

ULOOM UL HADEES

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الحمد لله

فجزاكم الله خيرا

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Askislampedia ki Team ka shukriya ke Roman mai book lane mai madad faramee

Khas tour se

Riaz bhai , shaikh abdullah Umeri, faheem iqbal , Mushtaq ahmed Aur baz sisters bhi hain jo madad kie Aur kuch brothers bhi madad kie Likin ijazat nahi hai ke unka naam zikr Kia jae Allaah qabool farmae sab ki mahant

Ameen

Shukriya

Shoba e nashro ishaat,

Askislampedia

Mukhaddama

**ALHAMDULILLAH VAHDA VASSALATU VASSALAAM ALAA MALLAA NABI
BAADAH VA ALAIHI 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 kaamyaaabi ke liye zaroori thi. Insan najaat aur kaamyaaabi 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 fano se vaakhif karaya jaaye.

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

Marahil Nazriya, 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 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 maraajah aamah :

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 khaasah :

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!

Hadiye Tashkeer :

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 mamnool 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 mamnool 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 ikhtebaasaat istifaza ki garz se nakhal kar diye, Allaah Taala saare **maulifeen** ko jazaye khair de.

Vassalaam

Shekh Arshad Basheer Umari Madani

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ULOOM UL HADEES

1. Hadees ka maani

Hadees ka lughvi maani 'jadeed' ya 'nayi cheez' hai.

Istelaah me Hadees se se muraad har vo cheez jo Rasool ﷺ se mansoob ki gayi ho, jo Rasoolullah ﷺ ke qoul, fel, taqreer, aqlaaqi aur zaati sifaat par mabni ho.

- **Hadees ka kya maani hai?**
 - Jo Raoolullah ﷺ ki taraf mansoob ho.
 - Sahaabi ya Taabayi ki taraf mansoob ho.
- Kya Rasool ﷺ ne qoul va fel ko Hadees shumaar kiya jaayega?
- 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 maani

Sunnat ka Lughvi Mafhoom, Raasta, Tareeqa ya Qaayedah hai. Shariyat me jab sunnat ka lafz, Quraan ke saath (Quraan va sunnat) istemaal kiya jaaye, to ek qaze qaanoon (source of law) ki haisiyat se is ka maani “Hadees” ka hoga. Yaani Quraan, Vahee

Jalee aur Sunnat, Vahee Qafee hai. Aur “Hadees” ka lafz “Sunnat” ka mutaradif hoga.

- Sunnat ka maani va mafhoom batayen?
- Jab lafz sunnat Quraan ke saath laaya jaaye to iska maani :
Hadees qanoon shariyat vahee sunnat muakkidah.
- Hadees Rasool qaayam maqaam hai----- (Vahee Jalee / Vahee Qafee) 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 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 ----- hai, jo Rasooluallah ﷺ aur khulafah e Rashideen se saabit hai. Aur “bidat” se muraad vo ghair mashroo ibadat aur navatejaad 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

5. Istelaahi Sunnat ki muqtaarif 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) Usoolain 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 firqah ke muqaabile 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 : -----

- Sunnat istelahi maani me istemaal hota hai :

Hadees

Ghair Farz

Sunnat Rasool ﷺ ka aqeedah

6. Kitabat Hadees

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

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 mazayekha 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 mundarja zel Hadeesen milti hai :
-

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

“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)

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 duniya laazim hai. (agar ta’aruz rafaah karne ka imkaan ho to jamaa behtar hai, radd se).**
- (2) Mumaaniyat 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 taqeed ki ijaazat de di. (Ibn -----
- Taaveel muqtaalif al hadees)
- (5) Is masle ko saabit karne ke liye qateeb baghdaadi ne “Taqeed ul Ahaadees” kitab likhi.

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

7. Nouyyiat ke aitebaar se hadees ki qismen

Nouyyiat 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.

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 :

Abu Hurairah Razi Allaahu 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 kea mal par mabni hai.

----- (Aale Imran : 31)

Hadees Feli ki misaal

Hazrat Ibn Afa Razi Allaahu Anhu se rivayat hai, unhone kaha :
Ham Rasoolullah ﷺ ke saath che ya saat ladaiyon me hissa liye,
ham Aap ke saath tide (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

----- (Al Ahzaab : 21)

Hadees taqreeri is Hadees ko kahte hai, jo Rasoolullah ﷺ ka quol ya amal na ho, balke sahaaba Razi Allaahu 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 zikar 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 daariyat

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 darayat se :

- 1- Raavi ki sharten, rivaayat ki khismen aur rivaayat ke ahkaam ki maarifat haasil hoti hai.
- 2- Marviyaat (Ahaadees) ki qismen aur unke maafi ke isteqraaj ka ilm haasil hota hai.

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

13. Al Sanad

Sanad ke lughvi maani “sahare” ke hai.

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

Sanad ki Misaal

“-----” Ek “sanad” hai. Is sanad me :

- a. Hazrat Aamish (147) raavi hai, jo apne ustaad hazrat Ibraaheem ----- (taba taabe) se rivayat karte hai.
- b. Hazrat Ibraheem ----- (96), apne ustaad hazrat Alqama (taabe) se rivayat karte hai.
- c. Hazrat Alqama (62), apne ustaad hazrat Abdullah bin Masood Razi Allaahu Anhu (sahabi) se rivayat karte hai.
- d. Hazrat Abdullah bin Masood Razi Allaahu Anhu (32) , Rasoolullah ﷺ (11) se rivayat karte hai.

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

14. Al Matan (text)

Matan ke lughvi maani, 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).

Matan ki Misaal

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

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

15. Silsilatul Zahab

Imam Maalik Rahimahullah (179), Naafe Rahimahullah (117),
Abdullah Bin Umar Razi Allaahu Anhu (73), Rasoolullah ﷺ (11).

