

# HADITH SCIENCES AND ITS LITERARY EVOLUTION IN PAKISTAN

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## ABSTRACT

As the Hadith is second major source of Islamic Sharia, therefore Sahabah & Muslim scholars devoted their lives for compilation of Hadith. Usool e Hadith is an important knowledge and source which provide the principles to check the level, text and narration of Hadith. The Muhadditheen invented the principles for Usool e Hadith according to the spirit of Islam. Pakistani scholars made their best contributions in this field by serving it in multi dimensions. Usool-e-Hadith is a part of syllabus in Pakistani educational institutions. Along with text books of hadith, books of Usool-e-Hadith are also included in this syllabus. In universities and Dars-e-Nizami of Islamic maadarasah, Usool-e-Hadith is a compulsory subject.

**Key words:** Hdith Sciences, Pakistani Scholars, evolution of Hadith Sciences, Literary work of pakstani scholars.

## INTRODUCTION

Obedience to the Holy Prophet (SAW) has great importance in Islam. Holy Quran ordered to follow the teachings of Holy Prophet (SAW), and warned those who might turn away from these teachings. Few verses in this regard are as follows:

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

(Al Quran 3:132)

(And obey Allah and His Messenger, so that mercy be on you)

يَا أَيُّهَا الَّذِينَ آمَنُوا اطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ

(Al Quran 4:59)

(O ye who believe, obey Allah and His Messenger)

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

(Al Quran 33:21)

(Indeed, the best model for you is Allah's Messenger)

The companions of Prophet not only followed the teachings of the Holy Prophet in letter & spirit but also provided practical examples for rest of the people to follow. For the obedience of Prophet (SAW) it is necessary that we follow his *sunnah* and *hadith* (practices & sayings of the holy prophet). That is why Muslims took such a keen interest in *Hadith* collection, which has no match in human history. They not only collected the words or phrases of the

Holy Prophet (SAW) but also devised practical rules and regulations in order to judge the true and false traditions. This shows their honesty on one hand while, on the other, enriched the intellectual heritage for the coming generation. The Muslims collected ahadith (sayings of the holy Prophet SAW) and transferred them to future generations with coherence and authenticity. As a result of this struggle the, hadith collection is free from all types of doubts and objections. Today, the entire world accepts the quality and authenticity of hadith literature. At the outset, these were precautionary measures, which, later on, turned to strong foundations of literary edifice of hadith sciences. This article is aimed at to evaluate the literature of *Usool-e-Hadith* in Pakistan.

## FINDINGS

The companions of the holy Prophet (SAW) had great love for him. They were the first followers of his teachings and they took intensive care to accept the hadith. For example, *Imam Dhahabi* writes about *Hazrat Abu Bakbar* (R.A) that:

“كان اول من احتاط فى قبول الاخبار”

(Dhahabi, 1955)

He was the first person who was highly careful in accepting hadith.

"عن قبيصة بن ذؤيب انه قال: جاء ت الجده الى ابي بكر الصديق تسئله ميراثها ، فقال لها ابو بكر ؛ ما لك في كتاب الله شيء وما علمت لك في سنة رسول الله ﷺ شياء ، فرجعى حتى اسال الناس . حضرت فسال الناس، فقال المغيرة بن شعبه : رسول الله ﷺ اعطاها السدس. فقال ابوبكر: هل معك غيرك ؟ فقام محمد بن مسلمة الانصارى فقال مثل ما قال المغيرة"

(Malik, 1997)

*Qabesa Bin Zubaib* (R.A) narrated that a grandmother came to *Hazrat Abu Bakar*(R.A) and demanded her share from inheritance of his grandson, But *Abu Bakar* said to her that according to Holy *Quran & Sunnah* you have not any share, go back, I will discuss. So he asked people about this matter. *Hazrat Mughera Bin Shoba* (R.A) told that the Holy Prophet (SAW) granted sixth part to grandmother. On this occasion *Hazrat Abu Bakar* (R.A) asked him for a witness. Then *Muhammad Bin Muslima* (R.A) stood up as a witness.

