



Analysis of Ethnographic Data in Al-Hakim Al-Tirmizi's Works

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Abstract: This article explores the restoration of global history, ethnography, and ethnoculture, with a particular emphasis on conveying the profound scientific legacy of prominent scholars, notably Hakim al-Tirmizi and Termizi scholars, to younger generations. Highlighting the significance of studying and preserving the contributions of these scholars, the research underscores the vital role they play in shaping our understanding of cultural heritage and historical narratives. Through a comprehensive examination of their works and achievements, the article aims to enrich scholarly discourse and foster a deeper appreciation for the diverse cultural tapestry of the world's peoples and nations.

Keywords: Hakim al-Tirmizi, customs, traditions, values, ceremonies, Navroznama, Termizi scholars

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1. Introduction

In the wake of cultural reforms in Uzbekistan, there has been a notable resurgence in efforts to revive and preserve the spiritual heritage left by the country's esteemed ancestors. These endeavors aim to reintroduce and embed this rich cultural legacy into the consciousness of the present generation. The cultural reforms initiated in the new Uzbekistan under the leadership of President Shavkat Mirziyoyev have brought about significant changes in various spheres of Uzbek society, including education, arts, and heritage preservation.

One important aspect of these cultural reforms is the emphasis on research and scholarly activities aimed at uncovering, documenting, and revitalizing the spiritual heritage of Uzbekistan. Researchers and academics are engaged in comprehensive studies to explore the historical, artistic, literary, and philosophical contributions of great Uzbekistani ancestors. By delving into the works, teachings, and achievements of these revered figures, scholars seek to shed light on the profound cultural legacy that has shaped Uzbekistan's identity over the centuries.

Through meticulous research and analysis, scholars are not only uncovering the hidden gems of Uzbekistan's spiritual heritage but also working towards preserving and promoting these treasures for future generations. By documenting and disseminating their findings through academic publications, conferences, and educational programs, researchers are playing a crucial role in ensuring that the spiritual legacy of Uzbekistan's ancestors is not lost or forgotten.

Prominent individuals who were born and raised in Uzbekistan found inspiration in seeing and researching many facets of Uzbekistani culture. These individuals were able to deepen their understanding of the world and religion by learning about the Uzbek people's way of life, rituals, economic practices, values, and celebrations. For example, the writings of historical personalities like as Abu Raikhan Beruniy, Mahmud Ghaznaviy,

and Abu Ali ibn Sino, who were affected by their views of Uzbekistanis, have had a lasting impact on world history [1].

In addition, travelers from throughout the world have been drawn to Uzbekistan because of its rich cultural heritage, which is best demonstrated by towns like Samarkand. Samarkand's destination features have been instrumental in attracting tourists and generating word-of-mouth intentions, so demonstrating the continued global appeal of Uzbekistan's heritage and customs [2].

Furthermore, researching the pedagogical, scientific, and historical significance of prominent Uzbek people is emphasized by the didactic system at higher education institutions. In addition to helping to create new literature and promoting appreciation for Uzbekistan's cultural icons, this strategy seeks to maintain the history and heritage of these individuals [3].

Through their poetry, authors and artists such as Hurshid Devran and Azim Suyun have made a significant contribution to Uzbekistan's national identity. Their creations exemplify Uzbek culture, the nation, and artistic expression, strengthening the bond between artistic pursuits and patriotism [4,5]. These knowledges of scholars created an opportunity for the emergence of ethnological sciences due to observation, conducting field research, comparison, and analysis.

Field observations by ethnographers form the foundation of the field of ethnology, which was founded by scholars in Tirmidh. Understanding communities and cultures requires deep immersion in the field and meticulous observation, which is what ethnography entails [6]. Research employing ethnographic approaches is essential as it provides deep understanding of social shifts, implementation procedures, and accountability [7,8,9]. Researchers can explore the nuances of other cultures using ethnography, which illuminates social changes and human behavior [10]. Researchers may get important insights into the cultural practices, customs, and social dynamics of the area by studying the ethnography of the people living in Termiz and the other villages. This will improve their comprehension of the community and its history.

Exploring the ethnography of Termiz and its environs allows researchers to unearth distinctive cultural practices, social frameworks, and historical contexts that influence the lives of the inhabitants. This comprehensive examination is critical for safeguarding cultural heritage, comprehending societal shifts, and promoting community empowerment rooted in local traditions and values. Investigating the ethnography of Termiz and its surroundings is not only a pressing subject but also a valuable pursuit that can enhance scholarly knowledge and contribute to the preservation of cultural identities.

