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The Cognitive Theory of Kharis al-Muhasibi

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Abstract. This article is devoted to the life and work of Harith al-Muhasibi, as well as his cognitive theory. Harith al-Muhasibi is regarded as a founding figure in the psychology of Sufism. His ethical teaching is based on muhasabat al-nafs, or self-examination. He proposes methods for overcoming human weaknesses and for sincere devotion to God.

Harith al-Muhasibi (d. 243/857) was born into an Arab family in Basra, where he became acquainted with the science of hadith and the local ascetic tradition rooted in the teachings of al-Hasan al-Basri. He later moved to Baghdad, where he received a thorough theological and legal education under the guidance of prominent scholars of his time. Among them was one of the most renowned jurists of the period and the founder of a major school of jurisprudence, Muhammad ibn Idris al-Shafi'i.

Al-Muhasibi's exploration of the most hidden movements of the soul and heart enabled him to transcend the boundaries of conventional asceticism, which primarily emphasized self-denial and voluntary poverty. Recognizing the dangers of superficial asceticism, he urged his followers to avoid ostentatious displays of piety. In his view, such displays stem from *riya'* – that is, hypocrisy and vanity. Hypocrisy, according to al-Muhasibi, is the chief obstacle to attaining spiritual purity and perfection. The only way to eliminate all traces of *riya'* is through rigorous self-examination of one's true thoughts and intentions. Through such introspection, a person can achieve two essential goals: sincere repentance for sinful actions and purification from the defilement of hypocrisy. Only then, he believed, can one serve God in the most perfect manner.

Keywords: psychology, Sufism, muhasabat al-nafs, self-analysis, human weaknesses, hidden motives, self-denial.

Introduction

Harith al-Muhasibi (781-857, Baghdad) was one of the early Muslim thinkers and a founding figure of the Sufi tradition. His full name was Abu 'Abd Allah al-Harith ibn Asim al-Muhasibi. He

received the epithet al-Muhasibi ("the one who engages in self-examination") due to his intense focus on the practice of continuous spiritual introspection (*muhasaba*).

He lived during the Golden Age of Islamic civilization and had a significant impact on both the development of Sufism and Islamic theological thought. A member of the Baghdad school, he is often regarded as a disciple of Hasan al-Basri.

Harith al-Muhasibi is considered one of the founding figures of the psychology of Sufism. He was among the first to offer a mystical interpretation of the complex psychological concept of self-awareness, and he systematized the psychological insights that had accumulated by his time.

Farid al-Din 'Attar praised Harith al-Muhasibi in the following way: "Shaykh Hazrat Harith al-Muhasibi, may God bless him and grant him peace, was the shaykh of all shaykhs of his time. He was unparalleled in spiritual insight (*firasah*) and devotion." [1.57]

Little biographical information about Harith al-Muhasibi has survived. It is known that he was born into an Arab family in Basra, where he became acquainted with ascetic traditions passed down from Hasan al-Basri and received his first instruction in hadith sciences. Later, he moved to Baghdad and acquired comprehensive religious knowledge, including jurisprudence (*fiqh*). During this time, the prominent scholar Muhammad ibn Idris al-Shafi'i, founder of the Shafi'i school of Sunni jurisprudence, was residing in Baghdad. Sources suggest that al-Muhasibi studied within the Shafi'i tradition. He worked as a *mudarris* (religious teacher) in Baghdad and had many students and followers in the city.

One of his most well-known works is *al-Ri'āyah li-Ḥuqūq Allāh* ("Observance of the Rights of God") (الرسالة في الرعاية لحقوق الله) – "Observance of the Rights of God" (*al-Ri'āyah li-Ḥuqūq Allāh*) is among his most renowned works. In this book, al-Muhasibi explains how a Muslim should live with *taqwa* (God-consciousness) and mindfulness in every action.

He also authored several other important texts, including: *Kitāb al-Muhāsaba* ("The Book of Self-Examination"), *Fahm al-Qur'ān* ("Understanding the Qur'an"), and *Adab al-Nufūs* ("The Ethics of the Soul").

