

The Foundations of The Sufi School of Transoxiana (Through The Example of The Hakimiyya and Khojagan-Naqshbandiya Connections)

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ABSTRACT

This article is dedicated to the school that was formed in the field of Sufism, an integral part of Islam, and its distinctive features within our country. In the context of today's scientific achievements, the Sufi schools of the Islamic world are often not mentioned as part of Transoxiana, and there exists a tradition of associating it with the Khorasan school. The Sufi school of Transoxiana is mainly known through the activities of Abdulkhaliq al-Ghijduvani, the Seven Pir lineage, and Bahauddin Naqshband. However, one of the key early figures who laid the foundation of this field is Muhammad Hakim Termizi, whose contribution is of significant importance. The unification of these figures gives the school a distinctive character, which forms the basis of this tradition. It has been determined that there was a remarkable harmony in the teachings of such great leaders as al-Ghijduvani, Naqshband, and Muhammad Hakim Termizi. This unity, however, has sharp contrasts with other schools in the Islamic world. These distinct aspects and particularities necessitate the study of the Sufi path of Transoxiana as a "school," which remains underexplored both within our country and globally.

The distinctive features of the Transoxiana Sufi school, theoretically initiated by Muhammad Hakim Termizi, were practically elevated to their peak through the activities of Abdulkhaliq al-Ghijduvani and Bahauddin Naqshband. This school, during its time, manifested reformist movements that reflected the true essence of religion across the entire Islamic world. For example, al-Ghijduvani was the first to introduce the practice of secret dhikr (remembrance), while Bahauddin Naqshband solidified this practice and embodied its socialization through factors like conversation and the necessity of work, making it a foundation for personal spiritual growth. Both figures returned the idea that all Muslims should strive for knowledge and science as a fundamental principle of Sufism, and they introduced the system of "rashhahs" for the ascetics, thereby laying a high ideological foundation for disciplined and purposeful action. Most importantly, all the principles they introduced were recognized as a separate school in Transoxiana during the 10th-11th centuries and were built upon the theory of the "Hakimiyya" school, founded by Muhammad Hakim Termizi. Specifically, the principles of rashhahs, work, the unity of science, and

many other aspects were the hallmarks of this school.

Keywords: - Iraq, Levant, Egypt, Andalusia, Khorasan, Transoxiana, Ghijduvani, Naqshband, Hakim Termizi, Khojagan-Naqshbandiya, Hakimiyya.

INTRODUCTION

Spiritual education, as an integral and important part of Islam, has been recognized as a distinct scientific field. Naturally, wherever this religion spread, its spiritual teachings also entered that region. This part of the religion is commonly referred to as "Sufism."

As illustrated, the earliest form or name of Sufism was called "zuhd" (asceticism). The schools of the people of zuhd are traditionally considered to be: Basra, Kufa, Khorasan, and the 'western' schools (Egypt and medieval Muslim Spain)[1]. "In the 9th century, alongside the Sufi movements of Egypt, the Levant, and Baghdad, the Nishapur school was also emerging prominently with its views on futuwat (spiritual chivalry) and malamati (blame-culture)"[2]. Ibrahim ibn Adham (d. 166/777), who is considered the founder of the Khorasan school, learned mystical knowledge from the Khojas of Basra, and then brought them to his homeland, Balkh. His main characteristics were asceticism, worship and maturity in piety [2. 30-31.]. So, in Egypt, Zunnun Misri (179-245/796-845) organized Sufism, in Khorasan there was a school of Malamatis, in Iraq there was a school that started with Haris Muhosibi (d. 243/857) and was continued by Sirri Saqoti (160-253/777-867) and Jonayd Baghdadi. In Muslim Spain, Ibn Masarra (Muhammad ibn Abdullah Qurtubi, 269-319/886-931), later Ibn Arabi - Abu Bakr Muhyiddin Muhammad ibn Ali Hatimi Taiy Andalusi, 560-638/1165-1240) is famous.

Certainly, the aforementioned groups operated at the level of schools with their distinctive characteristics. However, although the Transoxiana school is known by name through brief mentions in a limited number of studies, its unique spiritual path, as well as its position and description as a school, have not been sufficiently researched.

