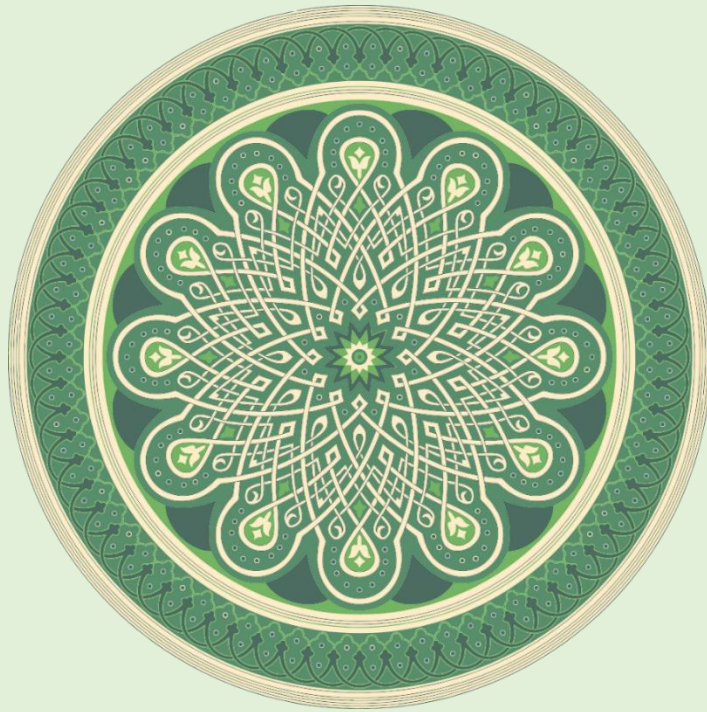# هَدِيَّةُ الْأُحوَذي

لطالي جَامِعِ التِّرمذي

لشيخ الحديث مولانا فضل الرحمن الأعظمي دامت بركاته ونفعنا بعلومه

A concise introduction to Jāmi' al-Tirmidhī

Shaykh al-Ḥadīth Maulānā Faḍlur-Raḥmān A'ẓamī

Translated, Summarized, and Prepared by: A student of Ḥadīth sharīf

بسم الله الرحمن الرحيم والصلوة والسلام على خاتم النبيين و على اله وأصحابه أجمعين

Imām Abū Īsā Muḥammad b. Īsā b. Sawra al-Tirmidhī ﷫, and his *Jāmi'*

Notes taken solely from Shaykh al-Ḥadīth Maulānā Faḍlur-Raḥmān A'ẓamī's book: *Hadiyyat al-Aḥwadhī*

- I will only mention what Shaykh al-Ḥadīth has preferred and not all the different *aqwāl* within the book. On occasion, if other *aqwāl* are just as valid, and deemed necessary to include, I will quote them too. I have also not stuck to the same order of the book, but mixed and matched where I have found it easier to do so.
- I have added some explanations, some in the form of tables, just to make it easier for the reader. For this I have used a different colour
- I have tried to reference everything back to the original source, and have also referred the reader back to Ḥaḍrat's book where the discussion is intricate and requires further reading.

Page 16 - **Age**

About 70 years old – 209H to 279H. Allāma Anwar Shāh Kashmīrī ﷫ writes a poem:

الترمذيُ محمدٌ ذُو زَيْنٍ … عِطرٌ وفاةٌ وعمره في عَين [1]

عِطرٌ in terms of 'Arabīc numerology is 279, عَين is 70. This is the most famous and accepted opinion.

Name

Abū Īsā Muḥammad b. Īsā b. Sawra b. Mūsā b. Ḍaḥḥāk al-Sulamī al-Būghī al-Tirmidhī ﷫

- Sulamī – family origins from the Banū Sulaym

Page 18 - **The *kuniya* [epithet] of Imām Tirmidhī ﷫**

Shaykh al-Ḥadīth then goes into detail about keeping the *kuniya* '*Abū Īsā*'. The summary is: It is permissible, because:

1. Nobody keeps it with the intention of claiming to be Sayyidunā Īsā's �ünd father,
2. It has been permitted by major 'Ulamā, as mentioned by Mullā 'Alī Qārī ﷫,
3. The initial discouragement from Nabi ﷺ was a precaution, to solidify the Īmān of converts.

Family and Place of origin

His family were originally from Marw [located in modern day Turkmenistan].

In the lifetime of his grandfather Laith b. Sayyār, they moved to Tirmidh. Imām Tirmidhī ﷫ was born and raised here. This is mentioned by Imām Biqā'ī ﷫[2]. This gives the impression that Imām Tirmidhī was born in Tirmidh, but he is also called *Būghī*.

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[1] Banūri, *Ma'ārif us-Sunan* 1:14
[2] Ḥabīb-Allāh Mukhtār, *Muqaddima, Kashf al-Niqāb 'ammā yaqūluhu'l-Tirmidhī wa fi'l-bāb,* written on the subject of *wa fi'l-bāb* [to be discussed on page 29]

Būgh is a village/small town about 6 *farsakhs* [18 miles per most 'Ulamā, with one farsakh = 3 miles] from Tirmidh, so why is he associated to Būgh?

1. He was born in Tirmidh, but later moved to Būgh
2. He was born and raised in Būgh, but was associated with Tirmidh, because it's the bigger city. This is quite common. e.g. Usually, if somebody lives in a village close to Sūrat, Gujarāt, then he is better known as Surtī, not through association with the village.

Merv   Termez

Jayḥūn River

Tirmidh – How, Where?

1. Tirmidh - تِرمِذ
2. Turmudh - تُرمُذ
3. Tarmidh - تَرمِذ
4. Tarmudh - تَرمُذ

Tirmidh is located on the East side of the Jayḥūn river. This is the same Jayḥūn [also known as Balkh] river, which is the *nahr* in ما وراء النهر [famed for the Ḥanafī 'Ulamā who originated from there].[3] In modern terms, it is known as the 'Amu Darya', or the 'Amu River'.[4]

Other prominent 'Ulamā from Tirmidh

1. <u>Abu'l-Ḥasan Aḥmad b. al-Ḥasan al-Tirmidhī al-Kabīr</u> ﷺ
   Student of Imām Aḥmad ﷺ, teacher of Imāms Bukhārī ﷺ and Tirmidhī ﷺ. He passed away after 240 H. he is known as '*Tirmidhī Kabīr*', because of his older age.

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[3] Maulānā Āqil, *Muqaddima al-Kawkab al-Durrī* p. 10
[4] This is the original location of Termez, however in the era of the Moghuls, they destroyed it, and rebuilt it further away from the river, like it is today. [Maulānā] Haroon Anis [HA]

2. Hakīm Tirmidhī ﷺ – Abū ‘Abd-Allāh b. Muḥammad b. ‘Alī b. al-Ḥasan b. Bishr ﷺ
   Author of *Nawādir al-Uṣūl*; many of the Aḥādīth therein are weak, or worse.[5] He was martyred in 255H.

Was Imām Tirmidhī ﷺ born blind?

No. This can be established by the story of the strength of his memory. The strongest opinion is that his eyesight did weaken, but only near the end of his life.[6]

This could be the story which Ḥaḍrat is referring to:

- Once on his way to Makkah, Imām Tirmidhī ﷺ met a scholar of Ḥadīth from whom he had previously copied two chapters of Ḥadīth. Thinking that he had the notes with him, he asked the scholar if the scholar could read out these two chapters so that Imām could correct any errors. Imām ﷺ took out these 2 papers but found them to be blank. When the Muḥaddith realized what he was doing, he rebuked Imām Tirmidhī ﷺ saying: "Have you no shame, why are you wasting my time?" Imām Tirmidhī ﷺ assured him that he had committed all the Aḥādīth to memory. The scholar was not convinced, even though Imām Tirmidhī ﷺ had recited all the Ḥadīth from memory. Imām Tirmidhī ﷺ requested him to recite to him some other Ḥadīth. The scholar recited 40 Aḥādīth which Imām Tirmidhī ﷺ then repeated without making a single error, thus showing his remarkable power of committing Ḥadīth to memory.[7]

Page 23 – Knowledge of Ḥadīth in the time of Imām Tirmidhī ﷺ

In the era of Imām Tirmidhī ﷺ, knowledge of Ḥadīth was rife, and was being well-proliferated. It had reached its peak in the 3rd century of Islām. ‘Ulamā had started to gather books of Ḥadīth, differentiated between the different types of Ḥadīth [*Ṣaḥīḥ*, *Ḍa'īf* etc.], and started to write their own collections of Ḥadīth, i.e. *Musnad*, pl. *Masānīd*. Here is a list of the most famous ones [Shaykh al-Ḥadīth mentions more]:

- Imām Abū Dāwūd al-Ṭayālisī ﷺ – d. 203/204 H
- Imām ‘Abd-Allāh b. Zubayr al-Ḥumaydī ﷺ – d. 219 H
- Imām Uthmān b. Abi Shayba ﷺ – d. 239 H
- Imām Aḥmad b. Ḥanbal ﷺ – d. 241 H, and many others.

These great ‘Ulamā only gathered the Aḥādīth without differentiating between *Ṣaḥīḥ* and *Ḍa'īf*. So, knowing the need of the time, other ‘Ulamā stood up and did this work. Some wrote books mentioning the weaker narrations, others were intended to only contain *Ṣaḥīḥ* Aḥādīth. Many

‘Ulamā also wrote books dedicated to discuss the *rijāl* of the Aḥādīth, [short biographies of narrators], like Yaḥyā b. Ma'īn ﷺ [d. 233 H] and Ibn Sa'd ﷺ [d. 230 H]. Imām ‘Alī b. al-Madīnī ﷺ [d. 234 H] wrote a book on the sciences of Ḥadīth, mentioning those signs which make the narration

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[5] Shāh ‘Abd al-‘Azīz al-Dehlawī, as quoted in *Muqiddama Tuḥfat al-Aḥwadhī* p. 171
[6] Mubārakpūrī, *Muqaddima Tuḥfat al-Aḥwadhī* p. 31
[7] Dhahabī, *Tadhkirat al-Ḥuffāẓ*

weak, and other nuances. His works had a profound effect on those who came after him, the likes of Imām Bukhārī ﷺ and Imām Tirmidhī ﷺ.

<u>Page 24</u> – Imām Tirmidhī's ﷺ journey for knowledge

He studied with the local 'Ulamā in Tirmidh, then travelled to Khurāsān, 'Irāq and Ḥijāz. We know that he initiated his studies before 220H, because some of his teachers had passed by then. Khaṭīb Baghdādī ﷺ has not mentioned his name in his *Tārīkh Baghdād* which gives the impression that Imām never visited Baghdād. This explains why it is not recorded anywhere that he studied under Imām Aḥmad ﷺ. Some of his teachers were known residents of Baghdād, which could be explained by the fact that they met during the Haj season, or in other cities.

9 of his teachers were also teachers of the authors of the other 5 books [*Kutub sitta* -The six canonical works]

119 are those from whom both Imām Bukhārī ﷺ and Imām Muslim ﷺ also benefited.

27 are those from whom Imām Bukhārī ﷺ also benefited.

41 are those from whom Imām Muslim ﷺ also benefited.

42 are those from whom only Imām Tirmidhī ﷺ benefited, and no author of the other 5 books benefited. [8]

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[8] Ḥabīb-Allāh Mukhtār, *Muqaddima, Kashf al-Niqāb 'ammā yaqūluhu'l-Tirmidhī wa fi'l-bāb*

Imām Dhahabī ﷺ has mentioned names of 'Ulamā from whom Imām Tirmidhī ﷺ benefited[9], a couple of whom are Qutaiba b. Sa'īd[10] ﷺ and the great Imām Bukhārī ﷺ. Imām Dhahabī ﷺ writes:

وتفقه في الحديث بالبخاري

Page 25 – Imām Tirmidhī ﷺ and Imām Bukhārī ﷺ

Imām Tirmidhī ﷺ benefited a great deal from Imām Bukhārī ﷺ, especially with regards to the *'ilal* [hidden deficiencies within the chain] and the conditions of narrators. In his *Jāmi'*, Imām Tirmidhī ﷺ has mentioned Imām Bukhārī's ﷺ statements/ judgements on 114 occasions. Imām Tirmidhī ﷺ writes in his book *Al-'Ilal al-Ṣaghīr*[11]:

وما كان فيه [جامع الترمذي] من ذكر العلل في الأحاديث والرجال والتاريخ فهو ما استخرجتُه من كتب التاريخ [للبخاري] وأكثرُ ذلك ما ناظرتُ به محمدَ بن إسمعيل ومنه ما ناظرتُ به عبدَ الله بن عبد الرحمن [الدارمي] وأبا زرعة وأكثر ذلك عن محمد وأقل شيء فيه عن عبد الله وأبي زرعة

We understand the close connection between Imāms Bukhārī ﷺ and Tirmidhī ﷺ from Imām Dhahabī's ﷺ statement: وتَفقَّه في الحديث بالبخاري, to the extent that Imām Tirmidhī ﷺ deputised after the death of Imām Bukhārī ﷺ. Imām Ḥākim relates from 'Umar b. 'Alak ﷺ, who says:[12]

مات البخاري و لم يَخلف بخراسان مثل أبي عيسى، في العلم والورع، والزهد

"When Imām Bukhārī ﷺ passed away, he left nobody in Khurāsān, who compared with Abū Īsā al-Tirmidhī ﷺ in knowledge, piety and abstinence [*zuhd*]."

Imām Bukhārī ﷺ himself praised Imām Tirmidhī ﷺ with the words:[13] ما انتَفعتُ بك أكثر مما انتفعتَ بي

This statement seems difficult to digest. Allāma Anwar Shāh Kashmīrī ﷺ has explained it this way: 'No other student of Imām Bukhārī ﷺ has benefited in quite the same way that Imām Tirmidhī ﷺ has. And in the same way every student needs a good teacher, every good teacher also needs a sharp and intelligent student who can understand him and spread his teachings'.[14]

Page 28 - Imām Tirmidhī ﷺ and Imām Muslim ﷺ

Imām Tirmidhī ﷺ was also a student of Imām Muslim ﷺ. He narrates one Ḥadīth from him in his *Jāmi'* in the chapter باب ما جاء في إحصاء هلال شعبان لرمضان. The Ḥadīth with the chain is as follows:

حدثنا مسلم بن حجاج حدثنا يحيى بن يحيى حدثنا أبو معاوية عن محمد بن عمرو عن أبي سلمة عن أبي هريرة قال قال رسول الله ﷺ **أحصوا هلال شعبان لرمضان** قال أبو عيسى حديث أبي هريرة غريب لا نعرفه مثل هذا إلا من حديث أبي معاوية...

[9] Imām Dhahabī, *Tadhkirat al-Huffādh*, 2:634
[10] There is a typo here in Shaykh al-Ḥadīth's book, which has the name as 'Qutayba bin Sa'd'
[11] Imām Tirmidhī, *Al-'Ilal al-Ṣaghīr,* 2:233
[12] Ḥaḍrat Maulānā Faḍlur-Raḥmān has written: Mūsā b. 'Alak, which on second inspection seems like an error. Wal-lāhu A'lam.
[13] Ḥāfiẓ ibn Ḥajar Al-'Asqalānī, *Tahdhīb al-tahdhīb*, 9:389
[14] Allāma Yūsuf Banurī, *Ma'ārif al-Sunan*, 1:15

Imām Tirmidhī ﷺ and Imām Abū Dāwūd ﷺ

He narrates one Ḥadīth[15] from him in his *Jāmi'*, before the *abwāb al-Manāqib,* in a chapter without a title:

حدثنا أبو داود سليمان بن الأشعث السجزي حدثنا قطن البصري أخبرنا جعفر بن سليمان عن ثابت عن أنس قال قال رسول الله صلى الله عليه وسلم **ليسأل أحدكم ربه حاجته كلها حتى يسأل شسع نعله إذا انقطع** قال أبو عيسى هذا حديث غريب[16]

In another two places, he has quoted statements of Imām Abū Dāwūd ﷺ with regards to the *rijāl*;

1. كتاب الوتر، باب ما جاء في الرجل ينام عن الوتر أو ينسى – حدثنا قتيبة حدثنا عبد الله بن زيد بن أسلم عن أبيه أن النبي صلى الله عليه وسلم قال من نام عن وتره فليصل إذا أصبح قال أبو عيسى وهذا أصح من الحديث الأول **قال أبو عيسى سمعت أبا داود السجزي يعني سليمان بن الأشعث يقول سألت أحمد بن حنبل...**

2. باب ما جاء في الصائم يذرعه القيء – حدثنا محمد بن عبيد المحاربي حدثنا عبد الرحمن بن زيد بن أسلم عن أبيه عن عطاء بن يسار عن أبي سعيد الخدري قال قال رسول الله صلى الله عليه وسلم ثلاث لا يفطرن الصائم الحجامة والقيء والاحتلام قال أبو عيسى حديث أبي سعيد الخدري حديث غير محفوظ وقد روى عبد الله بن زيد بن أسلم وعبد العزيز بن محمد وغير واحد هذا الحديث عن زيد بن أسلم مرسلا و لم يذكروا فيه عن أبي سعيد وعبد الرحمن بن زيد بن أسلم يضعف في الحديث **قال سمعت أبا داود السجزي يقول سألت أحمد بن حنبل...**[17]

Differences of opinions between the great Imāms

Imām Tirmidhī ﷺ at times, did differ with Imām Bukhārī ﷺ. For example, in باب الاستنجاء, he gave preference to one chain over another, which was preferred by Imām Bukhārī ﷺ, and mentioned it within the book[18].

