PhD). – USA: University of Michigan, 2015. – 374 p.

spiritual elevation have been deeply explored from psychological and ethical perspectives throughout the Muslim East.

Particularly extensive attention is given to research conducted in countries such as Egypt, Turkey, Pakistan, Iran, Tajikistan, Malaysia, and Israel. In Egypt, scholars such as Abd al-Muhsin al-Husayni¹⁷, Muḥammad Ibrahim Al-Geyoushi¹⁸, and Abd al-Fattah Baraka¹⁹ have authored dissertations and critical editions that contribute significantly to the textual and source-critical study of Tirmidhi's works. In Turkey, Ahmet Subhi Fırat²⁰ and Selahattin Yılmaz²¹ have emphasized textual analysis of his intellectual legacy. In Pakistan, Mas'ud Muḥammad Khalid²² and Ḥasan Qasim Murad²³ have analytically elaborated on his views on Sufism and psychology. Israeli scholars such as Sara Sviri²⁴ and Michael Ebstein²⁵ have approached Tirmidhi's legacy through gnoseological and linguistic frameworks, opening comparative avenues with Western thought.

As a result of studies conducted in this direction, Hakim Tirmidhi's views on concepts such as *qalb* (heart), *nafs* (self), *ḥikmah* (wisdom), *ruh* (soul), and *walayah* (sainthood) are increasingly being interpreted as important sources for fostering spiritual balance, moral development, and ethical elevation in contemporary Muslim societies. While the earlier studies from the mid-20th century focused primarily on textual and

¹⁷ عبد المحسن الحسيني . المعرفة عند الحكيم الترمذي – القاهرة ، دار الكاتب العربي، 1960. ص. 470.

¹⁸ Al-Geyoushi I.M. Al-Tirmidhi, his works and his opinions on Sufism // University of London School of Oriental and African Studies. Thesis (PhD), 1970. – P. 468.

¹⁹ عبد الفتاح بركة. الحكيم الترمذي ونظريته في الولاية. القاهرة ، 1971. ص. 243.

²⁰ Suphi F.A. Al-Hakim al-Tirmizi ve Buduvv şa'n, Kitab akl ve'l-heva Adli Risaleleri Ile Kitab ilm al-Avliya'sindan Bir Bölüm, IUEF Arap-Fars Filolojisi Basılmamış Mezuniyet Tezi. – Istanbul, 1962.

²¹ Selahattin Y. el-Hakim et-Tirmizi ve Kitabü'l-Emsal mine'l-Kitabi ve's-Sunne // Uludağ Üniversitesi, 1984. – 177 s.

²² Muhammad Khalid M. Al-Hakim al-Tirmidhi's Buduwv Şha'n // Islamic Studies, Islamic Research Institute. – 1965. – Vol. 4. – № 3. – P. 315–343.

²³ Hasan Qasim Murad. The Life and Works of Hakim al-Tirmidhi // Hamdard Islamicus. – Karachi, 1979. – P. 65–77.

²⁴ Sviri S. The emergence of the holy man in early Islamic mysticism: the myrtle in a muslim woman's dream and its late antique echoes // Journal of Semitic Studies LXI/2 Autumn, 2016. – P. 463–495; Sviri S. Between fear and hope on the coincidence of Opposites in Islamic Mysticism. Jerusalem Studies in Arabic and Islam (JSAI), vol 9. 1987. – P. 317–348; Sviri S. Dreaming analyzed and recorded dreams in the World of Medieval Islam // Dream Cultures explorations in the Comparative History of Dreaming. – Oxford: Oxford University Press, 1999. – P. 252–273; Sviri S. From polarity to oneness in Sufi psychology // Jung and the monotheisms: Judaism, Christianity and Islam. – London and New York: Routledge, 1994. – P. 2–22; Sviri S. Hakim Tirmidhi and the Malamati Movement in Early Sufism // The Heritage of Sufism Vol. I, ed. L. Lewisohn. – Oxford: Oneworld Publications, 1999; Sviri S. Kun – the existence-bestowing word in Islamic mysticism: A survey of texts on the creative power of language // The poetics of Grammar and the Metaphysics of Sound and Sign. – Leiden-Boston: Brill, 2007. – P. 35–67; Sviri S. Sufism: reconsidering terms, definitions and processes in the formative period of Islamic mysticism // Les maitres soufis et leurs disciples. – Beyrouth (Liban), 2012. – P. 17–34; Sviri S. The Self and Its Transformation in Sufism with Special Reference in Early Literature // Self and Self-Transformation in the History of Religions. – Oxford: Oxford University Press, 2002. – P. 203–215; Sviri S. Words of Power and the Power of Words: Mystical Linguistics in the Works of Al-Hakim Al-Tirmidhi // Jerusalem Studies in Arabic and Islam. The Hebrew University of Jerusalem the Faculty of Humanities. – 2002. – № 27.– P. 204–244; Sviri S. Questions and Answers A Literary Dialogue between Hakim Tirmidhi and Ibn Arabi // Studies in Honor of Shaul Shaked. – Jerusalem: Ayalon Printing, 2019. – P. 141–157.

²⁵ Michael Ebstein. Spiritual Descendants of the Prophet: al-Hakim al-Tirmidhi, Ibn al-'Arabi, and Ikhwan al-Şafa' on Ahl al-Bayt // M.A.Amir-Moezzi et al. (eds.), l'ésotérisme Shi'ite: ses racines et ses prolongements. – Turnout: Brepols, 2016. – P. 539–571; Michael Ebstein. Secrecy in Isma'ili Tradition and in the Mystical Thought of Ibn al-'Arabi // Journal Asiatique, 2010. – P. 303–343; Michael Ebstein. In the Shadows of the Koran: Said Qutb's Views on Jews and Christians as Reflected in his Koran Commentary // Research Monographs on the Muslim World 2/4 (november 2009), The Hudson Institute / Center on Islam, Democracy, and the Future of the Muslim World. – P. 1–30; Michael Ebstein. Religions, Opinions and Beliefs Are nothing but Roads and Paths... While the Goal Is One?: Between Unity and Diversity in Islamic Mysticism // in C. Adang et al. (eds.) Accusations of Unbelief in Islam: a Diachronic Perspective on Takfir. – Leiden: Brill, 2016. – P. 488–523

content analysis of Tirmidhi's works, in the 21st century, his legacy has come under broader examination through the lenses of modern psychotherapy, ethics, Sufi studies, and anthropological approaches. Thus, his thought has secured a firm place in contemporary Eastern academic discourse and continues to retain its relevance in today's spiritual– intellectual environment.

