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Volume 1

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

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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 'Eisā 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 'Eisā 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 'Eisā, 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'ī]

And whatever it contains from the sayings of Ash-Shāfi'ī, then most of it is what Al-Ḥasan bin Muḥammad Az-Za'farānī informed me of from Ash-Shāfi'ī. Whatever there is regarding *Wuḍū'* or *Ṣalāt*, it was narrated to us by Abū Al-Walīd Al-Makkī from Ash-Shāfi'ī. 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'ī.’ Some things were mentioned in it from Ar-Rabī' from Ash-Shāfi'ī, 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

narrators, or history, then it is what I extracted from *Kitāb At-Tārīkh*.^[1] And most of that is what I deliberated with Muḥammad bin Ismā'īl (Al-Bukhārī). Among them are what I also disussed with 'Abdullāh bin 'Abdur-Raḥmān, and Abū Zur'ah. Most of it is from Muḥammad, and the least of it is from 'Abdullāh and Abū Zur'ah. [And I have not seen anyone, in Al-'Irāq nor *Khurāsān*, more knowledgeable about the meaning of deficiencies, history and the knowledge of the chains of narration, than Muḥammad bin Ismā'īl]."

The Terminology Used By At-Tirmidhī

There are some terms that At-Tirmidhī uses in his *Sunan*, which are either not very common, or used by him in a manner that is not very common, and in the case of some terms, there is a difference of opinion among the scholars about their meanings. Some of these disagreements are very difficult to rectify.

The Meaning Of *Ḥasan* And The Meaning Of *Gharīb* According To At-Tirmidhī

In *Al-'Ilal*, he said:

"Whatever it is that we mentioned in this book saying 'A *Ḥasan Ḥadīth*,' we only meant that its chain is *Ḥasan* according to us.

Every *Ḥadīth* that is related that does not have in its chain someone who is accused of lying, nor is the *Ḥadīth Shādh*,^[2] and it has been related through other routes similar to that, then it is a *Ḥasan Ḥadīth* according to us.

About whatever we said in this book 'it is a *Gharīb Ḥadīth*,' then the people of *Ḥadīth* considered the *Ḥadīth* to be *Gharīb* for various reasons:

Sometimes a *Ḥadīth* is *Gharīb* because it is not related except through one route, like the *Ḥadīth* of Ḥammad bin Salamah from Abū Al-'Usharā', from his father, who said: 'I said: "O Messenger of Allāh! Is there no slaughtering except upon the neck and the throat?" He said: "If you stab its thigh it would be accepted of you."^[3]

So Ḥammād bin Salamah was the only one who reported this *Ḥadīth* from Abū Al-'Usharā', and it is not known of Abū Al-'Usharā' (narrating) [from his father] except this *Ḥadīth*, even though this *Ḥadīth* is popular with the people of knowledge."

And:

"Abū 'Eīsā said: Sometimes a *Ḥadīth* is considered *Gharīb* due to an addition that is in the *Ḥadīth*, and it will only be correct when the addition is from one

[1] By Al-Bukhārī.

[2] A narration containing an addition which is not contained in the narration of more reliable narrators.

[3] No. 1481 in his *Sunan*.

who is depended upon for his memory. For example; what is reported by Mālik bin Anas from Nāfi', from Ibn 'Umar who said: 'Allāh's Messenger ﷺ said *Zakāt Al-Fiṭr* during Ramaḍān is obligatory on every free person or slave, male or female, among the Muslims: A *Ṣā'* of dates, and a *Ṣā'* of barley.'^[1] He said: Mālik added in this *Ḥadīth*: 'among the Muslims.'

Ayyūb As-Sakhtiyani, 'Ubaidullāh bin 'Umar, and more than one of the *A'immaḥ*, reported this *Ḥadīth* from Nāfi', from Ibn 'Umar, and they did not mention "among the Muslims" in it.

Some of them whose memories are not relied upon, reported what is similar to the narration of Mālik from Nāfi'.

More than one of the *A'immaḥ* approved the narration of Mālik, and used it as proof. Among them are Ash-Shāfi'ī and Aḥmad bin Ḥanbal, they said: 'When a man has slaves who are not Muslims, he does not have to give *Ṣadaqat Al-Fiṭr* on their behalf and they cited the narration of Mālik as proof. So when a *Ḥāfiẓ* whose memory is relied upon narrates an addition, then that is accepted from him.

