

Uloom ul Hadees

جمع و ترتیب برائے ورکشاپ نوٹس:

شیخ ارشد بشیر عمری مدنی سلمہ اللہ

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ULOOM UL HADEES

Muqaddima

ALHAMDULILLAH VAHDAH VASSALATU VASSALAAMU ALAA MALLAA NABI
BAADAH VA 'ALA AALIHI VA ASHAABIHI AJMAYEEN, AMMA BAAD :

Aakhri Nabi Muhammad ﷺ Allaah ke payambar hai. Aap ﷺ ne ummat tak har vo baat pahuncha dee jo uski najaat aur kaamyabi ke liye zaroori thi. Insan najaat aur kaamyabi chahta ho to use Quraan va Hadees se apna taalluq mazboot kar lena chahiye. Kitab "Uloom ul Hadees" me yahi kaavish ki gayi ke Hadees ke har pahloo par roushni daali jaaye. Iske uloom va funoon se vaakhif karaya jaaye.

Work Shop aur WhatsApp course ke zariye ise padhaya bhi jaa raha hai. Jis se hazaaron talabaa mustafid ho rahe hai. Alhamdulillah.

Marahil Nazriya e Nisaab :

Maashre me ek groh aisa bhi paaya jaata hai jise Hadees se koyi lagaav nahi, vo sirf Quraan hi ko kaafi samajhte hai. Jabke Quraan hi me Hadees e rasool ki pairvi karne ki taakeed ki gayi hai. Isi liye maashre ko Hadees se qareeb karne ki hamari kaafi koshishen rahi hai. Ye kitab usi koshish ki ek kadi hai. Allaah hamari kaavishon ko qubool farmayen. Aameen !

Marahil Tayyari e Nisaab :

Alhamdulillah 103 points me Hadees se mutalluq uloom ko is kitab me jamaa kiya gaya hai. Aur saath hi khavayed bayaan kiye gaye.

Istelaahaat aur is mauzoo se mutalliq aham Quraani aayaat va ahaadees ko bhi jamaa kiya gaya hai.

Marahil muraajah aammah :

Ulama committee ne is kitab par nazar e saani farmayi hai. Jagah jagah apne mufeed mashvaro se navaza hai, jis se kitab ki afaadiyat me izaafa hoga In sha Allaah.

Marahil maraajah khaassah :

Infiradi tour par kayi ulama ne khusoosi tavajjo ke saath isme hazaf va izaafa kiya hai take kitab aasan se aasan aur mufeed tareen ban jaye.

Ye kitab kis ke liye :

Work shop khayam karne aur duroos ke silsile ke liye ek nisab ka kaam de sakti hai, In sha Allaah!

Hadya e Tashakkur :

Is mouke par mai apne saath dene vale sabhi ulama aur rufakha ka shukriya ada karta hoon, jinhone is kaam me mera bhar poor saath diya. Khusoosan shekh Abdullah umari, shekh nooruddin umari, shekh abdur Rahman umari madani, shekh mujahid umari, shekh majid umari aur askislampedia ki saari team ka behad mamnoo va mashkoor hoon, Allaah in sab ko jazaye khair ata farmaye, Aameen.

Mujhe is kaabil banana vale Jamia Darus Salam, Umerabad, Tamilnadu, Hindustan aur Jamia Islamiya Madina MUnavvara, Saudi Arabia ke tamaam asateza aur zimmedaro ka mai behad mamnoo va mashkoor hoon, jinki musalsil mehnato ke nateeje – Bi Iznillah – mai is kaabil bana ke khareen karaam ki khidmat me quran ki khidmat ka ek tohfa pesh kar saka. Allaah taala hamare aur un sab ke mizaane hasnaat ko sakheel farma de. Aameen !

Note : Jahan ham ne munasib samjha mukhtlif kitabo se kuch ikhteabaasaat istefaza ki garz se nakhal kar diye, Allaah Taala saare muallifeen ko jazaye khair de.

Vassalaam

Sheikh Arshad Basheer Umari Madani

Founder & Director, AskIslamPedia

Section: 1

ULOOM UL HADEES

Aadaab e Talab e Ilm Wa Akhlaaq e Taalib E Ilm:

1. At Takhliyah wat Tahliyah: bure akhlaaq se paaki haasil karna aur ache akhlaaq se muzayyan hona.
2. Ikhlaas aur Ittebaa
3. Waqt ko ghaneemat jaano
4. aala akhlaaq se muzayyan hona khaas taur se Ulama aur Asatiza se ache akhlaaq se pesh aana
5. Amal bil Ilm

Ahmiyat

Suratun Nahl(16): 44

بِالْبَيِّنَاتِ وَالزُّبُرِ ۗ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ
وَلَعَلَّهُمْ يَتَفَكَّرُونَ

Hamne unhe mojizaat aur kitabein dekar bheja tha, aur hamne aapki taraf Quran naazil kiya taake logo ke liye waazeh taur par bayaan kardein jo unki taraf naazil kiya gaya hai aur taake wo ghaur karein.

ULOOM UL HADEES

1. Hadees ka maana

Hadees ka lughavi maana 'jadeed' ya 'nai cheez' hai.

اصطلاحاً: ما أُضِيفَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قَوْلٍ أَوْ عَمَلٍ أَوْ تَقْرِيرٍ أَوْ صِفَةٍ خُلِقِيَّةٍ أَوْ صِفَةٍ خُلُقِيَّةٍ.

Istelaah me Hadees se muraad har vo cheez jo Rasool ﷺ se mansoob ki gai ho, jo Rasoolullah ﷺ ke qaul, fel, taqreer (iqrar), akhlaaqi aur zaati sifaat par mabni ho.

- Hadees ka kya maana hai?
 - Jo Raoolullah ﷺ ki taraf mansoob ho.
 - Sahaabi ya Taabai ki taraf mansoob ho.
- Kya Rasool ﷺ ke qaul va fel ko Hadees shumaar kiya jaaega?
- Kya har mansoob ki hui baat Hadees Rasool ﷺ ho sakti hai?
(Haan / Nahi)
- Hadees Rasool ﷺ par amal karna
 - Zaroori hai
 - Sunnat hai
 - Vaajib hai
 - Farz hai

2. Sunnat ka maana

Sunnat ka Lughvi Mafhoom: Raasta, Tareeqa ya Qaida hai. Shariyat me jab sunnat ka lafz, Quraan ke saath (Quraan va sunnat) istemaal kiya jaae, to ek maaqaz e qaanoon (source of law) ki haisiyat se is ka maana "Hadees" ka hoga. Yaani Quraan, 'Vahee Jali' aur Sunnat 'Vahee khafi' hai. Aur "Hadees" ka lafz "Sunnat" ka mutaradif hoga.

- Sunnat ka maana va mafhoom batayen?
- Jab lafz sunnat Quraan ke saath laaya jaaye to iska maana :
 - Hadees
 - qanoon shariyat
 - vahee
 - sunnat muakkadah.
- Hadees Rasool qaayam maqaam hai------(Vahee Jali / Vahee khafi) ke.

3. Sunnat aur Hadees me farq

Umooman "Sunnat" aur "Hadees" ke alfaaz ek doosre ke mutaradif ke tour par istemaal kiye jaate hai, lekin baaz ulama sunnat se muraad Rasool ﷺ se mansoob aqvaal, af'aal aur

Taqreer (iqrar) lete hai, chahe vo sabit shudah ho ya na ho.
Doosre lafzon me inke nazdeek “Hadees” aam hai aur “Sunnat”
khaas.

- Hadees aur Sunnat ke alfaaz me kya farq hai?
- Ulama ikraam sunnat se muraad lete hai :
 - Rasoolullah ﷺ ke af'aal
 - Rasoolullah ﷺ ke aqvaal
 - Rasoolullah ﷺ ke af'aal va aqvaal aur taqreer

4. Sunnat aur Bidat

Baaz avqaat “sunnat” ka lafz “bidat” ke muqabil (bataur mutazaad) istemaal kiya jaata hai. Aisi soorat me “sunnat” se muraad ibadat ke vo mashroo tareeqe ya khaas tareeqe hai, jo Rasooluallah ﷺ aur khulafah e Rashideen se saabit hai. Aur “bidat” se muraad vo ghair mashroo ibadat aur nav ejaad kardah tour tareeqe hai, jo gumrah logo ne deen ke naam par jaari kiye hai aur jo sunnat Nabi aur sunnat sahaaba se saabit nahi hai, lekin log sunnat aur shariyat samajh kar in par amal karte hai.

- Sunnat aur bidat me bada farq kya hai?
- Bidat se muraad ibadat ka vo tareeqa jo kisi khulafa ya salaf ne eejaad kiya ho? Haan / Nahi

- **Gumrah log koun hai?**

Deen par amal na karne vale

Naya deen eejaad karne vale

Deen ko badalne vale

Ya sare ke sare

5. Istelaahi Sunnat ki muqtalif qismon ka khulasa

- (1) Muhaddiseen ki istelaah me, Sunnat ka lafz umooman “Hadees” ka mutaradif hai, balke isme vo seerat ko bhi shaamil samajhte hai.
- (2) Fukaha ki istelaah me, sunnat ka lafz, ghair farz mashroo amal ke liye istemaal kiya jaata hai.
- (3) Usooliyyeen ki istelaah me, sunnat ka lafz, Rasoolullah ﷺ ke is qoul, fel aur taqreer ke liye maqsoos hai. Jo Aap ﷺ se ba haisiyat nabi saadir hua ho.
- (4) Kutub Aqeedah me sunnat se muraad saheeh aqeedah vali kitaben hai. Jaisa ahle sunnah val jamaat, ahlul badaa val furqah ke muqaabale me istemaal hota hai. As Sunnah naami kitaben bahut milti hai. Is se saheeh aqeedah ki pahchaan karvane vale ayimmah ki mua'tabar kitaben muraad lee gayi, jaise : assunnah by Imam ahmad bin

hambal , As-Sunnah by ibne abi asim/khallaal/al-lalakai,
sharhus sunnah by barbahari.

