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"البحث اللغوي لاصطلاحات الحديث في المقدمة المشكوة والنقد عليها"

## Linguistic research for Hadith terms in the "Al-Muqadmat-ul-Mishkat" and criticism on it

### **Abstract:**

*Islam is a universal religion which is the only Acceptable to Allah. Islam covers all aspects of life. Islam reached the Indian sub-continent in its beginning. There are two main sources of Islamic Law: Quran and Hadith. Quran is the book which was revealed to Prophet Muhammad (P.B.U.H) through Gabriel (A.S). It is a book that is recited. Hadith is the message of Allah which is in the words of Prophet Muhammad (P.B.U.H).*

*Indeed the knowledge of Hadith and Saint is a great and very important knowledge. Scholars have tried their best to record and safeguard this knowledge. It is very important because it is a source of the knowledge of Islam and it discusses the sayings and actions of Prophet Muhammad (P.B.U.H). This knowledge helps Muslims follow their Prophet (P.B.U.H) and make him their role model. Every Muslim must have knowledge of Hadith as it is their duty to know the sayings and actions of Prophet Muhammad (P.B.U.H).*

*Scholars have struggled to protect Hadith from attacks and distortions. They have appointed and suggested some rules and principles by which one can know the difference between correct and fabricated Hadith. They have discussed these points in their books.*

*Shah Abdul Haq Dehlavi was a great scholar who worked for hadith and has written many books. He was a great scholar of his time who had devoted his life to serve Islamic knowledge.*

*One of his books is "MUQADMAT-UL-MISHKAT" which contains knowledge about principles and rules of Hadith. Although it is a brief book, it is very comprehensive. It is an important book for learners of Hadith.*

*This books contains basic knowledge of Hadith.*

**Key words:** Hadith terms, revelation, scholars, knowledge, Narration, Muhaddith Abdul Haq Dehlavi, "MUQADMAT-UL-MISHKAT".

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## **Introduction**

The Hadith is a source of Islamic Law like the Quran. It is Way (a revelation), but it is not recited as the Holy Quran. It was also recorded in the time of Prophet Muhammad (P.B.U.H) and he permitted some of his companions to write his Hadith. The knowledge of Hadith became widespread and hundreds of books of Hadith were written in order to convey the message of Prophet Muhammad (P.B.U.H). Then they felt need to write about the terminology of Hadith and its knowledge, and carried out a research about Hadith and its knowledge. As a result of their struggles it became easier to distinguish the fabricated from the right and the bad from the good.

Scholars of Hadith worked hard to record the chain of transmission, researched about men, established laws and rules and distinguished the correct Hadith from the fabricated and defective ones. They memorized history and compiled countless precious books for the authentic Hadith, and Sihah-E-Sittah (the six books of Hadith) earned fame among them. They used a special terminology which was accepted by the modern scholars.

The Hadith spread in India and the Sindh, and they built schools and institutes for Hadith, jurisprudence and its reading and interpretation.

When some liar people tried to spread fake and fabricated Hadith and narrated from the Prophet Muhammad (PBUH) what he did not say, the scholars of Hadith organized a set of rules and regulations which is called Knowledge of Hadith. Then they wrote down the Hadith and wrote books regarding the science of narration of Hadith and the knowledge of Hadith. So they looked for the narrators and Companions (the companions) of Hadith, and analyzed the narrators and Hadiths, and brought out the authentic Hadiths from the sick and spread this knowledge in India and Sindh.

Some Scholars wrote the abridged versions of the books of hadith in order to make them easy to memorize. Mishkat -Ul-Masabih is among such books.

Also, the scholars explained a lot and wrote on the knowledge of the Hadith in detail and briefly. They wrote various books regarding the terms of knowledge. The booklet of Sheikh Abdul Haq Dahlawi is also one of the important books for the Hadith scholars and it is read

by all the people of knowledge. Its famous throughout the Arab and non-Arab world that every student studies it.

I would like to write an important article about the topic “A lexical research of terms of Hadith in Muqasmat-ul-Mishkat”. This is an important topic, as it contains terms of Hadith in a good way.

Shaikh Abdul Haq Muhaddith Dehlavi has mentioned and compiled all knowledge regarding terms of Hadith and knowledge of Hadith. This Muqadma is very useful for students of Hadith. Therefore I chose it for my research work.

