



ALL RIGHTS RESERVED © جميع حقوق الطبع محفوظة

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system, without the written permission of the publisher.

First Edition : November 2007

Supervised by:

Abdul Malik Mujahid

HEAD OFFICE

P.O. Box: 22743, Riyadh 11416 K.S.A. Tel: 0096 -1-4033962/4043432 Fax: 4021659
E-mail: darussalam@awalnet.net.sa, riadh@dar-us-salam.com Website: www.dar-us-salam.com

K.S.A. Darussalam Showrooms:

Riyadh
Olaya branch: Tel 00966-1-4614483 Fax: 4644945
Malaz branch: Tel 00966-1-4735220 Fax: 4735221
Suwailam branch: Tel & Fax-1-2860422

- **Jeddah**
Tel: 00966-2-6879254 Fax: 6336270
- **Madinah**
Tel: 00966-04-8234446, 8230038
Fax: 04-8151121
- **Al-Khobar**
Tel: 00966-3-8692900 Fax: 8691551
- **Khamis Mushayt**
Tel & Fax: 00966-072207055
- **Yanbu Al-Bahr** Tel: 0500887341 Fax: 04-3908027
- **Al-Buraida** Tel: 0503417156 Fax: 06-3696124

U.A.E

• **Darussalam, Sharjah U.A.E**
Tel: 00971-6-5632623 Fax: 5632624
Sharjah@dar-us-salam.com.

PAKISTAN

- **Darussalam**, 36 B Lower Mall, Lahore
Tel: 0092-42-724 0024 Fax: 7354072
- **Rahman Market, Ghazni Street, Urdu Bazar Lahore**
Tel: 0092-42-7120054 Fax: 7320703
- **Karachi**, Tel: 0092-21-4393936 Fax: 4393937
- **Islamabad**, Tel: 0092-51-2500237 Fax: 512281513

U.S.A

- **Darussalam, Houston**
P.O. Box: 79194 Tx 77279
Tel: 001-713-722 0419 Fax: 001-713-722 0431
E-mail: houston@dar-us-salam.com
- **Darussalam, New York** 486 Atlantic Ave, Brooklyn
New York-11217, Tel: 001-718-625 5925
Fax: 718-625 1511
E-mail: darussalamny@hotmail.com

U.K

- **Darussalam International Publications Ltd.**
Leyton Business Centre
Unit-17, Etloe Road, Leyton, London, E10 7BT
Tel: 0044 20 8539 4885 Fax: 0044 20 8539 4889
Website: www.darussalam.com
Email: info@darussalam.com
- **Darussalam International Publications Limited**
Regents Park Mosque, 146 Park Road
London NW8 7RG Tel: 0044- 207 725 2246
Fax: 0044 20 8539 4889

AUSTRALIA

- **Darussalam**: 153, Haldon St, Lakemba (Sydney)
NSW 2195, Australia
Tel: 0061-2-97407188 Fax: 0061-2-97407199
Mobile: 0061-414580813 Res: 0061-2-97580190
Email: abumuaaz@hotmail.com

CANADA

- **Islamic Book Service**
2200 South Sheridan way Mississauga, On
L5J 2M4
Tel: 001-905-403-8406 Ext. 218 Fax: 905-8409
- **Nasser Khattab**
2-3415 Dixie Rd, Unit # 505
Mississauga
Ontario L4Y 4J6, Canada
Tel: 001-416-418 6619

MALAYSIA

- **Darussalam International Publication Ltd.**
No.109A, Jalan SS 21/1A, Damansara Utama,
47400, Petaling Jaya, Selangor, Darul Ehsan, Malaysia
Tel: 00603 7710 9750 Fax: 7710 0749
E-mail: darussalm@streamyx.com

FRANCE

- **Editions & Librairie Essalam**
135, Bd de Ménilmontant- 75011 Paris
Tel: 0033-01- 43 38 19 56/ 44 83
Fax: 0033-01-43 57 44 31
E-mail: essalam@essalam.com.

