

THE IDEAS OF SCIENCE AND EDUCATION IN THE RELIGIOUS AND SECOND TEACHINGS OF KHAKIM AT-TERMIZI AND ABU ISA AL-TERMIZI

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Abstract:

Many medieval scholars paid great attention to the development of religious sciences, as well as secular knowledge in various fields of science. One of the great scientists who created works of world significance, the famous al-Hakim at-Termizi, Abu Isa al-Termizi, wrote many books on internal and external knowledge. In his works, he expressed unique views on the history of Islam, its teachings, the theory of Sufism, the science of hadith, morality and various sects. In his work, the protection of the interests of society, the pursuit of human excellence, his honor, the advancement of science and education, his ideas, theoretical views have not lost their relevance today. He left us with a rich and great scientific legacy.

Keywords: Hakim at-Termizi, Abu Isa al-Termizi, secular and religious knowledge, internal and external knowledge, human perfection, hadith science, enlightenment, history of Islam, Sufi theory, ethics.

Introduction

The Decree of the President of the Republic of Uzbekistan dated February 7, 2017 "On the Strategy of Actions for the Further Development of the Republic of Uzbekistan" defines the most important tasks in the fifth direction: "Ensuring security, interethnic harmony and religious tolerance, conducting a thoughtful, mutually beneficial and practical foreign policy."

The appeal to the national cultural heritage all over the world is extremely important, as it is directly related to the deeper discovery of its socio-philosophical, spiritual and moral ideal. It should be noted that despite the fact that the philosophical and religious views of Hakim at-Termizi, Abu Isa al-Termizi, in particular his scientific teachings on the spiritual maturity of a person, are seriously studied by many foreign and domestic scientists, his special studies, socio-philosophical generalizations, conclusions and conclusions. evaluations are pending.

This situation shows that the study of spiritual culture and the doctrine of personal improvement in the religious world on the basis of a new approach is a very urgent task. After all, "the preservation, study and transmission of historical heritage from generation to generation is one of the most important priorities of our state policy ...".¹

¹ Mirziyoyev Sh.M. We will resolutely continue our path of national development and take it to a new level. T. 1. T.: "Uzbekistan". NMIU, 2017.-29 p.; 592-p.

² Uvvatov U. Al-Hakim at-Termizi (life and legacy). –T, 2001.

When defining the conceptual directions of reforms in the field of spirituality of our country, thinkers and philosophers who lived and worked in the 9th-12th centuries attached scientific and theoretical significance to the opinions of scientists about their invaluable contribution to the development of the world. The ideas of the book of the President of the Republic of Uzbekistan on augmenting the rich scientific heritage and historical memory of our real ancestors serve as the scientific and methodological basis for this study. During the Soviet era, religious philosophy, among other things, was limited to other areas, but became impoverished in their ideology. Therefore, an objective study of the religious, spiritual, cultural and philosophical heritage of the past, especially Hakim at-Termizi and Abu Isa al-Termizi is a requirement of the time.

The name Termez is pronounced today by people of the world with special love and respect. Because in ancient history you will meet tens and hundreds of scientists and scholars from this country, whose sacred names are called according to the temporal relationship of the nobility. In the West and East, their rich spiritual heritage has been translated and studied for centuries. But due to the dirty politics of the previous regime, our people have lost the spiritual heritage of these great people. After Uzbekistan gained independence, our history, our spiritual values, the sacred names of great scientists were restored, and attention to these people is growing. As the President of the Republic of Uzbekistan Shavkat Mirziyoyev said in his speech on June 15, 2017 at the conference "Ensuring social stability, maintaining the purity of our sacred religion is a necessity of time." We have built a separate research center. ... I think you know that we started in Tashkent with the mosque of Imam Termizi and the mausoleum of Suzuk ota."² Indeed, the great scientist Abu Isa al-Termizi grew up in our ancient city of Termez. Very little is known about this scientist. When writing the article, mainly the works and research of Arab scholars were used. In particular, the famous Syrian scholar, Dr. Nuriddin Atar "Al-Imam al-Termizi and al-balance of Bayna Jami'hi and Bayna al-Sakhiyhain" ("Al-Jami" of Imam al-Termizi about Imam al-Termezi) Comparative study of works Imam Muslim ibn at-Hajjaj (Sahih) and the work of the Egyptian explorer al-Sheikh Kamil Muhammad Awaida called Abu Isa at-Termizi. On this basis, the brochure of the Uzbek researcher Ubaidulla Uvatov "Two Great Wise Men" ("Sharq" publishing house) was also used.

