

A research review of Imam Tirmizi's (R.A) Jami Tirmizi Compared to other Books of Hadith

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ABSTRACT

The name of Imam Tirmizi (R.A) is "Muhammad" Surname "Abu Isa". He was born in 209 AH in 824 AD in a town called Bough, which is located in the suburbs of Tirmizi. And Tirmiz is in Khorasan province of Iran. On the night of the 13th year of the third year of the year 279 Hijri, Imam Tirmizi, may God bless him and grant him peace, was married to his real owner. At that time, he was 70 years old. Your death took place in Bough, a village in the city of Tirmizi, and you are resting there now. Most of them had passed through this difficult destination, as if most of them had received the status of Hasan Qubal, "Muta' Imam Malik", "Sahih Bukhari" and Sahih Muslim, the idea of compiling another book in their presence and its beauty. It was even more difficult to get accepted, so Imam Tirmizi(R.A) made his own way apart from the previous books, and created features in his book that the previous books were devoid of. It has become, but it has also increased in terms of benefit, and it is a clear fact that "Jami Tirmizi" has a prominent place in the art of hadith and this book is a unique book of the art of hadith in which all the hadiths are collected in a jurisprudential manner. has been done In this article, the writer has mentioned the brief introduction of Sahaah Sita, the books before the Jama'ah of Imam Tirmizi(R.A) and the characteristics, virtues and conditions of Imam Tirmizi's Jama'ah Tirmizi.

Keywords: Jami'a, Tirmizi, Hadith, Sunan, Sihah Sittah

Introduction:

This work of Imam Tirmizi,(R.A), is known as "Jami Tirmizi".¹

"Comprehensive Tirmizi" consists of eight chapters, i.e., eight chapters: travel, manners, commentary, beliefs, temptations, rulings, conditions, and warnings. Similarly, "Comprehensive Tirmizi" of Imam Tirmizi,(R.A) , is also called "Sunan".According to the Sunan of the Muhadditheen, this book is called the book which is in the order of the chapters of jurisprudence, and this book also has a jurisprudential order, in the same way this book is also called Sahih, because most of the hadiths in it are Sahih.²

Therefore, the application of "Jami" to this collection is by Ibn-i-Samaani, (R.A)Ibn-e-Athir,(R.A) Shams-ud-Din Dhahbi, (R.A)Ibn-e-Hajar , (R.A)Shah

Wali-Allah, (R.A)Bejuri (R.A) Anwar Shah Kashmiri, (R.A) and many other scholars and muhadditheen have done in their writings. "Sahih Tirmidhi" This collection was called Sahih by Khatib Baghdadi, (R.A), Ibn Athir, (R.A), Ibn al-Nadim, (R.A)Ibn Samaani, (R.A), etc.What is in his book? ³

In this article, the writer gave a brief introduction to Sahih Sita, the books before the collection of Imam Tirmizi and the characteristics, virtues and conditions of Imam Tirmizi's collection of Tirmizi.

Introduction to the Books of Hadith Saha-e-Satta:

The purposes of the authors of Sahih-i-Satta have been different. On the one hand, numerous books of hadith have been written, but six of them have the status of sources, which are called "Al-Umahat al-Satta" or "Asul al-Satta" or "Sahih-i-Satta". Goes In the name of Sahih-e-Sita, some people think that every hadith among them is sahih, and some people think that no other hadith is sahih, but both of these things are wrong. And not every hadith outside of them is weak, but the meaning of the term Sahaha-e-Sita is that whoever reads these six books will have a large collection of authentic traditions related to the principles of religion. It is enough to understand the issues, the names of the authors and the books which are considered in Sahaha-e-Sita are as follows.⁴

Al-Jamaa al-Sahih of Bukhari:

Muhammad bin Ismail bin Ibrahim bin Al-Mughira bin Burdzabah is the name of Imam Bukhari, (R.A). It happened on Saturday night, which was the night of Eid-ul-Fitr. In this way, he was sixty-two (62) years old yesterday and Imam Bukhari (R.A) was buried in the place of Khartang after the noon prayer. Jurisprudence infers rulings, beliefs, interpretations and interpretations from authentic hadiths, and when he mentions the rulings he deduces from a hadith in the translation of Al-Bab, sometimes his method of inference is so precise that the hadith and There is no consistency in the translation of al-Bab, and that is why you often do this by dividing a long hadith into different parts and mentioning it under different translations, and Imam Sahib does not combine all the ways of the hadith together. Different chapters are scattered separately, this is the reason why when searching for a hadith from "Jami Sahih Bukhari", it is very difficult to find that hadith.⁵

2. Jama'i al-Sahih for Muslim:

Name Muslim bin Hajjaj bin Muslim bin Ward bin Kirshan Qashiri Nishapuri Surname, Abul Hasan Title Hijjatul Islam There are three sayings in his birth: 202, 204, 206, the famous saying is 204, his death is 261 on two Saturdays,

he was buried in Nasirabad outside Nishapur. Contrary to Imam Bukhari, may God bless him and grant him peace, the purpose of the compilation of Imam Muslim, (R.A), is to collect the hadiths of a subject with all their authentic methods in a compiled form, so the hadiths of a subject in his book are the same. places are found, they have no intention of deriving rulings, this is the reason why they did not establish the translations of the chapters of their book, but later people have added them, in terms of the good arrangement of the book of Imam Muslim, (R.A). It is unique, and it is very easy to find the hadith in it. ⁶

3. Sunan-e-Nasai:

Imam Nasai's name is Ahmed, Surname, Abu Abd al-Rahman, he gained fame with the name "Nasai", because he was born in Khorasan, the capital of the city of Nisa, so he is also called "Khorasani", he was born in **215** AH. I died in **303** Hijri at the age of 88 years. The aim of Imam Nasa'i (R.A) in the compilation is mostly to describe the causes of the isanids, so his method is that he usually brings the hadiths in the beginning of each chapter that have a reason for them, after explaining their reasons. He brings those hadiths which are correct according to him, and also pays little attention to the derivation of rulings, so his translations of the chapters are second only to Bukhari in terms of accuracy.⁷

4. Sunan of Abi Dawood:

The name of Imam Abu Dawood, (R.A), is Sulaiman Abu Dawood, the lineage is as follows: Sulaiman bin Ash'ath bin Ishaq bin Bashir bin Shaddad bin Amr bin Imran, according to Imam Abu Dawood, (R.A), he was born in **202** and died in **275** Hijri yesterday. Aged 73 years. The aim of Imam Abu Dawood's compilation is to collect those hadiths from which a jurist argued on any jurisprudential issue, and he mentions such hadiths together with all their methods, so he is Imam. Muslims could not adhere to the correct hadiths like the Prophet (may peace be upon him), rather, there are good and weak hadiths in his book, but they are also used to talking about weak and weak hadiths, provided that they are weak. If they remain silent, it means that that hadith is arguable according to them. Imam Abu Dawood, unlike Imam Nasa'i, begins the chapter with the hadith which is authentic according to him, then mentions that hadith later. They do what is convenient for them. ⁸

5. Sunan Ibn-e- Majah:

Ibn Majah's name is Muhammad Abu Abdullah Surname Muhammad bin Yazid bin Abdullah is his own statement He was born in **209** AH and died on

21 Ramadan 273 Hijri.29 The method of Imam Ibn Majah is similar to that of Imam Abu Dawood, the difference is that he does not have the same arrangement of health or beauty that Imam Abu Dawood has here.⁹

6. Al-Jama'i at-Tirmizhi:

The original name of Imam Tirmizi (R.A) was Muhammad and his surname was Abu Isa. Imam Tirmizi (R.A) was born in 209 AH. He died in 279 AH. (R.A) and collected the methods and objectives of Bukhari, Muslim, Abu Dawood. The purpose of Imam Bukhari (R.A) is to extract the issues. The purpose of Imam Muslim (R.A) is to collect hadiths on different ways of hadith. While Imam Tirmizhi (R.A) collected these three things in his compiling "Jami Tirmizhi".¹⁰

Number of Hadith in Jami Tirmizi:

This Book is the name of "Al-Jami' at-Tirmizi" and "Al-Sunan at-Tirmizi". Its full name is:

"الجامع المختصر من السنن عن رسول الله صلى الله عليه وسلم ومعرفة الصحيح والمعلول وما عليه العمل"¹¹

According to the copy of "Jami Tirmizi" published in 1420 A.H. according to 1999 from Dar-e-Salaam Riyadh under the supervision and correction of Fazila Al-Shaykh Saleh Bin Abdul Aziz Bin Muhammad Bin Ibrahim Al-Shaykh, the total number of hadiths is 3956. It does not include the hadiths of Kitab al-All. Shaykh Nasir al-Din al-Albani has published the authentic and weak hadiths of Jami Tirmizi separately. Al-Albani says that more than eighty percent (80%) of hadiths in Imam Tirmizi's Jami Tirmizi are correct. Al-Albani says that more than eighty percent (80%) of hadiths in Imam Tirmizi's Jami Tirmizi are correct.

1. The number of authentic hadiths in Jami Tirmizi is 3,402

2. The number of weak hadiths is 551

3. The number of weak parts. 32

4. Number of miscellaneous weak. 232

5. The number of subject hadiths. 17

7. The total number of weak hadiths in Sunan al-Tirmizi.... 832

8. Total number of authentic and weak hadiths.....4, 234.¹²

Books of Hadith before Jami Tirmizi:

Before Imam Tirmizi (R.A) Muslims were not only interested in memorizing hadith but also in editing it. And many books of Muhadditheen had been compiled, even during the time of Imam Tirmizi, (R.A) collections of different

types of hadith were compiled. The names of some of the books of hadith that had been compiled by that time are:

Musnad Abu Dawood Tayyalsi died in 204 AH.

The author, Abdul Razzaq bin Hammam al-Mutfi, died in 311 AH.

Musnad Abdullah bin Zubair Hamidi al-Toufi 219 AH,

Sunan Saeed Bin Mansoor Al-Muttafi 227 AH,

Musnaf Abdullah bin Muhammad, known as Musnaf Ibn Abi Shaiba, who died in 235 AH.

Musnad Abdullah bin Hameed al-Kashi, who died in 240 AH,

Musnad Ahmad bin Hanbal died in 241 AH.

Musnad Abdullah bin Abdur Rahman Tamimi Darimi, who died in 255 AH,

Sahih Muhammad bin Ismail Bukhari died in 256 AH.

Sahih Muslim bin Hajjaj al-Muttafi, who died in 261 AH,

Sunan Ibn Majah died in 273 AH.

Sunan Abi Dawood al-Mutfi 275 AH,

Musnad Yahya bin Abdul Hamid Hamani died in 228 AH.

Musnad Naeem bin Hammad Khuza'i died in 228 AH.

Musnad Masad bin Masrhad died in 228 AH.

Musnad Ishaq bin Rahuyyah died in 238 AH.

Apart from them, there are other books, it can be estimated, how many wayfarers had passed through this difficult destination before Imam Tirmizi, (R.A), even if most of them are "Muta' Imam Malik" "Sahih Bukhari" and Sahih Muslim gained the status of Hasan Qubul, the idea of compiling another book in his presence and getting its Hasan Acceptance was even more difficult, so Imam Tirmizi (R.A) took his own path apart from the previous books, and made his own. He created such features in the book, which the previous books were devoid of, not only did this book stand out from its previous books, but it also increased in terms of benefits, and it is a clear fact that in the art of hadith, "Jami Tirmizi" has a distinguished position and this book is a unique book of the art of hadith in which all the hadiths has been collected in a jurisprudential manner.¹³

Features of Comprehensive Tirmizi:

Feature No. 1.

The first feature of Imam Tirmizi's book "Jami Tirmizi" is that Imam Tirmizi (R.A) has collected the methods and purposes of Imam Bukhari, (R.A), Imam Muslim (R.A), and Imam Abu Dawood (R.A). The aim of Imam Bukhari (R.A) is to extract the issues. The aim of Imam Muslim (R.A) is to collect

hadiths on different ways of hadiths. And the purpose of Imam Abu Dawood, (R.A), is to collect the scholars of jurisprudence. While Imam Tirmizi, (R.A), collected these three things in his compiling "Jami Tirmidhi".¹⁴

Feature number 2.