The second chapter, entitled “*The Influence of Hakim Tirmidhi's Ideas on Islamic Psychology in Subsequent Research*,” analyzes the *Hakimiyya* doctrine and its relationship to the *ilm al– nafs* conceptual framework. Tirmidhi is interpreted as a foundational figure in Islamic psychology through his ideas concerning the soul (*nafs*), heart (*qalb*), spirit (*ruh*), and intellect (*aql*). This chapter discusses the influence of these ideas on major Eastern Sufi and psychological schools such as the Naqshbandiyya, Kubrawiyya, and Shadhiliyya, as well as their reception by Western scholars, who have begun connecting Tirmidhi's legacy to contemporary psychotherapy, existential and cognitive psychology.

The section titled “*The Hakimiyya Doctrine and Its Articulation of the ilm al– Nafs' Discourse*” offers a comprehensive analysis of the philosophical and scientific content, historical development, and intellectual influence of the *Hakimiyya* tradition, founded by Hakim Tirmidhi. At the core of this doctrine lies the spiritual process of attaining inner perfection, purification of the soul, education of the heart, and approaching proximity to God (*taqarrub ila Allah*). In works such as *Adab al– Nafs*, *Riyaḍat al– Nafs*, *Bayan al– Farq*, and *Khatm al– Awliya*, Tirmidhi offers a systematic analysis of concepts such as *nafs*, *qalb*, *ruh*, *ṣadr*, *fu'ad*, and *lubb*, which today serve as the theoretical foundation of Islamic psychology.

A particularly important issue addressed is how the *Hakimiyya* doctrine, as an independent scholarly and cultural school, has been evaluated by both Western and Eastern scholars. Drawing on the opinions of researchers such as Sara Sviri, Bernd Radtke, Geneviève Gobillot, Ayyub Palmer, Alexander Knysh²⁶, Annemarie Schimmel²⁷, and Nile Green²⁸, the chapter demonstrates that Tirmidhi's ideas are being reinterpreted within the frameworks of Sufism, gnoseology, ethics, and even contemporary psychotherapy. While some scholars define the *Hakimiyya* as an independent ṭariqa, others interpret it as a set of moral– spiritual principles, a spiritual school, or a conceptual system. The paragraph also considers research from Tajikistan, Iran, Pakistan, and other regions, thereby substantiating the global scholarly foundation of Tirmidhi's doctrine.

The *Hakimiyya* tradition is not merely a historical ṭariqa; it is a vital theoretical resource for present– day inquiries into ethics, spiritual education, and psychology. The *ilm al–nafs* conceptual framework advanced by Tirmidhi constitutes a systematic and philosophical explanation of the stages involved in knowing the self, refining the heart, and guiding the soul toward spiritual maturity. Though this doctrine originated in ancient Ma Wara al–Nahr, its relevance in today's global academic arena is a testament to the

²⁶ Alexander Knysh. *Islamic Mysticism: A Short History*. – Leiden: Brill, 1999. – P. 107.

²⁷ Schimmel A. The Ornament of the Saints: The Religious Situation in Iran in Pre-Safavid Times // *Iranian Studies*. – 2022. – № 7. – P. 88–111.

²⁸ Green N. The Religious and Cultural Roles of Dreams and Visions in Islam // *Journal of the Royal Asiatic Society*, 2003. – P. 287–313.

enduring depth of Tirmidhi's intellectual heritage. Therefore, the *Hakimiyya* should be regarded as one of the foundational schools not only in the history of Sufism but also in the development of Islamic psychology and spiritual anthropology.

In the section devoted to the influence of Hakim Tirmidhi's teachings on the development of Eastern psychological and Sufi schools, the philosophical– scientific foundations established by Tirmidhi—particularly his theories of *ilm al-nafs*, the heart (*qalb*), and sainthood (*walayah*)—are systematically and thoroughly analyzed in terms of their impact on the thought of major Eastern thinkers, notably Ibn al-Arabi and Imam al-Ghazali. Tirmidhi is interpreted not only as a practitioner of Sufism but also as a theorist who laid the intellectual foundations for spiritual refinement. Especially emphasized are his views on the stages of the heart (*ṣadr, qalb, fu'ad, lubb*), divine illumination, gnosis (*ma'rifah*), wisdom (*ḥikmah*), and self-discipline, which are recognized as central elements in the formation of Eastern psychological–philosophical thought. Contemporary scholars such as Sara Sviri²⁹, Michel Chodkiewicz³⁰, Bernd Radtke³¹, Gabrielle Villetard³², Mahmud Erol Kılıç³³, and Syed Naquib al-Attas³⁴ have demonstrated that Ibn al-Arabi's and al-Ghazali's philosophical systems were significantly shaped by Tirmidhi's teachings. In particular, concepts such as the “Seal of the Saints” (*khatm al-awliya'*), sainthood theory, theoretical formulation of the heart's structure, and levels of the soul are shown to have been transformed by later thinkers into full-fledged philosophical–metaphysical systems originating from Tirmidhi's ideas. These findings establish that Hakim Tirmidhi had a profound epistemological and theoretical influence on the formation of Eastern psychological and mystical traditions. He is thus recognized not merely as a historical figure but as one of the foundational architects of Islamic psychology, gnoseology, and Sufi epistemology. His concepts were further developed by Ibn al-Arabi at the cosmological level and by Imam al-Ghazali at the pedagogical and psychological level. Tirmidhi's intellectual legacy thereby serves as a critical basis for understanding the continuity and coherence of Eastern thought.

The paragraph addressing the epistemological impact of Hakim Tirmidhi's teachings on Western psychological research focuses on how his *ilm al-nafs* conceptual framework and spiritual psychology influenced Western schools of thought. The inner

²⁹ Sviri S. From polarity to oneness in Sufi psychology // Jung and the monotheisms: Judaism, Christianity and Islam. – London and New York: Routledge, 1994. – P. 2–22.; Sviri S. Dreaming analyzed and recorded dreams in the World of Medieval Islam // Dream Cultures explorations in the Comparative History of Dreaming. Oxford University Press, 1999. – P. 252–273.; Sviri S. Hakim Tirmidhi and the Malamati Movement in Early Sufism // The Heritage of Sufism. Vol. I / ed. L. Lewisohn. – Oxford: Oneworld Publications, 1999. – P. 583–613.; Sviri S. Words of Power and the Power of Words: Mystical Linguistics in the Works of al-Hakim al-Tirmidhi // Jerusalem Studies in Arabic and Islam, The Hebrew University of Jerusalem the Faculty of Humanities. – 2002. – № 27. – P. 204–244.; Sviri S. Questions and Answers A Literary Dialogue between Hakim Tirmidhi and Ibn Arabi // Studies in Honor of Shaul Shaked. – Jerusalem: Ayalon Printing, 2019. – P. 141–157.

