

## Abū Bakr Al-Warrāq Al-Tirmidhī: Sources and Early Conclusions



**Jurabek Chutmatov**

Imam Termizi International Scientific Research Center, doctor of philosophy PhD, senior scientific fellow of the Imam Termizi International scientific research center. Shimoliy darvoza, Termez, 190108, Uzbekistan.

**ABSTRACT:** The main purpose of the study is to shed light on the life and work of Abū Bakr al-Warrāq Muḥammad b. ‘Umar al-Ḥakīm al-Tirmidhī and to show that he is a great scientist and thinker who has a place in the Islamic world, and to form scientifically based conclusions using original sources while covering the topic

### RESEARCH METHODOLOGY

In the study, logical consistency was observed in the coverage of the life and work of Abū Bakr al-Warrāq al-Tirmidhī. Also, original sources and scientific studies on the subject were involved, and the information in them was analyzed in a mutual comparison.

### RESEARCH RESULT

It was determined that Abū Bakr al-Warrāq al-Tirmidhī was one of the persons who held an important place in the history of Islamic thought, and it was proved that the scholar was a follower of the Tirmidhi school in terms of style, as a follower of Hakim Tirmidhi, and that he was a major person who directly influenced the Islamic environment of Transoxiana both in the direction of Sufism and in the direction of the knowledge of the word through Abul Qasim Hakim Samarkandi. In Transoxiana, the concepts of “wisdom” and “judgement” and the principles of succession were analyzed for the first time. Evidence was given that the scientist's works were spread and valued throughout the Islamic world. Conclusions were made about the views of Warraq Tirmidhi directly based on the work “Al-Olim wal-muta’allim” (The Master and the Disciple) written by the scientist. Based on all this, it was concluded that it is necessary to carry out large-scale research on the scientist's activity.

**KEYWORDS:** Warraq, Tirmidhi, Balkh, Ayaz, Siyohjurd, Hakim, Hikmat, Sufi, School, Silsila.

### INTRODUCTION

The Tirmidhi series of scholars has an important place in the history of Islam. This is due to the high knowledge, pure behavior and unique legacy of these scholars. The preliminary result of today's research shows that more than 1400 manuscripts of Tirmidhi scholars are preserved in 44 countries of the world. But these are not the last numbers, and there is no doubt that further scientific research will update these figures further. This great legacy contains important guidelines for understanding the essence of important issues such as religion, science, spirituality, ethics.

There are some Tirmidzis whose significance for the science and source studies of our country and the world is still relevant. Below, we will get to know the life and scientific heritage of one of them, Abū Bakr al-Warrāq al-Tirmidhī, who was a student of the great sage Muhammad Hakim Tirmidhi.

### METHOD

Abu Bakr Warraq Tirmidhi, who left a bright mark in the history of Islamic thought, has been the focus of attention of scientists and researchers in the past and today. The main sources of Sufism written in Arabic, Persian and Turkish languages and some important books of tabaqat constantly pay special attention to the scholar's work. The information they provide and their comparative analysis play a key role in the formation of our perception of Abū Bakr al-Warrāq al-Tirmidhī. Therefore, we tried to embody a coherent and integrated picture of the scientist's activity, using all of them as much as possible in covering the topic. The wider use of such an important source as “Fazaili Balkh” and the direct use of “Al-Alim wal-muta’allim”, the only known work of Abū Bakr al-Warrāq al-Tirmidhī, served to open new aspects of the scientist's activity and outlook.

### RESULTS

It is known that Abu Bakr Warraq Tirmidhi is one of the notable persons not only in Sufism, but also in Islamic sciences such as tafsir, hadith, kalam, fiqh, as well as in scientific fields such as literature, medicine, social studies. For this reason, it became clear that the work of a scientist requires a special research approach.

### DISCUSSION

**Name, relative and nicknames.** The scientist's full name is Abu Bakr Muhammad ibn Umar ibn Fazl Hakim Warraq Tirmidhi. Abu Bakr Kalabadi (d. 380/990) quoted "ibn Fazl" in his name (Kalabadi, 1994: 12).

The word "Warroq" is derived from the Arabic word "varaq", and several meanings are given in the relevant sources:

1. A paper cutter, a person who knows its properties, a paper maker;
2. Trader of paper or writing instruments in general;
3. Dealing with the sale of old and rare books;
4. Clerk and copyist of manuscripts;
5. People who have a lot of money.

