



The Doctrine of Muhammad Hakim Tirmidhi

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ABSTRACT

Hakim Tirmidhi is well-known Sunni jurist (*faqih*), traditionist (*muhaddith*) and Sufi master in the world. When discussing the problems associated with sufism, Hakim Tirmidhi had written various opinions that have been argued upon by numerous researchers while elaborating on their various thoughts over time until this present day^[25]. These various opinions and views found in the heritages of Hakim Tirmidhi were compiled to discuss the problems associated with "sainthood", "gnoseology", "awliya", "hukama" (sages), "ulama" (scholars), aql (intellect), "Hikmah", "qalb"(heart), "Stations of the Heart" and etc. Thus, there is a need among researchers to examine and understand the methods used by the Hakim Tirmidhi in explaining these words in opinion^[24]. This article analyzes the heritage of Mohammed Hakim Termizi, one of the most influential thinkers in the history of intellectual development. Evidence is given that the development of integrity and systematics in his reasoning has reached to the point of doctrine.

Keywords: Qur'an, *Sunnah*, Islam, religion, secular, current, doctrine, holy (*wali*), wisdom (*hikma*), sage (*hakim*)

When we analyze some scientists' works, it is possible to observe that the depth and scrutiny of analyzes and conclusions will be deepened during research. As a result, they are related to various aspects of science. In some cases, the effectiveness of the output is even higher, and the generalization of these aspects is also demonstrated. This way of transition from privatization to generality, generates common laws or formulas that are compatible with the majority. One of the influential thinkers is *Abu Abdullah Muhammad ibn Ali ibn Hasan ibn Bishr Hakim al-Tirmidhi* (about 205-320 / 820-932).

Literature Review

In this research, "*Khatm al-Awliya*", "*Tahsiylu naza'ir al-Qur'an*", "*Adab al-muriddin va bayan al-kasb*", "*Ma'rifatu-l-asrar*", "*al-Masail al-maknuna*", "*al-Manhiyat*", "*al-Akyos and-1-mugtarrin*", "*Isbat al-ilal*", "*Gha'or al-umur*", "*Nawadir al-usul fi ma'rifati ahadis ar-rasul*" by Hakim Tirmidhi, "*Kitab al-fihrist li-n-Nadim*" by *Abdulfaraj*

Muhammad ibn Abi Ya'qub Ishaq al-ma'ruf bi-l-varraq, "*Ar-Risalat al-qushayriya*" and overall about thirty books are used as main sources.

Research Methodology

This is a qualitative research using the content analysis approach. About thirty scientific works are used to explain the doctrine of Hakim Tirmidhi based on valuable manuscripts. Besides that, the researcher had used journals and articles to collect data related to the research.

Findings and Discussion

First of all, it should be noted that Hakim Termizi's views and teachings are based on Islamic sources - the Qur'an and Sunnah. But in the understanding and research of these sources, of course, most of the scientists have gained momentum. Numerous works have been inherited from Hakim Termizi. Many of them have

reached us. The researchers also say that this is because they are constantly being copied because of the necessity of these works. Different opinions are expressed on the number of these works. The number of his works are also counted 60, 80, 200, 400. It should be borne in mind that these numbers are based on the researchers' point of view. Some people only count large volumes of works, while some view it as a small, one sheet, two pages, and the surrounding manuscripts. The first type of artifacts are a lot, but the second type is larger than 50 and 80. We are also supporters of his small volume manuscripts as his own works.

Because it can be seen in the process of their studying, in the smaller manuscripts of the scholar, which have given a clear message of spiritual matters. This is one of the reasons why he is called a "hakim". Because Hakim is the ability to express deeper meanings in short words. In particular, he said that man is the ruler of the world. The heart is human ruler. Ma'rifat is the ruler of the heart. Body organs move only through the heart. The world depends on your body organs. For you will receive from the world, but the world will take nothing from you. And whoever has justice in this emirate, his reward is virtuous (*wilâya*). The effect of the *wilâya* is that of worldly possessions. Because you will be able to do that. If you are not fair, you will go to the jail, and you will be expelled from the emirate [5, p.57].