³⁰ Chodkiewicz, Michel. Seal of the Saints: Prophethood and Sainthood in the Doctrine of Ibn 'Arabī. – Cambridge: Islamic Texts Society, 1993. – 160 p.

³¹ Radtke B. A Forerunner of Ibn al-'Arabī: Hakīm Tirmidhī on Sainthood / B. Radtke // Journal of the Muhyiddin Ibn Arabi Society. – 1989. – Vol. 8. – P. 42–49.

³² Villetard G. Riyāḍat al-nafs et Adab al-nafs : analyse et commentaire. – Thèse de doctorat. – Paris : École Pratique des Hautes Études, Université PSL, 2016. – 361 p.

³³ Kılıç Mahmud Erol. İbnü'l-Arabî'de Varlık ve İnsan. – İstanbul: İnsan Yayınları, 2001. – 228 s.

³⁴ al-Attas, Syed Muhammad Naquib. Prolegomena Kepada Perbandingan Metafizik Islam: Suatu Penerangan Tentang Unsur-Unsur Asas Pandangan Alam Islam. – Kuala Lumpur: Institut Pemikiran dan Tamadun Islam Antarabangsa (ISTAC), 1995. – 131 p.

structure of the psyche as articulated in Tirmidhi's works—*ṣadr*, *qalb*, *fu'ad*, and *lubb*—is analyzed as a model of the human soul, with parallels drawn to concepts in Western psychology, especially in the theories of Carl Jung, Abraham Maslow, and Stanislav Grof. Tirmidhi's pathway to spiritual perfection—emphasizing patience (*ṣabr*), self-purification (*tazkiyah al-nafs*), and nearness to God—is shown to align closely with the principles of psychological individuation and transpersonal ascent.

Prominent Western researchers such as Bernd Radtke, Richard McGregor³⁵, Natalie Pavlis³⁶, Douglas Crow³⁷, Henry Corbin³⁸, Yves Marquet, Michel Chodkiewicz³⁹, and Muhammad Al-Geyoushi have provided deep analyses of Tirmidhi's ideas. Radtke identifies Tirmidhi as a foundational influence on Ibn al-Arabi; McGregor interprets Tirmidhi's concept of the "Seal of the Saints" as a psychological model. Pavlis analyzes the spiritual topology of the heart, comparing Tirmidhi's structure—*ṣadr-qalb-fu'ad-lubb*—to Jungian models such as ego, self, and shadow. Douglas Crow links the harmony between intellect and heart to mystical perception and illumination of consciousness. Especially noteworthy is the way Tirmidhi's ideas correspond semantically and epistemologically to central Jungian concepts such as "self", "shadow", and "persona".

Tirmidhi's doctrines—particularly his theories of the heart, self, patience, wisdom, and sainthood—have been shown to form the foundational epistemological core of Islamic psychology, and these ideas have demonstrably influenced the emergence of transpersonal, analytical, and spiritual consciousness theories in Western philosophy and psychology. His works, such as *Bayan al-Farq*, *Adab al-Nafs*, *Riyadat al-Nafs*, and *Khatm al-Awliya*, are valued not only for their religious and ethical content but also for their depth as psychological models. These writings are increasingly viewed as key sources in the understanding of modern psychotherapy and spiritual well-being. Consequently, Tirmidhi's teachings serve as a vital bridge in the intellectual and spiritual dialogue between Eastern and Western psychologies.

The third chapter, titled "The Model of ilm al-Nafs Formed on the Basis of Heart, Patience, and Gnosis in the Thought of Hakim Tirmidhi," provides a detailed analysis of the psychological-spiritual model conceptualized by Tirmidhi. It explores the interconnection of the concepts of heart (*qalb*), patience (*ṣabr*), and gnosis (*ma'rifa*) as foundational principles. The first section focuses on the heart as the central concept in Tirmidhi's system of thought. He interprets the heart as the locus of spiritual cognition and the recipient of divine light, structuring the stages of spiritual ascent through the levels of *ṣadr*, *qalb*, *fu'ad*, and *lubb*, which correspond to various degrees of nearness to God, all rooted in Qur'anic exegesis. His elaboration on the heart is not limited to mystical speculation but extends into psychological and gnoseological dimensions.

For Tirmidhi, the heart constitutes the core essence of human existence, serving as the epistemological channel through which purification, nearness to the Divine, and

³⁵ McGregor R. J. A. A study of sainthood in medieval Islamic Egypt: Muhammad and Ali Wafa, 2001. – 247 p.

³⁶ Pavlis N.A. An Early Sufi Concept of Qalb: Hakim al-Tirmidhi's Map of the Heart. Thesis. Institute of Islamic Studies McGill University. – Montreal, 2001. – 98 p.

³⁷ Crow D. S. The role of al-'Aql in early Islamic wisdom with reference to Imam Ja'far al-Ṣādiq. – Montreal, 1996. – 412 p.

³⁸ Corbin H. L'Imagination créatrice dans le soufisme d'Ibn 'Arabi. – Paris: Flammarion, 1958.; Al-Geyoushi, M. I. Al-Hakim al-Tirmidhi and the Problem of the Saints // Islamic Quarterly. – 1969. – Vol. 13, No. 1–2. – pp. 45–67.

³⁹ Chodkiewicz, Michel. Seal of the Saints: Prophethood and Sainthood in the Doctrine of Ibn 'Arabi. – Cambridge: Islamic Texts Society, 1993. – 160 p.

inner enlightenment are achieved. He portrays the heart not as a simplified symbol but as a structured inner reality composed of layers that progressively draw the soul nearer to divine truth. Based on works such as *Bayan al-Farq*, *Khatm al-Awliya*, and *Adab al-Nafs*, this section discusses the heart's role in spiritual cognition, its engagement in worship, and its function in receiving divine inspiration. According to Tirmidhi, the heart becomes filled with divine light only through patience, ascetic discipline, and the restraint of the lower self. This approach shows deep resonance with contemporary psychological notions of consciousness, unconscious processes, emotional balance, and inner growth.

