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بِوَسِيْلَتِي اِسْلَامًا اَبْتَارًا اَبْجَابًا مِلْدِيْنًا

PROPHET MUḤAMMAD'S DAILY LIFESTYLE AND  
ITS SCIENTIFIC INDICATIONS: AN ANALYTICAL  
STUDY OF *AL-SHAMĀ'IL AL-MUḤAMMADIYYAH*

BY

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A dissertation submitted in partial fulfilment of the  
requirements for the degree of Master of Islamic  
Revealed Knowledge and Heritage  
(Qur'ān and Sunnah)

Kulliyyah of Islamic Revealed Knowledge and  
Human Sciences  
International Islamic University  
Malaysia

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## ABSTRACT

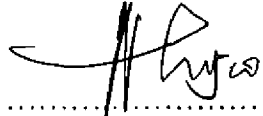
The main purpose of this study is to explore the greatness and purity of Prophet Muhammad's (s.a.w.) way of life and to analyze its significance for today's life from scientific perspective. There are numerous *aḥādīth* that detailed the everyday activities of the Prophet Muḥammad s.a.w., yet the main source of *hadīth* for this study is derived from Imam Tirmidhi's *Al-Shamā'il al-Muḥammadiyyah* which covers *aḥādīth* on the traits and the daily activities of the Prophet s.a.w. In this study, the *hadīth* that concerns any given activity will first be stated and then it would go under the process of critical evaluation of its chain of narrators and the texts of *aḥādīth*, which will follow scientific value and impact of all given *aḥādīth*. The result of this study shows that almost all *aḥādīth* in *Al-Shamā'il al-Muḥammadiyyah* are 'sound' or 'acceptable' ones, though at times, Imam Tirmidhī quoted some 'weak' *aḥādīth*, and at rare cases, the 'extremely weak' ones. He quoted them due to its extensive benefits and sound meaning. There is no doubt that the discoveries made by the scientists of the past and the present prove that every act performed by Prophet Muhammad s.a.w. contains remarkable benefits for the maintenance and improvement of the human health. True devotion to the *Sunnah* of the Prophet s.a.w. would guarantee one balanced spiritual development and sound physical growth.

## ملخص البحث

تهدف هذه الدراسة إلى إظهار المكانة العظيمة للسنة النبوية الشريفة وتربيتها من التنقيحات غير اللاحقة، وتوضيح أهميتها للإنسانية جمعاء في العصر الحاضر في ضوء العلم الحديث. هنالك الكثير من الأحاديث التي تحيرنا عن تفاصيل حياة النبي محمد صلى الله عليه وسلم، ولكن هذه الدراسة تنحصر في الشمائل المحمدية للإمام الترمذي، التي تشمل على خصائص النبي صلى الله عليه وسلم وأوصافه، وحياته اليومية. فتذكر الأحاديث المناسبة للموضوع، فتحللها شرحاً وتوضيحاً ونقداً من ناحية السند والمتن، فتأتي بأهميتها العلمية في العصر الحاضر. ومن أهم النتائج التي وصلت إليها هذه الدراسة أن أغلب الأحاديث التي ذكرت في الشمائل للترمذي، إما صحيحة سندا، أو حسنة، وإن كان الإمام الترمذي يذكر أحيانا الأحاديث الضعيفة، وفي النادر الأحاديث الضعيفة جداً. ولكنه ذكرها لأجل منفعتها وسلامة معانيها. ولا ريب أن المكتشفات العلمية التي اخترعها العلماء قديما وحديثا تثبت أن كل الأعمال والسنن التي سنّها رسول الله صلى الله عليه وسلم تفيد الإنسانية جمعاء صحة وتقوية الأبدان. إن الاتباع الكامل لسنة رسول الله صلى الله عليه وسلم يضمن التطور الروحي المتوازن والنشأة البدنية السليمة.

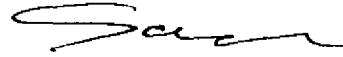
## APPROVAL PAGE

I certify that I have supervised and read this study and that, in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage (Qur'ān and Sunnah).



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Supervisor

I certify that I have read this study and that, in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage (Qur'ān and Sunnah).