SINGAPORE

- **Muslim Converts Association of Singapore**
32 Onan Road The Galaxy
Singapore- 424484
Tel: 0065-440 6924, 348 8344 Fax: 440 6724

SRI LANKA

- **Darul Kitab 6**, Nimal Road, Colombo-4
Tel: 0094 115 358712 Fax: 115-358713

INDIA

- **Islamic Books International**
54, Tandel Street (North)
Dongri, Mumbai 4000 09, INDIA
Tel: 0091-22-2373 4180
E-mail: ibi@irf.net

SOUTH AFRICA

- **Islamic Da'wah Movement (IDM)**
48009 Quaibert 4078 Durban, South Africa
Tel: 0027-31-304-6883 Fax: 0027-31-305-1292
E-mail: idm@ion.co.za

جامع الترمذي

English Translation of

Jāmi' At-Tirmidhī

Volume 1

Compiled by:

Imām Hāfiz Abū 'Eisā Mohammad
Ibn 'Eisā At-Tirmidhi

Translated by:

Abu Khaliyl (USA)

Ahādith edited and referenced by:

Hāfiz Abu Tāhir Zubair 'Ali Za'i

Final review by:

Islamic Research Section Darussalam



DARUSSALAM

GLOBAL LEADER IN ISLAMIC BOOKS

Riyadh • Jeddah • Al-Khobar • Sharjah
Lahore • London • Houston • New York

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh,
the Most Gracious, the Most Merciful

© Maktaba Dar-us-Salam, 2007

King Fahd National Library Catalog-in-Publication Data

At-Tirmidhi, Muhammad Ibn 'Eisā

Sunan At-Tirmidhi / Muhammad Ibn 'Eisā At-Tirmidhi
538p, 14x21 cm

ISBN: 978-9960-9967-38 (set)

9960-9967-4-5 (Vol.-1)

1-Al-Hadith- Six books 2- Hadith 3-Title

235.3dc 1428/4679

Legal Deposit no.1428/4679

ISBN: 978-9960-9967-38 (set)

9960-9967-4-5 (Vol.-1)

Contents

Publisher's Foreward.....	21
Introduction To <i>Jāmi' At-Tirmidhī</i>	24
About The Author.....	24
His Birth, Studies, And Travels.....	24
His Teachers	24
His Books	25
His Death	25
About This Book.....	25
Introductory Points: From At-Tirmidhī	26
At-Tirmidhī's Objective	26
The Opinions Of The <i>Fuqahā'</i> That At-Tirmidhī Mentions After Some Chapters. 26	
[Sufyān Ath-Thawrī].....	26
[Mālik Bin Anas].....	26
['Abdullāh Bin Al-Mubāarak].....	27
[Ash-Shāfi'ī]	27
[Aḥmad Bin Ḥanbal And Ishāq Bin Ibrāhīm Ar-Rahūyah]	27
At-Tirmidhī's Statements Of Criticism After Some Narrations	27
The Terminology Used By At-Tirmidhī.....	28
The Meaning Of <i>Ḥasan</i> And The Meaning Of <i>Gharīb</i> According To At-Tirmidhī.....	28
The Meaning Of <i>Ḥasan Ṣaḥīh</i>	29
The Meaning Of <i>Jayyid</i>	30
The Meaning Of <i>Karahiyyah</i> and <i>Makrūh</i>	31

1. The Chapters on Purification (*Tahārah*)

From Allāh's Messenger ﷺ

Chapter 1.	What Has Been Related That <i>Ṣalāt</i> is Not Accepted Without Purification.....	32
Chapter 2.	What Has Been Related About The Virtue Of Purification.....	33
Chapter 3.	What Has been Related That The Key To <i>Ṣalāh</i> Is Purification ...	35
Chapter 4.	What Is Said When Entering The Toilet	36
Chapter 5.	What Is Said When Exiting The Toilet.....	38
Chapter 6.	Regarding The Prohibition Of Facing The <i>Qiblah</i> When Defecating And Urinating.....	39
Chapter 7.	What Has Been Related About The Permission For That.....	40
Chapter 8.	[What Has Been Related About] The Prohibition Of Urinating While Standing.....	42
Chapter 9.	What Has Been Related About The Permission For That.....	44

