

THE IDEAL CITY OF AL-HAKIM AT-TIRMIDHI

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ABSTRACT: Al-Hakim at-Tirmidhi was the first scholar in the Islamic world to approach the city from an anthropological point of view. Abu Abdullah Muhammad ibn Ali ibn Hasan Hakim at-Tirmidhi (ca. 205–320 / 820–932) created the doctrine of the human city based on the Qur’an and Hadith. Its center is the leader of the city, the victorious governor.

KEYWORDS: Al-Hakim at-Tirmidhi, hakim-i awliya, ideal city, human city, Quranic idea.

INTRODUCTION

According to a statement of Attar, Abu ‘Abdullah Muhammad b. Ali Hakim Tirmidhi (Muhammad Hakim Termiziy in Uzbek, 820-830-932?) was a competent scholar in every branch of Muslim learning, exoteric as well as esoteric, and his method was based accordingly on the reliable traditional epistemological ground. Since he possessed an extraordinary amount of hikmah, his contemporaries called him “the hakim of the saints” - hakim-i awliya.

It is still mentioned in almost all Islamic reference books and reviews. But, despite the respect and widespread praise, there is a certain ambiguity regarding him. So far, several representations have been made about partial aspects of Tirmidhi views but there is still no one based on all of his works detailed representation of his world of thought and his position in the classic Islam. The reason for this lies in the fact that so far only a fraction of the Tirmidhi was published. Except for a few editions, most of the writings were edited in philologically unsatisfactory quality.

In this context, the characteristic of the ideal virtuous city in the spiritual perspective of Tirmidhi is of great interest. He was, to our knowledge, the first Muslim thinker to develop the concept of an ideal city. Tirmidhi conceptualized a perfectly governed society as a human body and compared its ruler to the heart, which is the highest governing organ of the body. The

harmony of an ideal city can be achieved when order and unity, like those found in a healthy human body, are brought to perfection.

THE MAIN FINDINGS AND RESULTS

Al-Hakim at-Tirmidhi was the first Muslim thinker, who wrote about the ideal city. After him, Al-Farabi compares the functioning of the ideal city to the functioning of the human body on the other hand at-Tirmidī compares the human body to the city. If al-Farabi had declared his project and titled his books, then al-Hakim at-Tirmidhi did not state that he had a project to establish a virtuous city.

Al-Hakim at-Tirmidhi did not spare any effort in brandishing his spiritual city by representing the believer in Medina in most of his books. Rather, he often introduces the conflict between the soldiers of the heart and the soldiers of the soul and clearly intrusive, but he singled out the "Book of Gore Things" for this representation. Hence, we can consider this book as one of the most important works in spiritual philosophy, through which the author aimed to build a human city based on the foundations of: divine knowledge, justice, and asceticism. This book not only occupies a brilliant position in Islamic mysticism, because even if it is a ritual book, treating it carefully and deliberately makes the viewer qualified to discover the foundations on which the vision of al-Hakim at-Tirmidhi is based on the human city, but we can consider it one of the deepest and oldest books in thought Islamic politician. And if we cannot study al-Farabi's philosophy in isolation from his theory of the combination of religion and philosophy, until we realize the accuracy of the relationship between the proof of that and the theorizing of the utopian city, then it is also impossible to understand the spiritual city, according to al-Hakim at-Tirmidhi, without linking it to his theory of guardianship. Therefore, we should study the "Ġaur al-umūr" in light of the "Kitāb Ḥatm al-aulyā", as it is the answers to the questions he mentioned among the spiritual questions, which are simplified in the introduction of al-Hakim at-Tirmidhi to his book "Kitāb Ḥatm al-aulyā", as he did not answer them except in "Kitāb Hatm al-aulyā".