About Hakim Tirmidhi Muhammad Usman Al-Khusht says, "This great scientist, in fact, has reached a level that can not be lightly enriched with a vast knowledge, deep thought, and a livelier, even though the modern researcher, who wants to finish his biography, he finds himself in the face of the person who possesses knowledge, stops in front of these things and says: What should he leave in his research? It will return to many factors that play an important role in the formation of the scientific personality of this scientist and the continuity of his message" [6, p.7]. That is why the researchers learn Tirmidhi's views as certain sectors.

Research shows that Muhammad Hakim Tirmidhi is the most prominent person in the history of Islam, who developed the view of the *walî*. It is also said that after this, whoever speaks of *wilâya*, even if he is of some

degree, [16, p.109]. Of course, in the verses of the Qur'an, the Prophetic hadiths, and the subsequent statements can be found in the works of the late Companions, the Tabi'een. This is a separate topic of research. It also applies to mystic views. However, the role of this person in history is inherent in a systematic conception of *wilâya*, its «drawing» and its definitive lines.

Hakim Tirmidhi's views on *wilâya* are described in the famous book *Kashful Mahjub* by Khujwiri. He counted the 12 most famous Sufi schools of the time, and noted the distinctive features of each of them. While referring to Hakimiyya among them, he says: But Hakimis are often referred to Abu Abdullah Muhammad Ali Hakim al-Termiziy. He appeared in the Imams of his time and he was the only one in the knowledge of the botin. Its classifications and nuclei are fragile. The rule and the manner of his word were about valuables, and his truths as well as the level of the saints and the order of their order. At the same time, he owns a sea of ships and many wonderful things according to his own boundaries. The first point of his Madhhab is that Allahu ta'âlâ knows that there are servants of Allah whom he has chosen. They deprived their grief of what the fears were related to, and abandoned the claims of their nafs and ambitions. Each one of them has reached a certain level [11, II, p.442].

This small text identifies much more about Tirmidhi and his *wilâya* beliefs.

First of all, Tirmidhi is a person who studies his research on human and religion, in other words, the relationship between God and man. An important issue in this area is, of course, *wilâya*. While the relationship between God and man appears to be in the other Sufis, in the case of Tirmidhi it is quite different from his objectivity and research style. One of the contemporary researchers of Hakim Tirmidhi, Usman Yahya, says: It seems that the nickname "Hakim" is attributed to Tirmidhi, because, of course, Sufism doctrine is unstable in his consistency. This is because this is not just a personality that Sufis can be influenced by his Sufis, or Sufism is not just a sentimental emotion that he loves. Perhaps, according to him, there are objective truths on this subject, and it has its own independent nature and originality.

The wisdom of Tirmidhi is expressed in a marvelous description of the delicate bright analysis of the nature, character, human nature, the ability and skill of natural character, and the methods of spiritual lusts. Finally, it is evident in the strict differentiation between the methods, the scale, the basic principles of wisdom and the levels of enlightenment. These meanings are given by Hakim Tirmidhi in various books such as "*Ilm al-Awliyâ*", "*Kitab al-Hikmah*", "*Isbat ilal ash-Shari'ah*", and "*Khatm al-Awliyâ*" [1, p.3].

The fact that the Al-Khujwiri research on Termez has rather narrow meaning. This is because we must understand the words of Al-Khujwiri with modern view. This is as follows: "Tidmidhi raised the issue of *wilâya*". This is a scientifically understandable method that covers issues ranging from *wilâya*. This is reflected in the works of Tirmidhi. As it is mentioned in the above text of Al-Khujwiri: "They deprived their grief of what these troubles had tied up, and abandoned the claims of their nafs and ambitions". It can be seen from the works of Tirmidhi that he was a person who tried to explain these meanings in a scientific manner. He practically studied and wrote on this path: from human psychology and his narrative analysis (the soul, the mind, the heart and the spirit - the most important psychological bases for all aspects of human activity), different parts of religion (Quran, Sunnah, knowledge, its apparent and subtle aspects, and their interdependency, and so on). At the same time, Tirmidhi tried to give his the original and clear arguments, and this was one of the reasons he was called a "hakim".