16. ----- ka chart

Mandarja zel paanch (5) sanaden, muqtaarif ulama ke nazdeek
Saheeh tareen samjhi jaati hai. (Tadreeb Al Raavi)

Sanad	Mutabiq
Al Zahari (124)- Saalim (106)- Abdullah Bin Umar (73)- Muhammad (11)	Ishaaq bin Raahviya aur Ahamd Bin Hambal
Ibne Seereen (110)- Ubaid (72)- Ali (40)- Muhammad (11)	Falaas aur Ali Bin Al Madini (234)
Al Aamash (147)- Ibraheem (96)- Alqama (62)- Abdullah Bin Masood (32)- Muhammad (11)	Yahya Bin Moin (233)
Ibraheem (124)- Ali Zainul Aabideen (94)- Al 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 Razi Allaahu Anhu

2630	Abdullah Bin Omar Razi Allaahu Anhu
2286	Anas Bin Maalik Razi Allaahu Anhu
2210	Aayisha Razi Allaahu Anha
1540	Jabir Bin Abdullah Razi Allaahu Anhu
1160	Abdullah Bin Abbas Razi Allaahu Anhu
1100	Abu Sayeed <u>Khudri</u> Razi Allaahu Anhu

18. Bakasrat rivaayat karne vale Tabeyeen

Aamer Shaabi Rahimahullah, Shaibah bin Hijaaj Rahimahullah,
Ata bin Abi Rabah Rahimahullah, Ikrama Rahimahullah, Moula
ibne Abbas Razi Allaahu Anhu, Sayeed bin Zubair Rahimahullah,
Sayeed bin Musaib Rahimahullah, Hasan Basri Rahimahullah.

19. Kutub e Sittah ki Taadaad Rivaayat

Asma	Saheeh Bukhar i	Saheeh Musli m	Jaame Tirmiz i	Sunan Abu Dawoo d	Sunan Nasay i	Sunan Ibne Maaja h
Taadaad Ahaadee s	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	Shaik h Albani	Shaikh Albani

20. **Ashabe Kutube Sittah**

Asma	Paidayish va Vafaat	Chand Maarroof Asatezah	Chand Maarroof Talamizah
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 HijaaAl 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,	Tirmizi, Abdur Rahman bin Khalid -----

		Ishaaq bin Raahviyah	
Tirmizi, Muhammad bin Aas Abu Aas	000 / 279	Bukhari, Muslim, Khateeb bin Sayeed, Ibraaheem Al Mahadi	Hammad bin Shakir Al 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

21. Taadaad Tareeq ke aitebaar se Hadees ki khismen

Taadaad Tareeq ke aitebaar se Hadees ki khismen hai :

1- Mutavaatir (Khabar Mutavaatir)

2- Aahaad (Khabar Wahid)

Taadaad Tareeq ke aitebaar se Hadees ki kitni khismen hai?

22. Akhbaar Mutavaatirah

Akhbaar Mutavaatirah in Hadees ko kahte hai, jinhe har dour me (yaani sanad ke aaghaaz, vasat aur aakhir me) itni badi taadaad me rivaayat kiya gaya ho ke in ki takzeeb va ipar muttafiq hona mumkin na ho.

Hadees mutavaatir me, har tabkhe ke raaviyon ki kamaz kam taadaad ke baare me muhaddiseen ka ikhtelaaf hai.

Lekin raajeh qoul ye hai ke har daur me kam se kam das raaviyon ka hona zaroori hai.

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

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

23. Mutavaatir Lafzi

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

1- ----- (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?

24. 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 muqatalif 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?

25. 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 taadaad das (10) se kam ho jati hai. Khabar wahed ki teen khismen hai :

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

26. Nisbat ke aitebaar se Hadees ki Taqseem

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

27. 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 sega (first person) istemaal kiya jata hai. In Ahaadees ki taadaad, 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

28. 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?

29. 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?

30. Marfoo ki do khismen hai :

1. Hadees Muttasil :

Har Saheeh Hadees aur har Hasan Hadees ke liye muttasillus sanad hona laazmi hai.

Yaani har raavi apne shaikh ya ustaad se bil ittefah rivaayat Karen.

2. Hadees Ghair Muttasil :

Hadees Ghair Muttasil ki teen 3 khismen hai :

- a- Hadees Mursal
- b- Hadees Munqateh
- c- Hadees Muazal

- **Hadees Muttasil aur Ghair Muttasil me kya farq hai?**

31. a.

Hadees Mursal :

Ilm Hadees ki istelaah me jin Hadees ki sanad ka aakhri hissa saakhit ho (yaani taabeh se oopar ke raavi ka zikar na kiya gaya ho) vo mursal kahlaati hai. Doosre lafzon me taabayi, sahaabi ka zikar tark kar deta hai. Aur is baat ka ihtimaal hota hai ki sahaabi ke saath saath kisi taabayi ka naam bhi tark ya hazaf kar diya gaya ho. Hadees Mursal ek ghair muttasil Hadees hai.

Mursal Hadees ki misaal :

(Muslim : 1538)

Muhammad bin Raafey ne mujhse bayaan kiya, ke hame jinhone bataya ke hamse lais ne Hadees bayaan ki, jaise unhone (lais) ne aeel se, aqeel ne shahaab se aur shahaab ne sayeed bin musaib se rivaayat ki ke : “Rasoolullah ﷺ ne darakht par lage hue phalon ko farokht karne se manaa farmaya” (is Hadees ki sanad me sahaabi ka naam mahzoof hai, is liye ye mursal hai).

- **Kya mursal Hadees par amal kiya jaa sakta hai?**

32. Hadees Mursal ko qubool karne ke sharayet

Hadees Mursal ko qubool karne ke baare me ikhtelaaf hai. Baaz ulama ne sharayet ke saath Hadees Mursal ko qubool karne ki ijaazat dee hai, jo ye hai :

1. Mursal raavi bahut bade aur saqah tabayeen me se hai.
2. Doosre huffaaz is rivayat se ikhtelaaf na Karen.
3. Ye Hadees ki doosri sanad se bhi marvi hai.

- Kisi Mursal Hadees par amal karne ke liye kitni sharton ka hona laazim hai? Bayaan kejiye.

33. Note : Tadlees

Raavi apne is shaikh se rivayat kare jin se vo mila bhi ho aur suna bhi ho, lekin is shaikh ki taraf vo cheez bayaan kiya ho jisko vo inse na suna ho, aise seegha se jisme sima ka ihtemaal aata ho to ise tadleel kahte hai aur is raavi ko madlas, jaise seegha ho : An, Khaal, iska hukum ye hai ke agar tadlees sirf "An" se aa rahi ho aur sima ki tasreeh na ho rahi ho to aise kaseerul Tadlees insan ki rivayat mardood hai. Agar sima ki tasreeh ho rahi ho to fir ye maqbool hai, jaise : sama'at.