In his writings, al-Muhasibi advanced several key ideas:

- Faith is not only knowledge, but also an inner state;
- True worship requires purity of intention;
- Continuous self-examination is the key to drawing closer to God;
- Ethics and God-fearing piety should take precedence over mere ritual observance.

Discussion

Al-Muhasibi actively participated in the theological debates of his time, particularly opposing the extremes of the Mu'tazilites. He sought to reconcile reason ('aql) with revelation (naql), emphasizing the necessity of inner conviction and purity of intention.

He is regarded as one of the founding figures of the Sufi tradition. His thought profoundly influenced many later mystics, including Junayd al-Baghdadi, who is considered to have been his student. Al-Muhasibi stressed the importance of *tazkiyat al-nafs* (purification of the soul) and placed particular emphasis on *muraqabah* (mindfulness before God) and *muhasabah* (self-reckoning).

The structure of al-Muhasibi's works often follows the format of a master responding to questions posed by his disciples. Many of his texts also bear an autobiographical character, in which he reflects on his own spiritual journey, personal conclusions, and the path to salvation.

However, some of his views were met with criticism by Ahmad ibn Hanbal, the influential scholar and founder of the Hanbali school of Sunni jurisprudence. Al-Muhasibi's teachings on psychological self-observation and introspection were condemned as heretical, ultimately forcing him to relocate to the city of Kufa. According to historical sources, al-Muhasibi sent a letter from Kufa to Ahmad ibn Hanbal expressing regret over his perceived errors and misconceptions. Ahmad ibn Hanbal, however, did not respond.

Some modern Western scholars appear to misinterpret the reasons behind this controversy. For instance, Alexander D. Knysh, in his book *Islamic Mysticism: A Short History*, notes that Ahmad ibn Hanbal "refused to accept Harith al-Muhasibi's apology out of jealousy, as al-Muhasibi was an eloquent and broad-minded scholar like Ahmad ibn Hanbal himself" [2, p. 51].

In our view, such an explanation presents a superficial account of the relationship between the two figures. There are two aspects to consider: first, it is logically unsound and unsupported by historical sources to suggest that a person of Ahmad ibn Hanbal's stature would be driven by envy or seek to suppress others out of jealousy. Second, the core of this dispute lies in the broader and long-standing theological debates between "the scholars" ('ulamā') and "the Sufis," particularly surrounding the concept of *ḥulūl* (divine indwelling).

Harith al-Muhasibi spent the final years of his life in Baghdad. It is said that only four of his disciples were present at his funeral.

Let us now turn to the specific question of al-Muhasibi's contribution to Sufi doctrine and practice, particularly within the framework of Sufi psychology. It is well known that al-Muhasibi's ethical teaching is rooted in the concept of *muhasabat al-nafs*—self-reckoning or self-accountability. In his work *Kitāb al-Ri'āyah li-Ḥuqūq Allāh* ("The Book of Observing the Rights of God"), he provides a detailed description of the process of introspection and outlines the spiritual path that must be followed by anyone seeking to serve God.

Anyone who reads this work can recognize al-Muhasibi's profound insight into human nature and its weaknesses. He offers practical means for overcoming such weaknesses and for serving God with sincerity. When writing about the human psyche, he demonstrates the wisdom and sincerity of a true spiritual master (*pir*).

Results

Al-Muhasibi developed a spiritual-ethical theory grounded in deep inner work, centered on *muraqabah* (vigilant self-awareness) and *muhasabah* (self-examination). His approach may be understood as a system of spiritual purification aimed at drawing closer to God through a series of key practices: *muhasabah* (self-examination), *khawf wa raja'* (fear and hope), *ikhlas* (sincerity), and *ma'rifah* (inner knowledge or gnosis). Each of these elements will be discussed in turn.

Muḥāsabah (Self-Examination)

Muḥāsabah (Arabic: المحاسبة) is a key concept in Islamic spiritual practice, referring to self-examination, self-accountability, or the internal audit of one's actions, intentions, and thoughts.