Research by both Eastern and Western scholars—including Al-Geyoushi, Sara Sviri, Bernd Radtke, Geneviève Gobillot, Gabrielle Villetard, Natalie Pavlis, and Salih Çift⁴⁰—has paid particular attention to Tirmidhi's theory of the heart. These scholars agree in identifying the heart as the spiritual center of mystical journeying, the locus of sainthood, and the point at which divine inspiration is received. In this section, Tirmidhi's ideas on the heart are presented within the broader contexts of Sufism, Islamic spiritual psychology, and contemporary gnoseology. His model of the heart is not only a blueprint for individual purification but a pathway for attaining spiritual maturity, awareness of the Real, and reception of divine light. As such, Tirmidhi's theory of the heart is regarded as a fundamental component of Islamic psychology and a foundational model in spiritual anthropology.

The second section discusses the concept of patience (*ṣabr*) and its contemporary interpretations within Islamic psychology, grounded in Tirmidhi's thought. For him, patience is not merely an ethical virtue but a psychological foundation for purification, control of the nafs, inner harmony, and acceptance of divine decree. Within the Islamic psychological tradition, *ṣabr* holds profound psychological significance—it is not just endurance but an expression of conscious internal discipline, total trust in God, and the striving for spiritual transcendence. Tirmidhi considers *ṣabr* a central pillar of his doctrine, linking it to the regulation of the self, cleansing of the heart, and readiness to receive divine truths. This process, known as *jihad al-nafs*, or the struggle against the lower self, is the core mechanism of inner transformation.

The essence of patience is grounded in Qur'anic verses and Prophetic traditions and is identified as one of the essential traits for attaining spiritual maturity and nearness to God. Tirmidhi describes two levels of *ṣabr*: the first being endurance in the face of external trials, and the second being inner resistance to egotistic desires. This latter form—*inner patience*—is regarded as the highest level of spiritual struggle. Modern interpretations of *ṣabr*—as found in the works of Wajih Ahmad⁴¹, Geneviève Gobillot,

⁴⁰ Çift S. İlk dönem tasavvuf düşüncesinde nûr kavramı // Uludağ Üniversitesi İlahiyat Fakültesi Dergisi. – 2004. – № 1. – S. 139–157.; Çift S. Hatmu'l-evliyâ Ebu Abdullah Muhammed b. Ali El-Hakîm et-Tirmîzî // Tasavvuf: İlmî ve Akademik Araştırma Dergisi. – 2005. – T. 15. – S. 351–376.; Çift S. Tasavvufta Sekîne Kavramı // Uludağ Üniversitesi İlahiyat Fakültesi Dergisi. – 2006. – T. 15, № 2. – S. 1–14.; Çift S. Hakim Tirmizi ve Tasavvuf Anlayışı. – İstanbul: İnsan Yayınları, 2008. – 429 s.; Çift S. İlk Dönem Tasavvuf Klasikleri Tarafından İhmal Edilen Bir Zühhd Hareketi: Kerrâmiyye // Uludağ Üniversitesi İlahiyat Fakültesi Dergisi. – 2008. – T. 17, № 2. – S. 439–462.; Çift S. Bektaşî Geleneğinde Vahdet-i Vucûd ve İbnu'l-Arabi // Sufi Journal of Scientific & Academic Research. – 2009. – T. 23. – S. 257–279.; Çift S. Bir Bilge Olarak Hakim Tirmizi ve Anadolu Tasavvuf Kültürüne Tesirleri // Türk Dünyası Bilgeler Zirvesi: Gönül Sultanları Buluşması. – 2014. – S. 405–413.

⁴¹ وجيه أحمد. الحكيم الترمذي واتجاهاته الذوقية. – القاهرة: دار الثقافة للطباعة والنشر، 1980. – 256 ص.

Ayub Palmer, and Hikmat Yaman⁴²—have expanded the understanding of patience as a spiritual quality that facilitates gnosis, attainment of sainthood, enlightenment, and illumination of the heart. In addition to its spiritual aspects, its psychological dimensions—such as stress resilience, emotional regulation, internal stability, and the capacity to delay gratification—are also explored.

Tirmidhi presents *ṣabr* as a practical–spiritual concept that transcends ritual and asceticism. It is a lived reality expressed in self–regulation, the struggle against carnal impulses, and acceptance of divine will. He connects *ṣabr* integrally with *iman* (faith) and *taqwa* (God–consciousness), suggesting that these virtues prepare the heart for the descent of divine light. Thus, patience holds a key position in Tirmidhi’s spiritual psychology and may be reinterpreted through the lens of modern psychological methodologies. It stands as a powerful theoretical construct for nurturing spiritual health, shaping the soul, fostering internal equilibrium, and guiding moral development.

The third section analyzes the spiritual epistemology emerging from Tirmidhi’s doctrine of *ma’rifā* (gnosis). For him, gnosis is not simply abstract reasoning but direct inner perception descending into the heart from God. It is a core concept with deep spiritual and epistemological resonance, reflecting the heart’s capacity to perceive ultimate reality. Gnosis is not acquired by intellect alone but is divinely revealed through inspiration (*ilham*) and cultivated through patience, purification, contemplation (*tafakkur*), and remembrance (*dhikr*). The heart’s gradual opening through the stages of *ṣadr*, *qalb*, *fu’ad*, and ultimately *lubb* represents the journey toward spiritual receptivity. At the final stage—*lubb*—the soul experiences direct encounter with the Absolute.

Tirmidhi’s views on this subject continue to be the focus of in–depth analysis by contemporary scholars. Abdulmuhsin al–Husayni has interpreted the relationship between the heart and gnosis in Tirmidhi’s thought from a mystical perspective, while Ayub Palmer has approached the topic from a gnoseological angle, highlighting the link between spiritual perception and inspired knowledge. Hikmat Yaman has emphasized the function of *ḥikma* (wisdom) as a medium to attain *ma’rifā*, exploring the nuanced distinction and inner harmony between these concepts. Scholars such as Sara Svirī and Muhammad Al–Geyoushi have evaluated Tirmidhi’s notion of gnosis as a central epistemological paradigm within Islamic spiritual thought.

This process of spiritual cognition, according to Tirmidhi, is cultivated through patience, trust in God (*tawakkul*), contentment, purification of the heart, remembrance (*dhikr*), and spiritual discipline. In Tirmidhi’s model, *ma’rifā* is not merely the acquisition of knowledge but represents the highest stage of spiritual well–being, awakening of the heart, and the reception of divine light. These ideas are increasingly recognized not only within Islamic psychology but also in contemporary epistemology and therapeutic frameworks as a unique and valuable intellectual foundation.