When we speak of the "Transoxiana Sufism," it

mainly refers to the Khojagan order, later known as Naqshbandiya, and the Kubrawiya order. Among these, the Khojagan-Naqshbandiya holds exceptional importance due to its key role in defining the religious character and direction of Transoxiana compared to other regions.

Today, the roots of the Khojagan-Naqshbandiya order have been clarified, and if its silsila (spiritual lineage) is examined, it traces back before the 10th-11th centuries, connecting to the Iraq-Khorasan school and only later linking to Abdulkhaliq al-Ghijduvani (515-595/1121-1199) after Khoja Yusuf Hamadani (440-1141/1048-1141). Ahmad Iroqi, a researcher of the Persian work Qudsiyya, in his preface highlights this connection through the Persian language and concludes: "Naqshbandiya is primarily an Iranian (Eranian) tariqa. The early sheikhs of this lineage were Iranian. The beginning and development of this tariqa occurred on Persian-speaking soil" [3]. The author concludes his opinion by stating that in Arabic and Turkish works on Naqshbandi, its terms (=raskhas) are also given in Persian. The above-mentioned "ancient mashayikhs of this series" are, of course, Hamadani, Farmadi, Haraqani, Bistami and similar individuals. There is a tradition among researchers to generalize the school of Sufism in Transoxiana with Khorasan. This is similar to the fact that medieval historians and geographers such as Balazuri and Ibn Khawqal included Transoxiana in Khorasan politically, and in the literature of Sufism in the Middle Ages, scholars such as Sha'rani, Sulami and Ibn Jawzi mentioned Hakim Termizi as the "mashayikh of Khorasan". However, scholars such as Maqdisi and Yakut Hamavi have distinguished Khorasan and Mawaraunnahr geographically, and modern scholars have distinguished them culturally, and it is appropriate for research to be based on this basis. After all, it is known to everyone that the cultures of Iran and Turan have been different from each other since ancient times.

All these reveal the need to search for the foundation school of Transoxiana which is older than Gijduvani, and is the foundation of it. It is the "Hakimiya" school formed in Termiz and the factor of Abu Abdullah Muhammad ibn Ali ibn Hasan ibn Bishr Hakim Termizi (ca. 205-320/820-932) who can shed light on this issue, and there are sufficient reasons for this.

If we look at the biography of Abdulkhalik Gijduvani, it becomes clear that his views are unique in many ways. It is repeatedly mentioned in the sources that he discussed secret remembrance with his teacher based on the verses of the Quran. His sheikh said that this is a Laduni knowledge, and if God wills, he will connect him to one of his saints who will help him in this matter and that he will teach him secret remembrance. He awaits this prophecy, and the person to whom he will be connected turns out to be Khizr. He says to him: "You are my son" and teaches him the knowledge of numbers (which, according to Naqshbandi, is the first level of Laduni knowledge) and secret remembrance. Gijduvani, who learned from Khizr to recite the word "Iman" from his heart while diving into water, as a result of this "a great conquest and a solid record were formed. This record, together with secret remembrance, passed into the lineage of the Khajagans." "He was the first person in this order to engage in secret remembrance. That is why he was the leader of this order." It is also narrated that Khidr Ghijduwani foretold his father about him, named him before he was born, that he visited Ghijduwani during his lifetime, and some of the events that took place between them[4].

What are the reasons for Ghijduwani's connection to Yusuf Hamadani? Although the first four primary sources attribute it to Hamadani, their reasons were also found in Hakim Tirmidhi. At the same time, Hamadani's influence on Ghijduwani cannot be completely denied, but this should be assessed objectively. It is narrated from Ghijduwani that when he was twenty-one years old, Khizr (peace be upon him) recommended Hamadani to take care of his upbringing. "When he came to Bukhara, I went to him and remained in his service until he returned to Khorasan. He did not order me to do anything other than to stick to what Khizr (peace be upon him) had explained to me." It should also be taken into account that the mention of Yusuf Hamadani is in alaniyyah - in a public

mention. Because he received his initial education in Baghdad[5]. He was a companion of Abdul Qadir Jilani (471-563/1078-1167) and was in constant contact with Herat and Merv [6].