Indeed, knowledge of Hadith and its narration is the best deed, because it is important after Quran and it is right path for a Muslim in both the world and The Hereafter. Indeed Hadith is a base and foundation and all rulings regarding life are derived from it. According to scholars connection with Hadith is a part of faith.

### **Authority of Hadith**

The main purpose of sending prophets and messengers by Allah was to teach to bring out people from darkness to the light. These messengers taught people good morals and ways to live a peaceful life. For this purpose, Allah revealed Holy Books to them. These Divine Books are the guidelines for the people in their life. The Holy Quran is the last Sacred Book of Allah which was sent upon His Last Messenger Prophet Muhammad (P.B.U.H). He has also ordered the Muslims to follow the way of His Messenger for a successful life in both worlds. Allah says in the Holy Quran:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say, [O Muhammad], “If you love Allah, then follow me, [as a result] Allah will love you and pardon you your sins. And Allah is Forgiving and Merciful.”<sup>1</sup>

This verse of the Holy Quran makes it clear that we are not only ordered to follow the Quran, but also it is necessary for us to adopt the way of Prophet Muhammad (P.B.U.H). It is because the sayings and actions of the Prophet are explanation of the Holy Qur'an. We have to follow both the Holy Quran and the way of Prophet Muhammad (P.B.U.H). We are fortunate because the righteous companions of Prophet Muhammad (P.B.U.H) have memorized the Hadiths of the Prophet and conveyed them to the next generations.

## **How was Hadith Compiled?**

There are four stages of the history of the compilation of Hadith:

The first stage is related to the time of Prophet Muhammad (P.B.U.H) till 10 A.H., when some of his companions started recording Hadith in written form with the approval of the Prophet Muhammad (P.B.U.H), while the second stage started from 11 A.H. to 100 A.H., which was the era of the companions of the Prophet.

The period of the third stage began from 101 A.H. which lasted till 200 A.H. This is the time of the *followers* of companions. And the last and fourth stage started from 200 A.H. to 300 A.H. which was the period of *According to the followers* (P.B.U.H).

### **Compilation of Hadith during the Period of the Prophet (P.B.U.H)**

There was no regular arrangement for the written compilation of Hadith during the period of the Prophet (P.B.U.H), as most of companions depended on their extraordinary memory which was a special gift by Allah given to Arabs. However, there are some examples of writing Hhadiths:

- Some of companions wrote sayings of the Prophet for their personal use, so that they refer to them in time of need.
- There were some companions who had public positions. They got the traditions of the Prophet written in order to fulfill their responsibilities according to the teachings of Islam.
- Hazrat Ali R.A was one of the scribes of the Prophet Muhammad (P.B.U.H). The Prophet once dictated to him.
- A companion, Abdullah bin Umar, also used to write down all that he heard from the Prophet Muhammad (P.B.U.H) with his permission. His compilation of Hadith is called *Scripture honest, which is a part of predicate* Imam Ahmad ibn Hambal.
- Anas Bin Malik who was the Prophet's personal attendant, had written down some Hadiths.

Apart from these, there were some other documents dictated by the Prophet (P.B.U.H) himself, such as official letters, letters to preach the empires and kings of different areas, treaties of peace and alliance addressed to different tribes. These all things were later made part of larger collections of Hadith. 2

### **Compilation of Hadith in the Time of Companions (R.A)**

After the death of the Prophet, Muslims took interest in Hadith because of two reasons:

Firstly, the Companions who were the main source of Hadith were passing away one by one. Thousands of Companions were martyred only in one battle in the time of Abu bakr (AR). There was not much written Hadiths. A large number of hadiths was saved by Companions in their memory. Therefore, there was a dire need to record Hadiths in written form.

Secondly, the number of Muslims was increasing day by day. The converts entered Islam in large groups. It was crucial to write Hadiths for them so that they may get as much knowledge as possible.

In this short period, many books of Hadith were compiled. Every scholar was eager to save Islamic knowledge. This work was carried out in the time of followers.