- (5) Kabhi sunnat mukammal deen o shariat ke maana me istemaal hota hai jaise “man raghiba ‘an sunnati”
- (6) Kabhi sunnat tashayyo’ ke bilmuqabil istemaal hota hai jaise: Ahlus sunnah aur Ahlut tashayyo’

- **Sunnat istelahi maani me istemaal hota hai :**

Hadees

Ghair Farz

Sunnat Rasool ﷺ

aqeedah

6. Kitabat Hadees

- Rasoolullah ﷺ ne ibtedah me ahadees ko sirf bayaan karne ka hukum diya aur kitabat se manaa farmaya. Mundarija zel Hadees mulahiza farmayen :

لا تكتبوا عني . ومن كتب عني غير القرآن فليمحه . وحدّثوا عني ، ولا حرج . ومن كذب عليّ - قال همامٌ أحسبه قال - متعمِّدًا فليتبوأ مقعده من النار .

Hazrat Abu Sayeed Khudri se rivayat hai ke Rasoolullah ﷺ ne farmaya :

Meri taraf se kuch na likho, agar kisi ne quraan ke alaava kuch likha to use chahiye ke use mita de. Mujh se Hadees bayaan karo, koyi muzayakha nahi. Albatta jisne mujh par (raavi hamaam ke khayaal me Aap ﷺ ne farmaya) jaante boojhte jhoot bola, vo apna thikaana jahannam me bana le. (Muslim : 3004)

■ Rasoolullah ﷺ ka aakhri hukum

Rasoolullah ﷺ ne baad me ahaadees likhne ki ijaazat de di. Is silsile me hame mundarija zel Hadeesen milti hai :

اَكْتُبْ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلَّا حَقٌّ.

Likho, qasam haius zaat ki jiske haath me meri jaan hai, is munh(zaban) se haq ke siva kuch nahi nikalta. (Abu Dawood : 3646, Saheeh- Albani)

عن عبد الله بن مسعود قال : نَضَرَ اللَّهُ أَمْرًا سَمِعَ مَقَالَتِي فَوَعَاَهَا وَحَفِظَهَا وَبَلَّغَهَا.

“Allaah Taala us bande ko taro taaza aur khush va khurram rakhe ! Jisne meri baat suni, use yaad kiya aur mahfooz rakha aur fir doosron tak use pahunchaya.” (Tirmizi : 2658, Saheehul Albani)

اِئْتُونِي بِكِتَابٍ أَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ .

Mere paas likhne ka saamaan lao ke mai tumhe ek aisi baat bata'oon jiske baad tum gumrah na hoge. (Bukhari : 114)

Khulasah :

- (1) Tatbeeq dena laazim hai. (agar ta'aruz rafaah karne ka imkaan ho to jamaa behtar hai, radd se).
- (2) Mamaaniyat ibtedayi hukum hai aur ijaazat us ki naasiq hai. (Hafiz Ibne Hajar Askhalani Rahimahullah— Fat hul Bari)
- (3) Rasoolullah ﷺ ne ibteda me manaa farmaya, fir kitabat ki ijaazat dee. (Ibn Jouzi — Risalah Al Naasiq va Al Mansooq)
- (4) Rasoolullah ﷺ ne ibteda me kitabat se manaa farmaya, fir kitabat va taqyeed ki ijaazat de di. (Ibn - qutaiba----- - Taaveel muqtaalaf al hadees)
- (5) Is masle ko saabit karne ke liye qateeb baghdaadi ne "Taqyeed ul Ahaadees" kitab likhi.

- **Kitabat Hadees se mutalliq ibtedaayi hukum kya ha?**
- **Hadees ko Saheeh tour par sun kar doosron tak vaise hi pahunchane par kya fazeelat hai?**

7. Nouiyat ke aitebaar se hadees ki qismen

Nouiyat ke aitebaar se Hadees ki teen qismen hai : Qouli, Feli aur Taqreeri.

8. 1- Hadees Qouli

Hadees Qouli is Hadees ko kahte hai, jo Rasoolullah ﷺ ke qoul par mabni ho.

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ.

Itaat ka marhala qoul va hukum ke baad hai, is se hadees qouli ke sabot ka istenbaat hota hai. (Al Maayidah : 92)

Hadees Qouli ki misaal :

صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ، إِلَّا الْمَسْجِدَ الْحَرَامَ

Abu Hurairah RaziyaAllahu Anhu se rivayat hai ke Rasoolullah ﷺ ne farmaya : Meri is masjid (Masjid e Nabavi) me namaz padhna, Masjid e Haraam (Makkatul Mukarramah) ke alaava, doosri tamaam masjidon me namaz padhne se (sawaab ke aitebaar se) ek hazaar gunaa afzal hai. (Bukhari : 1190)

Hadees Qouli se muraad :

Jo Aap ﷺ ne kaha

Jo Aap ﷺ ne kiya

Jo Aap ﷺ karne ka hukum diya

Hadees Rasool par itaat kab vaajib hogi?

9. 2- Hadees Feli

Hadees feli, is Hadees ko kahte hai, jo Rasoolullah ﷺ ke amal par mabni hai.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي.

Ittabioo se daleel----- (Aale Imran : 31)

Hadees Feli ki misaal

غَزَوْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعَ غَزَوَاتٍ أَوْ سِتًّا، كُنَّا نَأْكُلُ مَعَهُ الْجَرَادَ

Hazrat Ibn Afa Raziya Allaahu Anhu se rivayat hai, unhone kaha :

Ham Rasoolullah ﷺ ke saath che ya saat ladaiyon me hissa liye,

ham Aap ke saath tidde (locusts) khaya karte the. (Bukhari :

5495)

- Har vo Hadees jis par Rasool ka amal saabit ho gaya ummat ke liye qaabile amal hai?

10. 3- Hadees Taqreeri

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

(Al Ahzaab : 21)

Hadees taqreeri is Hadees ko kahte hai, jo Rasoolullah ﷺ ka qoul ya amal na ho, balke sahaaba RaziyaAllahu Anhum ka qoul ya amal ho, jo Aap ﷺ ki moujoodgi me ho. Aur Aap ﷺ ne khamoshi ikhtiyar farmayi, ya Aap ﷺ ke saamne kisi amal ka zikr kiya gaya aur Aap ﷺ ne khamoshi ikhtiyar farma kar, sanad javaaz faraaham kar dee. Doosre lafzon me vo amal ya qoul , jise Aap ﷺ ne gavara farmaya ya barkaraar rakha.

Hadees Taqreeri ki misaal

Sunan Abi Dawood ki Saheeh Hadees hai : Ek din Rasoolullah ﷺ gazva e tabook ya gazva e qaibar se vaapis laute (to hazrat Aayisha Razi Allahu Anha ke paas aaye) us waqt ghar ki almaari par parda latak raha tha. Achanak hawa chali to hazrat Aayisha Razi Allahu Anha ki padi hui gudiya'on par se parda sarak gaya to Rasoolullah ﷺ ne poocha : Aye Aayisha ! Ye kya hai? Unhone jawab diya : Ye meri gudiya hai. Rasoolullah ﷺ ne poocha : Inke darmiyaan me mai kya dekh raha hoon? Farmaya : Ghoda. Poocha : Is ghode ke oopar kya hai? Farmaya : Do par hai. Poocha : Ghoda aur uske par bhi ! Hazrat Aayisha Razi Allahu Anha ne jawab diya,

Kya aap ne nahi suna, Hazrat Sulaiman bin Dawood ke ghode par vaale the. Hazrat Aayisha Razi Allahu Anha ki ye baaten sun kar Rasoolullah ﷺ hans pade, yahan tak ke Aap ﷺ ke dandaane Mubarak dikhayi dene lage. (Abu Dawood : 4932)

11. Ilm Rivayat

Ye ilm Rasoolullah ﷺ se mansoob ahaadees ki naqal va rivayat par mushtamil hota hai.

- **Ilm rivayat seekhna kis tabkhe ke taalibe ilm ke liye munasib hai?**

12. Ilm dirayat

In mubahasa par mushtamil hota hai, jisme raavi aur marvi (Hadees) dono ki qubooliyat aur adm qubooliyat ka jaayezah liya jata hai. Doosre alfaaz me ilm dirayat se :

- 1- Raavi ki sharten, rivaayat ki khismen aur rivaayat ke ahkaam ki maarifat haasil hoti hai.
- 2- Marviyaat (Ahaadees) ki qismo aur unke ma'ani ke istekhraaj ka ilm haasil hota hai.

- **Ilm dirayat kin cheezon par bahas karta hai?**

13. As Sanad (Chain)

Sanad ke lughvi maana "sahare" ke hai.

Istelaah Hadees me "sanad" se muraad, raviyon ka vo silsila hai, jo tabe taabeyeen, tabieen, sahaabi se ho kar is "matan" (Text) tak pahunchate hai, jo Rasoolullah ﷺ se mansoob hai.

