



THE ROLE OF THE 9TH-CENTURY TERMIZ SCHOLARLY MILIEU IN THE HANAFI JURISPRUDENCE AND HADITH TRADITION: A COMPARATIVE ANALYSIS OF THE JURISPRUDENTIAL-METHODOLOGICAL VIEWS OF AL-HAKIM AL-TIRMIDHI AND IMAM AL-TIRMIDHI

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ABOUT ARTICLE

Key words: Termez, Hakimiya, apparent and hidden knowledge, Sihahisitta, hakim, indirect, hasan, gharib, hadith, fiqh, madrasa.

Received: 28.07.26

Accepted: 29.07.26

Published: 30.07.26

Abstract: This article examines the role and distinct characteristics of the 9th-century Termiz school of Islamic learning in the development of Hanafi jurisprudence (fiqh) and Hadith traditions. The central focus of the study is a comparative analysis of the scholarly legacies of two paramount figures of this intellectual circle: Imam al-Tirmidhi and Al-Hakim al-Tirmidhi. The research contrasts Imam al-Tirmidhi's contributions to systematizing the esoteric (zahir/legal) sciences, particularly comparative fiqh and Hadith methodology, with Al-Hakim al-Tirmidhi's approach to uncovering the philosophical and spiritual dimensions of Islamic law (maqasid al-shari'ah) through esoteric (batin/mystical) wisdom (hikmah). The author argues that despite their methodological differences, the perspectives of these two scholars were not contradictory but rather formed a perfect synthesis that balanced law and spirituality within the Termiz academic milieu.

IX ASR TERMIZ ILMIY MUHITINING HANAFIY FIQH VA HADIS AN'ANALARIDAGI O'RNINI: AL-HAKIM AT-TERMIZIY VA IMOM AT-TERMIZIYNING FIQHIY-METODOLOGIK QARASHLARINI QIYOSIY TAHLIL QILISH

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MAQOLA HAQIDA

Kalit soʻzlar: Termiz, Hakimiya, zohiriy va botiniy bilimlar, Sihohi sitta, hakim, bilvosita, hasan, gʻarib, hadis, fiqh, madrasa.

Annotatsiya: Mazkur maqolada IX asr Termiz ilmiy maktabining islom ilmlari, xususan, Hanafiy fiqh va hadis anʼanalarining rivojlanishidagi oʻrni hamda oʻziga xos jihatlari tadqiq etilgan. Tadqiqotning asosiy eʼtibori ushbu ilmiy muhitning ikki buyuk namoyandasi — Imom at-Termiziy va Al-Hakim at-Termiziyning ilmiy merosini qiyosiy tahlil qilishga qaratilgan. Unda Imom at-Termiziyning zohiriy (huquqiy) ilmlarni tizimlashtirishdagi, ayniqsa, qiyosiy fiqh va hadis metodologiyasini rivojlantirishdagi hissasi hamda Al-Hakim at-Termiziyning islom huquqining falsafiy va ruhiy mazmunini (maqosid ash-shariat) botiniy hikmat asosida ochib berishga qaratilgan yondashuvi tahlil qilinadi. Muallifning taʼkidlashicha, ushbu ikki allomaning metodologik qarashlari bir-biriga zid emas, aksincha, Termiz ilmiy muhitida huquq va maʼnaviyat uygʻunligini taʼminlagan mukammal ilmiy sintezni tashkil etgan.

РОЛЬ НАУЧНОЙ СРЕДЫ ТЕРМЕЗА IX ВЕКА В РАЗВИТИИ ХАНАФИТСКОГО ПРАВА И ХАДИСНОЙ ТРАДИЦИИ: СРАВНИТЕЛЬНЫЙ АНАЛИЗ ПРАВОВЕДЧЕСКО-МЕТОДОЛОГИЧЕСКИХ ВЗГЛЯДОВ АЛЬ-ХАКИМА АТ-ТИРМИЗИ И ИМАМА АТ-ТИРМИЗИ

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О СТАТЬЕ

Ключевые слова: Термез, Хакимия, явное и скрытое знание, Сихах ситта, хахим, косвенный, хасан, гариб, хадис, фикх, медресе.