Agar khaleelul tadlees rivayat karta hai, "An" se aur ye yaqeen hai ke vo saqah se hi rivayat karta hai, to iska ----- sima par mahmool kiya jaayega, illa ye ke mutaaddid tareeq ko jamaa karne ke dauraan iski tadlees ya dhoka saabit ho jaaye to fir radd kar diya jaayega.

- "An" vaali rivaayat ka kya hukum hai?

- **Tadles ka hukum bayaan kejiye.**

34. Mursal qafi aur tadles me farq

Mursal khafi is aadmi ki rivayat jo apne shaikh se rivaayat karne ka daava karta hai, haalan ke vi is shaikh se mila hi nahi ya mila to hai, lekin sima saabit nahi.

Mudallis isko kahte hai jo shaikh se mila bhi ho aur suna bhi ho, lekin is maqsoos rivayat ke sima me vazaahat nahi kar raha ho ke vo maqsoos rivaayat sunaya nahi suna. Jo An ki vajah se shak paida ho raha hai, iske zaayel karne ka tareeqa ye hai ke vo samaat kah de. Isi ehtiyaat ko dekh kar mushtashriqeen bol uthe ke musalmano ne ahaadees ki touseekh ke liye jo mehnat ki uski nazeer taareeq me milna mushkil hai.

Yaad rahe muhaddiseen ke paas kayi khiyaar hote hai sanadon ke lene me, muhaddiseen isme ihtiyaat ka daaman apnaate hue aala se aala aur mousiq se mousiq sanad ka intekhaab karte hai aur ihtemaalaat ko radd kar dete hai. Jin ko muhaddiseen ke is amal ka pata nahi hota, vo log kahte hai ke muhaddiseen ne rivaayaat ko

chod diya ho sakta hai, isme bahut saara ilm hoga. Dar asal haqeeqat ye hai ke aala meeyaar ko lekar ghair meeyaaari ko chod dene se ye shubah paida hona hi ghalat hai. Balke is se to itminaan e qalb haasil hota hai.

- Kisi bhi Hadees aur sanad ko lene ke maamle me muhaddiseen ka tarz e amal kya hota hai?
- Mursal Qafi aur Tadlees me kya farq hai?

35. B

Hadees Munqatah :

Ilm Hadees ki istelaah me is Hadees ko 'munqatah' kahte hai, jiski sanad me kisi jagah inqetaa paaya jaaye. Chahe, vo ibtedaa me ho, darmiyaan me ho ya aakhir me. Lekin imam Navavi ke nazdeek munqatah vo Hadees hai jisme taabe ke naam ko hazaf kar diya jaaye. Yaani tabe taabeyeen, kisi sahaabi se rivaayat kare. Jaise : Hazrat Imaam Maalik (tabe taabeyeen) ka mash'hoor sahabi hazrat ibn Umar Razi Allaahu Anhu se rivayat karna, zaahir

hai yahan darmiyaan me taabayee ka naam hazaf kar diya gaya hai. Hadees munqatah bhi ek ghair muttasil Hadees hai.

- Agar kisi Hadees ki sanad me koyi raavi ghaayab ho jaaye ya hazaf ho jaaye to aisi Hadees ko kya kahte hai?

36. C

Hadees mu'azal :

Ilm hadees ki istelaah me mu'azal is Hadees ko kahte hai jiski sanad me ek se zyada raavi (kamaz kam) hazaf kiye ho. Hadees mu'azal ek zayeef Hadees hai. Ye mursal aur munqatah se bhi nihaayat kam darja rakhti hai. Hadees mu'azal bhi ek ghair muttasil Hadees hai.

Mu'azal Hadees ki misaal :

Imam Haakim ne Qaanbi se aur unhone Imaam Maalik se rivayat ki hai ke Imaam Maalik tak ye baat pahunchi ke Hazrat Abu Hurairah Razi Allaahu Anhu ne kaha ke Rasoolullah ﷺ ne farmaya : “Apne ghulaam ko apni istetaat ke mutabiq khaana aur kapda do aur uski istetaat se zyada kaam mat lo.”

Is Hadees me Imaam Maalik aur Hazrat Abu Hurairah Razi Allaahu Anhu ke darmiyaan do raavi choot gaye hai. Ham eek aur doosri saheeh sanad se maaloom hota hai ke Imaam Maalik ne ye hadees Muhammad bin Ajlaan se suni thi. Unhone apne valid hazrat Ajlaan taabayee se aur hazrat Ajlaan ne hazrat Abu Hurairah Razi Allaahu Anhu se suni thi.

- **Mu'azal Hadees me kya kharabi hoti hai?**

37. 3- Hadees Mauqoof

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

Hadees Mouqoof feli ki misaal : Umm Ibn Abbas -----

(Bukhari, kitab ul Tayammum, Baab 6)

“Hazrat Ibne Abbas Razi allaahu anhu ne tayammum ki haalat me namaz ki imaamat ki.”

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

Hadees Mouqoof taqreeri ki misaal : “-----”

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

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

38. 4- Hadees Maqtoo

Ilm Hadees ki istelaah me “Maqtoo” is qoul ko kahte hai, jis ki nisbat “kisi taabayee” ya us se neeche ke kisi shakhs ki taraf ki gayi ho. Is Hadees ka mazmoon (matan) kisi taabayee ya is se neeche 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 ----- 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 ----- (63) ke amal ke baare me hai. Jo ek mash’hoor taabayee hai aur mash’hoor sahaabi Abdullah bin Masood Razi Allaahu Anhu ke shaagird hai.

- **Maqtoo Hadees ki misaal likhiye.**

39. 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?**

40. Mardood Ahadees teen vajoohaat ki bunyaad par mustarad 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.

41. 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.

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

- 1- Ittesaal sanad ho : Har raavi ne, apne pesh rook e vaaste se Hadees haasil ki ho.

- 2- Al Adaalata : Raavi aadil ho, har raavi 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 sahne me sabbt ho.
- 4- Shuzooz na ho : Siqaa raavi, kisi doosre zyada siqaa raavi ki muqalifat na karte ho.
- 5- Illat na ho : Hadees me koyi maqfi nuqs 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 kejiye.