Sometimes a *Ḥadīth* is related through many routes, and it is only considered *Gharīb* due to the condition of the chain."

The Meaning of *Ḥasan Ṣaḥīḥ*

This is the statement that the scholars disagree the most about, "This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*."^[2] The most popular views about its meaning are one of, or a combination of the following:

1. It means that one of the chains of the *Ḥadīth* is *Ḥasan* and another is *Ṣaḥīḥ*. This is mentioned by Ibn Aṣ-Ṣalāh in his introduction to *'Ulūm Al-Ḥadīth*.
2. It means that the *Ḥadīth* is either *Ḥasan* or *Ṣaḥīḥ*, as scholars would differ over what to call it. This was mentioned by Ibn Ḥajar in *Nuzhat An-Nazr*.
3. It is a grade above *Ḥasan* and below *Ṣaḥīḥ*. This is the view of Ibn Kathīr as mentioned in *Ikhtisār 'Ulūm Al-Ḥadīth*.
4. It means that it is *Ḥasan* by itself, or *Ṣaḥīḥ* due to other narrations. This was said by 'Abdul-Ḥaqq Ad-Dahlwī in his introduction to his explanation of *Mishkāt*.
5. That they are two descriptions; *Ḥasan* describing it as good, and *Ṣaḥīḥ* describing it as a higher level of precision in its transmission due to the narrators. This is the view of Ibn Daqīq Al-'Eid in *Al-Iqirāh*, Adh-Dhababī in *Muqaddimat Al-Mawqizah*. In *An-Nukat 'Alā Ibn Aṣ-Ṣalāh*,

[1] See nos. 675 and 676 in his *Sunan*.

[2] It is a common mistake to claim that At-Tirmidhī was the first to say such thing. However, he quotes Al-Bukhārī saying the same under *Ḥadīth* no. 1742 and others.

Ibn Hajar stated that this is the strongest view. Similarly, in his explanation of At-Tirmidhī's *Al-ʿIlal*, Ibn Rajab said: "A *Hadīth* will only be *Ṣaḥīh Ḥasan* when its chain is connected, uninterrupted, being narrated by trustworthy, just narrators, and it is not *Shādh*, and similar is related from other routes. As for *Ṣaḥīh* by itself, then it is not a condition that a similar narration is related from other routes, but it also must not be *Shādh*, so in this case *Aṣ-Ṣaḥīh Al-Ḥasan* is stronger than what is merely *Ṣaḥīh*."

6. In the introduction to *Tuḥfat Al-Aḥwadhī*, Al-Mubārakpūrī said: "There occurred to me two other views, one of them that the meaning is *Ḥasan* by itself, *Ṣaḥīh* due to other narrations.^[1] And the other that the meaning is *Ḥasan* in rank, and its chain is correct (*Ṣaḥīh*), meaning that it is the most correct thing mentioned on this topic. So if it is said 'The most correct of what is mentioned about this,' even if it is *Ḥasan* or weak, then it refers to the preponderance of, or lack of weakness."

There are other views stated by the scholars that are in many ways similar to one of these.

Additionally, one will find that At-Tirmidhī utilizes various combinations of all of these terms, calling a narration "*Ḥasan Gharīb Ṣaḥīh*"^[2], "*Ṣaḥīh Gharīb*,"^[3] "*Gharīb Ḥasan*,"^[4] "*Ṣaḥīh Ḥasan*,"^[5] as well as others.^[6]

The Meaning of *Jayyid*

At-Tirmidhī also mentions the term *Jayyid* for some narrations: "*Jayyid Gharīb Ḥasan*,"^[7] "*Ḥasan Jayyid Gharīb*,"^[8] "*Jayyid Gharīb*."^[9]

In most cases, the usage of the term *Jayyid*, or its derivations to grade a narration, means one of three things:

1. When it is used to describe how one of the narrators narrated it, then the narration is safe from *Tadlīs*.^[10]

[1] Similar to no. 4 above.

[2] See no. 1768.

[3] See no. 2004.

[4] See no. 2269.

[5] See no. 2389.

