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THE ROLE OF AL-HAKIM AT-TERMIZI IN THE DEVELOPMENT OF THE SCIENCE OF TAFSIR IN MOWAROUNNAHR

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Annotation: In this article, the role of Al-Hakim at-Termizi in the development of the science of tafsir in Transoxiana is discussed, Muhammad ibn Ali al-Hakim at-Termizi was a great mystic and a skilled commentator, and the number of works attributed to Al-Hakim at-Termizi reaches eighty. One of his famous works is

Information is provided about the work "Masail Ahli Saraxs."

Keywords: Al-Hakim at-Tirmidhi, Mawarannahr, Masail people of Saraxs, Naqshbandi, Kubrawiyya, science

Introduction: It is known that until now, research on Sufism in our country has primarily focused on studying Sufism from the period of tariqah formation, specifically the period after the 12th century. In particular, the Yassawiyya, Kubrawiyya, Naqshbandiyya, and Chishtiyya orders were studied in detail, and a number of studies were conducted on them. One of the important tasks facing each of us is to study the teachings of the great mystics who laid the foundation for the emergence of these orders and made an invaluable contribution to the science of Sufism in Transoxiana, as well as their scientific and spiritual heritage. Several representatives of Sufism emerged from the land of Transoxiana, who created works based on pure Hanafi dogmatic teachings and wrote several scientific works.

Below we will talk about Al-Hakim at-Tirmidhi, one of the great mystics and commentators. Muhammad ibn Ali al-Hakim at-Tirmidhi was a great mystic and a skilled commentator. He is a scholar who has made a significant contribution to the development of Sufism and Tafsir not only in our country but throughout the Islamic world. His Sufi teachings influenced many orders that emerged in subsequent centuries. Consequently, while researching the scholar's scientific activities, his teachings, and his immense contribution to the development of the science of tafsir in Transoxiana, we realize that Al-Hakim at-Tirmidhi was a great encyclopedic scholar who initiated the initial stages of the development of Sufism and tafsir in our country. Among his surviving works, one can see commentaries on certain verses. In particular, his work "Tahsil nazair al-Qur'an" provides an interpretation of 80 words in the Holy Quran, such as "hidoyat," "kufr," "shirk," "hikmat," "islam," "iman," "shukr," "haq." It focuses on the mystical interpretation of the meanings of the words of the Quran. In the

work, Termizi mentions that the words that are often found in the Qur'an can be transferred from the main meaning and related meanings. In his research, Al-Juyushi mentioned that Al-Hakim at-Tirmidhi's style in tafsir manifests in three directions: There is an external direction in the understanding of the verses, which is the methods of all commentators in tafsir;

Sufi direction, that is, a direction that believes that the Quran has external and internal meanings;

Getting cues from Arabic letters. That is, he considers the origin of the science of the name and attributes of Allah to be letters.

It is known that the number of works written by Al-Hakim at-Tirmidhi reaches eighty. One of his famous works is "Masail Ahli Saraxs."

Also, Al-Hakim at-Termizi's work on the Sufi interpretation of hadiths The work "Navodir al-usul fiy ma'rifat ahadis ar-Rasul" is dedicated to the issues of morality and faith. It consists of 291 chapters and is divided into different themes.

In his works, al-Hakim at-Tirmidhi deeply analyzes hadiths and verses, striving to reach their true essence, understand their inner meaning, and apply it to human life. In this aspect, he differs from other muhaddiths. Al-Hakim at-Tirmidhi usually approaches the analysis of hadiths from the point of view of wisdom. He earned the nickname al-Hakim precisely because he mastered "ilm al-Hikma." At the same time, Al-Hakim at-Tirmidhi in this work

approaches the interpretation of hadiths in a unique way. In this, he interprets the hadith through the following elements: heart, sadr, mind, soul, revealing its inner meanings. In general, his commentaries give a great place to the competition of soul and soul. It is noteworthy that the content of the hadiths in all chapters of the work is explained more broadly using verses from the Quran. It can be observed that in his interpretation style, the Sufi interpretation of the verses is stronger than the interpretation based on narration, paying more attention to the essence of their meanings. For example: In the chapter on "The Obstruction of Temptation from Faith," the following commentary is given: "He (Allah) has made faith dear to you and has adorned it in your hearts" the heart in the verse "The heart is a part of the inner and a part of the outer. It is also called "fuad." It has two eyes and an ear. Allah is the one who turns the hearts. That is, faith in the heart is adorned with reason. But the disbeliever has not been granted this. The faith in his heart remained without love and without ornaments. The enemy, tempted by the adornment given to him, even leads him to associate partners with Allah and to worship others besides Him.

Also, al-Hakim at-Tirmidhi in his work "Ilm al-Awliya" does not interpret the word "hikma" in the Quran as "hadith" like other commentators, but gives the following commentary:

In the verse "He who teaches them the Book (the Quran) and wisdom...", "al-kitob" is interpreted as the appearance of the Quran, and "al-hikma" as its inner meaning, that is, its hidden meanings.

Al-Hakim at-Tirmidhi was one of the individuals with great authority and influence in the mystical environment in which he lived. About 200 of his treatises are often presented as answers to questions asked of him. These treatises mainly contain spiritual teachings. Thus, al-Hakim at-Tirmidhi emphasizes that he himself followed the path of Sufism in interpreting the meaning of the Quran, commenting on hadiths and adhering to jurisprudential issues, explaining that the path of Sufism is the only way to give peace to one's conscience - heart. Al-Hakim at-Tirmidhi, who created such teachings, gained fame throughout the Muslim world as one of the great religious scholars of the 9th-10th centuries and one of the unique figures of Sharia who interpreted the teachings of Islam more deeply, relying on a scientific basis. It should be noted that the great scientist was subjected to pressure and suffering because he expressed his well-founded, uncompromising, and bold thoughts. As noted above, he was also exiled from his homeland for several years. Scientific and educational conversations with great sheikhs such as Abu Turab al-Nakhshabi, Ahmad ibn Hizravayh, and Yahya al-Jalla were of great importance in Al-Hakim at-Tirmidhi's development as a scholar of Sufism. His contacts with Sufi scholars from Syria, Baghdad, and Egypt were also very useful, thanks to which he enriched the science of Sufism in Central Asia in every way and raised it to a higher level. Al-Hakim at-Tirmidhi was, of course, aware of the activities of various sects that existed in Eastern countries at that time. He was particularly influenced by the Malomatiyya sect in Nishapur. Therefore, the path of this order also influenced the activities of famous Sufis such as Abdukhalik al-Gijduvani and Bahauddin al-Naqshbandi, who emerged from Mawarannahr in the following centuries.

In conclusion, Al-Hakim at-Tirmidhi, as an encyclopedic scholar, worked fruitfully in the fields of tafsir, fiqh, hadith, theology, language, and mysticism. Although there is no separate work of al-Hakim at-Termizi that reflects his style of interpretation, it can be determined through the commentaries on the Quran in his works that have reached us. Judging by the fact that he often focused on the Sufi interpretation of the Qur'an rather than citing narratives related to the interpretation of verses, he can be called the scholar who started a unique direction of Sufi interpretation of the Qur'an in Transoxiana.

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