Introduction

Abu Abdullah Muhammad bin Ali Hakim at-Termizi is one of the Mashaikhi Bibior (Navoi). Alisher Navoi in his book "Nasaimul Muhabbat" gave a lot of information about Al Hakim Termizi and wrote many books about internal and external knowledge. Navoi also noted that the scientist gave an incomplete interpretation of the Koran. Our scientists have studied the life and creative heritage of Hakim at-Termizi. In particular, a brochure by the doctor of historical sciences Ubaidulla Uvvatov "Al-Hakim-at-Termizi"³ was published. In his works, Hakim at-Termizi expressed his unique views on the history of Islam, its teachings, the theory of Sufism, hadith science, ethics and various sects. Uvvatov, trying to analyze this invaluable heritage more

² Mirziyoyev Sh.M. We will resolutely continue our path of national development and raise it to a new level. T. 1. T.: "Uzbekistan" NMIU, 2017. - 467 pages.

thoroughly, came to the following conclusion: "Thus, we see that his works were created in different styles and directions, based on the specific needs of society. At the same time, he was aware of the novelty of his teaching and therefore occupied a special place in scientific circles of that time, paying special attention to achieving his status among the theories of knowledge (al-ma'rif) of that time. Therefore, in the prefaces to most of his works, he put forward serious ideas about the theory of knowledge and various knowledge."⁴

Although scientific research was carried out on the spiritual and educational heritage of Hakim at-Termizi, scientific and educational ideas in Islamic teachings and theories were not analyzed as a separate topic for the improvement of a person and personality. For this reason, the purpose of the creative legacy of Hakim al-Termizi was to analyze his scientific and educational ideas in the theory of Islamic learning.

Al-Hakim at-Termizi (full name Abu Abdullah Muhammad ibn Ali ibn Hasan ibn Bashir Hakim at-Termizi) (c. 820-Termez - c. 869) was a famous Sufi. He writes that he died at the age of 112.⁵ There is no unambiguous information about the youthful years of Ali Hakim at-Termizi. However, information about the biography of Termizi is given in the works of medieval Arab authors Tadiddin Subki, Khatib Baghdadi, Ibn Khatar Askalani, Abdurahman Sullami and others, as well as in the autobiographical treatise "Badu shani Abu Abdullah" ("The beginning of the work of Abu Abdullah"). life is also in the inscriptions to the right of the grave of Khakim at-Termizi. His mausoleum is located on the banks of the Amu Darya near the city of Termez. Father Khakim At-Termizi is seriously involved with his upbringing and teaches him internal and external knowledge. He studied hadiths from Abu Muhammad Siddiq Salih ibn Muhammad ibn Nasr at-Termizi and Salih ibn Abdullah at-Termizi. He also studied with such famous scholars as Ali ibn al-Hasan at-Termizi, Sufyan ibn Waki, Umar ibn Shafik al-Balkhi, Ahmad Hazraviya, Yahya Maoz, Yakub ibn Shayba.

Hakim at-Termizi was educated in his youth by famous scientists in his country. To improve his knowledge, he will visit many cities in the East, including Balkh, Nishapur, Baghdad, Mecca and Medina. Participates in scientific debates and discussions with prominent scientists of the time.

In this article, an attempt was made to give examples of information about the full life and unique scientific activity of the great sage. But we think that in the future, of course, wonderful works will be created about this. It should be noted that in this regard in Uzbekistan, under the direct leadership of Ubaydulla Uvatov in 1999, Sunani Termizi, 1st; Shamoili Muhammadiya, T., 1991; Great hadiths. Imam al-Bukhari, Imam Muslim, Imam at-Termizi), T ., 1998; Our great scientists T.; U. Uvvatova "Lessons of the Wise", T .; A 1994 study was published. Of course, this research requires a deeper study of the socio-philosophical activities of Abu Isa al-Termizi. This can also be called a requirement of the time. For this reason, although the spiritual heritage and enlightenment of Abu Isa at-Termizi was studied, the theory of Islamic teaching, the science of hadith, as well as his scientific and educational ideas were not analyzed as a

⁴ Previous data pages 29-30.

