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COMPARATIVE ANALYSIS OF FARUDIDDIN ATTAR AND HAKIM TERMIZI

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Abstract: This article provides a comparative analysis of Farududdin Attar and Hakim Termizi, as well as information about Hakim Termizi's life path.

Keywords: The works of Hakim Tirmidhi, Balkh, Basra, Baghdad, Kufa, Merv, Nishapur Hatm al-Awliya" and "Ilal al-Shari'a."

Hakim Termizi: The city of Termez has long been considered one of the largest scientific centers and has nurtured many great scholars. One of the great Termez figures who earned worldwide respect is Abu Isa Termizi, and another is Hakim Termizi. Hakim Termizi is considered one of the most prolific scholars in the history of Islam. He came into the world at a time when science was developing in the Islamic world, and through his many important works, he influenced the work of scholars who came after him over the centuries. The full name of the scholar is Abu Abdullah Muhammad ibn Ali ibn Hasan ibn Bashir Hakim Termizi, who lived in the third century of the Hijra, the ninth century of our era. Various sources provide different information about the dates of his birth and death. In particular, if it is noted that he died in 869 in the marble tomb installed by the Timurid princes on the grave of Hakim Termizi in Termez in the first quarter of the 15th century, then in other sources it is noted that in 930 there was a dialogue between the scholar Anbari and Hakim Termizi.

Based on the above, most researchers have concluded that Hakim Termizi's date of birth is 820 and his death is 932. For example, Fariduddin Attar's opinion in his work "Tazkirat al-Awliya" that "Hakim Termizi lived for 115 years" once again confirms this conclusion. After all, several sources mention that Hakim Termizi lived a long life. For example, Zahabi in his work "Tazkirat al-Huffaz" mentions that Hakim Tirmidhi lived for 80 years, and Ibn Hajar in his work "Lison al-Mizan" lived for 90 years. Systematic information about the life path of the scholar is not found in the sources. From some reports about his parents, it is known that his father, Ali ibn Hasan, was famous in his time as one of the prominent scholars of hadith science. According to the Arabic historian Khatib Baghdadi in his famous work "History of Baghdad," he was in the city of Baghdad, one of the largest centers of the Muslim world, and participated in heated debates and discussions on various issues of hadith science with famous scholars of that time. As Hakim Tirmidhi writes in his autobiographical treatises



"Buduvv ash-sha'n Abi Abdullah" and "ar-Radd ala-l-muattila," his mother and grandfather were also mature scholars of hadith science in their time. From this information, it can be concluded that Hakim Tirmidhi was born into an intellectual family where science and enlightenment were highly valued and grew up in this scientific and spiritual environment. Until the age of 25, Hakim Tirmidhi studied tafsir, hadith, and fiqh with great interest in the cities of Transoxiana. When he was about 27 years old, he made the pilgrimage to Mecca. His journey to this holy city took place through Basra and Baghdad, during which he collected hadiths. Secular and religious knowledge in the cities of Mecca, Balkh, Basra, Baghdad, Kufa, Merv, and Nishapur played an important role in the formation of the scholar's worldview.

As we mentioned above, Hakim Tirmidhi had a desire to visit Mecca at the age of 27-28. On the way, he makes a stop in Iraq. He stayed for several days in several Iraqi cities, including Baghdad, Kufa, Basra, and others, where he communicated with muhaddiths, participated in scientific and creative discussions with them, and left for Mecca in the month of Sha'ban. For four months, until the start of the Hajj season, he will enjoy the blessings of this holy city. This period, it should be said, played the role of a complete turning point in Hakim Termizi's way of life, his worldview and relationships with people, and left an indelible mark on his heart. Upon returning from the Hajj, Termizi traveled the country and searched for a person (pir-murshid) to guide him. But since he had not found a spiritual mentor, he did not know what to do.

Finally, after reading Antony's book "The Cure of Souls," he seems to have found something about self-denial. At this point in his life, a turning point occurred in Hakim Termizi's entire life. He begins to see the world around him differently. He experiences feelings such as being in secluded places, being isolated from people, and being in isolation. He walks around the cemetery and the ruins around the city. During this period, he sought a spiritual mentor who would provide him with spiritual support and guide him on the path of his order. But he won't be able to do it. It is known from the work "Buduvv ash-shan" that during such a period of depression for Hakim Tirmidhi, the book of Ahmad ibn Asim Antoki fell into his hands.

This book, which guided Hakim Termizi on the path of righteousness, his soul sought, his soul found peace, and he received answers to all his questions, became his mentor. The period in which Hakim Tirmidhi lived was politically turbulent. Constant and ceaseless wars and power struggles created an atmosphere of unrest and instability in the country. This environment is also reflected in Hakim Termizi's autobiographical work "Buduvv ash-shan." In particular, the author writes: "Intrigue and unrest arose in the country. Those who tormented me and slandered me fled the country. They were afflicted by calamities, they remained in exile, and the land was freed from them. It is known that Hakim Tirmidhi was slandered due to the misunderstanding of his views.



Then the governor of Balkh summoned him to his presence. The governor spoke with Hakim Tirmidhi, told him that he was on the right path, but for a certain time, he did not want to spread the idea of "love for Allah" among the people and let him go.