[6] Sometimes he describes the same narration – with an identical chain of narration – differently when it appears later. See nos. 1692, and 3738 for example.

[7] See no. 60.

[8] See no. 2035.

[9] See no. 2037.

[10] *At-Tadlīs* is when a narrator reports from his Shaikh a narration he did not hear directly from him in a manner that appears as if he heard it directly from him, or when he quotes the name of the one he is narrating from in a manner that confuses his real identity. The narrator who is known for committing *Tadlīs* is called a *Mudallas*.

2. That it is a *Ḥadīth* grade, meaning that it is better than *Ḥasan* but not as good as *Ṣaḥīh*.
3. That a narrator, or narrators, in the chain were generous in the manner that they narrated it, meaning that they did a very good job in the narration.

The Meaning of *Karahiyyah* and *Makrūh*

When At-Tirmidhī mentions the *Karahiyyah* of a topic, translated as: "What has been related about it being disliked to do such and such" then the reader must understand that the term *Makrūh* was used by the early scholars to imply a wider meaning than those who came later.

Contemporary *Fiqh* defines *Makrūh* as a judgement in Islamic law that an action is disliked, loathsome or detested, but one is not accountable for doing something unlawful if he or she commits a *Makrūh* act. So it is essentially something that one should stay away from, but one will not be held accountable if one does it.

The early scholars used the term and its derivatives in a wider sense, that is, they used it for something that there was a prohibition against, or an indication of a prohibition against it. Yet, there were reasons that they did not feel confident enough to label it "*Ḥarām*" or absolutely unlawful.

This means that one may find At-Tirmidhī saying: "About it being disliked to do this or that" and one must understand that the topic in question may in fact be considered absolutely unlawful, based upon the evidence produced. Additionally, it would be incorrect to say that At-Tirmidhī only considered the thing to be "disliked" when he uses such expressions. Rather, it is an indication that this evidence indicates – or almost indicates – that the action is unlawful.



In the Name of Allāh,
the Merciful, the Beneficent

Abū 'Eisā: Muḥammad bin 'Eisā bin Sawrah bin Mūsā At-Tirmidhī narrated to us. He said:

In the Name of Allāh,
the Merciful, the Beneficent

1. The Chapters on Purification (Ṭahārah) From Allāh's Messenger ﷺ

Rules and Issues of Purification

Sequence of *Sunan*, i.e. the scholars of *Hadīth* who wrote in juristic style and mode begin their books with the issues of *Ṭahārah*/purification; because after Faith, the regular daily prayers have the first degree and priority among the practical worships, and *Ṭahārah* is a condition for it. The *Jāmi'* of *Imām* At-Tirmidhī is in the style of *Sunan*; therefore he began his book with *Ṭahārah*. For this purpose, he explained, with full detail in the light of *Ahādīth*, the necessity and importance of purity, the significance of cleansing after relieving oneself, ablution, the etiquettes of bathing and relieving oneself, wet-dream, sexual impurity, menstruation, post-natal bleeding and the issues of *Tayammum* / Dry Ablution.

Chapter 1. What Has Been Related That *Ṣalāt* Is Not Accepted Without Purification

1. Ibn 'Umar narrated that the Prophet ﷺ said: "*Ṣalāt* will not be accepted without purification, nor charity from *Ghulūl*^[1]." (*Ṣaḥīḥ*)

Hannād said in his narration, "except with purification"^[2]

[1] *Ghulūl* refers to goods stolen from war booty, or concealed, before it is divided among the soldiers. It also carries the general meaning of unlawful wealth. See *Tuḥfat Al-Aḥwadhī*.

[2] That is, "*Ṣalāt* will not be accepted, except with purification." And Hannād is one of the narrators.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَدَّثَنَا أَبُو عِيْسَى مُحَمَّدُ بْنُ عِيْسَى بْنِ سُورَةَ بْنِ مُوسَى التِّرْمِذِيُّ الْحَافِظُ قَالَ:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(المعجم ١) - أبواب الطهارة
عن رسول الله ﷺ (التحفة ١)

(المعجم ١) - بَابُ مَا جَاءَ: لَا تُقْبَلُ
صَلَاةٌ بِغَيْرِ طَهْوَرٍ (التحفة ١)

١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ؛ ح: وَحَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ

[Abū 'Eisā said:] This *Hadīth* is the most correct thing on this topic, and the best. There are also narrations on this topic from Abū Al-Maliḥ, from his father; and Abū Hurairah, and Anas. And Abū Al-Maliḥ bin Usāmah's name is 'Amir, and they also say it was Zaīd bin Usāmah bin 'Umaīr Al-Hudhālī.

