

## THE GENESIS AND SOURCES OF THE FORMATION OF THE SUFI-PHILOSOPHICAL WELTANSCHAUUNG OF HAKIM TERMIZI

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**Abstract.** This article is based on the undeniable fact that the thinkers, scholars and scholars who grew up in Central Asia had a significant impact on world science, civilization, moral thinking and spirituality. One of such great persons is Hakim Termizi, a great exponent of Sufism and philosophy, who lived and created in the territory of our country. The great sufi made an incomparable contribution to the development of science and mysticism in the Middle Ages. In his works, many issues related to the relationship between the universe and man are explored. Also, the scholar's personality and works have not escaped the attention of a number of researchers of the East and West until now, and they are actively using the works of Hakim Termizi in their research. This article analyzes the ideological sources of the formation of Hakim Termizi's worldview, the spiritual heritage of the sufi.

**Keywords:** Hakim Termiziy, Hakimiya, hadis, tasavvuf, nafs, nafs riyozati, qalb, Ar-radd a`la-l-muattila.

### I. Introduction

Hakim Termizi (820-932) made a great contribution to the development of tafsir, hadith, jurisprudence, aqeeda and sufism, as well as philosophy, psychology, astronomy, and linguistics in the Middle Ages. With his wisdom, he was respected by the people, his contemporaries, intellectuals and representatives of the official class in the Muslim society.

Hakim Termizi was well reputed by the names and epithets of “Hakim ul-Avliya” (Judge of the Guardians), “Qudvat ul-Avliya” (Beacon of the Saints), “Mashoyihi Kibor” (The Great Sheikh), “Olimi Usuli ad-Din” (Scientist of the Method of Religion), “Al-Shaykh” (Knower of Allah's knowledge), “Al-Allama Sayyid” (Descendants of the Prophet), “Muhaddis” (Hadith Scholar), “Al-Zahid” (Propagator of Religion), “Al-Hafiz” (Quran reciter), “Al-Imam” (descendants of Hazrat Ali), “al-Arif” (one who knows Allah), “Al-wali” (Saint, friend of Allah), “Al-Muazzin”(caller of Azan), “Khoja He is a thinker honored with titles such as “(Descendant of Chariyars)”, “Mufassir” (Commentator), “Al-Hakim” (“Knower of the Inner Secrets of Science”), “Al-Alim”, “Tubib”, “Father of Regional Sufism”.

Hakim Termizi was born in the city of Termiz, located on the upper reaches of the Amudarya coast, with a dense population and developed trade and economic relations and the main port in the 9<sup>th</sup> -10<sup>th</sup> centuries. The presence of a short passage through the Amudarya in Termiz served the development of the city in one direction. [18:51] At the beginning of the 10th century, Termiz was mentioned as the main port city on the Jaykhun River [16:297]. The period of the life and activity of the thinker was connected with the establishment of the

Abbasid caliphate and the Samanid state, the first half of the 9th century and the beginning of the 10th century.

## II. Review of Literature

Reliable information about Hakim Termizi's biography is from Arab authors who lived and created in the Middle Ages: Abu Abdurrahman Muhammad ibn al-Huseyn al-Sullami (937-1021), al-Khatib al-Baghdadi (1002-1071), In the works of Ibn Arabi (1165-1240), Tajuddin al-Subki (1328-1370), Ibn Hajar al-Asqalani (1372-1449), as well as "Buduvwu sha'n Abu Abdullah Tirmizi" ("Hakim Tirmizi - the beginning of the road") is mentioned in his autobiographical work.

In Sufi sources, the name of Hakim Termizi is mentioned with respect. For example, Abu Abdurrahman Sullami (d. 1021) recorded a number of wise and enlightening quotes from him in his work "Tabaqat al-Sufiya" [1:217-220], while Fariduddin Attar (1148/51-1219 /21 yy) in the work "Tazkiratul-Avliya"[14:514-523] Hakim Termizi: remembering him in "Mujtahid in Shari'ah and Tariqat" with such adjectives as "reliable person in hadith, narration and message", "many of reason and grace", "great character", he draws attention to the fact that he was called "Hakimul-Awliya" (Judge of the Guardians) because he was a "possessor of great wisdom". Alisher Navoi also writes in the ontology "Nasayimul-Muhabbat": "Muhammad bin Hakim Termizi, may Allah bless him and grant him peace, is of the second class. His name is Abu Abdullah-dur-ulug, one of the great masters." He had conversations with Abu Turob Nakhshabi, Ahm Khizravaih and ibn Jalal, he has many wise words, visible blessings and famous works. Including "Khatm ul-walayah", "Nahaj", "Nawadir ul usul" and others. He also has works in the field of science. He started to write a commentary, but did not live to finish it. His student Abu Bakr Warraq Hakim Tirmidhi narrated that every Sunday he used to communicate with Khizr (peace be upon him)" [3:84].