Chapter 10.	[What Has Been Related] About Being Screened While Relieving Oneself	45
Chapter 11.	What Has Been Related About It Being Disliked To Use The Right Hand For <i>Istinjā'</i>	46
Chapter 12.	Using Stones For <i>Al-Istinjā'</i>	47
Chapter 13.	What Has Been Related About <i>Istinjā'</i> With Two Stones	48
Chapter 14.	[What Has Been Related Regarding] What Is Disliked For One To Use For <i>Istinjā'</i>	50
Chapter 15.	[What Has Been Reported About] <i>Istinjā'</i> With Water	52
Chapter 16.	What Has Been Related That When The Prophet ﷺ Wanted To Relieve Himself, He Would Go Far Away	52
Chapter 17.	What Has Been Related That It Is Disliked To Urinate In The Washing Area	54
Chapter 18.	What Has Been Related About <i>Siwāk</i>	55
Chapter 19.	What Has Been Related That When One Of You Awakens From His Sleep, Then Let Him Not Put His Hand Into The Vessel Until He Washes It.	57
Chapter 20.	[What Has Been Related] About The <i>Tasmiyah</i> When Performing <i>Wuḍū'</i>	58
Chapter 21.	What Has Been Related About <i>Al-Maḍmaḍah</i> and <i>Al-Istinshāq</i>	60
Chapter 22.	<i>Al-Maḍmaḍah</i> And <i>Al-Istinshāq</i> From One Handful	62
Chapter 23.	[What Has Been Narrated] About Going Through The Beard .	63
Chapter 24.	What Has Been Related About Wiping the Head, That It Is To Begin With The Front Of The Head To Its Rear.	65
Chapter 25.	What Has been Related That It Is To Be Begun At The Rear Of The Head	66
Chapter 26.	What Has Been Related About Wiping The Head Once	66
Chapter 27.	What Has Been Related About One Taking New Water For (Wiping) His Head	67
Chapter 28.	[What Has Been Related About] Wiping The Outside And The Inside Of The Ears	68
Chapter 29.	What Has Been Related That The Ears Are Part Of The Head ...	69
Chapter 30.	[What Has Been Related] About Going Between The Fingers.	70
Chapter 31.	What Has Been Related About: "Protect The Heels From The Fire."	72
Chapter 32.	What Has Been Related About <i>Wuḍū'</i> One Time (For Each Limb)	73
Chapter 33.	What Has Been Reported About <i>Wuḍū'</i> Two Times (For Each Limb)	74
Chapter 34.	What Has Been Related About <i>Wuḍū'</i> Three Times (For Each Limb)	74
Chapter 35.	What Has Been Related About <i>Wuḍū'</i> One Time, Two Times And Three Times.	75
Chapter 36.	[What Has Been Related] About One Who Performs Some Of <i>Wuḍū'</i> , Two Times Each, And Some Of It Three.	76