In a similar way, in باب ما ذكر في الشرب بنفَسين, Imām Tirmidhī ﷺ mentions that he asked Imām 'Abd-Allāh b. 'Abd al-Raḥmān al-Dārimī ﷺ about the authenticity of a couple of narrators within the chains. The same question was asked of Imām Bukhārī ﷺ, whose answer differed from Imām Dārimī ﷺ. Imām Tirmidhī ﷺ mentions that he preferred the opinion of Dārimī ﷺ.[19]

Imām Tirmidhī ﷺ has also differed with Imām Muslim ﷺ on occasions. In باب ما يقال بعد الوضوء, he brings a Ḥadīth of Sayyidunā 'Umar ﷺ which Imām Muslim ﷺ also mentions in his *Ṣaḥīḥ*, but Imām Tirmidhī ﷺ criticises the chain and says:[21][20] هذا حديث في اسناده اضطراب

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[15] There are also other Aḥādīth in his Jāmi', which he narrates from Imām Abū Dāwūd ﷺ. See Ḥadīth 3789, and Imām Tirmidhī's ﷺ comments after Ḥadīth 2901, before the next *bāb*. HA

[16] Imām Tirmidhī, *Jāmi' al-Tirmidhī*, 2:201 [Hindustānī nuskha]

[17] Imām Tirmidhī, *Jāmi' al-Tirmidhī*, 1:153

[18] Imām Tirmidhī, *Jāmi' al-Tirmidhī*, 1:11

[19] Imām Tirmidhī, *Jāmi' al-Tirmidhī*, 2:11

[20] Imām Tirmidhī, *Jāmi' al-Tirmidhī*, 1:18

[21] This example is from Maulānā 'Abd al-Rashīd Nu'mānī in his Urdu book: *Ibn Mājah aur 'Ilm e Ḥadīth* p. 229. However, Maulānā Muḥammad 'Abduh al-Fallāḥ al-Fairūzpūrī disagrees. For more discussion, see: *Ṣiḥḥah e sitta aur un ke muallifīn*, pp. 160-161. HA

Imām Tirmidhī ﷺ was of such a high calibre in Ḥadīth, that Imām Bukhārī ﷺ himself has narrated 2 Aḥādīth from him, though they are not in his *Ṣaḥīḥ:*

1. The narration of Sayyidunā Ibn ‘Abbās ﷺ in the Tafsīr of *Surah al-Ḥashr*, after which Imām Tirmidhī ﷺ writes:[22] قال أبو عيسى: سمع مني محمد ابن إسماعيل هذا الحديث

2. The narration of Sayyidunā Abū Sa’īd al-Khudrī ﷺ regarding the virtue and status of Sayyidunā ‘Alī ﷺ:

قال رسول الله ﷺ لعلي ﷺ: لا يَحِلُّ لأحد ان يُجنِبَ في هذا المسجد غيري غيرُك. قال الترمذي: وقد سمع مني محمد ابن إسماعيل هذا الحديث واستَغْرَبَه[23]

Page 29 - Imām Tirmidhī’s ﷺ students

Many students of Ḥadīth had the good fortune of studying under, and hearing Aḥādīth from Imām Tirmidhī ﷺ. After the demise of his teacher Imām Bukhārī ﷺ, he became the authority in Khurāsān, towards whom students flocked. Maulānā Ḥabīb-Allāh Mukhtār ﷺ has mentioned the names of 30 famous students in the *Muqaddima* of his *Kashf al-Niqāb ‘ammā yaqūluhu’l-Tirmidhī wa fi’l-bāb* [Page 65]. They can also be found in books like *Siyar A’lām al-Nubalā* and *Tadhkirat al-Ḥuffāẓ.* The number of his non-famous students would be innumerable.

Imām Tirmidhī’s ﷺ memory

Ḥāfiẓ Abū Sa’īd Idrīsī ﷺ mentions that Imām Tirmidhī’s ﷺ memory was such that it was used as an example for others. He mentions with a *sanad,* directly to Imām Tirmidhī ﷺ, that ‘I was once in Makkah Mukarrama, and heard Aḥādīth from a Shaykh, which I had written in 2 parts, who passed by me in an alley. I asked about him, and was told it was him [they took his name]. Thinking that I had both manuscripts with me, I asked the Shaykh if he would allow me to read these two chapters with him. The Shaykh agreed. I [Imām Tirmidhī] checked my belongings, and discovered I had mistakenly brought along blank sheets rather than the manuscripts! I took the blank sheets into my hand, and the Shaykh began reading. After a while, the Shaykh realized what I was doing, and became upset saying, “Have you no shame?” I explained my story and then said, “Don’t worry; I have committed all the Aḥādīth to memory.” The Shaykh asked me to recite them, and I read them out. The Shaykh was not convinced, so he said, “Did you memorize them from before?” to which I [Imām Tirmidhī] replied, “No”. In order to convince him that I had memorized them there and then, I requested him to recite some other Aḥādīth, and the Shaykh recited forty *Gharīb* Aḥādīth, which I then repeated after him without making a single error. The Shaykh said to me, “I have not seen the like of you!”[24]

Maulānā Faḍlur-Raḥmān Ṣāḥib mentions another version of the story which I have decided to leave out, from *Al-Ansāb* [2:362] of Imām Sam’ānī ﷺ.

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[22] Imām Tirmidhī, *Jāmi’ al-Tirmidhī*, 2:166
[23] Imām Tirmidhī, *Jāmi’ al-Tirmidhī*, 2:214
[24] Ibn Ḥajar, *Tahdhīb al-Tahdhīb* 9:388; Dhahabī, *Tadhkirat al-Ḥuffāẓ* 2:635

Note: There is another story often quoted of Imām Tirmidhī ☙ in his old age, coming across a place where a tree once stood, and ducking underneath a branch which was once a hindrance in the path. I have thus far been unable to locate it from a reliable source.

Page 32 – How Imām Tirmidhī ☙ has been remembered by other 'Ulamā

Imām Sam'ānī ☙ writes: *"Imām Tirmidhī ☙ was the Imām of his time. He was from the calibre of 'Ulamā whose opinions are valued and followed regarding the science of Ḥadīth. He has written numerous books on the subject, which indicates this. Examples are given of his quality of memory"*, then he mentions the famous story of Imām Tirmidhī's ☙ memory.[25]

Allāma 'Izz ud-dīn b. al-Athīr al-Jazarī ☙ [d. 640H] writes: *"Tirmidhī ☙ was an Imām, and a Ḥāfiẓ [an expert scholar of Ḥadith, who has memorized and understood a great number of Aḥādīth. Some say: a person who has memorized 100,000 Aḥādīth[26]]. His works are great, for example, his 'Al-Jāmi' al-Kabīr"*[27]

Allāma Muḥammad b. al-Athīr al-Jazarī ☙ [d. 606H] writes: *"Imām Tirmidhī ☙ is from the great Ḥuffāẓ and 'Ulamā, and has a firm standing in Fiqh."*[28]

Ḥāfiẓ Ibn Kathīr ☙ writes: *'Imām Tirmidhī ☙ was the Imām of his time in the sciences of Ḥadīth.'* He also related from Abū Ya'lā al-Qazwīnī al-Khalīlī ☙, that the scholars are unanimous that Imām Tirmidhī was a Ḥāfiẓ: *"He has a book by the name 'Sunan', and also has a book named 'Al-Jarḥ wa'l-Ta'dīl'. He is known for his integrity, his influence and his knowledge."*[29]

Shāh 'Abd al-'Azīz Muḥaddith al-Dehlawī writes: 'Imām Tirmidhī ☙ had exemplary memory. He had reached such a high status in abstinence, taqwā, and fear of Allāh, that there is little room to imagine a higher status. He cried so much out of fear that it led to him losing his eyesight.'[30]

Maulānā Faḍlur-Raḥmān Ṣāḥib mentions many other quotations. See pages 32-33.

Page 34 - Imām Tirmidhī ☙ and Ibn Ḥazm ☙

Ibn Ḥazm ☙ was unaware of Imām Tirmidhī's ☙ works, and neither of *Sunan Ibn Mājah*, because these books only reached Spain [Andalus] after Ibn Ḥazm's ☙ passing away.[31] This explains why Ibn Ḥazm ☙ considered Imām Tirmidhī ☙ to be *maj'hūl* [unknown].[32]

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[25]Imām Sam'ānī, *Al-Ansāb,* 2:362 and 3:42
[26] Al-Munāwī, *Al-Yawāqīt wa'l-Durar fī Sharḥi Nukhbat al-Fikr,* 2:421. For a detailed discussion, see: *Jawāb al-Ḥāfiẓ Abī Muḥammad 'Abd al-'Aẓīm al-Mundhirī al-Miṣrī 'an as'ila fi'l-jarḥ wa'l-ta'dīl* [t. Shaykh 'Abd al-Fattāḥ Abū Gudda ☙], p. 126 onwards. HA
[27] 'Alī b. Muḥammad Ibn al-Athīr al-Jazarī, *Al-Kāmil* 7:152
[28] Ibn al-Athīr al-Jazarī, *Jāmi' al-Uṣūl,* 1:114
[29] Ibn Kathīr, *Al-Bidāya wa'l-Nihāya,* 11:67
[30] 'Abd al-'Azīz al-Dehlawī, *Bustān al-Muḥaddithīn,* p. 185
[31] This claim is seemingly incorrect; Ibn al-Faraḍī al-Andalūsī ☙ qoutes from *Jāmi' al-Tirmidhī,* and he passed away 53 years before Ibn Ḥazm ☙. Check *Tahdhīb al-Tahdhīb* for further clarification. HA
[32] Dhahabī, *Mīzān al-I'tidāl* 3:117

Imām Bayhaqī ﷵ also didn't have access to *Jāmi' al-Tirmidhī, Sunan al-Nasā'ī* and *Sunan Ibn Mājah*, but did have access to Imām Ḥākim's ﷵ *al-Mustadrak 'alā'ṣ-Ṣaḥīḥain*, from which he narrated many Aḥādīth.[33]

Imām Tirmidhī's ﷵ *maslak* [madh-hab]

'Ulamā have differed in their opinions regarding the *maslak* of the six great Imāms. Regarding Imām Tirmidhī ﷵ, Shāh Walī-Allāh Muḥaddith al-Dehlawī ﷵ mentions that both Imām Tirmidhī ﷵ and Imām Abū Dāwūd ﷵ were *Mujatahids*, capable of doing their own research and reaching their own independent conclusions, although they are inclined to Imām Aḥmad's ﷵ and Imām Is'ḥāq b. Rāhway's ﷵ views.[34]

Allāma Yūsuf Banūrī ﷵ is of the same opinion as Shāh Ṣāḥib, because Imām Tirmidhī ﷵ never refutes the opinions of Imāms Aḥmad ﷵ or Is'ḥāq ﷵ, but does refute the opinions of Imām Shāfi'ī ﷵ. Another proof that he isn't a follower of Imām Shāfi'ī ﷵ is that Imām Tāj al-Dīn al-Subkī ﷵ does not make mention of Tirmidhī ﷵ in his book '*Ṭabaqāt al-Shāfi'iyyat al-Kubrā*' in which he has attempted to name every great 'Ālim who was a follower of Imām Shāfi'ī ﷵ, even with the weakest of associations. Take for example, Imām Bukhārī ﷵ, who has been mentioned in *Ṭabaqāt*, solely because he studied by Imām Ḥumaydī ﷵ, who studied by Imām Shāfi'ī ﷵ. In scholarly terms, this is a weak association, yet it hasn't prevented Imām Subkī ﷵ from using it to prove that Imām Bukhārī ﷵ was a *Shāfi'ī*. Maulānā Ashraf 'Alī Thānawī ﷵ is also of the opinion that Imām Tirmidhī ﷵ was not a *Shāfi'ī*.

Allāma Anwar Shāh Kashmīrī ﷵ considers Imām Tirmidhī ﷵ to be a follower of Imām Shāfi'ī ﷵ.[35]

Maulānā Muḥammad 'Abd al-Rashīd Nu'mānī ﷵ mentions in his book on *Sunan Ibn Mājah*, '*Mā tamassu ilayh-il ḥājah li-man yuṭāli'u Sunan Ibn Mājah*', the opinion of Ḥāfiẓ Ibn Taymiyya ﷵ, that Imāms Muslim ﷵ, Tirmidhī ﷵ, Nasā'ī ﷵ and Ibn Mājah ﷵ were on the *maslak* of the *Muḥaddithīn*. Essentially, it means they were neither independent *Mujtahids*, nor were they completely reliant on others. They were more inclined to the opinions of the 'Ulamā of Ḥijāz [Imāms Shāfi'ī ﷵ, Aḥmad ﷵ, Abū Ubaid ﷵ and Is'ḥāq ﷵ] than to the 'Ulamā of 'Irāq [Imām Abū Ḥanīfa ﷵ, Sufyān al-Thawrī ﷵ et al.]. Maulānā Nu'mānī ﷵ is in agreement with Ibn Taymiyya ﷵ and only disagrees regarding Imāms Bukhārī ﷵ and Abū Dāwūd ﷵ, who Ibn Taymiyya ﷵ considers to be *Mujtahids*, but Maulānā Nu'mānī ﷵ considers them to also be on the *maslak* of the *Muḥaddithīn*.

Ḥaḍrat Shaykh al-Ḥadīth Maulānā Muḥammad Zakariyyā ﷵ mentions that apart from Imāms Bukhārī ﷵ and Abū Dāwūd ﷵ, the other 4 Imāms can be considered *Mujtahid fi'l-Madh-hab*, meaning they can formulate their own opinions within the *Madh-hab* which they follow. Or it

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[33] Dhahabī, *Tadhkirat al-Ḥuffāẓ*, bio of Imām Bayhaqī; *Muqaddima Tuḥfat al-Aḥwadhī* p. 169; *Muqaddima al-Kawkab al-Durrī* p. 17. Seemingly, the correct view is that Imām Bayhaqī **has** quoted from Imām Nasā'ī's *Al-Sunan al-Kubrā*, and from Imām Tirmidhī's *Jāmi'* in his works. See: http://www.ahlalhdeeth.com/vb/showthread.php?t=331210. HA
[34] Shāh Walī-Allāh al-Dehlawī, *Al-Inṣāf fī Bayān Asbāb al-Ikhtilāf* p. 57
[35] Kashmīrī, *Fayḍ al-Bārī* 1:58

could be said, that their opinions differed in different matters, which is why at times they were considered followers of one Imām, and then another Imām for a different matter.[36]

<u>Page 37</u> - **A conclusion**

Maulānā Faḍlur-Raḥmān writes: A fair conclusion based on the above opinions is that the Imāms were like *Mujtahids* when they found something to be clear-cut, but in those matters which were ambiguous, and they were unable to find a Ḥadīth themselves, they followed the opinions of the famous *Mujtahid* Imāms, like Allāma Anwar Shāh Ṣāḥib writes in '*Al-'Arf al-Shadhī*':[37]

إلّا أن تقليد السلف كان التقليدَ في الاجتهاديات التي لم يَثبُتْ فيها المرفوعُ والموقوفُ لا كتقليدنا وهذا ظني

So, neither were they independent *Mujtahids*, nor reliant *Muqallids*, like us. This is also similar to what Ḥāfiẓ Ibn Taymiyya ﷺ and Shāh Walī-Allāh ﷺ mention. Of course, when a person reaches his own conclusions from Ḥadīth, it will surely match up with one of the opinions of the other Imāms, and in the case of Imām Tirmidhī ﷺ, there was more inclination to the opinions of the 'Ulamā of Ḥijāz, than the 'Ulamā of 'Irāq. This is why in his *Jāmi'*, he uses the word اصحابنا [our companions], to show an inclination to the 'Ulamā of Ḥijāz. At times, he uses phrases like... وبه[38]

يقول اصحابنا والشافعي وأحمد

The above quote indicates that his '*Aṣ-ḥāb*' was different to the aforementioned 'Ulamā. Yet in other places, he uses phrases like والعمل على هذا عند اصحابنا الشافعي واحمد واسحق, which indicates they **are** his '*Aṣ-ḥāb*'.[39] These apparent discrepancies go to show that Imām Tirmidhī's ﷺ opinions were in-line with the likes of Shāfi'ī ﷺ, but he also held disagreements with them.

Imām Tirmidhī's ﷺ demise

Imām Tirmidhī ﷺ passed away in the year 279 H [892 AD] in his village of Būgh at the age of 70. May Allah shower him with His mercy and fill his grave with Nūr. Āmīn.