Abū Bakr al-Warrāq al-Tirmidhī was also aware of the work of making scrolls, or he may have collected rare books or was engaged in copying them. After all, he read not only the Holy Qur'an, but also the works of the Torah and the Bible before it. So, these works are at the disposal of the scholar and this indicates that the scholar is related to the "wealth" ratio, which also means the ownership of rare books.

Abū Bakr al-Warrāq al-Tirmidhī is a famous scholar, sheikh, judge and the author of many works. According to the description, he was the possessor of knowledge, modesty, wara' (beware of sins), piety, piety (refrain from evil) and trust, he was a judge, muhaqqiq (understanding the content of truths), wise, mudaqqiq (differentiating subtle aspects) (Balkhi, 1962: 262). He is a treasure of knowledge and wisdom, a leader in knowledge and ismat, the honor of the immortals, the support of ascetics, one of the sheikhs and leaders of his time, perfect in prayer and piety, perfect in tajreed and tafreed status, his soul is dead and his breath is blessed (Attar, 1997: 520).

This breed was originally from Termez and lived in a village called Ayaz in Balkh. Therefore, there are cases where it is recorded with the ratio "Balkhi". He was the uncle of the famous muhaddi scholar Abu Isa Muhammad Tirmidhi. Alisher Navoi says: "Asli Tirmizdindur. Qabri ham andadur. Ammo Balxda bo'lur ermish. Abu Iso Tirmiziy tag'oyisidur. Ahmad Xizruya bila suhbat tutubdur va ko'p tasonifi bordur. Va "Tavrot" va "Injil" va kutubi osmoniy (divine books)ni o'qubdur va she'r devoni ham bordur" (Ansari, 1983: 231-232, Jami, 1989, Navoi, 2001). "So, it seems that Varroq perfectly mastered Greek and Jewish languages along with many languages, because in the time when Varroq lived, there were no translations of the mentioned (heavenly) books" (Tursunov S., Murtazoev B., Allanov O., 2015: 127).

Attar, Jami and Nawa'i also called Abū Bakr al-Warrāq al-Tirmidhī "Muaddib al-Awliya" (The Writer of the Saints). Although Jami and Navoi did not give the same reason for this, they gave evidence that he had a poetic divan. And Attar says: "He was very polite in dealings. So much so that the Mashaikhs called him "Muaddib al-Awliya" (Attar, 1997: 520). But Attar does not give the information that he had a poetic divan. As for the scholar's poetry collection, there are some poetic passages attributed to him in the sources" (Kortubi, 2003: 3/311):

<i>Ahsana min kulli hasan</i>	<i>Fiy kulli vaqtin va zaman</i>
<i>Soniy'atun marbubatun</i>	<i>Xoliyatu minal minan</i>

Translation:

Every good is better	At all times and times
A job well done	He is full of thanks.

Salabi (d. 427/1035) attributed this poem to the Arab poet Mahmud Warroq (Sa'labi, 2002: 2/260), and Ibn Hibban (d. 354/965) said that this poem was read to him by Muhammad ibn Abdullah al-Baghdadi, without citing its author. (Ibn Hibban, 1977: 257). Although these seem to be close to the truth, in the initial examination of the divans of Mahmud ibn Hasan Warroq (d. 230/844) whose kunya was Abulhasan or Abu Shibl (d. 230/844), we could not find these verses in them, and this research must continue.

**Family.** The sources contain information about Ubaydullah or Abu Ubaidullah, the son-in-law of Abu Bakr Warraq Tirmidhi, who was governor of a city in Iraq (Nishapuri, 1987: 27-28. Salabi, 2002: X, 193-194, V, 108). This means that the scientist is married and has children.

**Teachers.** Sources refer to the following teachers of Warraq At-Tirmidhi:

1. Muhammad Hakim Termizi (Hujviri, 1974: I, 354. Attar, 1997: 529. Jami, 1989: 397. Navoi, 2001: 79. Mahmud ibn Vali, 1977: 34).

2. Abu Imran Musa ibn Hizam at-Tirmidhi (d. after 250/864). Imam Bukhari, Tirmidhi and Nasa'i teacher, Sikh muhaddith, faqih and abdol. Warraq Tirmidhi narrated a hadith from him (Sulami, 1998: 178-179. Asbahani, 1984: 236). It is

## Abū Bakr Al-Warrāq Al-Tirmidhī: Sources and Early Conclusions

noteworthy that this hadith was narrated in Imam Muslim's "Sahih" with another sanad and a slight verbal difference (*Muslim, 1991: II, 1060, number 1437*).