⁵ Al-Hakim at-Termizi and nazariyatukhu fil-viloyya, p. 35.

separate topic. Therefore, the purpose of this article is to study social views, scientific and educational ideas in the creative heritage of Abu Isa al-Termizi.

Abu Isa, Imam at-Termizi (full name Muhammad ibn Isa ibn Savr ibn Musa ibn Zahhak Sullami Bugi Termizi (village 824-Bug near Termez, now Sherabad district) (died 892-Termez) gave birth to a son in a poor family. His full name is Muhammad Isa ibn Savra ibn Musa ibn Zahhak Abu Isa al-Sullami al-Zariyr al-Bugi at-Termizi. One of his ancestors was a friend of the Arab tribe Sullam, because he was attributed to Sulami. He was also nicknamed ad-Dadir, because he died in the village.

Materials and Methods

The sources do not provide specific information about the family and parents of At-Termizi. Only historians limit his opinion that "My grandfather was from Merv, he lived during the time of Lais ibn Sayyar, and then moved from there to Termez".⁶

Abu Isa Imam Termizi spent his youth in Termez, where he was first educated. He differed from his peers in his outstanding intellect, strong memory and unique abilities. He studied religious and secular sciences with particular interest, especially the science of hadith. From a young age, his great interest and passion for science was manifested in his deep mastery of many sciences of that time, especially the science of hadith. He traveled to many countries of the East to expand his knowledge. That is, from the age of 26 he travels to distant countries, a number of foreign countries and cities. For many years he lived in Iraq, Isfahan, Khorasan, Mecca and Medina. Many muhaddis associate with scholars and learn from them. Participates in lively scientific discussions and debates. During his long travels (about 20 years), al-Termizi expanded his knowledge not only from the science of hadith, but also from the science of al-qira'at, al-bayan, fiqh, history and other fields of science.

At the same time, al-Termizi from a young age was interested in collecting the hadiths of the Prophet (peace and blessings of Allaah be upon him) and paid special attention to this. In this respect, he endures all kinds of adversity. He wrote the hadiths that he read or transmitted from the narrator on separate sheets, and when he was completely satisfied with their correctness, consistently checking their origin and checking them over and over again, he wrote them down on separate sheets. Even when doubts and doubts arose about the authenticity of the hadiths transmitted by different narrators, he wrote them separately. Thus, the veracity of hadith, the study of isnad, or skeptics fall into different classes, such as saheeh (trustworthy), hasan (good, acceptable), weak (empty, unreliable) and strange (strange).

While mastering and perfecting the science of hadiths, Imam al-Termizi studied with many famous hadith scholars of his time. Among his teachers were Imam al-Bukhari, Imam Muslim ibn al-Hajaj; Abu Daud, Qutayba ibn Said, Ishaq ibn Musa, Mahmud ibn Gilan, Said ibn Abdurahman, Muhammad ibn Bashir, Ali ibn Hajar al-Marwazi, Ahmad ibn Muni, Muhammad ibn al-Musanna, Sufyan ibn hadith.

Imam al-Termizi, as a mature muhaddis of his time, also taught many disciples. Among his students are Makkhul al-Fazl, Muhammad ibn Mahmud Anbar, Abu ibn Muhammad an-

⁶ Uvatov U. Ilmu amali. Exemplary scholar // "Darakchi", №35 (1010), August 30, 2018

Nasafun, Hammad ibn Shakir, Khaisam ibn Kulayb al-Shami, Ahmad ibn Yusuf an-Nasafi, Abu Abbas Muhammad al-Nasafi.⁷

As we saw above, it is noticeable that among the teachers and students of al-Termizi there are representatives of different countries and nationalities. From this point of view, the fact that in the distant past representatives of different countries worked together and effectively in the development of science and the dissemination of the seeds of enlightenment is a real international spirit in the development of universal human values. This is an example for our time.