### **The Time of followers (RA) 101-200**

This is the era of followers (the followers of the companions of the Prophet). It is a golden era. These people devoted their entire lives to collect Hadiths from different places of learning, because of which a large number of traditions were preserved. Now it has become easier to collect countless memoirs in larger volumes. 3

Muhaddith. ibn Shihab Al Zuhri, was the first to compile Hhadiths. Umar ibn Abdul Aziz asked Ibn Shihab Zuhri and Abu Bakr Al-Hazm to prepare a collection of all available ahadith. The Ummiyd Caliph Umar bin Abul Aziz wrote to a great scholar Abu Bakr Al Hazm: "Whatever hadith of the Messenger you can find, write them down, because I fear the loss of knowledge and demise of knowledgeable men, and do not accept anything except for the Hadith of the Holy Messenger, and people should spread knowledge."

The compilations which were done in this period are not found today separately, because they have been made part of large books of Hadith.

Then *Muwatta* of Imam Malik (716-795) was written, which was the first regular work which comprised on a well-arranged collection of Hhadiths. There were about 1700 Hadith in this collection. This was considered to be the first standard work regarding collection of Hadith.

In this period all sayings were collected together, whether they belonged to the Messenger, Companions or followers. But it was mentioned to whom they belonged. 4

### **The Third Era of According to the followers (R.A) 200-300**

It was the golden age in the knowledge of Hadith and its literature. Countless achievements were carried out in this golden Era, as it follows:

- In this time the sayings of Prophet Muhammad (P.B.U.H) were separated from the reports and sayings of Companions, followers and According to the followers. It was a very good achievement carried out by the scholars of that time. Otherwise, Hhadihs and sayings of Companions and followers could have been mixed up with each other.
- The correct (authentic) traditions were very carefully and thoroughly separated from Weak traditions and then they were compiled in various books. As a result of this struggle, people were able to follow Hadith in a proper manner.
- Very strict rules and regulations were organized in order to differentiate between the true and the fabricated Hhadihs in accordance with clear principles. 5

The main focus of scholars was on writing narrator (chain of narrators). They searched whether the dates of birth and death and places of residence of the two narrators in different generations were such as to have made it possible for them to meet, and whether they were trustworthy or not.

That is why all traditions are divided into three general categories:

1. (sahih) sound, having a reliable and uninterrupted attribution and a text that is not against main belief;
2. (hasan) good, a Hadith that an incomplete narrator or it has transmitters whose authority is questionable.
3. (dhaif) weak a Hadith whose matn (Main text) or (Rawi) transmitters are have got serious criticism.

Keeping in mind this criteria, the scholars of Hadith were able to classify each Hadith and decide about its category. 6

In this golden period the six famous books were written, that are known as Sihah Sittah (the Six Sound Books). The authors' names and book titles are as follows:

- Imam Abu Abdullah Muhammad Bin Ismail al Bukhari, (194 A.H.-256 A.H.): He wrote his famous book Sahih al Bukhari, which is next to the Quran in authenticity.
- Muslim Bin Hajjaj Bin Muslim Qushairi Naishapuri (204 A.H.-261 A.H.): He compiled his famous book of Hadith Sahih Muslim. This work is the next most important work on Hadith.
- Imam Ibn Majah (202 A.H.-275 A.H.): He wrote his famous book Sunan Ibn Majah.
- Abu Isa al Tirmizi (209 A.H.-279 A.H.): he compiled his book of hadith called Jame Tirmizi or Sunan Tirmizi.
- Abu Abdur Rahman an Nasai (214 A.H.-303 A.H.): he is famous for his book of hadith Sunan Nasai.
- Imam Abu Da'ud Suleman Bin Ash, ath Sajistani (202 A.H.-275 A.H.) wrote his famous book Sunan Abi Dawood. 7

