

## The Works of Al-Hakim At-Tirmidhi and their Pedagogical Study

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**Abstract:** This article presents an analysis of the content and classification of the works of al-Hakim at-Tirmidhi. It explores the essence and significance of al-Hakim at-Tirmidhi's doctrine of "Hakimiya," his role in the field of Sufism, and how he was inspired by the works of his teachers in attaining the highest levels of knowledge. The article also incorporates newly presented findings by researchers. It highlights how the scholar engaged in debates and discussions with scholars from various fields of knowledge and strived to extract useful aspects from each doctrine to contribute to the advancement of science and further its development.

In his work "Manāzil al-'Ibād min al-'Ibāda", al-Hakim at-Tirmidhi provides a comprehensive exposition of the stages of the spiritual path (ṭarīqah) in Sufism. The work consists of two chapters and describes the spiritual stations that a person must traverse on the path of servitude (sayr wa sulūk). According to Sufi teachings, these stations are referred to as ḥāl (spiritual states) and maqām (spiritual ranks). The main content of the work is structured around seven stations, through which the process of achieving moral and spiritual refinement is classified. Additionally, al-Hakim at-Tirmidhi offers a pedagogical analysis of the acquisition of knowledge and wisdom in his works. He asserts that every human being is naturally endowed with innate intellect and that one must properly utilize this intellect and perception. Only knowledge, understanding, and learning can guide a person toward virtue and righteousness.

**Keywords:** ethics, upbringing, spirituality, knowledge, enlightenment, Sufism, Islamic jurisprudence (fiqh), mysticism, Hakimiya, gnoseology.



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### INTRODUCTION

Across the world, numerous studies are being conducted to safeguard the interests of society, promote human perfection, uphold human dignity, and mobilize the lives and works of thinkers for the moral and intellectual development of youth. The scholarly legacy of al-Hakim at-Tirmidhi has been translated into the languages of many nations across Europe, Asia, and the Americas. Today, special attention is being paid to the promotion of enlightenment and knowledge, the role of education and upbringing in human development, patriotism, growing national self-awareness,

and the deep study of our rich national cultural and historical traditions, as well as the intellectual and scholarly heritage of our people, with the aim of instilling these values in the younger generation. With the independence of our country, extensive opportunities have been created for the study and comprehensive analysis of the spiritual and moral heritage of great thinkers and their works. In particular, the *"Development Strategy of New Uzbekistan for 2022–2026"* outlines the urgent task of “widely promoting the rich scientific and spiritual heritage of our great ancestors by translating 100 works authored by prominent scholars from our country into accessible language and creating both scholarly and popular publications based on them” [1;35]. Therefore, the study and pedagogical analysis of the moral-enlightening and scholarly-practical legacy of our compatriot and encyclopedic scholar al-Hakim at-Tirmidhi—who contributed immensely to the advancement of knowledge and enlightenment—holds vital significance for every era and every society.

## LITERATURE REVIEW AND METHODS

The spiritual and scholarly legacy of al-Hakim at-Tirmidhi has been the subject of various scientific articles, works, and dissertations in several developed countries, including Turkey, the United Kingdom, Germany, France, the United States, Russia, and Iran. It is worth emphasizing that in today’s context—where the study of the moral and ethical heritage of al-Hakim at-Tirmidhi has gained significant importance—pedagogical research into the understanding of his works among youth and the wider public is of particular relevance. The main objective is to ensure that every individual becomes familiar with the legacy of the scholars who lived and worked in their homeland and understands the content of their writings. For this reason, the study of al-Hakim at-Tirmidhi’s works and their pedagogical analysis has emerged as a pressing social necessity. This is because investigating the scholar’s legacy and analyzing the content of his works through a scientific lens allows for the development of students’ theoretical and methodological skills, enhances their familiarity with the scholar’s teachings, enables them to conduct comparative analyses of his works, and facilitates the reprocessing and classification of newly presented information by researchers.

In particular, there are currently a number of research works dedicated to the legacy of the great scholar. However, most of these studies have been conducted within the fields of ancient manuscript studies, historiography, translation studies, literary criticism, Oriental studies, and Sufi studies. Notably, al-Hakim at-Tirmidhi’s work “*Navādir al-Usūl*” has been examined as a source related to Hadith and Sufi knowledge by I. S. Usmonov [2;26]; the theory of the development of pedagogical and psychological thought in Islamic cultural sources has been studied by Q. B. Qodirov [3;291]; the moral and ethical education of students through the scholarly heritage of hadith scholars has been explored by A. S. Samiyev [4;120]; psychological concepts in the works of al-Hakim at-Tirmidhi have been researched by A. B. Qodirova [5;256]; and the role of Hakim at-Tirmidhi’s spiritual heritage in human perfection has been analyzed by L. A. Khayitov [6;151]. These research contributions hold significant importance in understanding the breadth of the scholar’s intellectual legacy.

