

Review Of the Issue of Faith (Iman) In the Works of Hakim Tirmidhi

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Annotation: The Egyptian scholar Muhammad Juyushi, who has studied the legacy of the scholar in detail, also draws attention to this issue and points out that although al-Hakim al-Tirmidhi did not write an independent work on Kalam, the author's denials to the various sects from the point of view of the Ahl as-Sunnah reflects on some of the shortcomings of the Rafidhis' beliefs, such as "ar-Radd alar-Rafidha" and "ar-Radd alal-Muattila," which were written as a refutation of the Mu'attila sect¹.

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It is not known whether Hakim Tirmidhi wrote a work in which he reflected his sectarian and doctrinal views separately. However, there are records in the sources about his treatises being written as a rebuttal to various sects. The Egyptian scholar Muhammad Juyushi, who has studied the legacy of the scholar in detail, also draws attention to this issue and points out that although al-Hakim al-Tirmidhi did not write an independent work on Kalam, the author's denials to the various sects from the point of view of the Ahl as-Sunnah reflects on some of the shortcomings of the Rafidhis' beliefs, such as "ar-Radd alar-Rafidha" and "ar-Radd alal-Muattila," which were written as a refutation of the Mu'attila sect².

Abu al-Hasan al-Hujwiri (d. 466/1073 or 470/1077) wrote in his "Kashfu-l-mahjub": Al-Hakim studied fiqh in the hands of one of Abu Hanifa's special companions³. Ibn Arabi (560 / 1165-638 / 1240) also confirms this information of al-Hujwiri, mentioning in his work "al-Futuhatu-l-Makkiyya" that Hakim al-Tirmidhi was of the Hanafi school⁴. It can be said that Hakim Tirmidhi was of the Hanafi school of thought according to the phrases he used. In particular, in the beginning of "Buduvvu-sh-sha'n" the author writes about himself that he has compiled "ilmul-asar and ilmur-ra'y"⁵. The phrase "ilmul-asar" reflects the science of hadith and is usually expressed by the word "asar" in the works of the first Hanafi scholars. "Ilmu-r-ray" means the science of ijihad and fiqh in the broadest sense, and the rational method of the Hanafi school in the narrow sense. Usually, the people of hadith do not deal with "opinion".

It can also be seen from Hakim al-Tirmidhi's views on fiqh and aqeedah that he belonged to the Hanafi school. In particular, his "Bayanul-Farq" describes faith as follows:

"Faith is the affirmation of the Truth in the eyes of the scholars and according to the Shari'ah - the acceptance of the heart and the affirmation of the tongue⁶. Faith is not as imperfect as the sun, but just as sunlight is less when it is cloudy, foggy, hot or very cold in the air, so is the light of faith diminished for some reason"⁷.

The above description of Hakim al-Tirmidhi is in full accordance with the belief of Imam Azam Abu Hanifa in "al-Fiqh al-Akbar" about the conditions of faith⁸. It should be noted that this was not in line with the beliefs of the Shafi'is and Ahl al-Hadith that existed in the region at that time. Hakim Tirmidhi also

¹ Al-Juyushi M. Al-Hakim at-Termizi Muhammad ibn Ali - dirāsaton li-āsārihi and afkārihi. Cairo: Doru-n-nahzati-l-arabiya, 181.

² Al-Juyushi M. Al-Hakim at-Termizi Muhammad ibn Ali - dirāsaton li-āsārihi and afkārihi. Cairo: Doru-n-nahzati-l-arabiya, 181.

³ Al-Hujwiri, Abu-l-Hasan Ali ibn Uthman al-Ghaznavi. Kashfu-l-mahjub. V. Zhukovsky, who prepared the scientific-critical text for publication. Leningrad: GAT, 1926 - B.178.

⁴ See Usmanov I. The influence of al-Hakim al-Termizi's teachings on the views of Ibn al-'Arabi // Lessons of Imam al-Bukhari. - Tashkent, 4 / 2003.- B. 183-186.

⁵ At-Tirmidhi al-Hakim, Muhammad ibn Ali. Tarj. J.Cho'tmatov. Tashkent: Movarounnahr, 2018.- B. 26.