There is a lot of work by Termizi. According to the Egyptian scientist Sheikh Abdulfattah Abdullah Baraki, Termez wrote more than 400 works, about 60 of which have survived. Among them, first of all, is the book "Navodir al-usul fi ma'rifat akhbar Rasul" ("Rare ways to know the messages of the Messenger of Allah"), dedicated to the hadiths of the Prophet Muhammad. The second manuscript of this work is available in Tashkent. One of them is in the library of the Board of Muslims of Uzbekistan, the second is kept in the Institute of Oriental Studies named after Abu Raikhan Beruni. Among his scholarly works published in recent years are two books on mysticism: The Book of Truth al-Adamiyah (The Book of Human Truth) and Adab un-nafs (The Etiquette of Lust).

Valuable information about the city of Termez can be found in the works of Arab geographers al-Mukaddasi (Ahsan uttafosim fi ma'rifat al-Akollim), al-Istakhri (al-Masolik wal-mamolik), al-Balazuriy-Futuq ul-buldon and a number of other authors ... According to these sources, the city of Termez, the birthplace of al-Hakim at-Termizi, was also known in the 9th century as one of the largest and most prosperous cities of Movaunnahr. Islamic science and culture are highly developed in the city. Many gods who came from the city of Termez in various fields of science, including Islamic sciences, are known all over the world under the name of at-Termizi. Al-Hakim at-Termizi is one of the great figures of Termez, deserving respect all over the world. Unfortunately, we did not find accurate information about the childhood and adolescence of Al-Hakim at-Termizi in the sources. According to some stories from his parents, his father, Ali ibn al-Hasan, was one of the most prominent hadith scholars of his time.

Arab historian al-Khatib al-Baghdadi is one of the largest centers of the Muslim world, according to his famous "History of Baghdad". During his stay in Baghdad, he took part in heated debates with prominent scholars of the time on various issues of hadith science. According to al-Hakim at-Termizi, in his autobiographical treatises Badushani Abu Abdullah and Ar-Radd al-Muattila, his mother and grandfather were among the leading hadith scholars of that time. From these data, we can conclude that al-Hakim at-Termizi was born in an intelligent family where knowledge and enlightenment are highly valued, and he grew up in this scientific and educational environment. In the end, under the influence of these factors, his spiritual world and scientific thinking were formed and matured. At the same time, it should be noted that al-Hakim at-Termizi's father, Ali ibn al-Hasan, played an important role in his scientific development. For example, he was not only a loving and caring father to his child, but

⁷ For more information on the disciples of At-Termizi, see Az-Zagabi. Siyar alom an-nubalo, 13 volumes, pages-271-272. Nuriddin Attor. Al-Imam at-Termizi, page-30.

also a demanding teacher and an enlightened teacher. Al-Hakim at-Termizi narrates in one of his books:

“I was eight years old when Allah separated me from my teacher and mother. Through the efforts, I became so passionate about learning that reading became my main occupation. However, my peers were busy with fun and time. Thanks to the ijthad of my mother, at this age I mastered the knowledge of Ilm al-Asar (Science of ancient narratives (hadith)) and Ilm Ar-Rai (Science of faith) ...

Results

In historical sources, there are many examples and stories about the sharpness of the mind of At-Termizi and the power of his memory. For example, the Arab historian Shamsuddin ad-Zahabi (1274-1347) wrote the following story in his Tazkirat al-Khaffaz (Tazkira on the Hafiz): asks for lessons from hadith. He said, "Otherwise, take a pen and paper." On the contrary, at that time al-Termizi could not find a pen and moved his hand over a piece of paper, as if he was writing down hadiths that he heard while sitting in front of a scholar. The scholar narrated about seventy different hadiths. Meanwhile, the scientist looked at the paper and saw that there were no inscriptions on it, and was indignant at the work of al-Termizi. At-Termizi calmly said: "Can I read the hadiths that you recited from memory?" At-Termizi said that the scientist was amazed at the power of his memory.