In Tirmidhi’s doctrine, *ma’rifā* reflects the deepest spiritual state of the human heart and serves as an inner bridge between consciousness and divine truth. This elevated level of perception arises only within a heart that has been spiritually prepared through ethical and mystical refinement. For this reason, the model of spiritual cognition

⁴² Yaman H. *The Concept of Hikmah in Early Islamic Thought: Thesis (PhD)*. – Massachusetts: Harvard University Cambridge, 2008. – 358 p.

developed by Tirmidhi is acknowledged as one of the key theoretical foundations of Islamic psychology, epistemology, and Sufi metaphysics.

This chapter, therefore, presents the model of *ilm al-nafs* elaborated by Hakim Tirmidhi through three core concepts—*qalb*, *ṣabr*, and *ma'rifa*—which together form the theoretical framework of contemporary Islamic psychology. This model represents a holistic approach to spiritual training, purification of consciousness, and attainment of divine knowledge. As such, the concepts discussed in this chapter serve not only as a historical framework but also as a relevant scholarly foundation for current psychological and therapeutic studies.

The fourth chapter of the dissertation, titled “The Scholar’s Views on Mental Well-Being,” provides an in-depth analysis of the concepts related to spiritual and psychological health in Tirmidhi’s teachings. Specifically, the chapter explores how acts of worship and spiritual exercises within Islamic psychology positively influence human mental states, particularly in the context of child development and social growth. Within this framework, worship is not merely a religious obligation but is viewed as a formative practice that nurtures the human psyche, reinforces emotional stability, and cultivates moral virtues.

This study presents a detailed scientific analysis of the influence of worship—particularly on the psychological state of children—and its correlation with educational success, social behavior, and emotional regulation. Acts such as prayer (*ṣalah*), supplication (*dua*), remembrance (*dhikr*), and reverent humility (*khushu'*) are shown to instill discipline, responsibility, focus, and inner stability in young individuals.

Research by scholars such as Isha Hammad⁴³, Saima Ijaz⁴⁴, and Ambar Haque⁴⁵ demonstrates that religious practices positively affect both the personal development and social adjustment of children. Ritual prayer (*ṣalah*) cultivates a sense of time and order, while supplication (*dua*) enables the recognition of spiritual needs and the establishment of an internal connection with God. According to the findings, children who regularly engage in worship display higher levels of attentiveness, responsibility, tranquility, and patience in educational settings, and are also more friendly and tolerant in social interactions. The practice of *khushu'* (mindful reverence) enhances focus and emotional regulation, supporting the conscious execution of tasks. These conclusions are directly linked to the theoretical principles of Islamic psychology, particularly the doctrine of *ilm al-nafs* formulated by Hakim Tirmidhi.

In Tirmidhi’s teachings, the attainment of spiritual maturity through the education of the heart, soul (*nafs*), and spirit (*ruh*) plays a central role. Contemporary studies scientifically confirm how these processes unfold in the minds of children through the medium of worship. Worship contributes not only to spiritual but also psychological and social development. Therefore, the implementation of a worship-based educational system in school and family contexts emerges as a significant factor in promoting

⁴³ Hammad Isha. Islamic Psychology and the Understanding of Children’s Religious Participation, Academic Engagement, Social Behavior, and Happiness. PhD Dissertation. Houston: University of Houston, 2024.

⁴⁴ Ijaz Saima., Khalily Muhammad Tahir., Ahmad, Irfan. Relationship between mindful salat and psychological well-being among Pakistani Muslims. *Journal of Religion and Health*, 2017, 56(5), pp. 1741–1752.

⁴⁵ Haque A., Khan F., Keshavarzi H., Rothman A. E. Integrating Islamic traditions in modern psychology: Research trends in last ten years // *Journal of Muslim Mental Health*. – 2016. – Vol. 10, No. 1. – URL: <https://doi.org/10.3998/jmmh.10381607.0010.107>.

children's mental health. This approach enhances the practical value of Islamic spiritual psychology and provides a foundation for developing an integrative model within the education system.

Furthermore, Tirmidhi's ideas are examined in terms of their relevance to contemporary psychological distress and approaches to spiritual healing. His doctrine of *ilm al-nafs* is interpreted as a comprehensive and distinctive model offering profound solutions to modern challenges such as psychological crises, personal disintegration, and spiritual void. Issues like identity fragmentation, internal conflict, tendencies toward extremism, and psychological vulnerability are deeply analyzed through the lens of Tirmidhi's theory. He articulates a structured path of soul purification by dividing the *nafs* into stages—*ammara*, *lawwama*, *mulhima*, *muṭma'inna*—and the *qalb* into levels—*ṣadr*, *qalb*, *fu'ad*, and *lubb*—thus outlining a methodical process of inner transformation and moral refinement. This model, grounded in Islamic values, presents a coherent roadmap for personal change, inner awakening, and psychological resilience.

Today, Tirmidhi's ideas are being extensively examined by international researchers such as Ambar Haque, Malik Badri⁴⁶, Fethi Benslama⁴⁷, Andrew Rothman⁴⁸, Hisham Abu-Rayya⁴⁹, and Adrian Coyle⁵⁰. Fethi Benslama, for instance, compares Tirmidhi's concepts with modern Western psychoanalytic models (id-ego-superego), linking states of repression, inner division, and psychological weakness in the Muslim psyche to the notion of the "prohibition of thought" and the fragmentation of subjectivity. In contrast, Tirmidhi offers resolutions through purification of the heart, patience, silence, trust in God, self-discipline (*tazkiya*), and spiritual gnosis (*ma'rifa*).

Transpersonal psychologists such as Stanislav Grof and Ken Wilber have noted conceptual parallels with Tirmidhi's teachings in their models of spiritual evolution, inner purification, and divine awakening. Tirmidhi's model of the heart (*ṣadr-qalb-fu'ad-lubb*) and the stages of the soul form a theoretical foundation for understanding spiritual health. In psychotherapy, this model assists not merely in addressing symptoms, but in identifying and treating the underlying spiritual and moral dysfunctions. Tirmidhi's teachings offer a value-based, internally grounded, and scientifically grounded alternative approach for restoring psychological well-being, countering extremism, and addressing spiritual disorientation within contemporary Muslim societies. As such, his concepts are increasingly recognized as a deep and viable framework for application in modern psychology and psychotherapy.

This chapter thus demonstrates the continuing relevance of Hakim Tirmidhi's views on mental and spiritual health, showing that his teachings provide vital resources for achieving inner stability, personal growth, and resilience in contemporary life. His doctrine offers practical significance for modern individuals striving to overcome psychological burdens, cultivate a positive outlook on life, and maintain serenity within the heart.

⁴⁶ Badri M. *Contemplation: An Islamic Psychospiritual Study*. – London: International Institute of Islamic Thought, 2000.

⁴⁷ Benslama F. *La psychanalyse à l'épreuve de l'islam*. – Paris : Flammarion, 2004. – 338 p.