A number of scientific sources provide different information about Hakim Termizi's date of birth. For example, in several places of his famous work *الفنون الكتيسامياً على الظنون كشف* – "Kashf uz-zunun an Asami al-Kutub wa al-funun", the historian Haji Khalifa indicates the death of Hakim Termizi as 255 Hijri (melody 869), while Tajuddin Subki and 285/898 records that he narrated a hadith in Nishapur.

According to the Egyptian Islamic researcher Ibn Hajar Asqalani in his book "Lison al-mizan", in 318/930, the famous Arabic philologist Ibn al-Anbari (885-940) in Baghdad met with the scholar Hakim al-Tirmizi in his "Nawadir ul-usul fi ahadis ir-rasul" and "al-Furuq" were discussed. The famous German scholar K. Brockelmann writes that the Alloma went to Nishapur after being expelled from Termiz in 285/898 and died in 320/932. As can be seen from the above information, there is no unanimous opinion among researchers about the date of birth and death of the scholar. The following lines can be read on the marble saghana, preserved in Termiz, erected by the Timurid princes in the first quarter of the 15<sup>th</sup> century over the tomb of Hakim Termizi: "In the name of Allah Subhanahu ta'ala. This is the grave of Sheikh, Imam, Arif, Wali Abu Abdullah Muhammad ibn Ali Hakim Termizi, may God have mercy on him. He was the greatest of the great, the leader of the sheikhs, his words were good, his books were famous, and his sanads were high." Hakim Tirmidhi, the author of the book

“Al-Jame` as-sahih”, enjoyed the lessons of some teachers of Abu Abdullah Muhammad ibn Ismail Bukhari. He studied jurisprudence from jurists of the Hanafi school. He, Peace to him died in the year two hundred and fifty-fifth (AD 869)”[30:85].

It is debatable whether the information given about the date of death in Scholar’s biography is correct, because the autobiographical work written by Alloma about his spiritual experiences “Buduvvu sha’n Abu Abdullah Termizi” (“The way of Hakim Termizi beginning”) contains the following information: "Then after two or three years he had a dream. This is the Saturday of the last ten days of Zulqada of the two hundred and sixty-ninth year, Zuho (choshgoh) time in 269. It is the first or eighth June of the year AD (883) he (This information was recorded by Hakim Termizi's wife. Comment is ours L.H.) had a dream. It is clear from this that the date written on the tombstone of Hakim Termizi's death (869) is wrongly stated. According to the autobiographical work, he was born in 883. Hakim Termizi's words about the dream of his wife serve to prove our opinion.

Egyptian scholar on Termizi Abdulfattah Baraka writes that based on available information, scholar was born before 210/826. He explained his information as follows: Hakim Termizi entered the path of a leech only after he was over 27 years old. The scholar himself informs about this in his work “Buduvvu sha`n Abu Abdullah Termizi” (“The beginning of Hakim Termizi's path”). Hakim Termizi was acquainted with the famous Sufis Ahmad ibn Khazravaih and Abu Turab Nakhabiya. This acquaintance took place after the 27th year of the scholar. If we take into account that Ahmad ibn Khazravaih died in 240/855, and if we subtract Hakim Termizi's 27 years from this date and take into account that this acquaintance lasted for several years, then the scholar was born before 210 Hijri. German scientist Bernard Radtke also says that it is close to the truth that Alloma was born before 220/835, but there is also a possibility that he was born before 210/825.

The year of Hakim Termizi's death, as we have analyzed, is controversial, it includes the period from 255 to 320 AH. If it is taken into account that Ibn Hajar Asqalani in his book “Lison ul-Mizan” spoke to Anbari Hakim Termizi in 318/930, then his death happened after this date. So, according to the researchers' conclusions, Hakim Termizi lived between 205/820 and 320/932. For example, Fariduddin Attar's opinion in “Tazkirat al-Awliya” that “Hakim Termizi lived for 115 years” once again shows that our conclusion is reasonable. After all, the long life of Hakim Termizi is recorded in a number of sources. For example, Zahabi reported that Hakim Tirmidhi lived 80 years in his work “Tazkirat ul-Huffaz”, and Ibn Hajar said in his work “Lison ul-Mizan” that he lived 90 years.

### **III. Research Objectives**

In this study, based on the analysis of medieval sources, summarizing the information given by modern researchers and orientalists, it is possible to base the opinion that Hakim Termizi lived in the years 820-932 [33:7].

### **IV. Results and discussions**

Hakim Termizi was born in an intellectual family where knowledge and enlightenment were valued and grew up in a scientific and spiritual environment. Allama's father, Ali ibn al-

Hasan, was known as a scholar of hadith science in his time, and although he died when Hakim Tirmidhi was young, he managed to teach his son about hadith science.

