



**BARHAYOT AJDODLARIMIZ**

**OUR ETERNAL ANCESTORS**

**ВЕЧНО ЖИВЫЕ ПРЕДКИ**

# **НАКИМ АТ-ТЕРМИЗИЙ**

**RESPUBLIKA MA'NAVIYAT VA MA'RIFAT MARKAZI**

## **BARHAYOT AJDODLARIMIZ**

**Maktab o'quvchilari uchun risolalar turkumi**

# **HAKIM TERMIZIY**

**«TAFAKKUR NASHRIYOTI»  
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# **HAKIM TERMIZIY**

## **(820-932)**

### **Ismi-sharifi**

To'liq ismi Abu Abdulloh Muhammad ibn Ali ibn al-Hasan ibn Bashir Hakim Termiziy bo'lib, uning tarjimayi holiga oid ma'lumotlar o'rta asr arab mualliflaridan Tojuddin as-Subkiy, Al-Xatib al-Bag'dodiy, Ibn Hojar al-Asqaloniyy, As-Sullamiy va boshqalarning asarlarida, shuningdek, allomaning "Bad'u sha'ni Abu Abdulloh" ("Abu Abdulloh ishining boshlanishi")

nomli avtobiografik risolasida keltirilgan.

Hakim Termiziy islomiy ilmlarning turli sohalarida ijod qilganlar. Qaysi sohada ijod qilmasinlar, har narsaning tub mohiyatiga, yashirin hikmatiga yetib borishga intilar edilar. Zero, borliqdagi hech narsa behikmat emasligini barchamiz ham sezib turamiz, lekin ularni ko'p ham ko'ra olmaymiz. Hakim Termiziy esa har narsada, u ilm bo'lsin yoki Alloh taolo bandalari uchun yaratgan ne'matlari bo'lsin, ato etgan shariati bo'lsin, ularning barchasida ilohiy hikmatni anglashga, tevarak-atrofdan, bizni

o‘rab turgan dunyoning hikmatli jihatlarini o‘zlari anglab yetib, boshqalarni ham ularni ko‘ra bilishga targ‘ib etar edilar. Shuning uchun ham alloma “al-Hakim”, ya’ni “(borliqdagi) hikmatni anglagan zot” nomiga musharraf bo‘lganlar.

### **U zot kim edi?**

Mashhur mutasavvuf, muhad-dis, hofiz ul-Qur‘on va olim bo‘lib, aqida, tafsir, hadis ilmlari to‘g‘risida asarlar yozgan.

## **Qachon va qayerda tug'ilgan?**

Hakim Termiziy tavallud topgan sana xususida adabiyotlarda turli xil ma'lumotlar keltirilgan. Odatda, o'rta asrlarga oid yozma manbalarda, aksar hollarda, muallifning faqat vafot etgan yili ko'rsatilib, tavallud etgan sanasi keltirilmaydi. Hakim Termiziyning hayoti va uning ta'limotini chuqur o'rgangan misrlik taniqli olim Abdulfattoh Abdulloh Baraka "Hakim Termiziy 820-yili Termiz shahrida tavallud topib, uzoq umr ko'rib, 932-yil 112 yoshida vafot etgan", deb yozadi.

Mana shunga asoslanib aytish mumkinki, bu yo'nalishda kelajakda olib boriladigan chuqur ilmiy tadqiqotlar alloma Hakim Termiziy tavalludi va vafoti sanalarini aniqlash imkonini beradi. Uning maqbarasi Termiz shahri yaqinida, Amudaryo bo'yida joylashgan. Termiz shahri haqidagi qimmatli ma'lumotlarni arab geograflari al-Muqaddasiy ("Ahsan ut-taqosim fi ma'rifat al-aqoliym"), al-Istaxriy ("al-Masolik va-l-mamolik"), al-Balazuriy ("Futuh ul-buldon") va boshqa qator mualliflarning asarlarida uchratamiz.

Mazkur manbalarda ta'kidlanishicha, Hakim Termiziy tug'ilgan

Termiz shahri ham IX asrda Movarounnahrning eng yirik va obod shaharlaridan biri sifatida mashhur bo'lib, shaharda diniy va dunyoviy ilmlar va madaniyat yuksak darajada taraqqiy qilgan. Ilm-fanning turli sohalarini, jumladan, islomiy ilmlar bo'yicha Termiz shahridan yetishib chiqqan ko'plab allomalar at-Termiziy nisbasi bilan butun dunyoda mashhur bo'lganlar.

Jahoniy ehtiromga sazovor bo'lgan termizlik buyuk siymolaridan biri Hakim Termiziydir. Afsuski, Hakim Termiziyning bolalik va yoshlik yillari haqida manbalarda aniq ma'lumotlar



juda kam saqlanib qolgan. Ba'zi manbalardan ma'lum bo'lishicha, uning otasi Ali ibn Hasan o'z davrida hadis ilmining ko'zga ko'ringan olimlaridan biri sifatida mashhur bo'lgan. Arab tarixchisi Al-Xatib al-Bag'dodiy o'zining mashhur "Tarixi Bag'dod" ("Bag'dod tarixi") nomli asarida yozishicha, u musulmon olamining eng yirik markazlaridan sanalgan Bag'dod shahrida istiqomat qilib, o'sha davrning mashhur olim-u ulamolari bilan hadis ilmining turli masalalari bo'yicha qizg'in bahs va munozaralarda ishtirok etgan.

Hakim Termiziy o'zining avtobiografik risolasi "Bad'u sha'ni

Abu Abdulloh" va "Ar-Radd a'la-l-muattila" kabi asarlarida yozishi-cha, uning onasi va bobosi ham o'z davrida hadis ilmining yetuk bilimdonlaridan bo'lgan. Bu ma'lumotlardan shunday xulosa qilish mumkinki, Hakim Termiziy ilm-ma'rifat yuksak qadrlanadigan, ziyoli bir xonadonda dunyoga kelib, mana shu ilmiy-ma'naviy muhitda o'sib ulg'aygan. Mazkur omillar ta'sirida uning ma'naviy dunyosi va ilmiy tafakkuri shakllanib kamolga yetgan. Ayni vaqtda shuni alohida ta'kidlash kerakki, Hakim Termiziyning ilmiy kamolotida uning otasi Ali ibn Hasan-ning xizmatlari benihoya katta.