Chapter 37.	[What Has Been Related] About The <i>Wuḍū'</i> Of The Prophet ﷺ: How Was It Performed?	77
Chapter 38.	[What Has Been Related] About <i>An-Nadh</i> After <i>Wuḍū'</i>	79
Chapter 39.	[What Has Been Related] About Performing <i>Wuḍū'</i> Perfectly And Completely (<i>Isbāgh Al-Wuḍū'</i>)	80
Chapter 40.	[What Has Been Related] About Using a Towel after <i>Wuḍū'</i> ...	81
Chapter 41.	[About] What Is Said After <i>Wuḍū'</i>	82
Chapter 42.	On <i>Wuḍū'</i> With A <i>Mudd</i>	84
Chapter 43.	[What Has Been Related] About it Being Disliked To Be Wasteful With Water During <i>Wuḍū'</i>	85
Chapter 44.	[What Has Been Related] About Performing <i>Wuḍū'</i> For Every <i>Ṣalāt</i>	86
Chapter 45.	What Had Been Related About Performing The (Five Obligatory) Prayers With One <i>Wuḍū'</i>	88
Chapter 46.	[What Has Been Related] About A Man And A Woman Performing <i>Wuḍū'</i> From One Vessel	90
Chapter 47.	[What Has Been Related] About It Being Disliked To Use The Leftover Water Of A Woman	91
Chapter 48.	[What has Been Related] About Permitting That	92
Chapter 49.	What Has Been Related About: Nothing Makes Water Impure	93
Chapter 50.	Something Else For That	94
Chapter 51.	[What Has Been Related About] It Is Disliked To Urinate In Stagnant Water	95
Chapter 52.	What Has Been Related About Sea Water, That It Is Pure	95
Chapter 53.	Severe Warning Against Not Shielding Oneself From Urine	96
Chapter 54.	[What Has Been Related] About Sprinkling Water On The Urine Of A Young Boy Before (He reaches The Age That) He Eats Food	97
Chapter 55.	What Has Been Related About The Urine Of That Whose Meat Is Eaten	98
Chapter 56.	What Has Been Related About <i>Wuḍū'</i> For Breaking Wind	100
Chapter 57.	[What Has Been Reported] About <i>Wuḍū'</i> From Sleep	102
Chapter 58.	[What Has Been Related] About <i>Wuḍū'</i> From What Has Been Altered By Fire	104
Chapter 59.	[What Has Been Related] About Not Performing <i>Wuḍū'</i> For What Has Been Altered By Fire.	105
Chapter 60.	[What Has Been Related About] <i>Wuḍū'</i> From Camel Meat	107
Chapter 61.	<i>Wuḍū'</i> For Touching The Penis	108
Chapter 62.	[What Has Been Related About] Not Performing <i>Wuḍū'</i> for Touching the Penis	110
Chapter 63.	[What Has Been Related About] Not Performing <i>Wuḍū'</i> For Kissing	111
Chapter 64.	[What Has Been Related About] <i>Wuḍū'</i> For Vomit And Nosebleeds	113

Chapter 26.	[What Has Been Related] About Having Siesta On Friday.....	523
Chapter 27.	What Has Been Related About One Who Becomes Sleepy During The Friday Prayer, And That He Is To Change His Location.....	524
Chapter 28.	What Has Been Related About Traveling On Friday.....	524
Chapter 29.	[What Has Been Related] About <i>As-Siwāk</i> And Perfume On Friday.....	526

The Chapters On The Two 'Eid
[From Allāh's Messenger ﷺ]

Chapter 30.	[What Has Been Related] About Walking On The Day Of 'Eid.....	527
Chapter 31.	[What Has Been Related] About The 'Eid Prayers Before The <i>Khutbah</i>	528
Chapter 32.	[What Has Been Related] About The <i>Ṣalāt</i> For The Two 'Eid Is Without An <i>Adhān</i> Nor An <i>Iqāmah</i>	528
Chapter 33.	[What Has Been Related About] The Recitation During The Two 'Eid.....	529
Chapter 34.	[What Has Been Related] About The <i>Takbīr</i> On The Two 'Eid.....	531
Chapter 35.	What Has Been Related About 'There Is No <i>Ṣalāt</i> Before The Two 'Eid And No <i>Ṣalāt</i> After Them'.....	533
Chapter 36.	About The Women Going Out For The Two 'Eid.....	534
Chapter 37.	What Has Been Related About The Prophet ﷺ Going To The 'Eid By One Route, And Returning By Another.....	536
Chapter 38.	[What Has Been Related] About Eating On The Day Of <i>Fiṭr</i> Before Going Out.....	537



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Merciful, the Beneficent

Publisher's Foreward

All praise is due to Allāh, Who has facilitated that Darussalam — in its efforts of service in the translation and publication of important Islamic works in various languages — be granted the task of publishing the entire collection of the famous Six Books of *Hadīth*.

These are: *Ṣaḥīḥ Al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abū Dāwūd*, *Sunan At-Tirmidhī*, *Sunan An-Nasā'ī*, and *Sunan Ibn Mājah*.

These last four, known as the "Four *Sunan*," containing mostly *Aḥādīth* related to, and arranged according to religious regulations, have mostly been out of reach of the English reader until now.

After *Sunan Abū Dāwūd*, Imām Abū 'Eisā At-Tirmidhī's *Jāmi'* (compilation) - better known as "*Sunan At-Tirmidhī*" is considered the most authentic among the Four *Sunan*.