Due to this noble example of *Hazrat Abu Bakar* (R.A) the theory of evidence in hadith research, came into being. This provided footing to the principles of hadith in future. According to *Moulana Muhammad Mohtaram Fahim Usmani*: "All the branches of knowledge which discuss about investigation, research discovery in Hadith literature sprang out from this extreme care of *Hazrat Abu Bakar*". (Usmani, 1979)

*Hazrat Umar*(R.A) was too much careful in acceptance of *Khabr-e-wahid*. *Imam Dhahabi* writes:

"هو الذى سن للمحدثين الثبوت فى النقل و ربما يتوقف فى خبر الواحد ، (Dhahbi, 1955) He introduced the method of presenting evidence in hadith for the *muhaditheen*. He was hesitant to accept hadith if he felt any doubt.

"ان ابا موسى الاشعري جاء يستاذن على عمر بن الخطاب ، فستاذن ثلاثا رجع. فارسل عمر بن الخطاب فى اثره، فقال: مالك لم تدخل؟ فقال ابو موسى: سمعت رسول الله ﷺ يقول: الاستاذان ثلاث، فان اذن لكم فادخلوا والافارجع. فقال عمر: ومن يعلم هذا؟ لئن لم تاتنى بمن يعلم ذلك لافعلن بك كذا و كذا"

(Malik, 1997)

Once *Abu Musa Ashari*(R.A), visited *hazrat Umar ibn al-Khattab*(R.A) and sought permission to enter thrice and then turned back. *Umar ibn al-Khattab*(R.A) called him back and asked him about his action. *Abu Musa* replied that I heard prophet saying that the permission of entry is thrice, if allowed, enter and if not, leave. *Umar*(R.A) said who else knows about this? If you do not provide me the proof I will punish you. In this hadith the research and demanding of evidence from *Hazrat Abu Musa Ashari* (R.A) verifies the *Imam Dhahabi's* words. In this regard *Hazrat Ali* (R.A) used to take oath from the narrator of Hadith. *Imam Dhahabi* writes:

" انه يستحلف من يحدثه بالحديث "

(Dhahbi, 1955)

He used to take oath from the narrator of any Hadith-

*Maulana Saeed Akbar Abadi* derived a result from these narrations and said:

"*Sahabah* (R.A) was extremely careful about narration and acceptance of hadith. They established a special standard for the acceptance of hadith & any hadith which met the criteria was accepted frankly. In this backdrop, differentiating line was drawn between correct and incorrect hadith." (Akbar abadi, 1982)

In coming periods, the scholars established a formula to accept the hadith. The formula is as under:

" ان هذا العلم دين ، فانظروا عمن تاخذون دينكم "

(Muslim, 1419, A.H)

This knowledge (Hadith) is the Religion, so check from where you are getting your religion.

This formula became a standard for the scholars and they accepted only those Ahadith which fulfilled the criteria. Later they analysed the text of the hadith.

About the authenticity and research, Imam Muslim quotes the words of Imam Muhammad Bin Seirin:

" لم يكونوا يسألون عن الاسناد فلما وقعت القتنه قالوا سمو لنا رجالكم فينظر الى اهل السنه فيؤخذ حديثهم وينظر الى اهل البدعه فلا يؤخذ حديثهم "

(Muslim, 1419, A.H)

in the beginning, *munaawineen* did not ask about chain of narrators. It was only when problem of fabrication of hadith occurred that the question about narrators arose. Then *Muhadditheen* started asking name of narrators of hadith so that the traditions of *ahl-e-sunnat* (orthodox Muslims) be accepted and those of *ahl-e-bidat* (innovators) be avoided.

