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SCIENCE AND ITS CLASSIFICATION IN THE DOCTRINE OF KHAKIM AT-TERMIZI

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Abstract: At-Termizi's contributions to the field of Islamic philosophy and theology are highly regarded, and his works continue to be studied and appreciated by scholars around the world. He believed that knowledge is acquired through diligent study and reflection, and that the pursuit of knowledge is a noble and virtuous endeavor. In his works, at-Termizi explored the relationship between faith and reason, and the importance of intellectual inquiry in the development of a well-rounded and enlightened society. He emphasized the importance of education, and believed that through learning and self-improvement, individuals could attain spiritual enlightenment and a deeper understanding of the world around them. In this article, it is emphasized that At-Termizi's teachings on the importance of knowledge and education have had a lasting impact on Islamic scholarship, and his legacy continues to inspire those who seek to expand their intellectual horizons and deepen their understanding of the world.

Keywords: Sufizm, monotheism, faith, enlightenment, wisdom, maturity, knowledge, teaching, doctrine, honor, science.

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INTRODUCTION

One of the greatest blessings given to man is knowledge. Science is one of the necessary tools for human maturity and perfection. The problem of knowledge is one of the central themes of Sufism. A number of representatives of the doctrine of Sufism dealt with science, knowledge, and their classification in a special way and left valuable opinions. Khakim al-Termizi also wrote down valuable thoughts about science and its classification.

Al-Khakim al-Termizi (820-932) is one of the few individuals who left the greatest and most significant spiritual legacy in the history of Islam. The Sufi was born during a period of the development of science in the Islamic world, and with his unique works, he influenced the work of scientists after him for several centuries. The full name of the Sufi is Abu Abdullah Muhammad ibn Ali ibn al Hasan ibn Bashir al-Khakim al-Termizi, and he is the founder of the doctrine of Khakimiya.

Khakim Termizi wrote the following works:

“Kitab bayan al-ilm” (“The Book of Science”), “Ilm al-Awliya” (“The Knowledge of the Saints”), “Al-ilm”, “Kitab al-Huquq” (“The Book of Law”), “Kitab al-Hikma ilm al-batin” (“Book of wisdom and inner knowledge”), “Marifat ul asrar” (“Secrets of Enlightenment”). In these works, he analyzed the theoretical foundations of science, researched the definitions and views of Sufists on science, and expressed his opinions. Termizi endeavored to extract practical lessons for Islamic thought from various teachings and engaged in debates with representatives from different branches of science. He aimed to demonstrate that innate intelligence is a gift to humanity, but requires knowledge and enlightenment to be utilized effectively, ultimately leading to goodness. Recognizing the human heart as a divine mystery, Termizi highlighted the transformative power of knowledge on the heart, supporting the notion that Sufism is a form of knowledge. He asserted that enlightenment is rooted in knowledge, acquired through study, reading, and learning, and that Sufism is a form of knowledge.

In the seventh chapter of his work “Ma’rifat ul Asrar” (“Enlightenment of Secrets”), the Sufi scholar defined science as follows: “The essence of knowledge is the connection between the servant and Allah, his command and his rejection. Its manifestation is righteous action. The opposite of knowledge is ignorance” [1:69].

As can be seen from the definition, the Sufist explained that righteous knowledge is manifested in action, and the more righteous the action, the higher the knowledge. Furthermore, he emphasized that in a place where there is no knowledge, if righteous deeds are not performed, it leads to ignorance, which in turn leads to darkness and a dead end for the individual.

The thoughts of the Sufist mentioned above are in line with the reforms currently taking place in our republic in the spiritual and educational sphere under the slogan “enlightenment against ignorance”.

In his work “Masail al-ta’bir” (“The matter of interpretations”), Khakim al-Termizi expressed the following opinion about science:

“Whoever deserves to enjoy the bounty of knowledge is a person close to Allah. Knowledge is a friend in solitude, as it is always a companion of people. Knowledge is a guiding star in any situation, an ornament in the circle of friends, and a guide that leads knowledge to heaven” [5:266].

Check and corrected:

The teachings of Khurasan Muhosibi (d. 857) had a significant impact on the development of the Khakimiya doctrine established by Khakim Termizi. Muhasibi's treatise "Kitab al ilm" was a source of inspiration for Khakim Termizi's work "Kitab ul bayan al-ilm". Khakim al-Termizi expressed beliefs such as "Sufism is knowledge", "Knowledge is light", and "Light leads a faithful servant to faith", emphasizing the importance of knowledge and enlightenment.

In his book "Kitab al-Huqq", Khakim at-Tirmidhi further elaborated on the concept of knowledge as light, stating that a person's enlightenment is directly related to their sense of responsibility before Allah and the purity of their heart. He emphasized that light dispels darkness and urged for a greater focus on learning.

