

Hakim At Termiziy scientific heritage in the Hadis theme

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ABSTRACT

This article analyzes the contribution of our great compatriot Hakim At-Termizi to the science of hadith, and the works of the author devoted to the science of hadith. It also provides an overview of the basic concepts that the commentator interprets in hadiths.

Keywords: Al Hakim at-Tirmidhi, Al Hakim at-Termizi's works, Hadith, Heart, Cedar, Wisdom, Soul.

1. INTRODUCTION

Abu Abdullah Muhammad ibn Ali ibn Hasan bin Bashir is one of the greatest scholars, thinkers and leaders of the teaching of Maveraunnahr. Hakim Termizi, who coincides with scholars in the Golden Age of Hadith, such as Imam al-Bukhaari and Imam Tirmidhi, used to regulate the Sunnah of Prophet Muhammad (peace be upon him), and, most importantly, say, In contrast to these well-known scholars who have created the valuable works of Hadith, they have produced a wealth of work that is rich in guidance on deeper analysis of the hadiths, their deeper understanding, understanding and application of human wisdom. He played a special role. It is thought that Allah created about 400 works. According to the Egyptian scholar Abdulfattah Baraka, Hakim Termizi wrote more than 400 works, about 60 of which have been reported to us. Some studies have reported that the scholar created 60 books and 200 brochures. Currently, most of Hakim Termizi's 54 works that have come down to us have been published and the rest are stored in many manuscript funds. His rich scientific heritage is conditionally divided into 7 areas. Classified on Qur'anic science, hadith, jurisprudence, kalam, Islamic philosophy, history of mysticism and mysticism. From the names of the works, it is evident that the author aims to reveal the essence, invisible wisdom and profound meaning of the subject rather than expressing itself dry. Al-Hakim al-Tirmidhi, in his book *Badw 'ud-Abu Abu Abdullah*, says that when he was seven, he began to teach law and hadith teachers and teachers. Ali ibn al-Hasan al-Tirmidhi, the father of the future scholar, was a well-known hadith. Tirmidhi studied Tafsir, hadith and fiqh with great interest in the cities of Movarounnahr until he was 25 years old. Alamah is about 27 years old and goes to Mecca Mukarrama for the blessed Hajj, his journey to this holy city is through Basra and Baghdad, and he collects hadiths throughout the journey. Egyptian scholar Mohammed Ibrahim Juyushi cites some 170 Hakim Termizi's hadith scholars by name. For this reason, the names of al-Hafez are mentioned along with his name in al-Hakim, as well as in the classification of the class.

Al-Hakim al-Tirmidhi is also mentioned in many sources as al-hadith. Abdul Qasim Qushairiy, author of "Ar-Risal al-Qushairiya" (986-1044) puts the scholar in line with Hadith Al-Bukhari (810-870) in the science of hadith. . Hakim Termizi used the following sources to present his works:

- The Holy Quran;
- holy hadiths;
- Prophetic hadiths;
- narrations of other prophets;
- Companions;
- The words of the slave and the followers;
- The words of the ignorant;
- words of famous people of that time;

- Israelis;
- Poetic samples;
- information reported as "reported by the commentators", "when asked by some of the predecessors", "in the news that came to me" and "some of the followers".
- Hakim Termizi's personal vision*.

Al-Hakim at-Tirmidhi has written five works in the field of hadith.

1. Al-Amsol min-as-Sunna (examples from the Sunnah), which, according to the data, is part of the work of al-Amsol min al-Kitab and al-Sunna (examples from the Sunnah).
2. Ar-radd al-al-mu'attila or Kitab al-Radd ala al-Mu'attila. (the denial or denial of the Mu'tathelians), in this work the objections of the idea of al-Mut'adi (ie the Mu'tazilites) are expressed.
3. Al-Difference bayn al-ayyat v-al-karamot (Differences between verses and verses).
4. "Navodir al-Us fi fi Ma'rifat Akhar-Rasul". (Rare Method of Prophet's Enlightenment). This book is also called "Nadir Al-Usul fi Ma'rifat ahadis ar-Rasul" - "The Unique Methods for Understanding the Hadith of the Prophet." It is also known as "Salvat al-Arifin and al-Buston al-Makhahhadin" - "The Arifs Hollow and the Belfast of Allah."
5. "Al-Manhiyat and ash-mawaraadamin hadith bin al-Nabi (The Hadith of the Messenger of Allah), or the Book of Manhattan and ash-mawadadamin. Also known as the Prohibition Book.