Based on the study of the scholar’s works and their pedagogical analysis, students are enabled to develop theoretical and methodological skills, gain a deeper understanding of the scholar’s intellectual legacy, and demonstrate their competencies through comparative pedagogical analysis of his writings. Furthermore, the ability to process and classify new information derived from previously presented research has been enhanced. In this study, theoretical-methodological, analytical-statistical, and comparative approaches were employed.

## DISCUSSION

The spiritual legacy of al-Hakim at-Tirmidhi reflects various branches of secular sciences. It would be inaccurate to confine his scholarly contributions solely to Islamic teachings and Sufism.

This is because his doctrine was not affiliated with any specific school active within the Islamic world. Some later authors referred to a group of scholars from the eastern regions of the caliphate as the “School of Esoteric Wisdom” or “al-Hakimiya.” This group included certain spiritually inclined scholars from Transoxiana and Khurasan. Unlike the leaders of other sects and representatives of Sufi teachings, the members of the “Hakimiya” school were advocates of knowledge and enlightenment. The sages of the “Hakimiya” tradition held themselves above some Sufis, whom they regarded as occupying a lower level as mere possessors of divine knowledge [7;14].

Al-Hakim at-Tirmidhi engaged in debates and discussions with scholars from various disciplines. He sought to extract and apply the useful elements of each doctrine to promote and develop science and knowledge. In his writings, he emphasizes that all human beings are naturally endowed with innate intellect and that one must use this intellect and understanding properly. He argues that only knowledge, wisdom, and learning can lead a person toward goodness. The scholar refers to the human heart as a divine mystery and insists that only knowledge and enlightenment are capable of transforming this divine secret. He advances the idea that “Sufism is knowledge,” framing it as a core principle of his doctrine. Moreover, he stresses that knowledge develops through study and learning, ultimately resulting in deeper understanding. Each of his works holds a prominent place in the advancement of science and Sufi knowledge and serves as a guide for cultivating the intellectual and moral growth of future generations.

Al-Hakim at-Tirmidhi, in his pursuit of mastering the science of Sufism and reaching the highest levels of knowledge, took inspiration from his teachers and drew from their works. In the book “Al-Hakim at-Tirmidhi” authored by researchers Z. Choriyeu, T. Annayev, B. Murtazoyev, and J. Annayev, based on information from the Islamic scholar Ibrahim al-Juyushi, it is reported that al-Hakim at-Tirmidhi considered 164 scholars as his teachers, whose names are listed in the book. He respectfully referred to them as “my shaykhs.” Among them, four were Shaykhs with the nisbah “at-Tirmidhi”, namely: Ali ibn Hasan at-Tirmidhi (his father), Salih ibn Abdallah at-Tirmidhi, Salih ibn Muhammad at-Tirmidhi, and al-Jarud ibn Mu’adh as-Sulami at-Tirmidhi [8; 16].

The number of works written by al-Hakim at-Tirmidhi and the identities of his teachers have long remained key topics of scholarly debate. The earliest academic research on this subject is associated with L. Massignon and Uthman Yahya. Notably, in 1954, the American Orientalist N. Heer identified the titles of 55 of the scholar’s works along with their locations of preservation. According to Arab researcher Abdulfattah Baraka, al-Hakim at-Tirmidhi left behind more than 400 valuable works, of which 57 have survived to the present day.

In his treatise “Hakim Tirmidhi,” the scholar Ibrohim Usmonov classifies the works of al-Hakim at-Tirmidhi into the following categories:

