

Note : Ye notes ka taallukh mufarraghaat ke qabeel se hai, usloob qitaab aur usloob nasar nigari me farq hota hai, jagah jagah uslub qitaab ka ghalba mahsoos hoga, isliye qaariyeen se peshgi maazirat pesh karta hoon, wal uzr indal kiraami Maqbool In Sha Allaah wa shukran.

DUROOS ULOOM UL HADEES

SHAIKH ARSHAD BASHEER MADANI HAFIZAHULLAH
WhatsApp 00919290621633, www.abmqurannotes.com

5 kalimaat par ghour keejiye

1. Ittasalussanad
2. Adalah
3. Tammuzzabt
4. Gair Shaz
5. Gair Muallal

Maa rawahu adalun taammuzzabt, (jisko riwayat kare adl raawi aur taam uzzabt raawi) **adal** yaani aqlaaq (dil ka bhi accha ho) aur **taamm uz zabt** yaani mazboot hafiza waala (memory ka bhi accha ho), aur taamm uz zabt ki shart ki wajah se qafeef uz zabt waala raawi khaarj ho gaya sahi Lizatihi ki ta'areef se, ek hota hai qafeef uz zabt thoda saa kum memory waala, thodi si halki memory, aur uske aqlaaq to acche ho jaisa ke jhoot na bole, bid'ati na rahe, kafir na rahe, faasiq na rahe aur isi tareeqe se muqalif khawarim al muruaa yaani ke insaniyat ke khilaaf bhi aisi harkat na ho ke jiski wajah se aitebaar kho jaaye, aam zindagi ke andar bhi ye jhoot bolne waala muttham bil kazib na ho jaaye ya aise koyi kaam jiski wajah se muaashare me insaaniyat ke khilaaf shumaar kiya jaaye, agar vo jaanwaron ko takleef deta ho mazaq me ya falaan ke saath badtameezi se baat karta ho to uska matlab ye hai ke ye mumkin hai ke ye aadmi hadees me bhi jhoot bol sakta hai aur ye shak paida ho sakta hai, lihaza insaniyat wa murowat se takraane waali baaton aur harkaat se vo parhez kare.

Muhaddiseen kahte hai **mattsala sanaduhu bi naqli adalin taammizzabt min ghairi shaaz wala muallal**

Hadees par sahi ka hukum lagane ke liye paanch nikaat ka khayaal rakhna chahiye isme se teen cheezen honi chahiye aur do cheezen nahi honi chahiye, teen cheezen jo honi chahiye (1) isme ek ye hai ke sanad muttasil hona chahiye yaani rawiyaoun ki jo chain hai tooti huyi nahi hona chahiye, bilkul muttasil hona chahiye.

(2) Al Adl : Uska dil yaani sacchayi wa aqlaaq waala ho aur jhoot na bole, aqlaaqi aitebaar se baland darje par ho aur (3) **taammuzzabt :** zyada zabt yaani memory ke aitebaar se qawi ho, baaz ki memory acchi nahi hoti hai, tars kha kar hadees nahi lenge, ke bada muttaqi hai kyu ke yahaan amal ke aitebaar se jannat aur jahannam ka faisla nahi ho raha hai lihaza taqwa ki bunyaad par sahi hadees aur zayeef hadees ka faisla nahi hota aur is tareeqe se ek aadmi ka hafiza bahut zabardast hai lekin vo daayee ilal bida ya kazzab hai to bhi maqbool nahi.

(4) shaaz aur (5) muallal

Sanad me ye do cheezen na ho **muallal** na ho aur shaaz na ho, **muallal** na ho iska matlab hota hai ke sanad hadees ke andar kisi bhi qism ki chupi huyi **illat qafeeyyah qaadihat** chupi huyi aur jarah karne waali iske andar koyi beemari (kamzori) na ho, ab ye kaise maaloom hota hai? Jawaab : Kayi sanaden agar jama karle to pata chal jaata hai, Ali bin Madeeni Rahimahullah kahte hai ke **baab iza' lam tujm'a turuquhu lam yatbayyan kata'uhu** jab tak poore turuq aur sanaden jama nahi ho jaati aur jama nahi karte, iske andar ki

ghalti waazeh nahi hoti, ek sanad wa matan ke andar ek baat batayi jaa rahi hai aur doosri sanad wa matan ke andar is se bilkul takraati huyi baat aa jaaye, kabhi teesri sanad wa matan ke andar mazeed is se takraati huyi koi baat ho, aur matan aapas me takra raha ho to aisi soorat me pata lagana hai ke ghalti kis raawi se saadir ho rahi hai.

muallal ki bahas ke andar muhaddiseen, matan ka khayaal karte hai aur matan dekhte hi kaha karte the ke ye matan takraav waala hai?, hadees mauqoof hai ya marfoo? Sanad alag alag kyu ho rahi hai? To iska matlab ye nikla isme kuch chupi huyi kamzori hai, pata lagne se pata chal jata hai ke ek raawi hai usne kuch gadbad kee hai.

