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SOME RESEARCHES ON HAKIM TIRMIDHI IN THE USA AND CANADA

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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. These various opinions and views found in the heritages of Hakim Tirmidhi were compiled to discuss the problems associated with "sainthood", "gnoseology", "awliya", "ukama" (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. This research intends to analyze dissertations that published in the USA and Canada. It will be an attempt to analyze and compare these how they explained Hakim Tirmidhi and his opinions. Eight dissertations of the USA and Canada that discussed to show the research levels of Hakim Tirmidhi. The qualitative study used the literature review framework and obtained research data through document analysis. In general, Hakim Timidhi's scientific legacy can be proven as the most vital sources to learn and explain Sufism in the USA and Canada.

Keywords: Tirmiz, al-hakim, sainthood, gnoseology, awliya, ukama (sages), ulama (scholars)

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1. Introduction

Asian scholar Hakim Tirmidhi played an important role in the development of religious and secular sciences in the medieval world. His full name is Abu Abdullah

Muhammad bin Ali bin Hasan bin Bashir (in some sources it is Bishr) Al Hakim At-Termizi. He was born in approximately 132-142/750-760 years and died in 255/869 in Tirmiz - an ancient city in Uzbekistan.

Hakim Tirmidhi remained invaluable scientific heritage. The list of his books, thesis and papers counts more than 150-400 pieces. The total amount of Hakim Tirmidhi's works makes eighty volumes which kept in the form of manuscripts, published books related him in the libraries of the world [6, p.15]. The range of Tirmidhi's education did include the sciences, such as Greek natural science and philosophy. His subsequent reference to learning the use of the astrolabe, implying knowledge of astronomy and mathematics, has been given different interpretations. "There is no trace of influence from "natural science" in his writings." But being a Sufi Master is enough to accept that he did. However, his general pursuit of knowledge gained him the name of "al-hakim" (the title which means he had mastered the five sciences- Mathematics- Logic- Music- Medicine and Astronomy). As above mentioned facts, his scientific works have been studying in all over the world as reliable sources. In this article, it will be an attempt to analyze the dissertations have been done in the USA and Canada. According to our information, more than ten theses can be found about Hakim Tirmidhi in the USA and Canada.

2. Literature Review

In this research, "The Social and Theoretical Dimensions of Sainthood in Early Islam: Al-Tirmidhi's Gnoseology and the

Foundations of Sufi Social Praxis by Aiyub Palmer, "Autobiography in classical Arabic literature: An ignored literary genre" by al-Ghamdi Saleh Mued, "The Concept of Hikmah in Early Islamic Thought" by Hikmet Yaman, "Where Two Seas Meet": The Quranic Story of Khidr and Moses in Sufi Commentaries as a Model for Spiritual Guidance by Hugh Talat Halman, "Sufi Theory and Language in the Writings of Abu Sa'id Ahmad ibn Isa al-Kharraz (d. 286/899)" by Nada A.Saab, "The role of al-Aql in early Islamic Wisdom with reference to Imam Ja'far al-Sadiq" by Douglass S.Crow, "An Early Sufi Concept of Qalb: Hakim al-Tirmidhi's Map of the Heart" Natalie A. Pavlis, "A Study of Sainthood Medieval Islamic Egypt: Muhammad and Ali Wafa" by Richard Ja.McGregor are used as main sources.

3. Research Methodology

This is a qualitative research using the content analysis approach. About eight scientific works are used to explain how Hakim Tirmidhi's books are being studied in the USA and Canada. Besides that, the researcher had used journals and articles to collect data related to the research.

4. Findings and Discussion

According to our opinion, first known work of the USA is "Autobiography in classical Arabic literature: An ignored literary genre" by al-Ghamdi Saleh Mued. This thesis was defended in Indiana University in 1989. Saleh Mued says

that the genre of autobiography is fruitful and interesting areas of research. Thus, the main purpose of his thesis is an historical and analytical study of the genre of autobiography in classical Arabic literature. The term "classical" here refers to the period between the third/ninth and ninth/sixteenth centuries [2, p.2]. This dissertation comprises five chapters. Author divides classical Arabic autobiographies into three categories according to their main subject matter, namely, spiritual, political, and academic. Hakim Tirmidhi with his "Risalat Buduww Sha'n Abu Abd Allah" was the first scholar in spiritual autobiography chapter. In fact, he was the first to produce this kind of autobiography. In this section, Saleh Mued gives full information about scholar's life, family, heritages and etc.

In 2000, PhD dissertation called "Where Two Seas Meet": The Quranic Story of Khidr and Moses in Sufi Commentaries as a Model for Spiritual Guidance was defended by Hugh Talat Halman in Duke University. As we mentioned earlier, Hakim Tirmidhi is also known as a Sufi master. So the author uses Hakim Tirmidhi's thoughts about Khidr. As Hakim Tirmidhi's biographical narrative, Al-Tirmidhi's decides to remain with his mother to care for her and her affairs, rather than go off to the madrasa for education, as his friends did. For this virtuous choice, al-Tirmidhi is rewarded by the appearance of

Khidr who offers to teach him daily so that he would "soon outstrip them [his companions who went to the madrasa]." It can be found this kind of opinions about Khidr in Hakim Tirmidhi's works. Hugh Talat Halman exploits them wisely to explain his ideas about Khidr [4, p.234].

