

SAHIH MUSLIM KA MUQADDAMAH

Sahih Muslim ka Muqaddamah, Imam Muslim ne apni kitab sahih Muslim likhne se pahle likhi hai. Ye unhone is liye likhi hai taaki kuch bunyadi Usool al hadith logo ko wazeh ho jaye ki kis tarha ki hadees Muhaddiseeno ne qubul ki hai aur kis tarha ki nahi. Aur un Muhaddiso ne kitni mahnat kar ke sahih aur gair sahih ahadeeso ko alag kiya hai kyuki aksar log usool e hadith se nawaqif hai. Aksar logo ko to ye bhi pata nahi ki hadith bhi boht tarah ke hote hai. Allah un Tamam Muhaddiso ko aakhirat me bhi qamyab kare jis tarah wo dunya me qamyab hue the, jinhone itni mehnat kar ke RasoolAllah *salallahu alayne wasalam* ke paigam ko ham tak pohchaya hai.

Sahih Muslim ka muqaddamah padhte hue apko lagega ki ajkal jo ham baate karte hai, jo kuch log kahte hai ki ham log ajeeb-gareeb baate kar rahe hai Toh ye saari baate Imam Muslim ne bhi kiye hai. Is Muqadme ne boht logo ki zindagi change ki hai. Imam Muslim ke shagird ne Imam Muslim ko ye mashwara diya tha ki wo Sahih Muslim likhe aur isi liye jagah jagah is Muqaddameh me Imam Muslim apne shagird ko dua dete hai. Ab mai bilkul (exact) Imam Muslim ke alfaz likhta hu jo unhone kaha Jo ki Itne pyare hai ki apke dil me utarte chale jayenge in shaa Allah. Agar zarurat padi to unke Alfaz ki wazahat kar dunga in shaa Allah. Imam Muslim ke alfaz green text me honge aur mere explanatory notes brackets aur black text me honge:

Hamd wa salawat ke baad Imam Muslim apne shagird Abu Ishhaq ko Mukhatib karte hue farmate hai: Allah tujh par raham farmaye ke tune apne parwardigar ki hi taufeeq se ye zikr kiya tha ki RasoolAllah *salallahu alayne wasalam* se jo ahadith marwi hai un tamam hadith ki talash aur justutju ki jaye jo Deen ke usool aur us ke ahkaam jo sawab wa azaab aur rugbat aur khauf (yani Fazail wa akhlaq) ke mutallik hai aur tum wo tamam ahadith mustanad isnaad ke sath chahte ho jinko ulema e hadith ne qubul kiya hai. Allah taala tumko hidayat de ke tumne us baat ka iradah zahir kiya hai ke mai is qism ki tamam ahadith ka ek majmua tayar kar ke iktisaar ke sath tumare liye jama karduu. Allah taala tumhe izzat ata farmaye jab maine tumhari is farmaish par gaur kiya aur is ke anjaam ki taraf tawajjah ki aur Allah kare iska anjaam achha ho toh mujhe ye andaza hua ke aur logo se pahle khud mujhe bhi ye majmua tayar karne ka fayda hoga.

Mazbuti aur sehat ke sath thodi si ahadith ko yad rakhna zyada aasan hai khas taur pe unlogo ke liye jinhe sahih aur gair-sahih ahadith me tameez hasil hi nahi ho sakti jab tak ke dusre log unko bata na de. Pas aisi surat e haal me thodi tadad me sahih riwayaat jama karne ka iradah karna boht zyada tadad me zaif riwayaat jama karne se zyada behtar aur mufeed hoga.

[Ab Imam Muslim kahte hai ki kin logo se wo ahadith nahi lenge]

1. Wo log jinpar aksar Muhaddiseen ne Taan hai jaisa ki Abdullah bin Miswar, Abu Jafar Madaini, Amr bin Khalid.. wagaira
2. Un jaise dusre log jin par ahadees ghadne ki tohmat hai.

3. Aur wo log jo Az-Khud ahadees banane me badnaam ho chuke hai.

4. Aur isi tarha wo log bhi jinki aksar ahadees munkar ya galat hoti hai toh aese tamam logo ki riwayaat ko ham apni kitab me jama nahi karenge.

Usool e Hadith ki istilah me munkar us shaks ki hadith ko kahte hai jo siqah aur qamil ul hifz raawio ki riwayat ki khilaf riwayat kare ya uski ahadith ki kisi ne bhi muwafiqat na ki ho. Pas jab aesi surat e haal ho to wo raawi matruqul hadith hoga aur iski ahadith muhaddiseen ke nazdeek qabil e qubool aur qabil e amal nahi hogi.

