



THE SCIENTIFIC HERITAGE OF THE TIRMIDHIS: THE IMPORTANCE OF JUSTICE IN STRENGTHENING YOUTH IDEOLOGY

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ABSTRACT

This article thoroughly examines the essence and meaning of the concept of justice in the scholarly and spiritual heritage of great thinkers who emerged from the land of Termez – particularly Imam Tirmidhi and Hakim Tirmidhi. The study analyzes, based on the Holy Qur’an, the role of justice within the Islamic ethical system, as well as its significance in human development, spiritual education, and societal stability. Furthermore, it provides a scholarly justification of how justice manifests not only as a socio-legal principle but also as an inner spiritual and moral virtue, and highlights the priority aspects of cultivating it in the upbringing of youth.

KEYWORDS

Tirmidhi scholars, justice, spiritual education, human development, societal stability, Islamic teachings, the Holy Qur’an, Imam Tirmidhi, Hakim Tirmidhi, moral values.

INTRODUCTION

The legacy of great thinkers who emerged from the land of Termez holds unparalleled significance in shaping the spiritual and moral foundations of Islamic civilization. In particular, the concept of justice occupies a central place in their scholarly and mystical views, being interpreted as a key criterion for human perfection and societal stability. In the Holy Qur’an, the primary source of Islam, justice is presented as an expression of Allah’s will and divine order, and is established as a fundamental principle in all aspects of human life – from personal ethics to state governance. Justice encompasses universal values such as giving everyone their due rights, refraining from oppression and injustice, and ensuring equality and fairness.

The timely establishment – or failure to establish – justice in society can significantly influence the ideology of young people in one way or another. This is because youth, while often highly impressionable, tend to perceive reality with a “pure” and unfiltered perspective. In such moments, if they encounter a certain form of injustice, the balance within their psychological and emotional state begins to be disrupted.

Therefore, in shaping the ideological immunity of youth, it is considered appropriate to explain the interrelationship between society and its standards of justice on the basis of religious and educational teachings. This can be done through the relevant hadiths narrated by Imam Tirmidhi, the Sufi views of Hakim Tirmidhi, the ideas of Khoja Samandar Tirmidhi on state governance, as well as the theoretical foundations of other Tirmidhi scholars.

Material and Methods

According to Islamic teachings, justice is not only a rule that regulates social relations but also a virtue closely connected with a person's inner spiritual state. Allah the Exalted is described with the attribute "Al-'Adl" (The Just), which calls upon humans to strive toward embodying this divine quality¹. This implies that justice should be manifested not only in external actions but also in the purity of the heart, intentions, and spiritual condition. A just person does not place personal interests above the rights of others; rather, they control their desires and act in accordance with truth and fairness.

Among the Tirmidhi scholars, the issue of justice is extensively elaborated in the scholarly legacy of Imam Tirmidhi through hadiths. In his work "*Jami' as-Sahih*" (*Sunan al-Tirmidhi*), the narrations describe justice as one of the highest virtues of a human being². In particular, aspects such as a leader being just, parents treating their children equally, and adhering to honesty and fairness in trade are presented as fundamental conditions for societal stability. In Imam Tirmidhi's teachings, a just person is honored as one of the closest servants to Allah, which highlights that justice carries not only social but also profound spiritual and moral significance.

At the same time, Hakim Tirmidhi interprets the concept of justice in a deeper, more spiritual and philosophical manner. In his view, justice is not merely an expression of a person's external actions, but rather a reflection of their inner heart and spiritual state³. If a person's heart is pure, their faith is strong, and their desires are disciplined, they will naturally be just. Hakim Tirmidhi associates justice with controlling the ego and purifying oneself from negative traits such as greed, arrogance, and envy. He regards justice as a high stage of spiritual perfection and sees it in harmony with knowledge and enlightenment. As he emphasizes, justice without knowledge may be blind, and justice without enlightenment is neither complete nor perfect.

Discussion and Results

Since the concept of justice holds decisive importance in human upbringing, the teachings of the Tirmidhi scholars emphasize that the formation of a well-rounded individual should begin with instilling the virtue of justice. A person who is taught justice from an early age grows into a responsible, conscientious, and socially beneficial individual in the future. In this process, not only external upbringing but also internal spiritual development – purifying the heart, disciplining the ego, and cultivating a sense of fairness – plays a crucial role. In this sense, the cultivation of justice is a continuous spiritual process that lasts throughout a person's entire life.