### **Some Famous Scholars of Hadith:**

- |                                 |                           |
|---------------------------------|---------------------------|
| • Abu Dawood Al-Tayalisi        | • Ibn Duraid              |
| • Abu Ma'shar Najih Al-Madani   | • Ibn Hajar al-Asqalani   |
| • Abu Mansur Mauhub al-Jawaliqi | • Ibn Hajar al-Haytami    |
| • Ibn al-Jawzi                  | • Ibn Hazm                |
| • Abu Bakr al-Ajurri            | • Ismail ibn Ibrahim      |
| • Al-Baghawi                    | • Ibn Khuzayma            |
| • Al-Dhahabi                    | • Ibn al-Qattan           |
| • Jamal al-Din al-Mizzi         | • Ibn Qudamah             |
| • Taqi al-Din al-Fasi           | • Ibn Sa'ada              |
| • Muhammad- Zahid al-Kawthari   | • Ibn Shihab al-Zuhri     |
| • Al-Khatib al-Baghdadi         | • Ibn Ishaq               |
| • Al-Zarkashi                   | • Abd al-Ghani al-Maqdisi |
| • Ali al-Qari                   | • Ibn Kathir              |
| • Nur al-Din al-Haythami        | • Rabee al-Madkhali       |
| • Ali ibn al-Madini             | • Ibn Majah               |
| • Badr al-Din al-Ayni           | • Ibn Manda               |
| • Al-Bayhaqi                    | • Muhammad 'Abid al-Sindi |

- Al-Daraqutni
- Al-Darimi
- Diya al-Din al-Maqdisi
- Fath al-Din Ibn Sayyid al-Nas
- Abu Ishaq al-Fazari
- Al-Hakim al-Nishapuri
- Abdallah ibn Al-Zubayr Al-Humaydi
- Al-Humaydi
- Ibn 'Abd al-Barr
- Ibn al-Imad al-Hanbali
- Ibn al-Mubarak
- Ibn al-Mustawfi
- Ibn al-Salah
- Ibn Asakir
- Ibn Bashkuwāl
- Ibn Battah
- Ibn Daqiq al-'Id
- Ibn Dihya al-Kalby
- Muhammad al-Bukhari
- Al-Munawi
- Ibn al-Jazari
- Al-Nawawi
- Al-Qastallani
- Ishaq ibn Rahwayh
- Ibn Rajab
- Ibn Sa'd
- Şafwān ibn Idrīs
- Said ibn al-Musayyib
- Al-Sakhawi
- Shah Waliullah Dehlawi
- Shu'ba Ibn al-Ḥajjāj
- Muhammad Hayyat ibn Ibrahim Al-Sindhi
- Sufyan al-Thawri
- Al-Tirmidhi
- Sufyan ibn 'Uyaynah

#### **List of Famous Books of Hadith:**

- Sahih al-Bukhari
- Sahih Muslim
- Sunan Abu Dawood
- Sunan al-Tirmidhi
- Sunan al-Nasa'i
- Sunan ibn Majah
- Muwatta Imam Malik
- Kitaab-ul-Aathaar
- Sunan ad-Darimi
- Musnad Ahmad ibn Hanbal
- Saheeh Ibn Khuzaymah
- Sahih Ibn Hibban
- Al-Mustadrak alaa al-Sahihain of Imran Hakim (Talkhis al-Mustadrak)
- Al-Mu'jam al-Kabir of Al-Tabarani
- Shama'il Muhammadiyah (Shamaail Tirmidhi)
- Musannaf ibn Jurayj
- Sunan al-Kubra lil Nasa'i
- Sahifah Hammam ibn Munabbih
- Tahdhib al-Athar
- Musnad Imam ul A'zam
- Musnad al-Shafi'i
- Musnad al-Siraj
- Musnad al-Firdous
- Musnad Abu Ya'la
- Sunan Sa'id ibn Mansur
- Khasais of Amir Al Momenin
- Sunan Dar Al-Qutni
- Musnad Humaidi Imam Al-Humaydi



- Al-Mu'jam al-Awsat of Al-Tabarani
- Al-Mu'jam as-Saghir of Al-Tabarani
- Musnad al Tayalisi
- Musnad Abu Awaanah
- Musannaf Ibn Abi Shaybah
- Musannaf of Abd al-Razzaq
- Al-Adab al-Mufrad
- Sunan al-Kubra lil Bayhaqi (Al-Sunan al-Kabir)
- Shuab ul Iman
- Musnad Ishaq Ibn Rahwayh
- Musnad al-Bazzar
- Sunan al-Wusta
- At-Targhib wat-Tarhib
- Mishkat al-Masabih
- Masabih al-Sunnah
- Riyadh al-Saaliheen
- Bulugh al-Maram
- Majma al-Zawa'id
- Kanz al-Ummal