Imam Tirmizi, (R.A), tells the rank of the hadith after quoting it, whether it is authentic, good, or poor. While Imam Bukhari, (R.A), and Imam Muslim, (R.A), do not give the rank after quoting the hadith.¹⁵

Feature No. 3

In "Jami Tirmizi" Imam Tirmizi (R.A) has established chapters and quoted hadiths, then the problems that are derived from these hadiths and the problems that have been brought out by the jurists, Imam Tirmizi (R.A) explained all these problems and the sayings of the jurists. They mention that this is the saying of So-and-so. They also mention the four Imams and other famous Imams whose books and followers no longer exist, such as Sufyan-Soori, (R.A), Abdullah bin Mubarak, (R.A). This is Imam Ahmad, (R.A). He was the teacher and contemporary of Abu Hanifah. Similarly, the sayings of Imam Malik (R.A) are also mentioned by the jurists of Madinah.¹⁶

Feature No. 4

The fourth characteristic is that if there is a weak narrator among the narrators of the hadith or chain of transmission, Imam Tirmizi (R.A) tells the sayings of the muhadditheen about it, that the correct trust is good, or weak, and not good. And if there is a difference, Imam Tirmizi (R.A) also tells that such and such a narrator has said siqqa and so and so has said Zaif, and most of them explain it in detail, so that the reader knows his status and status. While these things are rarely mentioned by the rest of the hadiths.¹⁷

Feature No. 5.

Imam Tirmizi, (R.A), has also introduced the narrators in the chain of hadith, that is, the narrators who are not well-known are also briefly introduced. His name is this, his title and surname are this, and his Teachers and students are also mentioned. That is, such narrators who are known by name, Imam Tirmizi (R.A) mention their surname, and those who are known by their surname specify their name. This introduces the suspect narrators.¹⁸

Feature No. 6:

"Comprehensive Tirmizi" is extremely easy and excellent, and it is concise, and it is not equivalent to repetition, that is, the chapters that Imam Tirmizi (R.A) mentions, then as an argument for his confirmation. Hadith is

quoted. And if there are other hadiths related to this chapter, they say in short, "Whifi al-Bab an-Flan and an-Flan", that is, in this chapter, a hadith has been narrated from such-and-such narrators .¹⁹

Feature number 7.

Sometimes, Imam Tirmizi (R.A) discusses with the narrator's Marwi Anhu about the proof of hearing or non-hearing, and where there are difficult words in the hadith, he also explains their meaning.²⁰

Feature number 8.

The most important quality and characteristic of "Jama'i Tirmizi" is that Imam Tirmizi (R.A) in the compilation of his Jami' has made a formal commitment that the jurists' religions and in almost every chapter the jurists, especially the Hanafi and Shufi'a's arguments and Separate chapters have been established for almost every religion .²¹

Feature No. 9

Imam Tirmizi, (R.A), writes in his book "Kitab al-Alal", that there is no hadith in my book, Jami Tirmizi, which is not acted upon by someone from the ummah, therefore the hadiths, jurists and others of all classes benefit from it. ²²

Virtue of comprehensive Tirmizi:

In all the works of Imam Tirmizi, (R.A), the position, importance and popularity that "Jami Tirmizi" has, could not be achieved by any other book of Imam Tirmizi, (R.A). Therefore, Abdul Haq Akori, (R.A), says: "Comprehensive Tirmizi" is superior to all books of hadith in terms of effectiveness and usefulness, this is the reason why the academic year is opened with the book of "Jami Tirmizi" among the predecessors and great scholars of Deoband, and the teachers of hadith, jurisprudence and The important commentators of hadith explain in detail in this book. ²³

Abu Fazl Muhammad bin Tahir al-Maqdisi, may God have mercy on him, "The Conditions of the Imams of the Sunnah"

سمعت الامام ابا اسمعيل عبد الله بن محمد الانصارى بهراة، وجرى بين يديه ذكر ابي عيسى الترمذى وكتابه، فقال وكتابه عند انفع من كتاب البخارى ومسلم - لان كتابى البخارى ومسلم لا يقف على الفائدة منهما الا المتبحر العالم وكتاب ابي عيسى يصل الى فائدته كل احد من الناس -