Hakim Termizi tells about his education from his father in his autobiographical work entitled “Buduvvu sha'n Abu Abdullah Termizi” (The beginning of the path of Hakim Termizi): “At the beginning of my work, the blessed be the name of Allah, my shaykh, Allah thank you, it's done now. When I reached the age of eight, he engaged me in learning science, taught me science, made me interested in it, and made it a habit for me, both when it was difficult and when it was easy. Even this has become a habit for me and has become a reward for the entertainment of my youth. Because of this, I was served by the works “Ilmul Asor” (The Science of Ancient Narratives and Hadiths) and “Ilmur Ray” (Fiqh of the Hanafi School) in my youth.” [36:26].

Hakim Termizi's mother was also an enlightened woman. After the death of the mystic father, due to the efforts of his mother, he began to deeply study the science of hadith. Allama narrated the hadiths he heard and learned from his mother in his work “Ar-radd a'la-l-muattila” (Rebuttal to the sect of Muattili). Qutayba ibn Said, Salih ibn Abdullah, Salih ibn Muhammad as-Saadi, Hasan ibn Umar ibn Shaqiq, Yahya ibn Musa, Utba ibn Abdullah Marwazi, Ibad ibn Yakub Rawaghani, Muhammad ibn Ali Shaqiq, Sufiyan are among the mature scholars of Termiz. Ibn Waqe, Yakub Ibn Shayba, and Yaqub Ibn Dawraqi learned the science of hadith. [5:3]

Hakim Termizi intended to go to Baghdad in order to continue his studies, agreed with his two friends and informed his mother of this decision. His mother is sick, I have no one but you, and she is sad because you will leave me alone and helpless. In order to please his mother, he broke the promise he had made with his friends and left the trip, leaving his two friends Hakim Termizi in Termiz and went on a trip. When he was alone, he cried a lot because he was deprived of knowledge. In this situation, an enlightened old man appeared from nowhere, asked why he was crying and told what Termizi had experienced.

The old man says that he will teach you every day so that in a short time, you will surpass your two friends in learning. Is that what you want? he asks. Hakim Termizi answered yes, I want to. Thus, he studied continuously for three years. The next person knows that this blessed person is Hizr, peace be upon him. [13:402-403.]. Hakim Termizi explains this event as follows: “This great state was given to me by the blessing of my mother's blessing and consent. Every Sunday night, Hizr, peace be upon him, would come to me and tell me about spiritual situations one by one[5:4] Mother's blessing and mother's consent helped him to get this knowledge. It is known that Hakim Termizi was the only child in the family, and there was no other supporter for his mother, so he did not dare to leave his parents alone as a loving child. Mother's blessing and mother's consent helped him to get this knowledge. Also, the sources state that his wife is a virtuous, pious, pure woman, that they had six children, and some information about Hakim Termizi's relationship with his children.

Until the age of 25, Hakim Termizi studied tafsir, hadith and jurisprudence in the cities of Movarounnahr, and later returned to his homeland.

#### **IV.1. The situation of the educational sphere during the life Hakim Termizi**

During the period when Hakim Termizi lived, the city of Termiz was the largest scientific and cultural center of Movarunnahr after Samarkand, Bukhara, Nasaf and Shosh. This is also confirmed by the following information: According to the information provided in the works such as “Kitab al-Qand” by Najmuddin Umar al-Nasafi and “Kitab al-Ansab” by Abu Sad al-Samani, during the 8-12nd centuries, more than 3000 prominent scholars lived and worked there. During this period, the reputation of hadith science and muhaddis was very high.

More than 1000 of them lived in Samarkand, more than 600 in Bukhara, and more than 400 of them live in Nasaf. Of the remaining 1,000 muhaddises, more than 70 were active in Shosh, 60 in Fergana, as many in Kesh, more than 50 in Termiz, more than 40 in Khorezm, and at the same time in Ustrushona, Dabusiya, Kushania and other local regions. [25:12]

Ahl al-Hadith movement is one of the factors that significantly influenced the educational, social and spiritual life of Movarounnahr and Khorasan region. The essence of this movement, which appeared in the first centuries of Hijri, is related to the process of collecting hadiths and selecting authentic ones from them. It is no coincidence that the authors of the six reliable collections of hadiths known as “Sihah Sitta” were representatives of Movarunnahr and Khorasan region. These great scholars are: Imam al-Bukhari (d. 256/870), Imam Muslim (d. 26/874), Imam Abu Dawud (d. 275/888), Imam al-Nasa'i (d. 303/915), Imam Abu Isa al-Tirmizi (d. 279/879), Imam Ibn Mojja (d. 273/886) were contemporaries of Hakim Termizi.