قَالَ: «لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طَهْوَرٍ، وَلَا صَدَقَةٌ مِنْ غُلُولٍ». قَالَ هَنَّادٌ فِي حَدِيثِهِ: «إِلَّا بِطَهْوَرٍ». قَالَ أَبُو عِيْسَى: هَذَا الْحَدِيثُ أَصْحَحُ شَيْءٍ فِي هَذَا الْبَابِ وَأَحْسَنُ. وَفِي الْبَابِ عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ، وَأَبِي هُرَيْرَةَ، وَأَنْسِ وَأَبِي الْمَلِيحِ بْنِ أُسَامَةَ اسْمُهُ عَامِرٌ، وَيُقَالُ: زَيْدُ ابْنِ أُسَامَةَ بْنِ عُمَيْرِ الْهُذَلِيِّ.

تخریج: وأخرجه مسلم، الطهارة، باب وجوب الطهارة للصلاة، ح: ٢٢٤ عن قتيبة به * وفي الباب عن أبي الملیح عن أبيه [أبو داود، ح: ٥٩ وابن ماجه، ح: ٢٧١ وغيرهما] وأبي هريرة [البخاري، ح: ١٣٥، ٦٩٥٤، ومسلم، ح: ٢٢٥] وأنس [ابن ماجه، ح: ٢٧٣].

Comments:

If a person is at a place where the water for ablution or soil for *Tayammum* is not available, as sometimes it is the case such as on an aeroplane, the *A'immah* hold different views regarding this. As for our opinion, the easy solution of it is that two prayers should be combined; combination with the former prayer or with the latter one; and if the journey is long then as a patient keeps medicine with him, likewise a traveler should have soil with him/her so that in the time of need he can make *Tayammum*. Allāh knows best!

Chapter 2. What Has Been Related About The Virtue Of Purification

2. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "When a Muslim, or believer, performs *Wuḍū'*, washing his face, every evil that he looked at with his eyes leaves with the water - or with the last drop of water, or an expression similar to that - and when he washes his hands, every evil he did with his hands leaves with the water - or with the last drop of water - until he becomes free of sin." (*Ṣaḥīḥ*)

(المعجم ٢) - بَابُ مَا جَاءَ فِي فَضْلِ
الطَّهْوَرِ (التحفة ٢)

٢ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ بْنُ عِيْسَى [الْقَزَّازُ]: حَدَّثَنَا مَالِكُ ابْنِ أَنْسِ؛ ح: وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ سُهِيلِ ابْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ، أَوْ الْمُؤْمِنُ، فَغَسَلَ وَجْهَهُ خَرَجَتْ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ - أَوْ نَحْوَ هَذَا - وَإِذَا غَسَلَ يَدَيْهِ خَرَجَتْ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*; it is a *Hadīth* of Mālik, from Suhail from his father, from Abū Hurairah. And Abū Ṣāliḥ (one of the narrators), the father of Suhail, is Abū Ṣāliḥ As-Sammān, and his name is Dhakwān. As for Abū Hurairah, there is dispute over his name. They say it was 'Abdu Shams, and they say it was 'Abdullāh bin 'Amr. This is what Muḥammad bin Ismā'il said, and this is the most correct.

[Abū 'Eisā said:] There are narrations on this topic from 'Uthmān [bin 'Affān], Thawbān, Aṣ-Ṣunābiḥī, 'Amr bin Abasah, Salmān, and 'Abdullāh bin 'Amr. Aṣ-Ṣunābiḥī, the one who narrates from Abū Bakr Aṣ-Ṣiddīq, did not himself hear from Allāh's Messenger ﷺ, and his name is 'Abdur-Raḥmān bin 'Usailah, and his *Kunya* is Abū 'Abdullāh. He traveled to meet the Prophet ﷺ, but the Prophet ﷺ died while he was on the way to him. He has reported some *Aḥādīth* from the Prophet ﷺ. There is a Companion of the Prophet ﷺ named Aṣ-Ṣunābiḥ bin Al-A'sar Al-Aḥmasī, and they call him Aṣ-Ṣunābiḥī as well, but his only *Hadīth* is that he said, "I heard the Prophet ﷺ saying: 'Indeed I will boast before the other nations because of you. So do not fight each other after me.'"