### **Spread of Islam in Indian Sub-continent**

Today, the number of Muslims in the Indian subcontinent (India, Pakistan, and Bangladesh) exceeds 500 million which makes it one of the largest population centers of Muslims in the world. Islam entered this area first. The land of Sindh is called Babul Islam (Gateway to Islam), because it is the from where Islam entered the sub-Continent. 8 , Arab traders used to travel to India even before the life of Prophet Muhammad (PBUH) in the 600s. Traders would visit this area in order to carry out their business. When the Arabs accepted Islam, they brought this religion to the shores of India. It is notable that he first mosque of this area, the Chairman Friday mosque, was constructed in 629 during the life of Prophet Muhammad (PBUH) in the area of Kerala. It was built a person who was the first Muslim from India, Chairman Peru mal Bhaskara Ravi Varma. As the trade continued between Arabs and Indians, Islam kept spreading throughout the sub-Continent.

### **Muhammad bin Qasim**

In the Umayyad Dynasty of caliphs it was the time when first great expansion of Islam into India came. Damascus was the center of the Umayyad Caliphate. In 711, a young 17 year old man, Muhammad bin Qasim from Ta'if was sent to extend Umayyad control into Sindh: Sindh is the land around the Indus River in the Northwestern part of the subcontinent. Presently, it is a province of Pakistan. Muhammad bin Qasim came along with 6,000 soldiers. He led his army to the far eastern reaches of Persia, Makran.

There was little encounter against him, when was on his way to India. When he arrived the city of neroon kot (presently Hyderabad, Sindh Pakistan), on the banks of the Indus River, he was welcomed by

Buddhist monks into the city. These monks controlled the city. Many cities came under his control without any fighting. In some places, oppressed Buddhist minorities came to the Muslim armies in order to get protection against Hindu governors. 9

Despite the support and approval of much of the population, opposed the Muslim expansion and mobilized his army against. In 712, there was a fight between the armies of the Raja of Sindh, Dahir and Muhammad bin Qasim. The Muslims got a decisive victory. As a result of this victory, all of Sindh came under Muslim control. 10

It must be remembered that Muhammad Bin Qasim did not force anyone to convert to Islam. Rather, he promised security and religious freedom to all Hindus and Buddhists who were under his control.

As a result of these efforts and struggles, Islam spread in the Indian Sub-Continent. It is narrated that even some of the companions of Prophet Muhammad (PBUH) visited this area, some of whom died here and were buried in this area. There are many places where graves of Companions are found. 11

### **Al Shaikh Abdul Haq Muhaddith Dehlavi**

Shaikh Muhaddith Abdul Haq Dehlavi a great scholar who served Islam in different ways. He was a great scholar in the era of Mughal Empire. He had played an unforgettable role in preaching Islam and spreading the knowledge of Hadith. He taught Hadith and other Islamic sciences for a long time.

He was born in the year of 958 AH (1551) in the city of Delhi, hence called Dehlavi. He travelled for hajj in the year 996 AH (1587), to Mecca, where he stayed for the next three years in order to study Hadith and Sufism under different scholars. When he returned to Delhi, he taught for about half a century, and wrote more than 100 books, which include a history of Medina, a book of Biography, and a work on the lives of saints. 12

First of all, he got Pledge from his father. Then he went for Pledge in Series Qadriah to Moosa Pak Shaheed in Multan. When he went to Mecca, he also got bai'ah from Shaikh Abdul Wahhab Muttaqi in the four chains of Tasawwuf: Chishti, Qadiri, Suharwardiah, and Naqshabndiah. On return from Mecca, he also got Pledge from Khawajah Baqi Billah.

### **His Famous Works:**

- *Sharh Mishkat Shareef*, known as Ashatul Lam'at
- *Madarij-ul-Nabuwwah*
- *Lam,atul Tanqih*
- *Jazbul Quloob*,
- *Madarijul Nubuwwah*,
- *Zubdatul Asar*
- *Takmil al Iman*
- *Maktoobatetc.*

### **His Death**

He died in Delhi, in the year 1052 AH (1642) and was laid to rest near Hauz-i-Shamsi which is near Qutub Minar, Delhi.

### **Muqadmat-ul- Mishkat and its compilation**

This Muqadmah is written by Shah Abdul Haq Dehlvi who was a great scholar worked for Hadith and has written many books.