Another story is based on the words of al-Termizi: “On the way to Mecca, I wrote down two parts of the hadith collected by the sheikh. I met this sheikh by chance. The recorded hadiths are similar in content, but they are different hadiths. After greeting me, I asked him to listen to the hadith in his own words. He agreed and began reciting the hadith. Then, looking at me, he saw that the white paper in my hand was clean, that is, unwritten, and said: "Aren't you ashamed that I do this?" I exclaimed the truth and said, “I know all the hadiths that you recited by heart,” and recounted them word for word. The Shaykh did not believe me and said: "Why did you remember them before you came to me?" I replied, "No." If you do not believe me, then tell from other hadiths. Then he recounted forty of his strange hadiths. I told them one by one from start to finish. Then he said, "I have never seen anything like you."⁸

At-Termizi also collected hadith and wrote books during his travels to many foreign countries. Returning from a trip, he participates in scientific discussions with scientists and fuzals, teaching many students. In particular, the famous scholar of Muhaddites al-Bukhari used it in many scientific debates, about which al-Termizi wrote his book Al-Ilal. Many of al-Termizi's classifications, including his famous work Al-Jami, were created after his return to his homeland. Imam al-Termizi died in 892 in the village of Bug near Termez and was buried there. During his creative career, al-Termizi created more than a dozen works. Undoubtedly, al-Jameh is of great importance in his religious and scientific heritage. This work is also known as al-Jam al-Saheeh (Credible collection), al-Jam al-Kabir (Large collection), Saheeh At-Termizi and Sunan At-Termizi.

⁸ Tazkirat al-Kuffoz, page-634; Al-Muqaddasiy. Shuruzh al-aimmat as-sitta, page- 17.

According to historian Ibn Hajar al-Askalani, at-Termizi completed this work in 270 AH. (884 AD), at the age of about 60, after gaining a great experience in science and attaining the title of Imam.

Al-Jameh al-Kabir's manuscripts are available in several cities around the world, including Tashkent, the Uzbek Academy of Sciences and the Abu Raikhan Biruni Institute of Oriental Studies.

Al-Jame al-Sahih (Credible Collection) is one of the most important works of al-Termizi. This work is also known as Al-Jame al-Kabir (The Great Collection), Sahih At-Termizi, Sunan at-Termizi (Sunna Termizi).

The manuscripts of this work are kept in several cities of the world, as well as in the Academy of Sciences of Uzbekistan, the Institute of Oriental Studies named after Abu Raykhon Biruni. Another major work of the author is "Ash-Shamail an-Nabawiyya" ("Special Virtues of the Prophet"), which is also called "Ash-Shamail Muhammadiyah", "Ash-Shamail fi Shamail an-Nabi Sallallahu Alayhi Wasallam".

Termizi also wrote Kitab at-Tarikh, Kitab al-Zuhd (Book of Taqwa), Kitab al-Asma wa-l-Kuno (Book of names and nicknames), Risala al-Khalif i-l-jadal "(Treatise on Disputes and Disputes in hadith)," Asma-us-Sahaba "(Names of the Prophet's Companions)" and other works.

Imam al-Termizi's immense merits in the science of hadith, his great merits in all aspects of improvement, as well as in the transmission of purity and transmission to future generations were highly appreciated by many outstanding scholars. Abdur-Rahman ibn Muhammad al-Idrisi: "At-Termizi is one of the imams who should be followed in the science of hadith."

Takiuddin ibn Taymiyyah: "Abu Isa At-Termizi was the first scholar to divide hadith into authentic, Hasanah and weak."

Al-Hafiz Abu-l-Fazl Muhammad ibn Tahir al-Mukaddas: "For me, the classification of Imam al-Termizi al-Jameh is more useful than the works of Imam al-Bukhari and Imam Muslim ibn al-Hajjaj. For example, the books of al-Bukhari and Muslim are often used only by educated, intelligent people. However, the work of Abu Isa at-Termizi can be used by anyone. "

When Isa at-Termizi met Imam Bukhari (this meeting was in Nishapur, and the two scholars lived together for 5 years), he admitted that he understood not only the text of the hadith, but also his wisdom and philosophy. In turn, Imam Bukhari praised his disciple and humbly praised his knowledge and intelligence, saying: "The benefit that I saw from you is greater than the benefit that you received from me."⁹

At-Termizi wrote down the hadiths that he heard from his teachers and storytellers whom he met, whether on the road, on a journey, or while standing on the ground, and wrote them down in an orderly manner. Returning to his homeland from a trip abroad in 868, al-Termizi became a great scholar-muhaddis and imam, was engaged in scientific and creative work, teaching students. Piety was the way of life of Islam, striving not to tarnish one's reputation, neglecting worldly possessions and wealth, and worrying about a future life.

