

IRSTI 03.91

UDC: 94(5)

Usmanov Ibrohim

Candidate of Historical Sciences, Associate Professor
Institute of Oriental Studies named after Abu Rayhan Beruni,
Academy of Sciences of the Republic of Uzbekistan,
International Academy of Uzbekistan for Islamic Studies
Email: i.usmanov@yahoo.com
<https://orcid.org/0009-0003-3083-3791>

THE ROLE OF AL-HAKIM AL-TIRMIDHI IN HADITH STUDIES

Abstract

This article examines the role of al-Hakim al-Tirmidhi in the development of Hadith studies during the 3rd/9th century, a period widely recognized as the “Golden Age” of Hadith scholarship. It analyzes his intellectual background, sources, and distinctive methodological approaches to Hadith transmission and interpretation. Unlike traditional Hadith scholars who focused primarily on isnad criticism and compilation, al-Tirmidhi emphasized the importance of understanding the deeper meanings of Hadith through a combination of textual analysis and spiritual insight. The study highlights his classification of Hadith scholars into transmitters, comprehenders, and mere narrators, reflecting his critical stance toward purely formal approaches. Special attention is given to his major works, particularly Nawadir al-usul, where he integrates legal, ethical, and mystical dimensions of Hadith. The article also explores his approach to authenticity, which prioritizes matn evaluation alongside traditional criteria. Despite criticisms regarding the reliability of some narrations, al-Tirmidhi’s contributions remain significant in the history of Hadith interpretation. The findings demonstrate that his synthesis of jurisprudence and Sufi thought offers a unique perspective within Islamic intellectual tradition.

Keywords: Al-Hakim al-Tirmidhi; Hadith methodology; Isnād criticism; Matn analysis; Classical Islamic thought.

Усманов Иброхим

Тарих ғылымдарының кандидаты, доцент
Әбу Райхан Бируни атындағы Шығыстану институты,
Өзбекстан Республикасының Ғылым академиясы,
Өзбекстан Халықаралық исламтану академиясы
Эл. пошта: i.usmanov@yahoo.com
<https://orcid.org/0009-0003-3083-3791>

ХАДИС ІЛІМІНДЕГІ ӘЛ-ХАКИМ АТ-ТИРМИЗИДІҢ РӨЛІ

Аңдатпа

Бұл мақалада әл-Хаким ат-Тирмизидің хадис ғылымының дамуына қосқан үлесі қарастырылады. Ол өмір сүрген III/IX ғасыр хадис ілімінің «алтын ғасыры» ретінде кеңінен танылған. Осы кезеңде ең сенімді хадис жинақтары жинақталды. Зерттеуде оның интеллектуалдық ортасы, пайдаланған дереккөздері және хадистерді жеткізу мен түсіндірудегі өзіндік әдіснамалық тәсілдері талданады. Дәстүрлі мухаддистер негізінен иснадты сынға алу мен хадистерді жинақтауға көңіл бөлсе, ат-Тирмизи хадистердің терең мағынасын мәтіндік талдау мен рухани тәжірибені ұштастыру арқылы түсінудің маңызын атап өтеді.

Мақалада оның хадис ғалымдарын жеткізушілер, түсінушілер және жай ғана баяндаушылар деп жіктеуі қарастырылып, бұл оның формализмге негізделген тәсілдерді сынға алғанын көрсетеді. Әсіресе оның негізгі еңбектері, соның ішінде «Навадир әл-усуль» шығармасы талданып, онда хадистердің құқықтық, этикалық және сопылық қырларының біріктірілгені көрсетіледі. Сонымен қатар, хадистің мәтінін (матнын) талдауға басымдық беретін оның шынайылықты анықтау әдісі де қарастырылады. Кейбір хадистердің сенімділігіне қатысты сындарға қарамастан, әл-Хаким ат-Тирмизидің еңбегі аса маңызды болып қала береді. Зерттеу нәтижелері оның фикх пен сопылық ойды ұштастыруы ислам интеллектуалдық дәстүріндегі ерекше құбылыс екенін дәлелдейді.

Түйін сөздер: Әл-Хаким ат-Тирмизи; хадис методологиясы; иснад талдауы; матн талдауы; классикалық ислам ойы.