1. **Works on Tafsir and Qur’anic Sciences:** *Al-Amsāl min al-Kitāb wa as-Sunna* (Examples from the Qur’an and Sunnah), *Tahsīl Nazā’ir al-Qur’ān* (Deriving the Analogues of the Qur’an), *Tafsīr* (Exegesis), *Al-Furūq wa Manāṭ at-Tarāduf* (Distinctions and the Basis of Synonymy).
2. **Works on Fiqh (Islamic Jurisprudence):** *Al-Hajj wa Asrāruhu* (The Pilgrimage and Its Mysteries), *Sharḥ as-Ṣalāt wa Maqāṣidihā* (Explanation of Prayer and Its Purposes), *Sabab at-Takbīr fīṣ-Ṣalāt* (The Reason for Takbīr in Prayer), *Ilal ash-Sharī’a* (The Causes Behind the Islamic Rulings), *Al-Masā’il al-Āfina* (Detailed Legal Issues).
3. **Works on Kalām (Islamic Theology):** *Ar-Radd ‘alā ar-Rāfiḍa* (Refutation of the Rāfiḍites), *Al-‘Aql wa al-Hawā* (Intellect and Desire), *Al-Farq bayn al-Āyāt wa al-Karāmāt* (The Difference between Miraculous Signs and Saintly Miracles), *Ar-Radd ‘alā al-Mu’aṭṭila* (Refutation of the Negators), *Sharḥ Qawl – Mā al-Īmān wa al-Islām wa al-Iḥsān*

(Explanation of the Statement: What is Faith, Islam, and Excellence), *Al-Kalām 'alā Man Qāla: Lā Ilāha illa Allāh* (Theological Discourse on Those Who Say: There is No God but Allah).

4. **Works on Islamic Philosophy:** *Kitāb al-Aqiyās wa al-Mughtarrīn* (The Book of the Wise and the Deluded), *Ithbāt al-'Ilal fī al-Amr wa an-Nahy* (Establishing the Causes of Command and Prohibition), *Bayān al-'Ilm* (Explanation of Knowledge), *Huqūq* (Rights).
5. **Works on the History of Sufism:** *Anwā' al-Ma'ārif* (Types of Spiritual Knowledge), *Tārīkh al-Mashāyikh* (History of the Shaykhs).
6. **Works on Sufi Doctrines and Concepts:** *Budū ash-Sha'n Abī 'Abdullāh* (The Beginning of the Path of Abū 'Abdullāh), *Adab an-Nafs* (Discipline of the Self), *Riyāḍat an-Nafs* (Training of the Self), *Khatm al-Awliyā'* (The Seal of the Saints), *Bayān al-Farq bayn as-Ṣadr wa al-Qalb wa al-Fu'ād wa al-Lubb* (Explanation of the Differences between the Chest, the Heart, the Core, and the Innermost Essence), *Ma'rifat al-Asrār* (Knowledge of the Mysteries), *Manāzil al-'Ibād min al-'Ibāda* (The Stations of the Servants in Worship), *Al-Masā'il al-Maknūna* (The Hidden Questions), *Adab al-Murīdīn* (The Etiquette of Spiritual Seekers), *Risālat Makr an-Nafs* (Treatise on the Deception of the Self), *'Ilm al-Awliyā'* (The Knowledge of Saints), *Abwāb Mukhtalifa* (Various Chapters), *Al-Jumal al-Lāzim Ma'rifatuhā* (Essential Sentences That Must Be Known), *Jawāb Kitāb 'Uthmān ibn Sa'īd min ar-Ra'y* (Response to the Book of 'Uthmān ibn Sa'īd from Ar-Ra'y), *Al-Ḥikma min al-'Ilm al-Bāṭin* (Wisdom from Esoteric Knowledge), *Ṣifat al-Qulūb wa Aḥwālīhā wa Hay'at Tarkībīhā* (The Nature of Hearts, Their States, and Structural Composition), *'Urs al-'Ārifīn* (The Wedding of the Gnostics), *Ghawr al-Umūr* (The Depth of Matters), *Masā'il at-Ta'bīr* (Questions of Interpretation), *Daqā'iq al-'Ulūm* (Subtleties of the Sciences).
7. **Works on Hadith Studies:** *Navādir al-Uṣūl* (Rare Foundations), *Al-Amsāl min al-Kitāb wa as-Sunna* (Examples from the Qur'an and Sunnah), *Al-Manhiyyāt wa Kullu mā Jā'a min Ḥadīth bi-n-Nahy* (Prohibitions and All That is Reported by Hadith as Forbidden), *Bayān al-Kasb* (Clarification on Earning) [9; 42–43].