سلسلة الرجال الموصلة الى المتن (من اطييب المنح ص 7)

Sanad ki Misaal

"الأعمش عن إبراهيم، عن علقمة، عن عبد الله قال رسول الله ﷺ"

Ek "sanad" hai. Is sanad me :

- a. Hazrat Aamash (147H) raavi hai, jo apne ustaad hazrat Ibraaheem nakhaee----- (taba taabee) se rivayat karte hai.
- b. Hazrat Ibraheem -nakhaee----- (96H), apne ustaad hazrat Alqama (taabee) se rivayat karte hai.
- c. Hazrat Alqama (62H), apne ustaad hazrat Abdullah bin Masood RaziyaAllahu Anhu (sahabi) se rivayat karte hai.
- d. Hazrat Abdullah bin Masood RaziyaAllahu Anhu (32H), Rasoolullah ﷺ (11H) se rivayat karte hai.

▪ **Sanad ki taareef keejiye? Aur misaal bayaan keejiye.**

14. Al Matan (text)

Matan ke lughvi maana, zameen ka vo sakht hissa hai, jo satah se kuch buland ho.

(Dar asal matan, Rasoolullah ﷺ se mansoob alfaaz ke majmoo ke naam hai).

Ilm e Hadees ki istelaah me “matan” se muraad kalaam ka wo hissa jo sanad ke ikhtitaam par shuru hota hai.

ما ينتهي اليه السند من الكلام
حواله : (من اطيب المنح ص 7)

Matan ki Misaal

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ : إِنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا. (البخاري: 172)

“Jab kutta tumhare kisi aadmi ke bartan me se pee le to use chahiye ke us bartan ko saat martaba dho le.” (Bukhari : 172)
Mundarija baala Hadees me “iaza se lekar---- sab’aan tak” ke alfaaz matan hai.

- **Matan ki lughvi aur istelaahi taareef keejiye?**

15. Silsilatul Zahab imam Bukhari ke paas

Imam Maalik Rahimahullah (179H) - Naafe Rahimahullah (117H)
- Abdullah Bin Umar RaziyaAllahu Anhu (73H) - Rasoolullah ﷺ
(11H).

16. Asahul asaneed ka chart

Mundarija zel paanch (5) sanadein, muqtaarif ulama ke nazdeek
Saheeh tareen samjhi jaati hai. (Tadreebur Raavi)

Sanad	Mutabiq
Zuhri (124)- Saalim (106)- Abdullah Bin Umar (73) 'an abeehi - Muhammad (11)	Ishaaq bin Raahviya aur Ahamd Bin Hambal
Ibne Seereen (110)- Ubaidah bin amr salmani (72)- Ali (40)- Muhammad (11)	Fallaas aur Ali Bin Al Madini (234)
Al Aamash (147)- Ibraheem (96)- Alqama (62)- Abdullah Bin Masood (32)- Muhammad (11)	Yahya Bin Ma'een (233)

Zuhri (124)- Ali Zainul Aabideen (94)- Hussain (62)- Ali (40)- Muhammad (11)	Abu Bakr Bin Abi Shaibah
Maalik (179)- Naafe (117)- Abdullah Bin Omar (73)- Muhammad (11)	Imam Bukhari (255)

17. Bakasrat rivaayaat karne vale Sahaaba

Tadaad Rivaayat	Asma
5374	Abu Hurairah_RaziyAllaahu Anhu
2630	Abdullah Bin Omar RaziyAllaahu Anhu
2286	Anas Bin Maalik_RaziyAllaahu Anhu
2210	Aayisha_RaziyAllaahu Anha
1540	Jabir Bin Abdullah RaziyAllaahu Anhu
1660	Abdullah Bin Abbas RaziyAllaahu Anhu

1170	Abu Sayeed Khudri RaziyAllaahu Anhu
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18. Bakasrat rivaayat karne vale Taba'een

Aamir Shaabi Rahimahullah, Shubah bin Hajjaaj Rahimahullah,
Ata bin Abi Rabah Rahimahullah, Ikrama Rahimahullah Maula
ibne Abbas RaziyAllaahu Anhu, Sa'eed bin jubair Rahimahullah,
Sa'eed bin Musayyibb Rahimahullah, Hasan Basari Rahimahullah
aur imam Zuhri Rahimahullah.

19. Mustalahul Hadees se mutaliq kutub

1- المحدث الفاصل بين الراوي والواعي:

القاضي أبو محمد الحسن بن عبد الرحمن بن خالد الرامهرمزي المتوفى سنة ٣٦٠ هـ

2- معرفة علوم الحديث:

أبو عبد الله محمد بن عبد الله الحاكم النيسابوري، المتوفى سنة ٤٠٥ هـ

3 - الكفاية في علم الرواية:

أبو بكر أحمد بن علي بن ثابت الخطيب البغدادي، المشهور، المتوفى سنة ٤٦٣ هـ،

4- الجامع لأخلاق الرواي وآداب السامع:

الخطيب البغدادي ،

5- علوم الحديث:

أبو عمرو عثمان بن عبد الرحمن الشهرزوري، المشهور بابن الصلاح، المتوفى سنة ٦٤٣هـ،

6- التقريب والتيسير لمعرفة سنن البشير النذير:

محيي الدين يحيى بن شرف النووي، المتوفى سنة ٦٧٦هـ،

7- تدريب الراوي في شرح تقريب النواوي:

جلال الدين عبد الرحمن بن أبي بكر السيوطي، المتوفى سنة ٩١١هـ،

8- نظم الدرر في علم الأثر: (ألفية الحديث)

زين الدين عبد الرحيم بن الحسين العراقي، المتوفى سنة ٨٠٦هـ،

9- فتح المغيـث في شرح ألفية الحديث:

محمد بن عبد الرحمن السخاوي، المتوفى سنة ٩٠٢هـ

10- نخبة الفكر في مصطلح أهل الأثر:

الحافظ ابن حجر العسقلاني، المتوفى سنة ٨٥٢هـ، "نزهة النظر شرح نخبة الفكر"

11- المنظومة البيقونية:

عمر بن محمد البيقوني، المتوفى سنة ١٠٨٠هـ،

12- قواعد التحديث:

محمد جمال الدين القاسمي، المتوفى سنة ١٣٣٢هـ

فجزى الله الجميع عنا وعن المسلمين خير الجزاء.

20. Kutub e Sittah ki Tedaad Rivaayaat

Asma	Saheeh Bukhari	Saheeh Muslim	Jaame Tirmizi	Sunan Abu Dawood	Sunan Nasai	Sunan Ibne Maajah
Tedaad Ahaadees	7563	3033	3956	5274	5761	4341
Saheeh	7563	3033	3101	4393	5314	3503
Zayeef	0	0	832	1127	447	948
Ba Mutabiq	Fawad Abdul Baaqi	Fawad Abdul Baaqi	Shaikh Albani	Shaikh Albani	Shaikh Albani	Shaikh Albani

21. Ashabe Kutube Sittah

Asma	Paidayish va Vafaat	Chand Maarof Asatezah	Chand Maarof Talamizah
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Bukhari, Muhammad bin Ismayeel	194 / 256	Ahmad bin Hambal, Ali bin Al Madni, Yahya bin Moin	Tirmizi, Abu Zar Aaraazi, Abu Haatim Raazi
Muslim bin Al HijaajAl Khaisari, Abul Hussain	204 / 264	Ahmad bin Hambal, Bukhari, Yahya bin Moin	Tirmizi, abdur Rahamn bin Abu Haatim Raazi
Ibne Maajah, Muhammad bin Yazeed Al QuzainiAbu Abdullah	209 / 273	Abu Bakr bin Abi Shaabah, Ibraheem bin Munzir, Abu Zaraa	Ibraaheem bin Deenar, Jafar bin Idrees
Abu Dawood, Sulaiman bin Ashaas Al Saqtani	000 / 275	Ahmad bin Hambal, Abu Bakr bin Abi Shaabah, Ishaaq bin Raahviyah	Tirmizi, Abdur Rahman bin Khalid -----
Tirmizi, Muhammad	000 / 279	Bukhari, Muslim,	Hammad bin Shakir Al

bin Aas Abu Aas		Khateeb bin Sayeed, Ibraaheem Al Mahadi	Vaariq, Hussain bin Yusuf Al -----
Nasayi, Ahamd bin Shuaib Abu Abdur Rahman	215 / 303	Bukhari, Muslim, Abu Dawood, Tirmizi	Abu Jafar Tahavi, Abu Al Khasim Al Tabrani

22. Ta'addud e Turuq ke etebaar se Hadees ki qismein

Ta'addud e Turuq ke etebaar se Hadees ki 2 qismen hai :

- 1- Mutavaatir (Khabar Mutavaatir)
- 2- Aahaad (Khabar Wahid)

Taaddud Turuq ke aitebaar se Hadees ki kitni khismen hai?

23. Akhbaar Mutavaatirah

Akhbaar Mutavaatirah un Hadeeso ko kahte hai, jinhe har dour me (yaani sanad ke aaghaaz, vasat aur aakhir me) itni badi tedaad me

rivaayat kiya gaya ho ke in ki ghalat bayani aur jhoot par muttafiq hona mumkin na ho.

Hadeese mutavaatir me, har tabkhe ke raaviyon ki zyaada se zyaada aur kam az kam tedaad ke baare me muhaddiseen ka ikhtelaaf hai.

Ek qaul ye hai ke: har daur me kam se kam 10 raaviyon ka hona zaroori hai. (imam syuti ne tarjeeh di)

Aur ek qaul ye hai ke har daur aur tabqe me kaseer tedaad ho laikin kam se kam aur zyaada se zyaada ka adad mutayyan nahi. (ibne hajar, abul ashbaal) – adad maqsood nahi yaqeen matloob hai ma'a kasrate e adad.

Hades mutavaatir ki do khismen hai : Mutavaatir lafzi aur Mutavaatir maanvi.

