

**THE ROLE OF THE SPIRITUAL HERITAGE OF HAKIM TERMIZI AND ITS
IMPORTANCE FOR HUMAN PERFECTION****Xaitov Lazizbek Azamatovich**

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ABSTRACT

This article analyzes the spiritual heritage of our compatriot, the great mystic Hakim Termezi, and its role in human development.

Keywords: *Hakim Termizi, “Bayanul kasb”, “Adabun nafs”, “Riyazatun nafs”, “Buduvvu shan”, “Manozil ul ibad min al ibada”, sufism, occupation, sustenance, labor, honesty and purity.*

INTRODUCTION

Hakim Termizi (820-932), is an acknowledged world thinker who was known by such names. as “Hakim ul-awliya” (Hakim valiev), “al-Hakim”, “Tabib”, “ash-Shaikh”, “al-Alim”, “al-Allama”, “Muhaddis”, “al-Zahid”, “Al-Hafiz”, “al-Imam”, “al-Arif”, “Al-valiy”, “Al-Muazzin”

Hakim Termizi left a great spiritual legacy. The works of Hakim Termizi “Buduvvu sha'n”, “Adabun nafs” (Nafs approve), “Riyazatun nafs”, “Navadirul usul”, “Description of the profession-life” (Bayanul Kasb), “Masail al-Maknuna”, “Gavrul umur” are analyzed, “Marifatul asrar”, “Masail ahli sarakhs”, “Al imsal minal kitab sunna”, “Bayanul fark”, “Manazil ul-ibad min al-ibad” (Addresses of ministers in the service), the methodological significance of these works in the coverage of the Sufi -philosophical ideas of the thinker.

DISCUSSION

The work "Buduvvu sha'n" is an autobiographical work written by Hakim Termizi about his life, it highlights his emotional experiences and some facts that happened in his life. Also, this work, despite the fact that it is similar to the autobiography of Hakim Termizi, focuses on symbolic situations.

In “Buduvvu sha'neh” situations of personality and events connected with the struggle against nafs dominate. Due to the fact that in historical works and bibliographic encyclopedias there is very little information about the life and scientific and creative activity of a scientist, in our study the information left by him about his life activity is of extreme importance.

The work of Hakim Termizi “Adabun nafs” (Etiquette of nafs) is a work that includes the theoretical foundations of the education of nafs, about the etiquette of nafs, i.e. it is a position, a theory in a certain sense. In the work, reflections primarily on the dispute of life, the factor of man, nafs, heart, mind and air, later on the problem of nafs in the inner world of man, the struggle against him, the external and internal features of nafs. Analysis of the work shows that a person is at the center of his research.

The work “Riyazatun nafs” is a continuation or continuous part of the treatise “Adabun nafs” by Hakim Termizi. Work is important among works of spiritual educational value. In the work, Hakim Termizi explains that everything returns to the inner world of a person - heart, soul, nafs, mind and psyche, i.e. origins. In this work, the topic of curbing nafs is the main issue, instructions are given that are necessary to curb nafs a person.

The educator of nafs and the heart, Valiullah Hakim Termizi, in his work “Marifat-ul asrar”, revealed the secrets of phrases and words within the framework of Sufism, discusses their meaning, what they tend to, on the basis of deep scientific understanding.

The work "Manozil ul-ibod min al-ibad" (Addresses of ministers in ministry) is dedicated to tasawwuf. The treatise, describing the addresses of the spiritual perfection of people, describes the requirement and

meaning of seven addresses from the address of “repentance” to the address “kurbat” (closeness to the Truth) of human perfection. World addresses can be crossed by any person, but the intersection of ministry addresses can be done by special people. He believes that the intersection of spiritual addresses is associated with virtues such as science, morality, ichlas, faith, love, devotion, morality and murshids (piri kamil) showing the righteous path.

In the treatise "Bayanul-Kasb" the ideas of Hakim Termizi about daily bread and profession are substantiated. He puts forward the creative idea that a real person should earn a living through work and an honest profession. The ideas of Hakim Termizi about an honest profession and honest daily bread subsequently positively influenced the teachings of Khojagon and Naqshbandiy.

CONCLUSION

Therefore, within the framework of our research, the following issues are widely covered: the meaning of spiritual addresses in the perfection of a person, the problem of a person's awareness of himself, heart, soul, purity of heart, nafs, nafs upbringing, honest labor, honest daily bread.

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