Аннотация: В данной статье исследуются роль и особенности научной школы Термеза IX века в развитии ханафитского права (фикха) и хадисной традиции. Основное внимание исследования сосредоточено на сравнительном анализе научного наследия двух выдающихся представителей этого интеллектуального круга — Имама ат-

Тирмизи и аль-Хакима ат-Тирмизи. В работе сопоставляется вклад Имама ат-Тирмизи в систематизацию внешних (захир, правовых) наук, особенно сравнительного фикха и методологии хадисов, с подходом аль-Хакима ат-Тирмизи к раскрытию философских и духовных аспектов исламского права (макасыд аш-шариа) посредством внутренней (батин, мистической) мудрости (хикма). Автор отмечает, что, несмотря на различия в методологических подходах, взгляды этих двух учёных не противоречили друг другу, а представляли собой гармоничный синтез, объединяющий право и духовность в научной среде Термеза.

Introduction. The historical past of each city in Uzbekistan constitutes an integral part of the national history. Among these ancient and strategically significant centres is the city of Termiz, which has borne witness to numerous pivotal events throughout the centuries. In early historical sources, the city is first recorded under the name Taramayeta (or Taromayeta), and through gradual linguistic transformations over the centuries, it evolved successively into Taramata, Tarmat (or Tarmad), and ultimately Termiz. In the Avesta, this location is referred to as Tarmida, while in Arabic geographical sources, it is designated in accordance with its topographic position, meaning "the city on the riverbank."

For a long period in history, Termiz functioned as a military-defensive fortress, standing as a steadfast bulwark against invaders advancing from the south - whether Alexander the Great, the Arab conquerors, or the Mongol armies under Chingiz Khan - consistently playing a pivotal role in the protection of the region.

Beyond its military significance, however, Termiz is also renowned as the homeland of illustrious scholars and saints who contributed profoundly to Islamic science and culture, disseminating the intellectual heritage of Uzbekistan across the broader Muslim world. Notably, during the 9th century, a distinct scholarly milieu emerged in this city. Within this intellectual environment, the earliest Sufi tradition in Central Asia - the Hakimiyya path - was founded by Al-Hakim al-Tirmidhi, who authored over 55 works that have survived to the present day, thereby making an indelible contribution to the development of Islamic thought. His legacy was subsequently continued by his devoted disciple, Abu Bakr al-Warraq al-Tirmidhi.

Concurrently, within the same fertile intellectual atmosphere, another eminent figure in Islamic scholarship - Imam al-Tirmidhi - emerged as one of the most authoritative muHaddithun (hadith scholars). Consequently, the analysis of the development of Hanafi jurisprudence and hadith tradition within this scholarly milieu, alongside a comparative examination of the intellectual legacies of its two principal luminaries - Imam al-Tirmidhi and Al-Hakim al-Tirmidhi - holds considerable significance for a more comprehensive understanding of Uzbekistan's historical and intellectual heritage.

Literature review. The scholarly study of the 9th-century Termiz intellectual milieu requires a multidisciplinary approach, bridging the history of Islamic jurisprudence (Hanafi fiqh), Hadith transmission sciences, and early Sufi philosophy. Modern scholarship on this era is enriched by contributions from Central Asian, Russian, and Western academic traditions, including the foundational works of U. Uvatov, S. Tursunov, and B. Murtazoev, demonstrating how regional centers like Termez and Balkh functioned as vibrant hubs connected to the wider Islamic world. The institutionalization of Hanafi jurisprudence in Central Asia, highlighted in historical sources like Armin Vambery's work and medieval encyclopaedias, proves that local academic networks were deeply integrated into broader Islamic legal frameworks. Furthermore, the intellectual dichotomy within this milieu is defined by two complementary pillars: Imam al-Tirmidhi revolutionized Hadith methodology through taxonomic innovations, introducing the Hasan and Gharib categories and elevating his *Al-Jami'* into an early encyclopaedia of comparative jurisprudence, while Al-Hakim al-Tirmidhi established the Hakimiya mystical path, exploring the esoteric dimensions of Islamic law, the division of apparent versus hidden knowledge, and the doctrine of sainthood, which heavily influenced later figures like Imam al-Ghazali and the Naqshbandi order. Ultimately, contemporary literature views these two luminaries not as contradictory forces, but as harmonious pillars that simultaneously solidified societal law and the inner ethical consciousness of Islamic civilization in Central Asia.