Isi tarha agar tum kisi ko dekho ki wo Imam Zohri(boht bade Muhaddis aur Tabaeen, Imam Abu Hanifa r.h.ke ustad) jaise buzurg shaks ya Imam Hishham bin Urwa jaise azeem shaks, jinki riwayaat ahle ilm ke yaha bohot mashhoor aur faili hui hai, (unhi) se aesi riwayat bayan kare jis riwayat ko un ke mashoor shagirdo maise kisi ne bhi bayan na kiya ho aur ye raawi sahih riwayaat me un ke mashhoor shagirdo ka shareek bhi na raha ho, Toh aese raawi ki hadith ko qubul karna jaye nahi.

Hamne riwayat hadith ke silsile me Muhaddiseen ke mazhab ko bayan kar diya hai taaki jo log usool e hadith se waqif nahi hai, un maise ahle Taufeeq ko ye ibtidai malumat hasil ho jaye.

Ae Shagird e azeem, in tamam mazqura bala baato ke baad Allah taala tujh par raham kare, jab hamne zaif aur munkar ahadith ko alag karne me unlogo ki galtiyo ka jayeza liya, jo log khud ko Muhaddith karar dete hai, toh dekha ke ye log sirf sahih aur mashhoor ahadith par ittifa karne ki bajaye un rawio se bhi ahadith nakal kar rahe hai, jinki bewakoof aur gair mustanad hone ko ye khud bhi mante hai. Ab jo log Majhool aur Zaif isnaad ke zariye in munkar riwayaat ko naqal kar ke khamiyo se nawakif awaam me failarahe hai, toh hamare dil me ye ehssaas paida hua ki Ae Shagird e Azeem ham teri (sahih ahadith ko jama karne ki) farmaish ko zarur pura kare.

Yad rakho! Allah tumhe taufeeq de ye baat achhi tarha zahennasheen karlo ke har ek Muhaddis jo sahih aur gair-sahih ahadith ki pahchan, aur siqah aur gair-siqah raawio ki marifat rakhta hai us par wajib hai ke wo sirf aesi ahadith naqal kare jinki isnaad sahih ho aur un ke raawio maise koi raawi bhi jhuta, biddati aur sunnat ki mukhalifat karne wala na ho, ya us raawi ka aeb faash na hua ho, aur hamare is qaul ki daleel aesi hai ke koi bhi iska mukhalif nahi hai aur wo hai:

Aye Eeman walo agar tumhare pas koi fasiq (shaks) khabar laye to khoob tahkik kar liya karo (aesa na ho) ke tum kisi qaum ko la-ilm me (na-haq) takleef pohcha baitho, fir tum apne kiye par pachtate rah jao.

Surah al-Hujraat, ayat-6.

Yad rakho Muhaddiseen ke nazdeek fasiq ki riwayat usi tarha mardood hai jis tarha ke aam logo ke nazdeek uski gawahi gair maqbool hai. Quran e hakeem se khabar e fasiq ka gair mottebar hona sabit hai aur is par hadith bhi gawah hai ke munkar raawi ka riwayaat bayan karna durust nahi. Aur wo hadith wahi hai jo RasoolAllah ﷺ se shohrat ke sath mankul hai ke jisne ilm ke bawujud jhuti hadith ko meri taraf mansoob kiya wo jhuto maise ek jhuta hai.

[Iske baad Imam Muslim apne baat ki subuto ke liye hadith lekar aye hai]

Hadith no 6: RasoolAllah ﷺ ne farmaya Mujh par jhoot mat bandho jo shaks meri taraf jhut mansub karega wo jahannam me dakhil hoga.

Hadith no 9: Rasoolallah ﷺ ne farmaya Kisi shaks ke jhutha hone ke liye yahi baat kafi hai ki wo har suni sunai baat ko aage bayan karde.

Hadith no 16: Hazrat Abu Huraira r.a. se marvi he ke RasulAllah ﷺ ne farmaya: “Akhri zamanay mein kuch aise (jhootay) zahir hongy jo tume aise hadeesien sunayen ge jo tum ne aur tumhare abao ajdad ne bhi nahe suni hongy. Lihaza in se mehfooz rahna ke kaheen tume gumrahi ya fitnay mein mubtala na kar dein.