تخریج: وأخرجه مسلم، الطهارة، باب خروج الخطايا مع ماء الوضوء، ح: ٢٤٤ من حديث مالك به وهو في الموطأ (يحيى): ٣٢/١ * وفي الباب عن عثمان بن عفان [بخاري، ح: ١٥٩، ومسلم، ح: ٢٢٦] وثوبان [يشير إلى حديث ابن ماجه، ح: ٢٧٧] والصابغيني، [ابن ماجه، ح: ٢٨٢ وغيره] وعمرو بن عبسة [مسلم، ح: ٨٣٢ مطولاً] وسلمان [شعب الإيمان لليهيقي: ٣/

قَطَرِ الْمَاءِ، حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ». [قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهُوَ حَدِيثٌ مَالِكٍ عَنِ سُهَيْلِ بْنِ أَبِيهِ، عَنِ أَبِي هُرَيْرَةَ، وَأَبُو صَالِحٍ وَالذُّنُوبِ هُنَالِكَ هُوَ: أَبُو صَالِحِ السَّمَّانِ وَاسْمُهُ ذَكْوَانُ، وَأَبُو هُرَيْرَةَ، اخْتَلَفُوا فِي اسْمِهِ، فَقَالُوا: عَبْدُ شَمْسٍ، وَقَالُوا: عَبْدُ اللَّهِ بْنُ عَمْرٍو، وَهَكَذَا قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ، وَهَذَا أَصَحُّ.

[قَالَ أَبُو عِيْسَى]: وَفِي الْبَابِ عَنْ عُثْمَانَ [ابْنِ عَفَّانَ]، وَثُوبَانَ، وَالصَّبَّاحِيَّ، وَعَمْرٍو ابْنَ عَبْسَةَ، وَسَلْمَانَ، وَعَبْدَ اللَّهِ بْنِ عَمْرٍو. وَالصَّبَّاحِيَّ الَّذِي رَوَى عَنْ أَبِي بَكْرٍ الصِّدِّيقِ: لَيْسَ لَهُ سَمَاعٌ مِنَ النَّبِيِّ ﷺ، وَاسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ عُسَيْلَةَ وَيُكْنَى أَبُو عَبْدِ اللَّهِ، وَرَحَلَ إِلَى النَّبِيِّ ﷺ فَقَبِضَ النَّبِيُّ ﷺ وَهُوَ فِي الطَّرِيقِ، وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَحَادِيثَ. وَالصَّبَّاحِيُّ بْنُ الْأَعْسَرِ الْأَحْمَسِيُّ صَاحِبُ النَّبِيِّ ﷺ يُقَالُ لَهُ: الصَّبَّاحِيُّ أَيْضًا، وَإِنَّمَا حَدِيثُهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنِّي مُكَابِرٌ بِكُمْ الْأُمَّمَ فَلَا تَقْتُلُنَّ بَعْدِي».

١٥، ح: ٢٧٣٧ وله شاهد عند أحمد: ٤٣٧/٥-٤٣٩] وعبدالله بن عمرو [لعله يشير إلى حديث ابن ماجه، ح: ٢٧٨] * حديث "إني مكابر بكم الأمم... إلخ" صحيح، أخرجه [ابن ماجه، ح: ٣٩٤٤] وصححه البوصيري.

Comments:

Literal Meaning: "Khatī'ah, Khatāyā" mistake, error and forgetfulness; i.e. minor sins.

The Benefits and Issues: This *Hadīth* proves that all sins from the body of a Muslim are washed off with the water of ablution and he/she becomes clean totally.

Chapter 3. What Has been Related That The Key To *Ṣalāt* Is Purification

(المعجم ٣) - بَابُ مَا جَاءَ: [أَنَّ] مِفْتَاحَ الصَّلَاةِ الطُّهُورُ (التحفة ٣)

3. 'Alī narrated that the Prophet ﷺ said: "The key to *Ṣalāt*, its *Tahrim* is the purification, its *Tahrim* is the *Takbīr*, and its *Tahrim* is the *Taslim*." [1] (*Hasan*)

Abū 'Eisā said: This *Hadīth* is the most correct thing related about this topic, and the best.