⁴⁸ Rothman, A., Coyle, A. *Toward a Framework for Islamic Psychology and Psychotherapy*. // *Journal of Religion and Health*. – 2018. – Vol. 57. – P. 1731–1745.

⁴⁹ Abu-Raiya H., Pargament, K. I. *Empirically Based Psychology of Islam: Summary and Critique of the Literature*. // *Mental Health, Religion & Culture*. – 2011. – Vol. 14, No. 2. – P. 93–115.

⁵⁰ Rothman, A., Coyle, A. *Toward a Framework for Islamic Psychology and Psychotherapy* // *Journal of Religion and Health*. – 2018. – Vol. 57. – p. 1731–1745.

CONCLUSION

1. Islamic psychology, rooted in the Qur'an and Hadith, is an emerging and promising field dedicated to the study of the heart (qalb), soul (ruh), and self (nafs). Unlike Western psychology, it is founded on spiritual values. The views of prominent scholars such as Hakim Tirmidhi, Abu Ali ibn Sina, and Imam al-Ghazali are being integrated with contemporary therapeutic practices by modern Muslim psychologists. However, Islamic psychology has yet to develop into an independent academic school. For its full advancement, a clearly defined methodology and interdisciplinary engagement with contemporary sciences are required—based on a solid foundation in historical scholarship.

2. Islamic psychology conceptualizes the human being as a spiritually oriented entity defined by the soul and heart. Its primary objective is to achieve inner harmony and moral perfection. This Qur'an-based tradition originated in historical centers of Islamic scholarship such as Mawarannahr, Khurasan, and Baghdad, each of which contributed distinctive psychological paradigms. This rich scholarly heritage now constitutes the theoretical foundation of Islamic psychology and remains of critical importance for analysis in modern contexts.

3. Hakim Tirmidhi is recognized as the theoretical founder of the concept of *ilm an-nafs* (science of the soul). In works such as *Makr an-Nafs* and *Riyadat an-Nafs*, he provides a systematic account of the stages of spiritual development. He interprets the nafs as both a hindrance and a latent potential. His spiritual model significantly influenced scholars like Ibn Arabiy, al-Ghazali. This conceptual framework continues to serve as a theoretical foundation for contemporary Islamic psychotherapy and Sufi analysis.

4. The *Hakimiya* school of thought, established by Hakim Tirmidhi, evolved into a central ideological system within *ilm an-nafs*. He conducted deep analyses of concepts such as the heart (qalb), soul (nafs), sainthood (walaya), and nearness to God. Western scholars including Sara Sviri, Bernd Radtke, and Gerhard Bowering have assessed this school as an independent intellectual tradition. Spanning from Mawarannahr to Greater Syria and the Hijaz, this tradition unites Sufism, psychology, and Islamic philosophy, offering a rich theoretical base for spiritual growth and serving as a relevant methodological source for contemporary academic research.

5. From the 8th to 14th centuries, Hakim Tirmidhi emerged as a leading representative of Sufi and psychological thought within Islamic civilization. He maintained scholarly connections with major intellectual centers such as Baghdad, Balkh, Termiz, and Bukhara. His corpus integrates fiqh, hadith, kalam, and psychology. Western scholars such as al-Geoyushi, Schimmel, and Chittick recognize him as the founder of the *Hakimiya* Sufi school. The robust methodological underpinnings of his teachings have established a unique position in modern gnoseology and provide a foundation for advanced integrative approaches.

6. Tirmidhi's thought holds a pivotal place in the history of Eastern Sufism and Islamic psychology. His ideas concerning the heart, nafs, and sainthood were further developed by Ibn al-Arabi, al-Ghazali, and the Naqshbandi tradition. Scholars such as Baraka, Sviri, Palmer, Kılıç, and al-Attas evaluate his model as a comprehensive spiritual – metaphysical system. His framework of heart stages – sadr, qalb, fu'ad, and

lubb – offers a model for spiritual elevation and forms an ideological basis for reinforcing Islamic consciousness in modern societies.

7. Tirmidhi's division of the heart into *sadr*, *qalb*, *fu'ad*, and *lubb* represents a structured spiritual ascent toward divine truth. He characterizes the heart not merely as an emotional center but as a cognitive and spiritual locus. Scholars such as al-Jiyushi, Sviri, Radtke, and Gobillot have recognized this model as a core concept in Islamic psychology and epistemology. Purification of the heart, together with patience and reflection, becomes a necessary condition for attaining divine knowledge in Tirmidhi's psychological theory.

8. In Tirmidhi's thought, the level of the heart determines one's spiritual station (*walaya*). The heart at the *lubb* level becomes a channel for inspiration, miracles, and direct gnosis. Scholars such as Radtke, Chift, and Gobillot interpret this approach as a fundamental principle of Sufi theory. Through patience (*ṣabr*), ascetic discipline (*riyāda*), and remembrance (*dhikr*), the heart reaches a state receptive to divine illumination. This model, grounded in Qur'anic and experiential foundations, has the potential to develop into a modern psychological framework oriented toward spiritual growth.

9. Contemporary researchers such as Pavlis, Sviri, Villetard, and Yaman are rediscovering Tirmidhi's heart theory through psychological and phenomenological analysis. Within this framework, the heart is considered the psychic core, a center of perception, and a source of divine intuition. The gradation from *sadr* to *lubb* reflects the stages of spiritual ascent. This model can be effectively applied in Islamic psychotherapy and provides a basis for recognizing Tirmidhi as the originator of a universal psychological paradigm.

10. The concept of *ilm an-nafs* developed by Hakim Tirmidhi has become the central theoretical model in contemporary Islamic psychology. His insights into the *nafs* and heart focus on achieving spiritual well-being through virtues such as patience, sincerity, and trust in God. These ideas are being adapted into modern psychotherapeutic models by scholars such as Amber Haque, Malik Badri, and Fethi Benslama. Tirmidhi's teachings offer a practical, spiritually grounded, and theoretically sound framework for developing psychological resilience and inner stability, particularly in addressing extremism, identity crises, and existential despair in modern Muslim societies.

11. Hakim Tirmidhi's psychological model, grounded in patience (*ṣabr*), ascetic discipline (*riyāda*), contemplation (*tafakkur*), and faith (*iman*), constitutes an integrative approach to ensuring spiritual stability. He conceptualizes the heart (*qalb*) as the center of spiritual cognition, evolving through stages from *ṣadr* to *lubb*. His works—*Makr al-Nafs*, *Riyadat al-Nafs*, and *Bayan al-Farq*—offer a framework for faith-based spiritual therapy. Tirmidhi's model shows conceptual affinity with the transpersonal approaches of Western psychologists such as Stanislav Grof and Ken Wilber and could be integrated with contemporary methodologies such as Cognitive Behavioral Therapy (CBT).

