



HAKIM TIRMIDHI AND THE THEORY OF DIVINE LOVE

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Abstract

In this article, Hakim Tirmidhi, one of the most eminent representatives of the Islamic world, and his thoughts on divine love, which is the main goal of Sufism, and its signs, are described based on some of his works.

Keywords: Hakim Tirmidhi, divine love, remembrance, contemplation, obedience, lesson, desire, lust, pleasure.

INTRODUCTION

Hakim Tirmidhi's autobiography, "Bad' sha'n Ab Abdi Allih Muhammad al-Hakim al-Tirmidhi", was severely criticized in his country due to his promotion of the idea of divine love and other slanders. However, the author does not give any other definition of divine love in this little book. For this reason, in order to interpret this theory, it is necessary to refer to other works of Tirmidhi. Sufism agrees that true love is love for God Almighty. The term "Mahbub", widely used in Sufism, is translated as "Beloved", that is, the One who is loved, and "muhib" is translated as "lover".

In the Holy Qur'an, the term "hub" or love is mentioned 76 times. The terms "love" or "hub" are widely used in Hakim Tirmidhi's work. Divine love is the ultimate goal of the path of holiness. The Holy Quran Surah Imran verse 31, Surah Maida verse 54, is a bright example of divine love. Tirmidhi states that it is impossible to love God without knowing Him, and therefore only those who are capable of knowing God will be blessed with divine love. It should be noted that knowing the Creator means knowing His attributes, not His truth.

Al-Hakim Tirmidhi stated that only after the soul is quiet, the heart becomes free to pray to God, to keep His poetic boundaries, and to do what He has commanded. Purification of the soul means having a healthy heart. But all these are not the main goals of Sufism, but means. The main goal is to win the love of the Creator. A man's love for himself is blocked by his love for God. And this causes mute love through lust. As Rasulullah (s.a.w) said: "Your love for something makes you blind and deaf". And to love the Greatest One is a real liberty.

Based on this evidence, Hakim Termizi states that there are specific principles and signs of love for Haqqa. The appearance of these signs in a person is a sign of his love for God. The first is to remember the Beloved. In his works, Hakim Tirmidhi described it with the term "zikh al-mahbub", that is, remembering and glorifying the names of God, which in turn means always being in constant contact with Him during the remembrance of God's names in Islam, especially in Sufism. Examples of this are Surah Rad verse 28, Surah Kahf verse 23-24 and Surah Ahzab verse 41. Imam Ghazalli writes in his definition of zikh: "Love what you want, you will surely be separated from it. If he loves something that needs to be separated and is sad because of it, let him occupy his heart with something that cannot be separated from it. And it is the remembrance of God, because the remembrance of God accompanies him even in the grave, and does not separate from him". According to the Tirmidhi definition, the dhikr of a servant is his praise and salutations to Allah. And God's remembrance of the servant is that he



looks at him in all his affairs, and from this loving remembrance, the stains of sin on the servant melt away. It is clear from this wisdom that the most beautiful result of a person's remembrance of his Lord is that he deserves to be remembered by his Lord.

The second one is called “at tafakkur fihi” in the theory of Hakim Termizi, which means “Reflection on the Creator”. Even in the Holy Qur’an, there are a number of verses about looking at the creation of the Creator with the eyes of contemplation. In Sufism, observation of existence is considered a necessary stage of reaching God. The reason is that the qualities of the Creator are manifested in the created, and the stage of knowing the Truth is realized in the heart of the servant.

The third factor is “tā‘a” - “obedience”. The manifestation of love cannot be disobedient. The great mystics of Sufism, Sahl Tustari, Mansur Halloj, and Kalabadi, considered these factors to be the pillars on which the whole path of Sufism rests. In Hadith Qudsi, Allah Almighty says: “My servant cannot come close to Me with what is dear to Me as He comes close to Me with what I have enjoined on him. If my servant continues to come close to Me with his desires, I will love him, and when I love him, his listening ear, I will be the eye that sees, the hand that grasps and the foot that walks. If he asks Me, I will surely give it to him. If he seeks refuge in Me, I will take him to My refuge”. This factor is a strong rebuttal to people who believe that if the heart is pure, it is not necessary to act. Because the inside is reflected on the outside.

The fourth principle is “ibra” - “lesson” and is inextricably linked with the thinking factor. Thinking is the main factor in the fulfillment of the supreme duty of spreading goodness, which is the purpose of human creation. For a servant who looks at the world with the eyes of contemplation, nothing can be a barrier from God, but every blessing is a proof of God. He who learns from this will be in love with his Creator and not with the blessing.

These mentions are signs of the servant's love for God. Tirmidhi gives an excellent example of the sign of God's love for his servant. If a person orders his servants to do a job, he will order the most favorite among them to do the work in his presence. If Allah loves a servant, He will make him serve Him. It should be noted that every act of a believer is a service to God if it is for God.

To achieve the love of God, the servant is tested by his lust. In order to find out whether a person turns to the pleasure of lust or prefers the pleasure of love. Undoubtedly, whoever is firm in self-discipline, God will perfect his love for him, Allama narrates hadith number 111 from the Prophet in his work “Nawadir al-Usul”. “Tender love on earth is from God. His glory is from heaven. Whenever Allah Almighty loves a servant, Gabriel calls out in the sky: “Indeed, Allah Almighty has loved such and such, so love him”. Then tender love falls to the ground”.

It is metaphorical that true love is love for God Almighty. Whoever strives for the goals of this world will lose the Hereafter, and those who desire the goals of the Hereafter will lose the world. He who acts seeking the approval of Allah will find the approval of Allah and both. According to the work “Manazil al-Ibad min al-Ibada”, in the address of love, the human body melts like mercury to surrender, and the soul leaves their body and spins around them like a propeller. Their eyes are fixed on the sky, and their hearts are attached to their Great Master, and whenever they are invited to his presence, they are immediately ready to go to “Labbaika”. Evidence is given in Surah Maida 35, 54, Surah Ankabut 69, and Ali Imran 31. Undoubtedly, gaining the love of God is accomplished by strictly following the Sunnah as mentioned in the Holy Qur'an.



Hakim Tirmidhi paid great attention to the interpretation of the hidden essence of the Qur'anic verses and hadiths, i.e., wisdom. Of course, these comments are based on the theory of divine love. For this reason, the governor of the country calls him to his presence, pressures him, and says that he can stay in the country on the condition that he does not spread the words about divine love. Later, when the conspiracies stopped, the people apologized to Hakim Tirmidhi and asked him to be their teacher in self-discipline.

Conclusion

Although Hakim Tirmidhi did not elaborate on the idea of divine love in his work "Bad' sha'n Ab Abdi Allih Muhammad al-Hakim al-Tirmidhi" but in "Khatm al avliya", "Al masail al maknuna", "Adab al nafs", "Nawadir al usul", "Manazil al ibad min al ibada", and other works, the scholar's views on divine love are known.

The main idea of Sufism is not to educate the self, but to reach the love of the Creator through it. The result of love for God is His approval. His approval is a great victory, according to the Qur'an.

Carnal love blocks divine love. A servant who feels the state of love becomes indifferent to the state of lust. The reason is that no one in the world can enjoy the pleasure found in the love of the Creator.

The reflection of divine love in a person is shown through some signs. These are remembrance of the Beloved, contemplation, obedience to Him, and learning. The sign of God's love for his servant is that He raises him in His service.

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