[36] Maulānā 'Āqil, *Muqaddima al-Kawkab al-Durrī* p. 15
[37] Kashmīrī, *Al-'Arf al-Shadhī* 1:26
[38] Imām Tirmidhī, *Jāmi' al-Tirmidhī, Bāb mā jā'a fī man adraka rak'atan min al-'Aṣr qabla an taghrub al-Shams* 1:46
[39] Imām Tirmidhī, *Jāmi' al-Tirmidhī, Bāb mā jā'a fī-llathī yuṣallī-l farīḍa thumma ya'umm'un-nāsu ba'da thālik* 1:130

<u>Page 41</u> - Imām Tirmidhī's ﷺ written works

I will mention just 4 of his famous works, those which are available to us. The full list is mentioned by Maulānā Faḍlur-Raḥmān Ṣāḥib.

1. *Al-Jāmi' al-Sunan* – This is his most famous and accepted written work, also known as:
   a) *Ṣaḥīḥ al-Tirmidhī* – This was the name given to the book by Khaṭīb Baghdādī ﷺ, Muḥammad Ibn al-Athīr al-Jazarī ﷺ [author *of Jāmi' al-Uṣūl* and *Al-Nihāya*], and Ṭāsh Kubrī Zāda ﷺ, amongst others,
   b) *Al-Jāmi'* – Allāmas Dhahabī ﷺ, Ibn Kathīr ﷺ, Ibn Ḥajar ﷺ, Shāh Walī-Allāh ﷺ, and Allāma Anwar Shāh Kashmīrī ﷺ, amongst others,
   c) *Al-Jāmi' al-Kabīr* – Allāmas Ziriklī ﷺ and 'Izz ud-Dīn Ibn Athīr al-Jazarī ﷺ [author of *Al-Kāmil* and *Usud al-Ghāba* – d. 640], amongst others,
   d) *Al-Sunan li'l-Tirmidhī* – Ḥāfiẓ Ibn Kathīr ﷺ, Ibn Khalīfa ﷺ, and this is what it is famously known as, e.g. *Sunan Abī Dāwūd* etc.
   e) *Al-Jāmi' al-Ṣaḥīḥ* – Imām Ḥākim ﷺ, and others,
   f) *Al-Musnad al-Ṣaḥīḥ* – Used by Imām Tirmidhī ﷺ himself[40]
   g) *Al-Jāmi' al-Mukhtaṣar min al-Sunan an Rasūl-illāh* ﷺ *wa Ma'rifat al-Ṣaḥīḥ wa 'l-Ma'lūl wa mā 'alayhi'l-'amal* – found on two authentic manuscripts of the kitāb[41],
2. *Kitāb Al-'Ilal al-Ṣaghīr*[42], and
3. *Kitāb Al-'Ilal al-Kabīr*[43] - Important reference works in the science of critical analysis of narrators of Ḥadīth ['ilm al-rijāl] and Ḥadīth discrepancies. It is unavailable today.
4. *Al-Shamā'il al-Muḥammadiyya* – One of the best works on the topic of Prophetic traits and character. It is also well known as *Shamāil e Tirmidhī*.

The title *Ṣaḥīḥ* for Tirmidhī's magnum opus is used because it does contain many *Ṣaḥīḥ* Aḥādīth. Many *Muḥaddithīn* have also categorized *Ḥasan* as a form of *Ṣaḥīḥ*. Otherwise, everybody knows that Tirmidhī contains all types of Aḥādīth, some even opine that it contains a handful of fabricated narrations. Calling is *Ṣaḥīḥ*, has been described as *tasāhul*, leniency. This has been mentioned by Imām Suyūṭī ﷺ, Ḥāfiẓ Ibn al-Ṣalāḥ ﷺ and Ḥāfiẓ Ibn Kathīr ﷺ.[44]

What does the word *Jāmi'* mean?

Shāh 'Abd al-'Azīz ﷺ defines it *as 'a book which encompasses all [8] sciences'*, i.e. Creed, Law, Heart-softening Aḥādīth, Etiquette, Tafsīr, History, Trials and Virtues of people etc.[45]

<div dir="rtl">

سیر آداب و تفسیر و عقائد – فتن احکام و اشراط و مناقب

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[40] Although it should be kept in mind that this term could have been paraphrased by a transmitter. HA
[41] For more details, see: Sh. 'Abdul Fattāḥ Abū Gudda, *'Taḥqīq asmā' al-Ṣaḥīḥain wa ism Jāmi' al-Tirmidhī'*, p. 55. *Al-Mukhtaṣar* means it is a concise collection. *'An Rasūl-illāh* refers to all hadiths being attributed to the Messenger of Allah ﷺ. *Wa Ma'rifat al-Ṣaḥīḥ wa 'l-Ma'lūl* refers to knowing the authenticated narrations from those that may have hidden faults. *Wa mā 'alayhi 'l-'amal* refers to mentioning whom from amongst the jurists [fuqahā] have acted upon the hadiths.
[42] This is the *Kitāb Al-'Ilal* which is found attached to most publicatons of *Jāmi' al-Tirmidhī*. The preferred opinion is that it is part of the Jāmi' and it is also narrated with the same *isnād*. See al-'Irāqī, *al-Taqyīd wa'l-Īḍāḥ*. HA
[43] The majority of this book is essentially a record of conversations that took place with Imām Bukhāri regarding Ḥadīths. HA
[44] Suyūṭī, *Tadrīb al-Rāwī*, 1:165; Ibn al-Ṣalāḥ, *Muqaddima*, pp. 19-20
[45] 'Abd al-'Azīz al-Dehlawī, *Al-'Ujāla Al-Nāfi'a*

This definition has stuck, and has been used by the later scholars, e.g. Maulānā 'Abdur-Raḥmān Mubārakpūrī ﷺ, Allāma Anwar Shāh Kashmīrī ﷺ, and Maulānā Ḥabīb-Allāh Mukhtār ﷺ. These definitions are not found in works of the earlier scholars, nor in the later scholars, like Imām Suyūṭī ﷺ and Imām Sakhāwī ﷺ, etc. This definition mentioned by the Shāh 'Abd al-Azīz ﷺ is either his own, or something he has heard from his teachers.

The earlier scholars would use the word *Jāmi'* for both the *Sunan* and the *Muṣannaf*s. Imām Abū Dāwūd ﷺ [in his letters to the people of Makkah] called the book of Sufyān al-Thawrī ﷺ a *Jāmi'*, and Imām Suyūṭī ﷺ mentions that Imām Mālik's ﷺ *Mu'aṭṭa*, is *'ahamm al-jawāmi'*. Maulānā Faḍlur-Raḥmān Ṣāḥib mentions a longer definition by Imām Maḥmūd Muḥammad Khaṭṭāb ﷺ, which I will leave out. Due to the strict demands of Shāh 'Abd al-Azīz ﷺ in defining a book as a *Jāmi'*, he has not defined *Ṣaḥīḥ Muslim* as a *Jāmi'*, citing the lack of a full chapter on *Tafsīr*. Contrary to this, many 'Ulamā, including the likes of Mullā 'Alī Qārī ﷺ and Shaykh Majd al-Dīn Murādābādī ﷺ, have defined Muslim as a *Jāmi'*.

Page 45 - **The meaning of *Sunan***

Sunan are those books of Ḥadīth which are arranged and written according to the order of Fiqh books, i.e. starting with Ṭahāra, then Ṣalāh, etc. This is clear to see in *Jāmi' al-Tirmidhī*.

The meaning of *Musnad*

According to the 'Ulamā, a Musnad is that book which is arranged according the name of the Sahāba, whether it's based on the alphabetical order, or their time in Islām, or even according the nobility of their families.[46]

Imām Tirmidhī ﷺ named his own book *Musnad*. Imām Abū Bakr Muḥammad b. Nuqṭa al-Ḥanbalī al-Baghdādī [d. 629 H] mentions in his book, '*Kitāb al-Taqyīd li-ma'rifat ruwāt al-Sunan w'al-masānīd*', a quote of Imām Tirmidhī ﷺ, *"I collected and completed my Musnad Ṣaḥīḥ Jāmi' and presented it to the 'Ulamā of Ḥijāz, who accepted it, then to the 'Ulamā of Irāq, then Khurāsān, who all took a liking to the book. Whoever's house contained this book, it was as if they had a 'speaking Nabi' [boltā Nabi] in their home."*[47]

Another meaning of Musnad is a book which contains Aḥādīth with their full chain of narration, as is the case with the six famous books.[48]

Imām Tirmidhī ﷺ finished writing his book before Īd al-Aḍ'ḥā 270 H[49].

The book contains 24 *kitābs* in the first volume [Hindustānī *nuskha*], split into 1187 *abwāb*, with 22 *kitābs* in the second volume, split into 803 *abwāb*.

The *Muṣṭafā al-Bābī al-Ḥalabī* edition [t. Shaykh Aḥmad Muḥammad Shākir ﷺ, Shaykh Muḥammad Fu'ād 'Abd al-Bāqī ﷺ and Shaykh Ibrāhīm 'Aṭwa ﷺ] is split over 5 volumes, into 3956 Aḥādīth.

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[46] 'Abd al-Azīz al-Dehlawī, *Al-Ujāla Al-Nāfi'a* p. 15
[47] Ibn Kathīr, *Al-Bidāya wa'l-Nihāya* 11:66. Dhahabī, *Tadhkirat al-Ḥuffāẓ*, 2:188; However, the *isnād* of this statement has a very weak narrator, who some have accused of lying, and also contains *inqiṭā'*. HA
[48] Imām Muḥammad b. Ja'far al-Kattānī [d. 1345 H], *Al-Risāla al-Mustaṭrafa*, p. 63
[49] Ibn Kathīr, *Al-Bidāya wa'l-Nihāya*, 11:67. The text mentions that he added *Al-'Ilal al-Ṣaghīr* to his *Jāmi'* on Īd, so presumably, he finished writing the *Jāmi'* before then, because the initial copies of *Jāmi'* would not have contained *Al-'Ilal al-Ṣaghīr*. HA

The *Mu'assasat al-Risāla al-'Ālamiyya* edition [t. Shaykh Shu'aib Arnā'ūṭ ﷺ] is split over 6 volumes, into 4300 Aḥādīth. He has used his own unique Ḥadīth numbering system.

The *Dār al-Ta'ṣīl* edition is is split over 6 volumes, into 4268 Aḥādīth.

The *Maktaba-tul-Bushrā* 2nd edition is split over 3 volumes, into 3980 Aḥādīth.

Page 46 - The *Thulāthīyyāt* in Tirmidhī – Aḥādīth with only 3 narrators between Imām ﷺ and our Ḥabīb ﷺ. There is only one *thulāthī* Ḥadīth in Tirmidhī, found in *Kitāb al-Fitan*, three *bāb*s before *Kitāb al-Ru'yā*. The Ḥadīth is as follows:

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ ابْنُ بِنْتِ السُّدِّيِّ الْكُوفِيِّ، حَدَّثَنَا عُمَرُ بْنُ شَاكِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجَمْرِ". قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ . وَعُمَرُ بْنُ شَاكِرٍ شَيْخٌ بَصْرِيٌّ قَدْ رَوَى عَنْهُ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ . 50

Mullā 'Alī Qārī, in *Mirqāt al-Mafātīḥ*,[51] has written that this Ḥadīth is *thunāyī* [only 2 narrators in between] which isn't an error on his part, but the mistake of the scribes or the publishers, because in his commentary of *Al-Shamāil al-Muḥammadiyyah*, titled *Jam'al-wasā'il*, he correctly mentions it is a *thulāthī* Ḥadīth.[52]

The *Rubā'īyyāt* in Tirmidhī – Aḥādīth with only 4 narrators between Imām ﷺ and our Ḥabīb ﷺ. There are 170 of this type. The most narrators in between Imām ﷺ and our Ḥabīb ﷺ in any one Ḥadīth is 10, called *Ushārīyyāt*.[53]

There are no fabricated [*mawḍū'*] Aḥādīth in Tirmidhī

This is worthy of mention, because Ḥāfiẓ Ibn al-Jawzī ﷺ has incorrectly adjudged 23 Aḥādīth of Tirmidhī to be fabricated, in his book, '*al-Mawḍū'āt*'. Imām Suyūṭī ﷺ has answered these inaccuracies in his book, '*al-Qawl al-Ḥasan fi'l-dhabbi 'an is-Sunan*'.[54] Imām Ibn al-Jawzī ﷺ is known to be very strict in his rulings on Ḥadīth, which is why you will see he has also considered Aḥādīth of *Ṣaḥīḥ Muslim* to also be fabricated. The Ḥadīth is as follows:

إن طالت بك مدة أوشك أن تَرى قوما يَغدون في سخط الله ويَروحون في لعنته في أيديهم مثل أذناب البقر

According to Imām Suyūṭī ﷺ, he also considers Aḥādīth of *Ṣaḥīḥ al-Bukhārī* to be a fabrication:

كيف بك يا ابن عمر إذا عُمِّرْتَ بين قوم يَخبئون رزقَ سَنَتِهم

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[50] Tirmidhī, *Jāmi' al-Tirmidhī*, 2:52
[51] Mullā 'Alī Qārī, *Mirqāt al-Mafātīḥ*, 1:21
[52] Mullā 'Alī Qārī, *Jam'al-Wasā'il*, p. 6
[53] Imām Muḥammad b. Ja'far al-Kattānī, *Al-Risāla al-Mustaṭrafa*, p. 62
[54] However, it should be kept in mind, that Imam Suyūṭī's ﷺ replies aren't very satisfying at times. Ibn al-Jawzī ﷺ does seem to have been correct on a number of occasions. Infact Imām Tirmidhī ﷺ himself alludes to this in places. Ibn al-Jawzī ﷺ sometimes says something is *Mawḍū'* when the attribution is incorrect, for example, the Ḥadīth: '*Faqīhun Wāḥid Ashadd 'ala al-Shayṭān min Alfi ābid*', Imam Tirmidhī ﷺ narrates it in *Abwāb al-'Ilm* and labels it *Gharīb*. Ibn al-Jawzi ﷺ says it's *mawḍū'* and is infact a qawl of Sayyidunā 'Abd-Allāh Ibn 'Abbās ﷺ. HA

He has also considered 4 Aḥādīth of *Sunan Abi Dāwūd*, one Ḥadīth of *Sunan Nasā'ī*, and 16 Aḥādīth of *Sunan Ibn Mājah* to be fabricated, when in actual fact, they are not. This is why Ḥāfiẓ Ibn Ḥajar ﷫ mentions that only experts can derive full benefit from books like Imām Ḥākim's '*Mustadrak*' and Ibn al-Jawzī's ﷫ '*al-Mawḍū'āt*'. With Imām Ḥākim's '*Mustadrak*', they might judge a non-Ṣaḥīḥ Ḥadīth to be Ṣaḥīḥ, and with Ibn al-Jawzī's ﷫ '*al-Mawḍū'āt*', they might judge a sound Ḥadīth to be a fabrication. Imām Suyūṭī ﷫ has mentioned Ibn al-Jawzī's ﷫ stringent approach in his '*al-La'āli' al-Maṣnū'ah fi'l-Aḥādīth al-Mawḍūa'h*'.

The benefits and excellence of *Jāmi' al-Tirmidhī*

It is most beneficial for students. The following is taken from http://daruliftaa.com/node/7130:

Imām Muḥammad Ibn al-Athīr al-Jazarī [a famous Muḥaddith] says in his Jāmi' al-Uṣūl, "Tirmidhī's work is the finest, most beneficial, least repetitive and has the best arrangement. It also stands out, by mentioning the different opinions and ijtihād [of the jurists], and clarifying the different types of Ḥadīth authentication, i.e. Ṣaḥīḥ, Ḥasan, Gharīb. It also has some aspects of critical analysis of narrators."[55]

Imām Shāh 'Abd al-'Azīz al-Dehlawī ﷫ says in his Bustān al-Muḥaddithīn, "The Jāmi' of Imām Tirmidhī ﷫ is the finest from amongst the books of Ḥadīth due to many reasons..." [He then lists those reasons].

The following are some of the reasons and special characteristics of Imām Tirmidhī's work which makes it stand out:

1] It is a Sunan and Jāmi' at the same time – It covers the main eight subjects, as well as being arranged according to the fiqh chapters.

2] There is less repetition of Aḥādīth – as opposed to other books such as Ṣaḥīḥ al-Bukhārī. This is why some early scholars consider it to be more beneficial and reader-friendly than Imām Bukhārī's ﷫ and Imām Muslim's ﷫ collections.

3] It covers the major proofs of all the mainstream Mujtahid Imāms and jurists, dividing them into separate chapters.

4] In each chapter, Imām Tirmidhī ﷫ cites the fiqh opinions of the Companions, their students, and Imāms of fiqh, by their names, and clarifies their method of using the Aḥādīth as proof. As such, his work is also a priceless resource of fiqh, with students of Ḥadīth and fiqh, both being able to benefit.

5] After mentioning a Ḥadīth, he classifies it by stating whether it is authenticated [Ṣaḥīḥ], sound [Ḥasan] or weak [Ḍa'īf]. If the chain has any discrepancies, he explains the reasons in detail. He also discusses the status of the narrators.