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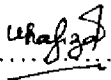


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Knowledge and Human Sciences

## DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any degrees at IIUM or other institutions.

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Date..... 1 JUNE 2010 .....

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**PROPHET MUHAMMAD'S DAILY LIFESTYLE AND ITS SCIENTIFIC  
INDICATIONS: AN ANALYTICAL STUDY OF *AL-SHAMĀ'IL AL-  
MUHAMMADIYYAH***

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To my dear husband and my lovely kids,  
Who were consistent inspirations to me,  
To those who seek knowledge in order to get *Marḍātillāh..*

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All praises be to Allah s.w.t. Who taught human beings with love and His compassions to all servants. May Allah's Mercy and Blessings be on Prophet Muhammad s.a.w., the greatest benefactor of mankind, who has shown, through his words and deeds, the straight path for whole mankind.

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## TRANSLITERATION

*Before using this Table, you must first install the AHT Times New Arabic fonts.*

Table of the system of transliteration of Arabic words and names  
used by the International Islamic University Malaysia.

b = ب	z = ز	f = ف
t = ت	s = س	q = ق
th = ث	sh = ش	k = ك
j = ج	ṣ = ص	l = ل
ḥ = ح	ḍ = ض	m = م
kh = خ	ṭ = ط	n = ن
d = د	z = ظ	h = ه
dh = ذ	‘ = ع	w = و
r = ر	gh = غ	y = ي

Short: a = ا ; i = اِ ; u = اُ

Long: ā = آ ; ī = إ ; ū = أ

Diphthong: ay = آي ; aw = أَوْ

# CHAPTER ONE

## INTRODUCTION

### 1.1 BACKGROUND OF STUDY

As the second primary source of Islamic law, the *Sunnah* plays significant roles in contributing towards the development of science, knowledge and civilization. It was primarily due to the Muslims' attachment with the *Qur'ān* and *Sunnah* that they excelled in its golden era in Ottoman Empire in the field of Science and civilization.

The life of Prophet s.a.w serves as an exemplary model for all humanity to follow. In fact, peace, security and the true happiness could be achieved by following his noble life and teachings.

Prophet's daily activities such as sleeping, waking up, eating, drinking, speaking, sitting, walking etc. are balanced and scientifically of high value. The scientist of Biology; Anthony William and Anthony Camille appreciated the Prophet's style of mid-day slumber known as *Khailūlah* in the following term:

“A mid afternoon quiescent phase' or sleep for the moment at noon is sufficient to give an energy and to maintain health if not more than an hour. It also serves a great impact on specific biological circle called as circadian rhythm.”<sup>1</sup>

Fāris 'Ulwān<sup>2</sup>, explained the health benefits of praying in accordance to the Prophet Muammad's (s.a.w.) method. A perfect prayer protects us from any disease such as bone disease known as Andrexia Nervdsa and skin disease called Utricaria.

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<sup>1</sup> William A. Anthony and Camille W. Anthony, “The Art of Napping at Work”, <<http://www.ahas.multiply.com/journal/item/5>> (accessed 15 August, 2007).

<sup>2</sup> See Fāris 'Ulwān, *Fī al-Ṣalāh al-Ṣiḥḥah wa al-Wiqāyah* (Al-Ghuriyah: Dar al-Salam, 1997), 302.

The research will focus on the Prophet's daily traits such as the way he dressed-up, sleeping manner, eating and drinking habits, routine treatment of the body and etc. This study will also delve into his daily routine of *'ibādah* such as ablution (*wuḍū'*), prayer (*ṣalāh*) and fasting (*ṣawm*), as they have profound scientific indications in this contemporary era.

## 1.2 STATEMENT OF THE PROBLEM

Nowadays, most of the people, both Muslims and non-Muslims alike, are obsessed with and attracted to the scientific and material worldviews. They even try to condemn Prophet's *Sunnah* on the assumption that it contradicts scientific facts. Others reject *aḥādīth* on the ground that they are not reliable and have been forged.