Усманов Иброхим

Кандидат исторических наук, доцент
Институт востоковедения имени Абу Райхона Беруни,
Академия наук Республики Узбекистан,
Международная академия исламоведения Узбекистана
Эл. почта: i.usmanov@yahoo.com
<https://orcid.org/0009-0003-3083-3791>

РОЛЬ АЛЬ-ХАКИМА АТ-ТИРМИЗИ В ХАДИСОВЕДЕНИИ

Аннотация

В данной статье рассматривается роль аль-Хакима ат-Тирмизи в развитии хадисоведения в III/IX веке, который широко признаётся «золотым веком» хадисной науки. Анализируются его интеллектуальная среда, источники и своеобразные методологические подходы к передаче и толкованию хадисов. В отличие от традиционных мухаддисов, сосредоточенных преимущественно на критике иснада и сборе хадисов, аль-Хаким ат-Тирмизи подчёркивал важность понимания их глубокого смысла посредством сочетания текстуального анализа и духовного опыта. В исследовании освещается его классификация учёных хадиса на передатчиков, постигающих и простых рассказчиков, что отражает его критическое отношение к формальному подходу. Особое внимание уделяется его основным трудам, прежде всего «Навадир аль-усуль», где он объединяет правовые, этические и мистические аспекты хадисов. Также рассматривается его подход к определению достоверности, в котором анализ текста хадиса занимает важное место наряду с традиционными критериями. Несмотря на критику достоверности некоторых переданных хадисов, вклад аль-Хакима ат-Тирмизи остаётся значительным. Результаты показывают, что его синтез фикха и суфийской мысли представляет собой уникальное явление в исламской интеллектуальной традиции.

Ключевые слова: Аль-Хаким ат-Тирмизи; методология хадиса; иснад-анализ; матн-анализ; классическая исламская мысль.

Usmanov Ibrohim

Tarih Bilimleri Adayı, Doçent
İbn-i Râhîkâr Berûnî Adına Doğu Araştırmaları Enstitüsü,
Özbekistan Bilimler Akademisi,
Özbekistan Uluslararası İslam Araştırmaları Akademisi
E-posta: i.usmanov@yahoo.com
ORCID: <https://orcid.org/0009-0003-3083-3791>

HADİS BİLİMİNDE EL-HAKİM ET-TİRMİZİ'NİN ROLÜ

Özet

Bu makalede, el-Hakim et-Tirmizi'nin hadis ilminin gelişimine katkısı ele alınmaktadır. O, yaşadığı III/IX. yüzyılın hadis ilminin “altın çağı” olarak geniş çapta tanındığı bir dönemde yaşamıştır. Bu dönemde en güvenilir hadis derlemeleri toplanmıştır. Araştırmada onun entelektüel çevresi, kullandığı kaynaklar ve hadisleri aktarma ile yorumlamadaki özgün metodolojik yaklaşımları analiz edilmektedir. Geleneksel muhaddisler genellikle isnadın eleştirilmesi ve hadislerin derlenmesine odaklanırken, et-Tirmizi hadislerin derin anlamını metinsel analiz ile manevi deneyimi birleştirerek anlamının önemini vurgulamıştır.

Makalede, onun hadis âlimlerini aktarıcılar, yorumlayıcılar ve sırf rivayetçiler olarak sınıflandırması incelenmiş olup bu, onun formalizme dayalı yöntemleri eleştirdiğini göstermektedir. Özellikle onun başlıca eserleri incelenmiş, bunlar arasında *Nawadir al-Usul* çalışması ele alınmış ve burada hadislerin hukuki, etik ve tasavvufi boyutlarının birleştirildiği vurgulanmıştır. Ayrıca, hadis metnini (matn) analiz etmeye öncelik veren özgün doğruluk belirleme yöntemi de ele alınmıştır. Bazı hadislerin güvenilirliği hakkındaki eleştirilere rağmen el-Hakim et-Tirmizi'nin çalışmaları hâlâ son derece önemli kabul edilmektedir. Araştırma sonuçları, onun fıkıh ile tasavvufî düşüncüyü birleştirmesinin İslam entelektüel geleneğinde özel bir olgu olduğunu kanıtlamaktadır.

Anahtar kelimeler: El-Hakim et-Tirmizi; Hadis Metodolojisi; İsnad Analizi, Metin Analizi; Klasik İslam Düşüncesi.