The above-mentioned works clearly show that the great scholar (alloma) contributed writings across various branches of science, always aiming to uncover the essence, the hidden wisdom, and the profound meanings behind each subject. From this perspective, it is of vital importance to integrate the scientific heritage of al-Hakim at-Termizi into both curricular and extracurricular activities in general secondary education institutions. In particular, incorporating al-Hakim at-Termizi's pedagogical ideas into the content of the subject "Education" (Tarbiya) holds significant practical value. Al-Hakim at-Termizi's works such as "Manāzil al-'ibād min al-'ibāda" (The Stations of the Servants in Their Worship), "Navādir al-uṣūl", "Bad' ash-sha'n Abū 'Abdullāh" (The Beginning of the Deeds of Abu Abdullah), "Navroznoma", "Solnoma", "Reason and Desire", "Ma'rifat al-asrār" (Knowledge of the Mysteries), "The Discipline of the Soul", "The Training of the Soul", "The Explanation of Livelihoods", and "Questions Asked by the People of Sarakhs" occupy an important place in the history of pedagogical thought. In "Manāzil al-'ibād min al-'ibāda", al-Hakim at-Termizi presents a comprehensive explanation of the stages (maqāmāt) in the path of Sufism, detailing the spiritual journey a seeker (sālik) must undertake. The book consists of two chapters and discusses the spiritual stations on the path of servitude. According to Sufi teachings, these stations are known as ḥāl (states) and maqām (stations). The scholar outlines seven such stations, each representing a step toward achieving moral and spiritual refinement.

The first station, as explained in the book, is "the station of repentance (tawba)"—the initial step for those who seek and yearn for God. Those who are honored to attain this station become completely obedient to God's commands without question and refrain from His prohibitions without hesitation [10; p. 8]. Such individuals, possessing pure hearts, instinctively perform

virtuous deeds and have the inner strength to avoid evil actions. At this point, the scholar explains two types of struggle against the *nafs* (the lower self or ego): internal (*bāṭinī*) and external (*zāhirī*). For example, struggling against one's desires, jealousy, and temptations is considered internal; whereas fighting an enemy with weapons like spears and bows and taking their possessions is regarded as external.

In the **second station**, *zuhd* (asceticism or piety) is explained. *Zuhd*, defined as refraining from inappropriate behaviors and impure actions, is described as a difficult and demanding path that requires perseverance and steadfastness. Indeed, "the world consists of the snares of Satan, by which people are trapped and drawn toward fulfilling their carnal desires" [10; 9]. Therefore, a person must first purify themselves from sins and transgressions; only then will they begin to perceive divine light within and accept asceticism. Such a strenuous path can only be traversed by those whose hearts are pure and who are capable of perceiving the inner realities of existence.

The **third station**, *ʿadāwat al-nafs* (enmity toward the ego/self), analyzes the struggle against the *nafs* (lower self) and the serious resistance it demands. Those who sought to overcome the *nafs* engaged in rigorous self-discipline and, when necessary, subdued their desires and passions, ultimately extinguishing lustful impulses and making the *nafs* obedient to them [10; 12]. In this way, two major aspects of the *nafs*—attachment to worldly possessions and carnal desires—are distinguished. God calls upon people to engage in *jihad* (struggle) against their *nafs*. According to al-Ḥakīm at-Tirmidhī, this internal struggle is the true measure of a person's worth, through which their spiritual rank is determined. He concludes that the *nafs* is the source of all evil.

In the **fourth station**, *maḥabba* (divine love), the scholar revisits the topic of the *nafs*, turning attention to the complexities of life and urging individuals to transcend their needs for worldly comforts and hardships—such as poverty and wealth, honor and humiliation, heat and cold [10; 14]. The restraint of the *nafs* is realized through love for God. The concept of love, and its social foundation, is uniquely expressed in this spiritual context. Attaining divine love requires purification, which is achieved by passing through prior stations such as repentance, asceticism, and mastery over the *nafs*. A hadith is cited: "*The best jihad is the one a servant wages against his own self.*" [10; 34]

The **fifth station**, *qaṭʿ al-hawā* (severing vain desires), describes the hardships of overcoming attachment to desires and the severe conflict between the human soul and its inclinations. In this struggle, desire often dominates people for extended periods. A prophetic tradition states: "*Whatever a person fears, God places that very thing in control over them. But if a child of Adam fears no one but God, then nothing will be placed in control over him.*" [10; 39]