However, an objective reader could observe that the Prophet's habitual traits and religious obligations not only carry spiritual benefits like balancing of psychology, but also bear scientific indications. It is irrational to refute the whole heritage of *aḥādīth* simply because it contains some weak or fabricated *aḥādīth*. Moreover, the eminent scholars of *ḥadīth* have studied thoroughly with such forgeries and purified *ḥadīth* traditions from the forged ones.

## 1.3 RESEARCH QUESTIONS

This study attempts to answer the following questions:

1. Who is Imām Tirmidhī and what are his contributions?
2. What is the beneficial of *Kitāb Al-Shamā'il al-Muḥammadiyah*?
3. What is the inter-relation between *Sunnah* and Science and the impact of *Sunnah* on scientific discoveries?
4. What are the scientific indications of the habitual traits of the Prophet?

5. What is the daily routine of the Prophet's rituals and its scientific indications?
6. What is the positive impact of emulating the Prophet's life examples in every single aspect?

#### **1.4. OBJECTIVES OF THE STUDY**

The following are the main objectives of the study:

1. To describe the brief history of Imām Tirmidhī's life and elaborate his contributions and his methodology in *ḥadīth*.
2. To describe the beneficial of *Al-Shamā'il al-Muḥammadiyyah*.
3. To discover the inter-relation between *Sunnah* and Science and the impact of *Sunnah* on scientific discoveries.
4. To examine scientific indications of the habitual traits of the Prophet and his rituals.
5. To analyze positive impact of following the Prophet's life examples in contemporary situations.

#### **1.5. LIMITATION OF THE STUDY**

The study will directly focus on the *aḥādīth* that relate to the Prophet's daily lifestyle and concentrate more on the physical and habitual traits and its scientific indications.

The first part of the study will deal with Imām Tirmidhī and his life, his methodology in *ḥadīth* and the introduction into *Al-Shamā'il al-Muḥammadiyyah*. While the second part of the study will focus on the *aḥādīth* relating to the Prophet's daily lifestyle such as the way he dressed, the way he cleaned his body, the way he took his meals, the way he slept, the way he treats his body and its scientific indications. Finally, it will

analyze the *aḥādīth* relating to Prophet's actions in performing religious obligations such as ablution (*wuḍū'*), prayer (*ṣalāh*) and fasting (*sawm*). This study will only focus on the *aḥādīth* relating to the Prophet's daily lifestyle in the canonical books of *aḥādīth*.

## 1.6. LITERATURE REVIEW

Numerous books have been written and a number of studies have been conducted on the issues of the Prophet's daily lifestyle and its scientific indications by prominent scholars. Some of the previous works relating to this issue are as follows:

Imām Tirmidhī's *Al-Shamā'il al-Muḥammadiyyah* is one of the most significant works that concerns the lifestyle, manners, traits and characters of the Prophet. It furnishes a beautiful exposition of the Prophet's daily life, such as his manners of sleeping, waking up, cleaning his teeth, dressing up, combing his beard, his manners of eating, drinking etc. The book also discusses about his moral character and some focus was also given to the daily rituals of the Prophet. The researcher would definitely derive much information from this valuable book and other *ḥadīth* treatises while analyzing them in the light of modern scientific perspective.<sup>3</sup>

One of the prominent earlier scholars' works is *Al-Ṭibb al-Nabawī*<sup>4</sup> written by Muḥammad bin Abī Bakar Ayyūb who is better known as Ibnul- Qayyim Al-Jauziyyah (751H). He explained the scientific and health benefits in emulating the Prophet's way of life. He supplied some *aḥādīth* relating to the Prophet's habitual traits such as his strict adherence to cleanliness of environment, manner of taking meals and drinks, which guarantees sound health and psychological well-being. Ibnul-

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<sup>3</sup> See Tirmidhī, Abū 'Īsā Muḥammad Sūrah, *Al-Shamā'il al-Muḥammadiyyah*, ed. Muḥammad Aḥmad Ḥalaq (Beirut- lubnan: Dār Iḥyā' al- Turāth al- 'Arabī).

<sup>4</sup> Al-Jauziyyah, Ibn al- Qaiyyim, *Al-Ṭibb al-Nabawī*, ed. 'Abd Mu'ti Amin Qal'aji (Beirut: Dār al-Qutaibah, 2<sup>nd</sup> edn., 2000), 92-130.