One of these works has been published in the form of a book, "Nadir al-Usul fi Ma'rifat Akhar al-Rasul", and the rest is in manuscript form in various libraries around the world. It is clear from the biography of the scholar that he had studied hadith from an early age, met with the scholars and at the same time had been collecting hadiths. He began classifying and interpreting hadiths, which were his own methods and techniques, and sought to reveal the subtle aspects of the hadith. However, Hakim Termizi's approach to hadiths is fundamentally different from the aforementioned scholars' methods of collecting, sorting, and categorizing hadiths. The scholars who have studied its scientific heritage highlight three main ways in Hakim Termizi's approach to the hadith:

- Collecting hadiths that reflect mystical content, explaining the essence of such concepts as guardian, saints, inspiration, and understanding;
- Collecting hadiths without commenting on the same subject (using this method by al-Tirmidhi in al-Radd al-l-muattila, which combines hadiths that undermine the views of the Mu'tazilites);
- Giving instructions based on collecting and interpreting hadiths (al-Manhiyat discusses the wisdom of the prohibition by summarizing the hadiths of "forbidding, forbidding").

Much attention was paid to collecting hadiths and collections in the time and environment of Al-Hakim At-Termizi. His father, Ali ibn al-Hasan al-Tirmidhi, was also a well-known scholar and therefore many hadiths are mentioned in al-Hakim at-Termizi's works. Al-Hakim al-Tirmidhi quoted from his grandfather in his works, and in the book Ar-rad ala al-mu'tila from his mother.

It is noteworthy that, except al-Hakim al-Termizi, other scholars, in particular, the scholars of Khorasan learned the hadiths, as stated in the book Navodir al-Usul. In the time of al-Hakim al-Tirmidhi, collecting, collecting, interpreting and interpreting hadiths became a daily routine of scholars, and this custom was a priority in science.

Studying and analyzing the work of "Nawadir al-Usul" shows that al-Hakim at-Tirmidhi follows the traditional method of collecting hadiths by Imam al-Bukhari, Abu Muslim (Imam Muslim ibn al-Hajjaj 819-874) and others. did not. The words of the Noble Prophet (pbuh) and the verses of the Qur'an are mentioned in "Nadir al-Usul". In the work, 291 of the Prophet's hadiths are summarized in the title "Usul", referring to the method, the specific topic in the chapter is discussed through a hadith, and is supported by the Qur'an. That is, the subject, the hadith related to the subject, the hadith of the Qur'an, which is a hadith, collectively finds the whole interpretation of the debate. Al-Hakim at-Tirmidhi usually follows the hadiths carefully, trying to uncover the hidden meaning of the hadith and applying it to human life.

The way he decided to engage in a particular field of hadith is to study the subject in depth, to collect the hadiths from specific sources, and to substantiate his ideas. He refers to this method in his work, Ar-rad ala al-Mu'tattila. In this work, Al-Hakim al-Tirmidhi has collected hadiths that refute the doctrine of the Mu'tazilites, who refuse to attribute goodness to Allah. In this work, he has also collected hadiths that

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support the Ahl al-Sunna (Sunni) religious beliefs. They (Ahl al-Sunnah) said that Allah has a good relationship.

Al-Hakim at-Tirmidhi states that good proportion is not part of Allah but exists in it. The good proportion of Allah is manifested in knowledge, power, life, will, hearing, seeing, speaking and so on.

Al-Hakim At-Termizi's second work in the field of jurisprudence is called "Kitab al-Manhiyat and ash-mawakadamin" (The Book of Prohibitions), which is why the scholar's work was named because of the collection of hadiths describing works prohibited in the Qur'an. Al-Hakim al-Tirmidhi lists all prohibited cases in the Book of Prohibitions, cites reasons for the prohibition, and discloses the damages that would be incurred if the prohibitions were denied.