- **Akhbaar mutavatir ki Hadees me kitni tedaad hona zaroori hai?**

24. Mutavaatir Lafzi

Mutavaatir lafzi, vo Hadees hai, jinke alfaaz aur maani dono mutavaatir hote hai. Is ki misaalen ye hai :

1- مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ۔ (Bukhari : 110)

Jisne mujh par jaan boojh kar jhoot baandha, vo apna thikana jahannam me kar len.

Is hadees ko sattaar 70 se zyada sahaaba ne rivaayat kiya hai.

2- Momineen par masah ki hadees bhi, ek mutavaatir lafzi hai.

- Mutavaatir lafzi ki koyi misaal bayaan keejiye.
- Agar koyi jaan boojh kar koyi Hadees gadhe to iska hukum kya hai?

25. Mutavaatir Maanvi

Mutavaati Maanvi, vo Hadees hai, jiske maani mutavaatir ho, lekin alfaaz me tavaatir na paaya jaata ho.

Masalan : Dua ke liye dono haathon ka oopar uthaana.

Is bare me kayi Hadees hai. Lekin inke alfaaz muqtaarif hai. Lekin in tamaam Hadees ka mafhoom ye kahta hai ke Rasoolullah ﷺ jab dua karte the to apne dono haath oopar uthaathe the.

- Mutavaatir maani ki koyi Hadees bayaan keejiye?

26. Akhbaar Aahaad

Akhbaar Aahaad, in Hadeeson ko kahte hai, jo akhbaar mutavaatir ki sharayet par poori na utarti ho. Yaani kisi doosron me in hadeeson ke raaviyon ki tedaad das (10) se kam ho jati hai.

Khabar wahed ki teen khismen hai :

- 1- Hadees Mash'hoor : Jinke raaviyon ki tedaad, kisi dour ya tabkhe me teen se nau tak ho.
- 2- Hadees Azeez : Jiske raaviyon ki tedaad, kisi daur ya tabkhe me sirf do ho.
- 3- Hadees Ghareeb : Jiske raaviyon ki Tedaad, kisi dour ya tabkhe me sirf ek ho.

27. Nisbat ke aitebaar se Hadees ki Taqseem

Hadees ul Qudsi	Hadees ul Marfoo	Hadees ul Mauqoof	Hadees ul Maqtoo
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Allaah se mansoob	Rasoolullah ﷺ se mansoob	Sahaabi se mansoob	Tabayee ya Tabe Taabayee se mansoob
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28. 1- Hadees Qudsi

Hadees Qudsi, Rasoolullah ﷺ se mansoob is rivaayat ko kahte hai, jis me Rasoolullah ﷺ rivaayat ki, Allaah Taala se mansoob karte hai.

Hadees qudsi me Allaah Taala ke liye mutakallim ka segha (first person) istemaal kiya jata hai. In Ahaadees ki tedaad, do sau (200) se zyada nahi hai.

- Hadees qudsi ki koyi misaal bayaan keejiye.
- Hadees Qudsi kahte hai :
 - Allaah ki baat
 - Rasoolullah ﷺ ki baat
 - Sahaabi ki baat
 - Aslaaf ki baaten

29. Quraan aur Hadees Qudsi me farq

- (1) Quraan Majeed Allaah ka kalaam hai aur iske alfaaz va maani Allaah ki taraf se hai. Jabke Hadees Qudsi me mafhoom Allaah Taala ki taraf se hota hai aur alfaaz Allaah Taala ke Nabi ﷺ ke hote hai.
- (2) Quraan ki tilaavat se salaah ada ki jaati hai, jabke Hadees Qudsi se salaah ki qiraat nahi ki jaati (vaise neki ka kaam hai). Goya Quraan vahee matloo hai aur Hadees Qudsi vahee ghair matloo hai.
- (3) Quraan ke sabot ke liye ummat ka ittefaaq aur tavaatir ka hona shart hai magar Hadees Qudsi ke liye ye shart nahi hai.
- (4) Quraan Majeed Jibrayeel Alaihissalaam ke zariye naazil hua hai, magar Hadees Qudsi me is farishte ka vaasta aur zariya hona zaroori nahi.
- (5) Quraan Majeed moujezah hai aur Hadees Qudsi moujezah nahi hai.

- Quraan aur Hadees Qudsi me bunyaadi farq kya hai?

30. 2- Hadees Marfoo

Ilm Hadees ki istelaah me marfoo Hadees se muraad, vo qoul, fel ya taqreer aur sifat hai jis ki nisbat Rasoolullah ﷺ se ki gayi ho. Hadees Marfoo Saheeh, Hasan, Zayeeef aur Mauzoo bhi ho sakti hai.

- **Marfoo Hadees se kya muraad hai? Aur uski kitni khismen hai?**

31. 3- Hadees Mauqoof

Ilm Hadees ki istelaah me "Mouqoof" se muraad vo qoul, fel ya taqreer hai, jo ki nisbat kisi sahaabi RaziyaAllahu Anhum ki taraf ki gayi ho. Hadees Mauqoof : Saheeh, Hasan, Zayeeef aur Mauzoo bhi ho sakti hai.

Hadees Mouqoof feli ki misaal : أم ابن عباس وهو متيمم

(Bukhari, kitab ul Tayammum, Baab 6)

"Hazrat Ibne Abbas RaziyaAllahu anhu ne tayammum ki haalat me namaz ki imaamat ki."

Ye amal, hazrat Ibne Abbas RaziyaAllahu Anhu ka fel hai, Rasoolullah ﷺ ka nahi, lihaaza ye Hadees Mouqoof hai.

Hadees Mouqoof taqreeri ki misaal : "فعلت كذا أمام أحد الصحابة ولم ينكر علي"

“Mai ne ye kaam, ek sahabi ke saamne kiya aur unhone is par mujhe nahi toka.”

- **Mouqoof Hadees par amal karna kaisa hai?**

32. 4- Hadees Maqtoo

Ilm Hadees ki istelaah me “Maqtoo” is qoul ko kahte hai, jis ki nisbat “kisi taabayee” ya us se neech ke kisi shakhs ki taraf ki gayi ho. Is Hadees ka mazmoon (matan) kisi taabayee ya is se neech ke shakhs ki taraf mansoob hota hai. Hadees Maqtoo, Hadees Munqatah se muqtalif hoti hai. Hadees Maqtoo me sanad munqatah hoti hai.

Hadees Munqatah ki misaal :

Ibraaheem bin Muntashir ka qoul hai ke “Hazrat masrooq tabaayee apne ghar valo ke darmiyaan parda latka kar, is tarah namaz me mashghool ho jaate ke unhe apne ghar valo ki sargarmiyon ka ilm na hota.”

Ye Hadees, Hazrat masrooq (63) ke amal ke baare me hai. Jo ek mash’hoor taabayee hai aur mash’hoor sahaabi Abdullah bin Masood RaziyaAllaahu Anhu ke shaagird hai.

- **Maqtoo Hadees ki misaal likhiye.**

Section: 2

33. Qubooliyat aur Adm Qubooliyat ke aitebaar se Ahadees ki khismen

Maqbool : Saheeh, Hasan

Mardood : Zayeef, Mauzoo

- **Maqbool Hadees kise kahte hai? Aur koyi Hadees Mardood kab kahlaati hai?**

1. Hadees Saheeh ki Taareef

Ilm Hadees ki istelaah me Saheeh Hadees vo Hadees hai, (1) jis ki sand "muttasil" ho aur jo (2) "Aadil Raaviyon" aur (3) "Zaabit Raaviyon" se muntaqil hote hue apni inteha tak pahunch jaaye, (4) jisme na "shuzooz" ho aur (5) na "illat".

Baaz ulama ne "Taammuz Zabt" ka izaafa laazmi samjha hai, taake Saheeh aur Hasan me farq ho jaaye.

Taammuz Zabt Saheeh ka hukum faraaham karta hai, Khafeefuz Zabt Hasan ka hukum faraaham karta hai.

2. Kisi Hadees ke "Saheeh" hone ke liye paanch (5) sharayet hai.

1. Ittesaal ussanad ho : Har raavi ne, apne pesh roo ke vaaste se Hadees haasil ki ho.

2. Al Adaalata : Raavi aadil ho, ke tamaam raavi musalman ho, siqaa ho, faajir na ho.
3. Taammuz Zabt : Raavi hafiz ho, har raavi me quvvat e zabt va hifz ho, seene ya saheefe me sabit ho.
4. Shuzooz na ho : Siqaa raavi, kisi doosre zyada siqaa raavi ki muqalafat na karte ho.
5. Illat na ho : Hadees me koyi maqfi naqs na paaya jaaye. (Jo ba zaahir nazar na aaye) yaani Hadees, maa'lool na ho.
 - **Kisi bhi Hadees ki maqbooliyat ke liye kitni sharten hona laazim hai? Bayaan keejiye.**

3. Illat ka matlab

Ilm Hadees ki istelaah me illat se muraad vo maqfi aib yaani chupa hua naqs hai, jo Hadees ki sahat ko majrooh kar deta hai. Agar aib bilkul vaazeh ho to iska shumaar illat me nahi hoga.

Hadees Maa'lool ke liye zaroori hai ke iski illat maqfi ho aur is illat se Hadees ki sahat majrooh hoti ho.

Illat kabhi matan me hoti hai aur kabhi sanad me.

Illat ke asbaab kayi hai, jinme se chand ek ye hai :

1. Raavi ka simaa, apne shaikh se maarooof na hona.
2. Taabayee ko rivayat me vaham ho jana, jab ke sahaabi se rivayat mahfooz ho.