Gijduvani's opinion was based on a critical-analytical approach to Sufism ("Stay away from the ignorant and imitative Sufis", "Do not build a house and do not sit in it"), Shari'a sciences such as hadith and fiqh, propagating science and sunnah, and were moral views that corresponded to the mentality of Transoxiana[7].

Thus, the specific features of the ideological views of the Transoxiana school can be seen in the example of the seven pirs (Gijduvani-Revqari-Anjirfaghnavi-Romitani-Sammasi-Kulol-Naqshbandi). Because they also have a unity of style, unlike their predecessors. Sources on the life of Naqshbandi mention that seven pirs were also present at the main irshad ceremony during Bahaiddin Naqshband's spiritual meeting with Abdulkhalik Gijduvani in the cemetery. Yaqub Charkhi (d. 851/1447), describing the events that took place between him and Sheikh Bahaiddin Naqshband, says about the initial process of his acceptance as a disciple: "...he traced the lineage of the last tariqa back to Hazrat Sheikh Abdul Khaliq Gijduvani (may Allah be pleased with him). He explained to me the wuqufi ada'i and said: "This is the beginning of the Laduni knowledge, which has reached us from our master Khizr (peace be upon him) to Sheikh Abdul Khaliq Gijduvani (may Allah be pleased with him)"[7. 218]. In fact, Ghijduvani is called the head and head of the "class master" [5. 35]. Thus, according to Fazlullah ibn Rozbeh Khan (860-925/1456-1519) in his treatise "Maqamoti Abdul Khaliq", Khizr alaihissalam was a "teacher of lessons" for him, and Khwaja Yusuf was "a teacher of conversation and entertainment" [3, 19].

It can be said about the views of Khojagan-Naqshbandi and his followers that "by the 15th century, the 700-year experience of Islamic regional spirituality showed its highest results precisely in Transoxiana and Khorasan"[8]. "Khoja Abdulkhalik Gijduvani and his deputy Bahaiddin Naqshband were actually reformers of Islamic Sufism." They objected to Sufis' domesticity, conciliarism, qalandarism, reliance on silsila, abandonment of profession and many other aspects. In this way, he returned the path of the tariqa to its foundations, which played an important role in the wide spread of this tariqah

and its acceptance by both ordinary people and scientists. Especially considering that by the time of Bahauddin Naqshband's life, Islam had moved away from Sharia and Sunnah, that the process of recovery had begun after the depression and internal struggles of the Mongol invasion and the subsequent periods, that Ibahi Qalandariyya in Sufism, as well as the activation of the Nurbakhshiyya and Nasimullahiyya directions of Shiites in the general region, and their attempts to spread their influence in Transoxiana, this order can be considered as "one of the reform processes in Sufism and religion" for its time. Therefore, Naqshband is sometimes called the "eighth-century mujaddidi." As Ibn Hajar al-Haythami (909-974/1504-1567) noted, "highest order that has escaped the power of ignorant Sufis is the Naqshbandi order" [3. 10-27]. Thus, it becomes evident that significant transformations within the Khojagan-Naqshbandiya order are associated with the activities of Abdulkhaliq al-Ghijduvani (515-595 AH / 1121-1199 CE) and Bahauddin Naqshband (718-791 AH / 1318-1389 CE). The latter is described as having followed the "Uwaisi" path, as sources indicate that he spiritually connected with the soul of Abdulkhaliq al-Ghijduvani and drew inspiration from both the works and spiritual presence of Hakim Termizi. Comparative studies confirm the authenticity of these influences. However, such matters have still been largely overlooked in specialized research on the Khojagan-Naqshbandiya tradition [9]. Although some Arab and Turkish studies discuss the influence of Hakim Termizi on various scholars, they do not discuss his influence on Bahauddin Naqshband in detail, but rather note the existence of these influences and that this is a separate topic [10]. Also, some short and general comments were given by the researchers of our country [11].

