

**PEDAGOGICAL POSSIBILITIES OF DEVELOPMENT OF
ENLIGHTENMENT CHARACTERS IN STUDENTS ON THE BASIS OF
THE TEACHING OF AL-HAKIM AT-TERMIZI**

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Annotation: In this article, in order to develop the enlightened qualities of the students, we will use the teachings of Al-Hakim al-Tirmizi and the past scholars-scholars who were honored by the people, while the teacher pedagogue relies on his own knowledge and skills. It is shown to explain the information in an interesting way.

Key words: Al-Hakim al-Tirmizi, Enlightenment, Development of Enlightenment, technology of providing information in an interesting way to students.

Main part: Al-Hakim al-Tirmizi his full name is Abu Abdullah Muhammad ibn Ali ibn al-Hasan ibn Bashir al-Hakim al-Tirmizi, biographical information from the medieval Arab authors Tajuddin as- In the works of Subki, al-Khatib al-Baghdadi, Ibn Hajar al-Asqalani, al-Sullami and others, as well as his own "Bad'u sha'ni Abu Abdullah" ("The beginning of the work of Abu Abdullah") given in his autobiographical pamphlet.

Its full name in this form is "Nawadir ul-usul fi marifat akhbar ar-rasul" ("Rare ways about the messages of the Messenger of God"), "Ilm ul-Awliya" ("The knowledge of the saints (or saints)") written by the scholar. , "Khatm ul-Avliya" ("The Last of the Saints") and "Nazair ul-Qur'an" ("Lessons of the Qur'an") are named in the same way in the introductory parts. Regarding the date of birth of Al-Hakim at-Tirmizi, different years are given in written sources and literature. Usually, in the written sources of the Middle Ages, in most cases, only the year of the author's death is indicated, and the date of birth is not given. For example, the famous scientist Haji Khalifa in several places of his famous work "Kashf uz-Zunun" indicated the death of al-Hakim al-Tirmizi as the year 255 AH (melodic 869). In addition, some

information about his life is given in the inscriptions on the tombstone of Alloma located near the city of Termiz, and the date of his death is written as 255 Hijri (melody 869). Some other sources also mention that he died on this date. If we take into account that Al-Hakim al-Tirmizi lived for a long time - 116 or 120 years, it becomes clear that the scholar was born in the middle of the eighth century (approximately between 750-760). At the same time, some modern researchers indicated completely different dates of his birth and death. For example, the famous Egyptian scientist Abdulfattah Abdullah Baraka al-Hakim al-Tirmizi, who deeply studied the life and teachings of al-Hakim al-Tirmizi, was born in the city of Termiz in 205 AH (melody 820), lived a long life, and died in 320 AH. (melody 932) writes that he died at the age of 112[3]. In conclusion, we can say that in-depth scientific research in this direction will allow us to determine the dates of birth and death of Allama al-Hakim al-Tirmizi. His mausoleum is located near the city of Termiz on the banks of Amudarya.

Valuable information about the city of Termiz is provided by Arab geographers al-Muqaddasi (Ahsan ut-taqasim fi marifat al-aqoliym), al-Istakhri (al-Masolik wal-mamolik), al-Balazuri-Futuh ul-buldan and a number of other authors. we meet in his works. According to these sources, the city of Termiz, where al-Hakim at-Tirmizi was born, was also famous as one of the largest and most prosperous cities of Movarounnahr in the 9th century. Islamic science and culture are highly developed in the city. Many scholars in various fields of science, including Islamic sciences, who grew up in the city of Termiz, are famous all over the world with the at-Tirmizi nisab. Al-Hakim al-Tirmizi is one of the great figures of Termizism who has received worldwide respect. Unfortunately, we did not find any specific information about al-Hakim at-Tirmidhi's childhood and youth in the sources. According to some reports about his parents, his father Ali ibn al-Hasan was famous in his time as one of the prominent scholars of hadith science. According to the Arab historian al-Khatib al-Baghdadi in his famous work "Tarihi Baghdad" ("History of Baghdad"), he was in the city of Baghdad, which is one of the largest centers of the Muslim world. participated in heated debates and discussions with the famous scientists and scholars of the time on various issues of hadith science. Al-Hakim al-Tirmizi wrote in his autobiographical treatise "Bad'u sha'ni Abu Abdullah" and "Ar-Radd al'al-muattila" that his mother and grandfather were among the most advanced scholars of hadith in their time. was. From this information, it can be concluded that Al-Hakim at-Tirmizi was born in an intellectual family, where knowledge was highly valued, and he grew up in this scientific and spiritual environment. Ultimately, under

the influence of these factors, his spiritual world and scientific thinking were formed and matured. At the same time, it should be emphasized that the services of his father Ali ibn al-Hasan in al-Hakim al-Tirmidhi's scientific development are extremely important. For example, he was not only a loving and caring father for his child, but also a demanding coach and an enlightened teacher.

The word "enlightenment" is translated as "knowledge" or "enlightenment". This word expresses an appreciation of enlightenment, support for its transformation, and an interest in learning about it. Enlightenment refers to people's interest in learning about themselves and others, developing knowledge and enlightenment.

There are several ways to develop enlightenment.

✚ First, you need to constantly update and develop your thoughts and skills to increase your knowledge and enlightenment. This requires you to expand your knowledge by learning new information, asking new questions, and seeking answers to those questions.

✚ Second, enlightenment can be developed by sharing information and learning with others. Communicating with others and using their ideas allows you to gain new information, acquire new skills, and expand your reputation.

✚ The third way is to increase your knowledge and skills by sharing and teaching others to develop enlightenment. It helps you develop your own enlightenment by sharing your enlightenment with others, hearing their thoughts and being introduced to their thoughts.

Students can use the following technologies to learn in an interesting way:

❖ **Interactive textbooks:** Interactive textbooks allow students to access information according to their own learning style. These textbooks interact with the student interactively and make learning more interesting through animations, audio and video materials, tests and practical exercises.

❖ **Multimedia textbooks:** Multimedia textbooks combine text, images, audio and video materials, animations and other multimedia elements to provide more information to students. Through this method, students can improve their skills and learn information.

❖ **Online Learning Platforms:** Online learning platforms allow students to learn by taking new information, taking tests and doing hands-on activities. Through these platforms, students can access information at their own time and place.

❖ **Virtual Reality (VR) and Augmented Reality (AR):** VR and AR technologies allow students to acquire information in an interactive and engaging way. Through these technologies, students can learn in virtual worlds or in the real world.

Conclusion: Hakim Termizi's views on guardianship and guardianship served as a basis for later thinkers, sheikhs and scholars. As a result, various opinions, narratives and stories appeared in various works about the concept of guardianship and its moral and social impact, the relationship between Islamic beliefs and the activities of guardians, and the merit of guardianship. Hakim Termizi's doctrine of "Khatm ul-Awliya" (Seal of the Guardians) about guardianship (guardianship) became one of the hot topics of his time and was widely spread throughout Khurasan, especially in Termiz and Balkh. Most of the medieval Sufi scholars also supported this doctrine. In particular, Sufism and Tariqat people such as Imam Ghazali, Shihabuddin Suhrawardi, Suyuti, Bidlisi and Bahauddin Naqshband were influenced by the teachings of Allama. Hakim Termizi's thoughts and ideas regarding the degrees of guardianship, sainthood, their inner and outer purification, spiritual and moral perfection are today used in building New Uzbekistan, raising the spiritual potential of society, and on this basis, making the young generation an active person, a perfect human being. It serves as a program in education. The rich scientific and spiritual legacy left by Al-Hakim At-Tirmizi will serve the interests of man and society for centuries.

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