Sufi Theory and Language in the Writings of Abu Sa'id Ahmad ibn Isa al-Kharraz (d. 286/899) by Nada A.Saab was published in Yale University in 2003. Differences and similarities in the works of Isa al-Kharraz and Hakim Tirmidhi were discussed in this thesis. For instance, the degree of walayah is related to the Sufi's degree of illumination and gnosis. This opinion was also shared by contemporary Sufis such as al-Tirmidhi and Sahl al-Tustari. Al-Samarra argues in his introduction to the Epistles of al-Kharraz that Kitab al-Kashfwa al-Bayan was written in refutation of al-Tirmidhi's Khatm al- Awliya [5, p.105].

In 2008, Hikmet Yaman published his thesis called "The Concept of Hikmah in Early Islamic Thought" in Harvard University. This dissertation is well-known with discussing "Hikmah" very deeply. This dissertation will investigate the concept of hikmah in the cross-disciplinary context of early Muslim scholarly works, mainly in the literatures of Arabic lexicography, Qur'anic exegesis, Sufism, and Islamic philosophy. While the dissertation will center on the notion of hikmah, it will also shed

light on other key epistemological concepts found in the Qur'an, such as "ilm" (knowledge), "ma'rifah" (gnosis), "aql" (intellect), "qalb" (heart), and "fiqh" (comprehension), to which "hikmah" is intrinsically related [3, p.2]. The dissertation will, therefore, contextualize "hikmah" in a more nuanced fashion in the collective usage of early Muslim authors such as Hakim Tirmidhi. In this work, Hakim Tirmidhi's beliefs compared with other Muslim authors in an accurate way.

"The Social and Theoretical Dimensions of Sainthood in Early Islam: Al-Tirmidhi's Gnoseology and the Foundations of Sufi Social Praxis" by Aiyub Palmer was defended in University of Michigan in 2015. Aiyub Palmer discussed Sufi words such as "sainthood", "gnoseology", "awliya", "ukama" (sages), "ulama" (scholars). The two most studied works of al-Tirmidhi in this area of walaya (sainthood) are Sirat al Awliya? (also known as Khatm al-Awliya) and ?Ilm al-Awliya, however, there are other important works such as Nawadir al-Usul and Ma?rifat al-Asrar that also deal with topics related to sainthood. These last two texts have not been studied extensively enough to be used as a major contribution to our understanding of al-Tirmidhi's doctrine of sainthood and hisgnoseology. In this dissertation he focused in particular on Nawadir al-Usul to provide clarification on several aspects of al-Tirmidhi's

doctrine of sainthood andgnoseology that are not apparent in his more studied works such as Sirat al Awliya [1, p.24].

In 1996, Hakim Tirmidhi's heritages were used widely by Douglas S.Crow in his PhD dissertation called "The role of al-Aql in early Islamic wisdom with reference to Imam Ja'far al-Sadiq". This dissertation was defended in Institute of Islamic Studies McGill University - in a Canadian University. Douglas S.Crow's work consists of six chapters. Douglas S.Crow says: "Since we concentrate on the transformations within one main trajectory of traditions in early Islamic thought, namely the approximately thirty hadith about the creation of al- "aql" herein termed the "Aqbill report", these traditions are numbered consecutively throughout the six chapters" [7, p.VIII]. Interestingly, an assessment is given of the repercussions of al-Sidiq's contribution for continuing Shi'i and Sufi enrichments of the "aql" creation narratives (eg. with al-Haklm al-Tirmidhi). As it is known that Hakim Tirmidhi is famous with his ideas about "aql". For instance, Al-Hakim al- Tirmidhi employed the phrase "al-'aql al-awwal" which is depicted as impervious to Satanic depredations [7, p.135]. This glance at al-Hakim al-Tirmidhi is important treatment of aql does not pretend to be adequate. More than ten books of Hakim Tirmidhi were used in this thesis.