During the process of the spread of Islam, and later, in the transmission of Islamic ideas, Termiz remained one of the first cities in Transoxiana where these influences were encountered. These ideas would typically come either directly from Khorasan or via Khorasan from major Islamic centers such as Baghdad, Kufa, and Basra. It is within this natural flow of ideas that one can observe Hakim Termizi acting as a kind of "filter."

Muhammad Hakim Termizi even served as a kind of "barrier" against influences that came through Balkh, which, despite being the closest city to

Termiz, was strongly influenced by the religious thought of Khorasan and Iraq. It is said that "al-Tirmidhi was not affiliated with any of the schools in Balkh (=Khorasan-Iraq), regardless of their nature." True, later sources claim that he was a student of the sage Ahmad ibn Khidruya (d. 240/854) and the teacher of Abu Bakr al-Warraq (d. 294/906-907), but as has been shown, these claims do not hold up under scrutiny.

On the contrary, Termizi took a different path on key theological issues compared to the scholars of Balkh. The Balkh scholars were closely connected with the Sufis of Nishapur: Ahmad ibn Khidruya was in contact with Ahmad ibn Harb (a famous Nishapur Sufi, 234/848), who was the teacher of Abu Hafs Haddad (d. 270/886) and Ibn Karram (d. 255/869). The students of Ahmad ibn Khidruya and Abu Hafs Haddad, such as Muhammad ibn Fadl al-Balkhi (d. 319/931) and Abu Uthman al-Hiri (d. 298/910), also maintained close relations with one another [12].

Muhammad Hakim Tirmidhi's views on the formation of the Baghdad school and Sufism in general are distinguished from the views of Haris Muhosibi, who was the teacher of Jonayd Baghdadi and Abulhusayn Nuri, and his views are much deeper than Haris Muhosibi's. We will not dwell on this in detail as we have discussed it in our article based on relevant research [13]. We only note that as a result of this, the influence of the Iraqi and Khurasan school on Transoxiana has decreased dramatically. In addition, it was Tirmidhi who strongly criticized in his writings the characteristic signs of the Iraqi school of Sufism: wearing wool and old, eating leftovers, and the like [14]. Transoxiana spoke of etiquette as the highest and most important sign of religious character as the basis. He mentioned etiquette among the highest ranks in religion and, according to him, the highest level of worship (literally, servitude) is etiquette and, in general, "etiquette is the carpet of actions" [14].

In the famous sects of Sufism, the type of zikr is Jahri, with the exception of Kubroviyyah and Naqshbandiyyah, which are directly related to Transoxiana, where the secret type of zikr is optional [15]. "Samo" - Sufi dance is not found in them either. It is known that Hakim Tirmidhi evaluates the apparent remembrance of the soul in the external remembrance as the interference of the soul's pleasure in the heart and says: "But the

apparent interference is that you see one of them dancing in his remembrance. If he does not dance, he claps his hands. If he does not clap, he shakes his head like a fool who has lost his mind. If he does not do this either, he moves his two shoulders. All these actions are the excitement of the soul and the interference it brings (to the heart). But the internal one is the heart's interest (interest, attention) in the remembrance. This is also the interference of the soul. Of course, this kind of remembrance is without the intention (i.e., devoid of it). If the remembrance is from a person who has a status, a gathering, and a person who is in prayer, then at this point the 'interest in the remembrance is interrupted. The eyes of the soul (in his heart) are directed towards the intention (Allah). A person is busy with Him and wants to show his interest in the remembrance. there will be no forgiveness. Those are the people of pure remembrance[14. 142].

These words are in line with Porso's thoughts on secret remembrance: "Because, as long as existence remains and does not reach the level of extinction, that remembrance is not truly secret. This is indicated by the great saying, 'An angel cannot see it and write it down, nor can the soul see it and be amazed by it' [3. 38].