⁶ At-Tirmidhi al-Hakim, Muhammad ibn Ali. Bayānu-l- farq bayna-s-sadr and-l-qalb and-l-fuād and-l-lubb. Prepared by Yusuf Walid Mariy. Ammon: Muassasatu Āli-l-bayt lil-fikr al-islamiy, 2009. - B. 44.

⁷ At-Tirmidhi al-Hakim, Muhammad ibn Ali. Bayānu-l-farq bayna-s-sadr and-l-qalb and-l-fuād and-l-lubb. Prepared by Yusuf Walid Mariy. Ammon: Muassasatu Āli-l-bayt lil-fikr al-islāmiy, 2009. - B. 60.

⁸ See Abu Hanifa Nu'man. Al-Fiqh al-Akbar / Translation by S.M. Altynkhan Torah. - T.: Adolat, 2003. - B. 52.

stated in his works that he did not openly agree with some of their approaches and even criticized their style⁹.

The issue of faith is also mentioned in Hakim Tirmidhi's dictionary of religious texts, more precisely in the dictionary of the Qur'an "Tahsil nazairi-l-Qur'an" (Study of the meaningful words of the Qur'an). Although al-Hakim al-Tirmidhi in his "Bayanu-l-Farq" mentions the condition of "confession" in accordance with al-Fiqh al-Akbar on the issue of faith, it is clear from his words that affirmation is primary. In "Tahsil Nazairi-l-Qur'an", he also points out that faith is a confirmation:

"When it comes to the word of faith [in the Qur'an], it is as follows: "Its commentary has been included in the previous chapter. Indeed, here faith becomes affirmation. Because affirmation is the work of the soul. Indeed, the slave confirms once he finds peace and stability. Understanding the essence of stability and peace is a confirmation of that."¹⁰

Indeed, according to the doctrine of Maturidiyya, faith is the affirmation itself. In fact, confession with the tongue is also a necessary condition for a believer to be judged as a believer in this world, rather than as a direct pillar of faith, even though it is part of the deed. That is, a believer's faith is manifested in his confession, and he is treated according to that confession in Shari'ah matters. According to the confession, there are Shari'ah obligations and rights in matters such as eating, keeping clean, and marrying. The same approach is reflected in Imam Maturidi's masterpiece on theology, "Kitabu-t-Tawhid":

"Then it became clear from the evidence of the Qur'an and what the believers agreed on and what came out of the tongue that faith is the confirmation."¹¹

If we compare the the above-mentioned views of Hakim al-Tirmidhi on faith with the views of Imam Maturidi, there is no doubt that he belonged to the Hanafi school. In addition, Hakim Tirmidhi cited a number of verses as evidence of his views, proving that faith is a feeling that comes from the heart. For example, it is stated in Surah al-Hujurat, verse 7 of the Qur'an:

"But Allah has endeared faith to you, making it appealing in your hearts"

This phrase is interpreted as follows: "Truly, He has made [faith] loving with love and adorned it with wisdom"¹².

It can be seen from the fact that Hakim al-Tirmidhi stated that faith is affirmation, and affirmation is "fi'lul-qalb" - the work of the soul, which he did not consider to be part of faith. At the same time, he emphasized that faith is a feeling that is felt through the senses and understood through the mind. The emphasis on reason in the coverage of doctrinal issues in the works of the scholar is also a clear example of the harmony with Imam Maturidi and the teachings of Maturidiyya. According to Maturidiyya, it is obligatory to know Allah, but the reason is the means by which knowledge is obligatory. In particular, in the introduction to his tafsir "Ta'wilat Ahl al-Sunnah", Imam Maturidi says:

"It is obligatory for an intelligent child to know Allah, and Allah, glory unto Him, created human beings in a nature that recognizes His Oneness and Rububiyah with the minds they possess."¹³

The above sentences show that there is a regular harmony in the ideological views of Hakim Tirmidhi and Imam Maturidi. The fact that reason is one of the obligatory conditions of faith is directly related to the doctrinal views of Imam A'zam Abu Hanifa. Imam Abu al-Barakat al-Nasafi, a follower of Imam al-Maturidi, in his tafsir entitled "Madarik", which is highly regarded in the Hanafi school, citing examples from the words of Abu Hanifa. One of them says:

"Even if God had not sent a prophet, it would have been obligatory for the people to know Him with their minds."¹⁴

⁹ For more information see: Usmanov I., Fakhriddinov Z. vab. Introduction to Sufism. Tashkent: UzXIA, 2019. 48-52.