Chunonchi, u o'z farzandi uchun nafaqat mehribon va g'amxo'r ota, balki unga nisbatan talabchan murabbiy va ma'rifatli ustoz maqomida ham bo'lgan. Bu xususda Hakim Termiziy o'z kitoblaridan birida shunday hikoya qiladi: "Alloh taolo meni ustozim – padarimdan judo qilganda men sakkiz yoshda edim. Uning sa'y-harakatlari bois men ilm olishga shunday berilib ketgandimki, kitob mutolaa qilish men uchun asosiy mashg'ulot bo'lib qolgan edi. Vaholanki, mening tengqurlarim o'yin-kulgi va vaqtichog'lik bilan band bo'lardilar. Padarimning ijtihodlari tufayli men shu

yoshimda “Ilm al-osor”(“Hadis ilmi”) va “Ilm ar-ray” (“Hanafiy mazhabi fiqhi”) bilimlarini to‘liq egallab olgan edim”.

Otasi vafotidan keyin Hakim Termiziy o‘z shahridagi yetuk olimlardan islomiy fanlardan, asosan, tafsir, hadis va fiqh ilmlaridan saboq oladi. Uning termizlik muhaddislar Abu Muhammad Solih ibn Muhammad ibn Nasr at-Termiziy, Solih ibn Abdulloh at-Termiziydan hadis ilmini o‘rganganligi haqida manbalarda aniq ma’lumotlar keltirilgan.

Fariduddin al-Attorning yozi-shicha, yoshi yigirma yettiga yetganda Hakim Termiziy ikki

o'rtog'i bilan o'sha paytda butun Sharqda ilm-u ma'rifatning eng yirik markazlaridan biri sanalgan Bag'dodga borib ta'lim olishni niyat qilganda, birdan onasi betob bo'lib qoladi va unga: "Ey o'g'lim! Men bir mushtipar, zai-fa ayol bo'lsam, menga sendan bo'lak boshpanoh bo'lib yordam beradigan biror kimsa bo'lmasa, mening butun borlig'im faqat sen bilan bog'liq bo'lsa. Sen meni kimga tashlab ketmoqchisan?" – deb unga iltijo qiladi. Volidasining bu so'zlari Hakim Termiziyga qattiq ta'sir qilib, u ilm talabidagi ushbu safaridan voz kechadi. Uning ikki o'rtog'i esa safarga o'tlanib yo'lga tushadilar.

Ushbu voqeadan keyin ma'lum vaqt o'tgach, Hakim Termiziy Bag'dodga borolmaganligi uchun g'oyatda afsuslanib, maqbaralardan birining yonida yig'lab xafa bo'lib turganida, uning yonida yuzidan nur yog'ilib turgan bir shayx paydo bo'ladi va undan yig'isining sababini so'raydi. Termiziy unga yuz bergan voqeani birma-bir aytib beradi. Shunda shayx: "Istasang, men senga har kuni turli ilmlardan saboq berib, seni o'qitaman", - deydi. Hakim Termiziy uning bu so'ziga darhol rozi bo'ladi. Bu hol bir necha yil davom etadi. So'ng u bilsa, bu kishi Xizr alayhissalom ekanlar.

Uning bu saodatli marhamatga erishishi volidai mushfiqasining duosi barokotidan bo'lgan edi. Ayni shu voqea boshqa manbalarda biroz boshqacharoq tarzda hikoya qilinadi.

Bu hikoya haqiqatmi yoki afsonaviy rivoyatmi, qanday bo'lmasin, uning oilasi haqida muayyan darajada tasavvur beradi. Chunonchi, ushbu hikoyadan ma'lum bo'lishicha, u ota-onasining yakka-yu yagona farzandi bo'lgan, onasining iltijosiga qaraganda, ularning oilasida al-Hakimdan boshqa unga boshpanoh bo'lib qaraydigan kimsa bo'lmagan. U o'z onasiga

mehribon, uni boquvchisiz tashlab ketishga jur'at qilmagan - oilaparvar, qanchalik ilm olishga ishtiyoqi kuchli bo'lgani bilan o'z volidasining so'ziga quloq solib, uning duosini olganligi bois oxiroqibatda u ilm olishda ham o'z maqsadiga erishadi. Shuningdek, manbalarda uning oilaviy ahvoli uning rafiqasi soliha, taqvodor, pokiza ayol bo'lganligi ularning oltita farzandi bo'lganligi, shuningdek, Hakim Termiziyning o'z farzandlari bilan munosabatlari haqida ham ba'zi ma'lumotlar keltirilgan.

Yuqorida bayon qilganlardan ayon bo'ladiki, alloma Hakim Ter-



miziy o'zining uzoq umri davomida bir qancha bosqichni bosib o'tgan. Binobarin, yozma manbalarga, birinchi navbatda, uning avtobiografik tushdagi "Bad'u sha'ni Abu Abdulloh" nomli asariga tayangan holda uning hayotini quyidagi bosqichlarga bo'lish mumkin:

Birinchi bosqich – Hakim Termiziyning sakkiz yoshgacha bo'lgan bolalik davri. Afsuski, biz uning mana shu davrdagi hayoti haqida aniq ma'lumotlarga ega emasmiz. Lekin taxmin qilish mumkinki, uning bolalik yillari ko'pchilik tengqurlariniki kabi odatdagiday har xil o'yinlar-u

mashg'ulotlarga to'liq bo'lmagan. Agar shu alfozda bo'lganda, uning yaqin kelajakda ilm-u irfon bilan jiddiy shug'ullanishi uchun (bu o'yinqaroqliklar) imkon bermagan, o'z ustozlarining jiddiy saboqlariga ma'naviy tayyor bo'lmagan bo'lardi. Shu bois komil ishonch bilan aytish mumkin, u yoshlikdan mana shu zayldagi va ilm-u ma'rifatning chigal so'qmoqlarini yengib o'tadigan murakkab imtihonlarga o'zini ma'naviy va ruhiy jihatdan har tomonlama tayyorlay boshlagan.

Ikkinchi bosqich – Hakim Ter-miziyning sakkiz yoshidan to yigirma yetti yoshgacha bo'lgan

umrini qamrab oladi. Bu davrda uning bir ustozini bo'lib, u bor imkoniyati va mahoratini ishga solib, Hakim Termziyni turli ilmlardan chuqur bilim olishga undadi, shunga astoydil rahnamolik qilib, unga o'z inoyatini ko'rsatdi. Garchand ushbu shayx (ustoz) haqida aniq ma'lumotlar bo'lmasa-da, u o'z shogirdining butun kuch-quvvati, imkoniyatini yoshligidan boshlab faqat ilm yo'liga, xususan, ilm al-osor (hadis) va ilm ar-ray (hanafiy mazhabi fiqhi) kabi ilmlarni chuqur egallashga qaratdiki, bu oson vazifalardan emasdi. Bu ilmlar bilan shug'ullanishni Hakim

Termiziy hatto Makkaga - Baytulloh al-Haramga haj ibodatini ado etish uchun borayotganida Iroqda to'xtab o'tganida ham davom ettirdi. Bu paytda uning yoshi yigirma yettiga yaqinlashib qolgan edi. Aytish kerakki, aynan shu safarlar davomida turli olimlardan olgan bilimlari uning ilmiy hayotida sezilarli iz qoldirgan. Manbalarda ko'rsatilishicha, o'z hayotining mana shu bosqichida hadis va fiqh ilmlariga alohida e'tibor bergan.