As for 'Abdullāh bin Muḥammad bin 'Aqīl (one of the narrators), he is truthful, some of the people of knowledge have criticized him due to his memory.

[Abū 'Eisā said:] I heard Muḥammad bin Ismā'il saying, "Aḥmad bin Ḥanbal, Ishāq bin Ibrāhīm, and Al-Ḥumaidī cite the narrations of 'Abdullāh bin Muḥammad bin 'Aqīl as proof." Muḥammad said, "He is *Muqārib* (average) in *Hadīth*."

[Abū 'Eisā said:] There are narrations on this topic from Jābir and from Abū Sa'eed.

٣ - حَدَّثَنَا قُتَيْبَةُ، وَهَنَادٌ، وَمُحَمَّدُ بْنُ عَيَّالَانَ، قَالُوا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ [بْنُ مَهْدِيٍّ]: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ ابْنِ الْحَنْفِيَّةِ، عَنْ عَلِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «مِفْتَاحُ الصَّلَاةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ».

قَالَ أَبُو عِيْسَى: هَذَا الْحَدِيثُ أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ وَأَحْسَنُ.

وَعَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ: هُوَ صَدُوقٌ، وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ قِبَلِ حِفْظِهِ.

[قَالَ أَبُو عِيْسَى]: وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: كَانَ أَحْمَدُ بْنُ حَنْبَلٍ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَالْحَمَيْدِيُّ يَحْتَجُونَ بِحَدِيثِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، قَالَ مُحَمَّدٌ: وَهُوَ مُقَارِبُ الْحَدِيثِ.

[1] Meaning upon uttering "Allāhu Akbar" one enters into the sacred state of prayer, and upon saying "As-Salāmu 'Alaikum wa Raḥmatullāh" and turning the face to the right, and saying the same while turning one's face to the left, the sacred state of prayer ends.

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ: عَنْ جَابِرٍ، وَأَبِي سَعِيدٍ.

تخريج: [حسن] وأخرجه أبو داود، الطهارة، باب فرض الوضوء، ح: ٦١ وابن ماجه، ح: ٢٧٥ من حديث وكيع به وحسنه البخاري والنووي وللحديث شواهد كثيرة جدًا منها ما رواه البيهقي (١٦/٢) بسند صحيح عن ابن مسعود من قوله وله حكم المرفوع * وفي الباب عن جابر [يأتي بعده برقم: ٤] وأبي سعيد [يأتي: ٢٣٨].

Comments:

This *Hadith* shows that prayers would not be regarded valid without purification.

4. Jābir bin ‘Abdullāh, may Allāh be pleased with them, narrated that Allāh’s Messenger ﷺ said: “The key to Paradise is *Ṣalāt*, and the key to *Ṣalāt* is *Wuḍū’*.” (Hasan)

٤ - [حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ زَنْجُوَيْهِ الْبُغْدَادِيُّ وَعَبْرُ وَاجِدٍ، قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ قُرْمٍ عَنْ أَبِي يَحْيَى الْقَتَّاتِ، عَنْ مُجَاهِدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ وَمِفْتَاحُ الصَّلَاةِ الْوُضُوءُ».

تخريج: [حسن] وأخرجه أحمد: ٣/٣٤٠ عن الحسين بن محمد به وله شواهد منها الحديث السابق: ٣.

Chapter 4. What Is Said When Entering The Toilet

5. Anas bin Mālik said: “When the Prophet ﷺ entered the toilet he would say: ‘O Allāh! Indeed I seek refuge in You.’”

Shu‘bah (one of the narrators) said: “Another time he said: ‘I seek refuge in You from *Al-Khubthi* and *Al-Khabith*.’ Or: ‘*Al-Khubthi* and *Al-Khabā’ith*.’”^[1] (Sahih)

[Abū ‘Eīsā said:] There are

(المعجم ٤) - بَابُ مَا يَقُولُ إِذَا دَخَلَ الْخَلَاءَ (التحفة ٤)

٥ - حَدَّثَنَا قُتَيْبَةُ وَهَنَادٌ، قَالَ: حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ الْخَلَاءَ، قَالَ: «اللَّهُمَّ: إِنِّي أَعُوذُ بِكَ» - قَالَ شُعْبَةُ: وَقَدْ قَالَ مَرَّةً أُخْرَى: «أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبِيثِ أَوْ الْخُبْثِ وَالْخَبَائِثِ».