Materials and methods. To ensure a systematic and balanced investigation, the present study employs a combination of established research methodologies, each selected to address specific dimensions of the inquiry. The following methods were applied throughout the research process:

1. Comparative-Historical Method. This method was utilised to examine the socio-political and intellectual environment of 9th-century Central Asia, with particular focus on the Termiz region. Through this approach, the historical contexts in which the two scholars lived - including their respective periods, scholarly lineages (chains of teachers and disciples) - were analysed and

compared. This allowed for a contextualised understanding of the intellectual currents that shaped their respective worldviews and methodologies.

2. Conceptual-Comparative Analysis. This methodological tool was employed to systematically compare the two scholars' approaches to Islamic jurisprudence (Hanafi fiqh) and their respective engagements with scriptural sources (Hadith). Special attention was given to identifying both points of convergence and divergence in their methodological frameworks. In particular, the study contrasts the exoteric (ẓahiri, legal-formalist) orientation of one scholar with the esoteric (batīni, spiritual-ethical) approach of the other, thereby illuminating the nuanced interplay between legal formalism and spiritual hermeneutics within the same scholarly milieu.

3. Systematic Approach. Rather than treating the Termiz scholarly milieu as a mere aggregation of individual scholars, this study adopts a systematic approach to conceptualise it as an integrated and coherent intellectual school - one that uniquely synthesised Hanafi jurisprudence and hadith tradition. This perspective enables the analysis of the milieu not simply as a historical setting, but as a distinct system of knowledge production with its own internal dynamics, pedagogical networks, and methodological priorities.

Results and discussion. The Spread of Hanafi Jurisprudence in Central Asia

The Hanafi school of jurisprudence (madhhab) reached Central Asia during the late 8th and early 9th centuries, primarily through the influence of Iraqi and Khurasanian scholarly centres. Numerous scholars from the region travelled to Kufa to study under the teachings of Imam Abu Hanifa and subsequently transmitted his legal opinions (fatawa) to their homelands. This process initially began in the cities of Balkh and Ray. Notably, as early as 142 AH (759–760 CE), Abu Bakr al-Balkhi - a disciple of Abu Hanifa - was appointed as the chief judge (qāḍī) of Balkh, where he firmly established the foundations of the Hanafi school [1].

However, the figure most responsible for transforming Central Asia - and particularly Bukhara - into a major centre of Hanafism was Abu Hafs AHmad ibn Hafs al-Kabir al-Bukhari (150/768–216/832 CE). Having thoroughly studied Hanafi jurisprudence under Imam Muḥammad al-Shaybani in Baghdad, he returned to his homeland as a true bearer of the school's doctrines. In Bukhara, Abu Hafs al-Kabir founded his own madrasa, which became one of the most influential centres of Islamic learning of its time. The historian Armin Vambery, in his *History of Bukhara*, emphasises that this institution was a destination aspired to by students from across the Muslim world. His legacy was fittingly continued by his son, Abu Hafs al-Saghir (the Younger), who himself became the leading Hanafi scholar of his era [2].

The Termiz Scholarly Milieu and Its Two Luminaries

The city of Termiz, historically a crossroads connecting the Maghrib and the Mashriq and situated along the Great Silk Road, has long been a centre where diverse religions and cultures - Zoroastrianism, Buddhism, Christianity, and Islam - coexisted. Within this culturally rich environment, a unique scholarly milieu emerged in the 9th century, producing two towering figures whose contributions indelibly shaped Islamic thought [3].

Al-Hakim al-Tirmidhi: Life, Education, and Intellectual Formation

Abu Abd Allah MuHammad ibn Ali ibn al-Hasan al-Hakim al-Tirmidhi was born into this fertile intellectual environment. He received his initial education within his own family - from his father, Ali ibn al-Hasan, a renowned muHaddith, as well as from his mother and grandfather. He subsequently continued his studies in the madrasas of neighbouring Balkh, engaging in scholarly discourse with distinguished figures such as Shafiq al-Balkhi, AHmad Khizrawiyya, and Saqafi al-Balkhi. His insatiable thirst for knowledge led him to the most prominent intellectual centres of the East, including Bukhara, Samarkand, Marv, Nishapur, Ray, Hamadan, Baghdad, Basra, Kufa, and the holy cities of Mecca and Medina [4]. Through these extensive travels, he mastered the sciences of Hadith, jurisprudence (fiqh), and Sufism, eventually returning to his native city of Termiz.