⁹ National Encyclopedia of Uzbekistan. T. 8. - T. : "National Encyclopedia of Uzbekistan" State Scientific Publishing House, 2004. Page 393

In written sources, there are various reports of al-Termizi's blindness. While some authors say that he was born blind, most authors write that the scientist subsequently went blind at the end of his life.

Al-Hafiz 'Umar ibn' Alak said: "Imam al-Bukhari died and did not leave behind a great man equal to Abu Isa At-Termizi in knowledge, piety and asceticism throughout Khorasan."¹⁰

The famous work of Imam at-Termizi is also called Al-Jam al-Sahih. Also "Shamoili Nabaviyya" (Forms and attributes of the Prophet), "Kitab uz-Zuhd" (Book of Asceticism), "Asma us-Sahaba" (names of the companions), "Al-Asma wal kuna" (Names and names), Kitabal-ilal "(The Book of Vices).

Imam al-Termizi divided the hadiths into three groups. They are called sahih, hasan, weak. Thus, Imam at-Termizi takes the hadith to a new stage in determining its authenticity.

He marked each hadith as saheeh, hasan, or weak.

Imam al-Termizi has always promoted science, especially encouraging young people to acquire knowledge. At the same time, gentleness and kindness were the wonderful qualities of this person.

The hard work throughout life and the hardships of life did not go unnoticed. In the last years of his life, Imam al-Termizi's eyes weakened. He died in 892 at the age of 70.

The educational significance of the hadiths collected by Imam al-Termizi is incomparable. Below are examples of them.

- "Whoever does not stop lying and slandering another, Allah does not need his post";
- "Marry a woman according to her religion";
- "If you are invited to a wedding, be sure to go";
- "The most perfect of believers are the virtuous, and the best of you are those who please your wives";
- "Curse the bribe-giver and the bribe-taker";
- "The Messenger of Allah (peace and blessings of Allah be upon him) ordered not to shoot at targets (animals and birds)";
- "Any intoxication is unclean";
- "O Messenger of Allah! Whom to do good to? " Allah's Apostle said: "To your mother." "Who else?" I said. "Your mother." They said. "Who else?" I said, "They told your mother. "Who else?" I said, "To your father, and then to all your relatives." Then they said, "Mother is one of the gates of Paradise."
- "The best of good deeds is to do good to those close to the father";
- "Three kinds of prayers are definitely mustahabs: the prayer of the oppressed; the prayer of a stranger; the father's prayer for the child";

It is known that in the Soviet religious literature Islam was promoted as a religion that discriminates against women, humiliates their dignity and honor. Life has shown that these ideas are one-sided, unfounded, and fabricated. Here are the hadiths about women and their relationship to them:

- "Whoever has three daughters or three sisters, if you do them good, you will go to Paradise";
- "The one whom Allah gives to girls and patiently brings up, they will be a shield from hell."

¹⁰ Abu iso Termizi. Sahiyhi Termizi. T., 1993. page-8

The hadiths also contain great ideas about how people should love each other. Here are some thoughts:

- "The one who does not show mercy to the younger and does not show respect to the elders is not one of us";
 - "We are not the ones who did not show mercy to your children, did not show respect for elders, did not call for good with good and did not turn away from evil";
 - "A Muslim is like a building for a Muslim, they hold on to each other";
 - "Do not tear each other apart, do not blame each other, do not hate each other, do not envy each other";
 - "Stay honest, because honesty leads to good";
 - "Do not curse the dead and do not offend the living";
 - "It is a sin to be hostile to someone";
 - "Good behavior is openness, spreading goodness and eliminating suffering from people";
 - "If a young man respects an old man, he will see the same respect in old age";
- "Shame and shyness are two branches of faith. Shame and arrogance are two branches of discord. "
- "It is a religion to avoid rebellion";

"Anyone who insults a person of another religion living in a Muslim country will be beaten with a fiery whip on the Day of Judgment."

"Whoever kills an unbeliever living by a truce will not smell heaven on his neck."

In short, the fact that our great compatriots have compiled hadith, the program that every Muslim must follow after the Qur'an, which is the foundation of Islam, is an incomparable blessing.

The entire Muslim world has recognized that the development of Islam is unthinkable without our great ancestors, known in the world of religion. We should rightfully be proud that we are compatriots of these great scientists.