In fact, some scholars even considered *Sunan At-Tirmidhī* to be the best out of all of the Six Books, not based upon a criteria of authenticity, but rather because of how well organized it is, making it easy for the average person to find what he is looking for, and all of the additional areas of knowledge that the author has included, which are not found in the other titles among the Six.

For example, after citing the narrations of a chapter, he often explains the views of the famous *A'immah* of *Fiqh*, like Aḥmad, Ash-Shāfi'ī, Mālik, and others. In this manner he makes clear the interpretations of these great scholars, and why they did or did not act upon this *Hadīth*, or its like, making this collection an important *Fiqh* reference.

Similarly, if he mentioned a chapter about the prohibition or the command for something, he would include — if applicable — a chapter after that related to the exception or permission regarding those matters.

His collection has the added distinguishing mark of containing many statements regarding narrators from the great scholars of *Aḥādīth* that he learned from, like Imām Ad-Dārimī, whom he often cites from by saying: "I asked 'Abdullāh bin 'Abdur-Raḥmān about this..." Of course, the most famous of these is his teacher Imām Al-Bukhārī, whom he often refers to as: "I asked Muḥammad" or "I heard Muḥammad bin Ismā'il saying..."

Oftentimes, Imām At-Tirmidhī explains details about the name of a narrator that may be obscure in chains of narration he cited, as well as clarifying the names of *Ṣaḥābah* who are mentioned.

Imām At-Tirmidhī also explains any defects in the chains of narration he cited for the *Hadīth*, and what his preference is in regard to the most correct version, in other words; is the real chain a connected chain, or is the genuine version that which does not have a connected chain. Imām At-Tirmidhī's collection also has another distinguishing characteristic among the remainder of the Four *Sunan* collections; that is his effort to explain the overall correctness and usefulness, in other words, the grade of each *Hadīth*. This is something that occurs with less frequency in the other three of the Four *Sunan*.

In most chapters, Imām At-Tirmidhī also explains if there are other narrations related to the topic, and from which of the *Ṣaḥābah* they are reported.

Such topics — along with his book *Al-'Ilal Al-Kabīr* and his book *Al-'Ilal Aṣ-Ṣaghīr* — make his collection an important reference for the science of *'Ilm Ar-Rijāl*, *'Ilm Ar-Riwāyah* and *Al-Jarḥ wat-Ta'dīl*.

In summary of the benefit of *Sunan At-Tirmidhī*, Al-Qāḍī Ibn Al-'Arabī mentioned the famous collections of *Aḥādīth* and he said: "And there is none among them like the book of Abū 'Eīsā..." And he said: "In it are fourteen (categories) of knowledge, and that makes it easier and safer to act upon..."

He listed them as:

1. Chains of narration (*Asnād*);
2. Authenticity (*Ṣaḥḥah*);
3. Weakness (*Da'afa*);
4. Multiple routes of transmission (*Turuq*);
5. Disparaging remarks regarding narrators (*Jarḥ*);
6. Endorsing remarks regarding narrators (*'Addal*);
7. Names of narrators;
8. *Kunyah* (surnames) of narrators;
9. Connected narrations (*Waṣal*);
10. Disconnected narrations (*Qaṭa'*);
11. The clearest of what is to be acted upon;
12. What is abandoned of narrations;
13. Clarification of the differences of the scholars in rejecting and accepting narrations;
14. Mention of their differences in interpretation of the narrations.^[1]

[1] See Ahmad Shākir's 'Introduction to *Sunan At-Tirmidhī*,' where he refers this to *'Aridat Al-Aḥwadhī*.

By these, he indicated that this collection of Imām At-Tirmidhī includes each of these types of knowledge in it.

The original text of *Sunan At-Tirmidhī* has been widely published in the Islamic world, and a team of scholars has reviewed the famous publications and manuscripts in verification of the text for our publication.