43. Illat ka matlab

Ilm Hadees ki istelaah me illat se muraad vo maqfi aib yaani chupa hua nuqs hai, jo Hadees ki sahat ko majrooh kar deta hai. Agar aib bilkul vaazeh ho to bhi 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 -----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 :

(-----)

Tarjuma : 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 mana” 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

44. Shaaz ka matlab

Jab koi siqaa raavi, ad siq se yaani apne se behtar shakhs ki muqaalifat kare to vo Hadees shaaz hogi.

Yaani agar munfarid raavi apne se zyada siqaa raavi ki muqalifat 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 “-----” 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 ad siq raavi se na takraaye. Agar siqaa raavi ki zyadati ad siq raavi se takra rahi ho to vo zyadati ghair maqbool hai.

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

45. Saheehul Ghair

Ye aisi hasan lazaata 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 ul ghair is vajah se kaha jaata ke iska saheeh hona apni vajah se nahi balke doosri sanad ke isme ----- ki vajah se hota hai.

46. Hasan Lazaatah

Hasan vo Hadees hai :

- Itsaal al Sanad : Jis ki sanad me itsaal 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 vajah se vo is darje me aati hai?

47. Hasan Ghair

Hasan Ghair aisi Hadees ho jiski sanad zayeeef min jabar ho lekin ye mutaaddad tareeq (asnaad) se rivayat ki gayi ho. Iske zayeeef hone ka sabab

raavi ka faasiq ya jhoota hona ho. Is taareef se ham ye aqaz kar sakte hai ke zayeef min jabar Hadees, hasan ghair 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 munqatah hona aur raavi ka be khabar hona ho (yaani raavi par jhoot ya faasiq hone ka ilzaam na lagaya gaya ho).

Note :

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

48. 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 maani 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 maani hai tabdeel karna.

Istelaahi mafhoom me shariyat ke ek hukum ki jagah doosra hukum jaari karne ka naam nasaq hai.

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

49. 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.**

50. 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?**

51. Mursal

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

- **Mursal ki taareef bayaan Karen?**

52. Muallaq

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

53. Mua'zal

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

54. Munqatah

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

55. Mutardak

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

56. Munkar

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

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

57. 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.

58. 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)

59. 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)

60. 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)

61. Kutub e Hadees ka choutha tabqa

Mundarja zel taaleefaati, ----- 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

62. 1- Jaame : (Jaame Javaama)

Jaame, Hadees ki is kitaab ko kahte hai jis me tamaam mauzoo'at par hadeesen maujood ho. Bil qusoos Aqayed, Ahkaam, Riqaaq, Aadaab ba'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)

63. 2- Musnad : Jaame 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)

64. 3- Maa'jam : (Jamaa Maa'jam)

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

65. 4- Mustadrak : (Jama Mustadrak)

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.

66. 5- Mustaqraj : (Jama Mustaqraj)

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.

67. 6- Musannif

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

Musannif Abdur Razzaq (-----211)

68. 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.

69. 8- Arbayeen

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

Hifz Arbayeen ki fazeelat vali hadees zayeef hai.

70. 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.

71. 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.

72. Aasaar

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

73. Saheeh ahaadees ke maraatib

Saheeh ahaadees ko muqtalif maraatib me taqseem kiya gaya hai.

Pahla darja sab se aalaa aur aakhri darja sab se adna samjha jaata hai.

- 1- Vo Saheeh Hadees, jisko Imam Bukhari aur Imam Muslim dono ne rivaayat kiya hai.
- 2- Vo Saheeh Hadees, jise sirf Imaam Bukhari ne rivaayat kiya ho.
- 3- Vo Saheeh Hadees, jise sirf Imaam Muslim ne rivaayat kiya ho.
- 4- Vo Saheeh Hadees, jo sharayet Shaikhain (Bukhari, Muslim) par poori utarti ho, lekin Saheeh Bukhari aur Saheeh Muslim me na ho.
- 5- Vo Saheeh Hadees, jo sharayet Bukhari par poori utarti ho, lekin Saheeh Bukhari me na ho.
- 6- Vo Saheeh Hadees, jo sharayet Muslim par poori utarti ho, lekin Saheeh Muslim me na ho.

- 7- Vo Saheeh Hadees, jo Ibn Quzaimah aur Ibne Hassaan ke nazdeek Saheeh ho, lekin Shaikhen (Bukhari va Muslim) ki shart par poori na utarti ho.

74. Kutub Hadees ka Taarruf

1. Saheeh Bukhari (Al Jaame Al Masnad Al Saheeh Al Muqtasar man aamoor Rasoolullah ﷺ -----)

Al Moulif : Abu Abdullah Muhammad Bin Ismaayeel Bin Ibraaheem Bin Mughairah Bukhari.

Vilaadat : 194

Vafaat : 256

Umar : 62

Maqaam : Bukhari, Uzbekistaan ka ek shahar.

2. Saheeh Muslim

Al Moulif : Abul Hasan Muslim Bin Al Hijaaj Bin Muslim Al Qasheeri Al

Vilaadat : 204

Vafaat : 261

Maqaam : Neshapur, Iran ka ek shahar.

3. Sunan Abi Dawood

Al Moulif : Abu Dawood Sulaiman Bin Al Ashaas Al Saqtani

Vilaadat : 202

Vafaat : 275

Maqaam : Saqtaan, Iran ka ek shahar.

4. Sunan Tirmizi

Al Moulif : Muhammad Bin Aas Abu Aas Al Tirmizi Al Salmi

Vilaadat : 209

Vafaat : 279

Maqaam : (Termez), Uzbekistan ka ek shahar.

5. Sunan Nasayi

Al Moulif : Ahmad Bin Shuaib Abu Abdur Rahman Al Nasayi

Vilaadat : 215

Vafaat : 303

Maqaam : Qaraasan (qadeem) = (Turkamanistan + Afghanistan)

6. Sunan Ibn Maajah

Al Moulif : Ibne Maajah Abu Abdullah Muhammad Bin Yazeed Al

Qazooni.