Discussion

During his creative career, al-Termizi created more than a dozen works. Undoubtedly, Al Jomeh plays an important role in his cultural heritage. This work includes Al-Jami 'as-Sahih (Authentic Collection), Al-Jami' al-Kabir (Great Assembly), Sahih at-Termizi, Sunan at-Termizi (Sunna Termezi ").

Another major work of the author is "Ash-Shamail an-Nabawiyya" ("Special Virtues of the Prophet"). This work is also called "Ash-Shamail Muhammadiyya", "Ash-Shamail fi Shamail an-Nabi sallallahu 'alaihi wa sallam." This work was translated into Uzbek by our compatriot Said Mahmoud Tarozi, who lived in Saudi Arabia (died in 1992) (it was published several times in Tashkent in Arabic and Cyrillic). Kitab at-Tarikh, Kitab al-ilal as-sagir and al-ilal al-kabir, Kitab uz-zuhd (Book of Piety), Kitab al-asma wa-l-kuna ("The Book of Names and Nicknames of Storytellers", "Al-ilal fi-l-hadith" ("On the shortcomings or deviations in the hadiths"), "Risala fi-l-hilaf wa-l-jadal" ("On the disputes and disputes in the hadith ". Brochure"), "Asma us-Sahaba" ("Names of the Prophet's Companions").

It should be noted that many scholars of hadiths were engaged in compiling hadiths about the virtues of the Prophet (peace and blessings of Allaah be upon him) and his people, and such

hadiths appeared in various books. But the advantage of At-Termizi's work is that he regularly collected hadiths, arranged them in a certain order and brought them together in a single book. As an important source on the life of Muhammad, "Al-Shamail al-Nabawiyya" has always attracted the attention of Islamic scholars and researchers. Several commentaries have also been written on this work, written in Arabic.

The manuscripts of Ash-Shamoil al-Nabawiyya, dating from the 16th century, are kept in the library of the Muslim Board of Uzbekistan in Tashkent. In 1980, at the request of the Spiritual Directorate of Muslims in Tashkent, this manuscript "Ash-Shamail al-Nabawiyya" was published in the form of an offset book with a short introduction by Ziyuddinon ibn Eshan Babakhan. Al-Shamail al-Nabawiyya has been published several times in Tashkent in recent years. In addition, on the occasion of the 1200th anniversary of the scientist, many articles about the work and its author were published in newspapers and magazines, as well as the volume of the scientific work "Sunan at-Termizi" during the years of independence in Russia. Uzbek.¹¹

In accordance with the Decree of the President of the Republic of Uzbekistan dated February 14, 2017 "On measures to create the International Research Center of Imam Termizi", the International Research Center of Imam Termizi was established in 2017.

The main tasks of the International Center of Imam Termizi are to study and popularize the essence of Islam and the science of hadith, the scientific and spiritual foundations of the school of hadith, the heritage of Imam Termizi, thinkers of our country, libraries in our country and abroad, copies of manuscripts and lithographs of Termez scientists and great thinkers, books about them and research papers.

Also in honor of the personality of Termizi, the mosque of Imam At-Termizi was built and commissioned in the Almazar district of Tashkent.

Films about Imam Isa al-Termizi were shot by order of the Uzbekkino National Agency.

In short, a deep and comprehensive study of the personal life of our great ancestor and his rich spiritual heritage is of great scientific and practical importance.

After the death of his father, al-Hakim at-Termizi received lessons in tafsir, hadith and jurisprudence from scholars from his hometown. Sources claim that he studied hadiths from Muslim scholars of hadiths Abu Muhammad Salih ibn Muhammad ibn Nasr at-Termizi and Salih ibn Abdullah at-Termizi.¹² Then the scholar Fariduddin al-Attar wrote that at the age of twenty-seven, when al-Hakim at-Termizi and two of his companions intended to travel to Baghdad, one of the largest centers of knowledge in the East at that time, his mother suddenly fell ill and told him: Oh my son! If I am a mischievous, weak woman, if there is no one to help me as a refuge, except you, if my whole being is connected only with you. Who do you want to leave me with? "These words of his mother had a profound effect on al-Hakim at-Termizi, who abandoned this journey in search of knowledge. His two comrades set off. Then, long after the incident, al-Hakim at-Termizi, deeply saddened by his inability to go to Baghdad, wept and grieved near one of the sanctuaries, and the sheikh with a twinkle on his face appeared next to him and asked him why he was crying. Al-Hakim tells him one by one what happened Then the sheikh said: "If you want, I will teach you different sciences every day." Al-Hakim immediately

¹¹ Spirituality: basic concepts and glossary. - T.: Ghafur Ghulam Publishing House. 2009 - p.553

¹² Ash-Shaikh, Komil Muxammad Muxammad Avaida. Al-Hakim at-Termiziy, 5-6 pages

agreed with him. This situation will last for several years. Then he learned that this man was Khizr. He received this blessed blessing thanks to the baroque the blessing of his mother-in-law." This story is told in other sources, but in a different way ...