This carefulness of *Muhadditheen* was accepted as a basic principle of *Usool-e-Hadith* (hadith sciences). According to Allama Shibi Nomani:

"Along with this, all the information about narrators must be collected as to who they were, how was their character, what were their bobbies and behavior, how was their memory, how was their I.Q level were they trustworthy or not, dull or keen observer and scholars or ignorant? To collect this information was not only difficult but also impossible. Hundreds and thousands of *muhaddseen* devoted their lives for this task. They went city to city and visited the narrators and collected information about them. The persons who had passed away, *Muhadditheen* collected the data from their contemporaries." (Shibli, 1408)

*Molana Shibli Nomani* says that this fact has been admitted even by enemies of Islam. He quotes Dr Springer:

"Not any nation in the world exists, who had invented such a great art as *Asma-ul-Rijal* (a branch of hadith sciences which studies the lives of narrators) by the Muslims, Due to which we can find the data about half a million people." (Shibli, 1408)

*Usool-e-Hadith* means the rules and principles which are compiled by *Muhadditheen* and due to which we can find data about narrators of hadith. We can also evaluate their truthfulness, character, and the number of narrators in different periods. Text of hadith is also evaluated. *Usool-e-Hadith* is based on the following verses of Holy Quran.

"يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا"

(Al Quran 49:6)

O you who believe if you have any immoral (irresponsible) person bring some important news, you should analyze it

The Holy Prophet said:

"كفى بالمرء كذبا ان يحدث بكل ما سمع"

(Bukhari, 1400A.H)

For a false person it is enough that he narrates which he hears.

The most important hadith about this topic is:

"سيكون في آخر امتي اناس يحدثونكم ما لم تسمعوا انتم ولا اباؤكم فاياكم واياهم"

(Muslim, 1419A.H, preface)

The time is coming soon when some people will narrate such ahadith which neither you nor your elders would have heard before this, so avoid them.

On another occasion the prophet said:

"من تعمد على كذبا فليتبوا مقعده من النار"

(Bukhari, 1400A.H)

If anyone tells a lie on me, should find his place in hell.

In the light of these rules, regulations, symbols, and warnings *muhadditheen* established principles for the narration of

*ahadith*. Different scholars defined these rules as under:

Allama Jalal-ud-Din Suyuti, quoted Imam Iz-ud-Din bin Jamaa :

"علم بقوانين يعرف بها احوال السند والمتن"

(Suyuti, 2003)

*Usool e hadith* consist of those laws, from which we can find the true picture of *Sanad* and *Mattan*. (Chain of transmitters & text of hadith )

According to *Ibn Hajar Asqalani*:

معرفة القواعد التي يتوصل بها الى معرفة حال راوى والمروى"  
(Asqalani, 1996)

The knowledge of those rules which help us to know about the narrator & the narrated.

It means to verify the truthfulness of the narrators as well as of the *Ahadith* which are narrated by these people.

The words of *Tadrib ul Ravi* are as follow:

" علم الحديث دراية: يعرف به حال راوى والمروى من حيث القبول والرد وما علم يعرف منه حقيقة الرواية و شروطها، انواعها ، و احكامها و حال الرواة، شروطهم و اصناف المرويات وما يتعلق بذلك "

(Suyuti, 2003)

*Usool e hadith* is an art in which acceptance and rejection of narrator and narrated is evaluated. By using this art we can define the fact of narration, its conditions, its varieties, its rulings, conditions of narrators and other adjuncts of *Hadith*.

Dr *Subhi Saleh*, while talking about another branch of hadith sciences `darayah` says:

"The Derayat e hadith is also known as *Usool-e-Hadith*" (Saleh, 1989)

Although this knowledge is considered to be limited only for *Isnad*, but it is also related with text. So according to Dr. *Subhi Saleh*:

"According to *Usool-e-Hadith* it is clear that it deals not only with *Isnad* (chain of transmitters) but it also consists of

*Mattan*( text of hadith) too". (Saleh, 1989)

*Moulana Ubaid-ul-Allah Alasadi* discussed the following points of *Usool-e-Hadith*:

- (i) Situation of *Hadith* wordings i.e. this narration belong to whom.
- (ii) Types of *Hadith* with respect to different conditions of *Sanad* and *Mattan*
- (iii) Rulings of different types of *ahadith*.
- (iv) Condition of narrators of *Hadith* that they are credible or not.
- (v) Recommended conditions for the narrators.
- (vi) *Hadith* terminology.
- (vii) Books of hadith. (Asadi, 2008)