Vilaadat : 209

Vafaat : 273

Maqaam : Qazvin, Iran

7. Muvatta Maalik

Al Moulif : Maalik Bin ----- Abu Abdullah Al -----

Vilaadat : 93-711

Vafaat : 179-795

Maqaam : Madina, Saudi Arab

8. Saheeh Ibn Quzaimah

Al Moulif : Muhammad Bin Ishaq Bin Quzaimah Abu Bakar Al Salmi --

Vilaadat : 223

Vafaat : 311

Maqaam : Neshapoor, Iran ka ek shahar.

9. Saheeh Ibn Hibban

Al Moulif : Muhammad Bin Hibban Bin Ahmad Bin Hibban Bin Maaz

Bin -----, -----, Abu Haatim, Al Daari, -----

Vilaadat : 270

Vafaat : 354

Maqaam : Qaraasal, Iran

10. Al Mustadrak Ali Al Saheehain Al Haakim

Al Moulif : Muhammad Bin Abdullah Abu Abdullah Al Haakim -----

Vilaadat : 321

Vafaat : 405

Maqaam : Neshapoor, Iran ka ek shahar.

11. Musnad Ahmad

Al Moulif : Abu Abdullah Ahmad Bin Muhammad Bin Hambal Bin

Halaal Bin -----

Vilaadat : 164 (780)

Vafaat : 241 (855 AD)

Maqaam : Baghdad, Iraq ka ek shahar.

12. Al Maa'jam Al Tabrani

Al Moulif : Sulaiman Bin Ahmad Bin Ayyub Bin Muteer Al ----- , Abul

Qasim Al Tabrani

Vilaadat : 260 / 821

Vafaat : 360 / 918

Maqaam : Aka, Falasteen ka ek shahar.

13. As Sunan Al Kibri Lil Baihaqi

Al Moulif : Abu Bakar Ahmad Bin Al Hussain Bin Ali Al Baihaqi

Vilaadat : 384

Vafaat : 458

Maqaam : Neshapoor, Iran ka ek shahar.

14. Sunan Al Daar Qutni

**Al Moulif : Abul Hasan Ali Bin Umar Bin Ahmad Mahdi Bin Masood
Bin Al Noman Bin Deenar Al Baghdadi.**

Vilaadat : 306

Vafaat : 385

Maqaam : Baghdad

15. Sunan Al Daarmi

Al Moulif : Abdullah Bin Abdur Rahman Abu Muhammad Al Daarmi

Vilaadat : 181

Vafaat : 255

Maqaam : Samarqand, Uzbekistan ka ek shahar.

16. Musannif Ibn Abi Shaibah

Al Moulif : Abu Bakar Abdullah Bin Muhammad Bin Abi Shaibah

Vilaadat : 159

Vafaat : 235

Maqaam : Koofah, Iraq ka ek shahar.

17. Musannif Abdur Razzaq

Al Moulif : Abu Bakar Abdur Razzaq Bin Haam Al -----

Vilaadat : 126

Vafaat : 211

Maqaam : Sanaa, Yaman ka ek shahar.

18. Bulooghul Maraam

Moulif : Hafiz Ibn Hajar Asqalani

Vilaadat : 773 (1372)

Vafaat : 852 (1448)

Maqaam : Qaaharah, Misr

19. Riyazus Saliheen

Moulif : Al Imaam Al Hafiz Mohiuddin Abu Zakariyya Yahya Bin Sharf

Bin Mari Bin Hasan Bin Hussain Bin Muhammad Bin ----- Bin Hizaam

Al Navavi Al Shafayi Al ----- "Al Navavi"

Vilaadat : 631 – 1233

Vafaat : 676 – 1277

Maqaam : Dimashkh, Mulk Shaam ka ek shahar.

20. Mishkaatul Jaame

Muhammad bin Abdullah al Qateeb al Umri, Abu Abdullah, Valiuddin,

Al Tabrezi

Vilaadat : Majhool

Vafaat : ----- : 741 – 1340

Maqaam : Tabrez, Iran ka ek shahar

21. Saheeh ul Jaame

Muhammad Naseruddin Albani

Vilaadat : 1333- -----1914

Vafaat : 1420, ----- 2 October 1999 (Umar : 85)

Maqaam : -----, -----

22. Silsilatul Ahaadees Al Saheeha

Muhammad Naseruddin Albani

Vilaadat : 1333, ---- 1914

Vafaat : 1420, ----- 2 October 1999 (Umat : 85)

Maqaam : -----

23. Silsilatul Ahaadees Al Zayeeefah val Mauzoo va -----

Muhammad Naseruddin Albani

Vilaadat : 1333, -----1914

Vafaat : 1420, ----- 2 October 1999 (Umar : 85)

Maqaam : -----

75. Jarah aur Taadeel

“Taadeel” se muraad, Hadees ke raaviyon ki adalat ki touseeq hai. Is touseeq ke che darje hai. Do (2) darje aala, doosre do (2) darje ausat aur teesre do (2) darje adna touseeq ka izhaar karte hai.

“Jarrah” se muraad Hadees ke raaviyon par tanqeed aur aiteraaz karna hai. Baaz par halki jarrah, baaz me sakht jarrah aur baaz par sakht tareen alfaaz me jarrah ki gayi hai. Iske bhi fir maratib hai, pahle do martabo me halki jarrah saabit hoti hai. Doosre do me is se shadeed tar aur aakhri do me shadeed tareen hai. Is aakhri aur shadeed tareen jarrah ki roushni me raavi, dakhaal, vazaa aur kazaab qaraar paata hai.

76. Raaviyon ke Maraatib

Raaviyon ke kul baarah maraatib hai. Jisme se kuch (6) taadeel ke aur kuch (6) jarrah ke hai.