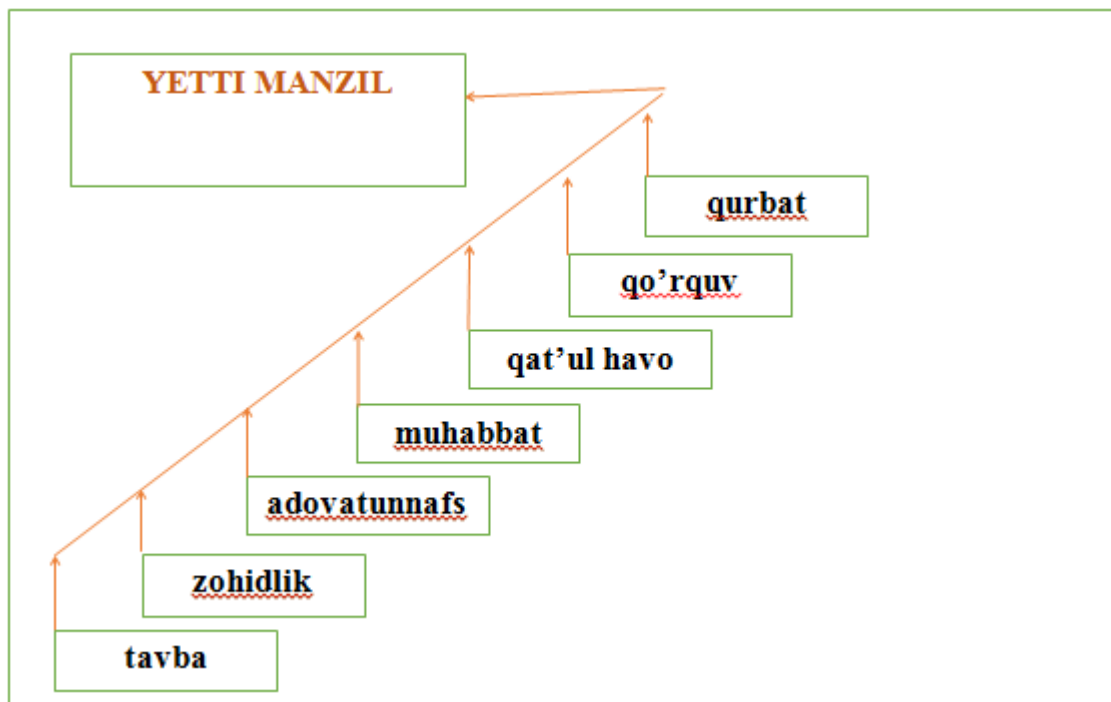
In the **sixth station**, *khawf* (fear), the theme of repentance and returning from misguidance is explored. This station is likened to a vast, shoreless sea of trials in which lost souls struggle to stay afloat. When a person engages in the remembrance of God (*dhikr*), tranquility and peace emerge in their heart, and their body and soul become gentle and receptive. This is because they have turned away from the demands of the *nafs* and become immersed in divine remembrance.

The **seventh station**, *qurb* (closeness to God), entails the most intense spiritual trials. To escape the tyranny of desire and passion, individuals turn to God with sincerity and seek His aid. Those who succeed in abandoning their egotistic desires and shattering their carnal passions are deemed worthy of divine proximity, attaining a firm spiritual rank at this final stage. Al-Ḥakīm at-Tirmidhī characterizes the afflictions of desire, lust, and bondage to the *nafs* as manifestations of human weakness and deficiency.

## RESULTS

Wandering through these spiritual and moral stations is more complex—but far more honorable—than traversing worldly destinations. Anyone may explore worldly places, but only a select few

are granted the fortune to journey through these spiritual realms. This is because ascending the stages of spiritual and moral development (as shown in Figure 1) requires qualities such as knowledge, proper conduct, sincerity, faith, love, loyalty, and ethics. Above all, it necessitates the guidance of a mentor who can lead the seeker on this path.



**Figure 1. Stages of Attaining Spiritual and Moral Perfection**

For this reason, in his work, the scholar explains each spiritual station in terms of its characteristics, requirements, status, and significance, using wisdom, hadiths, and narratives. He emphasizes that in order to pass through these stations, one must overcome the dominance of the *nafs* (lower self), as it blinds the eyes, deafens the ears, and seals the heart. Because of its eternal relevance, this work is considered an essential source for the development of human spiritual and moral thought. Its practical value lies in the fact that it first and foremost promotes devotion, belief, and faith, and encourages pursuing knowledge to grasp the essence of these concepts.

Hakim al-Tirmidhi's "**Navodir al-Usul**" is a work dedicated to the science of hadith. Each hadith is thoroughly explained, with both its apparent and hidden meanings revealed and deeply analyzed from various dimensions. One of the noteworthy aspects of this work is its guidance on how to apply hadiths in practice. A notable scholar, I. Usmonov, published a book titled "*The Wisdoms of Navodir al-Usul*" (Tashkent: Fan, 2009, p. 176). The book includes a foreword, introduction, six chapters, a conclusion, a list of sources and references, and appendices.