Finally, there were three main texts relied upon for verification, and these are the text published in India, with the commentary *Tuḥfat Al-Aḥwadhī* by Shaikh 'Abdur-Raḥmān Al-Mubārakpūrī; the text published in Beirut, with the commentary *'Aridat Al-Aḥwadhī* by Al-Qāḍī Ibn Al-'Arabī; and the text published in Tunisia which is based upon the text verified by Shaikh Aḥmad Shākir and Muḥammad Fuw'ād 'Abdul-Bāqī.

There are slight discrepancies of variation in some of the manuscripts and published editions. Sometimes there is an additional word here or there, or one *Hadīth* or chapter is cited earlier or later in sequence in one manuscript.

In cases of additional words or phrases found in one or few of the manuscripts and editions, the addition has been marked by square brackets []. This method is visible in the English translation as well, and whenever it was deemed necessary to insert an explanatory term, then parenthesis () were used for that purpose.

Lastly, all of the *Aḥādīth* in the text have been graded by the great research scholar Ḥāfiẓ Zubair 'Alī Za'ī.

We ask Allāh to accept our good works in this endeavour, and to cause all of the readers to attain the best benefit from it.

'Abdul-Mālik Mujāhid

Servant of the Qur'an and *Sunnah*

Director,

Darussalam

Riyadh and Lahore.

Introduction To *Jāmi' At-Tirmidhī*

By Abu Khaliyl

About The Author

He is Abū 'Eīsā bin Sawrah bin Mūsā bin Aḍ-Ḍaḥḥāk, As-Sulamī, Aḍ-Ḍarīr, Al-Būghī,^[1] At-Tirmidhī. He is called "As-Sulamī" due to his ancestor's allegiance to the tribe of Sulaim, a well-known branch of the families of Qais bin Ghilān.^[2]

As for "At-Tirmidhī," it is an ascription to a large city (Tirmidh) on the northern banks of the Amu Darya river in Tajikistan. His grandfather was from Marw (in Turkmenistan) but he emigrated to Tirmidh where *Imām* At-Tirmidhī was born.^[3]

His Birth, Studies, And Travels

Scholars differ over which year he was born in. The dates vary between 200 and 209H.^[4] While he was young, he began learning in his own city and later traveled to learn from the scholars of various lands. Al-Mizzī said: "He journeyed through the lands and heard from many personalities from Khurāsān, Al-'Irāq, Al-Ḥijāz and other places."^[5]

His Teachers

At-Tirmidhī heard from many of the most eminent people of knowledge of his time, some of those whom Al-Bukhārī heard from, as well as the other famous *Ḥadīth* compilers. He met and heard narrations from Muslim, and Abū Dāwud, and he stayed with Al-Bukhārī learning a wealth of knowledge and narrations from him. Thus, Al-'Allamah 'Abdul 'Azīz Ad-Dihlawī said, "Surely, At-Tirmidhī was Bukhārī's successor."^[6]

[1] An ascription to *Būgh* a village outside of Tirmidh, where he was born according to As-Sama'ānī.

[2] This was stated by 'Alī al-Qārī in *Sharḥ Shamā'il At-Tirmidhī* 1:7.

[3] See the introduction to *Tuḥfat Al-Aḥwadhī*.

[4] See Aḥmad Shākīr's Introduction to *Jāmi' At-Tirmidhī*, the Introduction to *Tuḥfat Al-Aḥwadhī*, *Al-Ḥiṭṭah* by Siddīq Ḥasan Khān, and the other popular books of biographies of the famous scholars.

[5] *Tahdhīb Al-Kamāl* 26:250-251.

[6] *Tuḥfat Al-Aḥwadhī*

In his Sunan, At-Tirmidhī mentioned much of what he learnt from Al-Bukhārī concerning narrators and benefits from the narrations.

His Books

He authored many books, the most famous of which are the following:

1. *Al-Jāmi'*, and it is this book, more commonly known as *Sunan At-Tirmidhī*.
2. *Ash-Shamā'il An-Nubuwwiyah Wal-Khaṣā'il Al-Muṣṭafuwiyah*, more commonly known as *Shamā'il At-Tirmidhī*.
3. *Kitāb Al-'Ilal Aṣ-Ṣaghīr*, which is often printed at the end of *Sunan At-Tirmidhī*.