Qaiyyim has also detailed of the Prophet's preventive method of treating diseases. In addition, he elaborated on *aḥādīth* relating to fasting (*ṣawm*) and stated scientific findings from this obligatory ritual in preventing diseases and maintaining balanced health. However, the book did not provide due analysis on the scientific values of prayer, which will be highlighted in this study.

There are another book by the same author under the title of *Zād al-Ma'ād fī Hadyi Khairi al-'Ibād*.<sup>5</sup> This book consists of 5 volumes. In Volume One<sup>6</sup>, the author discussed about the Prophet's way of living such as His manner of dressing up, consuming food and drinks, marriage, conjugal relations and the way he slept. He dealt with the proper way of sitting when taking meals, cleaning the body and *sunan al-ḥiṭrah* too. Besides, he also talked about the religious duties such as ablution (*wuḍū'*); *tayammum*<sup>7</sup>, and prayer (*ṣalāh*). In Volume Two<sup>8</sup>, he delved in detail the Prophet's habit of fasting. Meanwhile, in Volume Four<sup>9</sup>, he elucidated on the types of diseases and its preventive treatment through maintaining proper manner of diet, proper dress-up and also through marriage. In short, the author generally elaborates on Prophet's lifestyle and its scientific benefits.

An additional book which explored a number of scientific indications from the Al-Qur'an and Sunnah is "*Perubatan Islam dan Bukti Sains Moden*"<sup>10</sup> (Islamic Medicine and The Evidence of Modern Science). It was written by a Malay scholar, Danial Zainal Abidin, who delved into Medicine from an Islamic perspective. He presented the methodology and theory of medicine based on three main points: to

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<sup>5</sup> See Al-Jauziyyah, Ibn al- Qaiyyim, *Zād al-ma'ād fī hadyi khairi al-'ibād*, ed. Syu'aib and 'Abd Raḥmān al-Arnaout (Beirut: Maktabah al-Manar al-Islamiyyah, 3<sup>rd</sup> edn., vol., 1982).

<sup>6</sup> Ibid., 135-322.

<sup>7</sup> *Tayammum*: a substitute of *wuḍū'*, a dry ablution using sand or dust or the like, in absence of water, to perform religious rituals.

<sup>8</sup> See Al-Jauziyyah, Ibn al- Qaiyyim, *Zād al-ma'ād fī hadyi khairi al-'ibād*, vol 2, 28-29, 90-102.

<sup>9</sup> See Ibid., vol. 4, 5-42, 213-249.

<sup>10</sup> Danial Zainal Abidin, *Perubatan Islam dan Bukti Sains Moden (Islamic Medicine and the Evidence of Modern Science)* ( Kuala Lumpur: PTS Publications, 2<sup>nd</sup> edn., 2003), 1-7, 22 -50.

defend *darūriyyāt*, *hājīyāt* and *taḥsīniyyāt*. This book does not provide sufficient interpretations, descriptions and analysis about related *aḥādīth*. Therefore, the researcher will try to add some descriptions about them and convey the position of those *aḥādīth*, which was given by *ḥadīth* scholars.

‘Abdul ‘Azīz Ismā‘īl wrote a book on deriving medicine from *Qur’ān* and *Sunnah* entitled “*Perubatan Mengikut Al-Qur’ān dan Sunnah*”<sup>11</sup> (Medicine from the perspective of the *Qur’ān* and *Sunnah*). Although this book is almost similar to the book discussed before, there are some differences in term of focus and emphasis. This book concentrated on the psychological and spiritual aspects that play its role in curing ailments.

The book *Ar-Ri‘āyah al-Ṣiḥḥiyyah wa Al-Riyādiyyah fī al-Islām*<sup>12</sup> by Ḥamād Ḥussayn Raqīt conveyed scientific indications generally. He revealed some of the precious Arabic proverbs such as, “prevention is better than treatments and remedies”<sup>13</sup>. Hence, he focused on preventive measure of treating diseases.