This treatise provides a comprehensive discussion on the political and social conditions in Transoxiana during the 9th–10th centuries, the religious trends of the time, the Sufi path, the scholarly and spiritual legacy of the thinker, his teachers and students, the content and essence of "*Navodir al-Usul*," the place of hadith in the scholar's work, the relationship between Hakim al-Tirmidhi and the Naqshbandi teachings, and more. The author identifies twelve Sufi movements that existed in different periods in the region's political arena—ten of which are classified as acceptable and two as non-acceptable. Among the ten acceptable Sufi movements, the seventh is the "*Hakimiya*" school founded by Hakim al-Tirmidhi.

According to the researcher, "*Navodir al-Usul*" is one of Hakim al-Tirmidhi's earliest and major works. It forms the conceptual foundation of all his writings. Furthermore, many well-known

scholars of his time and later periods referred to this book in their own works, further emphasizing its importance. The book includes the following hadith related to "The Virtue of the Right Side":

"Hazrat Abu Hurayra (may Allah be pleased with him) reported that the Prophet (peace be upon him) said: 'When any of you puts on footwear, let him start with the right foot. When eating, eat with the right hand; when drinking, drink with the right hand. Indeed, the people of the right are the people of bliss. What is the reward of the people of the right?'" (*Surah Al-Waqi'ah*, verse 27) [9; 82–83].

Hakim al-Tirmidhi's work "**Bad' al-Shan**" was first published in Beirut in 1965 by Uthman Yahya as an appendix to the book "*Khatm al-Awliya*". This work provides detailed information about the life and contributions of the scholar (see Appendix 4). For example, it states the following about his passion for learning in childhood:

"When I was eight years old, the Most Merciful and Compassionate Allah did not withhold His grace from me. My shaykh taught me the secrets of knowledge and encouraged me to seek knowledge tirelessly. It reached a point where I was fully devoted to learning. From my early childhood, instead of playing, I spent my time reading. Thus, from a young age, I began to study '*ilm al-athar* (the science of hadith) and '*ilm al-ra'y* (Hanafi jurisprudence)" [9; 108].

Certainly, this excerpt teaches us that we must encourage our children to seek knowledge from a young age and provide them with the necessary conditions and support. For, as the saying goes, "Knowledge leads individuals to perfection and societies to progress." In this regard, the state education policy is based on the principle of continuous education. The educational process begins in preschool and is intended to last a lifetime. For this reason, developed countries make significant investments at all stages of education. Between the ages of 3 and 22, a large amount of resources is allocated to a child's education and upbringing. This investment yields returns of 15 to 17 times more for society [11; 11].

## CONCLUSION

In his work *Bad' al-sha'n*, Al-Hakim al-Tirmidhi states that he began his journey at the age of 27. The text explains that he visited many cities, listened to the discourses of prominent scholars and theologians, and engaged in intellectual debates with them. He writes:

"When I reached the age of twenty-seven, I had acquired such deep knowledge in the sciences of gnosis that a love for visiting Allah's House in Mecca was kindled in my heart. As soon as the opportunity arose, I set out on a journey and reached Iraq, where I became known as a hadith scholar. From there, I proceeded to Basra, and in the month of Rajab, continued my journey to Mecca." [8; 108] From this account, it is evident that by the age of 27, the scholar had attained a high level of mastery in spiritual and religious sciences and gained fame as a hadith scholar. This is significant, as the science of hadith is considered a delicate and complex field [12; 45]. The word *hadith* means "speech" or "report," and later came to refer to the sayings, actions, approvals, and characteristics of the Prophet Muhammad (peace be upon him). Hadiths are considered the second most sacred source in Islam after the Qur'an. They encompass the life, religious teachings, and moral guidance of the Prophet (peace be upon him). If the Prophet said something, performed an action, or witnessed someone else's action without objecting to it, these instances are regarded as *sunnah*. Such actions and teachings are collectively known as *hadith*.

Hadiths not only elaborate on Islamic laws and regulations, but they also promote human virtues and denounce immoral traits that are beneath human dignity [13; 7]. In other words, they emphasize mutual kindness, the rights and responsibilities of relatives, parents, and children, as well as values such as compassion, honesty, purity, justice, and fairness.

Through the pedagogical study of Al-Hakim al-Tirmidhi's works, students can develop theoretical and methodological skills. They also gain an understanding of the scholar's intellectual legacy, the

ability to carry out comparative analysis of his works, and an opportunity to process and classify new insights based on the data provided by researchers.

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