Hakim Termiziy hayotining uchinchi bosqichi Qur'oni karimni yod olish va uni chuqur o'rganish bilan bevosita bog'langan. U

Makkai mukarramaga borganda yoshi ham yigirma yettiga yaqinlashib qolgan edi. U Allohning kalomini yod olishga alohida ishtiyoq bilan kirishadi, kechani kunduzga ulab uni yod oladi, bu mashg'ulotdan uning qalbi halovat-u alohida zavq-shavqqa to'лади. U endi ilohiy ruhdagi asarlarga g'oyatda berilib, ulardagi ibratli mav'izalar, oxirat ishlariga doir ma'lumotlar, tariqatga boshlovchi piri murshidlarning hikoyatlarini alohida qiziqish bilan o'rgandi. Shu omillar ta'sirida aqliy yo'nalishdan (ittijoh) batamom ruhiy yo'nalishga o'tib ketdi. Mana shu fikr-mulohazalarni

jamlab, bu bosqichni Hakim Ter-  
miziy hayotida burilish davri (fi-  
trat at-tahavvul) deb atasak, ayni  
haqiqat bo'lar edi. Binobarin,  
shu davrda u ro'za tutish, namoz  
o'qish, Qur'on tilovat qilish kabi  
ibodatlarga batamom berildi. Le-  
kin shu bilan birga bu davrda u  
muayyan bir usul yoinki biron-bir  
xos tariqatga ega emasdi. Uning  
o'z ta'biri bilan aytganda, toki  
uning qo'lga Antokiyning kitobi  
tushgunga qadar shu yo'sinda  
hayot kechirgan, keyin esa Anto-  
kiyning fikrlaridan ta'sirlanib o'z  
nafsining aziyat (riyozat an-nafs)  
chekishiga yo'l qo'ygan. Mana shu  
paytdan e'tiboran uning hayo-

tida uzoq va mashaqqatli boshqa bir davr boshlanadiki, bunda u o'zini hech bir ayamadan riyozat chekishga, xilma-xil imtihon-sinovlarga mubtalo qildi. U uzlat va xilvat, odamlardan o'zini chetga olib uzoq tutishni ixtiyor qildi.

Mana shu jarayonlar oqibatida u o'z maktabini yaratdiki, natijada kechalari uning atrofiga ko'plab izdoshlari va maslakdoshlari to'planishib, bahs-u munozaralar uyushtirardilar, duo va tazarru'lar bilan o'z shuurlarini izhor qilardilar. Aftidan, mana shu bahs-u munozaralar paytida o'zining chuqur mazmunga ega bo'lgan so'fiylik tajribalari haqi-

dagi oshkora bayonotlari tufayli diniy masalalarning ba'zi jihatlari, xususan, ilm ar-ray yoki ilm al-osor, hatto tasavvuf ilmlariga doir fikrlari bilan o'z zamoni-dagi qator olimlarning noroziligini qo'zg'ab, ularning shiddatli hujumlariga duchor bo'ldi. Natijada Hakim Termiziy ustida gap-so'zlar ko'payib, uni havoyi gaplarga berilish va bid'atda ayblay boshladilar.

Ularning harakatlari shu darajaga borib yetdiki, ayblovchilar Balx hokimiga xabar yuborib, Hakim Termiziyga nisbatan ig'vo-yu tuhmatlarini davom ettirib, uni Allohga muhabbat haqida gapi-



radi, odamlar o'rtasida fisq-u fashod tarqatadi, ularni bid'atga yetaklaydi, payg'ambarlikni da'vo qiladi, deb aybladilar. Hakim Termiziyning o'zi ham "Bad'u sha'ni Abu Abdulloh" nomli avtobiografik asarida ularning bu tuhmatlari haqida zikr qilgan. Mana shu paytdan e'tiboran Hakim Termiziyning hayotida beshinchi bosqich boshlanadi. Biroq Hakim Termiziy bu tuhmatlardan so'ng bir muddat uzlatga chekingach, yanada faolroq bo'lib, uning atrofiga to'planadigan xalqning soni kundan kunga oshib, uning hovlisiga sig'may ketdi, yo'laklar-u masjid ham odamlarga to'lib ket-

di. Ana shundan keyingina odamlar uning haqidagi tarqatilgan mish-mishlar nohaq tuhmatlar va yolg'on-yashiq bo'htonlardan boshqa narsa emasligini tushunib yetdilar va unga nisbatan o'z hurmat-ehtiromlarini namoyon qildilar.

Bu fikrimizga qo'shimcha yana aytish mumkinki, Hakim Termiyning nafaqat shogirdlari va izdoshlari haqida ma'lumotlar kam, balki allomaning o'zining hayoti va ilmiy ijodiy faoliyati haqida ham tarixiy asarlar va bibliografik qomuslarda afsuslanarli darajada g'oyatda oz ma'lumotlar keltirilgan. Shu bois bo'lsa kerak,

XV asrda yashab o'tgan mashhur arab tarixchisi, yuzlab qimmatli asarlarning muallifi Ibn Hojar Asqaloniylar ham chuqur o'kinch bilan: "Bu alloma (Hakim Termiziy) ning to'liq tarjimayi holidan voqif bo'lish menga nasib etmadi-da, Alloh o'zi madadkor", – deb yozgan ekan. Binobarin, Hakim Termiziyning o'z hayot yo'li haqida o'zi yozib qoldirgan ma'lumotlari favqulodda ahamiyat kasb etadi. Harholda, allomaning asarlari orqali unchalik mukammal, to'liq bo'lmasa-da, uning hayoti va ilmiy-ma'naviy merosining tadrijiy kamoloti haqida yetarli tasavvurga ega bo'lamiz. O'zining hayo-

tiy bosqichlari haqida, masalan, sanalari aniq ko'rsatilgan holda ma'lumot bermagan, ilm yo'lida xorijiy yurtlarga qilgan safarlari, o'zi yaratgan asarlar, o'zi asos solgan yo'nalish yoki maktab haqida ham aniq ko'rsatilmagan. Lekin boshqa ba'zi manbalardan uning Nishopurga borganligi va unda hadisdan saboq berganligi, Nishopur olimlaridan Yah'ya ibn Mansur Qoziy undan hadislar rivoyat qilganligi; Termizdan chiqarib yuborilganligi va Balxda bir necha yil yashaganligi haqida ham xabarlar bor. Manbalarga tayanib yana aytish mumkinki, Hakim Termiziy faoliyatining

keyingi ikki bosqichi ilmiy-ijodiy nuqtayi nazardan g'oyatda samarali va barakali bo'lgan. Chunonchi, aynan shu davrda uning faoliyatida keng omma bilan muloqot, atrofida ko'p sonli shogirdlari va izdoshlarining to'planishi va, eng muhimi, uzoq yillar davomida shakllangan qarashlari, fikr-mulohazalari va hayotiy tajribalarining, ta'bir joiz bo'lsa, qaymog'ini to'plab o'zining o'lmas asarlarini yaratdiki, bu asarlar buyuk bir ma'naviy meros sifatida islom madaniyati, ayniqsa, tasavvuf ilmi taraqqiyotida salmoqli o'rin egalladi.