The Core of Al-Hakim al-Tirmidhi's Teachings

At the heart of al-Hakim al-Tirmidhi's doctrine lies the concept of *ilm wa Hikmah* (knowledge and wisdom). He firmly championed the idea that "Sufism is knowledge, and knowledge is a divine light that illuminates the heart." Over 55 of his works have survived to the present day, reflecting his profound scholarly output. Among his major works, "Nawadir al-uSul fi ma rifat akhbar al-rasul" stands out as particularly significant. In this comprehensive text, spanning 291 sections, he interprets Qur'anic verses and Prophetic traditions through a distinctive methodological framework. Remarkably, 133 of the Hadith cited in this work are not found in the canonical SiHaH al-Sittah (the Six Authentic Collections), which testifies to his independent scholarly authority and extraordinary competence in Hadith studies[5] .

Intellectual Lineage and Controversies

Al-Hakim al-Tirmidhi studied under eminent masters who were, for centuries, leading figures in the Baghdad school of Hadith and who served as teachers to the authors of the Sihah al-Sittah - scholars such as SaliH ibn Abd Allah al-Tirmidhi, al-Qasim ibn Abbad, and al-Jarud ibn Ma adh. Simultaneously, he matured within the traditional Hanafi scholarly environment of Termiz, under the tutelage of figures such as Khalid ibn Ziyad and Abd al- Aziz ibn Khalid.

However, his hermeneutical approach - particularly his interpretation of shari'a rulings through an esoteric (batini) philosophical lens and his distinctive doctrine of sainthood (wilaya) -

provoked sharp opposition from certain superficial scholars of his time and representatives of the Jahmiyya movement. Accused of unbelief (kufr), he was exiled from his native city of Termiz. Although he faced considerable pressure in Balkh as well, al-Hakim al-Tirmidhi eventually triumphed over his opponents through his superior scholarly acumen and cogent logical arguments. He returned to Termiz in victory, resuming his teaching activities in khanaqahs and mosques, where he continued to instruct students until the end of his life [6].

The Legacy of Al-Hakim al-Tirmidhi and His Influence on Later Islamic Thought

The "Hakimiyya" school founded by Al-Hakim al-Tirmidhi exerted a profound and lasting influence on the subsequent development of Islamic philosophy and Sufism. Imam al-Ghazali, in his magnum opus "Ihya' ulum al-din" (The Revival of the Religious Sciences), extensively drew upon al-Tirmidhi's perspectives on the exoteric (ẓahir) and esoteric (batin) sciences. Similarly, Baha' al-Din Naqshband acknowledged in his writings that he received spiritual training from the teachings of al-Hakim al-Tirmidhi and followed his spiritual path (tariqa) for twenty-two years. Furthermore, eminent Naqshbandi shaykhs such as Khwaja MuHammad Parsa and Ya qub al-Charkhi frequently quoted from al-Tirmidhi's works, including "Nawadir al-uSul" and "Ṭabaqat al-Sufiyya," in their own writings[7] .

In recognition of his unparalleled contributions to Islamic scholarship, al-Hakim al-Tirmidhi was honoured with numerous titles, including MuHaddith (Hadith scholar), Hafiz (Memoriser), Zahid (Ascetic), Imam (Leader), and arami uSul al-din (Authority on the principles of religion). Among the general populace, however, he became widely known simply as "al-Hakim" - the Sage - denoting one who possesses knowledge of the inner secrets of divine wisdom. His life and intellectual legacy continue to constitute one of the most profound dimensions of Uzbekistan's national spiritual heritage.

Imam al-Tirmidhi: The Formation of a Scholarly School

One of the most significant outcomes of the Central Asian - and particularly Termiz - scholarly milieu within the history of Islamic civilisation is the emergence of the scholarly school of Imam Abu isa al-Tirmidhi (824–892 CE). Al-Tirmidhi's academic career exemplifies the intellectual integration between Central Asia and the Near East during the 9th century. The evidence indicates that from the age of twenty-six (from 850 CE onward), he undertook extensive travels to the major intellectual centres of the Islamic world, including the Hijaz (Mecca and Medina), Iraq, and Khurasan [8].

According to the historian Shams al-Din al-Dhahabi, al-Tirmidhi's transmission of Hadith from Egyptian and Syrian scholars through intermediary narrators demonstrates his rigorous scholarly responsibility and his unwavering commitment to the accuracy of sources (asanid). An

analysis of his teachers - including Imam al-Bukhari, Imam Muslim, and Abu Dawud - as well as his disciples, such as Haytham ibn Kulayb al-Shashi and Abu ibn MuHammad al-Nasafi, reveals that Central Asia during this period was characterised by a genuine "internationalism of knowledge" and a universal scholarly cooperative environment [9].