[Is hadith se koi ye na samjhe ki ye aj ke zamane ki baat ho rahi hai. Ye Imam Muslim ke zamane ki baat ho rahi hai. Wo kah rahe hai ki mai isi liye to ye kar raha hu kyuki log jhuti ahadith gadh rahe hai. Jaise baaz log kahte hai ki ye log nayi nayi hadise laate hai. Ab nayii kaise?? Kya Sahih Bukhari nayi likhi hui kitab hai? Ap aur agar ap ke ajdaad jahil rahe hai to iski wajah se ye log ham par ye hadith fit kar rahe hai. Jaise ek Muhawra hai ki chor bhi kahe chor chor. Toh ab Mai Ibrahim a.s. wala jumla bolunga, “Tum aur tumhare aabao-ajdaad bhi gumraah the”. Agar Unhone Bukhari nahi padhi jo ki nearly 1200 saal pahle likhi gayi thi to kya ye hamari galti hai, Apko agar pata nahi laga ki Sahih al Bukhari ya Sahih Muslim me namaz ka tarika kya hai to is ki wajah se ham par ye hadith fit karoge. Ye to tab lagao ge jab ham koi nayi hadith pesh kare jiska kitab wa sunnah me koi dalail nahi hai jaise inke kuch moviyo ne mil kar ek hadith banayi hai jo dunya ki kisi hadith ki kitab me maujud nahi hai ki Sahaba aur Munafik namaz me But(idol) rakh kar aate the isliye RasoolAllah ﷺ rafa yadain karte the. Agar ye hadith dunya ki kisi hadith ki kitab me likhi hui ho chahe zaif sanad ke sath ho to ham rafa yadain chhor denge. Hadeese to ye gadh rahe hai].

Hadith no 17: Hazrat Abdullah Bin Masood r.a. se marvi hai ki, Baaz waqt shaitan Insani surat mein kisi Qaum ke pas aa kar jhooti hadees bayan karta hai aur jab logon mein intshaar waqia ho jata hai to in mai se aik shaks kahta hai ki Maine aik shakhs se yeh hadees suni he jis ka chehra tu mein pehchanta hon magar is ka naam nahi janta. [yani wo admi jiski hadith bayan ki jarahi hoti hai darasal shaitan hota hai].

[Aur isi liye Asma wa Rijal ka ilm qayam kiya gaya hai ki pata chale ki hadith ka bayan karne wala kaun hai. Aesa nahi ki ek Buzurg farmate hai, Hazraat farmate hai, sarkar farmate hai, bas farmate hi hai lekin farmane wale ka pata hi nahi nai.]

Hadith no 21: Hazrat Mujahid bayan farmate hai Hazrat Ibn Abbas ne farmaya ke ek wo waqt tha ke jab ham kisi se ye sunte ke Rasool ﷺ ne farmaya to hamari nigahe dafatan be-ikhtiyar us ki tarah lag jati thi aur ham bade gaur se uski hadith sunte the lekin jabse logo ne zaif aur har kism ki ahadith bayan karna shuru kar di, to ham sirf usi hadith ko sunte hai, jis hadith ko ham pahle se jante ho [ki ye sahih hadith hai].

Hadith no 22: Hazrat ibn Abi Mulikah r.h. bayan farmate hai maine Hazrat ibn Abbas ko likha ke mere pas kuch ahadith likhwa kar poshida taur par bhejwa de. Toh Hazrat ibn Abbas ne farmaya ki mai is

ladke ke liye ahadith ke likhe hue zakhire maise sahih ahadith ko hi muntaqab kar ke bhejunga. Fir Hazrat ibn Abbas ne sayyedna Ali ke kiye hue faisle mangwaye aur un maise baaz baate likhne lage aur baaz baato ko dekh kar farmate jate Allah ki qasam! Ali ne ye faisala nahi kiya tha. Agar wo aesa karte to khud bhi rahe-rast se bhatak jate (yaani baaz logo ne Sayyedna Ali ke faislo me tahreef kardi thi)

Hadith no 24: Hazrat Abu Ishaq farmate hai ki Hazrat Ali ki wafat ke baad jab logo ne un ke kiye hue faislo ko nikal kar dekha, Toh Sayyedna Ali ke sathiyo maise ek sathi ne farmaya Allah taala inko (yani tahreef karne walo ko) tabah kare ki inhone kaise keemti ilm ko bigad dala hai (ki Hazrat Ali ke faisle badal diye) .

Hadith no 27: Hazrat ibn Sayreen ne farmaya ki pahle log isnaad ki tahkeek nahi kiya karte the lekin jab Deen me biddat aur fitne dakhil ho gaye to logo ne kaha ki apni apni sanad bayan karo, pas jis hadith ki sanad me ahle sunnat raawi dekhte to hadith qubul kar lete aur agar sanad me ahle biddat ko dekhte to Hadith chhor dete.