## **Hakim Termiziy yozgan asarlar**

Hakim Termiziy qalamiga mansub asarlar haqida yozgan mualliflar, uning asarlarining soni haqida turli raqamlarni keltirganlar. Ba'zilarining fikrlariga ko'ra uning asarlari soni to'rt yuztaga yaqin bo'lsa, yana boshqalar Hakim Termiziy saksonta yoki qirqta asar yaratganligi haqida yozgan. Jumladan, misrlik olim, shayx Abdulfattoh Abdulloh Barakaning yozishicha, Hakim Termiziy to'rt yuzdan ortiq asarlar yaratgan bo'lib, ulardan oltmishga yaqini

bizgacha yetib kelgan. Eng muhimi, Hakim Termiziyning bizgacha yetib kelgan asarlari, ilmiy merosining muhim qismi “Ma’rifati ahodis ar-Rasul”ni tashkil qiladi. Mana shu asarlaridan, eng avvalo, payg’ambar alayhissalomning hadislariga bag’ishlangan “Navodir al-usul fi Rasul” (“Rasululloh hadislarini bilishda nodir usullar”) nomli asarini aytish kerak. Bu asar, shuningdek, “Salvat al-orifiyn va bo’ston al-muvahhadiyn” (“Oriflar ovunchog’i va Allohning yagonaligiga ishonuvchilar bo’stoni”) deb ham ataladi. Hijriy 1294 (1876)-yilda Istanbulda chop etilib, o’zi tanlab olgan

291 hadisdan iborat ushbu kitobda Hakim Termiziy o'z qarashlarini mufassal holda sharhlagan. Ushbu asarning bir qo'lyozma nusxasi O'zbekiston musulmonlari idorasining kutubxonasida saqlanadi.

Hakim Termiziy asarlarining aksariyati qo'lyozma holda jahonning yirik shaharlaridagi qo'lyozmalar xazinalarida saqlanadi. Jumladan, Parij milliy kutubxonasida quyidagi asarlarning qo'lyozmalari mavjud: "Kitob ussalot va maqosiduhu" ("Namoz va uning maqsadlari"), "Kitobu-l-hajj va asrorihi" ("Haj va uning sirlari"), "Kitobu-l-ihtiyotot"



(“Ehtiyotkorlik yo’llari”), “Kitobu-l-juma al-lozim ma’rifotiho” (“Bilish lozim bo’lgan jumlar”), “Kitobu-l-furuq va man’at-taroduf” (“Farqlar va tarodif (ketma-ketlikni)ni man qilish”), “Kitob haqiqat ul-odamiya” (“Insoniyat haqiqati to’g’risida kitob”), “Kitob urs al-muvah-hidiyn” (“Yakka Xudoga e’tiqod qilganlarning zavqi”), “Kitobu-l-a’zo va-n-nafs va yusammo ka-zolika g’avr ul-umur” (“A’zolar va jon yoki ishlarning mohiyati haqida kitob”), “Kitob al-manozil al-ibod min al-iboda” (“Bandalar-ning bandachilikdagi manzillari yoxud Allohga intiluvchilarning

manzillari haqida kitob”. Bu kitob 2003-yili “Movarounnahr” nashriyotida o‘zbek tilida chop etildi), “Kitobu-l-aql val-havo” (“Aql va havoyi nafs haqida kitob”), “Kitobu-l-amsol min al-Kitob va-s-sunnat” (“Qur’on va sunnatdagi masalalar kitobi”), “Kitob al-manohiy” (“Raddiyalar haqida kitob”). Damashqdagi Zohiriya kutubxonasida ikkita kitob va beshta risolasi bor. Iskandariyaning Maktabat al-Baladiya kutubxonasida uchta, London kutubxonasida beshta asari saqlanadi. Hakim Termiziyning bizgacha yetib kelgan muhim asarlaridan biri “Xatm al-avliyo” (ba’zi

manbalarda “Xatm al-valoyat”) bo‘lib, unda Hakim Termiziyning valiylik haqidagi qarashlari keng bayon qilinadi.

Allomaning keyingi yillarda nashr etilgan asarlaridan tasavvufga oid ikki asarini ko‘rsatish mumkin. Ulardan biri “Kitob haqiqat al-odamiya” (“Insoniyat haqiqati to‘g‘risida kitob”) va ikkinchisi “Adab an-nafs” (“Nafs odobi”) nomli asaridir. Hakim Termiziy asarlarini shartli ravishda besh guruhga (majmua-ga) bo‘lish mumkin. Allomaning asarlari Parij, Qohira, Damashq, Iskandariya, Istanbul va London kabi shaharlardagi qo‘lyozmalar jamg‘armalarida saqlanadi.

Hakim Termiziyning boy va rang-barang mazmundagi mero-siga zohiran nazar tashlashning o'ziyoq uning ilmiy-ma'naviy um-moni g'oyatda cheksizligi, tafak-kur olamining keng qamrovli va benihoya chuqurligidan dalolat beradi. Ayni vaqtda masalaning murakkabligi shundaki, Hakim Termiziyning o'zini ham, uning asarlarini ham alloma yashagan davrdagi biron-bir ilmiy faoli-yat bilan bog'liq holda yoki qiyosiy tadqiq qilish orqali baholay olmaymiz. Binobarin, xilma-xil mavzularda yozilgan asarlari-ning umumiy yo'nalishini ham, ularga asos bo'lgan manbalarni

aniqlashda ham muayyan qiyinchiliklar tugʻilishi tabiiy.