3. Rivayat me anana ho aur ek raavi saaqit ho, jiska ilm deegar tareeqon se ho jaaye.
4. Raavi ka shaikh se simaa saabit ho, lekin is khaas Hadees ka simaa saabit na ho.

Illat ki misaal :

الطَّيْرَةُ شِرْكٌ، وما منا إلا، ولكنَّ الله يُذْهِبُهُ بالتوكُّلِ.

(الراوي: عبدالله بن مسعود، المحدث: ابن القيم، المصدر: مدارج السالكين : 3/373، خلاصة حكم المحدث: في الصحيحين وهذه الزيادة - وهي قوله (وما منا إلا - يعني من يعتريه - ولكن الله يذهب بالتوكل) مدرجة في الحديث من قول ابن مسعود)

Tarjama : Shagun lena shirk hai, aur ham me se har ek, magar Allaah tavakkal ke zariye ise door kar deta hai.

Ye Hadees ba zaahir sanad va matan ke hisaab se Saheeh hai, lekin isme “vama minna” ke alfaaz illat hai. Imaam Bukhari kahte hai ke Sulaiman bin Harab ke nazdeek ye Abdullah bin Masood Razi Allaahu Anhu ke alfaaz hai. Is Hadees ko Abdullah bin Masood Razi Allaahu Anhu se kayi aur logo ne is izaafe ke baghair rivayat kiya hai.

- **Illat ka matlab aur uski misaal bayaan Karen?**
- **Illat ke asbaab hai :**
Chaar
Das

Teen

Do

4. Shaaz ka matlab

Jab koyi siqaa raavi, ausaq se yaani apne se behtar siqa shakhs ki muqaalafat kare to vo Hadees shaaz hogi.

Yaani agar siqa raavi apne se zyada siqaa raavi ki muqalafat kare, jo hifz va zabt me is se behtar hai to aisi rivayat ko mustarad kar diya jaayega.

Note : Shaikh Albani Rahimahullah ne sakht radd kiya hai, jo

“ziyadatussiqati maqboolatun-----“ ka ghalat maani bayaan karte hai.

Yaani jo log ye kahte hai ke siqaa raavi ki har zyadati maqbool hai, to ye baat saheeh nahi. Tahqeeqi baat ye hai ke siqaa raavi ki vo zyadati maqbool hai jo ausaq raavi se na takraaye. “ziyadatussiqati maqboolatun----- mal lam yukhalif al ausaq minhu“ Agar siqaa raavi ki zyadati ausaq raavi se takra rahi ho to vo zyadati ghair maqbool hai.

(الشيخ محمد ناصر الالباني / متفرقات - رحلة النور-082)

متى تكون زيادة الثقة مقبولة ومتى تكون شاذة وما الضابط لذلك؟

السائل : السؤال الثالث: متى تكون زيادة الثقة مقبولة ومتى تكون شاذة وما الضابط لذلك؟

.الشيخ : هذا فيه تسجيلات أظن كثيرة

.السائل : لو كلمة مختصرة جزاك الله خير

،الشيخ : زيادة الثقة مقبولة إذا لم يخالف من هو أوثق منه

- **Shaaz ka maani kya hai aur iski duroost taareef kya hai?**

5. Saheeh li Ghairihi

Ye aisi hasan lizaatihi Hadees hai jo kisi aur sanad se rivayat bhi ki gayi ho. Vo sanad pahli sanad jaisi ya us se zyada mazboot sanad ho. Isko saheeh li ghair is wajah se kaha jaata ke iska saheeh hona apni wajah se nahi balke doosri sanad ke isme inzimam ki wajah se hota hai.

6. Hasan Li zaatihi

Hasan vo Hadees hai :

- Itsaal us Sanad : Jis ki sanad me ittisaal paaya jaaye.
- ----- : Jiske raavi aadil yaani achche kirdaar ke ho.
- Qafeeful Zabt : Hadees ke raaviyon me iski hifazat se mutalliq kuch kami paayi jaaye.
- Hadees shaaz na ho.
- Hadees me koyi posheeda khaami (illat) na paayi jaaye.

- **Hasan Lazaata me kounsi shartmafqood hoti hai ke jiski wajah se vo is darje me aati hai?**

7. Hasan li Ghairihi

Hasan li Ghairihi aisi Hadees ho jiski sanad zayeef mun jabir ho lekin ye mutaaddid tareeq/ turuq (asaneed) se rivayat ki gayi ho. Iske zayeef hone ka sabab raavi ka faasiq ya jhoota hona na ho. Is taareef se ham ye aqaz kar sakte hai ke zayeef munjabir Hadees, hasan lighairihi ke darje tak do umoor ke ba'as taraqqi paa sakti hai :

1. Ye kisi aur sanad se rivayat ki gayi ho aur doosri sanad pahli jaisi hi ya isse zyada qavi ho.
2. Hadees ke zayeef hone ka sabab raavi ka kachcha haafiza, sanad ka munqati hona aur raavi ka khazzab hona na ho (yaani raavi par jhoot ya faasiq hone ka ilzaam na lagaya gaya ho).

Note :

Zayeef mun jabir hi hasan lighairihi ke darje tak pahunchti hai, sharayet ki takmeel par, jabke zayeef ghair munjabir jo parle darje ki zayeef ho, ya ya muttahaam bil kazib ho ya mauzoo ho to aisi Hadees kasrat tareeq ke bavajood hasan lighairihi tak nahi pahunchti, balke vo har soorat me qaabil radd hai. (Shaikh Albani Rahimahullah)

34. Nasiq aur Mansooq Hadees

Nasaq ki taareef

Lughvi aitebaar se nasaq ke teen maani hai. Ek to "izaala" hai, yaani kisi cheez ko zaayel karna, jaise sooraj ne saaye ko zaayel kar diya. Doosra maana hai kisi cheez ko naqal karna, jaisa ke agar kisi kitab me se koyi

baat naqal ki jaaye to kaha jaayega ke mai ne kitab ko nasaq kar diya hai.
Naasiq, Mansooq ko zaayel kar deta hai ya fir ise muntaqil kar deta hai.
Teesra maana hai tabdeel karna.
Istelaahi mafhoom me shariyat ke ek hukum ki jagah doosra hukum jaari
karne ka naam nasaq hai.

- **Nasaq ke maana va mafhoom bayaan Karen?**

35. Mardood (ghair saabit): zaef, mauzoo

Ahadees teen vajoohaat ki bunyaad par radd ki jaati hai :

- a- Saqoot sanad ke sabab, yaani agar sanad munqatah ho aur darmiyaan me koyi raavi ghayab ho.
- b- Raaviyon ke ikhtelaafaat ke sabab : Agar koyi raavi, sikhaa raaviyon se ikhtelaaf kare tab bhi Hadees Zayeef ho jaati hai.
- c- Taan raavi ke sabab : Agar raavi mat'oon aur uska kirdaar mushtaba ho tab bhi Hadees Zayeef ho jaati hai.

36. Zayeef Hadees ki Taareef

Lughvi aitebaar se “zayeef” qavi ka mutazaad hai, yaani kamzor. Kamzori jismaani bhi ho sakti hai aur maanvi bhi. Yahan maanvi kamzori muraad hai.

Istelaahi mafhoom me zayeef vo Hadees hai, jisme Hasan Hadees ki sharayet mukammil tour par na paayi jaati ho.

- Agar kisi Hadees me Hasan Hadees ki sharayet na ho to vo Hadees ----- kah laati hai.

37. Mauzoo

Zayeef Hadees ki vo qisam jis me kisi man gadhat khabar ko Rasoolullah ﷺ ki taraf mansoob kiya gaya ho.

- Mauzoo Ahaadees par amal karna kaisa hai?

38. Mursal

Zayeef Hadees ki vo qisam jisme koyi taabayee sahaabi ke vaaste ke baghair Rasoolullah ﷺ se rivayat kare.

- Mursal ki taareef bayaan Karen?

39. Muallaq

Zayeef Hadees ki vo qisam jisme ibteda sanad se ek ya saare raavi saaqit ho.

40. Mua'zal

Zayeef Hadees ki vo qisam jiski sanad ke darmiyaan se ikatthe do ya do se zyada raavi saaqit ho.

41. Munqate

Zayeef hadees ki vo qisam jiski sanad kisi bhi vajah se munqatah ho yaani muttasil na ho.

42. Matrook

Zayeef Hadees ki vo qisam jiske kisi raavi par jhoot ki tohmat ho.

43. Munkar

Zayeef Hadees ki vo qisam jiska koyi raavi faasiq, bidati, bahut zyada galtiyen karne vala aur ya bahut zyada ghaflat baratne vala ho.

Imaam Ahmad bin Hambal Rahimahullah ke mutabiq munkar vo Hadees hai jisme zayeef raavi siqaa ki muqalifat kare.

44. Sahet ke aitebaar se kutub Hadees ke tabqaat

Muhaddiseen ne rivayat ki sahet ----- ke lihaaz se, tamaam kutub e hadees ko, chaar tabqaat me taqseem kiya hai.

45. Kutub e Hadees ka pahla tabqa

- 1- Saheeh Bukhari – Imaam Bukhari (----- 256)
- 2- Saheeh Muslim – Imaam Muslim (----- 261)
- 3- Muvatta Imaam Malik – Imaam Malik (-----179)

46. Kutub e Hadees ka doosra tabqa

Mundarja zel kitabon ke baaz raavi, saqaahat ke aitebaar se, pahle ke raaviyon se kam tar darja rakhte hai. Lekin inko bahar haal qaabil e aitemaad maana jaata hai.