While reflecting on the concept of "justice," it is possible to find that Hakim Tirmidhi, in his work "*Tahsil al-Nazā'ir al-Qur'ān*," recorded the following ideas: "The word of Allah Almighty 'al-Haqq' also comes in various meanings in this manner. Truth (al-Haqq) is the light of stability. In this way, it is connected to all deeds. A believer is a person who must exalt the truth in every action. Reverence leads him to the Truth, and sincerity leads him to justice".

In this context, "Haqq" refers to "Allah." We have already mentioned this meaning. In another instance, "haqq" is used in the sense of the "Qur'an," and elsewhere it refers to "Islam," "prophethood (risalah)," and "Muhammad, peace and blessings be upon him".

¹ The Holy Qur'an. Surah An-Nahl, verse 90; Surah Al-Ma'idah, verses 8 and 42; Surah Al-Hadid, verse 25; Surah An-Nisa, verses 58 and 135; Surah Al-Mumtahanah, verse 8; Surah Ash-Shura, verse 15; Surah Al-An'am, verse 115.

² Abu Isa al-Tirmidhi. *Sunan al-Tirmidhi*.

³ <https://n.ziyouz.com/portal-haqida/xarita/maqolalar/al-hakim-at-termiziy?ysclid=mnn53bq4x258748693> (Al-Hakim at-Termiziy)

Indeed, as mentioned above, “Haqq” is firmly established in everything related to the commands of Allah Almighty, through which His servants worship Him. Allah has created all beings with truth (Haqq). He has given life to everything with the light of life, distributed provisions with the light of justice, granted additional grace after distribution, and He is the One who bestows favor through the light of grace”⁴.

By examining the scholarly legacy left by the thinker, we can clearly see how great a value “Haqq” truly is. The distortion or suppression of truth in any given context is regarded as a sign of injustice, and this is not without reason. As the scholar emphasizes, Allah is the One who created all beings with truth, gave life to them through the light of life, and distributed provisions through the light of justice. This demonstrates that the pursuit of truth and justice is inherent in human nature (fitrah), and it also shows that in shaping the ideological immunity of young people, neither their inner world nor the society surrounding them should be filled with injustice and wrongdoing. Otherwise, the so-called “immunity” being formed may fail to be effective.

From a societal perspective, justice is considered a fundamental factor in ensuring stability, peace, and development. In a society where justice is established, trust, legality, and solidarity become stronger. In such an environment, people live based on mutual respect and trust, and social relations develop in a healthy manner. Conversely, in a society where injustice prevails, oppression, inequality, and social tensions intensify, which leads to moral decline and a slowdown in development.

In the teachings of Imam Tirmidhi, a just ruler is presented as one of the greatest blessings for society⁵. Just governance strengthens people’s trust in the state, ensures the rule of law, and guarantees social stability. Hakim Tirmidhi, in turn, approaches this issue on a deeper level, linking societal stability to the inner spiritual state of individuals. In his view, if a sense of righteousness (justice) is not formed in people’s hearts, external laws and regulations alone cannot ensure long-term stability. On this matter, the scholar states: “The counterpart of righteousness is truth. Its opposite is error. Error and falsehood are related in meaning... A person cannot attain righteousness until he removes the afflictions from his heart and all faults from his soul”⁶. Therefore, ensuring stability in all spheres of society requires the strengthening of qualities such as righteousness, truthfulness, and justice – values that deeply influence the human spirit.

Conclusion

In conclusion, it should be emphasized that in the legacy of the Tirmidhi scholars, the concept of justice appears as a fundamental pillar of human perfection, spiritual purity, and societal development. Their ideas on justice have not lost their relevance even in today’s era of globalization and the information age. On the contrary, this intellectual heritage serves as an important theoretical and practical source for instilling values such as justice, fairness, and conscience in the minds of young people.

⁴ Hakim Tirmidhi. *Tahsil al-Nazā’ir al-Qur’ān*. Translated and annotated by J. Cho’tmatov. – Termez: “Kitob Nashr”, 2024. pp-339-342.

⁵ Abu Isa al-Tirmidhi. *Ash-Shamā’il al-Muhammadiyah*.

⁶ Hakim Tirmidhi. *Aql va Havoyi Nafs*. (Translated): spiritual-educational work / J. Cho’tmatov. – Termez: “Kitob Nashr” publishing house, 2024, pp. 38–39.

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