2. Ahmad ibn Khizruya, a famous mystic of Balkh (d. 240/854).
3. Zahid Muhammad ibn Sa'd ibn Ibrahim.
4. Muhammad ibn Umar ibn Khushnam Balkhi (*Sulami, 1998: 178. Ansari, 1983: 262*). Warraq At-Tirmidhi visited these persons (laqiyya) and became an interlocutor (*sahiba*).
5. Scholar and scribe Abu Bakr Hamdan ibn Sahl Balkhi (*Zahabi, 1987: XIX, 123*).

### Disciples.

The sources mention the names of the following persons who narrated the words of Abu Bakr Warraq Tirmidhi and were his students:

1. Gaylon Samarkandi. Among the sheikhs of Sufism, who was a companion of Jonayd Baghdadi (d. 297/910), a great scholar of Sufism, and who took his path in the tariqat from him. He quoted the words of Warraq At-Tirmidhi (*Sulami, 1998: 180. Asbahani, 1984: X, 236. Bayhaqi, 1990: II, 295*).

2. Bakr Sogdi. From a place called Sogd in Samarkand. It is reported that he said about his teacher: "Abu Bakr Warraq was a generous and brave person. He did not worship Allah for reward (profit), but worshiped to glorify Him" (*Jami, 1989: 425. Navoi, 2001: 83*). A researcher of Jami's work suggests that he may be Bakr ibn Hanzala Iskafi (d. 350/961). Iskaf is the name of the village of Iskaf in Dabusiya, one of the districts of Sogd (*Ansari, 1983: 263*).

3. A researcher of Jami's work suggests that he may be Bakr ibn Hanzala Iskafi (d. 350/961). Iskaf is the name of the village of Iskaf in Dabusiya, one of the districts of Sogd (*Ansari, 1983: 263*). "Once I was on a trip with Abu Bakr Warraq. I read that the letters "xo" and "mim" were written on one side of the top. He asked: "What is this?" When I asked, he said: "I wrote it myself. Whenever I look at "xo", I remember sincerity. Whenever I see "mim", I remember kindness," he said (*Ansari, 1983: 264. Jami, 1989: 428. Navoi, 2001: 83*).

4. Salih bin Maktum Balkhi. About Alisher Nawai Salih ibn Maktoum: "He is one of the murids of Abu Bakr Warraq. "Balkhdin died. And Abu Bakr remembered many of Warraq's words and used to recite them all the time" (*Jamiy, 1989: 426. Navoi, 2001: 83*).

5. Abu Bakr Ahmad ibn Sa'id. Narrated the words of Warraq At-Tirmidhi (*Sulami, 1998: 179. Asbahani, 1984: X, 235*).

6. Ahmad ibn Muzahim. He quoted the words of Warraq At-Tirmidhi (*Sulami, 1998: 179-180. Asbahani, 1984: X, 235*).

7. Abu Bakr Muhammad ibn Muhammad ibn Ahyad Balkhi. He quoted many words of Warraq At-Tirmidhi (*Sulami, 1998: 181. Asbahani, 1984: X, 236*).

8. Ali ibn Yahya ibn Sallam Alluya Domgani (d. 331/943), better known as Hasan ibn Alluya the Preacher. He is also known as "Sufi" and quoted the words of great Sufism exponents such as Yahya Mu'az Razi, Abu Turab Nakhabi, Abu Yazid Bistami, Yusuf ibn Husain Razi, Muhammad ibn Fazl Balkhi. He also narrated a hadith from Muhammad Hakim Tirmidhi. He quoted the words of Varrokhtermizy (*Sulami, 1998: 181-183*).

9. Abulqasim Ishaq ibn Muhammad Hakim Samarkandi (d. 342/953). Navoi says: "Abubakr had a conversation with Warraq." It should be noted that this student of Warraq At-Tirmidhi is considered one of the mature representatives of the knowledge of the word in Central Asia and is one of Imam Moturidi's comrades. His book "As-Sawad al-A'zam" (The Right Way to Follow) has reached us and is considered a very important guide on the subject of Aqeedah. Abulqasim Samarkandi is said to have said about his teacher: "If there was a prophethood after Muhammad Mustafa, peace be upon him, in our time such a person would be a great scholar and sheikh Abu Bakr Warraq because of his knowledge, wisdom, compassion for the people, justice and integrity" (*Ansari, 1983: 263. Jami, 1989: 422 - 423. Navoi, 2001: 83*). He quoted some words of Warraq At-Tirmidhi (*Sulami, 1998: 180-181*). It turns out that this Samarkand title of "judge" allows us to trace a specific line of judges in Transoxiana:

1. Muhammad Hakim Tirmidhi (approx. 205-320/820-932);
2. Hakim Abu Bakr Warraq At-Tirmidhi (d. 320/932 or 294/907);
2. Abulqasim Hakim Samarkandi (d. 342/953).