We will see that the moral city, according to al-Hakim at-Tirmidhi, is one of its most important foundations, and that knowing the secrets of the letters is one of the characteristics of the saint, who occupies the highest hierarchy of the virtuous society. From this standpoint, the "seal" should be considered as a basic introduction to the understanding of "gore." Perhaps the first thing that appears to the reader of "Kitāb Ġaur al-umūr" is that al-Hakim at-Tirmidhi sees distinction in being and temperament. In the "utopia"; For the saint who has overcome

himself and his whims, unlike Al-Farabi, who sees, in “the opinions of the people of the utopian city,” this distinction of the philosopher, as he is the author of the first opinion, the first voice, and the first knowledge. And if the topic of research, according to Al-Farabi, in the aforementioned book, is “opinions, that is, the intellectual and religious ties that make people sects and nations”, then the title of “Kitāb Ġaur al-umūr” refers to the inner relationships that make people patriarchs to varying degrees. Accordingly, the philosophers likened Medina to man, and Sufism reversed that, so they likened man to Medina, where they represented the heart with the prince, the ravages of the warrior soldiers on his side, the soul with the enemy attacking this city, and the passion and desires of the fighting soldiers on its side.

Al-Hakim at-Tirmidhi says in describing the virtuous man, whose heart has triumphed over himself: “The soul became isolated from its command, the heart was levelled as an angel on his bed, the soul was his translator, the mind was its minister, the command and forbidding was the king, the spirit shepherd, and the mind manager. And the soul was before that, in its metal, king over the heart, obedient. So it became; With the grace of God to the servant, Stolen kingdom, fallen in status, disappointed, excluded». Al-Hakim at-Tirmidhi aims to affirm that the justice of the state is dependent on the achievement of individual justice. Undoubtedly, this is something that Platon did not disagree with as well, in his "republic", as he said: “The just individual does not differ from the just state. Rather, the two are the same, considering their inclusion of the truth of justice.”. Rather, we do not exclude that al-Hakim at-Tirmidhi drew from him this idea, then expanded and developed it, so that it would be in harmony with his secular system, and consistent with his theory of the state. However, “Platon’s Republic” lacks the other aspect that is characteristic of the city of al-Hakim at-Tirmidhi, which is that state justice is dependent on harmony with the realm of the kingdom. This, and that reading the kingdom is not absent from the believer, in all the houses of his heartfelt struggle against the soul, Satan, and their soldiers, in addition to being a goal that he sets in building the royal city. And the explanation of this is in the saying of al-Hakim al-Tirmidhi: “The heart is a prince, and he has the power of knowledge to read the kingdom, and his position is of majesty and greatness, and the king of prestige. He is the one who stands in his place, in the hands of God Almighty, in the kingdom, and establishes the most deserving of the prey, disciplines them, and leads them with a path of obedience. The soul is a bandar who collects all the money, through the door of thanksgiving, the door of patience, and it performs all the obligatory duties, leads them to the truth, and prevents from the vilest of sins, piety and sanctification. As long as the prince

maintains his command, controls it, supervises the affairs of his office, fortifies the doors of money, investigates his collection, controls him, his command is strong, and his safes are stuffed with money. When the king called them, and found them in this capacity, he honored them, brought them close, was satisfied with them, and replaced the special, in the permissibility of the order, and the validity of the saying».

One of the features of what we have mentioned also is that the style of the first three books was written in a language closer to abstraction, then to the language of entertainment, which is considered an element of persuasion in Islamic culture, and which was not without the book of al-Hakim at-Tirmidhi, which was written in a very sophisticated literary language. One of his features is that al-Hakim at-Tirmidhi employed the linguistic derivation in dealing with terminology, that is, he started from the Holy Qur'an and the Arabic language in establishing a deliberative social and moral philosophy.

CONCLUSION

The goal was the same for al-Hakim at-Tirmidhi and Al-Farabi, which is to build the nation on the foundations of a strong state and strive for its unity in a way that protects it from vanishing and collapse, especially in that difficult phase, in which boredom, bees, and passions abounded, the heat and ravages of revolutions, and the assassination of princes. Thus, according to the second teacher, the "utopian city" is a Platonic idea, nurtured in the Islamic environment, and framed by its system of reference. As for al-Hakim at-Tirmidhi, it is an original Quranic idea.

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