Hakim Termiziy asarlarining yozilish yillari haqida ham aynan shu muammoga duch kelamiz. Chunonchi, muallif ham, u haqida yozgan olimlar ham alloma asarlarining yozilgan yillarini koʻrsatmaganlar. Shu bilan birga, allomaning ijodini tahlil qilib oʻrganish jarayonida bu borada ham baʼzi taxminlarni qilish mumkin. Jumladan, Hakim Termiziy yozgan dastlabki asari “Navodir al-usul fi maʼrifat axbor Rasul” asari boʻlsa kerak. Mavzularining xilma-xilligi, koʻtarilgan masalalar adadining koʻpligi, hajmi-

ning ulkanligiga qaramasdan bu asarida muallif boshqa birorta asarini tilga ham olmagan, birortasiga ishorat ham qilmagan. Vaholanki, muallif aksar asarlarida “Navodir al-usul”ga ishorat qilganki, demak, o’sha asarlar undan keyin yozilgan. Hakim Termiziy asarlaridan allomaning umrining oxirlarida yozilgan tasniflari jumlasiga “Kitobu-l-akyos val-mug’tariyn” va “Kitobu-l-furuq” kabilarni kiritish mumkin. Chunonchi, ushbu asarlarda muallifning boshqa bir qancha asarlari haqida ma’lumotlar keltiriladi. Hakim Termiziy asarlarining mazmun-mohiyatiga bi-

noan ularni quyidagi guruhlar-  
ga bo'lish mumkin: Bir turkum  
asarlari alloma tomonidan ilm  
toliblariga o'qilgan ma'ruzalar,  
matnlar shaklida bo'lsa, boshqa  
bir turkum risolalarni alloma  
turli-tuman munosabatlarga  
bag'ishlab yoinki undan savol  
tarzida so'ralgan masalalarga ja-  
vob, o'ziga bildirilgan e'tirozlarga  
raddiya yoxud biron murakkab,  
chigal masalaning bayoni, yoinki  
do'st-u birodarlariga yo'llangan  
maktublar tashkil qilgan. Shu  
boisdan ham bu turkumga kirgan  
risolalar Hakim Termiziyning bu-  
tun umri davomidagi ilmiy-ijodiy  
faoliyatining o'sishi bilan tadri-

jiy ravishda, bosqichma-bosqich takomillashib borgan, deyish mumkin. Asarlari mazmuni va xususiyatlariga qarab ularni alloma yashagan davrdagi ilmfanning biror sohasiga mansub etish ham qiyin. Binobarin, uning asarlarini to'lig'icha na tasavvufiy asarlar jumlasiga yoinki na hadis ilmlari jumlasiga, na falsafiy asarlar jumlasiga, yoki kalam yoki fiqh ilmlari jumlasiga mansub etib bo'lmaydi. Mana shu o'rinda alloma Hakim Termiyiy ilmiy faoliyatini baholashda o'ta bir nozik qirra ochilayotganiga o'xshaydi. Gap shundaki, allomaning ilmiy-ijodiy faoliyatini



o'rgangan qator tadqiqotchilar ham ta'kidlaganlaridek, Hakim Termiziy asarlar ta'lif va tasnif etishda o'z davrida mavjud bo'lgan yo'ldan yurmadi, balki u o'z diniy qarashlari va tasavvurlaridan kelib chiqib, o'ziga xos bo'lgan alohida yo'lni tanladi. Hakim Termiziy tanlagan bu yo'l (ba'zi arab olimlari bu yo'lni hatto "mazhab" deb ham yozganlar) o'sha davrda bepoyon o'lkalargacha borib tarqalgan.

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# **HAKIM TIRMIDHI**

## **(820-932)**

### **Full name**

His full name is Abu Abdullah Muhammad ibn Ali ibn al-Hasan ibn Bashir Hakim al-Tirmidhi, a lot of information about his autobiography was mentioned by medieval Arab authors, such as Tojuddin as-Subki, Al-Khatib al-Baghdadi, Ibn Hajar al-Asqalani, As-Sullami and others, as well as in the autobiographic brochure of the scholar, "Badu sha'ni Abu Abdullah" ("The beginning of Abu Abdullah's work").

Hakim At-Tirmidhi dealt with various branches of Islamic sciences. Though he studied any field, he tried to learn in details and pay attention to the hidden point. However, we all realize that all things in the universe have their feature, but we can not see them . Tirmidhi, in all things, whether it was knowledge or the blessings that God created for his slaves, had his Shari'a, understood the divine wisdom in them all and realized the wisdom of the world surrounding us, he popularized others to see them. For this reason, the scholars called him as "Al-Hakim", "Whoever understands wisdom (in the universe)".

## **Who was that person?**

He was a well-known mujtahid, muhaddis, hafiz ul-Koran and scholar, and wrote books about aqeedah, tafsir and hadith sciences.

## **When and where was he born?**

Various information was mentioned about birth date of Hakim Tirmidhi in books. Usually, in the medieval manuscripts, in most cases the date of the author's death is mentioned, the birth date is not. Abdulfattah Abdullah Baraka, a prominent Egyptian scientist who learned deeply about Ha-

kim Tirmidhi's life and his theory, "Hakim Tirmidhi was born in 820 in Termez and died in 932 at the age of 112."

Based on this, deep scientific researches which will be conducted in this field in the future will give an opportunity to identify the birth and death date of scholar Hakim Tirmidhi.

His mausoleum is located near Termez, on the Amudarya river. The valuable information about the city of Termez is given by the Arab geographers al-Thani (Ahsan al-taqasim fi ma'rifat al-aqoliym), al-Istahri ("Al-Masaliy al-Mamalik"), al-Balazuri ("Futuh ul-buldon") and many others.

According to these sources, Termez, where Hakim Tirmidhi was born, was also known as one of the largest and most prosperous cities of Movarounnahr in the 9th century, the religious and secular sciences and culture developed at a high level in the city. Various fields of science, including in the sphere of Islamic sciences a lot of scholars, that were born in Termez, were famous all over the world under the name At-Tirmidhi.

Tirmidhi is one of the greatest person who was honoured in the world. Unfortunately, the reliable information about Hakim Tirmidhi's childhood and youth years

were not kept sufficiently in the sources. Some sources indicate that his father, Ali ibn Hasan, was one of the most prominent scholars of hadith at that time. Arab historian Al-Khatib al-Baghdadi wrote in his famous book which is called "The history of Baghdad" that he lived in Baghdad, which was considered one of the largest centers of the Muslim world, he participated in argumentative debates and discussions on various issues of hadith scholars with famous scholars.

Hakim At-Tirmidhi wrote in his autobiographical brochure "Bad'u Sha'bi Abu Abdullah and Ar-Radd a'la-l-muattila", his mother and



grandfather were good at hadith science . From this information it is possible to conclude that Hakim Tirmidhi was born in intellectual family which the science was evaluated at a high level and grew up in this scientific and spiritual environment. Under the influence of these factors, his spiritual outlook and scientific intellect built up and perfected. At the same time, it should be noted that the contributions of his father Ali ibn Hasan were very significant in the scientific perfection of Hakim at-Tirmidhi. To wit, he was not only a loving and caring father for his child, but also an exacting master and well-educated instructor. At

this point Hakim Tirmidhi relates in one of his books: "I was eight years old when God separated me from my father. Because of his efforts, I took a great interest in studying and reading was a major occupation for me. However, my peers were busy with entertainment and fun. Because of the work of my father, I had fully mastered the knowledge of "Ilm al-asar" ("hadith science") and "Ilm array" ("fiqh of Hanafi madhab").