6] He only records one or two Aḥādīth in each chapter [unlike other books where many narrations can be recorded under one chapter-heading], and then alludes to related Aḥādīth by saying "wa fi'l-bāb" i.e. regarding this issue, there are other narrations related by such-and-such companion...

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[55] Ibn al-Athīr, *Jāmi' al-Uṣūl*, p. 114

7] If a Ḥadīth is long, Imām Tirmidhī ﷺ only mentions that part which is relevant to the chapter-heading, and omits the rest. As such, Aḥādīth in his collection are short, easy to remember and memorize.

8] If a Ḥadīth is difficult in terms of its chain or text, he provides a full explanation for it.

9] If a narrator is not well-known, he provides details by mentioning his name, title [*kuniya*], and outlines whether the narrator heard the Ḥadīth from his Shaykh or not.

10] *Jāmi' al-Tirmidhī* has been set out in an excellent sequence; hence searching for Aḥādīth is relatively simple. Scholars say it is the most reader-friendly book amongst the well-known Ḥadīth collections.

11] Every Ḥadīth in his book is *'ma'mūl bihī'* [practiced upon by a jurist], except two[56].

12] One Ḥadīth in *Jāmi' al-Tirmidhī* is a *thulāthī* Ḥadīth i.e. There are only 3 transmitters of the Ḥadīth between Imām Tirmidhī ﷺ and the Prophet ﷺ. [There are 22 *thulāthīyyāt* in *Ṣaḥīḥ al-Bukhārī*, a few in *Sunan Ibn Mājah*, and none in *Ṣaḥīḥ Muslim, Sunan Abī Dāwūd* and *Sunan al-Nasā'ī*].

On page 49, Maulānā Faḍlur-Raḥmān Ṣāḥib quotes Qāḍi Abū Bakr Ibn al-'Arabī ﷺ, who mentions the 14 special traits and sciences contained within *Jāmi' al-Tirmidhī*.[57]

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Imām Nawawī ﷺ writes that Imām Tirmidhī ﷺ was the first one to give popularity to the term *Ḥasan*. Other 'Ulamā before him had used this term, but it only became widespread after Imām Tirmidhī's book. This was also mentioned by Imām Ibn al-Ṣalāḥ ﷺ [d. 643] in his *Muqaddima*.[58]

Page 53 – **The praise of 'Ulamā for *Jāmi' al-Tirmidhī***

For brevity purposes, I will only mention what Allāma Banūrī ﷺ has written in the '*Al-Majma' al-'Ilmī*' magazine[59]:

Within the *Kutub Sitta*, there are excellent traits in certain books which are lacking in others. No one book can be perfect. The excellence of *Jāmi' al-Tirmidhī* is summarized in 10 points:

1. *Jāmi'* Tirmidhī covers the 8 aspects of the Prophetic Sunnah:
    I. 'Aqā'id and the Uṣūl of Dīn
    II. Aḥkām – Ibādāt, Mu'āmalāt, Ḥuqūq al-Nās
    III. Tafsīr
    IV. Ādāb and Akhlāq
    V. Sīrat and Shamā'il
    VI. Manāqib
    VII. Targhīb and Tarhīb, i.e. Riqāq, of which Tirmidhī has a brilliant collection
    VIII. Signs of *Qiyāma*, which are mentioned in detail, both in *Ṣaḥīḥ al-Bukhārī* and *Jāmi' al-Tirmidhī*, but Imām Bukhārī ﷺ has been slightly restricted due to his strict conditions.

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[56] This is Imām's own opinion. See commentaries of *Al-'Ilal al-Ṣaghīr* for more details
[57] Imām Ibn Sayyid al-Nās ﷺ adds to those listed by Ibn al-'Arabī ﷺ in the *Muqaddima* of his *Sharḥ, al-Nafḥ al-Shatīī*. HA
[58] 'Irāqī, *Al-Taqyīd wa'l-Īḍāḥ*, p. 51
[59] Ḥabīb-Allāh Mukhtār, *Muqaddima, Kashf al-Niqāb 'ammā yaqūluhu'l-Tirmidhī wa fi'l-bāb*, pp. 113 - 115

2. Imām Tirmidhī ﷺ has commented on the strength of nearly every Ḥadīth. This makes up for not having a specific set of conditions for the Aḥādīth he brings

3. He ﷺ mentions the opinions of the 'Ulamā and the *'amal* of the *Ummah.* This helps us understand the concept of *talaqqī*, passing on through generations, and the opinions of the 'Ulamā, whose *Madhāhib* are now extinct.

4. If there are differing narrations on one Fiqh subject, Imām ﷺ has split the narrations and the supporters of each of the narrations into separate *bābs*, and either offers his preference to one narration or attempts to compromise between them.

5. If there is confusion about the name of a narrator, Imām clarifies it; If in the name, he mentions that; if in the *kuniya*, he mentions that.

6. After *Takhrīj*, he has added *Jarḥ* and *Ta'dīl*, which has compensated for the lack of clear conditions in picking Ḥadīth.

7. He ﷺ mentions certain characteristics of the Ḥadīth, whether it's *mawqūf, marfū', mawṣūl, mursal*, and other beneficial points regarding the *sanad* or *matn.* Other *Muḥaddithīn* have done a similar job, by mentioning the *shawāhid*, etc.

8. *'wa fi'l-bāb'*, a unique quality of Imām ﷺ. Instead of making the book extremely lengthy by narrating every variation of the Ḥadīth, he just mentions the names of the Ṣaḥāba who have narrated similar Aḥādīth, or those which support the concept. Great efforts have been made in trying to find all these narrations towards which Imām has indicated.

9. Imām ﷺ opens up and explains certain Aḥādīth which might be difficult to understand otherwise.

10. He ﷺ will mention the *Gharīb* Ḥadīth in the *bāb*, then mention the more *Ṣaḥīḥ* narrations within the *wa fi'l-bāb'* section. Why? So he can speak about the defect in the narration which would otherwise have been ignored. This is similar to Imām Nasā'ī ﷺ who brings the weaker narration first, then the stronger one.

تلك عشرة كاملة

Page 58 - The conditions of Imām Tirmidhī ﷺ in his *Jāmi'*

The first thing to remember is that the authors of the *Kutub Sitta* have not made explicitly mention of the conditions of the Ḥadīth which they collected in their respective books. The conditions are defined and specified by the 'Ulamā who came after, and studied each and every Ḥadīth, looking deep into them, to try and find common conditions.

Allāma Anwar Shāh Kashmīrī ﷺ mentions very concisely: *"Imām Bukhārī's ﷺ condition is: The integrity of the narrator and proof of meeting with his teacher. The majority of 'Ulamā, including Imām Muslim ﷺ believe mu'āṣarat [living in the same era, with the possibility of meeting] is the condition, not proven meeting, along with integrity of the narrator. Imām Abū Dāwūd ﷺ and Imām Nasā'ī ﷺ have one condition: spending considerable time with a teacher, and Imām Tirmidhī ﷺ has no conditions."*[60]

Allāma Ṭāhir al-Maqdisī ﷺ writes: Imām Tirmidhī has collected 4 types of Ḥadīth:

1. Definitive *Ṣaḥīḥ* Aḥādīth – Those which are also found in Bukhārī and Muslim

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[60] Kashmīrī, *Al-'Arf al-Shadhī*, p. 2; Banūrī, *Ma'ārif al-Sunan*, 1:2

2. Those which are according to conditions of Imāms Abū Dāwūd 🙏, Nasā'ī 🙏 and Tirmidhī 🙏

3. Those Aḥādīth which are brought to show the proof of the opposition, and the 'illa [hidden defect] is mentioned by Imām Tirmidhī 🙏

    All three types are found in *Sunan* Abū Dāwūd, Nasā'ī and Tirmidhī.

4. Those Aḥādīth with 'ilal which Imām 🙏 has commented on. He says himself that every Ḥadīth in my book has been acted upon by a *faqīh* [except 2]. This is a very broad condition.

Allāma Ḥāzimī 🙏 mentions the five *ṭabaqāt* [generations/groups] of Ḥāfiẓ Ibn Ḥajar 🙏. As an example, he gives the five stages of the students of Imām Ibn Shihāb al-Zuhrī 🙏 [d. 124 H].

	Erudite	Stayed in the company of Ibn Shihāb for a long time	Author who accepts this narrator's reports	Author who accepts this narrator's report for corroboration
1	✓	✓	Al-Bukhārī	Al-Bukhārī
2	✓	✗	Muslim	Al-Bukhārī
3	✗	✓	Abū Dawūd, al-Nasā'ī	Muslim
4	✗	✗	Al-Tirmidhī	Abū Dawūd, al-Nasā'ī, Muslim (very rarely)
5	✗ very weak	✗ unknown		Except Shaykhayn

Table 1. Prepared by Maulānā Dr. Manṣūr 'Alī [may Allah preserve him], as part of his PhD thesis, and reproduced here, with his kind permission

If you look at the table, Imām Tirmidhī's condition is the 4th *ṭabaqa* and above. Imām Ḥāzimī 🙏, however, says that in reality, Imām Tirmidhī's 🙏 condition is stricter than Imām Abū Dāwūd 🙏, because Imām Tirmidhī 🙏 speaks about the defect in the chain if he brings it from the fourth *ṭabaqa*. Another point to remember is that Imām Tirmidhī 🙏 only uses these Aḥādīth as supporting narrations, and relies on the Aḥādīth which are Ṣaḥīḥ, according to the *Muḥaddithīn*.[61]

Maulānā Faḍlur-Raḥmān concludes:

Imām Tirmidhī takes narrations from all types of narrators, but if a narration is weak, he only uses it as a support, and even then, clarifies its weakness and mentions the defect within the chain. A reason for this leniency with weaker narrations could be because he has set out to mention the proofs of all parties, therefore, the need arose to widen his scope, which is why some *abwāb* only contain weak narrations.

<u>Page 60</u> – *Jāmi' al-Tirmidhī's* rank amongst the other 5 books

Both Imāms Maqdisī and Ḥāzimī 🙏 are of the opinion that it is fifth – Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abī Dāwūd, Sunan al-Nasā'ī, then Jāmi' al-Tirmidhī, and finally, Sunan Ibn Mājah.

Allāma Kashmīrī 🙏 has the order like this – Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan al-Nasā'ī, Sunan Abī Dāwūd, then Jāmi' al-Tirmidhī. Sunan al-Nasā'ī is third, because he says himself: "I have only

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[61] Ḥāzimī, *Shurūṭ al-A'imma al-khamsa*, p. 79

collected Ṣaḥīḥ narrations in my al-Sunan al-Ṣughrā'. Imām Abū Dāwūd ﷺ says about his own book in the letters he sent to the people of Makkah: *"I have brought those Aḥādīth, which are acceptable to be acted upon"*.[62] This includes both *Ṣaḥīḥ* and *Ḥasan*, therefore *Sunan al-Nasā'ī* takes preference. *Jāmi' al-Tirmidhī* is fifth, and Ḥāfiẓ Sirāj al-Dīn al-Qazwīnī ﷺ mentions that it contains 3 fabricated Aḥādīth, an opinion which hasn't been accepted by 'Ulamā. If we consider Imām Tirmidhī's ﷺ comments on the Aḥādīth, then it will overtake *Sunan Abī Dāwūd*, but judging the books purely on the strength of narrations, *Sunan Abī Dāwūd* is more authentic.[63]

Sunan Ibn Mājah – Some 'Ulamā don't even consider it to be from the six, and put Imām Mālik's *Mu'aṭṭa* in its place. However, Allāma Anwar Shāh ﷺ writes that there is a manuscript from Ḥāfiẓ 'Alā'ud-Dīn Mughalṭā'i ﷺ [d. 762 H - a contemporary of Ḥāfiẓ Ibn Taymiyya ﷺ] in which *Sunan Ibn Mājah* is considered to be from the *Kutub Sitta*.[64] Imām Maqdisī ﷺ was the first one to include it within the *Sitta*, and the later 'Ulamā followed him in this respect.[65]

Maulānā Mubārakpūrī ﷺ writes in the Muqaddima of *Tuḥfat al-Aḥwadhī*, quoting Hājī Khalīfa's ﷺ *Kashf al-Ẓunūn*, that *Jāmi' al-Tirmidhī* is third, and quotes Imām Suyūṭī ﷺ mentioning that Imām Dhahabī ﷺ says it is fifth, because he has brought narrations from people like Maṣlūb[66] and Kalbī. Maulānā 'Abdur-Raḥmān Mubārakpūrī ﷺ also states that Ḥāfiẓ Ibn Ḥajar ﷺ categorizes it in fourth place, after *Sunan Abī Dāwūd*, like Imām Suyūṭī [See *al-Jāmi' al-Ṣaghīr*].

Maulānā 'Abdur-Raḥmān Mubārakpūrī ﷺ then offers his own view, that being 'third' seems most appropriate due to many benefits and particulars of *Jāmi' al-Tirmidhī*. As for the weak narrations, they are very few, which Imām Tirmidhī ﷺ always points out, and he only brings them as supporting narrations.[67]

Maulānā Faḍlur-Raḥmān concludes by saying that if we base it purely on authenticity of narrations, then *Sunan al-Tirmidhī* comes after both *Sunan Abī Dāwūd* and *Sunan Nasā'ī*.

<u>Page 62</u> – **Every Ḥadīth in Tirmidhī, except 2, is *ma'mūl bihi* [practiced upon]**

Imām Tirmidhī says this himself in his *Al-'Ilal al-Ṣaghīr*[68]

1. عن ابن عباس ﵁ قال: جمع رسول الله ﷺ بين الظهر والعصر والمغرب والعشاء بالمدينة في غير خوف ولا مطر ولا سفر

This Ḥadīth is also found in Bukhārī and Muslim. The Aḥnāf consider this to be *jama' sūri*, and it was done when the people of Madīna must have been busy in some communal work.

2. عن أبي صالح عن معاوية قال قال رسول الله ﷺ **من شرب الخمر فاجلدوه فإن عاد في الرابعة فاقتلوه**

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[62] ومنه ما لا يصح سنده، وما لم أذكر فيه شيئا فهو صالح – *Ṣāliḥ*: i.e. for proof of action

[63] Kashmīrī, *Al-'Arf al-Shadhī*, p. 2

[64] Kashmīrī, *Al-'Arf al-Shadhī*, p. 2. This is in *Al-'Arf al-Shadhī*, however it is incorrect, and Allah knows best, as Ḥāfiẓ Mughalṭā'ī ﷺ is referring to *Musnad Dārimī*, and not *Sunan Ibn Mājah*. See: Mughalṭā'ī, *Iṣlāḥ Ibn al-Ṣalāḥ*, p. 105. HA

[65] Allāma Zāhid al-Kawtharī's ﷺ footnotes on Maqdisī, *Shurūṭ al-A'imma al-sitta*, p. 69.

[66] A known fabricator

[67] Mubārakpūrī, *Muqaddima Tuḥfat al-Aḥwadhī*, p. 180

[68] Tirmidhī, *Kitāb Al-'Ilal*, 2:233

The Ḥanafīs say this Ḥadīth is based on politics and is at the discretion of the Muslim judge of the time.

In his *Jāmi'*, Imām Tirmidhī 🕮 has abstained from labelling them *Ṣaḥīḥ* or *Ḥasan*. However, Mullā Muʻīn al-Dīn al-Sindhī 🕮 [d.1161 H] has proven that even these 2 Aḥādīth are acted upon, and he is correct.[69] Above, we have shown how the Ḥanafīs have acted upon both.[70]

Page 63 – Imām Tirmidhī 🕮 and Imām Abū Ḥanīfa 🕮

Imām 🕮 has written in his *Al-'Ilal al-Ṣaghīr*:

حدثنا محمود بن غيلان قال: حدثنا أبو يحيى الحماني، قال: سمعت أبا حنيفة يقول: ما رأيت أحدا أكذب من جابر الجعفي، ولا أفضل من عطاء بن أبي رباح

It is clear from this quotation, that Imām Tirmidhī 🕮 considered Imām Abū Ḥanīfa 🕮 to be of a high status, and worthy of being quoted in the field of *Jarḥ* and *Ta'dīl*. It was the habit of 'Ulamā to consider Imām Abū Ḥanīfa's words to be weighty, like in the case of Jābir al-Juʻfī, - who Imām Abū Ḥanīfa 🕮 considered to be a fraud - when greats like Imāms Sufyān al-Thawrī 🕮, Shu'ba 🕮 and Wakīʻ 🕮 considered him to be *thiqa*. This is also the case with other narrators.[71]

Imām Tirmidhī 🕮 and the term '*Ba'ḍ Ahl al-Kūfa*'

When mentioning the opinions of the 'Ulamā, Imām Tirmidhī 🕮 refers to Imām Abū Ḥanīfa 🕮 and his companions with the words *Ahl al-Kūfa*. What were the reasons for this?