Whether this story or myth is true, it somehow gives an idea of his family. For example, it is clear from this story that he was the only child of his parents, and, at the request of his mother, there was no one in their family to take care of him except al-Hakim. He was kind to his mother, did not dare to leave her without a breadwinner - a family man, no matter how much he wanted to learn, he listened to his mother and received her blessing, so in the end he achieved his goal of learning. There is also information in schools about his marital status, that his wife was a righteous, devout, chaste woman, and that his family had six children.

When al-Hakim Termizi returned to his homeland, he continued to work, despite the insults and slander of some dissidents. Alloma died in 869. His grave is located on the banks of the river. Hakim at-Termizi also taught those who embarked on the path of knowledge. He is the mentor of dozens of great personalities, such as Abu Muhammad Mansur Kozi, Abu Mansur Ali Khirawi, Abu Ali Hasan Jurjani, Abu Bakr Varrak, Ahmad ibn Muhammad ibn Isa, Muhammad ibn Jafar.

Most of Hakim at-Termizi's work has survived in manuscript form in the treasury of manuscripts in major cities around the world. In particular, the National Library of Paris contains manuscripts of the following works: "Kitab us-salam and makosiduhu" ("Prayer and its goals"), "Kitab ul hajt and ashrorihi" ("Hajj and its secrets") ", Kitab ul-ichtiyotat "(" Ways of warning ", " Kitab ul-juma al-lazim ma'rifatiho "(" Sentences to be known "), " Kitab ul furuk wa man ut-taroduf "(" Differences and taroduf, prohibition of sequence "), "The Book of Truth ul-Adamiyah" ("The Book of Truth of Humanity"), "The Book of Urs ul-Muwakaddin" ("The Pleasure of Those Who Believe in the One God"), "The Book of Truth and Lust" ("Members and a Book about the Essence of Life or deeds"), "Kitab manozil al-ibad man al-iboda" ("A book about the addresses of slaves in slavery or the addresses of those seeking Allah. "This book was published in Uzbek by the Movarounnahr publishing house in 2003), Kitab ul-Akl wal -Hava (Book of Mind and Desires), Kitab ul-Amsol min al-Kitab Vas Sunnat (Book of the Koran and Sunnah). Problem book "), " Kitab al-Manahiy "(" Book of Refutation "). The Az-Zahiriyah Library in Damascus has 2 books and 5 brochures. 3 works are kept in the library of Alexandria (MAR) Maktabat al-balladiya and 5 in the London library. One of the most important surviving works of Hakim at-Termizi is Khatm ul-Awliya, which details Termizi's views on government. The authenticity of the governorship, its aspects related to the nukwat (prophecy) is the main theme of the work. According to Hakim at-Termizi, intellect is the highest knowledge or wisdom that can be acquired, and it is the "divine light" that illuminates the human heart. It can be obtained in the process of studying various sciences, but true enlightenment will be granted only to those whom Allah has blessed.

Hakim at-Termizi counts Sufi saints among such people. Hatim ul-Awliya also provoked strong protests from some lawyers and rulers, as a result Hakim al-Termizi left his hometown of Termez and lived in Balkh for some time. "The book of Hatm ul-Awliya is of particular importance as the first source in the history of mysticism, in which the issue of guardianship is expressed in the form of a perfect theory and a series of excellent articles. It served as a spiritual covenant or educational program for the mystics who formed around Termez and Balkh. Termiz

was called al-Hakim by his contemporaries because of his popularity in various fields of science.

In conclusion, in the work of al-Termizi, the main task is to protect the interests of society, strive for human excellence, respect it, promote science and education, defend their ideas and theoretical ideas, which is relevant at all times.

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