77. 1- Pahle darje ka raavi

Ye qaabile hujjat aur aala darje ka raavi hai. Uski toufeeq me “Af’aal” (ism tafseel) ka seggha istemaal kiya jaata hai. Ya aala darje ke alfaaz se iski toufeeq ki jaati hai. Masalan :

- a. Falaan asbat al naas (falaan shakhs sab se zyada saqaahat ka haamil hai)
- b. Ausaq al naas (logo me sab se zyada sikha hai)

c. Falaan ----- (falaan shakhs pukhtagi me apni inteha par hai)

78. 2- Doosre darje ka Raavi

Ye raavi qaabile hujjat yaani qaabile istedlaal hota hai, aur is raavi ki touseeq ke liye do sifaat istemaal ki jaati hai. Masalan :

- a. Saqaah saqaah (bahut hi qaabil aitemaad)
- b. Saqaah sabt (qaabile aitemaad aur pukhta)
- c. Mutqan mutqan (maaher va mazboot)
- d. Saqaah hafiz (qaabile aitemaad aur zaheen)

79. 3- Teesre darje ka raavi

Ye raavi bhi qaabil hujjat yaani qaabil istedlaal hota hai, lekin is raavi ki touseeq ke liye sirf ek lafz istemaal kiya jaata hai. Jaise :

- a. siqaah (qaabile aitemaad)
- b. Hajjah (qaabile hujjat)
- c. Sabt (pukhta)
- d. Mutqan (maaher)
- e. Adl (aadil)

80. 4- Choutha darje ka raavi

(Chouth darje aur paanchve darje ke raaviyon ki

Ahaadees qaabile hujjat nahi hoti hai, lekin pahchan aur tafteesh ke liye ba tour jaayezah unka zikar kiya jaa raha hai).

Ye raavi na qaabil hujjat yaani na qaabil istedlaal hota hai. Lekin iski rivaayaton ko likha jaata hai, aur inki jaanch ki jaati hai. Is darje ke raavi ki touseeq ke liye 'adaalat' ko tasleem kiya jaata hai, lekin isme "zabt" (quvvat haafizah) shaamil nahi hoti. Masalan :

- a. Sadooq (bahut sachcha)
- b. Mahlul sadaq (sachchayi par qaayam)
- c. Sadooq si al hifz (sachcha lekin haafize me kamzor)
- d. Sadooq tham – ya - ----- (sachcha hai lekin vaham ka shikar ya avhaam ka shikar)
- e. Sekhti (ghaltian karta hai)
- f. Laa baasah (isme koyi kharabi nahi)
- g. Lais bah baas (isme koyi kharabi nahi)

81. 5- Paanchve darje ka raavi

Ye raavi bhi na qaabil hujjat yaani na qaabil istedlaal hota hai. Lekin iski rivaayaten likhi jaati hai aur iski tafteesh ki jaati hai. Raavi ke liye aise alfaaz istemaal kiye jaate hai jinme koyi touseeq ki alaamat nahi hoti.

Masalan :

- a. Falaan shakhs (falaan aadmi shaikh hai)

b. Raavi ana al naas (log inse rivaayat karte hai)

82. 6- Chate darje ka raavi

Chate darje ke raaviyon ki Ahaadees bhi qaabile hujjat nahi samjhi jaati. Unhe likha jaata hai lekin tafteesh ke liye unka jaayezah nahi liya jaata, kyu ke is darje me raavi ke haafize ke kharaabi ka maamla poori tarah vaazeh hota hai, ye darja agar cha taadeel ka aakhri darja hai lekin jarah ke qareeb hai. Masalan :

- a. Falaan saaleh ul hadees (falaan hadees ke maamle me munasib tarz amal rakhta hai)**
- b. Falaan ektab haeesah (falaan aadmi ki hadees likhi jaati hai)**

Saatven aur Aathven darje ke raaviyon ki hadeesen na qaabil hujjat hoti hai. Lekin in ahaadees ko sirf aitebaar yaani tahqeeq va tafteesh aur chaan chatak ke liye likha jaata hai.

83. 7- Saatven darje ka raavi

Saatven darje me raavi ke liye aise alfaaz istemaal kiye jaate hai jinse narm ravayye ka istedlaal kiya jaata hai. Ye jarah ka pahla darja hai. Masalan :

- a. Falaan lainul hadees (falaan shakhs hadees me narm ravayya ikhtiyaar karta hai)
- b. Feeh maqaal (is raavi ke mutaalliq baaten kahi gayi hai)

84. 8- Aanthve darje ka raavi

Aanthven darje ke raavi ki rivaayat bhi na qaabile hujjat yaani na qqabile istedlaal hoti hai. Ye jarah ka doosra darja hai. Aanthven darje ke raavi ke liye kuch is tarah ke alfaaz istemaal kiye jaate hai :

- a. Falaan -----(falaan ki rivaayat na qaabile hujjat hoti hai)
- b. --- munaakeer (falaan shakhs ke paas munkar rivaayat hai)
- c. Zayeef (ye shakhs bahut kamzor hai)

Naven, Dasven, Gyarven aur Baarven darje ke raaviyon ki hadeesen na qaabil hujjat hoti hai aur na likhi jaati hai aur na inka aitebaar kiya jaata hai.

85. 9- Naven darje ka raavi

Ye jarah ka teesra darja hai. Naven darje ke raavi ke liye kuch is tarah ke alfaaz istemaal kiye jaate hai :

- a. Falaan la yaktub hadeesah (falaan shakhs ki hadees nahi likhi jaati}
- b. La tahlul rivaayah anh (is aadmi se rivaayat karna jaayez nahi hai)

- c. Zayeef jadaa (ye shakhs bahut hi kamzor hai)
- d. Vaahe ----- (bilkul vaahee tabaahee)

86. 10- Dasven darje ka raavi

Dasven darje ke raavi par jarah aur tanqeed zyada shaded hoti hai. Is par jhoot ka itehaam aur ilzaam hota hai.

Ye jarah ka choutha darja hai. Is darje ke raavi ke liye mundarja zel qisam ke alfaaz istemaal kiye jaate hai :

- a. Falaan ----- bil kazaab (falaan par jhoot ka itehaam hai)
- b. Falaan ----- bil vazaa (falaan par hadees gadhne ka ilzaam hai)
- c. Yasraaq ul Hadees (ye shakhs hadeesen churaata hai)
- d. Saaqit (ye shakhs na qaabile aitebaar hai)
- e. Matrook ya Matrookul Hadees (is shakhs ki hadeeson ko tark kar diya gaya hai)
- f. Lais ----- (ye shakhs qaabil aitemaad nahi hai)

87. 11- Gyaarahve darje ka raavi

Ye jarah ka shadeed tar paanchva darja hai. Ye raavi na qaabile hujjat hota hai. Na iski rivaayat ki kutbaat ki jaati hai aur na hi ye qaabile aitebaar hota hai. Raavi ke liye aise alfaaz istemaal kiye jaate hai jin me raavi ke jhootha hone ki saraahat maojood hoti hai. Masalan :

- a. Kazzaab (ye bahut bada jhootha hai)
- b. Dajjaal (ye bahut bada farebi hai)
- c. Vazaa (ye bahut bada jaal saaz aur hadeeson ka gadhne vala hai)
- d. Yekzab (ye jhoot bakta hai)
- e. Yazaa (jaal saazi karta hai)
- f. Yazaa al hadees (ye hadees gadhta hai)

88. 12- Baarahven darje ka raavi

Ye raavi par jarah aur tanqeed ka jhootha aur aakhri darja hai. Isme raavi ke liye aise alfaaz istemaal kiye jaate hai jo iske jhooth aur jaal saazi ki bulandi va inteha ki saraahat karte hai.