After his father's death Hakim Tirmidhi was taught by well-educated scholars on Islamic sciences, mainly Tafseer, Hadith and Fiqh, in his city. The reliable information was shown that he studied

hadith science from scholars Abu Muhammad Saleh ibn Muhammad ibn Nasr At-Tirmidhi, Saleh ibn Abdullah at-Tirmidhi.

According to Fariduddin al-Attar's information, that when Hakim Tirmidhi was about twenty-seven, he and his two friends planned to study at Baghdad, which was considered one of the largest centers of science education in the East, but suddenly his mother was ill and she supplicated, "O my son! If I am a poor, weak woman, my whole life depends on you. Whom are you going to leave me?. These words of his mother strongly influenced Hakim Tirmidhi and refused to do so. His two

friends went on a journey and set off.

After a certain period of time after the event, Hakim Termizi was sorely disappointed because he could not go to Baghdad, and when he was weeping near one of the mausoleums, a sheikh whose face was shining appeared. He asked the cause of his sadness. Tirmidhi narrated an event that happened to him. Sheikh said, "If you want, I'll teach you from various sciences every day". Hakim Tirmidhi immediately agreed with this proposal. It lasted for several years. Then, he knew that he was Khidr. Because of his mother's prays he was honoured to be educated by

him. The same story is narrated in other sources a little bit differently.

This story gives a certain imagination about his family, whether reality or his legendary narrative. To wit, It is known from this story that he was the only child of his parents and according to his mother's supplication there was not anybody who cared for her in the family, except al-Hakim. He was kind to his mother and did not dare to leave her without the supporter, loved his family though he was eager to study, he obeyed her mother's words and was blessed by her mother and at last, he achieved his goal. As well as, The

sources are also stated that his family situation, his wife was righteous, god-fearing and pure woman, they had 6 children and details give information about the relationship of Hakim Tirmidhi with his children.

It is clear from the foregoing that Al Hakim Tirmidhi had passed several stages during his long life. Hence, according to the written sources, first of all, based on his autobiographical character, "Bad'u sha'ni Abu Abdullah", his life can be divided into the following stages:

The first stage is Hakim Tirmidhi's childhood of eight years. Unfortunately, we do not have true

information about his life at that time. But it is possible to guess that in the years of his childhood, he were not busy with many different games, compared with his friends. If he were busy with such useless games, he would not have been spiritually prepared for his master's serious lessons, as a result he would not be able to engage in the knowledge in the near future. Therefore, we can say with certainty that he began to prepare himself spiritually and psychologically for the sophisticated examinations that overcome the difficulties of childhood and science.

The second stage involves Hakim Termezi's eight to twenty-

seven years of age. During this time, he was a mentor and he used all his abilities and skills and encouraged Hakim Thermi to study in different sciences and showed him his grace. Although there is no accurate information about this sheikh (teacher), he has all the strength and power of his student to be taught only from the way of knowledge, in particular the science of al-osâr and science ar-ray Hanafî madhhabî fiqh), which was not an easy task. He continued to pursue these sciences even when he stopped in Iraq while Hakim Termizi went to Mecca to perform the Hajj pilgrimage. At that time, he was about twenty-seven. It



should be noted that during these trips, the knowledge gained from various scientists has left a striking imprint on his scientific life. According to the sources, at this stage of his life he paid special attention to hadith and fiqh.

The third phase of Hakim Tirmidhi's life is directly related to the Koran memorization and his deep study. He was about twenty-seven years old when he went to Mecca. He came with a special enthusiasm to memorize the Word of God, enriching it day by day and memorizing it, and his heart was full of joy and delight. He was deeply enthusiastic about the works of the divine inspiration, and learned with

special illustrations, information on the end of the Hereafter, and the stories of the murshids, who began their journey with special interest. Because of the influence of these factors, the mental orientation (persuasion) has gone from the spiritual direction. It would be true if we summarize these ideas and call this stage a turning point in the life of Hakim Tirmidhi (Firat at-Tahavvul). Therefore, he was completely praying and reciting the Koran at that time. However, he did not have any particular method or way of worship at the same time. According to his own words, he had lived so long before the book was written down by An-

taki, and then he was influenced by the ideas of Antaki and allowed himself to suffer a humiliation (riyazat an-nafs). After that time, his life began with a long and difficult period in which he had to put an end to all kinds of trials. He chose to keep away from people.

As a result of these processes, he created his own school so that, at night, many of his followers and colleagues gathered together, arranged discussions, voiced their thoughts and prayers. It is evident that during the debates, some of the aspects of religious matters, such as science of "Ilm ar-Ray" and "Ilm al-asar" are even apparent due to their profound expla-

nations of Sufi experience, with the advent of a number of scholars at the time, and facing severe attacks. As a result, Hakim Tirmidhi began to blame for his accusations of bid'at.

Their actions went so far that the accusers sent a message to the governor of Balh, continued to libel and criticize Hakim Tirmidhi, talked about his love for Allah. He was also accused of spreading gossips among people, leading them to bid'at, claiming of being Prophet. Hakim At-Tirmidhi himself mentioned these slanders in his autobiographical work entitled "Bad'u sha'ni Abu Abdullah. From this period, Hakim Tirmid-

hi began the fifth stage of his life. However, Hakim Tirmizi was more active when he was sacked for a while, and the number of people were gathered around him and his courtyard was full, and the corridors and mosques were filled with people. After that, people realized that rumors about him were nothing more than false accusations, and they showed respect for him.

In addition to this idea, there is a little information not only about the apprentices and followers of Hakim Tirmidhi, but also about his own life and scientific activity. It is confusingly presented in historical works and bibliographical narratives. Therefore, "Ibn Hajar

al-Asqalani", the well-known Arab historian of the 15th century, the author of hundreds of valuable works, also said in depth: "It would be a good idea for me if I were fully informed about Al Hakim at-Tirmidhi's bibliography". Therefore, the information about Hakim Tirmidhi's own life has great importance for us. At the very least, through the works of the scientist, we have a perfect understanding of the evolutionary maturity of his life and scientific and spiritual heritage. He did not give details of his life steps, such as his trips abroad, his works he created, his own path or school. However, some other sources say that

he went to Nishapur and taught in the field of the hadith, that the scholars of Nishapur, Yahya ibn Mansur Qazi narrated from him; There are also reports that he was expelled from Termez and lived in Balkh for several years. Based on sources, it is possible to say that Hakim Tirmidhi's two subsequent phases were extremely effective and blessed in terms of scientific and creative endeavor.