Hadith no 30: Hazrat Abdullah bin Zaquan r.h. apne walid se riwayat karte hai ki maine Madinah shareef me aese 100 admi paye jinke nek sirat hone pe sab muttafiq the magar unhe hadith riwayat karne ka ahal nahi samjha jata tha, aur unki hadith qubul nahi ki jati thi.

[Ye isliye kyuki ye bhole bhale hai, bas hatho par tasbeeh ferne wale (muhawra), inko koi zaif hadith bhi bayan karega to ye akar suna denge, khali roze-namaze karne wale (muhawra), jaisa ke aj ke movio ne zaif ahadith bayan kar ke bhola-bhale Muslim jo ki usool e hadith ke ilm se na-waqif hai unhe bewakuf banate hai .]

Hadith no 32: Hazrat Abdullah bin Usman farmate hai ki maine Abdullah bin Mubarak ko farmate hue suna ki Isnad e Hadith Deen ka hissa hai. Aur agar Isnad na hote to har aadmi apni marzi ka Deen bayan kar deta. Abu Ishaq Ibraheem bin Eesa farmate hai maine Abdullah bin Mubarak ke samne ek hadith bayan ki. Hadith sun kar unhone farmaya ye hadith kiski riwayat hai, Maine kaha Shahab bin Kharash ki. To unhone farmaya ke wo siqah hai. Fir un hone kaha Shahab ne kisse riwayat ki hai? Maine kaha Hajaj bin Dinar se. Unhone farmaya ki wo bhi siqah hai. To unhone farmaya ke Hajaj ne kisse riwayat ki? Maine kaha ki wo kahta hai ki Rasool ﷺ ne farmaya. Toh Hazrat ibn Mubarak ne farmaya. Aey Abu Ishaq, Hajaj aur RasoolAllah ﷺ ke darmiyan to itna taweel jungle (yani zamana) hai, jis ko tay karte karte Unnto (camel) ki gardane thak jayengi (yaani ye hadith to munqate hai matlab bich me ek raawi nahi hai).

[Unke kahne ka matlab hai ki Hajaj ne RasoolAllah se kaise riwayat kar diya jab ki un ke bich ka zamana boht zyada hai, bich maise ek raawi miss hai aur isliye ye hadith qabil e qubool nahi hai. Halaanke ke banda (Tabayee) siqah hai lekin fir bhi ye riwayat nahi qabile qubul hai kyuki bich ke ek raawi miss hai.

Hamare muashre me to kahte hai ki Imam Abu Hanifa r.h. ne farmaya, fula r.h. ne farmaya. Ye dekhe Abdullah bin Mubarak jo Imam Abu Hanifa ke shagird hai wo kah rahe hai ki kayi jungle hai bich me RasoolAllah ﷺ tak pohchne ke liye. Lekin ye jungle ko baaz Hanafi log

ne paar kar liye hai jo 400 saal the aur Hidayah likh kar pare maari aur kaha ki Imam Abu Hanifa ne farmaya jab ki iski koi sanad hi nahi hai. Imam Abu Hanifa ki hadith le kar aye ham manenge lekin un ke zaati aqwal to hamare liye Hujjat nahi hai.].

Hadith no 38: Abdullah bin Mubarak ne kaha ki maine Sufyan at-thawri se kaha ke Aap Obad bin Kaseer ke halat se waqif hai ke wo ajeeb o gareeb ahadith bayan karta hai, Apki uske mutallik kya raae hai ke mai logo ko usse ahadith bayan karne se rokdu? Hazrat Sufyan ne kaha kyu nahi. Abdullah bin Mubarak farmate hai jis majlis me mere samne Obad bin kaseer ka zikr aata to mai uski Deendari ki tareef karta, lekin ye bhi kah deta uski ahadith na lo.[kyuki is field ke andar unko kuch pata nahi ha, bhole bhale Muslim hai jaise pahle zikr kiya gaya.]

Hadith no 40: Hazrat Yahya bin Saeed bin Qatan apne baap se riwayat karte hai ki hamne nek logo se badh kar kisi aur ko Jhuti ahadith bayan karte hue nahi paya.

Imam Muslim kahte hai “Jhuti hadith unki zabano se nikal jati hai” (yani wo log qasadan jhut nahi bolte hai).

Hadith no 54: Sufyan bayan karte hai ki log Jabir bin Yazeed al Jaa’fi se uske aqide batila ke izhar se pahle ahadith bayan kiya karte the lekin jab usne apne batil aqide ko zahir kar diya toh logo ne usko hadith me Mashkuk karar de diya aur usse riwayat lena chhor diya. Jab Sufyan se kaha gaya ke usne kis batil aqide ka izhar kiya tha? Toh Sufyan ne kaha Raj’at ke aqide ka.