- a. Falaan al kazzaab al naas (falaan sab se bada jhootha hai)
- b. ----- manthi fil kazzaab (iski zaat par jhooth ki inteha hai)
- c. ----- kazzaab (vo jhooth ka rukun hai)
- d. ----- kazzaab (vo jhooth ka ----- hai)

Muhaddiseen e Izaam

89. Imaam Maalik bin Anas (93 ta 179)

Imaam Maalik bin Anas ba muqaam Madina Munavvarah 93 me paida hue aur 86 saal ki umar me ba muqaam Madina vafaat paayi. Aap Aalimul Madina aur Imaam Daarul ----- kah laate hai. Muvatta aap ki taaleef hai. Jiski tasneef va tahzeeb me chaalees saal lage. Muvatta Imaam Maalik me Rasoolullah ﷺ ki ahaadees ke ilaava sahaaba aur taabeyeen ke aqvaal aur aasaar bhi maujood hai. Muvatta Imaam Maalik ki kayi sharhen likhi gayi hai. Chunke Imaam Maalik ka zamana Nabi Kareem ﷺ se bahut nazdeek hai is liye muvatta ki sanadon me bahut kam vaaste paaye jaate hai.

90. Hazrat Imaam Ahmad bin Hambal (-----241)

Mash'hoor mujtahid, Imaam fuqa va hadees, moulif Musnad Ahmad – 180 me musnad likhne ka aaghaaz kiya. Musnad me bila takraar 27,634 ahaadees hai aur teen sau (300) sila saabit hai. Imam Shafayi, Yahya bin Sayeed, Ibn Himaam, Sufyan bin -----, Abu Dawood -----, Abdur Rahman bin Mahdi Rahimahullah vaghairah se istefaada kiya. Imaam Ahmad khud Imaam Shafayi ke shagird hai. Siha sittah ke musannifeen me se Imaam Bukhari, Muslim aur Abu Dawood ke shaagird hai. Jabke Imaam Tirmizi, Nasayi aur Ibne Maajah ne inse ba vaasta rivaayat ki hai.

91. Imam Bukhari Muhammad bin Ismayeel (paidayish 194, ----- 256)

Moulif Saheeh Bukhari. Imam Bukhari ne Baghdad, Basra, Qaraasaan, Koofaa, Qavaarzaam, Makka, Madina, Asqalaan, Hamas, aur Shaam ke taqreeban tamaam muhaddiseen se istefaada kiya. Inke asatezah ki taadaad ek hazaar (1000) se zyada hai. Imaam Bukhari ne Saheeh al Bukhari ka zyada tar hissa Madina Munavvarah me likha hai.

92. Imam Muslim bin Hijaaj Qushairi (paidayish 204, - 261)

Moulif Saheeh Muslim. Qaraasaan me paida hue. Inhone Re, Iraq, Hajaaz, Misr aur Baghdad ke alaava Basra aur ----- ke muhaddiseen se istefaada kiya. Imam Muslim ne Imaam Bukhari se bhi faiz haasil kiya.

93. Imam Abu Dawood (paidayish 202-275)

Muhaddis. Asal naam Sulaiman bin Al Ashaas Al ----- tha. Abu Dawood kuniyat hai. Baghdad me paida hue. Basre me dars va tadrees aur taaleef me masroof rahe. Aur vahi vafaat paayi. Imam Ibne Hambal ke shaagird the. Inki aham taaleef kitab Al sunan hai, jo sunan Abi Dawood ke naam se mash'hoor hai. Isme unhone maarooof ahaadees jamaa ki hai. Kitab ka mauzoo fiqahi masayel tak mahdood hai. Albatta isme ahaadees ki sahat parakhne ke usoolon se bhi bahas ki gayi hai.

94. Imam Tirmizi Abu ----- (paidayish 209-----279)

Moulif Jaame Tirmizi. Inke asaatezah me Imaam Bukhari aur Imaam Muslim bhi shaamil hai. Daryaye ----- ke kinaare aabaad shahar tirmizi me paida hue. Bahut se shaharon ka safar kiya. Jaame Tirmizi ke alaava shamayel tirmizi aur kitab al alal inki mash'hoor tasaaneef hai. Aksar masayel me Imaam Shafayi ke ham nava hai, lekin khud bhi mujtahid the.

95. Imaam Nasayi Ahmad bin Shuaib (paidayish 215, -----303)

Moulif Sunan Nasayi. Imaam Ishaq bin -----, Bukhari, Abu Dawood, vaghairah se bhi shaagirdi ka sharf haasil kiya. Fuqaha me Imaam Shafayi ke pairon lekin khud mujtahid bhi the. Sunan Nasayi ko Bukhari aur Muslim ke baad zyada saheeh samjha gaya hai. Qaraasaan vatan tha. Misr me saakin hue.

96. Imaam Ibn Maajah (209-273)

Muhaddis. Poora naam Abu Abdullah Muhammad bin Yazeed Quzaini. Jin che muhaddiseen ko sab se zyada mustanad tasleem kiya gaya hai aur jin ki kitab saha sitta ke naam se mash'hoor hai. Inme se ek Ibne Maajah bhi hai. Inhe ahaadees jama karne ka shoukh tha aur is silsile me Iraq, Arab, Misr tak safar kiya. Inki tasneef ka naam Sunan Ibn Maajah hai. Ibn

Qalkaan ne likha hai ke unhone Tafseer Quraan bhi likhi thi. Lekin vo ab na ----- hai. Inka naam Muhammad hai, Abu Abdullah kuniyat hai aur Ibne Maajah laqab hai. Silsila Nasab Muhammad bin Yazeed bin Abdullah hai. Maajah inke valid ka laqab tha. Imaam saahab ka vatan Iran ka shahar ----- hai. Isi shahar ke havaale se inko ----- bhi kaha jaata hai.