12. Tirmidhi's teachings are directed toward addressing modern experiences of spiritual emptiness, isolation, and existential crisis through faith and patience. In his thought, patience disciplines the *nafs*, while the heart becomes a locus for receiving divine light. Scholars such as Fethi Benslama, Amber Haque, Rothman, and Coyle consider this approach a constructive model for promoting positive psychology and inner balance in contemporary psychotherapy. Thus, the epistemological and practical relevance of Tirmidhi's theory warrants wider application.

Recommendations derived from the research findings:

1. Developing a “Heart Education” program to enhance spiritual well-being and internal equilibrium. Based on Tirmidhi’s model of the heart’s stages—*ṣadr*, *qalb*, *fu’ad*, and *lubb*—this structure offers a faith-centered framework for restoring inner stability, particularly effective in addressing the pressures of modern life. This model holds potential for wide implementation in practical psychology.

2. Introducing “Nafs Awareness” training sessions among youth to build resilience against extremist ideologies. Tirmidhi’s analysis of the stages of the nafs—*ammara*, *lawwama*, *mulhima*, *muṭma’inna*—offers a framework for fostering self-discipline, patience, and reflection. Integrating such training into educational and moral development systems can reinforce positive religious consciousness and prevent radicalization.

3. Designing a “Sabr Therapy” program to counter stress, loneliness, and depression. Tirmidhi considers *ṣabr* the core spiritual remedy. His approach embeds divinely inspired and ethical dimensions within modern psychological techniques. Applying this model can help overcome emotional distress, anxiety, and spiritual fatigue through patience, reflection, and faith.

4. Creating a “Cognitive Renewal through Ma’rifa” initiative to combat the syndrome of spiritual disorientation. Contemporary individuals often experience a lack of purpose and meaning. Tirmidhi’s teachings on divine knowledge, inner awakening, *tajalli* (divine manifestation), and wisdom offer a solid spiritual foundation for restoring identity and consciousness through ma’rifa.

5. Cultivating a “Culture of Muraqabah” to combat the harmful effects of digital and media exposure. Tirmidhi emphasizes spiritual vigilance, conscious awareness, and inner purity. As youth are increasingly subjected to the influence of internet content and popular culture, training in muraqabah can foster ethical self-regulation and strengthen moral immunity.

6. Establishing Islamic psychological counseling centers. By implementing advisory services based on Tirmidhi’s principles through mosques, academic institutions, or online platforms, spiritual depth can be brought into modern psychotherapy. This initiative would contribute significantly to shaping a culture of psychological and moral wellness in society.

7. Introducing a “Purification of Intent” technique for personal development and goal achievement. Tirmidhi defines *niyya* (intention) as an action of the heart. By embedding Islamic principles into coaching and personal development methodologies, individuals can enhance purposefulness, sincerity, and effectiveness—offering a spiritually empowered pathway toward self-realization.

8. Implementing “Heart Pedagogy” within the education system. Instruction based on the cultivation of patience, willpower, ethical balance, and inner harmony—guided by the heart’s moral education—should be integrated into school and university curricula. This would serve as a key tool for nurturing spiritually and ethically mature generations.

9. Developing a “Heart-Centered Leadership” concept for training future spiritual leaders. Tirmidhi’s leadership model emphasizes *iman*, *ṣabr*, *ḥikma* (wisdom), and the radiance of the heart. Leaders, educators, and public figures shaped through this concept would exemplify moral integrity, psychological balance, and conscious direction. Integrating this model into social development strategies would prove highly beneficial.

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**ТАШКЕНТСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ
ВОСТОКОВЕДЕНИЯ**

КАРИМОВ НОДИР РАХМОНКУЛОВИЧ

ПРОБЛЕМАТИКА «ИЛЬМ АН-НАФС» В ТРУДАХ ХАКИМА ТИРМИЗИ

07.00.08 – Историография, источниковедение и методы исторического исследования

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ВВЕДЕНИЕ (аннотация диссертации доктора наук (DSc))

Целью исследования является выявление факторов, способствовавших появлению зарубежных научных публикаций, посвящённых проблематике «ильм ан-нафс» в учении Хакима Тирмизи во второй половине XX и начале XXI веков, определение направленности и особенностей обсуждаемых в них проблем, отслеживание динамики развития этих исследований, а также раскрытие места и значения данного наследия в контексте мирового научного знания.

Объектом исследования являются научные труды, опубликованные за рубежом во второй половине XX – начале XXI века, посвящённые изучению проблемы «ильм ан-нафс», сформировавшейся в исламской философии и суфийской мысли Хакима Тирмизи.

Предметом исследования является историографический анализ научных трудов, отражающих формирование, развитие и историко-философскую сущность идей «ильм ан-нафс», представленных в трудах Хакима Тирмизи, а также освещение их места в исламской мысли и истории суфизма, включая динамику развития научного знания по данной проблематике.

Задачи исследования:

Обобщить и охарактеризовать результаты зарубежных исследований, выполненных во второй половине XX – начале XXI века в рамках обозначенной проблематики;

Выявить этапы возникновения и развития понятия исламской психологии, а также проследить исторические корни концепции «ильм ан-нафс»;

Проанализировать подходы и научные методы западных исследователей, посвящённые исламской психологии;

Определить этапы изучения концепции «ильм ан-нафс» в трудах Хакима Тирмизи в странах Востока;

Проследить развитие научной школы «хакимия», основанной Хакимом Тирмизи, в последующие исторические периоды;

Раскрыть, как идеи Хакима Тирмизи находят отражение в зарубежных исследованиях, посвящённых воспитанию детей и социальному развитию, а также проанализировать их влияние на психологическое здоровье;

Показать применение взглядов Хакима Тирмизи в современной психологии и психотерапии и раскрыть их актуальность в условиях современности.

Научная новизна настоящего исследования проявляется в следующих положениях:

На основе идей воспитания сердца, терпения (*сабр*), внутреннего наблюдения (*муракаба*) и чистоты намерения (*нийят*), изложенных в трудах Хакима Термизий – в частности, в «Баян аль-фарк», «Наводир аль-усул» и «Адаб ан-нафс», – разработана концепция современных «Центров духовно-психологического консультирования». Данная инициатива направлена на противодействие современным духовно-психологическим кризисам, давлению цифровой среды и моральной нестабильности, а также предложена как

теоретически и источниковедчески обоснованная модель, применимая в системе исламской психотерапии и духовного воспитания.