2. Materials and Method

In the 9th-12th centuries, the history, ethnography, ethnology of Termiz, the influence of socio-economic and cultural development on the ethnocultural processes. influence on traditions, values, rituals and its results are highlighted. In particular, the study of the ethno-spiritual heritage of Imam Termizi and Termizi scholars is being carried out on a large scale in Uzbekistan. Abdugani Abdullah, U. Uvatov [11], I. Usmanov [12], and R. Abdullayev [13], who formed the second group, focused on the realization of national identity, customs, traditions, values and rituals of the Termizites. Important researches are being carried out on the restoration and study of secular and religious sciences.

3. Results and Discussion

The fact that Hakim al-Tirmizi's ethnographic observations and ethnological scientific opinions are grounded in tangible reality sets them apart. Scientists are drawn to the well-known work *Navroznama* because of its originality, which is grounded on observable reality, and the fact that it is the product of extensive observation. Based on

his ideas, the scholar has been contributing to humanity's future by confirming the evolution of human awareness and thinking capacity. Scholarly observations state that Navruz belongs to Zuhal if it falls on a Saturday. That year will see a great deal of rain, a great deal of murder, and starvation in certain towns. There will be conflict, armies coming from the south, and plenty of thieves and robbers. Deception and conspiracy will be revealed. There will be abundant fall harvests, few fruits, a chilly year-end, and a protracted winter.

This century stands as a pivotal guide for individuals across various domains, including academia and professional fields. The temporal frameworks devised by Alloma have garnered empirical validation, demonstrating exceptional precision through field observations [14].

Drawing upon Hakim al-Tirmizi's ethnographic insights and subsequent ethnological analysis, a comparison was conducted between the Persian rendition of *Navroznama*, sourced from the Asirafandi Library in Sulaimaniya, Turkey (cataloged as number 1430), and a copy of the Uzbek language publication. Discrepancies in the textual content were noted during this examination. Specifically, the Sulaymanian manuscript of the text commences with the phrase *Risolai fi bayani ahkomi navroz*, translating to "A treatise on the statement of the rules of Navroz," as per ethnological findings.

Abulqasim Muhammad bin Ali Hakim Tarmadi asserts, "Ki God azza-jalla maro sadu bistu panj sol omr dod." Translating to "That God, the Exalted, has given me 125 years of life." He further elaborates that "His mouth is a book," indicating that Nowruz commences on a Sunday, coinciding with the beginning of October, a time when peace prevails, and humanity unites in celebration.

Panbazarho behtar buvad va polizhoi kuhiro ravoj buvad va kishtho chunon ki namoya nayayad va ba khori sol tangi buvad va zud biguzarad va marg andak buvad, translated into "May the fields be better and the mountain slopes be smooth, and the crops not be as they appear, and the end of the year be narrow and pass quickly, and death be few." This excerpt, originating from the treatise on the rules of Navruz [14], reflects wishes for agricultural prosperity, favorable terrain conditions, and a swift passage of time with minimal adversity.

Khwaja Abulqasim Muhammad bin Ali Hakim Termizi asserts that he was granted a lifespan of one hundred and twenty-five years by the Almighty and Great God. He begins by stating that if Nowruz coincides with a Sunday, it signifies a connection to the Sun, indicating a prosperous year with minimal discord among people. The cotton crop will thrive, the foothills will prosper, and the overall harvest will surpass that of previous years. Any end-of-year troubles will be brief, swiftly passing, and mortality rates will be low. (A comparison between Sunday in the text and this passage reveals significant disparities, suggesting the need for a comparative analysis of the Persian and Turkish versions of *Navroznama* in the future) [15].

From an ethnological perspective, the *Navroznama* holds significant historical value as one of the foremost ancient sources in the Ancient Near East. In this ancient context, the week commenced on Saturday, with Thursday denoted as the first day and serving as the week's culmination, followed by Friday as a day of rest. Interestingly, *Navroznama* commentary commences with Sunday, historically regarded as the second day of rest, symbolizing *Shams* (the Sun). Previously, days were named after distinct planets, each associated with a specific color: *Zuhal* (Saturn) with black for Saturday, the Sun with yellow for Sunday, and so forth.

