



## The Concept of Heart In The Treatises Of Hakim Termizi

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**Abstract:** In the following article the concept of the heart according to the treatises of one of the great theorists of Sufi philosophy, the sufi Abu Abdullah Muhammad ibn Ali ibn al Hasan ibn Bashir Hakim Termizi (820-932) is analysed. The issue of the heart of human is one of the issues of philosophy which haven't been studied in sufficient levels to this date. In Sufi teachings, a special attention has been attached to the issue of man from immemorial times. The sufi scholars have comprehensively studied the person and explained their views on the issues of his psycho-spiritual and enlightenment perfection.

**Keywords:** heart, "sadr", "fuad", "muvahhid", "Hidden issues", "Adabun- nafs", "Bayan- ul-farq", "Ma'rifat-ul-asrar", "Masail ahli Sarakhs".

### 1.0 Introduction

In the teachings of Abu Homid Ghazali and Naqshbandiya, the issue of the soul is used in two different meanings: the first being a piece of meat which is located in the body, that is a heart, the second is a *lataif* heart, which is called Rabbani spirit<sup>1</sup>.

And Ibn Urabi likens the heart to the mineral which has been located in between the nafs and the

soul<sup>2</sup>. According to the Hakim Termizi the heart is superior to all other members of the body.<sup>3</sup>

Hakim Termizi explained in his treatise "Hidden issues" (al-Masail al-Maknuna) that "Allah created the Humankind and restored a piece of meat inside in it and called it the as heart because it is changeable. And he ordained this heart to the members, and put into the soul His enlightenment, and the knowledge to His own race. The heart was entrusted with keeping the organs. And the servant was entrusted to keep the heart and keep it. He did not burden anyone with this task."<sup>4</sup>

### Main part

The sufi scholar in his "Adabun-nafs" (ethics of nafs) describes the soul in the following manner: The heart is a piece of flesh. There is also a one more piece in it. This is fuad.<sup>5</sup> In Arabic "Fuad" means 1) "heart, soul", 2) "mind, wisdom", when it is a verb means "frying, preparing", also means (in the chapter of "iftial") "*fire, ignite*". In the works of the author, it is used in the meaning of "the eye of the soul", and this is evidenced by verses and hadiths. The mineral

<sup>2</sup> Haqqul. I. Tasavvuf saboqlari. Buxoro. 2000. P. 46.

<sup>3</sup> Al-Hakim At-Termiziy. Yashirin masalalar (al-Masoil al-maknuna). Imom Buxoriy xalqaro markazi nashriyoti. Samarqand-2019. P. 22.

<sup>4</sup> Al-Hakim At-Termiziy. Yashirin masalalar (al-Masoil al-maknuna). Imom Buxoriy xalqaro markazi nashriyoti. Samarqand-2019. P. 22.

<sup>5</sup> Nafs odobi. Muhammad Hakim Termiziy risolalari. Translator: Jo'rabek Cho'tmatov. Toshkent: Movarounnahr, 2018. P-108.

<sup>1</sup> Navro'zova Gulchehra. Bahouddin Naqshband. Bukhara: Falsafa va Huquq instituti nashriyoti. 2009, P.98.

of the of light is the heart. That's from here it is referred to as "faiyd (baked) bread". Because it is located within the ashes and bonfire. This outer part is the soul<sup>6</sup>. The reason of the heart to be named in such way it becomes "taqallub."<sup>7</sup> It has two eyes, two ears and a door. Sadr is his (chest) house. The reason of the sadr being called by this name is that the issues are arisen do to him<sup>8</sup>. The light in the heart recognizes his Almighty. Because his light recognizes his Owner. It is the "habba" of heart, that's "*habbat-ul qalb*". Hakim Termizi considers heart as the main concept in understanding the human. That's why, he writes "characterizing the quality of heart, heart- interior, chest is the field of heart"<sup>9</sup>.

While mentioning his opinions on the quality of the heart Hakim Termizi mentions: "If the Allah taala discloses the truth to him, and then hides it away, the heart will be tied to him, becoming thirsty.

<sup>6</sup> In this context comes the food instead of the soul. His heart is put in the same for a high probability of dividing. If it is Fuad, then by this he can find what is meant to be seen on the outside. In this verse "Riyazatun-nafs" goes both words.

<sup>7</sup> This word in the chapter "tafa'ul" of the word "heart" means the following meanings: 1) it does not - roll, roll over, roll over 2) stand out, fall out 3) stand out, fall out, become savings. In general, the word "soul" means such meanings as "rotation, overthrow, change". The meaning of the quality of the soul itself is such that it came from some Khadis Sharif, and the author points out that such

<sup>8</sup> That is, in other works of the author, for example, in the "educated nazoiril Quran"(21-b.) cedar is a soul and soul partner in the chest. And the works come out either from flour, or from bunis, or from a mixture of two. Thanks to this, all the work will come out of that place. One meaning of the word cedar is both "quit, start". The author expresses the compatibility of the dictionary and reality. In general, the term Hakim is considered one of the rare scientists who wrote a separate book with the name "Bayanul-farq," in the internal structure of man about the role of sadr, heart, fuad, lip all this comes from the Koran, and in other works, as now, approached this issue with attention. This kind of examination, in the opinion of researchers, does not come across in this form in other places.