In particular, at that time, he was able to communicate with the public in his activities, to gather a large number of students and followers around him, and most importantly, his views, opinions, and life experiences, and his cre-

ated immortal works, which have played a major role in the development of Islamic culture, especially the science of Sufism, as a great spiritual heritage.

### **Works by Hakim Tirmidhi**

There have been given a lot of numbers about Hakim Tirmidhi's works and authors who wrote about him. According to some scholars, his writings were about four hundred, while others wrote that Hakim Tirmidhi created eighty or forty works. Sheikh Abdulfattah Abdullah Baraka, a Egyptian scientist, wrote that Hakim Tirmidhi created more than four hundred works and about sixty of



them have come to us. Actually, one of the works of Hakim Tirmidhi, "Ma'rifati ahodis ar-Rasul" is the most important part of his scientific heritage. First of all, it is necessary to say "Navodir al-usul fi Rasul" (Rare Methods for Knowing the Prophet's Hadiths), devoted to the Prophet's Hadiths from his works. This book is also called "Salvat al-arifiyn va bustan al-muvahhadin" (Arif's fun, and garden who believes in the uniqueness of Allah). The book was published in 1294 AH (1876) in Istanbul and it contains 291 hadiths. Hakim Tirmidhi commented on his views in detail in this book. A manuscript copy of this work is stored in the

Library of the Muslims of Uzbekistan.

Most manuscripts of Hakim Tirmidhi's works are kept in major cities of the world. In particular, there are manuscripts of the following books in the National Library of Paris: "Kitab us-salat va maqasiduhu" (Praying and its aims), "Kitabu-l-Hajj va Asrorihi" (Hajj and its secrets), "Kitabu-l-ihtiyatat" (The ways of being careful), "Kitabu-l-juma al-lazim ma'rifotiho" (Useful phrases), "Kitabu-l-furuq and man'at-taroduf" (Prohibiting the sequence of contrasts), "Kitab haqiqat ul-adamiya" (The book of humanity truth), "Kitab urs al-muvahhidin"

(Pleasure of believing one God), “Kitabu-l-a’za va-n-nafs va usamma kazalika gavr ul-umur” (The content of organs, soul and work), “Kitab al-manazil al-ibad min al-ibada” (Book of People Addresses or Addresses of the Worshipers. This book was published in 2003 by “Movarounnahr” publishing house in Uzbek.), “Kitabu-l-aql val-hava” (The book mind and desire), “Kitabu-l-amsal min al-Kitab al-Sunnat” (The Book of the Koran and Sunnah), “Kitab al-Manahi” (Book of Refunds). There are two books and five brochures of him in the Zahiri Library in Damascus. Three of works are kept in Al-Baladiyya Library in Alexandria

and five works are kept in London Library. One of the most important works of Hakim Tirmidhi, which has reached us, is “Khatm al-Awliya” (in some sources, “Khatm al-valoyat”), in which Hakim Tirmidhi’s views are broadly described.

We can show two Sufi poems among his works published in the recent years. One of them is the book “Kitab haqiqat ul-adamiya” (The book of humanity truth), and the second is “Adab an-nafs” (The book about behaviour of desire). The works of Hakim Tirmidhi can be conditionally divided into five groups (complexes). His works are stored in manuscripts in cities such as Paris, Cairo, Damascus, Alexandria, Istanbul and London.

Looking at the heritage of Hakim Tirmidhi in rich and diverse legends is a sign of his great scientific and spiritual dimension, the extensive and deep world of thought. At the same time, the complexity of the matter is that we can not judge Hakim Tirmidhi as well as his works either in connection with any scientific activity in the time of the scholar, or by comparative research. Hence, it is natural that the difficulties arise in determining the general direction of the works written on a variety of themes and the sources that are based on them.

This is exactly what we are talking about during the years of

writing the works of Hakim Tirmidhi. In particular, the author and scholars who wrote about him did not show the years of the scholarly works. At the same time, some of the assumptions may be made about the analysis of the master's creativity. In particular, Hakim Tirmidhi's first book was written by "Navadir al-usul fi ma'rifat al-Rasul". In spite of the diversity of their subjects, the large number of issues raised that the author did not mention any of his works and did not refer to anybody. However, the author pointed to "Navadir al-usul" in some of his works, which means that these works were written later. At the end of the life

of the scholar, the works of Hakim Tirmidhi are classified as “Kitabu-l-akyas val-mugtariyn” and “Kitabu-l-furuq”. In particular, these works contain information about many other works of the author. According to the content of Haki-mi Tirmidhi’s works, they can be divided into the following groups: A series of works by the scholars in the form of lectures, texts and other literary pamphlets, the answer to the questions asked in the style of the inquiry, the denial of the objections to him, or the complexity of the matter, the letters sent to his friends or his mates. Therefore, the brochures of this series are gradually evolving with

the growth of scientific and creative activity of Hakim Tirmidhi throughout his life. Depending on the content and the nature of their works, it is difficult to belong to a particular area of science during the time of the scholar. Therefore, his works can not be described entirely either as mystic or sophisticated as the science of hadith or philosophical works, or the word of fiqh. At this point, the scientist Hakim Tirmidhi seems to have a very delicate perspective on his scientific work. The fact is that Hakim Tirmidhi did not follow the way of his writing in the classification of works, but, according to his religious views and beliefs, he



had chosen a specific path. This path was chosen by Hakim Tirmidhi (some Arab scholars even wrote this way even “madhhab”) went to a great extent at that time.

## **The list of used literature:**

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## ХАКИМ ТЕРМИЗИ (820 - 932)

### Его имя

Его полное имя Абу Абдуллах Мухаммад ибн Али аль Хасан ибн Башир Хаким Термизи приводится в произведениях о его социальном происхождении в произведениях таких средневековых арабских авторов как Таукддина ас-Субки, Аль-Хатиба аль-Багдади, Ибн Хажара аль-Аскалони, Ас-Суллами, а также в его собственном труде «Бадъу шаъхни Абу Абдуллоҳ»

– «Начало работы Абу Абдуллаха». Хаким Термизи творил в различных областях исламских наук. В каком бы из этих направлений он не занимался, он стремился раскрыть сущность каждого явления, добраться до его сути. Поэтому не случайно он удостоен звания «аё-Хаким», т.е. человек, осмысливший бытие.

### **Кем он был?**

Он является одним из крупнейших и величайших суфийских мыслителей, хадисоведов и правоведов Хорасана IX-X ве-

ков, создавших множество трудов в данных направлениях.