Some 'Ulamā feel it was due to *ta'aṣṣub*, but others, as Maulānā 'Abdur-Raḥmān Mubārakpūrī mentions[72], were not even convinced that *Ahl al-Kūfa* referred to Imām Abū Ḥanīfa 🕮. There are 2 reasons for this:

a) In some places, when he says: '*This is the 'amal of Ahl al-Kūfa*', the opinion is different to Imām Abū Ḥanīfa's 🕮! How could *Ahl al-Kūfa* then be reserved for Imām A'ẓam?[73]
b) He refers to Imām Abū Ḥanīfa 🕮 by name in his *Kitāb Al-'Ilal*, so to claim *ta'aṣṣub* overtook him in his *Jāmi'*, does seem far-fetched.[74]

Imām Tirmidhī's 🕮 case was not like Imām Bukhārī's 🕮. When Bukhārī 🕮 says *ba'ḍ al-nās*, he **is** referring to Imām Abū Ḥanīfa 🕮, as is clear from his other works.[75]

Still, the question remains, who are the *Ahl al-Kūfa*?

1. Maulānā 'Abdur-Raḥmān Mubārakpūrī 🕮: He means the *Mujtahidīn* of Kūfa, the likes of Imāms Abū Ḥanīfa 🕮, Wakīʻ 🕮, Sufyān Thawrī 🕮, Sufyān b. 'Uyayna 🕮, et al.

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[69] Mubārakpūrī, *Muqaddima Tuḥfat al-Aḥwadhī*, p. 181, from Sindhī, *Dirāsāt al-Labīb fi'l-Uswat al-Ḥasanati bi'l-Ḥabīb*
[70] Other answers have also been given. Refer to Ibn Rajab, *Sharḥ 'Ilal al-Tirmdihī*, with the *taḥqīq* of Dr Nūr al-Dīn 'Itr. HA
[71] This also proves there can be difference of opinion in *Jarḥ & Ta'dīl*, and also *Ijtihād*. HA
[72] Mubārakpūrī, *Muqaddima Tuḥfat al-Aḥwadhī*, p. 208
[73] See p. 15 – *Bāb mā jā'a annahu yabda'u bi'mu'akhhir-ra's* [Imām AH is of the opposite opinion] and p. 185
[74] However, some nuskhas do not contain this statement. See *Dār al-Ta'ṣil*, Edition 1. In any case, Imam A'ẓam's 🕮 name is also mentioned in *Kitāb al-Ḥaj*, where Imām Tirmidhī discusses piercing the hump of the camel [ish'ār], and also in the discussion of *Mas'ḥ 'alā-l-Jawrabain* in some nuskhas. See Shaykh Aḥmad Shākir's 🕮 edition. HA
[75] This is not entirely accurate. At times, Imām Bukhārī 🕮 is referring to Imām Zufar 🕮, rather than Imām Abū Ḥanīfa 🕮.

2. Allāma Anwar Shāh Kashmīrī ﷵ: Imām Tirmidhī ﷵ did not receive the opinions of Imām Abū Ḥanīfa ﷵ and his companions with a *sanad*, so used the term *Ahl al-Kūfa* out of caution.[76]

Imām Tirmidhī ﷵ took Imām Abū Ḥanīfa's ﷵ name in *Kitāb Al-ʿIlal* with regards to Jābir al-Juʿfī, with his *sanad*. He mentioned the *sanad*s of the other Imāms [in his Jāʿmiʾ], because their opinions had reached him. Within these names, he doesn't mention Imām Abū Ḥanīfa ﷵ and his companions, which indicates their *sanad* did not reach Imām Tirmidhī ﷵ. If their *sanad* did reach him, he would have mentioned it, and this explains why he refers to them *baʿḍ Ahl al-Kūfa*.

<u>Page 67</u> - **Imām Tirmidhī's ﷵ leniency**

Although Imām is a pioneer in the sciences of Aḥādīth and the collation of them, there are times when he has been accused of *tasāhul* [being too lenient] in terming Aḥādīth as *Ṣaḥīḥ* and *Ḥasan*.

Imām Dhahabī ﷵ writes in *Mīzān al-Iʿtidāl* under the name *Kathīr b. ʿAbd-Allāh b. ʿAmr b. ʿAwf al-Muzanī*, that Imām Shāfiʾī ﷵ and Imām Abū Dāwūd ﷵ consider him to be a liar, Yaḥyā Ibn Maʾīn ﷵ has said, he is 'nothing' [*laysa bi shayʾ*], Imām Aḥmad ﷵ has removed his Aḥādīth and Dāraquṭnī ﷵ has said he is *matrūk*, his aḥādīth are worthy of being left out. Despite all these comments, Imām Tirmidhī ﷵ has brought his aḥadīth in his *Jāmiʾ* and has labelled it *Ḥasan Ṣaḥīḥ*![77]

In *Bāb al-dafni bi'llayl*, Imām Tirmidhī ﷵ has brought a Ḥadīth from Yaḥyā b. al-Yamān ﷵ:

حدثنا أبو كريب ومحمد بن عمرو السواق قالا حدثنا يحيى بن اليمان عن المنهال بن خليفة عن الحجاج بن أرطاة عن عطاء عن ابن عباس **أن النبي ﷺ دخل قبرا ليلا فأسرج له سراج فأخذه من قبل القبلة وقال رحمك الله إن كنت لأواها تلاء للقرآن وكبر عليه أربعا**

Imām Dhahabī ﷵ writes: Imām Bukhārī ﷵ has raised an objection on Yaḥyā b. al-Yamān ﷵ, saying *fīhi naẓr*. Imām Tirmidhī ﷵ considers this Ḥadīth to be *Ḥasan*, although on further inspection, we find 3 weaknesses in it. This is what tends to happen. Many Aḥādīth with Tirmidhī considers *Ḥasan* are in fact *Ḍaʿīf*.[78] Imām Zaylaʾi ﷵ has objected to Imām Tirmidhī's *taḥsīn* here, and mentions the weaknesses.[79]

Ḥaḍrat Maulānā Faḍlur-Raḥmān Ṣāḥib goes on to give other examples, which I will not quote, for the sake of brevity. Maulānā Mubārakpūrī ﷵ writes that Imām Tirmidhī's ﷵ authentication of Aḥādīth is only dismissed when he is alone in doing so. If there is support from other Imāms, his opinions will be validated.[80]

But then what kind of acceptance is this? I would prefer to say that Imām is a giant in the field of sciences of the Ḥadīth, and we **will** take his opinion, and only leave it out if there are good reasons, like there was in the examples given above. It is also important to remember that this science of *taṣḥīḥ/taḍʿīf* is bound to contain differences of opinions.

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[76] Kashmīrī, *Al-ʿArf al-Shadhī*, p. 37
[77] Dhahabī, *Mīzān al-Iʿtidāl*, 2:354
[78] Dhahabī, *Mīzān al-Iʿtidāl*, 3:307
[79] See Zaylaʾī, *Naṣb al-Rāya*, 2:300
[80] Mubārakpūrī, *Muqaddima Tuḥfat al-Aḥwadhī*, p. 172

Page 69 - **Refuting Imām Dhahabī** ☙

Imām Dhahabī ☙ considers Imām Tirmidhī's ☙ *taṣ'ḥīḥ/taḍ'īf* to be unreliable. This claim has been refuted by Dr Nūr al-Dīn 'Itr in his brilliant book: الامام الترمذي والموازنة بين جامعه وبين الصحيحين, who writes that there are 3 causes for the claims that Imām Tirmidhī ☙ is unreliable in grading Aḥādīth.

1. A difference in the *nusakh* [editions] of *Jāmi' al-Tirmidhī* – e.g. In the Ḥadīth of Kathīr [which we have mentioned above], it is the only occasion in which Imām Tirmidhī has written *Ṣaḥīḥ*. In all his other Aḥādīth, it is only *Ḥasan*. This could very well be a mistake of the scribes. Both Ḥāfiẓ Ibn al-Ṣalāḥ ☙ and Imām Nawawī ☙ have mentioned the difference in the *nusakh* of Tirmidhī. In many *nusakh* of *Jāmi' al-Tirmidhī*, it is only *Ḥasan* written here, without mention of *Ṣaḥīḥ*. This has been mentioned by Imām Shams ud-Dīn Ibn al-Qayyim ☙ in his *Tahdhīb of Sunan Abī Dāwūd*.

2. A lack of knowledge of Imām's terminologies – if Imām Tirmidhī ☙ has a *Ḥasan* Ḥadīth, and finds it with more authentic chains, he also considers it to be *Ṣaḥīḥ* [*li-ghayrihi*]. If this *nuskha* is correct, then the Ḥadīth has been classified as *Ṣaḥīḥ* because there is another Ḥadīth narrated from Sayyidunā Abū Hurayra ☙ which supports this Ḥadīth. In the case of the Ḥadīth of Yaḥyā b. al-Yamān ☙ which he claims is *Ḥasan*, there is a supporting narration from Sayyidunā Jābir b. 'Abd-Allāh ☙ found in *Sunan Abī Dāwūd*. This is the methodology of Imām Tirmidhī, ☙ so it shouldn't be an issue.

3. A difference of opinion in grading narrators – there are 3 types of Imāms:
   a) *Muta'annit* – harsh, like Imām Ibn al-Jawzī ☙
   b) *Mutasāhil* – lenient, like Imāms Ḥākim ☙ and Ibn Ḥibbān ☙
   c) *Mu'tadil* – balanced, like Imāms Aḥmad ☙ and Dāraquṭnī ☙

Imām Tirmidhī ☙ has the right – due to his status – to choose what he feels is the most correct opinion regarding each narrator.

However, these 3 answers will not apply in every narration, and the reality of the matter is, Imām Dhahabī ☙ has done a very thorough job in commenting on Ḥadīth narrators, so his comments cannot be ignored, nor easily refuted.

Allāma Yūsuf Banūrī's ☙ **comments on this matter**

Allāma Yūsuf Banūrī ☙ writes that Imām Tirmidhī is lenient, but remember, his comments are the comments of a giant, an Imām, and a great scholar. His *taṣ'ḥīḥ* and *taḥsīn* are of a higher status than Imām Ḥākim ☙ [whose opinions are taken], therefore Imām Tirmidhī's ☙ should also be considered reliable. This is why his books have been accepted until today.

Page 72 – **The status of *Ḍa'īf* Aḥadīth**

There are three opinions:

1. Accepted without exception – Imām Suyūṭī ☙ mentions in *Tadrīb al-Rāwī* [1:299] that this is the opinion of Imāms Aḥmad ☙ and Abū Dāwūd ☙, in the event that there is no other Ḥadīth on the subject.

2. Rejected without exception – Ḥāfiẓ Abū Bakr Ibn al-‘Arabī ﷺ [d. 543 H][81]

3. Accepted for *faḍā'il*, not for *aḥkām*, with certain conditions - This is the opinion of the majority of the ‘Ulamā, including Imāms Aḥmad ﷺ, Nawawī ﷺ, Ibn Sayyid al-Nās ﷺ, ‘Irāqī ﷺ, and Ibn Ḥajar ﷺ. Others, like Imāms Sakhāwī ﷺ, Suyūṭī ﷺ, Mullā ‘Alī Qārī ﷺ, Shaykh Zakariyyā al-Anṣārī ﷺ, Ibn al-Humām ﷺ and Ibn Ḥajar al-Makkī ﷺ also establish virtue [*istiḥbāb*] from weak Aḥādīth.[82]

- We can explain the virtue this way: the *Ḍa'īf* Aḥādīth will establish something to be virtuous, not just to be done out of caution.

- Imāms Aḥmad ﷺ, Ibn Mahdī ﷺ and ‘Abd-Allāh b. Mubārak ﷺ have all said, that in *ḥalāl* and *ḥarām* we will be harsh, and in *faḍā'il*, we will be lenient.

Allāma Sakhāwī ﷺ mentions a statement of Imām Nawawī ﷺ in his *Kitāb al-Adhkār*, that the opinion of the *Muḥaddithīn* and Fuqahā mention that it is permissible to use *Ḍa'īf* Aḥādīth in *faḍā'il*, *targhīb and tarhīb*, as long as it isn't *mawḍū'*. For *aḥkām*, like *ḥalāl, ḥarām, bay', nikāḥ, ṭalāq*, etc. then only *Ḥasan* and *Ṣaḥīḥ* are accepted, except if it is safer and more cautious to act upon the *Ḍa'īf* Ḥadīth. Even then, it would only establish a *makrūh* ruling, not a *ḥarām* ruling, out of caution.[83]

He has also written something similar in *Taqrīb*, as mentioned in *Tadrīb al-Rāwī* [1:298]

Allāma Sakhāwī ﷺ says: I have heard my Shaykh [Ḥāfiẓ Ibn Ḥajar ﷺ] say to me, and I have written it too, that there are 3 conditions for *‘amal* on a *Ḍa'īf* Ḥadīth:

1. The chain isn't severely weak – this is a unanimous condition amongst the ‘Ulamā – so if a narrator is a liar, or accused of lying, and this Ḥadīth is solitary, then this Ḥadīth would be exempted from *‘amal*.

2. The Ḥadīth comes under a wider principle in *Sharī'a* – So, if a Ḥadīth is stand-alone, and somebody seeks to use it to create a new principle, it would be rejected. An example of this are the weak narrations mentioned by Imām Ibn Mājah, regarding praying *Awwābīn* after Maghrib Ṣalāh. One weak Ḥadīth narrated by Sayyidunā Abū Hurayrah ﷺ mentions six *rak'āts*[84], and the other, narrated by Sayyidatunā ‘Ā'isha ﷺ, mentions twenty *rak'āts*[85]. Both narrations are so weak, they are unable to strengthen each other. However, these Aḥādīth will establish virtue for *Awwābīn*, because there is a sound [*jayyid*] Ḥadīth, narrated by Imām Nasā'ī ﷺ [Ḥadīth 381], in which the narrator, Sayyidunā Ḥudhayfah ﷺ mentions that, '*I came to the Messnger of Allāh ﷺ and prayed Maghrib Ṣalāh with him. He then continued praying [nafl] until ‘Ishā'*. This stronger Ḥadīth is also found in *Ṣaḥīḥ Ibn Khuzaymah* [Ḥadīth 1194], and provides the basis for *nafl* after Maghrib Ṣalāh. Due to its strength, it gives support to the two weaker narrations mentioning a specific number of *rak'āts*.[86]

3. When acting upon it, have the intention of caution, rather than considering it to be a definitively established sunnah.

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[81] Suyūṭī, *Tadrīb al-Rāwī*, 1:299; Sakhāwī, *al-Qawl al-Badī'*, p. 245

[82] Sakhāwī, *al-Qawl al-Badī'* p. 246; Suyūṭī, *Tadrīb al-Rāwī*, 1:299 footnotes

[83] Sakhāwī, *al-Qawl al-Badī'* p. 245

[84] *Sunan Ibn Mājah*, 1167, 1374; *Jāmi' al-Tirmidhī*, 345

[85] *Sunan Ibn Mājah*, 1373

[86] For further reading, see: Suyūṭī, *Tadrīb al-Rāwī* [t. Shaykh Muḥammad ‘Awwāma], pp. 104-106

- Imām Suyūṭī ﷺ has also mentioned the same conditions from Ḥāfiẓ Ibn Ḥajar ﷺ in his *Tadrīb al-Rāwī* [1:299]

These 3 conditions are also relevant according to the Ḥanafī ‘Ulamā, as is mentioned in the commentary of *al-Durr al-Mukhtār*, *Radd al-Muḥtār* by Allāma Shāmī ﷺ. Under the third condition, he uses the term sunnah, [we shouldn't consider it to be an established sunnah].[87]

Allāma Sakhāwī ﷺ mentions that Imām Aḥmad ﷺ accepts Ḍa'īf Aḥādīth when there is no stronger Ḥadīth in that subject, and he gives preference to Ḍa'īf Aḥādīth over the opinions of man.[88] Imām Suyūṭī ﷺ has related similar statements from both Imām Aḥmad ﷺ and Imām Abū Dāwūd ﷺ.[89]

If Imām Abū Dāwūd ﷺ does not find a Ḥadīth apart from a Ḍa'īf one, he brings it, because it is still better than the opinion of man. We understand from this that when Imām Abū Dāwūd ﷺ wrote in a letter to the people of Makkah, his use of the word Ṣāliḥ is general, Ṣāliḥ lil ihtijāj [strong enough for use as proof] and Ṣāliḥ li'l-I'tibār [strong enough to be brought as a supporting Ḥadīth].

This is the case with the Ḥanafī ‘Ulamā too, who consider Ḍa'īf Aḥādīth to have priority and preference over opinions of man. This was related by Imām Sakhāwī ﷺ from Ibn Ḥazm ﷺ[90]. An example of this, is the ruling regarding laughing aloud [qahqaha] in Ṣalāh. The Ḥanafīs have ruled that it breaks both Ṣalāh and Wuḍū, based on numerous Ḍa'īf Aḥādīth [See: *al-Hidāya* 1:15, and its commentaries, for more details]. Ḥāfiẓ Ibn Ḥajar ﷺ mentions in *Talkhīṣ al-Ḥabīr* [1:115], quoting many ‘Ulamā, that there is no Ṣaḥīḥ Ḥadīth on the subject of laughing aloud in Ṣalāh.