It is a central component in the path of spiritual refinement (*taṣawwuf*, or Sufism). Al-Muhasibi regarded *muḥāsabah* as an obligation for every believer – to carefully reflect on:

- their intentions (*niyyah*) prior to any action,
- their deeds after they are performed,
- the state of the heart (*qalb*) and its attachments,
- their sincerity (*ikhlāṣ*) before God,
- and their moral failings, even those that exist only in thought.

Al-Muhasibi maintained that without *muḥāsabah*, genuine repentance (*tawbah*) and progression along the spiritual path toward God are impossible. Self-examination enables a person to recognize personal faults, rid themselves of hypocrisy, cultivate sincerity, and grow in humility and gratitude. He emphasized that “if one does not hold oneself accountable in this life, one will surely be held accountable on the Day of Judgment.”

In psychology, self-analysis is the process of consciously reflecting on one's own thoughts, emotions, behaviors, motivations, and internal conflicts. It plays a vital role in personal development, psychotherapy, and self-understanding. Unlike the Sufi practice of *muḥāsabah*, where the goal is spiritual purification before God, psychological self-analysis is oriented toward mental health, emotional self-regulation, and understanding oneself as a person.

Self-analysis entails the capacity to pause and reflect inwardly – to understand the true motives behind one's actions, become aware of emotions and inner tensions, identify behavioral patterns, and draw conclusions that lead to meaningful change. When practiced intentionally, regularly, and without self-condemnation, self-analysis becomes a powerful tool for personal growth. It enables individuals to view themselves from a distance, comprehend the reasons behind their choices, and take conscious steps toward inner freedom and psychological maturity.

Fear and Hope (*Khawf wa Rajā'*)

The concepts of *khawf* (fear, خوف) and *rajā'* (hope, رجاء) occupy a central place in the spiritual tradition of Islam, particularly within Sufism. Al-Muhasibi did not view fear of God as a sign of panic or despair, but rather as a mark of a believer's heart – aware of the Majesty and Justice of the Creator.

According to al-Muhasibi, the foundations of fear include: fear of being abandoned by God, fear of not having one's worship accepted, fear of committing sins unknowingly, and fear of being counted among the hypocrites (*munāfiqūn*). He distinguished between healthy fear, which purifies the soul and encourages repentance, and unhealthy fear, which paralyzes the individual and may lead to despair.

Hope, on the other hand, refers to reliance on the mercy, forgiveness, and generosity of God. However, al-Muhasibi warned that hope without action is a deception of the *nafs* (the lower self). True hope must be grounded in effort – evident in righteous deeds, sincere worship, and striving. It arises after repentance as a form of divine consolation, and it should not lead to complacency or arrogance.

Al-Muhasibi famously taught that the heart must be like a bird – with two wings: fear restrains from sin, and hope draws one toward repentance and love for God.

Fear and Hope in Psychology

In modern psychology, fear and hope are regarded as two fundamental emotional states that significantly influence human behavior, perception, and motivation. Though opposite in affective tone, both are forward-looking emotions connected to uncertainty.

Fear is a basic emotional response to perceived threat or danger. It may be realistic (in response to an actual threat) or irrational (as in phobias or anxiety disorders). Its primary psychological functions include:

- **Protective function:** fear activates the fight-or-flight response;
- **Adaptive function:** it helps in avoiding risks;
- **Motivational function:** it can drive actions aimed at reducing danger.

Psychological aspects of fear:

1. Fear is often associated with anxiety – a persistent anticipation of negative outcomes.
2. It may lead to avoidant behavior, diminished confidence, and panic responses.
3. Chronic fear adversely affects mental and physical health (e.g., stress, insomnia, weakened immunity).

Hope, by contrast, is a positive emotional state that reflects the expectation of a favorable outcome despite challenges or uncertainty. Its key psychological functions include:

- **Resilience:** sustaining morale during crises;
- **Motivation:** encouraging goal-directed action;
- **Emotional support:** reducing stress perception.