Introduction

The period in which al-Hakim al-Tirmidhi lived and worked was a time of remarkable development in the science of Hadith. It was during this era that prominent scholars of Hadith such as Imam al-Bukhari, Imam Muslim, Abu Isa al-Tirmidhi, Imam al-Darimi, and other renowned traditionists emerged. The 3rd/9th century is considered the “Golden Age” in the history of Hadith studies. During this period, significant efforts were undertaken to systematize the Sunnah of the Prophet (peace be upon him), establish Hadith terminology, and, most importantly, compile authoritative collections of authentic Hadith.

Al-Hakim al-Tirmidhi, a distinguished scholar of this period, also engaged in Hadith studies in the traditional manner. In his work *Bad' al-sha'n*, he notes that he grew up in an intellectual environment from an early age. According to al-Khatib al-Baghdadi's *Tarikh Baghdad*, al-Hakim al-Tirmidhi's father was a traditionist who transmitted Hadith. In his work *Nawadir al-usul*, he narrates more than 80 Hadiths from his father and mentions 52 of his father's transmitters, most of whom were considered reliable. In his work *al-Radd 'ala al-Mu'attila*, he also transmits Hadiths from his mother. Additionally, it is reported that both his paternal and maternal grandfathers were involved in Hadith transmission. Al-Hakim al-Tirmidhi himself studied Hadith under numerous scholars of his time. The Egyptian scholar Muhammad Ibrahim al-Juyushi lists approximately 170 of his teachers in Hadith. Another Arab researcher, Nur al-Din Burduri, identifies 223 transmitters mentioned in *Nawadir al-usul* [1.57]. For this reason, in biographical works (ṭabaqāt), alongside the title “al-Hakim,” he is also referred to as “al-Hafiz,” indicating his high rank in Hadith scholarship.

In composing his works, al-Hakim al-Tirmidhi relied on the following sources:

- The Holy Qur'an;
- Qudsi Hadiths;
- Prophetic Hadiths;
- Sayings of other prophets;
- Statements of the Companions;
- Sayings of the Tābi'ūn and their successors;
- Statements of ascetics;
- Sayings of prominent figures of his time;

- Isra’iliyyat narratives;
- Poetic examples;
- Reports introduced with phrases such as “it is reported,” “according to the exegetes,” “it was asked from some of the early generations,” “it has reached me,” and similar expressions;
- al-Hakim al-Tirmidhi’s own views.

However, al-Hakim al-Tirmidhi’s approach to Hadith differs fundamentally from that of the aforementioned traditionists, who focused on collecting, classifying, and organizing Hadiths into chapters. Scholars studying his legacy identify three principal methodological approaches in his treatment of Hadith:

1. Collecting Hadiths that convey mystical (Sufi) meanings and interpreting concepts such as sainthood (wilāya), divine inspiration (ilhām), and spiritual insight (firāsa);
2. Gathering Hadiths on a specific topic without commentary (as in al-Radd ‘ala al-Mu‘attila, where he compiles Hadiths refuting Mu‘tazilite views);
3. Collecting Hadiths and providing interpretive commentary that offers guidance (as in al-Manhiyyāt, where he compiles prohibitive Hadiths and discusses the wisdom behind such prohibitions).

Hadith occupies a central place in al-Hakim al-Tirmidhi’s intellectual heritage. Sufis, in general, approached Hadith in their own distinctive manner. In their works, not only the transmission of Hadith but also its mystical interpretation held significant importance.

Just as the Qur’an contains both clear (muḥkam) and allegorical (mutashābih) verses, the Sunnah also includes Hadiths that are either straightforward or require specific interpretive approaches. In Sufi methodology, understanding Hadith often involves concepts such as spiritual unveiling (kashf), dreams (ru’yā), and inspiration (ilhām), which differ from conventional methods. Early Sufis sought to combine both traditional and such experiential approaches in their writings.

Although there are differing opinions regarding the authenticity levels of Hadiths transmitted by Sufis, it is important to recognize that they selected Hadiths according to their own methodological criteria. While they may not have reached the level of Hadith authorities such as Imam al-Bukhari, Muslim, al-Daraqutni, or Ibn Hajar, many Sufis, jurists, exegetes, and theologians actively engaged in Hadith scholarship [2.48].

For example, Abu ‘Abd al-Rahman al-Sulami’s *Tabaqat al-sufiyya* includes over 100 Sufis categorized into five generations starting from the 2nd century Hijri. Among them, 38 were involved in Hadith transmission, and 16 were included in Hadith compilations due to their interest in the field. These findings are further supported by works such as Abu Nu‘aym’s *Hilyat al-awliya*, Ibn al-Jawzi’s *Sifat al-safwa*, and al-Sha‘rani’s *al-Tabaqat al-kubra*.