His Death

At-Tirmidhī died in Termez – in the village of Būgh according to As-Sama'ānī^[1] – on the eve of Monday, the thirteenth night of Rajab in the year 279H, may Allāh have mercy upon him.^[2]

About This Book

Al-Ḥāfiẓ Abū Al-Faḍl Al-Maqdisī said: "I heard Al-Imām Abū Ismā'il 'Abdullāh bin Muḥammad Al-Anṣārī^[3] in Harrāh – when Abū 'Eīsā At-Tirmidhī and his book was mentioned before him – saying: 'To me, his book is better than the book of Al-Bukhārī and that of Muslim. Because only one who is an expert in knowledge can arrive at the benefit of the books of Al-Bukhārī and Muslim, whereas in the case of the book of Abū 'Eīsā, every one of the people can reach its benefit.'^[4]

In *Jāmi' Al-Uṣūl*,^[5] Ibn Al-Athīr said: "(It) is the best of the books,^[6] having the most benefit, the best organization, with the least repetition. It contains what others do not contain; like mention of the different *Madhhabs* (views), angles of argument, and clarifying the circumstances of the *Ḥadīth* being authentic, weak, *Gharīb* (odd), as well as disparaging and endorsing remarks (regarding narrators)."

Similarly, more was said by Ibn Al-'Arabī in *'Arīḍah Al-Aḥwadhī* who listed fourteen categories of benefit in the book.

[1] *Al-Insāb* 3:45-46.

[2] *Tahdhīb Al-Kamāl* 26:252.

[3] He is Shaikh Al-Islām Abū Ismā'il 'Abdullāh bin Muḥammad bin 'Alī Al-Anṣārī Al-Haruwī, author of *Dham Al-Kalām Wa Ahlih*, *Manāzil As-Sā'irīn*, as well as others. He died in the year 481H. See *Tadhkirah Al-Huffāz*.

[4] *Sharūṭ Al-'Immah Al-Ḥufāẓ Aṣḥāb Al-Kuṭub As-Sittah*. See also *Siyar A'lām An-Nubalā'* 13:277, *Al-Bidāyah Wan-Nihāyah* 11:67, and the Introduction to *Tuḥfat Al-Aḥwadhī* p. 281.

[5] 1:193 pub. Dar Al-Fikr.

[6] Referring to its qualities in comparison to the remainder of the Six Books of *Ḥadīth*.

Adh-Dhahabī said: “In *Al-Jāmi'* there is useful knowledge, abundant benefits, and a summary of the issues. It is one of the *Uṣūl* of Islām, if not for the tarnish of the inauthentic *Aḥādīth* in it, some of which are fabricated – and most of that are about virtues.”^[1]

Introductory Points: From At-Tirmidhī

The great Hāfiẓ of *Ḥadīth*, Imām Abū 'Eisā At-Tirmidhī wrote a book known as *Al-'Ilal* (or *Al-'Ilal Aṣ-Ṣaghīr*), which is often published along with *Jāmi' At-Tirmidhī*, or *Sunan At-Tirmidhī* as it is more commonly known. In *Al-'Ilal*, he mentioned some important introductory points to let the reader know about what he has included in his *Sunan*. The following are some excerpts from *Al-'Ilal* for the benefit of those who read this translation of *Sunan At-Tirmidhī*:

At-Tirmidhī's Objective

Abū 'Eisā said:

“All of the *Aḥādīth* that are in this book^[2] are acted upon and cited as proof by some of the people of knowledge, with the exception of two *Aḥādīth*:

The *Ḥadīth* of Ibn 'Abbās, that the Prophet ﷺ combined the *Zuhr* and *'Aṣr* (prayers), and the *Maghrib* and *'Ishā'* (prayers) in Al-Madīnah, without being in a state of fear, nor due to rain.^[3]

And the *Ḥadīth* of the Prophet ﷺ: ‘Whoever drinks wine, then lash him. If he returns to it, then on the fourth time kill him.’^[4]

I have clarified the deficiencies of both of these *Aḥādīth* in the book.”