In 2001, Canadian researcher Natalia Pavlis published her dissertation named "An Early Sufi Concept of Qalb: Hakim al-Tirmidhi's Map of the Heart" in Institute of Islamic Studies McGill University. As it is known that the Spiritual Journey is of pivotal importance to Sufis. Various mystics have conceived of this journey in different ways. For one early Sufi, al-Hakim al-Tirmidhi, this journey is conceived as an inward one through the concentric circles of the Heart. The focus of this thesis is on Tirmidhi's maqamat al-qalb, the "Stations of the Heart" as described in his work the Bayan al-Farq Bayn al-Sadr wa al-Qalb wa al-Fu'ad wa al-Lubb (The Elucidation of the Differences Between the Chest, the Heart, the Inner Heart, and the Intellect). To appraise Tirmidhi's elucidation, the discussion begins with a mentioning of the concept of the Heart in the Near East before Islam (in the Ancient Egyptian, Hindu, and Jewish traditions) and Tirmidhi's Muslim precursors and contemporaries who also dealt with this topic. Explication of the Bayan al-Farq itself is centered on the text itself, which follows an initial discussion of the usage of the terms *sadr*, *qalb*, *fu'ad*, and *lubb* in the Arabic language as well as a discussion of how the terms are used in the Qur'an. Central to the subject matter of the Bayan al-Farq is not only Tirmidhi's elucidation of the differences between these layers of the Heart, but also his concepts of

light and knowledge (*nur* and *ma'rifat*) [8, p.3]. Natalia Pavlis explains why she chose this theme: "Sufis have been concerned with the notion of the "heart" as a metaphysical entity since their inception. Sufism has been allied with "tasfiyat al-qulub (purification of hearts). Masters of Sufism have been referred to as "masters of the heart". It is obvious then, that the heart is not just a piece of flesh in the chest, but that it has a metaphysical property to it. What are its properties? When Sufis refer to the Heart (*qalb*), what do they mean by this? Although he was not the first to discuss this concept, Hakim al-Tirmidhi was one of the first Sufis to explicitly outline a Map of the Heart and discuss its levels (*maqamat*). Although he makes reference to the Heart in more than one of his books, his Bayan al-Farq Bayn al-Sadr wa al-Qalb wa al-Fu'ad wa al-Lubb? (The Elucidation of the Difference between the Breast, the Heart, the Inner Heart, and the Intellect) most explicitly deals with this concept of Qalb" [8, p.4]. In her work she answered these questions: What are the original meanings of these terms? How are they used in the Qur'an? How does Tirmidhi use these terms? In my opinion she explained all above mentioned ideas in detail.

In 2001, PhD dissertation called "A Study of Sainthood Medieval Islamic Egypt: Muhammad and Ali Wafa" was defended by Richard McGregor in Institute of Islamic

Studies McGill University. This study explores the concept of sainthood in the medieval Islamic tradition. A close reading of the unexplored writings of two 14th C. mystical thinkers, Muhammad and Ali Wafa, shows the presence of at least three distinct currents of thought regarding sainthood. One has been adopted from the Sufi order of the Shadhiliyya, one from the writings of a 9th C. central Asian mystic al-Tirmidhi, and one from the controversial 13th C. thinker Ibn Arabi. His study analyses how Egyptian writers, Muhammad and Ali Wafa, synthesized and elaborated upon these currents to develop a distinct doctrine of sainthood. Although writers are to be located firmly within the Sunni tradition, it is significant that they felt free to draw on Shi'ite ideas for the construction of their own theory of the final great saint. Richard McGregor says: "The earliest thinker to systematically address the subject of sanctity was al-Hakim al-Tirmidhi . Of course he was not the only thinker to discuss saints and sainthood, two Iraqi contemporaries, al-Kharraz (d. 286/899) and Ibn Abi al-Dunya (d. 281/894), also reflected on the subject. Their work however, did not approach that of Tirmidhi in coherence or sophistication. One eleventh-century writer tells us that there were even earlier books written on sainthood, but that these have been lost. These books may have been simple compilations of

sayings by sufi masters on the subject, or thematic collections of ahadith or perhaps something more discursive. Since these sources may never be recovered, we might never be fully able to assess the originality of Tirmidhi's contribution to this field [9, p.14] ". Nevertheless, in his Kitab khatm al-awliya. (or Kitab sirat al-awliya) Tirmidhi presents us with the earliest coherent doctrine of walaya. In light of what we do know was being written at the same time on the subject, and even later, this book is truly impressive in its detail and creativity. Tirmidhi was probably the most prolific writer on mystical topics of his time. Beyond the Kitab khatm al-awliya. there are a number of works pertaining to walaya which await analysis. In spite of his contribution to Islamic mysticism, Tirmidhi has always been somewhat on the periphery of the tradition.

5. Concluding Remarks

In fact, Hakim Tirmidhi gained the name of "al-hakim" in his lifetime which means he had mastered the five sciences- Mathematics- Logic- Music- Medicine and Astronomy). Interestingly, only opinions on Sufism of Hakim Tirmidhi are analyzed in the above discussed theses as early sources. Most American researchers who studied Hakim Tirmidhi and his books are Muslims or Muslim countries. It can be seen that usually scholar's works are considered as early reliable sources. It is hoped that this research

would help society to understand Hakim Tirmidhi is an ocean in science. In the USA and Canada, researchers tried to explain his Sufi opinions with comparing other scholars works. Besides that, it is the intention of the researcher to create awareness there are a range of works on Hakim Tirmidhi waiting for being analyzed.

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