It is clear from the activities of these three persons that wisdom and wisdom, which have wide interpretations in the Qur'an and Sunnah, are not limited to Sufism or leeches. On the contrary, he gained a wide scope such as the true essence of religion, the authoritative interpretation and order of the sciences in it, as well as the harmony of religious and worldly knowledge, that is, the deep understanding of wisdom in divine events, and the development of its theoretical and practical aspects. This is also confirmed by the following definition given by Ansari in his "Tabaqati" about Abū Bakr al-Warrāq al-Tirmidhī: "Way hakim bud arif, na sufi, sufi chiz digarast", i.e. "He was a scholar who became a hakim, not a Sufi, Sufism is something else" (*Ansari, 1983: 262*). A similar saying about Muhammad Hakim Tirmidhi was narrated from Abulqasim Ja'far Khuldi Baghdadi (253-348/867-959), who was a companion of Jonayd Baghdadi (d. 297/910) and Abulhusayn Nuri (d. 295/907). Sulami (325-412/936-1021) says: "I heard Husayn ibn Muhammad ibn Ja'far Razi say: "I heard Ja'far ibn Muhammad ibn Nusayr (Khuldi) say: "I have a hundred or so divans (works) of the Sufis." I said: "Do you have any of the books of Muhammad ibn Hakim at-Tirmidhi?" I said. Y: "No. I do not consider him one of the Sufis" (la, maa addadtuhu fis-sufiyyati) (*Sulami, 1998: 326*).

## Abū Bakr Al-Warrāq Al-Tirmidhī: Sources and Early Conclusions

10. Abulqasim Abdurrahman ibn Muhammad ibn Hamid ibn Mattuya Zahid Balkhi (d. 355/965). He was always with Abu Bakr Warraq Tirmidhi and transmitted his books from the scholar himself (*Sam'ani. 1980-1984: VII, 393*).

11. Muhammad ibn Muhammad ibn Hatim Sijistani. This person narrated a hadith from Abu Bakr Warraq Tirmidhi (*Sulami, 1998: 178. Asbahani, 1984: X, 236*).

12. Abu Bakr Muhammad ibn Hamid ibn Muhammad ibn Ismail ibn Khalid al-Tirmidhi (d. 340/951). He was also a disciple of Ahmad ibn Khizruya, the famous mystic of Balkh. This great sheikh is one of the most mature scholars and virtuous people in Khurasan, and many wise words have been narrated from him. Warraq Tirmidhi some issues related to spiritual education (*Sulamiy, 1998: 180*).

13. Abu Zarr Tirmidhi. He was one of the great scholars and a person with gifts. He quoted the words of Warraq Tirmidhi (*Sulami, 1998: 179*).

14. Hassan ibn Muhammad Tirmidhi. He quoted the words of Warraq Tirmidhi as "Abu Bakr Muhammad ibn Warraq Tirmidhi was told..." (*Sa'labi, 2002: VIII, 315*).

15. The son-in-law is Ubaydullah or Abu Ubaydullah.

As seen, the Termizites also played an important role in the life of Abu Bakr Warraq Tirmidhi. It was enjoyed by such Tirmidhis as Musa ibn Hizam and Hakim Tirmidzi, and Abu Zarr Tirmidzi and Muhammad ibn Hamid Tirmidzi enjoyed it. In general, the analysis of the sources shows that Tirmidhi scholars have a series of teachers and students in the direction of wisdom and leech in the form of "Hakim Tirmidhi - Warraq Tirmidhi - Muhammad ibn Hamid Tirmidhi - Abulmuzaffar Tirmidhi" (*Kenjabek, M., 2001: 53. Kenjabek, M., 2017: 226*).