#### **IV.2. The religious situation during the life of Hakim Termzi**

In the city of Termiz, the position and influence of the representatives of religion in the spiritual and cultural life of the society is significant, and there were close connections with the city of Balkh, which was known as a spiritual center in the 8th century. The political, cultural, and scientific processes that took place in Balkh in the 9th-10th centuries had a direct impact on Termiz. Hakim Termizi and his father narrated hadiths from the Hanafi scholars of Balkh and had close relations with the Sufis of Balkh [28:183].

These relations, in turn, indicate that in the formation of the worldview of Hakim Termizi, together with the city of Termiz, the scholars of the city of Balkh on the left bank of the Jayhun had an influence. Between the inhabitants of these two cities, trade and economic relations have developed continuously. In the 9th century, every student who chose the path of knowledge had to visit the city of Balkh. The students of science studied at both Balkh and Termiz schools. A clear example of this is the excellent relationship between Hakim Termizi, Warraq Termizi, Muhammad ibn Hamid Termizi, Ahmad Khisraviya Balkhi (died 855) and Shaiq al-Balkhi (died 844).

A year after the birth of Hakim Termizi in 821, Termiz and Chaganiyan were occupied by the Tahirids. [26:93] The city of Termiz was part of the Tahirids state until 821-873. [23:116] The life path of Hakim Termizi until he was 27 years old. It is related to the reign of the Tahirites. The Tahirites attached special importance to tax procedures in state administration. Extortion of taxes from the population by the landowners in the country caused public riots. As a result, the weakened Tahiri state fell into a crisis due to the rebellion of Yaqub

ibn Lays, and the government was overthrown in 873. In 900, Ismail ibn Ahmad captured the Saffari ruler Amr ibn Lays and the city passed into the hands of the Samanids.

In the first half of the 9th century, Hakim Termizi went on a pilgrimage. Allama wrote in his autobiographical work “Buduvvu sha'n Abu Abdullah Termizi” (The beginning of Hakim Termizi's path): “When I was about 27 years old, I felt the desire to go to Baitul Haram of Allah. When the time came, I had the opportunity to travel. Then I stayed in Iraq as a hadith seeker and went to Basra. Then I took him to Makkah in the month of Rajab. I arrived in Makkah some time after the month of Sha'ban. Allah made me stay in it until the time of Hajj. Tunu kun Multazam [It is the door of the Ka'bai Sharif next to Hajarul Aswad and is one of the special places to pray] opened the door of prayer for me. I felt the desire to sincerely repent and leave big and small sins. I did Hajj. Then I returned, and indeed I had reached my heart (found him)” [36:26] expressed his thoughts.

Hakim Termizi's pilgrimage was through Basra and Baghdad, which were the scientific centers of that time, and he collected hadiths along the way. During the trip, he learned from many teachers. Most of his teachers were considered leaders of hadith science of their time.

Hakim Termizi started memorizing the Holy Qur'an while he was still in Makkah, and after returning to Termiz, he memorized it and finished it in a short time. Allama began to study Islamic duties from this period. Later, he was looking for a piri-murshid who would give him spiritual support and guide him to the path of tariqat, but he could not find it, so he engaged in prayers, looking for peace of mind and self-consolation. Hakim Termizi explained this situation in the work “Buduvvu sha'n Abu Abdullah Tirmizi” (The beginning of the path of Hakim Termizi) as follows: "Until the words of the enlightened people ring in my ears, then I will continue (that is, in prayer and fasting) I was Antoki's book fell into my hands and I looked at it. I found a way to (some) things that are based on self-control. This is what I caught. Then Allah helped me. I was inspired to restrain myself from lust. It even seemed that my heart was being taught one thing after another” [36:20].

The work of Osim Antoqi (d. 9<sup>th</sup> century) “Dawa al-Qulub” (“Claim of the Heart”) caused Hakim Termizi to completely change his worldview. From this work, Hakim Termizi Antoqi dived into the sea of knowledge, thought constantly, looked at wisdom, but like Allah's enlightenment and monotheism, it is more healing for the heart (heart), more reviving of the soul, more attractive to good, more dispelling evil, In general, he found out that he did not find a better knowledge for a servant. [32:17]

Hakim Termizi examines Antoqi's thoughts about the concepts of heart, nafs, mind, air, and mujahada. He said to him, “There is no enlightenment like knowing your soul, there is no suffering like being in harmony with the air, there is no obedience like the example of children, there is no calamity like ignorance, there is no ignorance like the smallness of one's loved ones, there is no jihad like fighting against the self. There is no victory like conquering selfishness, there is no strength like turning back anger” [36:20] are influential. But this influence was at a certain time and within a certain limit. Hakim Termizi's views were in line with Antoqi's, so he acted in this direction. Because Antoqi's thoughts were within the scope of Sufism and philosophy.