From this text, it can be concluded that Termizi was a supporter of secret dhikr and its theoretical founder. The person to whom secret dhikr is attributed in the literature is Abdulkhalik Gijduvani. The sources say that "He was the first person in this order to engage in secret dhikr" [16], while in some modern studies he is evaluated as "the first person to introduce this type of dhikr into Sufism"[16]. Later, Bahauddin Naqshband, it can be said, fundamentally revised this path. He wisely organized the teachings of Abdulkhalik Gijduvani, Baba Sammosi and Amir Kulal, establishing universal foundations in the path, changing the public dhikr, which was preferred from Mahmud Faghnavi to Amir Kulal, to a secret one for any situation [17]. He was asked, "Is there public, private and silent dhikr in your path? He said, 'No!'" [18]. Most importantly, as mentioned, he declared himself a follower of Hakim Termizi.

Even the rasshas of the Khojagan-Naqshbandiyya are found in Hakim Tirmidhi. Tirmidhi says in his commentary on the hadith: "Remember Allah, you will find Him in front of you," that this is, of course, remembering Allah at every moment. You do not

look at things other than Him while being attached to them. Then you will be with Him in things. Your heart will not be attached to anything other than Him. Then you will rise to a higher level than this – if Allah grants you success – you will be with Him in things and will reach places of closeness with Him in this world and the Hereafter. Then you will certainly be granted the blessing from Him with this – finding Him in front of you at every time and in every situation. This is being in His grip (in the grip of power) in the world, standing and sitting with Him, receiving with Him, contemplating with Him, holding and opening with Him, hearing and seeing with Him, acquiring knowledge and reasoning with Him. And in the Hereafter, His Messenger (the one who takes the soul) will come with peace, good news and gifts. This is the word of Allah the Almighty: "If he is of those brought near, then he will be in comfort, ease and a paradise of bliss." (Al-Waqi'ah, 43)

Indeed, this servant encountered it directly. Truly, Allah prepared for him what we have described — and even more. Whenever he approached any of the things we mentioned, he found them already prepared for him. He said: "This type of preservation is what the non-Arabs ('ajam) call nigāhdāsht (نگاه داشت), and dhikr (remembrance) is called yāddāsht (یاد داشت)" [19].

These two are two of the 11 branches of the Khoja Naqshbandi order. Nighadasht is the protection of the heart, the preservation of the state of returning to Allah without speaking with the tongue, the ability to protect oneself and one's heart from various thoughts and fantasies other than Allah - is haffiz. Yoddaasht is the constant remembrance of Allah with delight and enthusiasm, a bliss that cannot be lost. It consists in deepening and applying the state of nighadasht [20]. The meaning of nighadasht is semantically consistent with the quote from Hakim Tirmidhi. In his works, the theory of dhikr is developed in detail. In particular, in accordance with the meaning of "remembrance", Tirmidhi considers pure and genuine dhikr, which is not mixed with anything: "Dhikr is the heart's running (walking) towards Allah and being excited by His love and enthusiasm." This true dhikr is present in every believer, but it is overwhelmed by desires. Therefore, this enthusiasm is manifested only in the saints[21]. This is the present bliss that never disappears. The true remembrance is continuous, continuous, that is, without

interruption. At-Tirmidhi says that true remembrance is when, at the same time, neither the remembrance of one's self nor the remembrance of creation remain in one's heart. This is pure remembrance, in which there is no falsehood.

It is said about Bahauddin Naqshband that at the end of his life, Khoja would talk about the beginning of his life - the beginning of his life and his shortcomings, and would direct his attention to the sheikhs and great ones of the order. The sultan of the lovers of Allah, Hazrat Uwais Qarani, would show a trace of attention (that is, the quality of this attention was known). In Uwais Qarani, there was a complete detachment and complete separation from the people, both outwardly and inwardly... If he had shown attention to the spirituality of Hazrat Khoja Muhammad Ali Hakim Termizi (q.s.), this attention would have been in a state of pure indifference. Nothing would have been noticeable in this indifference[23].

Thus, through comparative study, we can see practical traces in Bahauddin Naqshband's recognition of Hakim Tirmidhi. Because "Hazrat Khwaja said in 789/1387: "For 22 years, we have been following Hakim Muhammad Ali Termizi Tariqa and they were incompetent. If anyone knows, I'm also worthless in this age" [24] There is not only respect, but also practical recognition in the words. So, the essence of Termizi's views on the guardianship was also considered by the people of Transoxiana, which is a disgrace. These are aspects that are not reflected in the conclusions of relevant historical and modern research, and are topics that open up a wide field for scientific debate. Because Bahauddin Naqshband says: "What is dervishism (Sufism)? Dervishism is to be free from stone and free from the heart [25].