Muhaddiseen kaise pata lagaate hai? Jawaab : Kayi sanadon ko jama karke maaloom karte hai.

Kayi sanadon ko jama karne ko mustalah ul hadees me

maarifat ul aitebaar lil muta'abaat was shawahid

mutaaba'at aur shawahid ko jama karne ka kaam jo hota hai usko kahte hai aitebaar, tadabbur karne ki ek shakal ko aitebaar kaha jaata hai, ibrat kahte hai ghour karke naseehat haasil karna ye ek istelaah hai, yaani poori sanadon ko jama karna muhaddiseen ka ek azeem mashghalah hai isko shughl e fakih kah leegiye bada mazedaar ek fan hai, badi mazedaar mashghooliyat hai aur Imam Daar Qutni Rahimahullah ke baare me aata hai ke unki jo kitab ul illal hai uske baare me Ibn Hajar Rahimahullah kahte hai ke mujhe hikaayat mili hai ke unke shaagird ne kaha ke Imam Daar Qutni Rahimahullah

ne alillal yaani kayi sanaden ek matan ke liye jama kiye aur vo likhaate the apne haafize se, Ibn Hajar Rahimahullah kah rahe hai ke agar ye baat sahi ho jaaye ke unhone apne hafize se illal ki kayi sanaden ek matan ke liye likha dee hai to mai kahna chaahunga **ahfazu ahliddunya** poori duniya me sabse bade Hafiz Imam Daar Qutni Rahimahullah hai, lekin Ibn Hajar Rahimahullah kahte hai ke insaan hone ke naate mujhe palla padhta hai ke poori kitab nahi ho sakti hai kuch kitab unhone likhaayi ho gayi poori kitab likhana ek insaan ke bas ki baat nahi hai ek ghair maamooli cheez hai agar hai to vo **ahfazu ahliddunya hai**, to dekha aap ne, itna baareek ilm par Ali bin Madeeni aur Imam Bukhari Rahimahullah aur Imam Abu Dawood Rahimahullah jaise bade bade jahaabizah (maahireen) ko Allaah ne paida farmaya.

Qulasa ye hai ke muqталif sanaden jama karne se ye pata chal jaata hai ke kamzori kahaan par hai?

Shaaz : Shaaz ka matlab hota hai **muqalafat us siqtah liman huwa awsaaq minhu** yaani ke ek siqaa raawi hai, usne riwayat bayaan kee lekin is se bhi zyada powerful, awsaaq hai, agar ye siqaa ki baat awsaaq se takra jaaye to aise waqt par awsaaq ki baat le lete hai aur siqaa ki baat ko chod dete hai ye jo muqalafat huyi aur is bina par jo chod diya gaya aur maqbool na huyi usko kahte hai Shaaz.

Qulasa ye nikla ke paanch cheezon me se teen cheezen honi chahiye yaani ke **sanad muttasil** ho aur **raawi aadil** ho (aqlaaq ka accha ho) aur isi tarah se zabt ke aitebaar se **taam**

uz zabt ho complete memory honi chahiye aur do cheezen nahi honi chahiye **muallal** na ho aur **shaaz** na ho misaal ke taur par azaan ke baad ki dua me ek riwayat me siqaa raawi ne Riwayat kia innaka laa tuqliful mee'aad kah raha hai aur ek riwayat me awsaaq raawi innaka laa tuqliful mee'aad bayaan nahi kar raha hai to kahte hai ke yahaan par choonke awsaaq (zyada powerful) raawi innaka laa tuqliful mee'aad nahi kah raha hai aur is se kam darje ka siqaa raawi, ank innaka laa tuqliful mee'aad kah raha hai to muhaddiseen kahte hai ke ye zayeeef hai aur shaaz hai.

Agar koyi ye dekhe ke innaka laa tuqliful mee'aad ka raawi siqaa hai to ek aadmi kahega zyadatus siqaa maqboolah, siqaa ne zyada kaha hai lihaza maqbool hona chahiye lekin aisa nahi hai kyu ke, poora mukammal usool ye hai zyada tu siqaa maqboolah maalam tuqalif al awsaaqa minhu (siqa ki ziadah ki huvi riwat us waqt tak qabool hogi jab tak ke awsaaq se na takrae)ye hai mukammsl usool jo Ibn Hajar Rahimahullah aur Shaikh Albani Rahimahullah ne bayaan kiya balke Shaikh Albani Rahimahullah radd karte hai in logon par jo kahte hai ke zyadatusiqaa maqboolah siqaa ne zyada kiya hai to maqbool hai, haqeeqat me aisa nahi hai balke kab maqbool hai? Is par bhi ghour karna zaroori hai !! Qubool karne ke liye ek shart hai ke **maalam tuqalif al awsaaqa minhu** yaani siqaa is se bhi zyada awsaaq se na takraaye to tab jaakar maqbool ho jaayegi warna awsaaq ki baat lenge aur siqaa ki baat chod dee jaayegi, isliye azaan ke baad ki jo dua

hai innaka laa tuqliful mee'aad nahi padhenge, to dekha aap ne asal ke jaanne se kitna farq ho jaata hai.