97. Baaz aiteraazaat ----- ka silsila----- Ahaadees

Al Kousari	Misr	Al Tankeel
-----	Misr	Al Anwaar Al Kaashifah – Abdur Rahman bin Yahya Al Almi
Ahmad Ameen	Misr	Al Sunnah va makaanthaa -----
Shaakht, -----		-----taareeq ----- -----
Allaama Rasheed Raza	Misr	Taab va raja - -----
60 hazaar mustashriqeen ke kutub ka radd		Allaama Naseruddin Albani
Parvezi	Pakistan	Maqaam Hadees Saheeh Islam

Tuloo Islam	Pakistan	Tafheemul Islam ba jawaab va islam
----- (Quraan saani ki inteha)		Al Risalah (-----) Imaam Shafayi

98. Ahaadees ki Hifaazat

Tadveen sunnat ba aitebaar zabaan

- Pahli Sadi :

Ahad Nabavi me sunnat ki tadveen shuroo ho chuki thi.

Ahad Sahaaba – Hifz va naqal, ----- ko kitab par ubhaara|

Ahad Taabayeen – Kayi sahayef tayaar hue, Umar bin Abdul Azeez
aur Ibne Shahaab Al Zahri Rahimahullah ne bahut kaam kiya.

- Doosri Sadi :

Muvatta Imaam Maalik

Imam Shafayi – Al Risalah vaghairah.

Abdullah bin Mubarak vaghairah.

- **Teesri Sadi :**

Kutub Sittah

Masaaneed

- **Chouthi Sadi :**

Saheeh Ibn Quzaimah

Saheeh Ibn Hassan

Mustadrak Lil Haakim

Al Maa'jam Al Tabrani

Sunan Daarul Qutni

Mustaqrajaat

- **Paanchvi Sadi :**

Al Jamaa Bainul Saheehain

Al Jamaa Bainul Kutube Sitta

Sharah Al As Sana Lil Hafiz -----

Masaneeh AS sunnah -----

Jaame Al Usool Fi Ahaadees Al Rasool -----

- **Chatī aur Saantvi Sadi :**

Kutub Al Mouzoo'at

Kutub Al Ahkaam

Kutub Ghareeb ul Hadees

Kutub Al Targheeb Val Tarheeb

Kutub Al Itraaf

Kutub Al Taqreej

Kutub Al Zavayed

Kutub Al Javaama

99. Kutub Al Rijaal

1- Kutub Maarifatul Sahaaba :

2- Kutub Maarifatul Ahvaal Al Rijaal Al Siqaat :

3- Kutub Fee Maarifati Ahvaali Arrijaali Azzuafayi :

4. -----

5- -----

6- -----

7-----

8-----

9-----

10-----

11-----

12-----

13-----

100. Sahayef As Sahaba

- (1) Saheefah Saadiqa – Abdullah bin Umar bin Aariz Razi Allaahu 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 Razi Allaahu Anhu (Ibne Hajar : TahzeebAl Tahzeeb, jeem 4 pg 236)
- (3) Saheefah Saad bin Abbaad Razi Allaahu Anhu (Tirmizi – Kitabul Ahkaam – Baab Al Yameen ma’a Al Shahed)
- (4) Saheefah Jaabir bin Abdullah Ansari Razi Allaahu Anhu (Ye maqtoot tarki ke maktaba Shahees Ala me maojood hai)
- (5) Saheefah Abdullah bin Abi Aafi Razi Allaahu 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 Razi Allaahu Anhu (ye saheefah taba ho kar shaye hua, Muhammad Hameedullah ki tahqeeq ke saath)
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101. 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.

102. 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 -----)

103. Hadees ki Sanad

Arshad Basheer Madani – Doctor Abdullah Jholem – Abdul Vahed Al Umari – Abul Qasim Al Aazmi – Abdur Rahman Mubarakpuri – Shah Nazeer Hussain Muhaddis Daharvi – 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 Razi Allaahu Anhu – Muhammad ﷺ .

50 Istelaahaat – Uloom ul Hadees

a. 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 jinho 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 taba’een 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 zaeeef wa siqa me farq kiya jaasake. Ulama ne is ki 42 se zyada 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 zaeeef 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 Riqaq 4. Ahadees e Aadaab 5. Ahadees e Tafseer 6. Ahadees e Shamael, Tareekh wa siyar 7. Ahadees e Fitaa 8. Ahadees e Zohd wa Akhlaaq Saheeh Bukhari aur Saheeh Muslim 2 aisi kutub hain jinhe jaame' kaha jaata hai.

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 ishkalaat 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 jaae. Aaj is lafz se muraad Imaam Bukhari hi liye jaate hain.
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.
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.
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 zaeef.
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 riwayat	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 dirayat	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 nuzool 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.
46.	Tawatur	Aisi hadees jise awwal sanad se ta-intihaa aisi jamat riwayat kare ke jis ka jhoot par ittifaq aadatan mahaal ho.
47.	Aahaad	Wahid ki jama hai. Yani wo khabar jise ek raawi riwayat kare. Muhaddiseen har us khabar ko kahte hain jo mutawaatir ki sharaaet na rakhti ho. Mutawaatir ke siwa tamaam riwayaat akhbaar aahaad kahlaati hain.
48.	Marfoo'	Rasool ﷺ se mansoob hadees.
49.	Mauqoof	Sahabi se mansoob hadees.
50.	Maqtoo'	Tabaee ya tabe tabaee se mansoob hadees.

Alaamaat vaale 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 gunaah maaf farma dega aur Allaah Ta'ala bada bakhashne waala maherbaan hai. (Aale Imran : 31)
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2.	Aur tumhe Rasool jo kuch de lelo, aur jis se roke ruk jaao. (Al Hashar : 7)
3.	Aur Allaah aur uske Rasool ki farmabardari 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 farmabardari 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 farmaabardari 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 jinhe 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.	Agaah 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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