Al-Hakim al-Tirmidhi holds a highly significant position in both the history of Hadith commentary and esoteric (ishari) interpretation of Hadith. Many researchers consider his work *Nawadir al-usul* to be among the earliest writings dedicated to the mystical interpretation of Hadith.

However, al-Hakim al-Tirmidhi faced criticism due to the Hadiths he transmitted in *Nawadir al-usul*. Some argued that many of these Hadiths lacked reliable origins or contained questionable transmitters. Nevertheless, the work includes narrations with chains of transmission from well-known and reliable scholars, such as Qutayba ibn Sa‘id al-Balkhi, ‘Ali ibn Hujr al-Sa‘di, ‘Utba ibn ‘Abdullah al-Marwazi, Sufyan ibn Waki‘, and Yahya ibn Sa‘id ibn Rawq al-Naysaburi, all of whom were also teachers of Imam al-Bukhari [2.50]. The Turkish scholar Mehmet Turan has also demonstrated that al-Hakim al-Tirmidhi transmitted Hadiths through both high and low chains of transmission [3.110-112]. He had his own methodology for selecting Hadiths and even critiqued the approaches of other Hadith scholars in his region.

Methodology.

In *Nawadir al-usul*, his legal (fiqh) views become evident through his interpretation of Hadiths related to legal rulings. His approach integrates the apparent (zāhir), intended (maqṣad), and inner (bāṭin) meanings of Hadith. He also emphasizes the intrinsic connection between

jurisprudence and ethics, often treating them as an inseparable whole—an approach that reflects his distinctive legal thought.

For instance, in *Nawadir al-usul*, he discusses the jurisprudence of using items made of silk, gold, and silver, referencing differing opinions between Abu Hanifa and Abu Yusuf. Overall, his legal interpretations are harmonized with a Sufi perspective. While he does not reject the literal meaning of Hadith, he consistently seeks to uncover their deeper significance [3.287].

Al-Hakim al-Tirmidhi often derives legal conclusions directly from Hadith discussions. His work contains numerous examples of such reasoning. For instance, when discussing *tayammum* (dry ablution), he outlines the circumstances under which it is permissible: in the absence of water and in cases of necessity, it removes the state of major and minor ritual impurity. He further elaborates that *tayammum* may be performed in situations such as injury, confinement, extreme cold posing a risk to life, absence of a person of the same gender to perform ritual washing of the deceased, fear of missing a funeral prayer, precautionary purification, after waking from sleep to maintain ritual purity, or when leaving a mosque in a state of purity after sleeping there [4.762-779].

Al-Tirmidhi reconsiders the methodological approach of the *ahl al-Hadith* toward Hadith. In his engagement with Hadith, he appears closer to the approach of jurists (*fuqahā'*). Al-Hakim al-Tirmidhi classifies Hadith scholars into three categories:

1. *Ruwāt* (transmitters) – al-Tirmidhi criticizes them for being preoccupied solely with chains of transmission (*isnād*) and narrators, without distinguishing between abrogating and abrogated (*nāsikh* and *mansūkh*), general and specific (*'āmm* and *khāṣṣ*), or recognizing ambiguous (*ghāmid*) meanings. Their primary concern, he argues, is merely writing down and memorizing Hadith. Their intellectual scope remains confined to chapters, chains, and transmission routes. Thus, he concludes that they have grasped only the “outer shell” of knowledge.

2. *Wu'āt* (those who comprehend) – al-Tirmidhi praises this group for grasping the essence of Hadith. He writes:

“The *Wu'āt* (those who comprehend) received the Hadiths of the Messenger of God (peace be upon him) from trustworthy and accepted imams in religion and acted upon them. Acting upon them means they derive rulings (*istinbāt*), uncover the meanings of Hadith, explore aspects of interpretation (*ta'wīl*), and transform the outward (*zāhir*) into the inward (*bāṭin*)... The *Wu'āt* are constantly engaged in unveiling the veils of meaning and seeking the excellence of interpretation.”

3. *Naqqālūn* (mere transmitters) – these are considered even lower than the *ruwāt*. Tirmidhi criticizes them for excessively focusing on compiling chains of transmission and studying routes of narration while neglecting the meanings of Hadith [5.79-80].