- 4- Sunan Nasayi – Imaam Nasayi (303) (Nasayi me zayeef Hadees sab se kam hai)
- 5- Maajah Tirmizi – Imaam Tirmizi (----- 279)
- 6- Sunan Abi Dawood – Imaam Abu Dawood (----- 275)

47. Kutub e Hadees ka Teesra tabqa

Mundarja zel kitabon me saheeh aur zayeef har qisam ki rivayat maujood hai, lekin qaabile aitemaad rivayat ka uzur ghaalib hai.

- 7- Sunan Ibn Maajah – Imaam Ibne Maajah (-----273)
- 8- Sunan Daarmi – Imaam Daarmi (-----255)
- 9- Musnad Ahmad – Imaam Ahmad (----- 241)
- 10- Saheeh Ibne Quzaimah – Imaam Quzaimah (--- 311)
- 11- Saheeh Ibne Hibban – Imaam Ibne Hibban (----- 354)
- 12- Mustadrak Al Haakim – Imaam Haakim (----- 405)
- 13- Sunan Baihaqi – Imaam Baihaqi (----- 458)
- 14- Sunan Daarul Qutni – Imaam Daarul Qutni (----- 385)
- 15- Kutub Tabrani – Imaam Tabrani (----- 360)
- 16- Tasaanif Tahaavi – Allaama Tahaavi (----- 321)
- 17- Musnad Shafayi – Imaam Shafayi (----- 204)

48. Kutub e Hadees ka choutha tabqa

Mundarja zel taaleefaat, ----- ka majmu'a hai. Jhooti aur man gadhat rivayat bhi, inme ba kasrat maujood hai. Vaayezeen, Mouriqeen, Ashab e Tasavvuf aur Mustaqareen Fuqaha, ka sahara yahi kitaben hai. In kitabon ki sakhti se chaan been karna zaroori hai.

18. Tasaanif Ibn Jareer Tabri – (-----310)
19. Kutub Qateeb Baghdadi – (-----463)
20. Tasaanif Abu Nayeem Asfaani – (-----430)
21. Tasaanif Ibn Asakir – (-----371)
22. Tasaanif ----- Sahab Firdous (-----509)
23. Tasaanif Kaamil Ibn Adi – (-----365)
24. Tasaanif Ibn ----- (-----410)
25. Tasaanif Vaaqadi – (-----207) Ibne Saad ke ustaad.

Kutub e Hadees ki Qismen

49. 1- Jaame : (Jama Javaame)

Jaame, Hadees ki is kitaab ko kahte hai jis me tamaam mauzoo'at par hadeesen maujood ho. Bil qusoos Aqayed, Ahkaam, Riqaaq, Aadaab baa am va sharb, Tafseer va taareeq va seerat, Qiyaam va khu'ood vas afar, Manaqib va masalib aur babul fatan vaghairah, jaise :

a. ----- (Saheeh Bukhari)

50. 2- Musnad : Jama Masaaneed)

Mundarja zel Ahaadees, Sahaaba Ikraam Razi Allahu Anhum ke naamo ke huroof ----- ke aitebaar se bil tarteeb jama ki jaati hai. Inme sahaaba

ka hasab va nasab aur unki islami khidmaat ka zikar kiya jata hai. Fir inse marvi Ahaadees darj ki jaati hai, jaise :

- a. Musnad IMAam Ahmad bin Hambal (-----241)
- b. Musnad Abi Dawood ----- (-----204)
- c. Musnad Baqi bin Muqlad (-----296)

51. 3- Mo'jam : (Jamaa Ma'ajim)

Maa'jam me Ahaadees, bil tarteeb huroof -----, Shuyooq, Baldaan aur qabayel ke namon ke lihaaz se darj ki jaati hai, jaise :

- a. Maa'jam Kabeer Al Tabrani (-----360)
- b. Maa'jam ----- Al Tabrani
- c. Maa'jam ----- Al Tabrani

52. 4- Mustadrak : (Jama Mustadrakat)

Mustadrak, Hadees ki is kitab ko kahte hai jisme kisi doosre musannif ki sharayet ke mutabiq ahaadees jamaa ki jaaye jo asal musannif ki kitab me maujood na ho. Jaise :

Mustadrak Haakim Alal Saheehain (Imaam Haakim ----- 405)

Is kitab me Imaam Haakim ne Imaam Bukhari aur Imaam Muslim ki sharayet ke mutabiq ahaadees jamaa karne ki koshish ki hai.

53. 5- Mustaqraj : (Jamaa Mustaqrajat)

Mustaqraj me Hadees ka ilm kisi doosre musannif ki kitab me darj zel ahaadees ko apni sanad se bayaan karta hai. Is tarah ye doosri sanad pahli sanad se kisi marhale par jaakar mil jaati hai, jaise :

- a. Mustaqraj Abi Bakar Ismaayeel Ali Saheeh Bukhari.
- b. Mustaqraj Abi Awaana Ali Saheeh Muslim (---316)
- c. Mustaqraj Abi Ali Tousi Ali Al Tirmizi
- d. Mustaqraj Muhammad Bin Abdul Malik Bin Ameen Ali Sunan Abi Dawood.

54. 6- Musannif

Musannif me har sahaabi ki rivaayaat ko faqhi abvaab ki tarteeb ke saath murattib kiya jaata hai. Jaise :

Musannif Abdur Razzaq (-----211)

55. 7- Sunan

Hadees ki vo kutun jis me sirf ahkaam ki ahaadees jamaa ki gayi ho, masalan Nasayi, Sunan Ibne Maajah aur Sunan Abi Dawood vaghairah.

56. 8- Arbayeen

Hadees ki vi kitab jis me kisi bhi mauzoo se mutalluq chaalees ahaadees ho.

Hifz Arbayeen ki fazeelat vali hadees zayeef hai.

57. 9- Ajzaa

Ajzaa jaza ki jamaa hai. Aur jaza is choti kitab ko kahte hai jisme ek khaas mauzoo se mutalliq bil istiyaab ahaadees jamaa karne ki koshish ki gayi ho, masalan : Jaza Rafiuddin az imam BUkhari vaghairah.

58. 10- Atraaf

Vo kitab jisme har hadees ka aisa hissa likha gaya ho jo baakhi hadees par dalaalat karta ho, masalan : Tohfatul ashraaf az imam mazi vaghairah.

59. Aasaar

Aise aqvaal aur af'aal jo sahaaba ikraam aur taabeyyen ki taraf se manqool ho.

a

60. Baaz aiteraazaat wa rudood ka silsila bazimane Ahaadees

Al Kausari	Misr	Al Tankeel
Aburiyah	Misr	Al Anwaar Al Kaashifah – Abdur Rahman bin Yahya Al malami
Ahmad Ameen	Misr	Al Sunnah va makanatuha fit tashri
Schacht, Ignác Goldziher		Buhoos fi taareeqis sunnah almushriqah
Allaama Rasheed Raza	Misr	Taaba va raja'a – miftaahu kunoozis sunnah wal manaar
60 hazaar mustashriqeen ke kutub ka radd		Allaama Naseruddin Albani
Parvezi	Pakistan	Maqaam Hadees Saheeh Islam Aaenae parweziyat – Abdur Rahman kilani Burhanul muslimeen
Tuloo e Islam	Pakistan	Tafheem e Islam ba jawaab do islam
Radde khabre aahaad (Qarne saani ki inteha)		Al Risalah (Hujjiyat khabril aahaad) - Imaam Shafai

61. Sahayef As Sahaba

- (1) Saheefah Saadiqa – Abdullah bin Umar bin Aariz RaziyaAllahu Anhu ka saheefah tha. (Ibne Abdul Bar : Jaame bayaan ul Aleem va Fazlah 73:1, Al Khateeb : Taqyeedul Il mpg 84-85)**
Note : Saheefah Saadiqah agar aaj bhi koyi dekhna chahe to vo Musnad Ahmad 2 pg 158-226 par mulahaza kar sakta hai.
- (2) Saheefah SAMrah bin Jundub RaziyaAllahu Anhu (Ibne Hajar : TahzeebAl Tahzeeb, jeem 4 pg 236)**
- (3) Saheefah Saad bin Abbaad RaziyaAllahu Anhu (Tirmizi – Kitabul Ahkaam – Baab Al Yameen ma’a Al Shahed)**
- (4) Saheefah Jaabir bin Abdullah Ansari RaziyaAllahu Anhu (Ye maqtoot tarki ke maktaba Shahees Ala me maojood hai)**
- (5) Saheefah Abdullah bin Abi Aafi RaziyaAllahu Anhu (Bukhari – Kitabul Jihad - abvaab Al Sabr Indal Qitaal -----)**
- (6) Saheefah Abu Raafe Mouli Rasoolullah ﷺ (Al Khateeb : Al Kifayah, pg 330)**
- (7) Saheefah Abu Hurairah (Ibne Abdul Bar : Jaame bayaan ul Ilm va fazeelah j 1 pg 73, ye saheefah Tbaa ho kar Shaaye hua, Muhammad Hameedullah ki tahqeeq ke saath)**

- (8) Saheefah abu Moosa Ash Ari (ye maqtoot turki ke maktaba shaheed ala me moujood hai)
- (9) Saheefah Abu Sulaima Nabeet bin sharayet ----- (ye maqtoot daar al kutub az zaahiri me moujood hai)
- (10) Saheefah Saheehah – Haam bin Manbar RaziyaAllahu Anhu (ye saheefah taba ho kar shayee hua, Muhammad Hameedullah ki tahqeeq ke saath)
- [-----]

62. Munkareen e Hadees ke aiteraazaat

Is mauzoo par raaqim al huroof (Shaikh Arshad Basheer Umari Madani) ke youtube par ba zabaan urdu va angrezi bayaanaat moujood hai. Zaroor mulaheza farmayen.