Psychological aspects of hope:

1. Hope is linked to optimism, goal orientation, and intrinsic motivation.
2. In positive psychology – particularly in Charles Snyder's theory – hope is understood as a cognitive process involving:

- o **Goal:** envisioning a desirable future;
- o **Pathways:** identifying routes to reach it;
- o **Agency:** the belief in one's ability to act.

Fear and hope often coexist. For example, a person facing a serious illness may fear the outcome while still hoping for recovery. In times of political or social instability, individuals may feel anxious yet remain hopeful for a better future.

Maintaining a balance between fear and hope is essential. Excessive fear can inhibit action and foster despair; while unrealistic hope may lead to disappointment. In both spiritual and psychological contexts, the equilibrium between the two promotes maturity, responsibility, and inner resilience.

Ikhlaṣ (Sincerity)

Ikhlaṣ (الإخلاص) is one of the central concepts in Islamic spirituality, denoting sincerity, purity of intention, and the performance of actions solely for the sake of God. Al-Muhasibi defined *ikhlaṣ* as the complete liberation of the heart from all inclinations toward anything other than Allah, and the constant striving to seek His pleasure in every act – both publicly and privately.

Al-Muhasibi made a clear distinction between *niyyah* (intention) and *ikhlaṣ* (sincerity): intention is the starting point of an action, whereas *ikhlaṣ* is the purification of that intention from all extraneous motives, such as the desire for praise (*riyāʾ*), pursuit of social status, fear of criticism, or hope for reward from anyone other than God.

To cultivate *ikhlas*, al-Muhasibi recommended several practices: frequent *muhāsabah* (self-examination), performing good deeds in secret, acquiring knowledge of God (*maʿrifah*), fear of divine rejection, struggle against the *nafs* (ego/self), and constant supplication (*duʿāʾ*).

He emphasized that without *ikhlas*, even knowledge, worship, and sacrifice could be rendered void. With *ikhlas*, even small deeds attain great significance.

Sincerity in Psychology

In modern psychology, sincerity is understood as a significant personality trait reflecting an individual's ability to express thoughts, feelings, and intentions without deceit or pretense. It is characterized by the congruence between internal states and external expressions, including speech, facial expressions, and behavior. A sincere person acts and speaks in accordance with their true beliefs, thereby fostering trust and harmony in interpersonal relationships.

Sincerity plays a crucial role in communication and personal development. Its key psychological benefits include:

- 1. Building trust:** Openness and honesty strengthen mutual trust between individuals.
- 2. Enhancing relationships:** Sincerity reduces misunderstandings and conflict, forming the basis for healthy interactions.
- 3. Promoting self-awareness and self-respect:** Practicing sincerity enables individuals to understand their true emotions and needs, fostering personal growth.
- 4. Supporting emotional well-being:** Authentic expression of emotions contributes to psychological comfort and resilience.

A lack of sincerity often manifests as hypocrisy, where words and actions do not reflect one's true beliefs. This dissonance can lead to mistrust and relational tension. In contrast, a sincere individual lives in alignment with their values and convictions, promoting meaningful and trustworthy connections.

The development of sincerity requires conscious effort and self-awareness. Effective practices include:

- 1. Self-reflection:** Regular contemplation of one's emotions and motives helps uncover true desires and intentions.
- 2. Honesty with oneself:** Acknowledging personal weaknesses and mistakes strengthens inner authenticity.
- 3. Open communication:** Expressing one's thoughts and feelings with honesty and respect enhances relational sincerity.
- 4. Empathic listening:** Understanding others' emotions and perspectives fosters more authentic dialogue.

Sincerity is not merely a character trait but a foundational element of meaningful and trustworthy relationships. Cultivating sincerity contributes both to personal growth and emotional well-being.