<sup>9</sup> See: Abu Abdullah Muhammad ibn Ali Hakim Termiziy. Ma'rifatul asror (Sirlar ma'rifati). Translated by: Abdulhamid Muhammad Tursunov. T.: "Movarounnahr" 2017. P.77.

This is a miracle. Although the soul tries to remain calm in the procession of Haq, but it will not be calm and motionless"

Hakim Termizi described the soul of man as a dwelling reflecting the divine apocalypse, source of knowledge and spirituality. Iranian researcher Abdulhasayn Zarrinkub addressing to the scientist's work "Bayan ul-farq"<sup>10</sup> on this issue, commenting his thoughts as follows: The scholar divides the factor of heart into the concepts of sadr, heart, fuad and lip, and each of these four will naturally complement and require to each other. For example, if the sadr is in visibility, the heart is in it, and the fuad (soul) is in the heart, and the lip is in the fuad. The state of the soul in this system will be related to further connections: furthermore, sadr can be the mineral of Islamic light, the mineral of the light of faith of the soul. According to this distribution, the sadr is considered to be related to the heart, the fuad to Orifs, the lip to muvahhids<sup>11</sup>\*. In this way, Hakim Termizi sees the soul as a mirror of enlightenment and created a special Sufi doctrine about it.

Hakim Termizi describing the heart as four: sadr, heart, fuad, lip, with its location from the part to the whole, from the beginning to the end. Sadr is apparent, that is, Shariat, the heart is to believe in Allah, the fuad (heart) is about reaching to enlightenment, and the lab is to achieve unity. This means that the transition from sharia to tariqat and afterwards to enlightenment will ultimately achieve unity. This path, this distance and location is thus expressed in the Sufi doctrine of Hakim Termizi. If, by passing nine levels of status in the rank of ascetism, and then passing through eight levels of ascetic status towards being enlightened, the path to enlightenment is taken, then this complex distance is determined by the scientist's four stairs. The same four stairs lead to the last level of survival, reaching

<sup>10</sup> Hakim Termizi. Bayan-ul farq baynas sadr val qalb val fuad val lubb. Cairo, 1998.

<sup>11</sup>\*Muvahids – falk of tawhid.

the final *Haqiqat* (reality). In this order, the he establishes an easy and understandable way for the follower to attain enlightenment, thereby creating a special Sufi doctrine.

Finding the way of *fanaa* and *wahdat* of the dominant *fanaa* depends on the movement of these four stairs of the soul, and the one who conquers them will definitely achieve the goal. In the opinion of Hakim Termizi, the concepts of a Muslim, a believer, an Arif and Muwahid are also attributed to the terms of repentance, remembrance, destruction and *fanaa* of the deceased in revelation, and through this perception (reflection), a circle of unity is formed, that is, the Sharia, the lip, that is, the unity being grafted to the *wahdaniyat*.

This wonderful sufi statement of Hakim Termizi gained fame in the following centuries. For example, the famous sufi scholars Imam Ghazali and Najmiddin Kubra support this doctrine and express their views on the concept of the soul on this criterion<sup>12</sup>. This is evidenced by the influence of the doctrine and Sufi tradition of Al-Hakim at-Termizi. But it must be said that in the doctrine of the ancient Sufi there is a phenomenon of comparing the human soul to the seven-storied sky. Indeed, these stages are determined in the following order: the veil of the heart-the place of the devil's temptation, the subject of faith in the soul itself, the place of *ishqaq*-love, the subject of *fuad*, the love intended for Allah- *hubbul-qalb* the place of specific love, *suvayda-mukashafa*, the place of *muhtaj-ul qalb*- place of divine secrets<sup>13</sup>. We see that this teaching of Hakim Termizi about the soul is different from this teaching, and it has a separate meaning, an idea based on logical discussions. Therefore, the opinion of the scientist, who was told about the concept of the soul, became a

special rule of its own, the tradition earned and the followers appeared.

Hakim Termizi says about the opening of the heart (commentary), this is the heart's light, the obvious attraction of Allah with light and prodigies. His sign is to be fixed in all the teachings that come from Allah, the great, to endure any examinations of the truth. Its opposite are the blindness and concussion of the heart<sup>14</sup>.

Hakim Termizi writes in his works that the heart has three kinds:

1) devastated heart: the enemy does not mind him either;

2) hearts like a rich household with a lot of wealth: thieves very enthusiastically want to master such houses. In this case, either the work of the burglar will fail, or the owner of the apartment will lose his wealth, the warden will loose the wealth;

3) hearts like the emir's Palace: in this palace, is full of jewels-pearls, but thieves do not even dream of reaching them. Because his guards are too many, his house is an indestructible fortress, and the punishment that the emir will give will also be an abomination. This punishment-either death, or crucifixion<sup>15</sup>.