Al-Tirmidhi's work, *Al-Amsol min-as-Sunna*, is a work devoted to the interpretation of Quranic verses. The issue of Al-Hakim at-Tirmidhi's work, "Al-differ bayn al-ayyat v-al-karomot" is the question of whether saints could prophesy. In the work, the scholar first addresses the history, in particular the pre-Islamic history of other nations. He cites about 80 hadiths to confirm the saints' views on the prophecies. Al-Hakim At-Termizi refers to the difference between prophets and saints, arguing that the work of the prophets is a "miracle" and that the work of the saints is a "miracle."

Al-Hakim al-Tirmidhi's greatest work on hadiths is called "Nadir Al-Usul." This work, published by Mustafa ad-Dimashqee in Istanbul in 1876, contains 291 hadiths, each of which is subdivided into the types of Muslim spirituality such as behavior, work, interaction, and worship. Al-Hakim al-Tirmidhi states in his work on the acceptance of the hadith: "If a person hears the hadith and does not accept it with heart, know that this is the correct hadith: Because the Prophet always said what was acceptable and unacceptable."

Al Hakim at-Tirmidhi, in interpreting the chapters of this work, quoting a chapter in accordance with Islamic etiquette, first introduces a hadith concerning the subject. They then sought to understand the wisdom of the hadith and present it to the ordinary reader in detail. In this, they quoted verses of the Qur'an, hadiths of the Prophet, and then of the words and biographies of the Companions, the Tabi'een, and other great people, as well as their comments. Each of his commentaries has a mystical interpretation and also shows how to apply the hadiths in spirit and in everyday life. In this respect he was different from other scholars. This work is one of the first works dedicated to the mystical interpretation of hadiths. Al-Hakim Al-Tirmidhi has taken a wise approach to interpreting hadiths. Al-Hakim was the recipient of the "knowledge of al-hikma".

This spirit of wisdom is reflected in every hadith commentary on his work, "Nadir al-Usul." For example, in the 35th method of al-Nawadir al-Usul, the Messenger of Allah (may peace be upon him) said: "Anyone who fasts in Ramadan and fasts six days of Shawwal afterwards, as if he fasted all the time," Allaah will grant them (Muslims) 10 good deeds for every good deed. He gives the rewards of fasting 300 days for a fast of 30 days of Ramadan. Then, for the rest of the 60 days of the year, the six days of fasting will be as if one had fasted all year. "In this hadith, al-Hakim al-Tirmidhi relates that the Messenger of Allah (saw) said: I reward him, and give him ten times for every good."

2. CONCLUSION

Al-Hakim Termizi takes a particular approach to the interpretation of hadiths in "Nadir al-Usul". They explained the hadith through elements such as heart, cedar, intellect, lust, and spirit, and revealed their wisdom and hidden meaning. In the commentary of the author, the great importance is given to the rivalry of the soul and the soul. According to Al-Hakim at-Tirmidhi, the headquarters of the soul are at the head of the person and from there it spread across the body. The lodging of the soul is in the abdomen, and from there it spreads across the body. In his commentary, Termezi calls the soul "heavenly" and the "soul" (earthly), the soul is cold and the soul is warm. When a person blinks 'puff', the cold air comes out, it's the coolness of the soul. When you let the air out of your mouth say "yes", that is the heat of the soul. The first is cold air, the second hot air. The habit of the spirit is obedience, and the lust of the flesh is lust. As Hakim Tirmidhi begins to comment on all kinds of hadiths, the elements of the spirit and the nafs have a central place in it. This approach can be found in each of his works. The scholar also analyzes the meaning of a particular word and uses the letters that make up that word. He then reveals the relation between the word and the letters that make up the meaning that it represents. In this way, the words and the name of the object they express are not spontaneous but show logical consistency. Hakim Tirmidhi

used various examples, narratives and conclusions from his own experience to convey his ideas in a way that is clear to readers and to show that these ideas are not interrupted and implemented. The peculiarity of the works of the scholar is that he has not neglected all the branches of religious knowledge and is evident in his works, whether they are fiqhs or kalam, sulk or tafsir.

Indeed, "Navadir al-Usul" is valuable in terms of reflecting the main aspects of Hakim Termizi's richly colored scientific and spiritual heritage and, more importantly, his vision of the struggle for spirituality, enlightenment, soul and soul. The study of Navadir al-Usul, a product of medieval mysticism, allows us to observe the progress of mysticism in the 9th-10th centuries in the Movarounnahr and Khurasan regions, as well as attempts to impose mystic traditions on the minds of society.

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