Maʿrifa (Inner Knowledge)

Maʿrifa (Arabic: المعرفة), or "inner knowledge," is a central concept in Islamic spirituality – particularly within Sufism – referring to a form of spiritual cognition that transcends external, formal knowledge (*ʿilm*). It emerges from personal, experiential, and heartfelt awareness of God, cultivated through sincerity (*ikhlas*), contemplation, and sustained spiritual discipline. In

the teachings of al-Hārith al-Muḥāsibī, *maʿrifa* is the pinnacle of the Sufi path to God, grounded in fear (*khawf*), hope (*rajāʾ*), sincerity (*ikhlāṣ*), and constant *muḥāsabah* (self-accountability).

Al-Muḥāsibī described *maʿrifa* as an inner state in which the knowledge of God penetrates not only the intellect but the heart. This transformative awareness alters one's behavior, speech, desires, and character. He often emphasized that *ʿilm* without *maʿrifa* is an empty shell, while *maʿrifa* without adherence to *Sharīʿah* leads to misguidance.

Maʿrifa and Psychology

In psychological terms, *maʿrifa* may be likened to deep, intuitive, or transcendent knowledge – insight that surpasses mere rational cognition or sensory input. It corresponds with practices of introspection, self-awareness, and self-transcendence that are central both to Sufism and to certain humanistic and existential approaches in modern psychology.

In Sufi epistemology, *maʿrifa* is contrasted with ordinary, discursive knowledge (*ʿilm*), which is external and conceptual. *Maʿrifa* is intuitive, internal, and acquired through lived experience, meditation, and spiritual purification. As noted by Nurbakhsh, the true *ʿārif* (knower of God) unites both types of knowledge within the heart, achieving a third kind that surpasses the first two.

Though *maʿrifa* is a spiritual category, it parallels several psychological constructs: **Introspection and self-awareness:** These are core methods for examining internal experiences and understanding one's emotional and cognitive states – practices that echo the Sufi path of inner insight.

1. Inner dialogue: Reflective self-talk facilitates recognition of motives, emotions, and conflicts, promoting self-knowledge akin to *maʿrifa*.

Methods leading to *maʿrifa* in Sufism include:

- **Murāqabah** (mindful watchfulness): concentration practices to purify heart and mind.
- **Mushāhadah** (spiritual witnessing): contemplative vision that unveils divine truths.
- **Mujāhadah** (spiritual struggle): effort to overcome egoic tendencies and cultivate virtues.

Attainment of *maʿrifa* promotes:

- **Inner harmony:** acceptance and integration of emotional states.
- **Spiritual development:** deepening connection with transcendent values.
- **Emotional maturity:** balanced management of feelings and reactions.

Maʿrifa, the Self-Concept, and Self-Accountability

Al-Muḥāsibī's doctrine of constant self-examination closely aligns with the psychological concept of the *self-concept*. According to the *Big Psychological Dictionary* by B.G. Meshcheryakova and V.S. Zinchenko, the self-concept is "a developing system of representations a person holds about themselves," encompassing:

- a) awareness of physical, intellectual, personality, and social characteristics;
- b) self-evaluation;
- c) subjective perception of external influences on the self.

From a psychological perspective, the self-concept has different dimensions:

1. Organism–environment level: the bodily self-image (schema), associated with needs for physical well-being.

2. Social level: social identity, including gender, age, ethnicity, and role-based identities—how one relates to groups.

3. Personality level: the individualized self, offering a sense of uniqueness, and enabling self-determination and self-actualization.

Muḥāsabah, or self-accountability, can be understood psychologically as the fulfillment of the human need for self-respect and positive social evaluation. When others perceive us as we truly are, we are more likely to reveal our genuine emotions and thoughts, which promotes personality integration. In contrast, when there is a mismatch between the perceived and actual self, individuals tend to conceal their true inner states, resulting in fragmentation of identity and a rift between the real and ideal self.

As Jean Godfrey explains, citing Carl Rogers: “The real self often clashes with the ideal self, which represents what a person wishes to become, as well as the conditional regard imposed by societal expectations” [Godfrey, 1992, p. 39].