63. Mushtashriqeen ka aiteraaf hifazat e Hadees

Azmat to vo hai jiska aiteraaf muqaalifeen Karen. Mash'hoor german mushtashriq doctor Sher Nigar ne "Al Aabah Fee Tameezul Sahaaba" ke edition tabaa 1886 ke muqaddame me likha hai ke –

"Koyi qoum duniya me aisi nahi guzri aur na aaj moujood hai jisne musalmano ki taraf asma al rijaal ka azeem o shaan fan eejaad kiya ho. Jiski ba doulat paanch lakh musalmano ka haal maaloom ho sakta hai."

(Ibne Hajar, Al Assabah Fee Tameez Al Sahaaba, Muqaddama Sher Nigar matboo'ah -----)

64. Hadees ki Sanad

Arshad Basheer Madani – Doctor Abdullah Jholem – Abdul Vahed Al Umari – Abul Qasim Al Aazmi – Abdur Rahman Mubarakpuri – Shah Nazeer Hussain Muhaddis Dahalvi – Abu Taher Al Kardi Madani – Ibraaheem Al Kardi Al Madani – Ahmad Al Qashashi – Ahmad Al Shanavi – Imaam Ramli – Imaam Zakariyya – Hafiz Ibne Hajar Asqalani – Abu Ishaq Al Tanooqi – Abu Al Abbas Al Saaleh – Imaam Al Zaidi – Imaam Al Sajzi – Imaam Dawoodi – Imaam Sarqas – Imaam Farbari – Imaam Bukhari – Imaam Hameedi – Sufyan – Yahya bin Sayeed Al Ansari – Muhammad bin Ibraheem Taimi – Imaam Alqama – Umar bin Khattab RazyAllaahu Anhu – Muhammad ﷺ.

Section: 3

50 Istelaahaat – Uloom ul Hadees

1.	Mustalah ya istelaah	Kisi shae ko banane me qaum ka ittifaaq. Ya loghawi maana se doosre maana ki muraad bayan karne ke liye kisi lafz ka istikhraaj, istilaah kahlaata hai. Is me loghawi maana ki kabhi zarurat hi nahi rahti. Jaise: salaah, zakaah, haj, saum waghaira.
2.	Aemma sittah	Is se muraad wo 6 aemma muhaddiseen hain jinhe saheeh ahadees ko jama karne, in se fiqhi masael istinbaat karne, inhi par amal karne aur inhi saheeh ahadees ki taraf dawat dene ka sharf haasil huwa. Jin me sab se bade aur intihaaee mohtaram wa muazzaz imaam Muhammad bin Ismael Bukhari, phir imaam Muslim bin Hajjaaj Qishyari, phir bittarteeb imaam Abu Dawood, imaam Tirmizi, imaan Nasaee aur imaam Ibne Maajah rahimahumullaah hain.
3.	Kutub e Sittah	6 Hadees ki mash-hoor kitabo ko kaha jaata hai, jin ke naam ye hain: Saheeh Bukhari, Saheeh Muslim, Sunan Abu Dawood, Sunan Tirmizi, Sunan Nasaee aur Sunan Ibne Maajah.
4.	Ashaab e Sunan	Ye wahi 4 aemma kiraam hain jinhe ne "sunan" naam ki kutub likhein aur in ahadees ko jama kiya jin me fiqhi masael Rasool ﷺ se saabit the aur yu sab se pahle unho ne fiqhi masael par mabni saheeh tareen kutub pesh karne ki sa'adat haasil ki. Ye fiqhul hadees ki kutub bhi kahlaati hain, ashaab e sunan ke naam ye hain: imaam Abu Dawood, imaam Tirmizi, imaan Nasaee aur imaam Ibne Maajah rahimahumullaah
5.	Sunan	Sunan se muraad muhaddiseen ke nazdeek wo kutub hain jin ki ahadees ko unke muallifeen ne fiqhi abwaab ki tarteeb di hai. Jaise kitab tahara, salaah, zakaah waghaira aakhir tak. Isliye ye fiqhul hadees ki kutub hain. Yahi wo tarteeb hai jise bohat pasand kiya gaya aur yahi andaaze taleef hai jo bad ke fuqahaa ne apni tasnifaat me apnaaya. Sunan ki kutub ye hain: Sunan Abu Dawood, Sunan Tirmizi, Sunan Nasaee aur Sunan Ibne Maajah.
6.	Shaikhain	Imam Bukhari wa Imam Muslim choonke un muhaddiseen me se hain jin ki faqahat aur saqahat maidaan e hadees me sab se bartar hai isliye in dono ko shaikhain ke laqab se kutub e hadees me yaad kiya jaata hai.
7.	Sahihain	Saheeh Bukhari aur Saheeh Muslim ko sahihain kaha jaata hai. Ye dono saheeh ahadees riwayat karne me doosri tamaam kutub se mumtaaz wa munfarid hain.
8.	Muttafaq alaih	Jis hadees ka matan saheeh bukhari wa saheeh muslim me yaksaa ho magar sanad apni apni ho ise muttafaq alaih kahte hain.
9.	Sunnat	Rasool ﷺ ke tareeqe ko kahte hain. Kisi aur ka tareeqa sunnat nahi kahla sakta.

10.	Asar	Arabi me baaqi maanda ko kahte hain. Istilaah e hadees me ya to ye lafz hadees ka ham maana hai ya phir sahaba wa tabaeen ki taraf mansoob unke aqwaal, afa'al aur fatawa waghaira ka naam hai.
11.	Arbaeen	Hadees ki ek mukhtasar ibtidaaee kitab jis me 40 ahadees hoti hain ya phir 40 shuyookh se 40 shahro me jaakar ye ahadees suni hoti hain. Jaise arbaeen nawawi aur arbaeen al-buldaaniyyah.
12.	Istish-haad	Kisi riwayat me izaafa ke suboot ke liye ya ibhaam ke izaale ke liye koi aur riwayat bataure shahid ke talaash karna jo nisbate hadees ki sehhat ko mazboot karde.
13.	Istinbaat	Lughat me kunwe se dol nikaalne ko kahte hain. Istilaah me aayat ya hadees ya seerate nabawi wa sahaba se koi shar'ee masla ya hukum kasheed karne ko kahte hain.
14.	Asmaaur Rijaal	Ye aisa ilm hai jis me hadees ki sanad ke har raawi ke naam, nasab, kuniyat aur laqab ko is liye bayaan kiya jaata hai taake is se milte julte doosre raawiyo ko nikhaar diya jaae aur zaeef wa siqa me farq kiya jaasake. Ulama ne is ki 42 se zyaada anwaa likhi hain.
15.	Asal	Jad ya bunyaad ko kahte hain. Istilaah me sanade hadees ki ibtidaa jaha se hoti hai use asal kahte hain.
16.	Imaam	Ilm e deen ke intihaaee siqa, baa amal aur maahir aalim ko kahte hain. Iski jama aemma aati hai. Hamari tareekh me beshumar aemma kiraam aae, jo apne apne maidaan ke maahir hone ki waja se imaam kahlaae.
17.	baab	Kitaab ka sub chapter, ye wo kitaabi hissa hota hai jis me khaas masle ki taraf istinbaat se muhaddis rahnumaae karta hai. Aur jis ka masdar agli hadees hai. Yahi muhaddis ki faqahat aur dirayat ko saabit karta hai.
18.	Ta'aruz	Ek hi masle me 2 ham palla ahadees ka hona ta'aur kahla hain, warna ye ta'aruz nahi.
19.	Tarjeeh	Bazahir ta'aruz hone ki surat me dono ahadees me jo qawi hadees ho use amal wa istinbaat ke liye zyada munasib qaraar dena tarjeeh kahlaata hai.
20.	Jarah	Raawiye hadees ki ilmi, akhlaaqi aur e'teqaadi haalat ke alaawa uske haafize waghaira ko naa durust aur kamzor ya ghalat paane ke bad ise zaeef qaraar dena, ise jarah kahte hain.
21.	Ta'deel	Raawiye hadees ki ilmi, akhlaaqi aur e'teqaadi haalat ke alaawa uske haafize waghaira ko durust aur saheeh paane ke bad use siqa qaraar dena, ise ta'deel kahte hain taake iski hadees qabool ki jaasake.
22.	Jaame'	Muhaddiseen apni istilaah me jaame' us kitaab ko kahte hain jis me umuman 8 qisam ki ahadees likhi gae ho: <ol style="list-style-type: none"> 1. Ahadees e Aqaaed o Eemaan 2. Ahadees e Ahkaam 3. Ahadees e Riqaaq 4. Ahadees e Aadaab 5. Ahadees e Tafseer