*Al-Thaqāfah al-Ṣiḥḥiyyah fī al-Islām*<sup>14</sup> by Nabīl Ṣubḥī primarily presented some *aḥādīth* related to scientific indications from the Prophet’s manner and gave a general exposition. One of the *ḥadīth* relating to the researcher’s study is the *ḥadīth* about brushing and cleaning the teeth (*siwāk*) and its health benefits. The researcher of this study will attempt in providing a comprehensive look at the Prophet’s traits and rituals and analyse their scientific values.

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<sup>11</sup> ‘Abd ‘Azīz Isma‘īl, *Perubatan Mengikut Al-Qur’ān & Sunnah (Medicine from the Perspective of the Qur’ān & Sunnah)* (Kuala Lumpur: Progressive Publishing, 1<sup>st</sup> edn., 2005),1-39.

<sup>12</sup> Ḥamad Ḥussayn Raqīt, *Al-Ri‘āyah As-Ṣiḥḥiyyah wa Al-Riyādiyyah fī al-Islām* (Beirut: Dār Ibn Hazm, 9<sup>th</sup> edn., 1997), 41 and 75.

<sup>13</sup> *Ibid.*, 48.

<sup>14</sup> Al-Ṭawīl, Nabīl Ṣubḥī, *Al-Thaqāfah as-ṣiḥḥiyyah fī al-Islām* (Kuwait: Manshurah al-Hay’ah al-Khairiyyah al-Islamiyyah al-‘Ālamiyyah al-Kuwayt, 1996), 12-27.

Subsequently, there is a book discussed on the Prophet's manners particularly in prayer entitled *Fī al-Ṣalāh al-Ṣiḥḥah wa al-wiqāyāh* by Fāris 'Ulwān.<sup>15</sup> The author exposed the scientific indications from performing prayers regularly, especially in group prayers (*Ṣalāh Jamā'ah*). He also revealed the benefits of performing *ṣalāh* such as defending the abdomens and body from diseases such as breathing and digesting problems, skin infections, joints and bones illnesses and heart disease. At the same time, he also claimed that *ṣalāh* will maintain the balance of the human's physical and mental health. However, the book's main focus was directed exclusively on prayer.

Another book relevant to the issue and this study is "*Namāz (ṣalāh): the Yoga of Islam*"<sup>16</sup> by Ashraf F. Nizāmī. The author revealed that the scientific indications derived from *ṣalāh* are similar to the benefits of the Hindu's exercise which is called *Yoga*. Though it appears to be similar, there are oceans of differences between both. *Yoga* is only concerned about physical fitness, while *ṣalāh* on the other hand intends to maintain balance between physical and spiritual aspects.

Sa'īd 'Abd Rahmān Al-Aḥmarī's *Ṣūmū Taṣiḥḥū*<sup>17</sup> is a noteworthy book that concerns of the scientific indications from fasting (*ṣawm*). The author tried to come up with the scientific issues related to the food channels and the digesting system in human bodies. He also clarified the proper manner of the Prophet's fasting in order to gain the perfect health physically and psychologically. As it is evident, the book only concentrates on Fasting, not a comprehensive insight at all rituals, which is the main purpose of the current research.

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<sup>15</sup> Fāris 'Ulwān, *Fī al-Ṣalāh al-Ṣiḥḥah wa al-Wiqāyah* (Al- Ghuriah: Dār al-Salam, 1<sup>st</sup> edn., vol 2, 1997), 293.

<sup>16</sup> Ashraf F. Nizāmī, *Namaz: the Yoga of Islam* (India: D.B Taraporavala Sons , 1981), 16-13, 21-31.

<sup>17</sup> Al-Aḥmarī, Sa'īd 'Abd Rahmān, *Ṣūmū Taṣiḥḥū* (Riyāḍ: Maktabah al-Ma'ārif , 1986), 12- 57.

## **1.7. RESEARCH METHODOLOGY**

This study consists primarily of descriptive and analytical research and purely relies on library research in order to achieve the objectives of the research. The researcher would use the primary references of *ḥadīth* to demonstrate its application in the daily lifestyle of the Prophet. The thorough inquiry on the scientific indications is based upon the assessment and study of the available literature. The researcher would analyze the texts of *ḥadīth*, its status in terms of authenticity, its interpretation and if it also plays a significant role in imparting knowledge of scientific value in the contemporary era. The researcher would not subject the *ḥadīth* to the scientific field, as many scientific theories are still assumptions, which might be proved erroneous in future; but would only deal with the scientific issues that have become realities and facts. The researcher would present the issues objectively devoid of bias for/against anyone.