Main content.

Al-Tirmidhi emphasizes that the authenticity of Hadith should not be determined solely through scrutiny of its chain of transmission and narrators, but rather through examination of its text (*matn*) and its applicability in practice. In his work *Shifā' al-'ilal*, he criticizes those who limit themselves to memorizing *isnāds* without paying attention to meaning:

“They memorize chains of transmission and narration routes, and they devote themselves to analyzing narrators and identifying defects. Yet the meanings and wording of Hadith escape their attention. How many Hadiths have had their meanings altered due to the change of a single word! They paid no attention to this, preferring instead to occupy themselves with criticizing narrators. They say, ‘So-and-so narrated a rare (*gharīb*) report from so-and-so,’ presenting fabricated narrations, then rejecting them. All of this is done for self-display and worldly gain. They burn constantly in the fire of envy and reproach. They did not do this for the sake of God.” [6.7^b]

Elsewhere, he reproaches both jurists and traditionists:

“A person adorned with the knowledge of jurisprudence spends all his time engaging in analogical reasoning (*qiyās*) and raising his voice in debates. But if he reflects upon himself—does he seek truth in debate, or merely victory over his opponent?”

He then criticizes certain Hadith scholars, referring to them as “those adorned with chains of transmission”:

“Those adorned with isnāds spend their time classifying chapters, organizing chains, criticizing narrators (jarḥ), and taking pride in the names of famous scholars whose Hadiths they have collected.”

Al-Hakim al-Tirmidhi also condemns the tendency of some transmitters to embellish their isnāds by attributing narrations to well-known Kūfan, Basran, or Syrian authorities. He states:

“They first hear a Hadith from someone in their own land, but later, when they hear the same Hadith from a Kūfan, Basran, or Syrian, they abandon their compatriot and narrate from the latter... Through such actions, manners, and conduct, they confuse people, obstruct them from the path of worship, and themselves remain misguided and distant from devotion. They trade in concessions, collect the errors of scholars, and indulge in frivolity. They open the way for rulers to commit oppression, consume vile substances, and pursue worldly pleasures.”

In another passage, he expresses disapproval:

“They travel across lands in pursuit of knowledge, abandoning the scholars of their own region. The next day, they boast before the public, saying, ‘So-and-so narrated this to us,’ seeking distinction by citing scholars from distant lands.”[6.7^b-8^a]

In Nawādir al-uṣūl, al-Hakim al-Tirmidhi asserts that it is the sages (ḥukamā’) who are capable of distinguishing authentic Hadith. Their method consists of a thorough analysis of meaning, examining both the outward and inward dimensions of the text, and verifying its conformity with the Qur’an and the Sunnah in order to reach sound conclusions [7.536-537]. This approach places significant emphasis on textual criticism (matn criticism).

It is worth noting that the ahl al-Hadith traditionists, in contrast, focused more on isnād criticism and the evaluation of narrators than on textual criticism. This can be explained by several factors: their aim was not the chain itself, but through studying it to determine the authenticity of the text, since a report transmitted by reliable narrators is presumed authentic; moreover, the most efficient method for assessing Hadith authenticity lies in isnād criticism; whereas textual criticism is far more demanding and requires a high level of intellectual competence.

At the same time, in his work Baḥr al-Tafsīr, al-Hakim al-Tirmidhi notes certain rejected chains of transmission, stating “we have invalidated some narrators” (inna alghaynā). He records a number of abandoned transmission routes reaching him through figures such as Ibn ‘Abbās, Ibn Mas‘ūd, Qatāda, Mujāhid, al-Ḍaḥḥāk, Sufyān ibn Wakī‘, Abū Mu‘ādh al-Naḥwī, and Zayd ibn Aslam. Among these, he presents in full certain rejected isnāds, including some transmitted through his own father [8.239-261].

Al-Hakim al-Tirmidhi’s approach to the evaluation and selection of Hadith is likewise distinctive. He devotes the 44th chapter of Nawādir al-uṣūl specifically to the issue of Hadith selection. At the beginning of this chapter, he cites the following Hadith:

“Narrated by Abū Hurayra (may God be pleased with him): The Messenger of God (peace and blessings be upon him) said: If you are told a Hadith from me that you recognize and do not find objectionable – whether I said it or not – then affirm it, for I speak what is recognized and not rejected. But if you are told a Hadith from me that you find objectionable and do not recognize, then reject it, for I do not say what is objectionable and unrecognized.”