Hakim Termizi Antoqi: “Attract those who have fallen to your heart with the persistence of sadness. Huzn [حزن] sadness, sadness, grief, sadness, grief. and open the door with constant thought. He was influenced by the words” [36:20]. A long and difficult period began in his life, when he subjected himself to various tests and trials without any spare, he had the feeling of being in remote places, being free from people, being in peace, in the cemetery and the ruins around the city. was walking around.

Alisher Navoi in his work “Nasayim ul-Muhabbat” emphasizes that the way of Antoqi's teaching is knowledge and quotes the following words from Antoqi: “The leader of every action is knowledge, the status of every knowledge is grace” (The leader of the dream is knowledge, the leader of knowledge is the goal) [3:52].

Fariduddin Attar ham Hakim Termiziy asos solgan hakimiya ta'limotining yo'li ilmga asoslanganligini ta'kidlagan.[13:402-412]. Fariduddin Attar also emphasized that the way of Hakimiya doctrine, founded by Hakim Termizi, is based on science.[13:402-412]. The influence of the views of Khoris ibn Asad Muhasibi (d. 857) is also important in the formation of the Hakimiya doctrine. The treatise “Kitab al-ilm” written by Muhasibi served as a source of inspiration for the creation of “Kitab bayan al-ilm” by Hakim Termizi.

From this, Hakim Termizi said: “Sufism is knowledge”, “Knowledge is light”, “Light separates truth from unrighteousness”, “Light leads a faithful servant to faith”, “Light is placed in the heart of a servant by Allah”, “That which enlightens hearts”. He worked hard to prioritize slogans such as “Light of Allah”.

In the 9th century, the struggle for power between the Takhiris and the Saffarians, constant and non-stop wars in Khorasan created unrest and an unstable situation. Research scientist Usman Yahya Hakim At-Tirmizi based on his autobiographical work interprets this situation as follows: “The revolt of 256/870 started by our Sheikh (i.e. al-Hakim at-Tirmizi) Ya'qub ibn Lays against Dawood ibn Abbas Banijuri, the governor of Balkh. He must be pointing.” In the years 873-900, the Saffari state was established in Khurasan, founded by Yakub ibn Lays al-Saffar. [23:107] As a result, the city of Termiz fell under the influence of the Saffaris.

Hafiz ibn Hajar Askalani (d. 1449) in his work “Lisan ul-Mezan” thinks about scholars and quotes the strange and provocative opinion of Qazi Kamaluddin ibn Adim, the author of “Tarikhi Halab” about Hakim Termizi: “Hakim Tirmidhi was not from the people of hadith and he did not narrate any narrations. He did not have any skill in the field of science, rather, he expressed his claim to discover the truth of Sufism based on isolated gestures and words. He reached such a level that he deviated from the rules of jurisprudence, and in this respect he received reproaches and insults. Scholars of fiqh and leaders of Sufis accused him that it was acceptable to exclude him from the scope of accepting him into the circle of rabbis. Fiqh and Sufi scholars said that he introduced such unnecessary things into the Shari'ah that he was expelled from the Muslim community. He filled his inauspicious books with fabricated hadiths and attached them to the trail of reports, but those hadiths were not narrated by anyone or heard by anyone.

He included all the works of Sharia in his books and tried to interpret them with weak and weak arguments, which Ibn Khajar did not understand their meaning. [28:19-20] Continuing his conclusions, Askalani contradicted Ibn Adim's thoughts: "I swear on my life that in my opinion, Ibn Adim exaggerated in this regard, his narrations are weak, his words When it was wrapped, wouldn't the imams of the past have criticized it?"

In fact, as a result of people like Ibn Adim hurling baseless slander stones at Hakim Termizi, Hakim Termizi was expelled from his hometown Termiz by the fatwa of the city mayor, and even though the scholar settled in the city of Balkh, he could not find rest there either. they take it to the city governor.

Dawood ibn Abbas Banijuri [19:86], who was mentioned as the governor of Balkh and the narrator of the hadith, talked with Hakim al-Tirmidhi and told him that he was on the right path, only by appointing him not to spread the thoughts of "loving Allah" among people for a certain period of time.

The incitement of the conquerors and the tumult of the opponents gradually died down, and the scholars returned to Termiz and began to attend mosques and houses. Now the enemy started to openly argue with Hakim Termizi, these discussions sometimes took a serious tone. During these disputes, the Allama had a sharp influence on them with his sharp knowledge, turning them into his true captives. Due to the incomparable influence of science, the scholar's friends gradually became his true friends, and his opponents became obedient disciples. The number of Allama's disciples was increasing day by day, people began to gather in mosques and houses to listen to the commandments of the Supreme Being. Allama had achieved all these thanks to his devotion to the path of Allah and the righteousness of love.