- This topic has been covered in detail in the books of the *musṭalaḥāt* of Ḥadīth, and by Maulānā ‘Abd al-Ḥay Lakhnawī ﷺ in *Ẓafr al-Amānī* and *al-Ajwibat al-Fāḍila*, by Ibn ‘Adī ﷺ in the introduction to *al-Kāmil*, by Khaṭīb Baghdādī ﷺ in *al-Kifāyah*, and by Imām Sakhāwī ﷺ in *al-Qawl al-Badī'*.

Page 75 - Imām Tirmidhī's ﷺ unique terminologies

Imām Tirmidhī's ﷺ habit is to grade nearly every Ḥadīth in his collection. There are 9 gradings:

1. *Ṣaḥīḥ* – Imām Tirmidhī ﷺ doesn't provide his own definition, so we will use the definitions used by other *Muḥaddithīn*. Ḥāfiẓ Ibn Ḥajar ﷺ writes in *Sharḥ Nukhba* [p. 25]: *‘which is narrated by men of piety and good character [thiqa, ‘ādil], who are known for their good memories and precision [ḥifẓ, ḍabṭ], with a continuous chain, and is not odd [shādh][91] or faulty [ma'lūl].'* If the precision is lacking, and it has a number of supporting chains, then it is *Ṣaḥīḥ li-ghayrihi* [Ṣaḥīḥ, because of corroborating evidence].

2. *Ḥasan* – Similar to *Ṣaḥīḥ,* but with one difference; the chain has a narrator whose precision is not up to the standard of *Ṣaḥīḥ.* So, a Ḥadīth which is narrated by men of good character, who are known for their good memories, with a continuous chain, and is not odd or faulty, but one narrator's precision may be lacking. This is *Ḥasan li-thātihi.*[92]* [p. 26]

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[87] Ḥaṣkafī, *Al-Durr al-Mukhtār ma'a Radd'il-Muḥtār*, 1:87, Published by Maktaba Nu'māniya, Deoband
[88] Sakhāwī, *al-Qawl al-Badī'* p. 245
[89] Suyūṭī, *Tadrīb al-Rāwī*, 1:167; 1:298
[90] Sakhāwī, *al-Qawl al-Badī'* p. 245
[91] *Odd/Shādh* – any narration in which the narrator narrates something, that contradicts the narration of a sounder narrator.
[92] Al-‘Asqalānī, *Nuzhat al-Naẓr, Sharḥ Nukhbat al-fikr,* p. 25

3. *Ḍaʿīf* – If even one narrator is either not up to the high standards of piety, has less precision in memory, if the chain is missing one [or more] narrators, or if the chain is odd or faulty. Any of these three factors weaken the *sanad*.

4. *Gharīb* [p. 91] – Imām Tirmidhī has brought a definition for it in *Al-ʿIlal al-ṣaghīr*, but the definition used is that of the *Muḥaddithīn*. He splits it into 3 types:
   a) The chain [until the Muḥaddith who collects it in his book] only has one narrator at any stage. See *Hadiyyat al-Aḥwadhī* [p. 91] for examples.
   b) The Ḥadīth may be narrated via multiple chains, but there is an addition in a chain which is mentioned by one narrator only [whose additions are reliable]. E.g. the Ḥadīth of Sayyidunā ʿAbdullāh b. Umar ؓ of *Ẓakāt al-Fiṭr*. Every chain, and every narrator, except one, does NOT mention it must only be given by Muslims. Only one narrator, Imām Mālik ؒ from Nāfiʿ ؒ, mentions the addition of '*by Muslims*'. This addition is *Gharīb*. See *Hadiyyat al-Aḥwadhī* [p. 92] for details.
   c) One Ḥadīth is narrated by many Ṣaḥāba/one Ṣaḥābī through some of their students. It is also narrated by a Ṣaḥābī through just one of his students, and this student is alone in doing so, thus making the *sanad Gharīb*, not the text. See *Hadiyyat al-Aḥwadhī* [p. 93] for details – This topic will be covered in *Kitāb Al-ʿIlal.*

5. *Ḥasan Ṣaḥīḥ* [p. 97] – There are many objections levelled on this *iṣṭilāḥ* of Imām, because *Ṣaḥīḥ* implies every narrator is precise and proficient, whereas *Ḥasan* implies they are lacking in proficiency. Details of these objections and their answers are below** [p. 28]

6. *Ḥasan Gharīb/ Gharīb Ḥasan* [p. 93] – The conditions of *Ḥasan* are met [a narrator has less proficient memory], and somebody is alone in narrating the Ḥadīth. This is according to the majority of the ʿUlamā.

   Q - However, in the case of Imām Tirmidhī ؒ who defines *Ḥasan* as: '*a Ḥadīth which is narrated from multiple chains*', it seems one Ḥadīth cannot be both *Ḥasan* and *Gharīb* at the same time.

   A – 1) Ḥāfiẓ Ibn Ḥajar ؒ - Imām Tirmidhī ؒ defines *Ḥasan* as '*a Ḥadīth which is narrated from multiple chains*', when the word *Ḥasan* is mentioned on its own. If *Ḥasan* is paired with *Ṣaḥīḥ/Gharīb*, he doesn't mention the condition of having multiple chains.[93]

   2) Allāma Zarakshī ؒ [d. 794] - *Gharīb* could carry many meanings: *Gharīb* in terms of *sanad*, or in terms of the *matn*. When Imām Tirmidhī ؒ uses the word *Gharīb*, he means *Gharīb* in terms of *sanad*, and *Ḥasan* in terms of *matn*. Therefore, there is no contradiction. END.

   Allāma Zarakshī's ؒ answer is very similar to the third type of *Gharīb* which Imām mentions in his *Kitāb Al-ʿIlal.* However, there is a clear objection here, that not every Ḥadīth which has been *Ḥasan Gharīb* has a *Ḥasan matn* and a *Gharīb sanad*. Sometimes the Aḥādīth which are labelled such don't actually have a *Gharīb sanad*, and aren't narrated from multiple Ṣaḥāba. Consider the first time he uses it in his *Jāmiʿ.* This is why the first opinion of Ḥāfiẓ Ibn Ḥajar ؒ seems the most correct.[94]

- At times, Imām uses the words in different order: *Gharīb Ḥasan.* According to Allāma ʿIrāqī, this is when the characteristic of *gharāba* is more than *Ḥasan.*[95] And vice versa.

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[93] Al-ʿAsqalānī, *Nuzhat al-Naẓr, Sharḥ Nukhbat al-fikr,* p. 37
[94] This is different to what is mentioned in both *Maʿārif al-Sunan,* 1:87; and in *Taqrīr e Tirmidhī* of Mufti Taqī Uthmani, 1:182
[95] Mubārakpūrī, *Tuḥfat al-Aḥwadhī,* 1:329

7. *Ṣaḥīḥ Gharīb* [p. 93] – The chain has all the conditions of a *Ṣaḥīḥ*, and in any one of the generations there is only one narrator. There are many Aḥādīth like this in the 2 *Ṣaḥīḥ*s.
8. *Gharīb Ḍaʾīf* – if there is a sole narrator and there are no supporting chains
9. *Ḥasan Ṣaḥīḥ Gharīb* – Due to Imām's very broad definition of *Ḥasan* [paired], a Ḥadīth can be *Ḥasan*, *Ṣaḥīḥ* and *Gharīb* at the same time.

At times, he also uses the terms *munkar* and *ghair mahfūẓ*, amongst others, to label Aḥādīth,

*A detailed discussion on *Ḥasan*

Many ʿUlamā have differing opinions with regards to the definition of *Ḥasan*. Imām Khaṭṭābī ﷺ [d. 388] writes: *"It is the one where its source is known and its reporters are unambiguous."* Allāma ʿIrāqī ﷺ explains 'known source' to mean the chain is complete, not missing a *Ṣahābī*, or another narrator.

Ibn al-Jawzī ﷺ [d. 597] defines a *Ḥasan* Ḥadīth to be: *'A Ḥadīth which has little acceptable weakness, and can still be made ʿamal upon.'*[96] However, he does not provide a clear-cut definition for 'little acceptable weakness', which leaves it open to interpretation.

According to Imām Tirmidhī ﷺ, a *Ḥasan* Ḥadīth is that, whose chain does not contain a narrator accused of lying, the chain is not odd [*shādh*], and this Ḥadīth has other supporting chains.[97]

Ḥāfiẓ Ibn al-Ṣalāḥ ﷺ [d. 643] has an issue with all 3 definitions, claiming they are all too vague.

Ibn Daqīq al-ʿĪd ﷺ [d. 702] also claims that Khaṭṭābī's definition would also include *Ṣaḥīḥ* Aḥādīth, which then doesn't give us a definitive definition for Ḥadīth *Ḥasan*. A simple answer to this is provided by Shaykh Tāj al-Dīn Tabrēzī ﷺ [d. 736] who says that every *Ṣaḥīḥ* Ḥadīth is bound to fulfil the condition of a *Ḥasan* Ḥadīth, and more! Allāma ʿIrāqī ﷺ [*al-Taqyīd w'al-Īḍāḥ*, p. 44] says, *'this is a response worthy of being noted'*.

However, Ḥāfiẓ Ibn Ḥajar ﷺ [p. 78] has responded to this answer of Tabrēzī ﷺ by saying that the relationship between *Ṣaḥīḥ* and *Ḥasan* is *'umūm khuṣūṣ min waj'hin*, not *'Ām wa khāṣ muṭlaq*[98], which basically means that some parts of the definitions of *Ṣaḥīḥ* and *Ḥasan* will overlap, though a Ḥadīth which is *Ṣaḥīḥ,* does not necessarily mean it contains all the conditions which define *Ḥasan*. This is why the objections from Ibn Daqīq al-ʿĪd ﷺ and Ibn al-Ṣalāḥ ﷺ will stand, and the response from Tabrēzī ﷺ will fall. [99]

Ibn al-Ṣalāḥ ﷺ has split *Ḥasan* into 2 parts:

1. There is an ambiguous narrator within the chain, whose full details are unknown, but he is also not an ignoramus [*mughaffal*], full of mistakes [*kathīr al-khaṭa'*], or accused of lying. Neither is he [in the opinions of *Muḥaddithīn*] considered to be a *fāsiq*. The Ḥadīth is well-known, such that is has supporting chains, which are not *shādh* or *munkar*. This is similar to what Imām Tirmidhī ﷺ writes. [This should be called *Ḥasan li-ghayrihi*]

[96] Al-ʿIrāqī, *Al-Taqyīd wa'l-Īḍāḥ ma'a Muqaddima ibn al-Ṣalāḥ*, p. 45
[97] Tirmidhī, *Kitāb Al-ʿIlal*, 2:238
[98] Check this link for explanation of the manṭiq terms: http://www.learnarabiconline.com/indicated-concept.shtml
[99] Al-ʿAsqalānī, *Al-Nukat ʿalā kitāb ibn al-Ṣalāḥ*, 1:405

2. The narrator is well-known for his honesty and trustworthiness, but the narrators don't reach the level of *Ṣaḥīḥ* due to a deficiency in the proficiency and precision, not so much that his lone Ḥadīth is considered to be *munkar*. Also, the narration is not faulty [*muʿallal*]. This is similar to what Imām Khaṭṭābī ﷺ states. [This should be called *Ḥasan li-dhātihi*][100]

Following this, Qāḍī Ibn Jamā'ah ﷺ [d. 733] objected to this 2-part split of Ibn al-Ṣalāḥ, by saying that the condition of *ittiṣāl* should also be added to each definition. Ḥāfiẓ 'Irāqī ﷺ mentions this objection in his *al-Taqyīd wa'l-Īḍāḥ* [p. 47], and doesn't comment on it which gives the impression that he supports it. Ḥāfiẓ Ibn Ḥajar ﷺ then says that this objection of Ibn Jamā'ah is certainly suitable for the second definition [*Ḥasan li-dhātihi*], but not for *Ḥasan li-ghayrihi*, because Imām Tirmidhī ﷺ himself accepts the *munqaṭiʿ* Aḥādīth, which are supported by other chains.

I have left out 9 pages of *Hadiyyat al-Aḥwadhī* which discusses Ḥāfiẓ Ibn Ḥajar's ﷺ kalām. For more details, see pages 80 – 89.

Page 89 – Ibn al-Ṣalāḥ's ﷺ kalām

After mentioning the 2-part split of *Ḥasan* [as above], Ibn al-Ṣalāḥ ﷺ poses a question which he answers himself:

Q – There are many Aḥādīth like الاذنان من الرأس which have many chains, but have not been labelled *Ḥasan* by Imām Tirmidhī ﷺ. Why?

A – Not every weak Ḥadīth can reach the status of *Ḥasan* by a multiplicity of chains. If the narrators in the weak chain are honest and trustworthy, but aren't so proficient, this type of weakness can be removed when adding different chains of the same Ḥadīth. This weak Ḥadīth has the potential to become *Ḥasan* [*li-ghayrihi*]. However, if the weakness in the chain is caused by a narrator who is accused of lying, or the Ḥadīth is *shādh*, then the weakness cannot be removed by a number of chains, because the weakness is too severe.[101]

However, Ḥāfiẓ Ibn Ḥajar ﷺ has viewed this specific Ḥadīth differently. He mentions that Ibn al-Ṣalāḥ ﷺ and Allāma 'Irāqī ﷺ don't give this Ḥadīth much standing, but Ibn Daqīq al-ʿĪd ﷺ and Ḥāfiẓ 'Alā'ī ﷺ consider it to be *Ḥasan*, and Ibn al-Qaṭṭān ﷺ even considers one chain from Imām Daraqutni ﷺ to be *Ṣaḥīḥ*! Ḥāfiẓ Ibn Ḥajar ﷺ speaks about it in detail in his *al-Nukat*, and concludes by saying: *'There are many chains for this Ḥadīth, which proves there is an origin for it. It is not worthy of being dismissed, and there are many weaker Aḥādīth than this, which have been labelled Ḥasan.'*[102]

Ḥāfiẓ Ibn Ḥajar ﷺ goes on to say: "*an example of this rule [of Ibn Ṣalāḥ ﷺ, that sometimes the weakness is too severe to be strengthened by other chains] is the Ḥadīth:* من حفظ على امتي أربعين حديثًا, *which despite having numerous chains, is labelled by Imām Nawawī ﷺ as being weak by Muḥaddithīn, unanimously.*"[103]

<p align="center">Here ends the discussion on Ḥadīth *Ḥasan* [page 91]</p>

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[100] Al-'Asqalānī, *Al-Nukat 'alā kitāb ibn al-Ṣalāḥ*, 1:407-417
[101] Ibn al-Ṣalāḥ, *Muqaddimā, 'alā al-Taqyīd wa'l-Īḍāḥ*, p. 50
[102] Al- 'Asqalānī, *Al-Nukat 'alā kitāb ibn al-Ṣalāḥ*, 1:415
[103] Al-'Asqalānī, *Al-Nukat 'alā kitāb ibn al-Ṣalāḥ*, 1:409

** <u>Page 97</u> - A discussion on *Ḥasan Ṣaḥīḥ*

I will skip Ḥaḍrat Maulānā Faḍlur-Raḥmān's detailed discussion, from page 98 – 108, and will start from his conclusion [p. 108]

There are a total of 16 explanations as to how it is possible to pair *Ḥasan* and *Ṣaḥīḥ* together, when seemingly, their definitions don't allow one ḥadīth to be both *Ḥasan* and *Ṣaḥīḥ* at the same time. There are 13/14 possible answers, of which only two seem to be strong:

1. Imām Tirmidhī ﷥ is saying: It is *Ṣaḥīḥ* according to some 'Ulamā, and *Ḥasan* according to others. Therefore, we have to accept that there is a *ḥarf 'aṭf* hidden: و or او. There is also the issue that some Aḥādīth are unanimously *Ṣaḥīḥ*, yet he still adds *Ḥasan* to the grading. Ḥāfiẓ Ibn Ḥajar ﷥ says after offering this answer: اني لأميل اليه وارتضيه and he also claims to have answers to the two objections raised within this answer, which we are unaware of.

2. Ibn Daqīq al-'Īd ﷥: Not every *Ḥasan* Ḥadīth means it is a step down from *Ṣaḥīḥ*. *Ḥasan* is only a step down from *Ṣaḥīḥ* when it is mentioned alone. If a Ḥadīth is graded as *Ṣaḥīḥ*, *Ḥasan* is automatically included. And the *Mutaqaddimīn* used to use the words *Ṣaḥīḥ* and *Ḥasan* interchangeably. This is also mentioned by Imām Ibn al-Mawwāq ﷥ [d. 642 H]. Ḥāfiẓ Ibn Ḥajar ﷥ considers this answer of Allāma Ibn Daqīq al-'Īd ﷥ to be the strongest, and Allāma Anwar Shāh Kashmīrī ﷥ has also preferred this answer. [i.e. Every *Ṣaḥīḥ* is *Ḥasan*, but not every *Ḥasan* is a *Ṣaḥīḥ*]

We know from Imām Tirmidhī's ﷥ *kalām* in his *Kitāb Al-'Ilal* that he has defined the *Ḥasan* which is brought alone, but not that *Ḥasan* which comes paired with *Gharīb* or *Ṣaḥīḥ.* So what does *Ḥasan* mean when it is paired with one of these 2 words? The only answer which is worthy of being used in this regard seems to be Ḥāfiẓ Ibn Daqīq al-'Īd's ﷥, because he has not kept one universal definition of *Ḥasan*, unlike others.