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ عَلِيٍّ،

narrations on this topic from ‘Alī, Zaid bin Arqam, Jābir, and Ibn Mas‘ūd.

Abū ‘Eīsā said: The *Hadith* of Anas is the most correct thing narrated on this topic, and it is the best.

The chain for the *Hadith* of Zaid bin Arqam has some confusion (*Idhtirāb*) in it: It was reported by Hishām Ad-Dastawā’ī, and Sa‘eed bin Abī ‘Arubah, from Qatādah (So Sa‘eed said): “From Al-Qāsim bin ‘Awf Ash-Shaybāni, from Zaid bin Arqam.” And Hishām [Ad-Dastawā’ī] said: “From Qatādah from Zaid bin Arqam.” Shu‘bah and Ma‘mar reported it from Qatādah, from An-Naḍr bin Anas. Shu‘bah said: “From Zaid bin Arqam.” Ma‘mar said: “From An-Naḍr bin Anas, from his father, [from the Prophet ﷺ].”

Abū ‘Eīsā said: I asked Muḥammad about this. He said: “It implies that Qatādah narrated it from both of them.”

تخريج: [إسناده صحيح] وأخرجه أبو داود، الطهارة، باب ما يقول الرجل إذا دخل الخلاء، ح: ٥٠، من حديث وكيع به وهو متفق عليه [البخاري، ح: ١٤٢ من حديث شعبة ومسلم، ح: ٣٧٥ من حديث عبدالعزيز به] وانظر الحديث الآتي * وفي الباب عن علي [يأتي: ٦٠٦] وزيد ابن أرقم [أبو داود، ح: ٦٠ وابن ماجه، ح: ٢٩٦] وجابر [لم نجده] وابن مسعود [الخطيب في تاريخ بغداد، ح: ٢٦٢/٤].

Comments:

Places of filth and impurity are the main dwelling of the devils, and the places for relieving oneself is their favourite one. Therefore at the time of relieving oneself they can cause harm to a person; so before entering the toilet, the following supplication should be read: “*Allāhumma innī a‘ūdhu bika minal khubuthi wal khabā’ith*” [O Allāh! I seek your refuge from the male and female devils].

وَزَيْدُ بْنُ أَرْقَمَ، وَجَابِرٍ، وَإِبْنُ مَسْعُودٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ أَصْحَحُ شَيْءٍ فِي هَذَا الْبَابِ وَأَحْسَنُ.

وَحَدِيثُ زَيْدِ بْنِ أَرْقَمَ فِي إِسْنَادِهِ اضْطِرَابٌ. رَوَى هِشَامُ الدَّسْتَوَائِيُّ، وَسَعِيدُ ابْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ. وَقَالَ سَعِيدٌ: عَنِ الْقَاسِمِ بْنِ عَوْفِ الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ. وَقَالَ هِشَامُ [الدَّسْتَوَائِيُّ]: عَنْ قَتَادَةَ، عَنْ زَيْدِ بْنِ أَرْقَمَ. وَرَوَاهُ شُعْبَةُ وَمَعْمَرٌ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ.

وَقَالَ شُعْبَةُ: عَنْ زَيْدِ بْنِ أَرْقَمَ. وَقَالَ مَعْمَرٌ: عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ أَبِيهِ [عَنِ النَّبِيِّ ﷺ].

قَالَ أَبُو عِيسَى: سَأَلْتُ مُحَمَّدًا عَنْ هَذَا؟ فَقَالَ: يَحْتَمِلُ أَنْ يَكُونَ قَتَادَةُ رَوَى عَنْهُمَا جَمِيعًا.

[1] Some scholars interpreted *Al-Khubth* *Al-Khabā’ith* as every despicable thing while others interpreted *Al-Khubth* as male devils and *Al-Khabā’ith* as female ones.