Al-Muḥāsibī and the Danger of *Riyāʾ* (Spiritual Pretension)

Al-Muḥāsibī explored the deepest hidden motives of the soul, surpassing mere ascetic practices such as self-denial or voluntary poverty. He warned his disciples against performing virtuous acts merely to gain public approval – an act known as *riyāʾ* (showing off piety), which he regarded as a major barrier to spiritual purification and perfection. Constant vigilance against *riyāʾ* was, for him, a defining trait of the *awliyāʾ* (friends of God).

To eliminate *riyāʾ*, he advocated deep analysis of one’s intentions behind all actions – both mundane and spiritual. Only through such inner scrutiny could one truly serve God, attain repentance, and avoid spiritual arrogance. This dual process was driven by fear of divine accountability and hope for divine mercy.

Authentic vs. Social Self in Psychology

This Sufi dualism parallels the psychological distinction between the **social self** and the **authentic (true) self**. The social self comprises roles and behaviors shaped by societal norms, while the authentic self is the core of one’s being, aligned with personal values and inner truth. Sufis believe that the true self (*fītrah*) – the pure, God-given essence – remains buried beneath the ego and social conditioning.

As R. Frager and J. Fadiman explain: “The Sufi path is a quest to change people’s understanding of who they truly are, replacing the social self with the real self” [Frager & Fadiman, 1997, p. 508].

When the authentic self emerges, one transitions from *perception* (understanding the world as it affects us) to *baṣīrah* (insight – understanding things by their inner meaning). This transformation resolves internal conflicts and fosters a stable, integrated identity. Sufis live from their authentic selves and attain tranquility (*sakīnah*) through continuous self-awareness and spiritual identification.

Conclusion: Spiritual Knowledge and Psychological Integration

In his *Book of Admonitions*, al-Muḥāsibī warned ascetics against the traps on the path to God, particularly attachment to worldly recognition and excessive concern with wealth, both of which distract the heart from remembrance of God. He advocated for moderation and the “golden mean,” urging believers to harmonize spiritual striving with social reality.

Al-Muḥāsibī’s legacy lies in his remarkable integration of theological, ethical, and psychological insight. Through *maʿrifah*, he offers a model of inner knowledge that not only deepens one’s spiritual connection with God but also mirrors the psychological pursuit of authenticity, self-awareness, and emotional maturity.

Conclusion

Al-Ḥārith al-Muḥāsibī exerted a profound influence on the development of the ethical and spiritual dimensions of Islam, and his ideas continue to inspire Muslims in pursuit of a deeply rooted inner life. Importantly, al-Muḥāsibī never positioned Sufism in opposition to the *Shari'ah*; rather, his spiritual practices were firmly situated within the bounds of Islamic law. He advocated for a balanced asceticism – rejecting excess while not calling for total renunciation of worldly life.

The sense of "self" (*nafs* or *anā'iyyah*) plays a central role in al-Muḥāsibī's reflections and is closely linked to how an individual defines their thoughts, emotions, and actions. This includes one's perception of the world, oneself, and others, as well as evaluative judgments toward people, environments, and objects. Simply put, the self is the center of one's perception of the world, acting as the subjective filter through which sensory input is interpreted and which, in turn, unconsciously influences behavior, thought, and emotion.

One of al-Muḥāsibī's key contributions to Sufi psychology lies in his systematic incorporation of *muḥāsabah* (self-accountability) into both the theoretical framework and the spiritual praxis of Sufism. However, it is worth noting that he did not yet arrive at the later-developed Sufi notion of *waḥdat al-aḥdād* – the metaphysical unity of opposites, particularly regarding the dialectical pair of fear (*khawf*) and hope (*rajā'*).

Al-Muḥāsibī inspired such towering figures of Islamic mysticism as Junayd al-Baghdādī, and his works contributed significantly to the formation of what came to be known as the "science of the hearts" (*ilm al-qulūb*). Despite criticism from some orthodox circles of his time, his legacy was ultimately recognized and respected by leading theologians and spiritual authorities.