### Works.

Abū Bakr al-Warrāq al-Tirmidhī blessedly created. According to Safiyiddin Balkhi in his work "Fazoilu Balkh" which was completed in 1214, "He has a specific place (for teaching) in the mosque of Balkh and is very famous. He is one of the proud scholars of Islam. He wrote many works. One of this collection is the book "Al-Alim wa muta'allim" ("The scholar and the learner" or "The teacher and the student"). "I read some of his works. I found them to be very nice and accurate in terms of the science of wisdom and the explanation of enlightenment."

The names of the following works of the scientist are known:

1. "Kitab al-ikhlas" (Book of Sincerity).
2. "Kitab al-huruf" (Book about letters)
3. "Al-Atq wal fakok" (Book about free will and freedom)
4. "Kitab ad-Darajat" (Book about degrees)
5. "Kitab al-Ahd" (The Book of the Covenant)
6. "Kitab al-Safa' (Book about Safa)
7. "Kitab al-ujb (surprise)" (Book about selfishness (surprise to oneself))
8. "Kitab khidmat al-batin" (Batin - service through the inner world)
9. "Al-Alim wa muta'allim" (Master and disciple)

Safiyiddin Balkhi, who gave the name of these works, said "...and other mansurot (prose works), ta'arrufat (introductions), proverbs and questions and answers. From this it becomes clear that the scientist has many other books.

Safiyiddin Balkhi says: "Once Abulalo Hamadani asked me, 'Do you have any of Abu Bakr Warraq's books?' he asked. I said: "Go. He is my companion on this journey!" I said. He asked for the books. I sent someone to do them now. He looked at the book I mentioned and read some words of wisdom and wisdom. He benefited from it so much that he did not want to be separated from it for a moment. He asked me, "Take ten precious and valuable books in exchange for this collection and give me this beautiful (wisdom) book!" he asked. But I didn't agree. When it was time to leave, I brought a ship to this noble one. While he was leaving, he begged a lot: "If you want to sell them at any price, sell them to me and take (from me) gold and silver and books!" "Of course, I couldn't stop reading this book." I did not accept this offer either. Then it is said: "The purpose of this word is that his works were so good that they were acceptable, beloved and desired by the people of knowledge". "His words are important even among Iraqis." "Certainly, the people of enlightenment and wisdom will convey his sayings and truths until the end of the world, and dead hearts will be resurrected with him." Then the author quotes from his wise words and hadiths narrated by him (*Balkhi, 1972: 261-273*).

Many works of Abū Bakr al-Warrāq al-Tirmidhī have not reached us or have not yet been found and studied. What is clear so far is that Umar Reza Kahola (1323-1408/1905-1987) relied on the list of authors in the "Zahiriyya" library in Damascus (Kahola: XI, 78), and Fuad Sezgin based on Alexandria and a copy there kept in Cairo and named "Al- He gives information about his work "Alim wal-muta'allim" ("Scientist and Learner" or "Master and Student") (*Sezgin, 1991: I/IV: 129*). This valuable work was published in 1358/1939 by the famous scholar of the Ahl-e-Sunna wal community, Muhammad Zahid Kawsari (1296-1371/1879-1952), in the publishing house "Maktaba al-anwar al-muhammadiyya" in Egypt. This work has been published several times since then. A copy of this unique work, written in a wonderful combination of religious and secular sciences and covering



## Abū Bakr Al-Warrāq Al-Tirmidhī: Sources and Early Conclusions

various directions, published in 1421/2001 by Cairo's "Maktaba al-Khanaji" publishing house, was presented to us by the Moroccan Dr. Khalid Zahri, and it is planned to prepare a scientific translation of it.

Karomiddin Jomahmatov, a researcher at the Imam Tirmidhi International Research Center, based on the information provided by Iranian librarians and scholars, also reported on the two treatises of Warroq Tirmidhi called "Al-Ma'rifa" and "Risolai Abu Bakr Warroq ila bazi ikhwanihi" (a letter of Abu Bakr Warroq to some of his brothers). gives (*Surkhan Tongi, 2021: #20, 3*). In the future, these manuscripts will be subject to scientific research and conclusions.

Although many of the works of Abu Bakr Warraq Tirmidhi have not reached us, it is possible to draw important conclusions about his views based on the existing ones. It is known that this person thought about matters such as self-cultivation, soul refinement, thinking, acquiring good qualities and perfecting them by elevating the spirit. At the same time, this scholar, like his teacher Hakim Tirmidhi, is interested in the essence of the work, that is, wisdom. For example, if we look at the following wise saying, it can be observed that a scientist can draw great logical conclusions by paying close attention to matter and its properties:

"Allah created water and gave it different colors and flavors. As all the colors were added, the color of the water appeared. Because of this meaning no one can know the color of water. Because all the flavors are mixed, no one can understand the taste of water. By drinking water, all living things enjoy and find life. But he has no idea what it tastes like. This verse is a proof of this: "And We created all living things from water..." (*Surah Anbiyya, verse 30*).