I heard Abu Ismail Abdullah bin Muhammad Ansari (died **481** AH) at the time when Imam Tirmizhi (R,A) and his book "Jami Tirmizhi" were mentioned in front of him, he said that the book of Imam Tirmizi (R.A) is near to me. Imam Bukhari (R.A) and Imam Muslim (R.A) are more useful than the books (Bukhari and Muslim) because only a knowledgeable scholar can benefit from the books

of Imam Bukhari (R.A) and Imam Muslim (R.A). But the book of Imam Abu Isa Everyone can benefit from "Comprehensive Tirmizi".²⁴ Dhahabi (R.A) quoted this saying of Imam Tirmidhi (R.A).

ومن كان في بيته هذا الكتاب - يعني الجامع - فكانما في بيته نبي يتكلم،

And from the ears of this book - i.e. Al-Jami' - then the Prophet came to you. "In the house in which this book. Jami Tirmizi. It is as if the Prophet (peace be upon him) is speaking there."²⁵

Abul Fateh bin Sayyid al-Nas, who died in **734** AH, writes:

It is narrated from Yusuf bin Ahmad: He says that Imam Abu Isa Tirmizi (R.A) is the owner of such virtues and virtues that are written and collected, then narrated and heard. And this book of his (Comprehensive Tirmizi) It is among the five books, whose principles and rules are sound and popular among all the Companions of Fazl, Bab-i-Kamaal, Ahl al-Hal and Uqd, Akabareen, Muhadditheen, Scholars and Fiqhs.²⁶

A poem by scholars of Andalus in praise of Jami Tirmidhi:

كتاب الترمذى رياض علم حكمت ازهاره زهر النجوم

The book of Tirmidhi (as if) is such a garden of knowledge, whose flowers are like bright stars.

به الاثار واضحة أبينت بالفاظ أقيمت كالرُسوم

Clear signs have been described in it with words that are established like signs.

واعلاها الصحاح وقد انارت نُجوماً للخصوص وللعموم

Among his great writings, this is Sahih, which illuminated the stars for the special and the general.

ومن حسن يليها او غريب وقد بان الصحيح من السقيم

Some hadiths in it are good and some are poor, as if they have been distinguished from Sahih Saqim.

فعل له ابو عيسى مبيناً معالمه لارباب العلوم

Then Abu Isa maimed Suqim and revealed his signs to the people of knowledge.

وطرزه بأثار صحاح تخيرها اولو النظر السليم

And it has been carved with such authentic signs which have been liked by the scholars.

من العلماء والفقهاء قديماً واهل الفضل والنهج القويم

That is, the next scholars of jurisprudence and people of knowledge and companions of the correct method

فجاء كتابه علقاً نفيساً تنفس فيه ارباب العلوم

His book has become such a sophisticated commentary (beesh baha) towards which people are attracted.

ويقتبسون منه نفيسَ علمٍ.....يفيذُ نفوسهم أسنىَ الرسوم

They acquire excellent knowledge from him which gives their souls the benefit of valuable signs.

كتبناه رويناَهُ لنر وىمن التسنيم فى دارِ النعيم

We have written it down and narrated it so that we may get water from the water of Tasneem in Paradise-

وغاض الفكرُ فى بحرِ المعانى..... فادركَ كلُّ معنى مستقيم

When thought dived into the sea of meanings, it found every correct meaning.

جزى الرحمنُ خيرًاابا عيسى على الفعلِ الكريم

May Allah Ta'ala reward Abu Isa in return for his good deeds. ²⁷

Conditions of comprehensive Tirmizhi:

If Imam Tirmizi, may Allah have mercy on him, did not mention the evidence anywhere in Jami Tar Madhi, that the criteria and conditions for extracting hadiths in Jama'What are . Until now, the scholars of Hadith and Raima have known this through deep study and deep thought and consideration. That Imam Mutar Madhi (R.A) has considered certain conditions for the entry of narrations in his collection. Abul Fazl al-Muqad, has mentioned them in detail in "تعلق شروطا لامة الخمسة" p: "١٣" and Zahid koSari in "شروطا لامة الستة" p: ٥٤. The summary of which is presented from the book of Abdul Haq.