Baqir Khakwani writes "In *Usool-e-Hadith* the background and foreground of Hadith is discussed. Derivation of Hadith, narration of Hadith, Muhaddtheen and their efforts, their discipline, history of hadith, books of hadith, other hadith related things, answer to objection arisen by Muslim or non-muslims, the new fields which are discovered during the study of hadith e.g. Fiqh Al Hadith, Tib-e-Nabvi, Shamail-e-Nabvi, Prophet Muhammad's Prophecies review, Study of Hadith in light of modern science, or such topics which show truthfulness of hadith are also discussed". (Khakwani, 2011)

The branches of knowledge which are introduced and promoted due to *Usool-e-Hadith* are as follows:

*Jarha wa Tadel, Asma-ul-Rajal, Ilm-e-Mukhtalif Al-hadith, wa mushkilhu, Nasikh wa Mansookh, Ghareeb Al-Hadith, Asbab warud al hadith, Ilm Mukhtalif Al Motalif , Atraf Al-Hadith etc.*

The number of these fields is 52 according to *Imam Hakim*. (Hakim, 2003)

While according to *Tadreeb-ul-Ravi* the total number these *uloom* is 100. (Suyuti, 2003)

## DISCUSSION

*Usool e Hadith* (hadith sciences) is the most useful branch of knowledge due to its importance. It studies hadith in terms of acceptance or non-acceptance? It shows as to which hadith is admissible and which is not. Right from the fabrication of hadith to the rejection of hadith in the modern age, hadith sciences has protected the material of hadith and promoted it to such an extent that no one except a stubborn wrangler can deny the authenticity of hadith, though he may use all standards of research and criticism. Due to great importance of hadith and *sunnah* in *shariah*, *Ilm Usool-e-Hadith* has been a part of basic Islamic Studies from the beginning to present age. Where ever the Muslims went they took their legacy of knowledge with them. That is why, the Muslims of sub-continent disseminated hadith sciences over here and Pakistani Scholars also contributed their due share in this field. They served hadith by writing books, delivering speeches and teaching their peoples.

### ***Al-Diraya Fe Usool-E-Hadith***

(*Mufti Amjid Al Ali*, 1966)

This book is published by IRI Islamabad, in which there is an article by Moulana Ahmed Pali Bheeti "*Tazkara Aimma Usool wa Mashaheer Muhadditheen*". In this article information about important *muhaddatheen* is presented in historical way. (Amjad, 1966)

In this book *Usool-e-Riyavat o dirayt*, types of hadith with respect to acceptance and rejection, brief description of different types of *khabr-e-wahid*, *wazah hadith* and its factors, truthfulness of narrator, *Jarah wa Tadeel*, history of hadith, compilation of hadith, wordings of *Jarah wa Tadeel* and their stages, *Adab-e-Sama wa Qabool*, and abbreviations of old books are discussed. In the second part of book under *Adab-ul-Muhaddith*, thirty

important chapters are discussed and detail is given about pre-requisites of *muhaddith*. The method of footnotes has been utilized in this book and the main focus has been on the primary sources. It is a useful book to understand *Usool-e-Hadith*. The publisher of this book is Muhammad Saeed & Sons, Karachi. The book consists of 251 pages.

### ***Maarif-E-Hadith***

(*Molana Muhammad Jaafar Shah Phulwari*) 1970. (Urdu translation of *Marfat ul uloom ul Hadith* by Imam Hakim)

*Maarfat Uloom-al-hadith* by Hakim is a basic book of *Usool-e-Hadith*. The researcher of this book is Dr. *Sayyad Moazzam Hussain* who composed a script by collecting different old scripts. In the beginning the biography of Imam Hakim is discussed. In this book the important subjects of *Usool-e-Hadith* e.g. introduction of *ulov-e-Asnad*, Revulsion of *Isnad*, Truthfulness of *Muhadith*, connectivity of *Isnad*, *maqoof* narrations, authenticity of *Sahaba*, disconnected hadith, *Mozil* narration *Ghareeb-al-hadith*, *Jarah-wa-Tadeel*, research of those words which are added to hadith, discussion of hadith and its advantages, *Ansab of Muhadeseen*, tribes etc are discussed. Although important topics of *Usool-e-Hadith* are included in this book but with no sequence. In this translation Arabic text and hadith are without references. The book is published by Institute of Islamic culture, Club Road, Lahore. It has 388 pages.