## **1.8. DETAILS OF RESEARCH CHAPTERS**

### CHAPTER I: INTRODUCTION

- 1.1 Background of study
- 1.2 Problem Statement
- 1.3 Research Questions
- 1.4 Objectives of study
- 1.5 Limitation of study
- 1.6 Literature Review
- 1.7 Research Methodology
- 1.8 Details of Research Chapters

CHAPTER II: IMĀM ABŪ 'ĪSĀ AL-TIRMĪDHĪ: HIS LIFE AND *AL-SHAMĀ'IL AL-MUḤAMMADIYYAH*

- 2.1 Imām Tirmidhī and His Life
- 2.2 Methodology of Imām Tirmidhī in *Ḥadīth*
- 2.3 Introduction Into *Al-Shamā'il al-Muḥammadiyyah*

CHAPTER III: AḤADĪTH RELATED TO THE PROPHET'S TRAITS AND ITS SCIENTIFIC INDICATIONS

- 3.1 Aḥadīth Related to the Prophet's Dress and Identity
  - 3.1.1 Retrieval and expositions of *ḥadīth*
  - 3.1.2 Scientific Indications
- 3.2 Aḥadīth Related to the Prophet's Manner of Taking Meal and Drinks and Sleeping Manner
  - 3.2.1 Retrieval and expositions of *ḥadīth*
  - 3.2.2 Scientific Indications
- 3.3 Aḥadīth Related to the Prophet's Treatment of the Body
  - 3.3.1 Retrieval and expositions of *ḥadīth*
  - 3.3.2 Scientific Indications

CHAPTER IV: AḤADĪTH RELATED TO THE PROPHET'S PERFORMANCE OF RELIGIOUS OBLIGATIONS AND ITS SCIENTIFIC INDICATIONS

- 4.1 Aḥadīth Related to Ablution (*Wuḍū'*)
  - 4.1.1 Retrieval and expositions of *ḥadīth*
  - 4.1.2 Scientific Indications
- 4.2 Aḥadīth Related to Prayer (*Ṣalāh*)

- 4.2.1 Retrieval and expositions of *ḥadīth*
- 4.2.2 Scientific Indications
- 4.3 Aḥadīth Related to Fasting (*Ṣawm*)
  - 4.3.1 Retrieval and expositions of *ḥadīth*
  - 4.3.2 Scientific Indications

## CHAPTER V: CONCLUSIONS AND SUGGESTIONS

## CHAPTER TWO

### IMĀM ABŪ‘ ĪSĀ AL -TIRMIDHĪ: HIS LIFE AND *AL-SHAMĀ‘IL AL-MUḤAMMADIYYAH*

#### 2.1 IMĀM TIRMIDHĪ AND HIS LIFE

##### 2.1.1 Introduction

Based upon historical events, the Muslim *Ummah* have earned the respect of many due to its great civilization and development in various aspects starting from the time of Prophet Muḥammad (s.a.w.) until the second and third century especially in the time of ‘*Abbāsīd caliphate*.<sup>18</sup> At that time, Islam produced a large number of scholars in almost all the fields of the known disciplines of knowledge especially in religious sciences. One of the fundamental knowledge in Islam is *ḥadīth* and Science of *ḥadīth*. Beside Imām Bukhārī, Muslim and other *ḥadīth* scholars, Imām Tirmidhī is one of the scholars who had contributed towards the development of *ḥadīth* and the Science of *ḥadīth*. Moreover, he was producing the great book which consists of *ḥadīth* on Prophet’s life and character. Since the wonderful Islamic teachings will only be proven to be practical when those teachings are performed properly and correctly, this chapter will focus on Imām Tirmidhī ’s life and his *Al-Shamā‘il al-Muḥammadiyyah*. The discussion will begin with Imām Tirmidhī ’s life, his academic background, his methodology in *ḥadīth*, his works and his contribution in the field of *ḥadīth* especially in *Al-Shamā‘il al-Muḥammadiyyah* in an attempt to clarify and provide a clear picture of the Prophet’s character and his daily Lifestyle.