Qulasa ye hai ke hadees par sahi ka hukum lagaane ke liye paanch nikaat ka khayaal rakhna chahiye isme se teen cheezen honi chahiye (1. ittisaal us sanad, 2. Al adl, 3. Taam uz zabt) aur do cheezen nahi honi chahiye (4. Muallal, 5. Shaaz)

Note : Baaz log jo muhaddiseen par ta'ana dete hai ke ye log sirf riwayat wa asaaneed ko dekhte hai aur diraayat nahi, to aisi baat nahi hai balke matan ko bhi to dekh rahe hai, matan muztarib hai ya nahi? Aur isi tareeqe se maqloob, matan aage peeche hua hai ya nahi? Iska matlab hai ke muhaddiseen matan par ghour karte hai, muhaddiseen ke baare me zyada nahi padh kar aiteraaz karna aisa hi hai jaisa ke seeng waala bakra jaakar ek pahaad ko apne seengo se maarta hai to seeng tootenge ya pahaad tootega? Jawaab ye hai ke seeng tootenge aur is tareeqe se vo log jo muhaddiseen ki mehnat aur manahij ko nahi padh kar muhaddiseen par aiteraazaat karte hai to hame dar hai ke aiteraaz karne waale ke seeng toot jaayenge, lihaza apne seengo ko bachaane ki koshish aur hifazat keejiye jinke qila sheeshe ke hote hai vo patthar waale qilon par hamla nahi karte, to aise bholapan ka saboot na de to behtar hai warna muhaddiseen ko chahne waale ham jaise taalib ilm zinda hai aur aise logon ka har zamane me muhibeen muhaddiseen peeche karenge In Sha Allaah, saare muhaddiseen ke raaste

par chalne waale talaba ki Allaah hifazat kare aur aiteraaz karne waalon ko bhi Allaah Taala hifazat kare aur hidayat de, maine muta'ala ke dauraan ye paaya ke vo log bhi bade acche aqal wale hote hai kyu ke maine taareeq me dekha ke Allama Rasheed Raza the, aiteraazaat kiye ek waqt aaya ke vo palat gaye aur jab vo palat gaye to almanaar ek aisi magazine nikaali, jiske andar unhone hadees ke difa me kaafi kaam kiya hai, yahaan tak ke Shaikh Albani Rahimahullah kahte hai ke aaj mai muhaddis bana hoon to Allama Rasheed Raza Rahimahullah ke maqaale padh padh kar muhaddis bana hoon, to dekha aap ne baaz munkireen hadees aiteraazaat karte hai to mujhe un par taras aata hai ke agar ye log badal jaayenge to In Sha Allaah agarche ke unka amal nafrat waala hai, ghalat cheez hai lekin unki aqal acchi hoti hai agar unko sahi ta'aleem dee jaaye aur sudhaar diya jaaye to ye log tabdeel hokar hadees ki khidmat karne waale behtareen saabit ho sakte hai lekin ye logon ki baaton me aakar, shohrat ki khatir ya unko kullu jadeed lazeez naye naye cheezen bolne ka shoukh padh jaata hai aur waah waah giri mil jaati hai ya fitna gar log unko kaafi promote karte hai aur waqti taur par bhatak jaate hai lekin jab unki yahi aqal unka sahi istemaal kiya jaaye to hadees ke difa ke liye istemaal me aa sakti hai, lihaza munkireen hadees ko bhi hikmat se samjhaya jaaye to In Sha Allaah hadees ki hifazat ka ek bada kaam hoga, tabdeel hokar inkaare hadees se taubah karne waale aur taalibe ilm hadees dono mil kar kaam

Useful Links

https://www.youtube.com/watch?v=z_so9VZ2Bfs&pp=ygUjSGFkZWVzICBpbmRybyBhcnNoYWQgQmFzaGVlciBNYWRRhbm%3D

https://www.youtube.com/watch?v=0LwYk_J0BL0&ab_channel=ArshadBasheerMadaniOfficial

[https://www.youtube.com/watch?v=0iOz6EXIcj0
&ab_channel=Al-HijrahTV](https://www.youtube.com/watch?v=0iOz6EXIcj0&ab_channel=Al-HijrahTV)

https://www.youtube.com/watch?v=eVkJ8PxoJZw&ab_channel=DMCCMasjid

5.

https://www.youtube.com/watch?v=eVkZ8PxoJZw&ab_channel=DMCCMasjid

6.

chrome-

extension://efaidnbmnnnibpcajpcgicfindmkaj/https://abmqurannotes.com/wp-content/uploads/2023/08/Uloom-ul-Hadees-Urdu-3-sections-21-8-23-with-cover.pdf