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Харис Аль-Мухасибидің және оның танымдық теориясы

Андатпа. Бұл мақала Харис әл-Мухасибидің өмірі мен шығармашылығына, сондай-ақ оның танымдық теориясына арналған. Харис әл-Мухасибидің – сопылық психологияның негізін салушы. Харис әл-Мухасибидің ахлақ ілімі мухасабат ән-нәфс, яғни өз-өзіне есеп беруге негізделген. Ол адамның әлсіздіктерін жеңуге және Құдайға шын жүректен қызмет етуге мүмкіндік береді.

Харис Әл-Мухасибидің (ум. жылы 243/857) Басрада Араб отбасында дүниеге келген, онда ол хадис ғылымымен және жергілікті аскетикалық дәстүрмен танысқан, аль-Хасан аль-Басрийден бастау алады. Кейінірек ол Бағдадқа көшіп, өз дәуірінің көрнекті ғалымдарының басшылығымен мұқият теологиялық және құқықтық дайындықтан өтті. Олардың арасында сол кездегі ең танымал әділдердің бірі және догматикалық-құқықтық түсініктің негізін қалаушы Мұхаммед бен Идрис аш Шофе болды.

Жан мен жүректің ең жасырын жетістіктерін зерттеу ойшылға ең алдымен өзін-өзі жоққа шығаруды және ерікті кедейлікті білдіретін қарапайым аскетизмнен асып түсуге мүмкіндік берді. Үстірт аскетизмнің қауіптілігін атап өтіп, ол өзінің ізбасарларын әділдігін әдейі көрсетуден аулақ болуға шақырды. Оның пікірінше, тақуалық - рия нәтижесі, яғни екіжүзділік, бос әурешілік. Екіжүзділік-рухани тазалық пен кемелдікке жетудегі басты кедергі. Сіз өзіңіздің шынайы ойларыңыз бен ниеттеріңізді талдау арқылы барлық рия іздерінен арылуға болады. Осындай интроспекцияның арқасында ғана адам Құдайға ең керемет түрде қызмет ете бастайды. Оның көмегімен адам екі мақсатқа жетеді: күнәкар әрекеттеріне өкіну және екіжүзділіктен арылу.

Түйінді сөздер: психология, сопылық, мухасабат, ан-нафс, интроспекция, адамның әлсіздігі, жасырын мотивтер, өзін-өзі жоққа шығару.

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Харис Ал-Мусахиби и его познавательная теория

Аннотация. Настоящая статья посвящена жизни и творчеству Харис аль-Мухасибиді, а также его познавательной теории. Харис аль-Мухасибиді является основоположником психологии суфизма.

Нравственное учение Хариса аль-Мухасибии основано на мухасабат ан-нафс, то есть отчёте самому себе. Он предлагает средства для преодоления человеческих слабостей и искреннего служения Богу.

Харис аль-Мухасибии (ум. В 243/857) родился в арабской семье в Басре, где познакомился с хадисной наукой и местной аскетической традицией, восходящий к ал-Хасану ал-Басрий. Позднее он перебрался в Багдад, где получил основательную богословную и правовую подготовку под руководством выдающихся ученых своей эпохи. Среди них был один из самых известных праведов того времени и основателем догматико-правового толка Мухаммад бин Идрис аш Шофеъ.

Исследование самых скрытых прорывов души и сердца позволило мыслителю пойти дальше простого аскетизма, который подразумевал прежде всего самоотрицание и добровольную бедность. Отмечая опасность поверхностного аскетизма, он призывал своих последователей избегать нарочитого выставления своей праведности напоказ. По его мнению, набожная показность есть результат риййа, т.е. лицемерия, тщеславия. Лицемерие является главным препятствием на пути достижения духовной чистоты и совершенства. Избавиться от всех следов риййа можно путем анализа своих истинных помыслов и намерений. Только благодаря такому самоанализу человек начинает служить Богу самым совершенным образом. С его помощью человек достигает двух целей: раскаяние в своих греховных поступках и избавления от скверны лицемерия.

Ключевые слова: психология, суфизм, мухасабат ан-нафс, самоанализ, человеческие слабости, скрытые мотивы, самоотречение.

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