This situation is also reflected in Hakim Termizi's autobiographical work "Buduvvu sha'an Abu Abdullah Termizi" ("The beginning of Hakim Termizi's path"). Hakim Termizi: "Conspiracy and upheaval have risen in the country. Those who tormented me and slandered me fled the country. They became the bearers of calamities, they stayed in exile, the land became free of them" [7:20].

At the time when Hakim Termizi lived, the Hanafi school was dominant in the region from a jurisprudential point of view. According to the book "Fadail al-Balkh" by Abu Bakr Waiz al-Balkhi, all the judges and scholars of the early Abbasid period in Balkh were either direct students of Abu Hanifa or his students Shaibani, Abu Yusuf and Zufar. Therefore, Balkh took a leading place in the spread of the Hanafi tariqat in the region. [27:56]

The thinker also belonged to the Hanafi tariqat. About this, Abulhasan Hujwiri said in his work "Kashf ul-Mahjub" ("Opening of the hijab for those with hearts"): "Al-Hakim studied jurisprudence under one of Abu Hanifa's special companions", [11:25] he said. provided information. Ibn al-Arabi (1165-1240) in his work "Al-Futuh al-Makkiyya" confirmed Hujwiri's information by stating that he was in the Hanafi tariqat of Hakim Tirmidhi. It is known that although Ibn al-Arabi lived long after Hakim al-Tirmidhi, he was very familiar with his works. [34:183-186]



Representatives of the Hanafi and Shofi schools made up the majority in the region. There were ideological conflicts between them. Scholar, who lived in the environment of these conflicts, studied both sects perfectly. He criticized some aspects of Shafii tariqat in his views.

During the time of Hakim Termizi, Khorasan and Movarunnahr became a place of conflict between different sects and ideological views, which were in conflict with each other on some issues. Representatives of different views lived side by side in the same place, but each of them was immersed in bigotry and noise in their direction.

Karromites, Salimites, Murjiites, Jahmites, and Mu'tazilites also worked in the region. They played an important role in the formation of social opinion. In the period we are studying, the influence of the Karromites was great in the formation of the religious environment of the region. Hakim Termizi also encountered this teaching. Although he did not openly express his attitude towards the Karromites, he refuted the foundations of the doctrine of Karromites in his works. In practice, the Karromites promoted living by begging. Termizi criticizes this situation. In his work "Bayanul kasb" on the subject of profession, he called to work, acquire a profession and thereby earn a living.

It is emphasized in the work that a person's attitude to the profession depends on the development of his inner state. A person who overcomes his ego and achieves high status can be engaged in the world and livelihood, because now he moves only in the way of God and with the help of God. Like the Karromites, he criticized living on alms by begging, saying, "We put our trust in Allah." [6:125]

Sources mention that Ibn Karrom wore a woolen garment and a pointed white qalansuwa. Hakim Termizi wears a long qalansuwa (a hat of different shapes and sizes. It is also worn under a turban). He strongly condemned those who pretend to be poor and poor, as well as those whose hearts are inclined to worldly lusts, claiming asceticism, wearing woolen and coarse clothes, wearing a big turban on the head and covering the mouth with a turban. [6:226]

The teaching of the Karromites is aimed at the lower classes and does not correspond to the social status of the scholars in the society. Hakim Termizi was one of the wealthy people, he had a large yard in Termiz. [36:14-32] Nevertheless, the scholar emphasized in his writings not to focus on wealth, that the wealth of the rich was given to them to test them. He taught that it is necessary to spend in the right way, and he was far from the feeling of contempt for the rich, which is characteristic of many mystics of the region.

In the 9th-10th centuries, the Malomatia Sufi movement was also active in Movarounnahr and Khorasan. Although Hakim Termizi had a close relationship with the Malomatites, he revealed the shortcomings and shortcomings of only one aspect of their teaching, the self-reformation, and showed ways to reform them. In the environment of the 9th and 10th centuries, Hakim Termizi's unique teaching was based on more rational tawakkul than karromi, and on ideas aimed at higher statuses than malomati.

Hakim Termizi refuted the rulings of Mu'attilah and Mu'tazili on some issues in "Nawadir al-usul", for example, the author writes: "Mu'attilah who have gone to G'uluv say that Allah will not be seen in this world or in the hereafter. They take the Qur'an verse لا تدرخ

[22:141] [الإبشار] as evidence and say that this is the quality of Allah, it will not be canceled or changed, and whatever quality is in this world, it will be the same in the Hereafter (i.e. They claimed that He is not visible). They were told that “if anyone cancels (‘attala) one of Allah's attributes, that is, rejects it, he leaves Tawheed. Because the servants knew him as the only Lord with all his qualities. When Moses (a.s.) asked Allah to show himself, when he asked him to cancel his quality? They were shocked by these words” [6:342]. This refutation is also aimed at Mu'tazilites who claim that “Allah cannot be seen”.