<u>Page 109</u> - **This is why, in Ḥaḍrat Maulānā Faḍlur-Raḥmān's opinion, it is better to assume that Imām Tirmidhī's definition of *Ḥasan* somewhat differs to other *Muḥaddithīn*, i.e. that the narrator is not accused of lying, nor is the Ḥadīth *shādh,* nor *mu'allal,* [there is no condition that a narrator is not proficient]. This then means that his definition of *Ḥasan* is very broad, and there is no contradiction in calling a Ḥadīth *Ḥasan Ṣaḥīḥ,* nor *Ḥasan Gharīb*. Imām Tirmidhī's broad definition of *Ḥasan* means a Ḥadīth which the majority consider to be *Ḥasan* or *Ṣaḥīḥ*, will also be *Ḥasan* according to Imām ﷥.**

The table below is a **very simplistic** way of looking at it. From it, we understand that conditions set for *Ḥasan* being paired with *Gharīb* or *Ṣaḥīḥ,* are very broad. A Ḥadīth can potentially be *Gharīb* and *Ḥasan* at the same time [because having multiple chains is not a condition], and can also be *Ṣaḥīḥ* at the same time as being *Ḥasan* [because being proficient is not a condition of *Ḥasan*], and one Ḥadīth can also then be *Ḥasan Ṣaḥīḥ Gharīb*, all at the same time! We also learn from the table above, that a *Ṣaḥīḥ* Ḥadīth will certainly be a *Ḥasan* Ḥadīth [using the definition assumed from Imām Tirmidhī ﷥].

NOTE: This table is not meant to deal with intricate differences of opinion.

Conditions of Ṣaḥīḥ	Ḥasan li-dhātihi [Ibn al-Ṣalāḥ]	Ḥasan li-ghayrihi [Ibn al-Ṣalāḥ]	Ḥasan - alone [Imām Tirmidhī]	Ḥasan - paired [Imām Tirmidhī]
عادل—غيرمتهم بالكذب	Yes	Yes	Yes	Yes
كمال الحفظ والضبط	No	No	No	No mention
Connected - اتصال السند	Yes	No [Rāwī may be *mastūr*]	Yes[104]	No mention
Not odd – عدم الشذوذ	Yes	Yes	Yes	Yes
Not faulty – عدم العلة	Yes	Yes	Yes	Yes
		Multiple chains	Multiple chains [according to ʿIrāqī, this is only when a narrator is *mastūr*, or there is *inqiṭāʾ*]	No mention

Q – If we have established, that according to Imām Tirmidhī, every Ṣaḥīḥ Ḥadīth is also definitely Ḥasan, then why at times does he label a Ḥadīth as only being Ṣaḥīḥ, without adding Ḥasan?

A – This is very rare. And rare is similar to it being non-existent. This could also be the mistake of the scribes, or he didn't think it necessary to add Ḥasan everywhere. Any of these answers can suffice.

Muftī Taqī Uthmānī [hafiẓahu-llāh] has written in his *Taqrīr* [p. 166] that Imām ﷺ has brought Ḥasan every time he has mentioned Ṣaḥīḥ. This claim is either his mistake, or from the publishers.

Page 112 – *Wa fi'l-bāb*

Imām Tirmidhī has a habit of mentioning only a handful of Aḥādīth in each chapter, then he writes: وفي الباب عن – that similar Aḥādīth – with different wordings and chains – have been narrated from these Ṣaḥābah, and he goes on to list some names. Many times, the subject of the Aḥādīth which are referred to in the list, is different, but they may also be used to support the point Imām Tirmidhī ﷺ is trying to prove in that particular chapter. It is also worth keeping in mind that these Aḥādīth which are referred to, have no guarantee of being Ṣaḥīḥ/Ḥasan. Many of these Aḥādīth are found in the *Musnad* of Imām Aḥmad b. Ḥanbal ﷺ.

Entire books have been written on this topic, by Ibn Sayyid al-Nās ﷺ, Ḥāfiẓ Ibn Ḥajar ﷺ, and Allāma ʿIrāqī ﷺ. However, they are nowhere to be found today. Maulānā Mubārakpūrī ﷺ has tried to do *Takhrīj* of all the Aḥādīth, but has been unable to. From whatever was left, many have been mentioned in Shaykh Fayḍ Aḥmad's work, *Al-Saḥāb al-Madār fī mā taraka-Shaykhu mimmā fi'l-bāb*. This has been published as part of the footnotes of *Tuḥfat al-Aḥwadhī*. Dr. Ḥabīb-Allāh Mukhtār ﷺ had started work on this project, which would have been the most comprehensive book on this subject, but was martyred before he could finish it. He reached باب ماجاء في كثرة الركوع والسجود.

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[104] Not always, see Ḥadīth 366, under which Imām ﷺ says there is *inqiṭā,* and then declares is Ḥadīth Ḥasan. HA

Another book which has been highly thought of in this subject is *Nuzhat al-Albāb fī qawl al-Tirmidhī wa fi'l-bāb*, written by Shaykh Ḥasan b. Muḥammad b. Ḥaidar al-Wā'ilī, in 6 volumes. My teacher, Ḥaḍrat Muftī Shabbīr Aḥmad Patel, is very fond of this effort and considers it to be an invaluable work on the subject.

Page 115 – *Makrūh* in the opinion of Imām Tirmidhī ﷦

When Imām uses the words *kuriha* or *yukrah* [disliked], it usually means *taḥrīmī* [severely disliked]. This was the habit of the earlier 'Ulamā, as has been mentioned by the likes of Imām Abū Ḥanīfa ﷦, Imām Abū Yūsuf ﷦, and Imām Muḥammad ﷦. It has also been mentioned by the 'Ulamā of the other schools. Only the later 'Ulamā have made a difference between *taḥrīmī* and *tanzīhī*, and we shouldn't use the terminology or the habit of the later 'Ulamā on the works of the earlier 'Ulamā.

The importance and uniqueness of our Ummah's *Isnād* [transmission]

Ḥāfiẓ Ibn Ḥazm ﷦ writes that having a connected chain of transmission from our Ḥabīb ﷺ to ourselves, with sound narrators, is a unique characteristic given to the Muslims of this Ummah, and nobody else. The Jews also have the concept of *isnād*, but cannot find a direct connecting chain up to their Prophet, Sayyidunā Mūsā ﷦. There are at least 30 generations between them and Sayyidunā Mūsā ﷦. The closest Prophet they can manage to get to, is Sayyidunā Sham'ūn ﷦. The Christians have little or no concept of *isnād*, and even if they do claim to have, their chains are not free from liars and hidden persons, and they do not have the likes of the Ṣaḥāba to narrate Aḥādīth for them. They can also only reach up to Sayyidunā Sham'ūn ﷦.[105]

Imām 'Abd-Allāh b. al-Mubārak ﷦ said: *"Isnād is part of religion [Dīn], and if it was not for Isnād, one would have said whatever one desired. When it is said [to the one who speaks without an Isnād]: "Who informed you? He remains silent and bewildered."*[106]

Imām Muḥammad b. Sīrīn ﷦ said: *"Indeed this knowledge is the religion, so be careful with regards to the one whom you take your religion from"*[107]

He ﷦ also said: *"In the earlier days, people wouldn't ask for isnād, but when fitna spread and became common, then they started asking for chains of transmissions, so the Aḥādīth of the Ahl al-sunnah would be distinguishable from those of the Ahl al-bid'ah."*[108]

For more statements of this like, see Shaykh 'Abd al-Fattāḥ Abū Ghudda's ﷦ excellent work, *al-Isnād min al-Dīn*, pp. 18 – 20.

Our 'Ulamā didn't stop at just narrating chains of transmission. They took up the painstaking task of researching every single transmitter within the chain, collecting all the information they had about them, and collating them in voluminous works. This is what we know as the science of *asmā al-rijāl*. Books such as, *Tahdhīb al-Kamāl* by Ḥāfiẓ al-Mizzī ﷦, *Tahdhīb al-Tahdhīb* and *Lisān al-Mīzān* by Ḥāfiẓ Ibn Ḥajar al-'Asqalānī ﷦, and *Mīzān al-I'tidāl* by Ḥāfiẓ Dhahabī ﷦ are just some examples of this amazing phenomenon. There are also books that are dedicated to preserving the

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[105] See Suyūṭī, *Tadrīb al-Rāwī*, 2:159
[106] Muqaddima, Ṣaḥīḥ Muslim, 1:87; Baghdādī, *al-Jāmi' li akhlāq al-Rāwī wa ādāb al-sāmi';* and others
[107] Muqaddima, Ṣaḥīḥ Muslim
[108] Tirmidhī, *Jāmi' al-Tirmidhī,* 2:234

biographies of the Ṣaḥāba, such as *Ṭabaqāt* of Ibn Sa'd ﷺ, *al-Istī'āb* by Ibn 'Abd al-Barr al-Mālikī ﷺ, *Usud al-Ghāba* by Ibn al-Athīr ﷺ and *al-Iṣāba* by Ḥāfiẓ Ibn Ḥajar ﷺ, in which the biographies of approximately ten thousand companions [Allāh be pleased with them all] have been covered.

<u>Page 117</u> - **The transmitters of *Jāmi' al-Tirmidhī***

There are six transmitters through whom the *Jāmi'* was trasmitted. They are:

1. Abu'l-'Abbās Muḥammad b. Aḥmad b. Maḥbūb al-Maḥbūbī al-Marwazī ﷺ – his is the only transmission which has survived till today. He died 67 years after Imām Tirmidhī, in 346 H.
2. Ḥaitham b. Kulayb al-Shāshī ﷺ
3. Abū Dhar Muḥammad b. Ibrāhīm ﷺ
4. Ḥasan b. Ibrāhim al-Qaṭṭān ﷺ
5. Abū Ḥāmid al-Tājir ﷺ
6. Abu'l-Ḥasan al-Wādhirī ﷺ

There are more transmitters mentioned in Dr. Nūr al-Dīn 'Itr's book: الامام الترمذي والموازنة بين جامعه وبين الصحيحين [pp. 67 – 68]

My ['Abd-Allāh b. 'Abdul-Ṣamad Patel] *isnād* to Imām Tirmidhī ﷺ

I studied the *Jāmi'* of Imām Tirmidhī ﷺ by Muftī Shabbīr Aḥmad Patel [May Allāh preserve him and enable us to benefit from his ulūm], starting in Shawwāl 1434, finishing in Sha'bān 1435, at Darul Ulūm al-'Arabīyya al-Islāmiyya, Holcombe, Bury. My classmate, Maulānā Uthmān b. Fīrōz Veshmia recited the *'ibāra* to Muftī Shabbīr, whilst we listened. We completed the *Jāmi'*, with the final lesson delivered by Shaykh Muḥammad Yūnus al-Jōnpūrī ﷺ, who also granted *ijāza* to those students in whose ability and piety our teachers had confidence.

1. 'Abdullah b. 'Abdul-Ṣamad Patel [b. 1415 H]
2. I heard it in the presence of my teacher, Muftī Shabbīr Aḥmad Patel [b. 1376]
3. Who recited most of it to Muftī Muẓaffar Ḥussain b. Muftī Sa'īd ﷺ [d. 1424]
4. Who heard it from his father Muftī Sa'īd ﷺ [The Author of *Mu'allim al-Hujjāj*] [d. 1377]
5. Who heard it from Maulānā 'Abd al-Laṭīf ﷺ [d. 1373]
6. Who heard it from Maulānā Khalīl Aḥmad Sahāranpūrī ﷺ [d. 1346]
7. Who heard it from Muftī Maẓhar Nānōtwi ﷺ [d. 1302]
8. Who heard it from Maulānā Mamlūk al-'Alī Nānōtwi ﷺ [d. 1267][109]
9. Who heard it from Shaykh Rashīd al-Dīn al-Bukhārī ﷺ [d. 1243]
10. Who heard it from Shāh 'Abd al-Azīz al-Dehlawī ﷺ [d. 1239]
11. Who heard it from his father, Musnad al-Hind, Shāh Walī-Allāh al-Dehlawī ﷺ [d. 1176]

Second *isnād*, from Muftī Shabbīr Aḥmad Patel

1. 'Abdullah b. 'Abdul-Ṣamad Patel [b. 1415 H]

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[109] Although the name is commonly written as *Mamlūk 'Alī* مملوك على, I found it to be *Mamlūk al-'Alī* مملوك العلى in Ḥaḍrat Maulānā Nūr al-Ḥasan Rāshid Kāndhlawī's book: أستاذ الكل حضرت مولانا مملوك العلي نانوتوي, which is more correct. This book is also a very good reference for more detailed biographies of those 'Ulamā in the *sanad*, reaching up to Maulānā Mamlūk al-'Alī ﷺ.

2. I heard it in the presence of my teacher, Muftī Shabbīr Aḥmad Patel [b. 1376]
3. Who has *ijāza ‘āmma* from Muftī Maḥmūd al-Ḥasan Gangōhī ﷺ [d. 1417]
4. Who heard it from Shaykh al-‘Arab w’al-‘Ajam Maulānā Ḥussain Aḥmad Madanī ﷺ [d. 1377]
5. Who heard it from Maulānā Faḍlur-Raḥmān Ganj Murādābādī ﷺ [d. 1313]
6. Who heard it from Shāh ‘Abd al-Azīz Muḥaddith al-Dehlawī ﷺ [d. 1239]
7. Who heard it from his father, Musnad al-Hind, Shāh Walī-Allāh al-Dehlawī ﷺ [d. 1176]

Third *isnād*, from Muftī Shabbīr Aḥmad Patel

1. ‘Abdullah b. ‘Abdul-Ṣamad Patel [b. 1415 H]
2. I heard it in the presence of my teacher, Muftī Shabbīr Aḥmad Patel [b. 1376]
3. Who has *ijāza ‘āmma* from Maulānā Aḥmad ‘Alī Lājpūrī Surtī ﷺ [d. 1432]
4. Who heard Ṣaḥiḥ al-Bukhārī, and recited some Aḥādīth of *Jāmi’ al-Tirmidhī* in the presence of Maulānā ‘Abdur-Raḥmān Amrōhī ﷺ [d. 1363], who gave him *ijāza ‘āmma* in Ḥadīth, which includes *Jāmi’ al-Tirmidhī*
5. Who had *ijāza* from Maulānā Faḍlur-Raḥmān Ganj Murādābādī ﷺ [d. 1313]
6. Who heard it from Shāh ‘Abd al-Azīz al-Dehlawī ﷺ [d. 1239]
7. Who heard it from his father, Musnad al-Hind, Shāh Walī-Allāh al-Dehlawī ﷺ [d. 1176]

Fourth *isnād*, with a slight change from Maulānā ‘Abd-ur-Raḥmān Amrōhi ﷺ [d. 1363]

5. Who heard it from Shaykh Muḥammad Qāsim al-Nānōtwī ﷺ [d. 1297]
6. Who had *ijāza* from Maulānā Faḍlur-Raḥmān Ganj Murādābādī ﷺ [d. 1313]
7. Who heard it from Shāh ‘Abd al-Azīz Muḥaddith al-Dehlawī ﷺ [d. 1239]
8. Who heard it from his father, Musnad al-Hind, Shāh Walī-Allāh al-Dehlawī ﷺ [d. 1176]

Fifth *isnād,* with a slight change from Maulānā ‘Abd al-Laṭīf ﷺ [d. 1373]

6. Who heard it from Shaykh al-Hind Maulānā Mahmūd Ḥasan al-Deobandī ﷺ [d. 1339]
7. Who heard it from Shāh ‘Abd al-Ghanī al-Mujaddidī ﷺ [d. 1296]
8. Who heard it from Shāh Is’hāq al-Dehlawī ﷺ [d. 1262]
9. Who heard it from Shāh ‘Abd al-Azīz Muḥaddith al-Dehlawī ﷺ [d. 1239]
10. Who heard it from his father, Musnad al-Hind, Shāh Walī-Allāh al-Dehlawī ﷺ [d. 1176]

Sixth *isnād*, with change from Shaykh al-Hind Maulānā Mahmūd Ḥasan ﷺ [d. 1339]

7. Who heard it from Shaykh Muḥammad Qāsim al-Nanōtwi ﷺ [d. 1297]
8. Who heard it from Shāh ‘Abd al-Ghanī al-Mujaddidi ﷺ [d. 1296]
9. Who heard it from Shāh Is’hāq al-Dehlawī ﷺ [d. 1262]
10. Who heard it from Shāh ‘Abd al-Azīz al-Dehlawī ﷺ [d. 1239]
11. Who heard it from his father, Musnad al-Hind, Shāh Walī-Allāh al-Dehlawī ﷺ [d. 1176]

Seventh *isnād*, with change again from Shaykh al-Hind Maulānā Mahmūd Ḥasan ﷺ [d. 1339]