The first, is the heart of the disbeliever and the hypocrite, the second is the heart of the Muwahid people, the third is the heart of the *valiullah* and the specific servants of Allah, who follow the instructions of Allah. This heart (the heart of the *valiullah*) is on the hand of Allah, Allah is the governor of this heart. The enemy has lost hope of invading this soul with temptations.

The Hearts full of the glory of Allah are not tempted in prayer. Their breasts were illuminated by

<sup>12</sup> Abdulhusayn Zarrinkub. *Justuju dar tasavvufi* Eron. Dushanbe: "Irfon", 1992. P.51

<sup>13</sup> Hazratqulov Muhammadqul. *Tasavvuf*. Dushanbe: "Maorif", 1988. P.75

<sup>14</sup> See: Abu Abdulloh Muhammad ibn Ali Hakim Termizi. *Ma'rifatul asror*. (Sirlar ma'rifati). Translated by: Abduhamid Muhammad Tursunov. T.: "Movarounnahr" 2017. P.23.

<sup>15</sup> Oriflar tasallisi. Hakim Termiziy asarlaridan saylanma. Translated by: I.Usmonov va boshq.; Toshkent: Movarounnahr, 2018. P.283.

the light of Allah's glory. Such a soul is floating in such glorious seas that in this case the enemy can talk with him about how the world works. Or when this soul is so deep in the sea that it is able to pay attention to something without falling madly in love.

Hakim Termizi said about the sign of the facing and turning away of the heart: if the heart is in the face, there is no saturation from the zikr of Allah and from the remembrance of him. His soul is defeated and enslaved up to the heart. Nafs will help the heart in recovery and good deeds to Allah. The soul will reign over the nafs<sup>16</sup>.

If the soul turns away, it will rebound and rebound without being far from its morality. He hates his mind, while nafs is dominant. The members are in the pursuit of lust and do not feel satiety from far away from Allah. Then the soul will either be with the honest, or with the unclean. If he is with Allah in truth, he will be in situations and statuses. If the soul sometimes is preoccupied with the hereafter, sometimes with the soul, the world of the soul and honest personalities will be distracted. Every time the soul is engaged in honest desires, the naf is engaged in carnal desires. Then the soul will follow him, and he will be engaged in the unclean. If the soul is distracted by the unclean, the nafs are preoccupied with blasphemy, because the Soul follows the Nafs in the rank behind it.

Al-Hakim at Termizi in his work "Masail ahli Sarakhs" tried to enlighten the issue that Sufism should take the name of man good, what Allah should do to please him. For this, according to the scientist, a person must first of all know what is beneficial and what is the harm in his life for society and for himself, and if there are shortcomings in himself, pay attention to what and how to start work to correct them. To do this, first of all, a person's soul must be healthy. It is very important to know

what kind of treatment to use when the heart is tuned, how to prevent and when it hurts.

In his book "*Masil ahli Sarakhs*" Hakim Termizi mentions: "The soul and the nafs are the joint parts in the same body." The power of the heart is living based on enlightenment, mind, knowledge, concept, intellect, farosat, memory, and in concordance with the devotion and fidelity as wishes Allah. The joy which arises from these is the aspect which fills him with power. And the nafs receives its power from lust, pleasureless, unnecessary dreams, grandeur, arrogance and thirst. The joy which comes from these is the aspect which powers the nafs. All of these are the soldiers of desire. Desire is the owner nafs, enlightenment is the owner of soul"<sup>17</sup>.

### Conclusion

Thus, only the healthy soul has the closeness to Allah and has love to him. In conclusion:

1. Hakim Termizi has analysed the notion of soul in his books "Hidden issues", "Adab-un-nafs", "Bayan ul-farq", "Ma'rifat-ul asror", "Masayil asrar", "Masail ahli Sarakhs".
2. The scholar stressed that the soul is the commander of the human organs, worthy of the commandment, and this is based on the fact that divine enlightenment and divine knowledge are located in it.
3. Man is the most glorious of all creatures with his soul. The main work of man as a servant is to keep his heart clean is emphasized by great scholar.
4. Hakim Termiziy explained the heart with the concepts of sadr, heart, fuad and lip. The state of the soul is inextricably linked to the upbringing of nafs.
5. Hakim Termizi gave the heart the basis that it was of three different kinds and that it was inherent in the infidel, muvahid and valis.

<sup>16</sup>See: Abu Abdulloh Muhammad ibn Ali Hakim Termiziy. Ma'rifatul asror. (Sirlar ma'rifati). Translated by Abdulhamid Muhammad Tursunov. T.: "Movarounnahr" 2017. P.19.

<sup>17</sup> Oriflar tasallisi. Hakim Termiziy asarlaridan saylanma. Translated by: I.Usmonov va boshq.; Toshkent: Movarounnahr, 2018. P.256.

6. The scholar indicated that the soul is in a state of turning and turning, and this state affects the soul.

In conclusion Hakim Termizi is the sufi who has broadly revealed the issue of the soul in his spiritual legacy. His ideas have served as the source to the representatives of the world of sufi heritage. His spiritual legacy extends up to this period being the source of knowledge.

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