Also in the region there are religious sects related to Ahl ar-Ray, they are Shia, Mu'tazilites and Murjīs (Hawarijs, Shiites, Mu'tazilites, Jabari Murjīs). Hakim Termizi may have engaged in the science of words only to express his attitude to these currents. In his work “Navodirul-usul” it is felt that his attitude towards the science of the word was not positive. Before the birth of Termizi, there was a Jahmiyya kalam school in the region. This school continued its activity until the 11th century. But this teaching did not affect Tirmidhi, Tirmidhi's “Nawadir ul-Usul” was actually “Mushabbahah, Qadariyya, Jabariyya, Jahmiyya and the like, the hearts of the people of error tended to deviate from the right path. They indulged in innovations and went astray from the path of God [6:55]. After all, in addition to the above-mentioned Islamic tariqats and tariqats, representatives of Judaism, Christianity, Monism, Paganism, and Buddhism lived side by side in the region. The city of Termiz was considered the intersection of all religious movements, beliefs, and cultures of the region.[12:583]

The region consisted of various peoples and nationalities, Persians settled in the western regions of Khurasan, Kurds in the northeast, and Turkic tribes in the southern regions. Turkish tribes lived in the lowlands of Movarounnahr, and Turkish tribes mixed with Iranians lived in the mountainous regions. Khorezms, Sogdians, and Khuttalans also lived in the region. It was natural that the inhabitants of the region, consisting of different peoples, could not live together as a single people.

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The book “Ahsan al-Taqaṣim fī marifati al-aqalim” by the medieval Arab geographer and historian Muhammad al-Muqaddasi (U-Muhammad ibn Ahmad ibn Abi Bakr al-Banna (336/947-approx. 380/990)) According to the author[37:312], the language of the inhabitants of the region was very different from each other. Each tribe had its own spoken language. The language of the tribes living near the city of Termiz is the language of Khorezms and Bukharians. The language of Balkh is a special language, and the language of the Termizites is also like that. [10:322-323].

In the 9<sup>th</sup> century, the family of Sayyids of Termiz, which had a significant place in the history of Central Asia, was formed. Most of the sayyids of Central Asia connected their origin with this house. Sayyids are considered a privileged group in the social hierarchy of Muslim

communities, and their influence is high among religious people. In the minds of those around them, sayyids are often like saints. In this regard, it is noteworthy that the Somanites (819-1005 AD), the Karakhanids (992-1211 AD) and the Seljuks (1038-1144 AD), who ruled Movarounnahr, always counted with the Sayyids of Termiz. The Sultan-Saodat mausoleum of the Sayyids of Termiz in Termiz is still one of the holy shrines for Muslims [21:183].

At a time when the family of Sayyids of Termiz began to settle down, Hakim Termizi published the work "Khatmul-Avliya", which theoretically based his ideas about saints. [15:67] When it comes to the sayyids who count from the Ahl al-Bayt, it is wrong to understand the Ahl Bayt only in terms of genealogy, and that the Ahl al-Bayt are the siddiqis and abdals who followed the Prophet's path.

#### **IV.3. Philosophical situation during Hakim Termizi's lifetime**

At the time when Hakim Termizi lived, they called philosophers, thinkers who adapted to the philosophy of ancient times. The reason for the spread of this approach is, first of all, the works of Greek philosophers were translated due to the translation movement. Also, the centers of Sufi teachings were established in the cradles of ancient civilizations such as Basra in Iraq, Damascus and Aleppo in the Levant, Nishapur and Balkh in Khorasan, Termiz in Movarounnahr and Samarkand. Later, Iraq and Syria became famous as Sufi centers and Sufism centers. Nishapur and Balkh schools were identified as the center of blame. Al-Kindi, Abu Nasr Farabi and Ibn Sina [38:3], among the central Asian philosophers, the scientific activities of their followers became a decisive link in Islamizing Greek philosophy and harmonizing it with local Sufi views. Representatives of this generation were called Mashshai (peripatetic) philosophers. So, in the period when Termizi lived, philosophy was based on Aristotle's scientific and spiritual heritage, which was expressed by peripatetic philosophers. The scientific and spiritual heritage of Al-Kindi, Farabi, and Beruni played a big role in this philosophy.

#### **IV.4. The circumstances of the formation of Sufism during Hakim Termizi's life**

In the 9th-10th centuries, when Hakim Termizi lived, there were favorable conditions for the development of Sufism, and as a result, various Sufism movements were formed in this region. Until the beginning of the 10th century, especially the city of Balkh was the center of Islamic Sufi views [20:319]. Shaiq al-Balxiy, Xotam al-Asam, Abu-Bakr al-Varraq, Ibrohim bin Adham, Ahmad bin Xadrovayx, Muhammad bin Fadl. Famous Sufis such as Khadrovaykh and Muhammad bin Fadl were originally from Balkh or created in the city, they had prestige in the environment where they lived. Muhammad al-Muqqadasi (died 990) pointed out in his work "Akhsan al-Taqasim" that sufi life was widespread in Khurasan and Mowarounnahr during this period. It is noted in the work that there are many houses and rabots in the region. In particular, he noted that there were 1,700 rabots in Izfijab in Movarounnahr, and 1,000 rabots in Poykent.