### ***Tohafa Tul Durar Sharah Nukhbatul-Fikr Fe Mustalh Ahl Asar.***

(*Moulana Saeed Ahmed Palanpori*) 1994.

The Arabic book *Nukhba-tul-Fikr of Ibn-e-Hajar Asqalani* is a part of syllabus in Islamic *Madaris*. But this is too difficult for the beginners; therefore Moulana Saeed Ahmad has translated this in Urdu. In preface the writer said

that he got the idea of this book from a booklet *Husan-ul-Nazar* whose writer is Moulana Abdur Rahman. (Palan puri, 1415A.H) The translator has written the book with *Airab*. So it is easy to learn it by heart. After this text there is urdu translation, which is very simple and clear. Text of original book is also included, and terms are defined.

The booklet is explanation and commentary of most important books of *Usool-e-Hadith*, which is not only useful for students to understand hadith but also will help to understand the explanation of *Nukhba*. The book is published by *Madni Kutab Khana*, Buffer zone, Karachi. The number of pages is 88.

*TOHFA AHL-UL-NAZAR FI MUSTLH AHL-UL KHABR* (Moulana Abdul Jalil Athari) 1998.

In this book all the necessary discussions of *Usool-e-Hadith* are added. History of *Usool-e-Hadith* is described in preface and then presented a gradual sketch, of the work done in this field. (Athari, 1998, preface)

The book is divided into five chapters and each chapter has four sections:

In chapter one types of hadith, *Khabr-e-Maqbool* and its types, *Khabr-e-mardood* and its types and common things between *maqbool* & *mardood* are discussed. In chapter two the characteristics of *Ravi* (narrator) are described. Third chapter is about *Jarah-wa-Tadeel*, fourth is about rules of narration, *Isnad* and related explanations are included in chapter five. References exist at the end of each chapter.

Similarly Urdu words are used for Arabic terminology. A brief list of sources is added at the end of book. The book is published by *Nadwa-tul-Muhadditheen* Gujranwala. The book consists of 320 pages.

#### ***Al-Tahdith Fi Ulloom Hadith***

(Dr. Abdur Rouf Zafar) 2008.

Dr. Abdur Rouf Zafar is well known scholar of Pakistan. He has

specialization in *Uloom-ul hadith*. This composition is about *Usool-e-Hadith*. Dr. *Siraj-ul-Islam* is co-writer of this book. The following chapters of *Usool-e-Hadith* are discussed in this book.

*Usool-e-Hadith* and its evolution, Terms of hadith, division of hadith with respect to narrators, types of hadith with respect to acceptance and rejection, division of hadith with respect to *Masnad aali*, common things between *maqbool* and *mardood*, condition for acceptance of narrator, types of hadith, unavailability of sources, types of hadith narrations, the method for the derivation of hadith, and *Jarah-wa-Tadeel*. (Zafar, 2007)

The unique characteristic of this book is that summary of each chapter is given at the end of chapter. It is a useful technique for those who cannot read the whole book due to shortage of time. The book is published by *Maktaba Qudusia*, Lahore, and consists of 400 pages.

#### ***Alloom-Ul-Hadith Fanny, Fikri Aor Tareekhi Mutalia.***

(Dr. Abdur Raouf Zafar) 2009.

According to Dr. *Abdul Jabbar Shakir*, this book is the most popular book on *Uloom-ul-Hadith*, and will be included among five top quality books due to its comprehensiveness, importance and originality. (Zafar, 2009)

In this book so many topics are discussed that it looks like an ocean of knowledge. The major subjects which are discussed are:

Hadith Terminology, Status of hadith, Orientalists and hadith, *Asma-ur-Rajal*, *Jarah wa Tadeel*, Art of *takhreej*, types of hadith, history of hadith & *Muhaddatheen*, Translations of hadith, *Fiqh-ul-hadith*, Explanations of hadith, and dictionaries of hadith. All these main topics are divided into sub-topics and every entry has authentic references. *Munkreen-e-hadith* (rejecter of hadith) of sub-content are focused, and objections raised by them are discussed.

