

(3) *The "forty" ṣiddīks*. Despite the soul, there is nothing in them other than the love of God. They benefit from the *maḍjālīs al-naḍīwā* which include inspiration, physiognomy and *ṣiddīkiyya* (revelation through dreams). They can now progressively assimilate, by means of the divine *minna*, ten virtues deriving from the divine attributes; each of the ten is acquired by the traversing of a "kingdom".

(4) *The munfarid*. The man who reaches the tenth "kingdom", that of the divine Unity, has attained the highest of all grades and the deepest point of esotericism. He is then caliph of God on His earth. He is *muḥaddath*: besides the three modes of inspiration of the *ṣiddīks*, he is a beneficiary of *ḥadīth* (*kudṣī*). His level is much closer to that of the prophets than to that of the *ṣiddīks*: he is introduced to a third, even to half and more, of the practices associated with prophecy, of which the "veracious dreams" (an idea borrowed from the *Shī'īs*) are one forty-sixth of revelation.

Ahl al-ṣidk and ahl al-minna. The former are those who are obliged to make the extenuating effort to escape the slavery of the inner soul. The *ahl al-minna* easily traverse the echelons because *minna* and the divine creative will have predisposed them to it naturally through their fine traits of character. It is their vocation to accede to *infrād*.

The seal of the saints. Al-Tirmidhī no doubt borrowed from the *Shī'īs* this notion of a seal of the saints, at the end of time, parallel to the seal of the prophets, Muḥammad, and much closer to him than any other saint.

It may be noted, in conclusion, that the influence of al-Tirmidhī remains perceptible among later mystics (especially 'Abd al-Kādir al-Djilānī [q.v.]; *Ghunya*, 160-2); furthermore, borrowing from *Shī'ism* and representing a first wave of Neo-Platonism in Islamic mysticism, he is in this sense a precursor of Ibn al-'Arabī [q.v.].

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**AL-TIRMIDHĪ**, ABŪ 'ĪSĀ MUḤAMMAD B. 'ĪSĀ b. Sawra, great collector of *ḥadīth* [q.v.], the author of one of the Six Books, *al-kutub al-sitta*. He is said to have been born in 210/825 near the town of Tirmidh [q.v.]. He travelled widely in search of traditions through Khurāsān, 'Irāk and the Ḥijāz. He was among others a pupil of al-Bukhārī [q.v.]. Later in life he became blind, allegedly as a result of excessive weeping, and he died in Tirmidh in 279/892.

He is famous in the first place for his *al-Djāmī' al-ṣaḥīḥ*, a collection generally considered to hold the fourth rank after those of al-Bukhārī, Muslim and Abū Dāwūd [q.v.]. In the edition of Aḥmad Muḥammad Shākir *al-ali*, Cairo 1937-65, it contains 3,956 traditions. Like his predecessors, al-Tirmidhī included in his collection many dozens of traditions, which he provided with single strand *isnāds*, for which he may solely be held responsible. These traditions can be identified by consulting *Tuhfat al-aṣhrāf bi-ma'rifaṭ al-aṭrāf* of Yūsuf b. 'Abd al-Rahmān al-Mizzī (d. 742/1341 [q.v.]) where they are easily recognised by a single Arabic *tā'*. At the end of his *Djāmī'* (v, 736-63) an extremely important early theoretical work on common defects (*'ilal*) is appended: his *Kitāb al-'Ilal*. In this chapter, al-Tirmidhī defines his methods in *ḥadīth* classification (*ṣaḥīḥ-ḥasan-gharīb*), three technical terms which he often used in seemingly contradictory combinations. These methods met with some criticism as well as bewilderment on the part of his fellow-traditionists. For a detailed survey of these, see the important commentary of 'Abd al-Rahmān b. Aḥmad b. Raḍjab al-Ḥanbalī (d. 795/1393), *Sharḥ 'ilal al-Tirmidhī*, ed. Ṣubḥī Dījāsīm al-Ḥumayd, Baghdād 1396, 287-91. Al-Tirmidhī also made a collection of traditions solely comprising the Prophet's characteristics entitled *K. al-Shamā'ir*; for editions and commentaries, see Sezgin, *GAS*, i, 156-9. It was probably modelled on the latter part of the biography of Muḥammad by Ibn Sa'd (d. 230/845 [q.v.]) in *K. al-Ṭabaqāt al-kabīr*, i/2, 87-186.

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**TIRMIDHĪ**, SAYYID BURHĀN AL-DĪN AL-ḤUSAYN MUḤAKKIKI, also known as Sayyid Ḥusayn or Sayyid Sirdān, disciple of Bahā' al-Dīn Walad and spiritual master of Djalāl al-Dīn Rūmī [q.v.], *fl.* in the first half of the 7th/13th century.

Born at an unknown date and originally from the town of Tirmidh [q.v.] on the Oxus, where he already had a circle of disciples, he became the disciple and then successor of Bahā' al-Dīn Walad. He went to