In the work of Abulhasan Hujviri "Kashf ul-mahjub li arbob al qulub" it is noted that there were twelve main Sufi tariqat in Khorasan in the 9th-10th centuries. According to him, ten of the first Sufi tariqats are acceptable (accepted), and the other two are defined as mardud (rejected) sects. According to Dj. Trimmingham, even though all these movements were active

in Khurasan, none of them was formed as an independent tariqat, because they were all theoretical schools [29:23].

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The 9th-10th centuries were the period when Islamic Sufism was formed as a science, its principles were established, great sufis began to develop, and mystical works were written. During this period, the main themes of Sufism were determined. Sufis began to appear as an independent class among the members of society. In some places schools of Sufism were established [31:50-53].

Although the word Sufism was in use in the regions of the Arab Caliphate during this period, this concept was not widely used in Movarounnahr and Khorasan. During this period, regional Sufis discussed asceticism. During this period, there was no Sufism, anti-Islamic movement, contrary to it or alien to it. Differences between Sufism and Shariat are unique only to certain sufis and their followers. During the lifetime of Hakim Termizi, as he admitted in his work "Buduvvu sha'n Abu Abdullah Termizi" ("The beginning of Hakim Termizi's path"), he faced hardships and obstacles. The reason is not that the scientist is a representative of Sufism, these pressures were directed against some of his works and views. Hakim Termizi's works "Khatm ul-Avliya" and "Ilal ash Sharia" were misunderstood, he was expelled from Termiz. He was accused of putting guardians ahead of prophets. Analyzing Hakim Termizi's attitude towards sufi scholars through his works, we can come to the following conclusion:

Firstly, Hakim Termizi aims to protect the real mystics from various criticisms and reproaches directed at them, and to prove in his works that their words and actions are in accordance with the Qur'an and Hadith Sharif;

Secondly, Hakim Tirmizi criticizes false, ignorant tax collectors who claim to be mystics, who make people hate themselves with their bad manners, manners, and actions, and bring curses to other mystics with their actions.

Hakim Termizi criticizes the ignorant mystics along with the misguided sects - Khawarij, Rafiza, Jahmi: "A group of ignorant people claimed asceticism and invented various heresies out of their ignorance. They understood the term "zuhd" to mean turning away from worldly things, being separated from the people of the world. They cut ties with their loved ones, distanced themselves from people, violated their duties in society, and looked at the faces of the rich with hatred. The greed of wealth in their hearts is an example of a high mountain. They do not know that the essence of asceticism is to kill the desires in the heart. They believe that I have performed asceticism perfectly by refraining from certain things with my body parts. Their ignorance was so great that they threw stones at the imams who were known for their abundance of sustenance and wealth, and even blamed some prophets. They said: "We put our trust in our Lord, to ask for sustenance is to doubt him", and they refused to earn sustenance

by hard work and effort and sat down. They searched under people's doors. They try to deceive Allah with their actions.” [6:54]

Hakim Termizi stridently criticized ignorant and fake ascetics in his work “Nawadir al-usul”. He created 157 questions to expose fake saints and sheikhs. Hakim Termizi writes. “If you can't answer these questions, what are you doing by entering this door and polluting the clean water? Misleading the people from the right path, deviating from leeches is a huge crime”.

Hakim Termizi was a master in Sufism. His position in Sufism differs from that of other ascetics and Sufis in that he is more introspective and seeks divine wisdom in every work. The fact that Hakim Termizi was a very considerate person in the environment in which he lived is confirmed by the fact that more than 200 of his treatises were written in response to questions on specific issues, as well as letters written by some famous Sufi sheikhs of the region asking him for advice. 8:12]. It is not an exaggeration to say that Hakim Termizi was in the position of an arbiter or a mentor among the ascetics and Sufis in the environment where he lived.

### **Conclusion.**

The importance of Hakim Termizi's unique doctrine is that he lived in a time when the efforts of various religious tariqats, groups and currents to divert the people from the right path with their false claims peaked. With his independent and scientifically based opinions, he was able to give them worthy refutations and saved people from going astray. In particular, his refutations aimed at fake sheikhs of various categories pretending to be “Zuhd leaders” have not lost their relevance even today. Because, in the conditions of globalization, at a time when various false movements are trying tooth and nail to inculcate their teachings into the public mind with the help of modern methods and tools, the unique works of scholars from our country that are scientifically based and have withstood the impact of centuries are always important for such categories. and will be a suitable answer in every place.

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