Methodological Innovations of Imam al-Tirmidhi's "Al-Jami "

Imam al-Tirmidhi completed his magnum opus, "Al-Jami ," at approximately sixty years of age, in 270 AH (884 CE). This work marked a revolutionary stage in the science of Hadith criticism and compilation. Through a comparative analysis of "Al-Jami " against the other canonical collections of the SiHaH al-Sittah (the Six Authentic Books), the following distinctive methodological features were identified:

a) Classification of Hadith (Taxonomic System): Prior to al-Tirmidhi, Hadith were primarily categorised into two broad classes - SaHiH (authentic) and ḍa'if (weak). Al-Tirmidhi introduced and systematically formalised two additional categories: Hasan (sound/acceptable) and gharib (rare/singular-narrator traditions). This methodological refinement rendered textual criticism more nuanced, precise, and flexible.

b) Jurisprudential Orientation: The work's designation as a "Sunan" collection reflects its strong emphasis on legal (fiqh-related) traditions. Significantly, al-Tirmidhi did not merely compile Hadith; rather, in each chapter, he analysed which legal rulings the various jurisprudential schools - including the Hanafi, Shafi'i, Maliki, and others - derived from specific traditions. This comparative approach effectively transformed "Al-Jami " into an early encyclopaedia of comparative Islamic jurisprudence (fiqh muqarin).

c) Pedagogical and Ethical Dimensions: The contents of "Al-Jami " - encompassing chapters ranging from ritual purity (ṭahara) and prayer (Salat) to ethics (adab), illness, and divine predestination (qadar) - demonstrate that the work is not exclusively juristic in character. Rather, it possesses a distinctly comprehensive (mawsu'i) and socio-pedagogical dimension, intended for the moral and spiritual education of the Muslim community.

"Al-Shama'il al-Nabawiyya" and Its Enduring Legacy

Furthermore, al-Tirmidhi's "Al-Shama'il al-Nabawiyya" - devoted to the life and personal qualities of the Prophet MuHammad (peace be upon him) - laid the foundational groundwork for the biographical (sirah) genre within the Islamic tradition. Notably, in the late 20th century, this work was translated into Uzbek by Said Mahmud Tarosiy and subsequently republished multiple times in Tashkent. This translation represents a significant and positive development in the reclamation of al-Tirmidhi's intellectual legacy within his homeland and its reintegration into Uzbekistan's national consciousness [10].

The categories of Hasan and gharib, pioneered by al-Tirmidhi, continue to serve as essential critical tools in contemporary textual criticism and source analysis, attesting to the enduring methodological relevance of his contributions.

Conclusion. The 9th-century Termiz scholarly milieu stands as one of the most significant intellectual centres of the Eastern Renaissance, uniquely synthesising Hanafi jurisprudence and Hadith tradition within a coherent scholarly framework. The two great representatives of this milieu - each distinguished by his distinctive scholarly orientation - collectively laid the foundational pillars of Islamic civilisation.

Imam al-Tirmidhi revolutionised the science of Hadith by placing it upon a rigorous, critical, and systematic foundation. His introduction of the Hasan and gharib categories fundamentally refined the taxonomic system of prophetic traditions. His "Al-Jami " constitutes the earliest comparative legal-encyclopaedic source, systematically presenting the perspectives of various juridical schools on matters of Islamic law.

Al-Hakim al-Tirmidhi, by contrast, approached prophetic traditions not merely as textual legal evidence but as repositories of inner philosophical and esoteric significances (ilm al-asrar). By integrating shari'a (exoteric law) and tariqa (spiritual path) within a unified framework, he laid the conceptual groundwork for later Sufi philosophical traditions, as exemplified by al-Ghazali, Ibn Arabi, and the Naqshbandi order.

In essence, while Imam al-Tirmidhi systematically codified the exoteric (zahir) legal norms of the religion, Al-Hakim al-Tirmidhi illuminated its inner essence and spiritual wisdom (Hikmah). These two approaches do not contradict but rather complement one another, collectively manifesting the foundational and universal strength of the Termiz scholarly school - a heritage that continues to resonate in contemporary Islamic scholarship and Uzbek national identity.

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