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<sup>18</sup> Hasan Ibrāhīm Ḥasan, *Tārīkh al-Islām al-Siyāsī wa al-Dīnī wa al-Thaqāfī wa al-Ijtimā‘ī* ( Cairo: Maktabah al-Nahḍah al-Miṣriyyah, 2<sup>nd</sup> edn., vol 3, 1986), 362.

### 2.1.2 A Brief Biography of Imām Tirmidhī

Imām Tirmidhī's<sup>19</sup> name is Muḥammad, his *nasab* (full name including his genealogical chain) is; Muḥammad b. 'Īsā b. Sūrah b. Mūsā b. al-Ḍaḥḥāk al-Salmī<sup>20</sup> al-Ḍarīr al-Tirmidhī<sup>21</sup> and Imām Tirmidhī's *kunya*<sup>22</sup> (nickname) is Abū 'Īsā.<sup>23</sup>

Imām Tirmidhī was born in Bugh in the year 209 A.H. He belonged to the *Banū Sulaym* tribe, hence he was called Sulamī. His native town Bugh is a few miles from Tirmidh and is considered a suburb of Tirmidh. Therefore, he was known as Tirmidhī and Bughī, both places being in Khurāsān, which is presently a province in North Eastern Iran, and he is well known as Tirmidhī. Imām Tirmidhī is reported to have said that his grandfather belonged to Marw but he subsequently moved to Tirmidh.<sup>24</sup>

Imām Tirmidhī was a man of sharp memory. He had a skill of remembering knowledge, events and people very well. His memory was just like a treasure chest which kept precious jewelry. Furthermore, he was respected as an intelligent man possessing great piety besides possessing the character of *thiqah* and *amānah*.<sup>25</sup>

Al-Idrisī with his *sanad* mentions an interesting story which illustrates Imām Tirmidhī's power of committing traditions to memory. Once on the way to Makka, Imām Tirmidhī met a *muḥaddith* from whose traditions he had previously copied out

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<sup>19</sup> There were two other persons who were famous by the name of Tirmidhī: Abū al-Ḥasan Aḥmad b. Ḥasan (d.243 A.H.), who was also a traditionist. He was known as Tirmidhī al-Kabīr. Muḥammad b. 'Alī b. Ḥasan (d.295 A.H.), who was known as Ḥakīm Tirmidhī, a mystic; the author of *Nawādir al-Uṣūl*.

<sup>20</sup> Al-Silmī- belonged to Banū Sulaym, name for a tribe at Ghīlan. Dhahabī, Shamsuddin Muḥammad b. Ahmad b. Uthmān, *Tadhkiratul Huffāz* (Beirut- Lebanon: Dar al-Kutub al-'Ilmiyyah, 1<sup>st</sup> edn., vol 2, 1998), 634.

<sup>21</sup> Tirmidh- an old town at boundary of Jaihun River.

<sup>22</sup> Names given to a person by addressing him as father of his eldest son, e.g. Abū 'Īsā would be father of 'Īsā. In Arabic the kunya is also functional as an agnomen, associating personalities with their particular dominant characteristics, penchants or idiosyncracies, e.g. Abū Sa'īd, literally father of happiness-sa'īd of merry person. *Lisan al-'Arab*. Vol 12: 174.

<sup>23</sup> Tirmidhī, Abī 'Īsā Muḥammad b. 'Īsā, *Al-Jāmi' al-Ṣaḥīḥ*, ed. Ahmad Mohd Shakir (Cairo: Dārul Ḥadīth. 1<sup>st</sup> edn., vol 1, 1999), 62.

<sup>24</sup> Tirmidhī, Abī 'Īsā Muḥammad b. 'Īsā. *Al-Jāmi' al-Ṣaḥīḥ*, 63.

<sup>25</sup> Dhahabī, Shamsuddin Muḥammad b. Aḥmad b. Uthmān, *Tadhkiratul Huffāz*, 635.