Another wise saying, which scholars such as Hujwiri and Sulami, quoted from Abū Bakr al-Warrāq al-Tirmidhī through Abu Zarr Tirmidhi, talks about the social structure and development factors. According to Allama, there are three categories of people: the first - umaro (leaders), the second - ulama (scholars), and the third - citizen. The corruption of Umara is by oppression, the corruption of a scholar is by greed, and the corruption of a citizen is by hypocrisy. If scientists are corrupt, obedience and prayers, citizens are corrupt, manners and morals are corrupt, livelihood is corrupt. If kings do not turn their backs on scholars, they will not turn to corruption, scientists will not turn to corruption if their main goal is to get close to kings, and citizens will not turn to corruption if their main goal is to get some position. Because the corruption of kings is due to ignorance, the failure of scholars is due to a deep understanding of religion and not practicing it, and the corruption of citizens is due to lack of trust in Allah. A leader without knowledge, a scholar without piety, and a poor man without fear are close to being tempted by the devil. The corruption of all people depends on these three categories of corruption.

Abū Bakr al-Warrāq al-Tirmidhī left a mark in the science of interpretation and hadith. Salabi (d. 427/1035), in his major work on Qur'anic exegesis, *Al-Kashf wal Bayan* (Explanation and Explanation of the Meaning), cited many narrations from Abu Bakr Warraq at-Tirmidhi on the matter of verse commentary.

Sources, including Sulami, Abu Nu'aym Asbahani, and Balkhi's works, have hadiths narrated by Warraq at-Tirmidhi. According to the sources, he used a lot of hadiths in his works. This is evidenced by the scientist's work "Al-Alim wal muta'allim". For example, Muhammad Hakim Tirmidhi, the scholar's teacher, was also a prominent muhaddith. So, Abu Bakr Warraq Tirmidhi was also a mature scholar in hadith science.

### Death.

According to Balkhi's information, Abu Bakr Muhammad ibn Umar Warraq at-Tirmidhi became ill in the city of Balkh and was taken to Termiz. When he reached a place called Siyhjurd between Balkh and Termiz, he died there. In 907 (294 Hijri) he was brought to Termiz and buried there.

In "Nafahot al-uns" (by the author or the researchers?) the date of the death of Warroq Tirmidhi is 280/893, and Umar Reza Kahola and Fuad Sezgin also give the same date. But it is more common to define his death as 320/932 or 294/907.

According to the sources about Siyohjurd, its location is as follows: From Termiz to Siyohkurd (also called Siyohjird in other sources) one stage, and from there to Balkh one stage (*Ibn Havqal, 1873: 400, 331*). This place corresponds to the regions of Northern Afghanistan between Mazari Sharif and Amudarya (Balkhi, 1972: 262).

The author of the 17th century, Mahmud ibn Wali, mentions that the illuminated graves of Hakim Tirmidhi and Abū Bakr al-Warrāq al-Tirmidhī are located near the walls of the city of Termiz, on the northern side (Mahmud ibn Wali, 1977: 34).

In the work of Hafiz Tanish Bukhari entitled "Abdullanama" written in 1584-1589, it is mentioned that Abdullah Khan, a famous representative of the Shayban dynasty, visited the tomb of Abu Bakr Warraq and other great sheikhs in 1571 along with Muhammad Hakim Tirmidhi (*Bukhari, 1999: 229-230*).

Abū Bakr al-Warrāq al-Tirmidhī mausoleum was also noted by the staff of the Termiz archaeological expedition led by professor M.E. Masson in the 30s of the 20th century and was included in the map of Old Termiz monuments (*Kholmiraev A., 2015: 39*).

## CONCLUSION

So, Abū Bakr al-Warrāq al-Tirmidhī is a new world that has not yet been opened for the source studies of our country and our Islamic thinking today. The great work of the scientist, which has reached us, about 200 pages, is a special event. It is noteworthy that the basic information from the doctrinal, jurisprudential, and mystical directions is presented in an excellent harmony, and

## Abū Bakr Al-Warrāq Al-Tirmidhī: Sources and Early Conclusions

Shari'a rulings are also analyzed according to medical grounds. From the structure and narrative style of the work, it can be seen that this book is written in a way that it can be used as a manual and is of interest to both the private and the general public. In general, the work is stylistically progressive and unique for its time and today (Tirmidhi, 2001).