According to our opinion,, we conclude that Hakim Tirmidhi had a level of doctrine. We have already seen that the word "*madhhab*" is used both by al-Khujwiri and Tirmidhi. In general, Hakim Tirmidhi has a leading role in the characterization of the subject from beginning to end and the identification and separation of the original and the far-off. These ideas which also allow you to observe the signs of doctrine in his views. Tirmidhi also understands the concept of religion in a comprehensive manner. The three major sections in him are the rare and comprehensive analysis of the concepts of fiqh and spiritual education^[15]. "We have found that the religion of Allah Almighty and Glory be built on three pillars:

true, righteous, and sidq" [7, P.21]. In the analytical method, the comparative and critical aspect was widely used.

At the same time, Tirmidhi described in the his research of the hierarchy of the Wilaya - the different stages and levels. Al-Khujwiri who also states: "He was the best scholar who wrote about level of Awliyâ and the order of their orders".

The views of Hakim Tirmidhi on his wilaya are displayed in almost all his works. But special research dedicated to this industry is the work of Khatm al-Awliya. This book has consistently caused many controversy, even though it has been stated in the sources that Tirmidhi was expelled from Tirmidh because of this work, but its usefulness would undoubtedly bring huge benefits. Because the meanings in the book are based on a deep analysis of human psychology in Tirmidh, and it is associated with the "human barrier" and the degree of its overcoming, and on the other hand, the length of divine revenues and their degrees and benefits. In the Tirmidhi's book, the questionnaire which is to be answered by the rightful wali, is also questioned about the saint. It can be interpreted as the supreme point of the wali in terms of taking advantage of it, though it is also referred to as a particular person in other parts of this work. If you look closely at the work, it means that in the knowledge, action and enlightenment level, the level of knowledge, action, enlightenment (the "passage" of ninety-nine names of Allah, to get the most benefit from them and the lower levels in it, the deep analysis of human psychology and its aspects related to time and space, etc.) are of superior nature.

Moreover, in other works of Tirmidhi, the passage is not mentioned as saint and was not mentioned in terms of consciousness. In his other works, his views on the wali of Tirmidhi can be clearly understood without any doubt. According to Tirmidhi, "*Khatm al-Awliya*" is the one who had the greatest share in the Prophethood among those who are among the saints who are distinctive in their hierarchy. The share of the prophethood and some of them are the meanings in the hadiths are taken by the author. Al-Tirmidhi states that Muhammad (*pbuh*) is last Prophet who can not be

compared with any other people. He believes "*Khatm al-Anbiya*". He also mentions about "*Khatm al-Awliya*". "*Khatm al-Awliya*" is a treasury of good deeds. The last destination is the gourmet treasure.

The question was, "Is it possible that the Wali knows whether he is a wali or whether he knows or not?" Imam al-Nawawi gives various opinions on this subject. Among them is the opinion of Qushairi (376-465 / 986-1072), and his teacher - Abu Ali Daqqoq, that the *Walî* may know he is a wali, and the author himself agrees with that [13, p.437-438, 14, p. 331-332]. This idea was previously mentioned in Tirmidhi, and he also described this thing in details. According to Tirmidhi, they know that they are walis. According to Tirmidhi, the "*Hidden Walîs*" are also the walis. However, he is in hiding because he has not been in danger of betraying his nafs or Allah has not given him his *wali*.