The Opinions Of The *Fuqahā'* That At-Tirmidhī Mentions After Some Chapters

[Sufyān Ath-Thawrī]

He said:

“And whatever we mentioned in this book, from choices of the *Fuqahā'*:

Then whatever is in it from the saying of Sufyān Ath-Thawrī, most of it is what was narrated to us by Muḥammad bin 'Uthmān Al-Kūfī (he said): “Ubaidullāh bin Mūsā narrated it to us from Sufyān.” Some of it was narrated to me by Abū Al-Faḍl, Maktūm bin Al-'Abbās At-Tirmidhī (he said): ‘Muḥammad bin Yūsuf Al-Firyābī narrated to us from Sufyān.’

[Mālik Bin Anas]

Whatever is in it from the sayings of Mālik bin Anas, then most of it is what

[1] *Siyar A'lām An-Nubalā'* 13:274.

[2] That is, his *Sunan*.

[3] No. 187 in his *Sunan*.

[4] No. 1444 in his *Sunan*.

was narrated to us by Ishāq bin Mūsā Al-Anṣārī (he said): ‘Ma'n bin 'Eisā Al-Qazzāz narrated to us from Mālik bin Anas.’ Whatever it contains from the chapters on fasting, then Abū Muṣ'ab Al-Madīnī informed us of it, from Mālik bin Anas. Some of the statements of Mālik are from what we were informed by Mūsā bin Hizām (who said): “Abdullāh bin Maslamah Al-Qa'nabī informed us from Mālik bin Anas.’

[Abdullāh Bin Al-Mubārak]

Whatever is in it from the sayings of Ibn Al-Mubārak, then it is what was narrated to us by Aḥmad bin 'Abdul-A'lā Al-Āmulī, from the companions of Ibn Al-Mubārak, from him. Among it is what has been related from Abū Wahb [Muḥammad bin Muzāḥim], from Ibn Al-Mubārak. And among it is what has been related from 'Alī bin Al-Ḥasan, from 'Abdullāh bin Al-Mubārak. Among it is what has been related from 'Abdān, from Sufyān bin 'Abdul-Mālik, from Ibn Al-Mubārak. And among it is what was related from Ḥabbān bin Mūsā, from Ibn Al-Mubārak. And among it is what was related from Wahb bin Zam'ah, from Faḍālah An-Nasawī from 'Abdullāh bin Al-Mubārak. And there are other narrators whose names we mentioned from Ibn Al-Mubārak.

[Ash-Shāfi'i]

And whatever it contains from the sayings of Ash-Shāfi'i, then most of it is what Al-Ḥasan bin Muḥammad Az-Za'farānī informed me of from Ash-Shāfi'i. Whatever there is regarding *Wuḍū'* or *Ṣalāt*, it was narrated to us by Abū Al-Walīd Al-Makkī from Ash-Shāfi'i. And among it is what was narrated to us by Abū Ismā'il [At-Tirmidhī] (he said): ‘Yūsuf bin Yahya Al-Qurashī Al-Buwaiṭī narrated it to us, from Ash-Shāfi'i.’ Some things were mentioned in it from Ar-Rabī' from Ash-Shāfi'i, and Ar-Rabī' permitted us to narrate that, and he wrote that (permission) for us.

[Aḥmad Bin Ḥanbal And Ishāq Bin Ibrāhīm Ar-Rahūyah]

Whatever it contains of sayings of Aḥmad bin Ḥanbal and Ishāq bin Ibrāhīm, then it is what Ishāq bin Manṣūr informed us of from Aḥmad and Ishāq, except what is in the chapters on *Al-Ḥajj*, Blood Money (*Ad-Diyāt*), and Punishments (*Al-Hudūd*) – for I did not hear that from Ishāq bin Manṣūr, (rather) Muḥammad bin Mūsā Al-Aṣamm informed me of it from Ishāq bin Manṣūr, from Aḥmad and Ishāq. And some of the statements of Ishāq [bin Ibrāhīm] were narrated to us by Muḥammad bin Fulaih, from Ishāq. We have clarified this appropriately in each place in the book.”

At-Tirmidhī's Statements Of Criticism After Some Narrations

He said:

“Whatever is in them mentioning deficiencies regarding the *Aḥādīth*, the