¹⁰ At-Tirmidhi al-Hakim, Muhammad ibn Ali. Tahsil nazāiri-l-Qur'ān. Prepared by H.Zaydon. Cairo: Matbaatu-s-saada, 1970.– B. 125.

¹¹ Al-Maturidi, Abu Mansur Muhammad ibn Mahmud as-Samarkandi. Kitābu-t-tawhid. Prepared by B.Topoglu, M.Aruchi. Istanbul-Bayrut: Irshod, Doru Sodir 2001. - B. 426.

¹² At-Tirmidhi al-Hakim, Muhammad ibn Ali. Tahsil nazāiri-l-Qur'ān. Prepared by H.Zaydon. Cairo: Matbaatu-s-saāda, 1970. - p. 124.

¹³ Al-Maturidi, Abu Mansur Muhammad ibn Mahmud as-Samarkandi. 1 / Ta'vilāt ahli-s-sunna. Prepared by M.Bāsallum. Bayrut: Dāru-l-kutubi-l-ilmiya, 2005. - B. 176.

It is clear that the intellect is the main means of enlightenment and the formation of faith, which has been firmly established from the time the Hanafi School was formed. Seeing the mind and the narration as equal is one of the basic features of the doctrine of Maturidiya, and this approach is directly related to the verses of the Qur'an, authentic hadiths, and the practice of the caliph Rashid. Verse 10 of Surah al-Mulk has the same meaning:

And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze."

In the above verse, the verb "heard" (nasma'u) refers to naqli evidence, and the verb "used his mind" (na'qilu) refers to aqli evidence. That is, the style of rationality, known in ancient times as "ra'y is directly derived from and based on the sacred sources of Islam. This shows that some ignorant sects today deny the place of reason in religion and claim that "reliance on reason is the style of the Mu'tazilites." In other words, the in-depth study and promotion of the works of both scholars is also important in revealing the enlightened nature of Islam and in the spiritual struggle against various fanatical groups.

Although there is no mention of the country's mutakallim scholars in Hakim Tirmidhi's surviving works, the cited and many other examples embody Hakim Tirmidhi as a scholar who is in harmony with the Hanafi-Maturidi creed. From this it can be concluded that even if the Hanafis in Mawarannahr carried out separate scientific activities, their intellectual and ideological views developed harmoniously.

Summarizing all of the above, we can draw the following conclusions:

- Hakim al-Tirmidhi's attitude to the hadiths differed sharply from that of the muhaddithin because he belonged to the "Ahl al-Ra'y";

- Hakim Tirmidhi and Imam Maturidi were representatives of the same maḥab in terms of doctrine and jurisprudence. Hakim Tirmidhi's theoretical approaches and views were based on the Hanafi school;

- A number of classical Islamic sources confirm that Hakim Tirmidhi was a Hanafi. Although only Tajuddin Subki (d. 1370) mentions that Hakim Tirmidhi belonged to the Shafi'i maḥab, it can be said that this situation was most likely the result of confusion¹⁵;

- The analysis of Hakim Tirmidhi's works shows that his doctrinal views are in harmony with the views of Imam Maturidi;

- Hakim Tirmidhi's position on the selection of jurisprudence and hadiths is more in line with the approach of the faqihs than with the hadith scholars. In this respect, it is safe to say that both scholars were like-minded, sympathetic, and of the same maḥab.

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¹⁴ See al-Hindi, Muhammad ibn Abdulhaq al-Hanafi. Al-Iklil 'alā Madāriki-t-Tanzil and haqaiqu-t-tawil. Bayrut: Dāru-l-kutubi-l-ilmiya, 1971. - B. 310.

¹⁵ See Tajuddin as-Subki. Tabaqātu-sh-shāfi'iyya al-kubrā. 6 volumes / Prepared for publication by Mustafa Ahmad Ata. - Bayrut: Dāru-l-kutubi-l-ilmiya, 1999. T. I. - B. 449.

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