However, the clearest walis are safe from these illusions and dangers, and therefore they know that they are Walîs, and this is also reported to them. Then they will be examples and examples for the people. Their abilities are manifested in religious and worldly affairs. For example, according to Tirmidhi, ten companions in the history of Islam are reported about their life in paradise. In this sense, his "*wali*" has a wider and deeper scope than a Sufi believer. Another proof of this is that the spiritual-nafs-u riyazat itself and the purification of it are not just the main purpose behind Tirmidhi, but when it comes to achieve it, it is only after the *Walî*, to understand and interpret the whole religion. This includes the understanding of the world at Tirmidhi, in turn. This is because knowledge is more important than Sufism, which is the basis of Sufism. According to Hakim Tirmidhi, the beginning of the God's Prayer is knowledge. If you learn, you know. If you know, you pray. All sciences are in knowledge. Knowledge is a sign of meaning. In the meanings, the essence of the intended purpose is the essence. Science refers to those hidden meanings through speech and writing through the Light of knowledge in His Light [5, p.124]. The Meanings are divided into visible and divine ones. At-Tirmidhi asked 157 questions for a candidate in the book "*Khatm al-Awliyâ*", and if he can not answer, he should advise them not to smash clean water^[1]. The

concept of education from this science is even wider in Tirmidhi. Therefore, it is not surprising that Termezi was recognized as a founder of the scientific direction of the Sharia laws [19, p.62-63, 20, 8, p.42, 23, p.149-156].

It can be seen that secular knowledge had also played an important role in the study of the scientific views of Termez. For example, Egyptian scientist Abdurahim Sayih, who defended a doctoral dissertation about this thinker, says: It is well known that Hakim Tirmidhi was a scholar on nafs and knew its illnesses, its illusions and its hidden aspects. That is why for students, he unlocked all of nafs's diseases and disasters. In fact, we must say that Hakim Tirmidhi can be regarded as the founder of the Islamic nafs [17, p.172].

In short, "this methodology and method are knowledge that almost all we know, and its difference that is an ethical idea" [18, p.154]. Similar views are also found in other Tirmidhi's researchers. One of them believes that Hakim Tirmidhi's role in modern psychological knowledge is an important task for the future researchers^[22].

From some of the hadith's commentaries, it can be seen that Hakim Tirmidhi was well-aware of human anatomy. For example, he said the following: "The Messenger of Allaah (peace and blessings of Allaah be upon him) forbade wearing shoes on his feet". (Narrated by Abu Dawood, At-Tirmidhi, Ibn Majah) Then he says:

"Your body had right. So if you load something that is not worth it, then it will have a trouble. It is very bad for your body. Of course, the body stands up only stands with two feet. If you wear a slipper, you will not find it because you have to ride a foot to wear shoes. At this point, it occurs that the weight of the body falls to one foot. As a result, vasodilation occurs in the arteries, disorders happen. If this happens in the veins, then it becomes a health problem (ie perfect conditions for the disease). Because the veins are the place where the blood and the air are present. If the vessels suffer from pain, aggression, disorder, the blood will come to an aggression. When you are sick because of it, it is impossible to get rid of it When the blood falls out of the vessels, the veins are tightened by their narrow space. Then it becomes clogged. If it becomes a clot, it does not leak and its blood becomes fasid (really bad).

If the rotating air gets flooded, the stormy airs come to a standstill. This is a great thing" [6, p.27-28].

In other works by Hakim Tirmidhi, there are many other things that can be called psychological medicine, along with many of the features of physical medicine. For example, the nature of human nature and its dependence on intrinsic temperatures also suggests that the desires are characterized by hot temperatures, and the divine mercy is characterized by coldness and their effects on human behavior. It is analyzed in Tirmidhi's "Navodir al-usul" and in many other books.