Bahauddin Naqshband, in general, made one of the most fundamental reforms in the tariqa of the Seven Pirs by striving to distance this path from the "formalism" that could have come from the Iraq-Khorasan school. Transoxiana, due to its genetic makeup and, along with other scholars, largely thanks to the extensive intellectual efforts of Muhammad Hakim Termizi, significantly remained outside this "formalism." The "formalism" attributed to the Iraq-Khorasan school is not a wholly negative evaluation. It is a characteristic of that school, briefly explained as giving special attention not only to inner processes

but also to external signs and their manifestation. For example, standing out in outward appearances such as clothing, food, and similar things; vocal (jahrī) dhikr; and, generally, making these aspects symbols or slogans. However, without completely denying these, Termizi criticized taking them as the main signs. In his view, those signs alone are not sufficient for asceticism and similar claims. Moreover, they lead to separation from society and forming distinct groups, which naturally results in hypocrisy and artificiality at some point. Therefore, the Transoxiana school of Sufis mainly adopts a negative attitude toward such signs, practices them rarely, at most considers them "permissible," and instead bases itself on socialization in professions, "sohbat" (spiritual companionship), and knowledge, and in mystical terms, on order and systematic expression.

These aspects and the detachment from "formalism" correspond to the following description given to Bahauddin Naqshband:

"Bahauddin recognized only silent self-concentration and rejected the ecstatic state achieved through loud cries and music. Without refusing communication with people and seeing seclusion only as a manifestation of pride, Bahauddin led the simplest way of life." [26] These very factors define the main characteristic of the Transoxiana school and mark a path where etiquette (adab) is the foundation from beginning to end. This trait finds its expression both in the theory and practice of this school in all fundamental aspects of Islam. This is because it reflects the main characteristic of the people of this region. Regarding the people of Bukhara, Istakhri (d. approx. 340/951) says: "The nature of its inhabitants is to return to the etiquette that is superior to that of the people of Transoxiana" [27].

There are also direct evidences for mentioning Transoxiana as a distinct school. Approximately, Khujwiri (d. circa 467/1074), in his work *Kashf al-Mahjub*, regarded the Sufi currents of the 9th–10th centuries as schools with distinct characteristics, providing a fresh approach while accurately evaluating the traditional chains of the orders. Indeed, the Khwajagan-Naqshbandi chain was known by various names in different periods, such as "Siddiqiya," "Tayfuriyya," and "Khwajaganiya" [28]. In general, the chains (silsilas) are important in expressing the unity of the Islamic world and its convergence at a common point. Moreover,

Bahauddin Naqshband once said: "Then the chain was narrated and brought to Khoja Yusuf Hamadani" [29].

In Hujwiri's work, specific individuals and the main aspects of their views are presented, but there is no mention of silsilas (chains). Among the twelve schools described in this work, only "Hakimiya" is associated with Mavarannahr and is interpreted as a "madhhab" (school of thought):

"But the Hakimis are attributed to Abu Abdullah Muhammad ibn Ali Hakim al-Tirmidhi. Among the imams of his time, he was unique in both apparent (zahir) and hidden (batin) knowledge. His classifications and insights were abundant. The principles of his discourse and his tariqa pertained to spiritual states (wilayah), speaking about the truths of these, as well as the ranks of saints and the observance of their orders. At the same time, according to his own limits, he is like a boundless sea possessing many wonders. The hallmark of his madhhab is the belief that Allah, exalted be He, has chosen certain devoted servants (awliya) from among creation. They have severed their cares from worldly attachments, renounced the claims of the ego and desires. Consequently, each of these (awliya) reached a certain rank, and one of the doors to the meanings was opened to them" [30].