One of his books is “Muqadmat-u-Mishkat” which contains knowledge about principles and rules of Hadith. Although it is a brief book but it is very comprehensive. It is an important book for learners of Hadith. This book contains basic knowledge of Hadith.

Many scholars have recommended this book for beginners and even for the advanced level. 13

### **Chapters in Muqadmat-ul-Mishkat:**

**Chapter 1: Definition of Hadith and its kinds, Definition of Terms of Hadith.**

The author has clearly defined the hadith both lexically and technically and then he mentioned the kinds of Hadith. Also he has written definition of terms of Hadith.

**Chapter 2: Definition of Credentials, Matan and their issues.**

This chapter deals with Sanad (chain of Narrators) and Matan (body text of Hadith) and issues related to both things.

**Chapter 3: Shaz, Munkar, Mu'allal and Aitibar.**

This chapter discusses the above mentioned terms along with their definitions. It is crucial for a student of Hadith to know these terms.

**Chapter 4: Sahih, Hasan and Zaif**

In this chapter the author has mentioned the three famous terms of Hadith, which are among basic terms. Primarily, Hadith is divided into these three kinds.

**Chapter 5: Adalah and reasons of rejection related to it.**

It is necessary for a narrator of Hadith to be Justice (pious and truthful) and to be free from faults and defects that make his narration doubtful. This chapter deals with adalah and jarah.

**Chapter 6: Gharib, Aziz, Mash-hoor, and Mutawatir**

**Chapter 7: Number of kinds of Zaif and Sahih and some terms used by Tirmizi**

**Chapter 8: using Sahih, Hasan and Zaif etc as an argument and some terms used by Tirmizi**

Imam Tirmizi uses some terms together, for example: Hasan Sahih, Sahih Gharib, and Hasan Gharib etc. these terms are very difficult for a student to understand. Shaikh Muhaddith Delwi has explained these terms in detail.

**Chapter 9: Kinds of Shih and number of Sahih Hadith and books of Sahih Hadith.**

**Chapter 10: Famous six books of Hadith**

**Key Terms discussed in Muqadmat-ul-Mishkat**

- Hadith
- Athar
- Khabar
- Marfu
- Mouqoof
- Maqtoo
- Mu'zal
- Munqati'
- Isnad (chain of narrators)
- Mursal (what is the status of Mursal Hadith)
- Tadlis (its Lexical and Technical Definition, Ruling about it and Reasons behind it)
- What is ruling about Mudallis (one who practices Tadlis)
- Muhtarib
- Mudraj
- Riwayat Bil Ma'na (indirect Narration)
- Riwayat Bil Lafz (direct Narration)
- Mu'an'an (a chain of narration that contains the word "An")

- Shaz (its Lexical and Technical Definition)
- Munkar
- Shahid (similar narration) and Mutabah (supporting narration)
- Mouzoo (fabricated and fake Hadith)
- Za'if
- Gharib (odd narration)
- Aziz (Rare narration)
- Mash-hoor (Famous Narration)

### **Conclusion:**

1. It is crucial for us to know and learn the terms of Hadith
2. Many scholars have written various brief and detailed books in this regard
3. The book of Muhaddith Abdul Haq Dehlavi is a very important book.
4. This book contains various terms and knowledge about Hadith.
5. Islam spread in India and Sindh from the beginning of Islam and delegations of Companions came to Sindh and India. Therefore knowledge of Hadith spread in Sindh and India, and they built mosques and Islamic institutions for teaching Hadith, Islamic Jurisprudence, Qiraat, and Tafseer.
6. Scholars have put efforts to serve knowledge of Hadith after working for Quran.
7. Hadith Science contain various types of knowledge, such as: text of Hadith, knowledge of Narrators etc.
8. Knowledge of terms of Hadith is very important, as it helps to know correct Hadith and follow Sent and act upon it.

### **Suggestions:**

This is a very useful book for understanding Hadith and needs more research. There is a dire need to carry out a comprehensive research on this book which thoroughly explains the terms used in this book. Also it is necessary to translate this book into different languages, so that readers of various languages can understand it, especially a beginner who needs lexical explanation and literal research in his language. This research work contains important basic knowledge about this book. It is necessary to publish this article and study it.

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