In general, Hakim Tirmidhi, in the field of human analysis, grew up within the "city" and even more so as to "study" the country as part of his analysis and analysis, and the researchers consider these analyzes as the first ring of the chain in maintaining Islamic political views. In particular, he refers to his work "Ghavr al-umur", which was not merely a work of spiritual education. Perhaps it is the oldest and deepest analysis of Islamic political thought, and its philosophy. Tirmidhi was liberated from the influence of Greek philosophy, as was observed in Forobi and others, and analyzed by Islamic principles^[9, 21].

Hakim Tirmidhi says, in his book "*Buduovu sha'n*", one of his autobiographical works, he is busy with gathering grass and weeds. "Then one of these years, I was busy studying these calculations from the work of the zodiac" [1, p.25, p.27]. We do not know who constructed this usturlab (a tool to observe the sky) and where it came from. However, according to the given facts that the author, this event happened at the beginning of author's life. As we know usturlab was an important tool of medieval astronomy if we guess the period that this was at least the second quarter of the ninth century. According to the sources, the first usturlab in the Muslim world was used during the period of Abbas ruler Mansur (95-158 / 714-775, caliphate 136/753 years). It is made by Muhammad ibn Ibrahim al-Fadhari (about 180/796) [12, VII, p.332]. Therefore, it was also used in Termez after 70 years its first creation in the Islamic world.

Hakim Termidhi drew attention to the professionalism of one of the most important socio-economic features of society in his "*Bayan al-Kasb*", that is, emphasizes the

critical role of the problem of honest and clean human life and analyzes it. He pointed out and reasoned the short, He used the for following motto: "The requirement of living is a mercy to mankind" [3, p.151]. That is to say, God gives this opportunity to men is a great divine grace. It should be noted that this is not the case in Sufism and other sources. In sufistic analysis, the issue of supply has been taken and analyzed as a matter of debate about people's financial life. When They tried to open its benefits, particular emphasis was placed on the profits of the profession, which are not material and non-dependent. In the works of Tirmidhi, in addition to this, we can observe a comprehensive analysis of the subject of occupation, from various angles, to human or heavenly and aristocratic wisdom. The following are the findings of his knowledge about the role of these sciences: "The Hakim is the one who recites the affairs of the world and the Hereafter, and who is the one who outlines his heart for the world" [7, p.30]. Or there are the following types of wisdom:

1. The wisdom derived from the abundance of experience is the lowest level of wisdom (that is, the wisdom of secular knowledge), indicating that this person is correcting the world in which they live.
2. Wisdom from the purity of the attitude indicates the Hereafter.
3. Wisdom from birth and death is a sign of truth and Allah [4, p.84-85].

It seems that this conclusion involves three stages that move naturally from top to bottom, instead of one another denying or separating from each other in three separate species. In this way, the concept of Wilaya in Tirmidhi is transmitted to a broad front, encompassing science, enlightenment, man's role and function, external and internal structure, wisdom and parts, religion and the world, and ascended to the level of teaching. This companion wisdom is referred to as "the wisdom" (hikmat al-ulya) or "the wisdom of wisdom" (hikmat al-hikma) [2, p.104, p.148] and it is in the heart, and in language, in science and in every aspect, it is a major feature of the Walîs.

CONCLUDING REMARKS

The aforementioned factors give rise to the fact that the heritage of Hakim Tirmidhi is not “doctrine”, which may have a narrower meaning, but rather from a broader sense of “*Madhab*”.

It is possible to conclude that Hakim Tirmidhi’s thinking is the result of a comprehensive study and analysis of Islamic sources. This aspect of the day requires not only studying in different directions, but also the necessity of making conclusions about the general aspects of these directions. One of the primary conclusions is that Hakim Tirmidhi states that human mind, spirit, soul and heart and their relationship are the origin of all things. Heart and mind have the ability to coincide with divine doctrine. Nafs and soul find their potential only in it. The key point of the problem lies in the relationship between man and God, and the rest of the matter depends on the solution of the problem. Therefore, its research and analysis should be based on a broad and high scientific and spiritual potential. Religion does not consist of religion itself. It is the world order. It is everything and is studied through everything.

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