*Moulana Islahi's* school of thought has different point of view based on the difference between *hadith and sunnah* and, so, required special academic attention and the writer played it well. The references are collected from 400 books. On *Usool-e-Hadith* this book is a huge collection. It is a perfect book with all aspects. It is published by *Idara Nashriat*, Urdu Bazar Lahore, and consists of 989 pages.

***Mojam Istalahat E Hadith***  
(Dr. Sohail Hassan) 2009.

*Usool-e-Hadith* is the collection of those basic principles which are used to check the hadith. Scholars have great contribution in this field, the majority of books are in Arabic, that is valuable for experts but average students cannot easily benefit from them. Dr *Suhail Hassan* translated and added remaining important things in the book. Basically its content is derived from Gorky book written in Turkish, and second major source of this book is Dr Zia ur Rahman Azami's book (Hssan, 2009) In this book the terms of Hadith are discussed. At the end of the book the writer has presented the grand and comprehensive list of sources. Various maps and charts have been added in the book. This book has been published by IRI Islamabad and it contains 511 pages.

***Mahazrat E Hadith***

(Dr Mahmood Ahmad Ghazi) 2010.

This book is consisting upon the audio speeches of Dr Ghazi. Which were delivered to the teachers of *Al Huda Trust International Islamabad* from 7 October 2003 to 19 October 2003? Their first audience was the women scholars who were engaged in the teaching of the Holy Quran and the purpose was to familiarize them with Hadith and *Seerah*. (Ghazi, 2010)

In these speeches comprehensive introduction to the knowledge of hadith, need and importance of hadith. hadith as

a source of *Shariah*, types of Hadith, *jarah wa tadeel*, services of Muhadditheen are discussed. At the end of each sermon the questions that were raised and answered have been included. These were sermons so no references were made. This book contains 480 pages and published by *Al Faisal publishers and traders* Lahore.

***Usool Ul Hadith, Mustalehat Wa Uloom*** (Dr Khalid Alvi) 2001.

Its script was developed in 1984, due to some reasons its publication was possible in 1998. (Alvi, 2001, preface) Here the *Usool e hadith* and its evolution in the early history is explained. Weak ahadith have been discussed. Most species of hadith and varieties have been described with respect to detailed discussions of original sources. Arabic references have been arranged in scientific way. Finally grand list of sources has been accomplished which enhances the value of work of the author. Any book in Urdu language is not compatible with this book. Audience but also scholars take the book as a reference. This book is published by *al faisal nashran wa tajran kutab* Lahore. Its size is 815 pages.

***Aloom Ul Hadith.***

(Dr. Mohammad Baqir Khan khakwani) 2011.

Subject of the book is Hadith Sciences and it is written in particular context of a sub-continent. The writer says in the preface of the book that: "People can benefit from it, because the text was simple, and avoided unnecessary discussions, even types, examples of hadith, *muhasdatheen* differences were not mentioned because the common reader may not misunderstand. Some historical background of subcontinent is presented. Both types of sources have been consulted". (Khakwani, 2011) Main subjects described here are as follow:

hadith, its types, importance of hadith, *riwaya and diraya*, febricated hadith, *asma ur rijal, jarah wa tadyl*, Introduction of *nukhba tul fikr*, history of Hadith & muhaddatheen, the achievements, historical analysis of the work of scholars of subcontinent in Hadith. Footnotes have been used in this book. Finally 35 grand sources have been mentioned. It was published with the 252 pages by *idara adbiat Urdu Bazar*, Lahore,.

## CONCLUSION

The above study leads us to the fact that the Muslims left no stone unturned in preserving sayings and practices of the Holy Prophet SAW. They devised new branch of knowledge for their purpose i.e. hadith Sciences, & collected detail of the lives of said narrators. They established this field on such sound footings that any impartial critic, rather even an antagonist can do nothing but admit its authenticity. The Muslim scholars of all ages including those living in Pakistan have contributed their considerable share to hadith sciences in their local and national languages. The martial of Pakistani scholars available in Urdu is, in no way, less important and can plenty satisfy the students of hadith sciences’.

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