		<p>6. Ahadees e Shamael, Tareekh wa siyar</p> <p>7. Ahadees e Fitān</p> <p>8. Ahadees e Zohd wa Akhlaaq</p> <p>Saheeh Bukhari aur Saheeh Muslim 2 aisi kutub hain jinhe jaame' kaha jaata hai.</p>
23.	Seghae tamreez	Ye wo lafz hai jise muhaddis riwayat ke waqt us waqt istemaal karta hai jab ise riwayat ki sehhat ka yaqeen na ho. Jaise: qeela, zukira aur ruwiya ke alfaaz.
24.	Seghae jazm	Ye wo lafz hai jise muhaddis riwayat ke waqt us waqt istemaal karta hai jab ise riwayat ki sehhat ka yaqeen ho. Jaise:qaala, zakara aur rawa waghaira ke alfaaz.
25.	Tareeq	Raaste ko kahte hain, iski jama turuq hai. Umooman ye lafz sanad ke liye istemaal hota hai.
26.	Fiqh	Qur'aan wa hadees ke gahre aur saheeh fahem ko kahte hain. Yaani Qur'aan ya saheeh hadees ki nas me doob kar ek aalim agar waqti masael aur ishkaalat ka hal nikaale khwah unka ta'alluq amal se ho ya halaal wa haraam se ya aqeeda wa eemaan se ho use fiqh kahte hain.
27.	Raawi	Ye wo shakhs hai jo hadees riwayat karta hai.
28.	Marwi	Har wo hadees jo riwayat shuda ho.
29.	Mustamli	Shaikh ki hadees sunne ke bad use buland aawaaz se majme me doosre talaba tak pahunchane waala.
30.	Ameerul mu'mineen fil hadees	Muhaddiseen me ye a'la tareen maqaam wa martaba hai. Muasireen ke muqaable me jo hadees aur ilal e hadees me apne hifz, itqaan aur gahraae me laasaani ho aur mutakhireen ke liye bhi wo marja ban jae. Aaj is lafz se muraad Imaam Bukhari hi liye jaate hain. Abul Ashbaal ne kaha: 8 laakh se zyaada asaneed hifz ho kah sakte hain, jaise imam Ahmad bin Hambal, Ali bin al-madeeni, yahya bin ma'een aur Imam Bukhari
31.	Siqa	Aisa raawi jis me adalat, zabt e taam aur itqaan jaisi a'la sifaat maujood ho. Yahi lafz agar takraar ke saath ho to ta'deel ka a'la darja rakhta hai.
32.	Sabt	Aisa raawi jo adl wa zabt ke a'la darje par faaiz ho. Agar wo siqa ho to ta'deel ka a'la darja ise haasil hoga.
33.	Haafiz	Ye laqab us muhaddis ke liye istemaal hota hai jo riwayat aur dirayat ka aalim wa maahir ho. Abul Ashbaal: 3 laakh asaneed ka hafiz ho.
34.	Haakim	Jo tamaam ahadees ka sanadi aur matani e'tibaar se aur jarah wa ta'deel wa tareekh ke etibaar se ihaata kar chuka ho, jis se ilm e hadees ka bohat kam hissa azbar hone se rah gaya ho. Abul Ashbaal: ye istelah dakheel hai, mutaqaaddimeen me raej nahi thi.
35.	Hujjah	Jise 3 laakh ahadees sanad samet yaad ho aur ahadees ke har nukte par uski gahri nazar ho ke wo saheeh hai ya zaef.

36.	Mutqin	Wo jo har baat badi pokhtagi se karta ho aur us pokhtagi me kamzori ya ghalti na ho.
37.	Muhaddis	Kisi bhi hadees ke baare me ye faisla dena ke hadees saheeh hai ya zaeef.
38.	Ilmul hadees riwayatn	Aisa ilm jis me Rasool ki taraf mansoob aqwaal, af'aal, taqreer ya ausaaf ke zabt aur uske alfaaz ki tahreer par mushtamil mabahis ho ke unki riwayat kaise hui?
39.	Ilmul hadees dirayatan	Chand qawaneen jin ke zariye se sanad wa matan ke halaat ka ilm ho. Ya wo qawaneen jo raawi aur marwi ki haalat batadein ke inhe qabool kiya jaae ya rad?
40.	Matan	Wo kalaam jaha sanad aakar khatam ho jaae.
41.	Sanad	Raawiyo ka wo silsila hai jo tabe taabae, taabae, sahabi se hokar us matan tak pahunchta hai jo Rasool ﷺ se mansoob hai.
42.	Hadees	Hadees ka loghawi maana jadeed ya naee chee hai. Istilaah me hadees se muraad har wo khabar hai jo rasool ﷺ se mansoob ki gae ho, jo rasool ﷺ ke qaul, fe'l, taqreer, akhlaaqi aur zaati siffaat par mabni ho. (ahadees ki tas-heeh zaruri hai warna shak rahega.)
43.	Hadees e qauli	Ye aap ﷺ ke irshadaat hain jo aap ﷺ hi ki taraf mansoob kiye jaate hain.
44.	Hadees e fe'li	Aap ﷺ ki roz marrah zindagi ke wo a'maal hain jo aap ﷺ nuzoole wahiye ilaahi ke aen mutaabiq baja laate the.
45.	Hadees e taqreeri	Ye kisi sahabi ya sahabiya ka koi amal, qaul ya fe'l hai jise ya to aap ﷺ ne sunne ke bad barqaraar rakha ya sukoot ikhtiyaar farmaya ya aap ﷺ ne napasand nahi farmaya ya muwafaqat farmaae ya ise mustahsan samjha.

Aayaat wal Ahaadees – Uloom ul Hadees

Aayaat

1.	Kah dijiye! Agar tum Allaah Ta'ala se muhabbat rakhte ho to meri tabedaari karo, khud Allaah tum se muhabbat karega aur tumhare gunaaah maaf farma dega aur Allaah Ta'ala bada bakhashne waala maherbaan hai. (Aale Imran : 31)
2.	Aur tumhe Rasool jo kuch de lelo, aur jis se roke ruk jaao. (Al Hashar : 7)
3.	Aur Allaah aur uske Rasool ki farmabardaari karo taake tum par rahem kiya jaae. (Aale Imran : 132)
4.	Eemaan waalo ka qaul to ye hai ke jab unhe is liye bulaya jaata hai ke Allaah aur uska Rasool unme faisla karde to wo kahte hain ke ham ne suna aur maan liye. Yahi log kaamyab hone waale hain. Jo bhi Allaah Ta'ala ki, uske Rasool ki farmabardaari karein, khauf e ilaahi rakhen aur uske azaabo se darte rahein, wahi najaat paane waale hain. (An Noor : 51-52)
5.	Aye eemaan waale logo!Allaah aur uske Rasool se aage na badho aur Allaah se darte raha karo. Yaqeenan Allaah Ta'ala sunne waala, jaanne waala hai. (Al Hujuraat : 1)
6.	Aur na wo apni khwahish se koi baat kahte hain. Wo to sirf wahi hai jo utaari jaati hai. (Al Najam : 3-4)
7.	Allaah Ta'ala ne tujh par kitaab wa hikmat utaari hai aur tujhe wo sikhaaya hai jise tu nahi jaanta tha. (An Nisa : 113)
8.	Ye zikr (kitaab) ham ne aap ki taraf utaara hai ke logo ki jaanib jo naazil farmaaya gaya hai aap use khol khol kar bayaan kardein. (An Nahal : 44)
9.	Aur dekho kisi momin mard aur aurat ko Allaah aur uske Rasool ka faisla ke baad apne kisi amr ka koi ikhtiyaar baaqi nahi rahta, yaad rakho Allaah Ta'ala aur uske Rasool ki jo bhi naafarmaani karega wo sareeh gumraahi me padega. (Al Ahzaab : 36)
10.	Is Rasool ki jo ita'at kare usi ne Allaah Ta'ala ki farmaabardaari ki. (An Nisa : 80)

Ahaadees

1.	Jo shakhs bhi jaan boojh kar mere oopar jhoot bole wo apna thikaana jahannam me banale. (Bukhari : 1291)
2.	Jisne hamare deen me az-khud koi aisi cheez nikaali jo is me nahi thi to wo rad hai. (Bukhari : 2697)
3.	Mere tareeqe se jisne be-raghabti ki wo mujh me se nahi hai. (Bukhari : 5063, Muslim : 1401)
4.	Tum meri sunnat aur hidayat yaafta khulafae rashideen ke tareeqe kar ko laazim pakadna, tum isse chimat jaana, aur ise daanto se mazboot pakadna, aur deen me nikaali gae naee baato se bachte rahna, is liye ke har naee baat bad'at hai, aur har bid'at gumraahi hai. (Sunan Abi Dawood : 4607)
5.	Saari ummat jannat me jaaegi siwaae unke jinho ne inkaar kiya. Sahaba ne arz kya: ya rasoolallaah inkaar kaun karega? Farmaya: jo meri ita'at karega wo jannat me daakhil hoga aur jo meri naafarmaani karega usne inkaar kiya. (Bukhari : 7280)
6.	Jisne meri sunnato me se kisi sunnat ko zinda kiya aur logo ne us par amal kiya to use itna sawaab milega jitna us par amal karne waalo ko milega, aur usse amal karne waalo ke sawaab me se kuch bhi kami na hogi, aur jis kisi ne koi bid'at eejaad ki aur logo ne us par amal kiya to use bhi itna hi gunaah milega jitna us par amal karne waalo ko hoga, aur is par amal karne waalo ke gunaaho me se kuch bhi kami na hogi. (Sunan Ibn Maajah : 209)
7.	Allaah Ta'ala us bande ko khush wa khurram rakhe jisne meri baat suni, ise samjha, ise yaad kiya aur ise aage tak pahuncha diya. (Sunan Tirmizi : 2658)
8.	Aagaah raho mujhe Qur'aan diya gaya aur iske saath is jaisi ek aur cheez. (Musnad Ahmad : 17174)
9.	Mai tumhe aisi waazeh shari'at par chod kar jaaraha hoon jis ki raat bhi din jaisi hai, jo bhi isse kaji ikhtiyaar karega wo halaak hoga. (Saheeh Targheeb : 59)
10.	Mera paighaam logo ko pahunchaao! Agarche ek hi aayat ho. (Bukhari : 3461)

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