7. Who heard it from Shaykh Rashīd Aḥmad al-Gangōhī ﷺ [d. 1323]
8. Who heard it from Shāh ‘Abd al-Ghani al-Mujaddidi ﷺ [d. 1296]

9. Who heard it from Shāh Is'hāq al-Dehlawī ﷺ [d. 1262]

10. Who heard it from Shāh 'Abd al-Azīz al-Dehlawī ﷺ [d. 1239]

11. Who heard it from his father, Musnad al-Hind, Shāh Walī-Allāh al-Dehlawī ﷺ [d. 1176]

Musnad al-Hind, Shāh Walī-Allāh Muḥaddith al-Dehlawī ﷺ says:

12. We have been informed by Shaykh Abū Ṭāhir al-Kurdī al-Madanī ﷺ [d. 1163]

13. From his father Shaykh Ibrāhim al-Kurdī ﷺ [d. 1101]

14. From Shaykh Sulṭān al-Mizāhī al-Miṣrī ﷺ [d. 1075]

15. From Shaykh al-Shihāb Aḥmad al-Subkī ﷺ [d. 1032]

16. From Shaykh Najm al-Dīn al-Ghayṭī ﷺ [d. 981]

17. From Shaykh Zain Zakariyyā al-Anṣārī ﷺ [d. 926]

18. From Shaykh 'Izz al-Dīn 'Abd al-Rahīm al-Qāhirī al-Ḥanafī ﷺ [d. 851]

19. From Shaykh 'Umar al-Marāghī ﷺ [d. 778]

20. From Shaykh Fakhr al-Dīn b. al-Bukhārī al-Ḥanbalī ﷺ [d. 690]

21. From Shaykh 'Umar b. Ṭabarzad al-Baghdādī ﷺ [d. 607]

22. From Abu'l-Fat'ḥ 'Abd al-Malik b. 'Abd-Allāh al-Karūkhī ﷺ [d. 545]

23. From Qāḍi Abū 'Āmir Mahmūd b. Qāsim al-Azdī al-Shāfi'ī ﷺ [d. 487]

24. From Abū Muḥammad 'Abd al-Jabbār b. Muḥammad al-Marwazī al-Marzubānī ﷺ [d. 412]

25. From Abu'l-'Abbās Muḥammad b. Aḥmad b. Maḥbūb al-Maḥbūbī al-Marwazī ﷺ [d. 346]

26. From Abū Īsā Muḥammad b. Īsā b. Sawra al-Tirmidhī ﷺ [d. 279].

*According to Allāma Anwar Shāh Kashmīrī ﷺ, [*Faiḍ al-Bārī,* 1:17], Shaykh al-Hind ﷺ also has *ijāza* directly from Shāh 'Abd al-Ghanī al-Mujaddidī ﷺ. For more of Shaykh al-Hind's *isnād,* see *Al-Ḍurr al-Manḍūd fī asānīdi Shaykh al-Hind Maḥmūd.*

For more information on the Mashāyikh within the *sanad,* see *Hadiyyat al-Aḥwadhī,* pp. 142 – 186

<u>Page 125</u> - **Some commentaries of** *Jāmi' al-Tirmidhī*

Allāh blessed Imām Tirmidhī's work with great acceptance; hence many commentaries and annotations were compiled. Some of which are as follows:

For the full list, see *Hadiyyat al-Aḥwadhī,* pp. 125–139, which includes a short bio of some authors.

1) *'Āriḍat al-Aḥwadhī* [The strong words of the expert] – In around 7 volumes, by the famous Spanish Muḥaddith and Mālikī jurist, Qāḍī Abū Bakr Ibn al-'Arabī [d. 543 H]. It is one of the most famous commentaries, and used by greats, like Ḥāfiẓ Ibn Ḥajar al-'Asqalānī ﷺ. According to Maulānā Mubārakpūrī, there was no complete *Sharḥ* of *Jāmi' al-Tirmidhī* until the time of Imām Suyūṭī ﷺ, except this.[110] It is not very long, and he brings many proofs of the Mālikīs, but does not explain every difficult passage.

2) *Al-Naf'ḥ al-Shadhī* – Ḥāfiẓ Fat'ḥ al-Dīn Ibn Sayyid al-Nās al-Ya'murī ﷺ [d. 734 H]. He wrote some of the *Sharḥ* before passing on.

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[110] This is seemingly incorrect, because Ḥāfiẓ Ibn Rajab ﷺ completed his *Sharḥ* before Imām Suyūṭī ﷺ. HA

The work was completed by Ḥāfiẓ Zayn al-Dīn al-'Irāqī ﷺ [d. 806 H], who started from *bāb mā jā'a anna'l-Arḍa kulluhā Masjid...* which is on p. 72 of the Hidustani print. According to Ḥāfiẓ Ibn Ḥajar ﷺ - a student of his – he reached the end of *Kitāb al-Libās*, and Ḥāfiẓ Ibn Ḥajar says he wrote one volume of his teachers' work himself. Allāma Shawkānī ﷺ says that he saw this *Sharḥ* in 9 volumes, one with the handwriting of Ḥāfiẓ Ibn Ḥajar ﷺ, and it is a very valuable work, of a higher status than its original by Ibn Sayyid al-Nās ﷺ.

<u>Note</u>: This is 'Irāqī's only work on *Jāmi' al-Tirmidhī*, and he does not have another *Sharḥ*.[111]

Allāma 'Irāqī's ﷺ *Sharḥ* was then worked on by Allāma Sakhāwī ﷺ [d. 902 H], and we do not know if he finished it. What we can say for certain though, is that Allāma 'Irāqī's ﷺ was not complete, because Imām Sakhāwī ﷺ himself says, *"I started the effort of trying to complete the work left behind by Allāma 'Irāqī, and wrote 2 volumes"*.[112]

Allāma 'Irāqī's son, Abū Zur'a ﷺ also made an attempt to finish his father's work. We do not know the whereabouts of this work.

3) **Sharḥ al-Tirmidhī** – Ḥāfiẓ Ibn Rajab al-Ḥanbalī ﷺ [d. 795 H]. He was a contemporary of Allāma 'Irāqī, passed away before him, and finished the *Sharḥ* after him. It was reportedly compiled in 20 volumes, and according to Ḥājī Khalīfa, who writes in *Kashf al-ẓunūn*, it was all burnt and destroyed in the *fitna* [He doesn't mention which *fitna*]. His *Sharḥ* on *Kitāb Al-'Ilal* is famous, and good work has been done on it by Dr. Nūr al-Dīn 'Itr.

4) **Sharḥ al-Tirmidhī** – Ḥāfiẓ Ibn Ḥajar al-'Asqalānī ﷺ [d. 852 H]. He started it, makes mention of it in his *Fat'ḥ al-Bārī*, and in his *al-Nukat* on Ibn Ṣalāḥ's ﷺ *Muqaddima*. From his mention of the *Sharḥ* in these books, we know he reached at least the 29th *bāb* of *Kitāb al-Ṭahāra*. Allāma Sakhāwī ﷺ writes that Ibn Ḥajar ﷺ wrote one volume of the *Sharḥ*, and Ibn Ḥajar's ﷺ student, Allāma Biqā'ī ﷺ states that his teacher started writing it in 808 H, then gave up writing it.

5) **Qūt al-Mughtadhī** – A concise commentary [probably more suitable to call it footnotes] authored by the famous Imām, Ḥāfiẓ Jalāl al-Dīn Suyūṭī ﷺ [d. 911 H]. He takes use of the *Sharḥ* by Ibn Sayyid al-Nās ﷺ and Allāma 'Irāqī ﷺ, but goes into very little detail or *Takhrīj* on any topic.

6) **Naf' Qūt al-Mughtadhī** - An extremely summarised version of Suyūṭī's above mentioned work by Shaykh 'Alī b. Sulaymān al-Dimantī ﷺ [d. 1298 H][113]. It is included in most subcontinent editions of the *Sunan*, as footnotes.

7) **Hāshiyah of Muḥaddith Aḥmad 'Alī Sahāranpurī** ﷺ - Not only did Maulānā Aḥmad 'Alī Sahāranpuri ﷺ [d. 1197 H] gather, compare manuscripts of the Jami and then publish an accurate edition of the work from his very own 'al-Maṭba' al-Aḥmadī' in 1266 H, but he also penned a very beneficial marginal gloss to the *Jāmi'*, *'Ilal* & *Shamā'il*. His main sources are the commentaries of *Mishkāt al-Maṣabīḥ* by Allāma Ṭībī ﷺ, Mullā 'Alī Qārī ﷺ, Shāh 'Abd al-

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[111] See Maulānā Faḍlur-Raḥmān's detailed discussion, pp. 127 - 129

[112] Sakhāwī, *al-Ḍaw' al-Lāmi'*, 8:16. Copies of the manuscripts of Allāma 'Irāqī's *Sharḥ* are available to view and download on https://drive.google.com/drive/folders/0B_vBQRRe7YMUSi0xbmZxRWsweW8, and I am informed that postgraduate students of Madina University are also hoping to publish it, inshāAllāh.

[113] Maulānā Faḍlur-Raḥmān has mentioned his name as being written as *Dimantī,* and his date of demise as being 1298 H, but Imām Ziriklī mentions in his *Al-A'lām* [4:292], that his name can also be written as *Dimnātī* [his place of birth is Dimnāt] *al-Bujum'awī,* and his date of demise is 1306 H. Wal-lāhu A'lam

Ḥaq al-Dehlawī ﷺ and Allāma Ṭāhir Pattnī's ﷺ *Majma' Biḥār al-Anwār*. He also, at times, brings notes or anecdotes from himself. He also compares the *nuskha* to Ḥafīẓ Mizzī's ﷺ *Tuḥfat al-Ashrāf* and notes the differences. HA

8) *Al-Thawāb al-Ḥulī* – A condensed version of *al-Misk al-Dhakī*, Maulānā Aḥmad Ḥasan Sanbhālī's ﷺ notes taken during his studies with Hakīm al-Ummah Thānawī ﷺ. These notes are sparsely scattered throughout the *Jāmi'* as footnotes, and aid the reader in understanding difficult passages, despite its brevity. HA

9) *Taqrīr Tirmidhī* – Some subcontinental editions [including Maktaba-tul-Bushrā] have included the class notes of a student of Shaykh al-Hind Maulānā Maḥmūd Ḥasan al-Deobandī [d. 1339 H] at the beginning or end of the *Jāmi'*. Recent editions, such as Maktaba-tul-Bushra have incorporated it throughout the book. These notes are infrequent, concise, and focus mainly on presenting the *fiqhī* differences between the Ḥanafī and Shāfi'ī schools, and supporting the former. HA

10) *Tuḥfat al-Aḥwadhī* – In 10 volumes, by Maulānā 'Abdur-Raḥmān Mubārakpūrī ﷺ [d. 1353 H]. A very good and detailed commentary. The first volume is dedicated to aspects relating to the science of Ḥadīth, as well as details regarding Imām Tirmidhī and his work. It should be kept in mind that Maulānā was a staunch *Ahl-e-Ḥadīth* scholar, so is harsh in his refutation of the Hanafī *madh-hab*.

11) *Al-Kawkab al-Durrī alā Jāmi' al-Tirmidhī* – In two volumes, now also available in multiple volumes, printed by Shaykh Taqī al-Dīn al-Nadwī, compiled by Shaykh Maulānā Yaḥyā al-Kāndhlawī ﷺ [d. 1334 H]; with glosses by his son Shaykh Muḥammad Zakariyyā al-Kāndhlawī ﷺ [d. 1402 H]. It is based on the lessons of Shaykh Rashīd Aḥmad Gangōhī ﷺ [d. 1323 H]. A concise and informative *muqaddima* has also been added by Ḥaḍrat Maulānā Āqil Ṣāḥib, of Madrasa Maẓāhir al-'Ulūm, Sahāranpūr.

12) *Al-'Arf al-Shadhī* – Based on the lessons of Allāma Anwar Shāh Kashmīrī ﷺ, it has been compiled by his student, Maulānā Muḥammad Chirāg Punjābī ﷺ. It has been printed as footnotes to the *Jāmi'*, and also separately.

13) *Ma'ārif al-Sunan* – Authored by Shaykh Maulānā Yūsuf al-Banūrī ﷺ [d. 1397 H] of Pakistan, in about six volumes. He was unable to complete it, commentating up to the chapter of Haj. The majority of the work was undertaken in Dhābēl, India. The original purpose of it was to write a correction and explanation of *Al-'Arf al-Shadhī*, but it became a commentary of its own. Attempts are being made to finish the work, though it is very difficult for any later 'Ālim to reach the high level of knowledge and proficiency with regards to *Jāmi' al-Tirmidhī*, which Maulānā had attained.

Here end my notes on *Hadiyyat al-Aḥwadhī*. May Allāh forgive my errors, bless Ḥaḍrat Maulānā Faḍlur-Raḥmān Ṣāḥib and all my teachers, lengthen their shadows over us, and enable us to benefit from their 'Ulūm.

Āmīn

Editions/ Publications

1. From my understanding, and having consulted a few ‘Ulamā, the best print available at the time of writing this paper [August 2017] is the *Dār al-Ta’ṣīl* edition, printed in 5 volumes. They have done painstaking work in trying to ensure the print followed the handwritten manuscript found of Allāma Karūkhī ⬥, and one other handwritten manuscript.
They avoided the mistake of the previous publications of mixing the *riwāyāt* of Karūkhī ⬥ and others, but instead stuck with that of Karūkhī, which is the version of Allāma Maḥbūbī ⬥. They have also used the numbering system from Ḥāfiẓ Mizzī’s ⬥ *Tuḥfat al-Ashrāf.*
They have also made sure the full book has full *I’rābs*, according to the manuscript, which makes life very easy for the student.
However, in the first edition, they had removed 25 Aḥādīth from the main part of the book, and had only mentioned them in the *Muqaddima*, on page 256. In my understanding, this has been corrected in the second edition.

2. From speaking to other ‘Ulamā, they have also recommended the publication of Dr. Shu’aib Al-Arnā’ūt ⬥ and colleagues, printed by *Mu’assasat ar-Risāla al-‘Ālamiyya* in 6 volumes, in 1431 H. The team also attempted to do *Takhrīj* of every Hadīth to the other sources. The issue with this publication is that they did not make the Karūkhī *nuskha* the primary source, and they also didn’t follow the universally used Hadith numbers for *Jāmi’*, but made their own numbering system.

For more details, see http://www.ahlalhdeeth.com/vb/showthread.php?t=349588

Recommended Reading List[114]

1. *Hadiyyat al Aḥwadhī* – Maulānā Faḍlur-Raḥmān al-A’ẓamī
2. *Muqaddima Tuḥfat al-Aḥwadhī* - Maulānā ‘Abdur-Raḥmān Mubārakpūrī ⬥
3. *Muqaddima Al-Kawkab al-Durrī* – Maulānā Āqil Ṣāḥib Sahāranpūrī ⬥
4. *Al-Imām al-Tirmidhī wa’l-Muwāzana bain Jāmi’hi wa bayn al-Ṣaḥīḥain* – Dr. Nūr al-Dīn ‘Itr
5. *Muqaddima Tuḥfat al-Almaʿī* – Muftī Sa’īd Aḥmad Pālanpūrī ⬥
6. *Muqaddima al-Nafḥ al-Shadhī* – Shaykh Aḥmad Ma'bad ⬥
7. *Muqaddima Kashf al-Niqāb ‘ammā yaqūluhu’l-Tirmidhī wa fi’l-Bāb* – Maulānā Ḥabīb-Allāh Mukhtār ⬥
8. Chapter on *Ḥasan – Muqaddima* – Ḥāfiẓ Ibn al-Ṣalāḥ ⬥
9. Chapter on *Ḥasan – Nuzhat al-Naẓr, Sharḥ Nukhbat al-Fikr* – Ḥāfiẓ Ibn Ḥajar al-‘Asqalānī ⬥
10. *Al-Imām al-Tirmidhī: al-Ḥāfiẓ al-Nāqid, Faqīh al-salaf, wa Jāmi’ al-Sunan* - Iyād Khālid al-Ṭabbā'
11. Al-Majma’ al-‘Ilmī al-‘Arabī magazine: *Al-Tirmidhī Ṣāḥib al-Jāmi’ fi’l-Sunan* – Allāma Yūsuf Banūrī ⬥. View here:
https://drive.google.com/file/d/0B_vBQRRe7YMUa005OXhvdGNjUk0/view

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[114] This list is NOT exhaustive.

To benefit from a frequently updated vast PDF collection, containing a wide range of books on the *Kutub Sitta*, plus *al-Adab al-Mufrad, Sharḥ Ma'āni'l-Āthār* and *Mishkāt al-Maṣābīḥ*, visit this link https://drive.google.com/folderview?id=0B_vBQRRe7YMUd0QteGVGVFNlYms

For suggestions/corrections, general questions or if anybody wishes to add to the introduction, or translate the entirety of *Hadiyyat al-Aḥwadhī*, please email me, at: abdullahpatel@hotmail.com

Please remember myself, and all those who helped me with this work, in your du'ās.

واخر دعوانا ان الحمد لله رب العالمين