### **Где и когда родился?**

О дате рождения Хакима Термизи в разных литературных источниках приводятся противоречивые сведения. На практике, в письменных трудах средневековья приводилась лишь дата смерти автора. Как свидетельствует глубоко и всесторонне изучивший жизненный путь и его учение известный египетский ученый Абдулфатах Абдуллах Барака Хаким Термизи родился в 820

году, прожив долгую и плодотворную жизнь, умер в 932 году в Термезе в возрасте 112 лет. Обобщив все эти факты, можно утверждать, что проводимые тщательные научные анализы и исследования помогут определить в точности день рождения и день смерти Хакима Термизи. Его усыпальница находится недалеко от города Термеза на берегу Амударьи. По ценным свидетельствам, оставленными арабскими географами аль-Мукаддаси, аль-Балазури и целого ряда других авторов утверждается, что город Термез, где появился на

свет Хаким Термизи, был известен как крупный и благоустроенный город, в котором больших высот достигли мировые и религиозные науки и культура. Выпестованные в нем представители различных научных направлений ученые, в частности, исламские богословы и мыслители подобно ат-Термизи прославились во всем мире. К великому сожалению сохранилось крайне мало сведений о детских и отроческих годах жизни Хакима Термизи. Согласно некоторым источникам он родился в семье известного знатока хадисов Али ибн

Хасана, который первоначально обучал сына хадисоведению. Как отмечал в своем автобиографическом труде «Бадъу шаъни Абу Абдуллох» и книге «Ар-Радд аъла-л-муаттила» сам Хаким Термизи его мать и дед также были зрелыми знатоками науки хадисов, своего времени. Из этого можно сделать вывод, что он родился и вырос в образованной, высокоинтеллигентной семье, в которой были в почете просвещение и наука.

Говоря о роли своего отца в его жизни, Хаким Термизи вспоминает: «Когда Всевыш-



ний лишил меня моего наставника – отца, мне было восемь лет. Благодаря его усердию я так был увлечен страстью получения знаний, что общение с книгой стало моим основным занятием. Это в то время, когда мои сверстники были заняты играми и забавами и веселым времяпровождением. Благодаря стараниям отца я в этом возрасте полностью овладел знаниями, содержащимися в трудах «Илм ар-асор» – «Наука хадиса» и «Ильм ар-рай» – «Учение ханафитского права».

Итак, Хаким Термизи получил традиционное образова-

ние, начиная с 8 лет. Этот период его жизни можно отнести к первому этапу его становления выдающимся мыслителем и богословом. Он посвятил свою юность изучению хадисов, религиозных наук и ханафитского права. Второй этап начинается, когда ему исполнилось двадцать семь лет. Он отправился в Мекку, чтобы исполнить обязательный для мусульманина обряд паломничества, по дороге совершенствуя свои знания в общении с теологами и суфийскими наставниками. По пути он останавливался в Куфе, Багдаде и

Басре, где занимался собиранием хадисов. Во время своих путешествий Хаким Термизи ознакомился с рядом мистических трактатов, в том числе с сочинением сирийского суфия Ахмада ибн Асима ал-Антаки.

Третий важнейший этап жизни Хакима Термизи непосредственно связан с выучиванием им наизусть Корана и глубоким его изучением и осмыслением. С этого времени он с завидной преданностью увлекается пропитанными религиозным духом произведениями, с усердием и пристрастием изучает

их. Под влиянием этих трудов от рационализма полностью переключается на духовное осмысление жизни. Обобщая эти умозаключения, этот этап в деятельности Хакима Термизи можем обозначить как поворотный (Фитрат ат-тахаввул).

Согласно источникам, он обучался под руководством нескольких иракских суфиев, в частности, Кутайба бин Сайид азСакафи ал-Балхи, Хаса бин Умар бин Шафик ал-Балхи, Суфян бин Ваки, Абу Тураба ан-Нахшаби, Иахйи ал-Джалла и Ахмада ибн Хадравайхи.

Среди учеников Хакима Термизи стоит отметить Абу Али аль-Джузджани и Абу Бакра аль-Варрака, внесших значительный вклад в продолжение его учения. Некоторые идеи Хакима Термизи были переняты другим известным суфийским мыслителем Ибн Араби.

### **Произведения, созданные Имамом Термизи**

Авторы, которые пишут о произведениях Хакима Термизи, приводят различные сведения о количестве его трудов. Если по мнению некоторых

их число составляет около четырехсот, другие утверждают, что перу Хакима Термизи принадлежат девяносто или же сотрок произведений. В частности, египетский ученый, Шейх Абдулфаттах Абдуллах Барака пишет, что Хаким Термизи создал более четырехсот трудов, и что около шестидесяти из них сохранились до нашего времени. Самые главные, дошедшие до нас труды Хакима Термизи составляют важную часть его наследия «Маърифати аҳодис ар-Расул». Среди этих произведений, прежде всего, следу-

ет особо выделить посвященные хадисам Пророка, мир ему и благословение произведение «Наводир ал-усул фи Расул» – «Бесценные методы в познавании хадисов Расулуллаха». Данный труд в 1294 году хижры (1876 году) был опубликован в Стамбуле и содержит 291 избранных хадисов. В этой книге Хаким Термизи подробно комментирует свои взгляды. Один экземпляр этой рукописи хранится в библиотеке Управления мусульман Узбекистана.

Большинство рукописей произведений Хакима Терме-

зи сегодня хранятся в рукописных фондах многих крупных городов. В частности, в национальной библиотеке Парижа имеются рукописи следующих его трудов: «Китоб ус-салот вамақсидуху» – «Намаз и его цели», «Китобу-л-ҳажж ваихи» – «Хадж и его тайны», «Китобу-л-ихтиётот», – «Пути предосторожности», «Китобу-л-жума ал-лозим марърифотиҳо» – «Предложения, которые следует знать», «Китобу-л-фуруқ манъатғтарадуф» – «Запрещение разницы и последовательности», «Китоб ҳақиқат



ул-одамия» – «Книга о правде человечества», «Китоб урс алғмуваҳҳидийн» – «Наслаждения поклоняющихся Единому Богу»...

В своих проповедях и сочинениях, таких как «Илаль аш-Шариа» и «Хатм аль-Авлия», Хаким Термизи рассуждал о смысле мусульманских обрядов, о «любви к Богу», затрагивал вопросы души, ее состояний и движений. Он развил учения о способах самосовершенствования и обуздания нафса (инстинктов), о страдании как очищении от грехов и т.д.,

которые оказали огромное влияние на последующую суфийскую психологию знания (ильм).



## MUNDARIJA

Ismi-sharifi .....	
U zot kim edi? .....	
Qachon va qayerda tug‘ilgan?.....	
Hakim Termiziy yozgan asarlar.....	
Foydalanilgan adabiyotlar: .....	

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RESPUBLIKA MA'NAVIYAT VA MA'RIFAT MARKAZI

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