Also, the notes on the interpretation of the works of Salabi and some other commentators can be collected as a separate work. Major researchers such as Khalid Zahri started to analyze the views of the scientist about the social order (Zahri, 2012: 161-221).

It is known that Abū Bakr al-Warrāq al-Tirmidhī was considered a scientist with a career in such fields as the science of the Qur'an and hadith, Sufism based on these two important sources, the human body and psyche, the foundations of social order, and the science of manners. Due to such comprehensive thinking and high academic level, he is one of the few people who has been awarded the title of "Hakim" - sage. In general, it is necessary to carry out separate scientific research in search of answers to major issues such as the life and legacy of Abū Bakr al-Warrāq al-Tirmidhī, his contribution to Islamic sciences and his influence on the Islamic world, and this is one of the important tasks facing the Imam Tirmidhi International Research Center.

## REFERENCES

- 1) Asbahani, Abu Nuaym Ahmad ibn Abdullah ibn Mihran ibn Ahmad. *Hilyat al-Awliya and Tabaqat al-Asfiya*. - Beirut: Dor al-kutub al-arabi, 1984. H. Fourth edition.
- 2) Ansari, Abu Ismail Abdullah ibn Muhammad ibn Ali Harawi. *Tabaqat al-Sufiyyah*. - Iran: Intishorot Farughii, 1983. First edition.
- 3) Attar, Abu Hamid Muhammad ibn Abu Bakr Ibrahim Farididdin Nishapuri. *Tazkiratul Auliya*. Research by Ronald Nicholson. - Tehran: Behzod, 1997. First edition.
- 4) Balxiy, Abu Bakr Abdulloh ibn Umar ibn Muhammad ibn Dovud Voiz Safiyiddin. *Fazoilu Balx*. Abdulloh Muhammad ibn Muhammad ibn Husayn Husayniy Balxiy arabchadan forshaga tarjima qilgan. Abdulhay Habibiy tadqiqi. – Tehron: Intishoroti bunyodi farhangi Eron, Dovurpanoh, 1972.
- 5) Bayhaqiy, Abu Bakr Ahmad ibn Husayn ibn Ali ibn Muso Xusravjirdiy Xurosoniy. *Shu'ab al-imon*. – Bayrut: Dor al-kutub al-ilmiyya, 1990. VII.
- 6) Bukhari, Hafiz Tanish. *Abdullahnama ("Sharafnomai Shahiy")*. The first book. Translated from Persian by S. Mirzaev. The author of the foreword and comments is B. Akhmedov. - Tashkent: Sharq, 1999.
- 7) Hujwiri, Abulhasan Ali bin Usman bin Abu Ali Jullabi Ghaznavi. *Kashf al-mahjub*. Translated from Persian to Arabic by Isad Abdulhadi Qandil. - Alexandria: Majlis al-ala lish-shu'un al-islami, 1974. II.
- 8) Ibn Havqal, Abulqasim Muhammad ibn Havqal Baghdadi Musili. *Kitab al-masolik wal-mamolik*. – Leiden: Brill, 1873.
- 9) Ibn Hibban, Abu Hatim Muhammad ibn Hibban ibn Ahmed Tamimi Busti. *Ravzatul uqalo and nuzhatul fuzalo*. - Beirut: Dor al-kutub al-ilmiyya, 1977.
- 10) Jami, Abulbarakot Nuriddin Abdurrahman ibn Nizamiddin Ahmad ibn Muhammad Dashti Kharjirdi Naqshbandi. *Nafakhat al-uns min hazarot al-quds*. Persian to Arabic translation. - Cairo: Azhari Sharif, 1989.
- 11) Kalabadi, Abu Bakr Muhammad ibn Ishaq Bukhari. *Kitab al-ta'arruf li-mazhabi Ahlit-Tasufuf*. - Cairo: Maktaba al-Khanaji, 1994. Second edition.
- 12) Kahola, Omar Reza. *Mo'jam al-muallifin*. Tarajim musannif al-kutub al-arabiyya. - Beirut: Maktaba al-musanna - Doru ihyo at-turos al-arabi, XV.
- 13) Kenjabek, Mirzo. *The Great Termizids*. Termiz Tazkiras. Tashkent: National Encyclopedia of Uzbekistan, 2017.
- 14) Kenjabek, Mirzo. *Termiz Tazkiras*. Tashkent: National Encyclopedia of Uzbekistan, 2001.
- 15) Muslim, Abulhusayn Muslim ibn Hajjaj ibn Muslim Qushayri Nishapuri. *Sahih Muslim*. - Cairo: Dor al-Hadith, 1991. V. First edition.
- 16) Mahmud, ibn Wali. *A sea of mysteries is relative to noble virtues*. Introduction, translation, notes, indicator B.A. Akhmedov. Tashkent: Science, 1977.
- 17) Navoi, Alisher. *Nasayim ul-muhabbat*. Tashkent: "Science", 2001. XX. XVII.
- 18) Nishapuri, Abulqasim Hassan ibn Muhammad ibn Habib. *Uqalo al-majanin*. - Beirut: Dor an-nafois, 1987. First edition.
- 19) Qurtubi, Shamsiddin Abu Abdullah Muhammad ibn Ahmad ibn Abu Bakr ibn Farh Ansari Khazraji. *Al-Jame' al-ahkom al-Qur'an*. - Riyaz: Dor 'alam al-kutub, 2003. XX.
- 20) Qushayri, Abulqasim Abdulkarim ibn Hawazan ibn Abdulmalik ibn Talha ibn Muhammad Nishapuri Shafi'i. *Risalatul Qushayriyyah*. - Cairo: Dor ash-shu'ab, 1989.
- 21) Salabi, Abu Ishaq Ahmad ibn Muhammad ibn Ibrahim Nishapuri. *Al-Kashf wal-bayan*. - Beirut: Doru ihyo at-turos al-arabi, 2002. X. First edition.
- 22) Sam'ani, Abu Sa'id Abdulkarim ibn Muhammad ibn Mansur Tamimi. *Al-Ansab*. - Cairo: Maktaba Ibn Taymiyya, 1980-1984. XII.