Certainly, Hakim Tirmidhi is recognized as the founder of Hakimiya, the first Sufi order in Central Asia [31]. Hujwiri's remarks indicate acknowledgment of our region as a distinct school. This is of great importance considering the dominance of the Iraqi school throughout the Islamic world at that time. In his book, Hujwiri narrates from his sheikhs, describing Hakim Tirmidhi as a unique, unparalleled individual in the world, to whom his heart was deeply devoted. Thus, "Hakimiya" is among the earliest schools in our region that systematized not only Sufi but also religious doctrines. This is because Tirmidhi's views offer an extensive religious-philosophical analysis, from the concept of wilayah (spiritual authority) to the idea of wilayah-hakimlik (spiritual governance). Currently, there is no information about any similar school in Transoxiana prior to Hakimiya. At a time when there was no mention of Khojagan-Naqshbandiya or any other tariqa or school in our region, the distinct direction called "Hakimiya" as a system undoubtedly demands serious research.

Although some work has been done on Hakim Termizi, this topic is updated and its importance is increasing. As can be seen, this legacy makes the history of the Rashas alone by an average of two hundred years. Still, Hakim Tirmizi's treatise "Bayan al-kasb" is compatible with the famous slogan of Hazrat Bahauddin Naqshband "Dil ba yoru dast ba kor" as a full ideological basis, and the issue of "Wuquf", which he added to the list of Rashas, was considered as a separate chapter in Hakim Tirmizi's treatise "Al-Aql wal-havo" and many other similar issues need to be researched.

All of these are the subject of separate research, and in conclusion, Naqshbandi says: "Our path is from nawadir and from urwat al-wusqa. It is to follow the Prophet's teachings and to follow the works of the companions of the Prophet, and in this way, one achieves great success with little action." "Nawadir" may also be a reference to Hakim Tirmidhi's "Nawadir al-Usul": "Our path is from nawadir and from urwat al-wusqa." Because "Nawadir al-Usul" is structured in such a way that each chapter begins with a hadith and discusses its external and internal explanations and the stages of acting on it. This is in line with "following the Prophet's teachings and to follow the works of the companions of the Prophet." The popularity of "Nawadir al-Usul" in Naqshbandi circles has been repeatedly confirmed by Naqshbandi sources. It is even observed that some hadiths about wilayah and their commentaries are taken as large quotations from "Nawadir al-Usul" in Arabic [32]. Members of this order were, therefore, familiar with Bahauddin Naqshband al-Tirmidhi's Khatm al-Awliya. For example, Salah ibn Mubarak quotes this book ("Khatm al-Walayya") in the section of Anis at-Talibin on the issue of guardianship [32], also, "Nawadir al-usul" is widely used in interpreting the issues related to the province [32]. It should be noted that some manuscripts of this work are attributed to Salah ibn Mubarak, and some copies are attributed to Muhammad Porso [3. 33-34]. In general, reference to Termizi can be observed in the works of Muhammad Porso.

Barthold, while listing the representatives of Sufism in various regions, also draws attention to the geography of Sufism: in the 9th century, this territory stretched from the Nile to the Amu Darya: Egypt - Basra (Iraq) - Iran - Amu Darya. To extend this geographical area to the Amu Darya, he brought Hakim Termizi (Muhammad ibn Ali of

Termez) [34]. Later, the researcher Husayni, relying on the factor of Hakim Termizi, used the term "Termiz or Transoxiana School" and, through comparative analysis, recognized its difference from the Basra and Baghdad (Iraq) schools and its intellectual depth [35]. Jacqueline Chabbi evaluated Termiz as the cradle of Sufism in Khurasan [36].

Conclusion

Summarizing the topic, and also based on the results of our previous research, it is necessary to introduce the term "Transoxiana Sufi School" into scientific circulation. Of course, the term "Sufi" has been generalized on a global scale. However, since the Transoxiana school has aspects that are different from traditional Sufism, it is also appropriate to use the phrase "Transoxiana Suluk School". In any case, while this school is included in broad scientific circulation in terms of terminology, its foundations should be examined as a separate school within the framework of fundamental research.

Based on all of this, "the scientific and spiritual legacy of al-Hakim at-Tirmidhi requires a comprehensive, consistent study" [37]. Because Hakim Tirmidhi is not only a mystic, but also a high thinker, the author of wise views and research, who combined Islamic and secular sciences.

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