(1), Imam Tirmizhi (R.A) has committed to narrating the correct narrations in his Jama'am. Which is in accordance with Sahih Muslim and Sahih Bukhari and according to their conditions.

(2), sometimes such weak narrations that are from the likes of Hasan Laghair, they also copy them in their book, and the reason for this is that a juristThe religion of.

(3), Imam Tirmizhi, (R.A), often takes narrations from Awli and Rasa Niyyah, and relatively less from Rasa Lasha and Ra Ba'ah, and from Khamasa and Mastishhada.

(4), Imam Tirmizhi (R.A) also includes the hadith in his Sunan, which is the evil of Imam An-Nasa'i(R.A), and Imam Abu Dawood(R.A).Be in accordance

with And Imam Abu Dawood (R.A) and Imam Nasa'i (R.A) take narrations from every Israwi, which is not agreed upon. And sometimes Imam Tirmizi (R.A) takes the narration of a narrator whose opinion is different. Provided that a jurist is competent. But at the same time, they make it clear that his death is at the end of al-Muhaddin, so that there is no confusion.

koSari, may God bless him and grant him peace, writes:

I do not know that Imam Tirmizi (R.A) narrated the Hadith consistently and separately from any narrator who is accused of lying by the consensus of the Imams. However, some times they narrate such a hadith which has been passed down in many ways, or there is a difference in its Asnad. And in some of its ways, there is some kind of ravishment, which is falsely accused. This is the reason why Imam Tirmizi, (R.A), has rejected the hadith of Muhammad bin Saeed al-Maslu and Muhammad bin Saib Kalbi.

Shams al-Din al-Zhbi (R.A) also mentions it:

انحطت رتبة جامع الترمذى عن سنن ابي داود و النسائى لاجراجه حديث المصلوب ولكلبي و امثالها."
The rank of Jami Tirmidhi has decreased from "Sunan Abid Dawud" and "Sunan Nasa'i" because Imam al-Tirmizi,(R.A), Muhammad bin Saeed al-Maslub b and Muhammad bin Sa'ib The tradition of people like Kalby, et al. Ibn Rajab, Hanbali, in "Sharh at-Tirmizhi" mentions "Ja Ma-Tirmizhi" and says:

Along with Imam Mutar Madhi (R.A), Imam Abu Aud (R.A) is also a participant in the collection of Ahaadeeth from the sect of Raba'a. However, Imam Dawood (R.A) chooses to remain silent on his hadith. Like Ishaq bin Abi Far and others.²⁸

Summary:

The title of this article is "A research review Of Imam Tirmizi's (R.A) Jami Tirmizi Compared to Other Books Of Hadith." This research showed that Imam Tirmizhi (R.A) was a great Muhaddith, Fiqh, and expert in the art of Rizal and criticism of the third century Hijri. He, may God bless him and grant him peace, was not only skilled in jurisprudential issues, but was also well aware of the jurisprudential opinions of other mujtahids and their arguments. Imam Bukhari (R.A), Imam Muslim (R.A) and Imam Abu Dawood (R.A) were his teachers. Aam got popularity, but no other work of his could get the position and rank that his Jama'a got. The Jama'ah of Ahlus Sunnah Wal Jama'at has included the Prophet Muhammad (PBUH) Jama'ah in Sahih Sita. Hafiz Abul Fazl Muhammad bin Tahir Muqddisi and Imam Shamsuddin zhahbi (R.A) place him on the fifth level after Bukhari, Muslim,

Abu Dawood and Vansa'i in Sahih Sita. Imam Shah Waliullah places "Jami'i Tirmizhi" on the fourth rank after Sahih Bukhari, Sahih Muslim and Abu Dawood. Mulla Katib Chalpi ranks him third after Bukhari and Muslim due to certain qualities. While Shah Abd al-Aziz, may Allah have mercy on him, Muhaddith Dehlavi, may God bless him and grant him peace, considers "Jami Tirmizi" as the best book of hadith and considers it better than all the books of hadith due to certain reasons and qualities.

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