Учение о «хакимии», основанное Хакимом Термизий и признанное такими ведущими зарубежными исследователями, как Сара Свири, Бернд Ратдке и Айюб Палмер, рассматривается как самостоятельное духовно-нравственное направление. Научно обосновано, что это учение оформилось в виде отдельной «школы» на основе суфийской традиции, концепции *'ильм ан-нафс* (науки о душе) и идей духовного совершенствования.

Историко-сравнительный анализ учений Хакима Термизий, Имама Газзали и Ибн Араби позволил выявить их глубокое идейно-методологическое родство: впервые аргументировано, что Хаким Термизий сформировал *'ильм ан-нафс* как самостоятельное теоретическое направление, Имам Газзали трансформировал его нравственно-этические принципы в дидактическую систему, а Ибн Араби философски углубил и развил это учение.

Модель «духовного иммунитета на основе веры», выведенная из концепции *'ильм ан-нафс* Хакима Термизий, исторически и практико-ориентированно доказала свою эффективность и инновационность как подход к формированию осознанной внутренней устойчивости в условиях таких современных вызовов, как радикализм, духовная опустошенность и кризис идентичности.

Кроме того, предложенная Термизий структура сердца и души – *садр*, *кальб*, *фуад*, *лубб* – была сопоставлена с современными методами психотерапии, и его воззрения научно обоснованы как прочная теоретическая база для развития исламской психотерапии.

Внедрение результатов исследования. На основе научных выводов и рекомендаций, разработанных в рамках историографического исследования, посвящённого изучению теории *'ильм ан-нафс* Хакима Термизий, было обосновано, что концепция *'ильм ан-нафс*, изложенная в его трудах, имеет существенные точки соприкосновения с современными науками о психике и сознании. Данная концепция способствует формированию самосознания у молодёжи, развитию мышления и стремлению к нравственному совершенствованию, а также создаёт основу для изучения научных подходов, сформированных в русле исламской философии и восточной мысли. Научные выводы по данной теме были практически применены в деятельности уполномоченных государственных учреждений и организаций.

В частности, на основе результатов диссертационного исследования в 2024 году в учебном пособии *«Историография народов Центральной Азии»* в пятой главе – «Письменные источники по истории Средней Азии IX–XV вв. (на арабском языке)» – впервые был проанализирован как источниковедческий подход модель, основанная на трудах Хакима Термизий, в особенности *«Баян аль-Фарк»*, *«Наводир аль-усул»* и *«Адаб ан-нафс»*. В данной модели воспитание сердца, терпение (*сабр*), внутреннее самонаблюдение (*муракаба*) и чистота намерения рассматриваются как путь преодоления духовного кризиса, давления цифровой среды и моральной нестабильности. Эта модель была впервые интегрирована в образовательный

процесс (справка № 04-04-02/1109 от 18 апреля 2025 года, Ташкентский государственный университет востоковедения). В результате концепции и подходы, разработанные в диссертации, обогатили содержание учебного пособия и способствовали повышению эффективности преподавания историографии в системе высшего образования.

Кроме того, результаты диссертации были использованы как теоретико-методологическая основа при разработке научно-практического проекта «Создание аудиоплатформы рукописных источников», инициированного решением Ташкентского государственного университета востоковедения от 3 июня 2024 года (приказ № 40-ИБ). В рамках проекта учение «хакимия», основанное Хакимом Термизий и признанное такими зарубежными исследователями, как Сара Свири, Бернд Ратдке и Айюб Палмер, было представлено широкой аудитории в аудиоформате как самостоятельное духовно-психологическое течение, сформировавшееся на базе идей суфизма, *'ильм ан-нафс* и концепции духовного совершенствования (справка № 04-04-02/1110 от 18 апреля 2025 года). В результате была реализована научно обоснованная аудиоверсия трудов Термизий «*Макр ан-нафс*» и «*Риёзат ан-нафс*», проведён семантический анализ их содержания, раскрыта их духовно-психологическая суть, а также создан аудиоконтент, соответствующий потребностям современного слушателя.

В телеэфирах телеканала «История Узбекистана» – в передачах «*Опоры цивилизации*» и «*Поле истории*» – была проведена историко-источниковедческая реконструкция идейной и методологической преемственности между учениями Хакима Термизий, Имама Газзали и Ибн Араби. Широкой общественности было представлено, что Термизий заложил теоретические основы *'ильм ан-нафс* как самостоятельной научной школы, Имам Газзали систематизировал её нравственно-этические принципы в рамках дидактической модели, а Ибн Араби философски углубил и развил данную традицию (справка № 01-30-189 от 28 марта 2025 года, Национальная телерадиокомпания Узбекистана, телеканал «Узбекистан»).

В результате повысилась общественная осведомлённость о концепции *'ильм ан-нафс*, исламской психологии и духовной мысли суфизма, а также об актуальных научных исследованиях в данной области.

Разработанная на основе концепции *'ильм ан-нафс* Хакима Термизий модель «*духовного иммунитета на основе веры*» была теоретически и практически обоснована как эффективный и инновационный подход к формированию осознанной внутренней устойчивости в условиях современных психологических вызовов, в частности радикализма, духовной пустоты и кризиса идентичности. Научные выводы и рекомендации по данной модели были внедрены в деятельность и социальные проекты Агентства по делам молодежи Республики Узбекистан (справка № 3-16-21-1631 от 27 марта 2025 года). В результате были сформированы новые подходы к духовно-нравственному воспитанию молодёжи, основанные на вере, терпении, внутренней гармонии и моральной устойчивости. Эти подходы способствовали обогащению содержания просветительских и

профилактических мероприятий, а также повышению эффективности формирования устойчивого мышления у молодёжи и укреплению внутреннего иммунитета против экстремистских идей.

Республиканский совет по духовности и просвещению и его профильный центр использовали научно-практические предложения, выдвинутые в исследовании, касающиеся достижения правильного духовного состояния через исправление души (*нафс*), поминание (*зикр*), размышление (*тафаккур*), очищение сердца, искренность и любовь к Богу (*ихлос* и *мухаббат*) (справка № 02-362 от 28 марта 2025 года). В результате это способствовало обогащению содержания просветительских программ, направленных на повышение духовного сознания молодёжи и населения.

Структура и объем диссертации.

Диссертация состоит из введения, четырёх глав, заключения, а также списка использованных источников и литературы. Основная часть исследования охватывает 232 страницы.

E'LON QILINGAN ISHLAR RO'YXATI
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