In his commentary on this Hadith (referred to in the work as ta’wīl ḥadīth rasūl Allāh), al-Hakim al-Tirmidhi states:

“Whoever conveys a Hadith that could plausibly have been said by the Messenger of God (peace be upon him), even if expressed in different wording, this is permissible. For the Messenger of God conveyed the foundational principles (uṣūl) of Hadith, while the Companions and the Followers derived branches (furū’) from those principles. If such a branch could have been said by the Prophet – even if he did not explicitly state it – we are obliged to affirm it.” [4.361]

Thus, according to al-Tirmidhi, foundational Hadiths (uṣūl) are those core statements uttered by the Prophet, from which the Companions and Followers may derive further meanings. However,

the essential condition is that such Hadiths must be among those “you recognize and do not find objectionable, whether I said them or not.”

The phrase “you” in the Hadith, according to al-Tirmidhi, refers to those endowed with intellect and insight (*ulū al-albāb wa al-baṣāʾir*) who, after the Prophet, speak in the pursuit of truth and guidance. These individuals, he asserts, are the sages (*ḥukamāʾ*). Therefore, it is the sages who are capable of distinguishing between authentic and inauthentic Hadith. Here we encounter a method of Hadith evaluation that does not rely primarily on *isnād* analysis, but rather on grasping the deeper, inner meanings of Hadith with the assistance of the sages. This approach fundamentally differs from the criteria of the *ahl al-Hadith* in determining authenticity.

As an illustration, al-Hakim al-Tirmidhi presents several fabricated Hadiths rejected by “those endowed with intellect and insight.” He writes:

“One of the Hadiths rejected by the hearts of those who speak truth is the report that the people of Moses (peace be upon him) asked him to request that God let them hear His voice. Then a voice came to them: ‘I am God; there is no deity but Me. I am the Ever-Living, the Sustainer. I brought you out of Egypt with a mighty hand and strong arm.’”

He comments:

“This Hadith has been transmitted by those who do not understand its meaning. God, Exalted is He, singled out Moses alone among the children of Adam for direct speech. If God had spoken to his people as well, then what distinction would remain for Moses, who is known among all prophets as *Kalīm Allāh* (the one spoken to by God)?”

Al-Hakim al-Tirmidhi also pays attention to esoteric dimensions in his approach to Hadith, distinguishing between scholars of the outward (*zāhir*) and the inward (*bāṭin*). The outward scholars, he notes, reject extraordinary occurrences such as walking on water, the earth folding beneath one’s feet, or sustenance arriving in miraculous ways.

Had they understood these matters, they would have echoed the statement of the Companion *Muṭarrif ibn ʿAbd Allāh*. It is reported that while traveling at night with a companion, the tip of his staff became illuminated like a lamp, lighting their path. His companion said: “If we tell this to others, we will be called liars.” *Muṭarrif* replied: “Those who deny the blessings of God will deny this as well.” Such phenomena, al-Tirmidhi explains, are perceived only by those whose hearts have been unveiled [4.628].

Among the Hadiths rejected by the heart, al-Hakim al-Tirmidhi also cites a lengthy narration attributed to *Ibn ʿAbbās*, describing how *ʿAlī* (may God be pleased with him) gave away food needed by his family for three days to a beggar, leaving himself and the young *Ḥasan* and *Ḥusayn* trembling from hunger. Al-Tirmidhi comments:

“This Hadith contains exaggeration. Such behavior is blameworthy, for God has commanded that one should give in charity from what exceeds one’s own and one’s family’s needs.”

Conclusion

From the perspective of authenticity, al-Hakim al-Tirmidhi’s *Nawādir al-uṣūl* has been classified by the prominent Hanafī scholar *Muhammad Taqī Usmani* within the fourth tier of Hadith collections. Works in this category contain a significant number of weak Hadiths [9.72]. In the hierarchical classification of Hadith compilations based on authenticity, the first tier includes the *Ṣaḥīḥ* collections of *Imam al-Bukhari* and *Imam Muslim*; the second tier includes *Sunan al-Nasāʾī*, *Sunan Abū Dāwūd*, and *Sunan al-Tirmidhī*; while the third tier includes *Sunan Ibn Mājah*.