Alchemy theory further elucidates planetary symbolism, attributing lead to *Zuhal* (Saturn), gold to the Sun, and silver to the Moon, among others. Additionally, each planet embodies unique qualities: *Zuhal* is a sign of happiness, the Sun is a symbol of fire and justice, the Moon is a symbol of calmness and enlightenment, *Mirrih* is the god of war and thunder, *Atorud* is the patron of writers, *Mushtari* is the judge of the sky, Venus is the musician of the sky [16].

Furthermore, certain beliefs associate the twelve months of the year with seven planetary constellations. For instance, Saturn corresponds to *jaddi* (goat) and *dalv* (quarrel), the Sun to *asad* (lion), and the Moon to cancer (shrimp). Similarly, Mars aligns with *hamal* (barra) and *aqrab* (scorpion), Mercury with *javzo* (twin) and *sunbula* (spike), and Jupiter with *kavs* (bow) and *hut* (fish). Lastly, Venus is linked to *savr* (ox) and *mezon* (scale) within this cosmological framework [17].

The intellectual prowess of Alloma is substantiated by the enduring validity of his doctrines, as evidenced by field studies. Renowned Turkish photographer Orhan Durgut, during his tenure at the Termizi International Scientific and Research Center, documented field observations affirming Alloma's insights. Durgut's recorded notes attest to Alloma's ability to foresee precise outcomes from experimental data [18].

Hakim Termizi's ethnographic observations and ethnological scientific analyses corroborate the significance of the number seven across various domains. This includes the correlation between the seven planets and days of the week, as well as events, climates, wonders of the world, statuses, and musical veils. Additionally, folklore suggests that post-Jahiliyyah Arabs adopted the abjad names of weekdays, further highlighting the pervasive influence of the number seven in cultural contexts [19].

The alignment between the seven climates, statuses, veils in music, human organs, and the planets, as well as the correlation between the seven days of the week and the abjad, is evident. For instance, the seven climates correspond to specific planets and regions: India is associated with Saturn, Khurasan with the Sun, Baktr (*Balkh*) with the Moon, Turkestan with *Mirrih*, Rum (Rome) with *Atorud*, Chin with *Mushtari*, and *Movarounnahr* with Venus. Similarly, the seven musical curtains and positions are linked to planetary influences: Do to Zirafkand (Jupiter), Re to Rahavi (Saturn), Mi to Navo (Moon), Fa to Busaliq (Mercury), Sol to Rost (Venus), La to Iraq (Sun), and Si to Ushshaq (Mars). Furthermore, human organs are associated with specific planets: the spinal cord with Zuhul, the heart (circulatory system) with the Sun, the stomach with the Moon, the brain with *Mirrih*, the lungs (respiratory tract) with *Atorud*, the liver with *Mushtari*, and the kidney with Venus. Lastly, the names of the days of the week in Abjad are correlated as follows: Saturday with *Abjad*, Sunday with *Hawwaz*, Monday with *Huttish*, Tuesday with *Kalaman*, Wednesday with *Saufas*, Thursday with *Khashat*, and Friday with *Sakhkhaz*, or alternatively are missing [20].

The *Chronicle*, regarded as one of Hakim al-Tirmizi's seminal contributions to ethnography, remains highly esteemed across centuries, owing to its blend of scientific rigor and accessibility to the general populace. This enduring work, crafted by the erudite scholar and astute observer, stands as a testament to his extensive fieldwork and meticulous observations. It continues to captivate the interest of scholars worldwide, revered for its unparalleled insights into the nuanced fluctuations of time—from fleeting seconds to the passage of years—and the intricate interplay of weather phenomena. Through the lens of the *Chronicle*, al-Tirmizi's meticulous documentation of temporal and meteorological dynamics offers invaluable perspectives that resonate with contemporary scientific inquiry and cultural appreciation [17].

4. Conclusion

There is a growing emphasis on showcasing national customs, traditions, and values at a global level, fostering a deeper appreciation for cultural heritage. Central to this endeavor is the exploration of national identity, intricately linked to the study of the spiritual and scientific legacy of ethnic populations, their history, and ethnography, encompassing unique customs and traditions. Uzbekistan, renowned as a bastion of civilization in the East and beyond, boasts a rich tapestry of ancient history and unparalleled spiritual and material heritage. Termiz and its environs serve as a nexus of diverse religions, cultures, and economic pursuits, preserving a wealth of sacred sites associated with various cultural and religious beliefs. The Surkhan oasis, nestled in the

southern expanse of Uzbekistan, stands as a testament to this rich tapestry, serving as a venerable "ethnographic hub" steeped in centuries-old traditions and history.

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