As noted in the work "Buduvv ash-shan," as well as in some biographical books, the scholar faced various pressures and obstacles in the environment in which he lived. These pressures were directed against certain works and views of the scientist. As a result of the misunderstanding of Hakim Termizi's works "Khatm al-Awliya" and "Ilal al-Shari'a," the scholar was expelled from Termez for a certain period. Hakim Tirmidhi, as a result of the misunderstanding of his works, faced the opposition of official circles with a very serious and inappropriate accusation of "elevating saints over prophets." However, over time, those who unjustly accused him were pressured, the scholar was acquitted, his innocence was confirmed, and he resumed his scientific activities in Termez. Hakim Tirmidhi refuted the teachings of erroneous sects and trends such as Karrami, Salimi, Jahmi, and Murji, which were widespread in the region at that time, and expressed his critical views in his works. Although the scholar did not directly oppose them by mentioning their names, he showed that he was against their main ideas. Hakim Tirmidhi criticizes the ignorant mystics of his time alongside the misguided sects. Furthermore, he composed 157 questions to expose false saints and sheikhs who, while living in suluk but not yet reaching high positions, gave in to their desires and proclaimed themselves "sheikhs" and "saints," leading those who followed them astray with their shortcomings. He evaluates those who cannot answer these questions as people who have not yet reached the necessary level and status.

Hakim Tirmidhi was a master of Sufism. His position in Sufism is distinguished by the fact that he penetrates the inner essence of issues more than other ascetics and Sufis and seeks divine wisdom in every matter. The fact that Hakim Tirmidhi's more than 200 treatises were written in response to questions on a specific issue, and letters from some famous Sufi sheikhs of the region seeking his advice, confirm that the scholar was a very respected person in the environment in which he lived. It would not be an exaggeration to say that Hakim Tirmidhi held the position of a judge or a mentor to whom one could turn for advice among the ascetics and Sufis of his environment. According to available data, more than half of Hakim Termizi's nearly 60 works have been published, while the rest are preserved in world manuscript collections. Hakim Termizi's rich scientific and spiritual heritage can be conventionally classified into 7 directions: Quranic sciences, hadith, fiqh, kalam, Islamic philosophy, the history of Sufism, and Sufi views. However, we cannot say that this distribution fully reflects the directions of his works. Because there are usually cases where these directions are mixed in the works of the scholar. Sometimes in one of his works we can see several directions, or even all of these seven directions. Hakim



Termizi's legacy had a significant influence on the work of later scholars. In particular, several well-known scholars such as Imam Ghazali, Abu Abdullah Qurtubi, Ibn Hajar Asqalani, Abu Mahmud Abdullah Hanafi, Muhammad Shamsulhaq Abadi, Ibn Kasir, Abdulghani Suyuti effectively used the scientific heritage of Hakim Termizi. Many scholars highly praised Hakim Termizi's perfect knowledge and incomparable potential. Abdurrahman Sulami, Isfahani, Hujwiri, Abdullah Ansari, Fariduddin Attar, and other biographers mentioned Hakim Termizi with the highest degree of respect. In particular, the great thinkers Abdurrahman Jami in his work "Nafahot al-uns," Alisher Navoi in his work "Nasoyim al-muhabbat" mentioned him among the greatest sheikhs and included him in the second generation of mystics.

In particular, Alisher Navoi provided the following information about Hakim Termizi: "Muhammad ibn Ali Hakim Termizi is from the second class." His name is Abu Abdullah. Mashoyihi is from Kibar and conversed with Abu Turab Nakhshabi, Ahmad Hazravayh, and Ibn Jalla; he has many hadiths, manifest miracles, and works (written by him). Among them are the book "Khatm al-wilaya" and the book "Nahj," "Navodir al-usul" and other books, as well as a book in the science of appearance and a tafsir ("Tafsir of the Qur'an"). But his life will not be faithful to the end..." Hazrat Khoja Bahauddin Naqshband also described Hakim Termizi's high rank and status in the spiritual world with special grace, saying: "Every time I pay attention to the clergy of Khoja Muhammad ibn Ali Hakim Termizi, the leader of the beloved saints, I see mysticism devoid of description and description."

Both in the Middle Ages and in subsequent periods, many scholars mentioned Hakim Tirmidhi with deep respect in their works. A number of sources mention the incomparable value of his scientific and spiritual heritage. Researchers who engaged in Termizi's work were also amazed by his genius and gave him a high assessment. For example, the famous French Orientalist L. Massinon described the scholar as "one of the first leaders of Sufism." Hakim Tirmidhi, as an encyclopedic scholar, worked fruitfully in the fields of tafsir, fiqh, hadith, theology, language, and mysticism. His multifaceted works are important sources that embody the scientific topics that were relevant in Mawarannahr and the Khorasan region in the 9th–10th centuries.

Conclusion

During the years of independence, opportunities have been created for the scholar's scientific heritage to be studied on a large scale in his homeland. Professor U. Uvatov first wrote pamphlets about his life and work, A. Shoshi and Associate Professor I. Usmanov translated his works into Uzbek, doctoral dissertations were defended on the heritage and scientific activities of Hakim Termizi, and director K. Khamraev made films in collaboration with Professor



U. Uvatov. Along with this, many other scientists and researchers are conducting a series of studies on the invaluable works, perfect teachings, and wise heritage of the scholar, discovering new, undiscovered aspects. The majestic mausoleum of the scholar, built on the banks of the Amu Darya, has been renovated and turned into a well-maintained shrine.

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