In his work *al-Manhiyyāt*, al-Hakim al-Tirmidhi compiled more than 170 Hadiths containing prohibitions (*nahy*). He carefully identifies the transmission routes of these Hadiths and presents their chains (*isnāds*) in full detail. In the work, the author first cites a Hadith, then, in order to elucidate its meaning, brings supporting evidence from Qur’anic verses, other Hadiths, and statements of well-known Companions, Followers, and scholars. At times, he also expresses his own views independently. He explains the underlying reasons for prohibitive rulings and demonstrates the harmful consequences of failing to observe them, both in this world and in the

Hereafter. Among the worldly consequences, he even highlights certain aspects with medical significance.

He then presents his position regarding differing and sometimes opposing opinions: in some cases reconciling them, and in others supporting one side. The author consistently provides his own evaluation of the issue. Subsequently, the Hadiths are interpreted and legal rulings are derived from them.

The work also contains numerous texts of juridical (fiqh) significance. In particular, al-Tirmidhi's legal conclusions concerning prohibitions deserve special attention. In formulating these conclusions, he draws upon the opinions of Hanafi scholars. For instance, in al-Manhiyyāt, when discussing the issue of urinating in flowing water, he cites the views of various scholars and ultimately presents Abū Yūsuf's interpretation of the Hadith (which al-Tirmidhi refers to as ta'wīl) as the decisive opinion [10.17].

His juridical views are especially evident in his commentary on Hadiths related to commercial transactions. The work emphasizes the impermissibility of several practices, including: selling fruits before their quality becomes evident; muḥāqala (sale of crops in exchange for crops in the field); selling for multiple future years; exchanging grapes for raisins unequally; conducting sales tied to loans; transactions involving two conditions in one sale; selling what one does not possess; profiting from what one does not bear liability for; selling water; selling fish still in water; selling copies of the Muṣḥaf; employing laborers without prior agreement on wages; selling animals on deferred terms for other animals; engaging in warfare without the ruler's permission; selling gold for gold on deferred terms; and selling gold for gold without equivalence.

Although al-Hakim al-Tirmidhi does not typically transmit Hadiths from the well-known canonical collections of the Ahl al-Hadith, in his work al-Akyās wa al-mughtarrūn he cites a Hadith without a chain of transmission, stating: "This Hadith is narrated in al-Bukhari." [11.63] The Hadith describes a man from Medina who, if deprived of worldly possessions, does not grieve, and if given worldly goods, does not rejoice excessively but rather turns away from them; due to the absence of malice in his heart toward others, the Prophet (peace be upon him) gave him glad tidings of Paradise. However, this Hadith text does not appear in Ṣaḥīḥ al-Bukhārī. It is possible that this attribution was a later addition or the result of an error by copyists or publishers.

REFERENCES:

1. Nuruddin Burduri. Introduction to "Nawadir al-usul" by al-Hakim al-Tirmidhi. – Beirut: Dar al-minhaj, 2015.
2. Karapinar Fikret. İlk devir sūfilerin hadis birikimleri // Marife, yıl. 7, sayı. 2, güz 2007.
3. Mehmet Turan. Hadis şerh geleneginde Hakim et-Tirmizi. – Istanbul: Kitap Dunyasi Yayinlari, 2025.
4. Al-Hakim al-Tirmidhi. Nawadir al-usul. – Beirut: Dar al-minhaj, 2015.
5. Abdelkadir Husayni A. Al-Ma'rifa inda Al-Hakim al-Tirmidhi. – Cairo: Dar al-kutub al-arabiyya, 1963.
6. Al-Hakim al-Tirmidhi. Shifa' al-'ilal. Manuscript. Valieddin, №770.
7. Juzjaniy A. Qavaid fi ulum al-hadis an-nabaviy ala manhaj as-sada al-hanafiyya. – Deoband, 2018.
8. Al-Hakim al-Tirmidhi. Bahr at-tafsir. – Istanbul: Dar al-kutub al-arabiyya, 2023.
9. Muhammad Taqiy Usmani. Darsi Tirmidhi. – Karachi: Maktaba dar al-ulum, 2010.
10. Hakim Termiziy. Qaytarilgan amallar (al-Manhiyot)/ O.Qoriev, M.Ismoilov tarj. – Tashkent: Navro'z, 2017.
11. Al-Hakim al-Tirmidhi. Al-Akyas va-l-mug'tarrun. – Cairo: al-Maktab as-saqafiy, 1989.