## Abū Bakr Al-Warrāq Al-Tirmidhī: Sources and Early Conclusions

- 23) Sulami, Abu Abdurrahman Muhammad ibn Husain ibn Muhammad ibn Musa Azdi. *Tabaqat al-Sufiyyah*. - Beirut: Dor al-kutub al-ilmiyya, 1998. First edition.
- 24) Sezgin, Fuad. *Tarikh al-turos al-arabi*. Translated into Arabic by Mahmoud Fahmi Majazi. - Riyaz: Idora as-saqafa van-nashr bil-jami'a, 1991. II.
- 25) Surkhan morning, Friday, March 12, 2021, #20 (17701).
- 26) Sha'rani, Abu Muhammad Abdulwahab ibn Ahmad ibn Ali. *Tabaqat al-kubra (Lawaqih al-anwar fi tabaqat al-akhyor)*. - Cairo: Matba'a al-Amiro, 1897.
- 27) Tirmidhi, Abu Bakr Muhammad ibn Umar. *Al-Alim wal-muta'allim*. - Cairo: Maktaba al-Khanaji, 2001. Second edition.
- 28) Tursunov, Sayfulla, Murtazoev Bobonazar, Allanov, Arif. *Thermal symptoms*. - Tashkent: NEW EDITION, 2015.
- 29) Kholmiraev, Abdulla. *Light from Termez...* - Tashkent: "Sanat" magazine publishing house, 2015.
- 30) Zahabi, Shamsiddin Abu Abdullah Muhammad ibn Ahmad ibn Osman ibn Qaymaz Turkmani Dimashqi. *Tarikh al-Islam and wafayat al-mashohir al-a'lam*. - Beirut: Dor al-kutub al-arabi, 1987. LII. First edition.
- 31) Zahri, Khalid. *The Sheikh and the Philosopher: qiraatu fil-madiyna al-fazila baynal-Hakim al-Tirmidhi wal-Faroabi (The Sheikh and the Philosopher: a reading of the views of Hakim Tirmidhi and Farabi on the virtuous city) // Les maîtres soufis et leurs disciples des IIIe-Ve siècles de l'hégire (IXe-XIe)*. Education, formation and transmission. Coordinated by Geneviève Gobillot and Jean-Jacques Thibon. Damascus-Beirut, 2012. R.161-221.



There is an Open Access article, distributed under the term of the Creative Commons Attribution–Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.