Khakim Termizi also posited that Allah created knowledge first and wisdom from knowledge, which led to the creation of justice and truth. In his work "Masala fi-l-farq bayn al-ilm wa-l-fiqh" (“The Matter of Differences between Science and Fiqh”), he argued that knowledge unveils the essence of things and suggested the idea of “Ma’rifat al-ilm billah” – “Know God through knowledge”.

This perspective was groundbreaking in its time and influenced scholars like Fariduddin Attar (1146-1221), who continued to emphasize the importance of the Khakimiya path based on knowledge. Today, researchers studying the works of these scholars recognize Khakim Termizi's legacy as a dedication to the pursuit of knowledge [5:5]. This way of knowledge was named Khakimiyyah, and its supporters and followers explain that their students were given the title of “Khakimiyya”. Orientalist scientists of the new era have provided information about the twelve students of Termizi. One of them is Abu Bakr Warraq Termizi, who was named the teacher of saints, and the other is Hasan ibn Ali-Jurjani, who received the nickname of the spy of hearts [2:55]. They focused their activities on training disciples for practice.

Khakim Termizi, in his work “Al-Amsol Minal kitab vas-sunna,” analyzed the issue of scholars not following their knowledge and not teaching it to others. According to the thinker, “A person who learns knowledge and does not apply it or teach it to others is like a person who has been given a lot of wealth but hides it underground. Neither he nor others benefit from this knowledge, and it will be a disaster for that person on the Day of Judgment. It is like a dog lying on hay but not eating it himself and barking at others who want to eat it. Knowledge should be practiced and shared to benefit both the individual and others.”

The thoughts of Khakim Termizi were reflected in the teachings of later scholars. For example, Abdul Qadir Gilani (1079-1166) said, “The example of knowledge is the seed, and action is its core. Just as a seed without a kernel is worthless, so is knowledge without practice.” Knowledge is meant to be used for good purposes and should be demonstrated in one's life and work. If knowledge is not applied, shared, or used for meaningful actions, then it does not deserve praise or respect [3:26].

In fact, not following science can cause many negative consequences. Disdaining the knowledge of a scientist is like trampling on their bread. There is a saying among our people: “It is easy to be a scientist, but it is difficult to be a person”. This quote reflects the people's assessment of scientists who do not follow their knowledge.

Khakim Termizi, in his work “Al-Amsol Minal Kitab vas-Sunna”, described scholars who follow their knowledge and teach it to others in the following way: “...Scientists are like perfumers. If you pass by them, you will smell their fragrance, if you sit with them, you will smell their perfume, if you talk to them, you will enjoy their fragrance. You will return to your home in the same condition” [4:247]. Khakim al-Termizi believed that scientists deserve respect and praise because they inspire people to strive toward correct and noble goals in life. Moreover, he emphasized that those who are scholars (ulama) are knowledgeable about the soul and therefore difficult to deceive. He also called on people to stay close to scientists who provide useful knowledge.

Khakim al-Termizi, reflecting on the knowledge of the enlightened individuals, outlined three types of knowledge:

The first type is the knowledge possessed by the enlightened mind at the time of victory, which serves as an example and is characterized by honor.

The second type is the knowledge that one speaks of after the enjoyment of enlightenment fades away, which is considered the weakest form of knowledge.

The third type is the knowledge imparted at the time of enlightenment, which is suitable for the enlightened mind both at the beginning and at the culmination of knowledge.

In Khakim al-Termizi's works, the terms ilm and hikmat (wisdom) are used interchangeably. He described Islam as the science of faith, monotheism as the science of enlightenment, and considered enlightenment as a great blessing from God to his servants that is acquired through knowledge.

In his book "Nawadir al Usul", Khakim al-Termizi asserted that Allah created his servants in diverse categories, endowed them with necessary knowledge, through which they come to recognize and worship Him. He likened knowledge to a vast sea in the presence of God, from which Allah grants rivers to the messengers, who in turn provide streams (anhar) to the scholars, who then share a small portion with the general public.

Khakim al-Termizi strongly criticized those who become engrossed in worldly pursuits, view themselves as weak and humiliated, and instead emphasized the importance of seeking knowledge and enlightenment.

"Allah has given you knowledge, wisdom, and guidance; accept your fate, do not regret it, and do not embrace your evil self. A servant who knows God does not despair, does not complain about fate, and believes that suffering comes from one's own ego rather than fate itself."

In his work "Nawadir al Usul", Khakim al-Termizi wrote the following: "The heart and soul are partners in the body. The heart is fueled by enlightenment, intelligence, knowledge, understanding, insight, memory, and vitality. The value of knowledge is determined by its place in the heart".

The wise sayings about knowledge found within Khakim al-Termizi's works, the principles they convey, and the ideas they present are examples of wisdom that always encourage people towards goodness.

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