[Raj’at ka aqidah kya hai wo aage aa jayega]

Hadith no 55: Jarah bin Malih kahte hai ki maine Jabir bin Yazeed al Ja’fi se suna wo kahta tha ki Abu Jafar (Imam al Baqir bin Ali bin Hussain r.h.) se riwayat ki gayi, Rasool ﷺ ki 70000 hadith mere pas maujud hai.

Hadith no 58: Sufyan bayan karte hai ki maine suna ki ek admi ne Jabir al Ja’fi se Allah ke is qaul ki tafseer puchi:

Tarjuma: (Aur isse pahle tum Yusuf ke haq me jo zyadtiya kar chuke ho), So mai is sar-zameen se hargiz nahi jaunga tab tak mujhe mera baap ijazat (na) de ya mere liye Allah koi faisla farma de, aur wo sabse behtar faisal farmane wala hai.

Surah Yousuf, ayat-80.

Toh Jabir ne kaha is ayat ki tafseer abi zahir nahi hui. Sufyan ne kaha ki usne jhut bola. Hamne kaha ki Jabir ki usse kya murad thi, toh Sufyan ne kaha ki Raafzi ye kahte hai ki Hazrat Ali badalo me hai aur unke aulad maise kisi ke sath na niklenge yaha tak ke Asman se Hazrat Ali awaz de ke Niklo falaa ke sath. Jabir is ayat ki jhuti tafseer bayan karta (yani Raj’at ka batil aqida rakhta tha) Halanke ye ayat to Yousuf ke bhaiyo se mutallik hai.

Hadith no 64: Hazrat Hammam ne kaha ke Abu Dawud Al Ami Hazrat Qatada ke pas aya Jab wo chala gaya to logo ne kaha ki is shaks ka dawa hai ki wo 18 badari sahaba se mila hai. Hazrat Qatada ne kaha ki ye tawun se pahle bhik mangta tha iska riwayat hadith se koi lagao tha hi nahi aur ye is fan me

guftagu karta hai. Allah ki kasam Hasan basri aur Saeed bin Musayyab jaise Tabaeen ne bhi siwae Saad bin Abi Waqas ke kisi bhi dusre badari sahabi se riwayat nahi ki hai.

Hadith no 79: Ali bin Mashar ka bayan hai maine aur Hamza ne Ibn Abi Ayash se takriban 1000 ahadith ka sama kiya hai (suna hai). Magar jab mai Hamza se mila to unhone bataya ki Maine Nabi ﷺ ki khwab me ziyarat ki Toh Ap ﷺ ke samne maine Ibn Abi Ayash se suni hui ahadith bayan ki to ap ﷺ ne un maise 5 ya 6 ke alawa kisi bhi hadith ke sahih hone ki tasdeek nahi ki.

Hadith no 83: Hazrat Abu Nayeem se jab Ma'laa bin Irfan ne Abu Wael ke hawale se bayan kiya ki wo kahta hai ki hamare samne Abdullah bin Masood Jang e Siffin ke mauke par aye the toh Abu Nayeem ne Ma'laa se farmaya kya Hazrat ibn Masood (Siffin se 2 saal pahle) mar jane ke baad dubara zinda ho gaye the.

[Jang e Sif hui hai 37 ya 35 Hijri ke andar aur Abdullah bin Masood 33 Hijri me faut ho gaye the. Toh unka kahna hai ki kya Abdullah bin Masood apni kabr se bahar nikal aye the aur hadith bayan kar ke chale gaye? Shukar hai ki waha koi sufi nahi baitha tha warna wo kahta ki ye buzurg ki gustakhi hai, buzurg to nikal hi sakte hai kabr se bahar. Iska matlab ye hai ki Muhaddiseen ki nazar me kahi nahi hai ki koi kabr se bahar nikal kar hadith bayan kar sakta hai, balki ye naqshbandi silsile ne kaha hai. Ye inhi ke muamle me aese silsile chalte hai. Muhaddiseen toh sahabi ko nahi mante ki wo kabr se nikal aye fir buzurg kaise nikal ke aakar bait karenge].

Hadith no 84: Affan bin Muslim farmate hai ki ham Ismail ki majlis me the ki ek shaks ne kisi shaks se Hadith bayan ki to Maine kaha ki wo to gair-mottebar hai to ek shaks kahne laga ki Aey Affan tumne uski gibat ki . Ispar Ismail ne kaha isne gibat nahi ki (aur ye wajib hai) balki Hukm bayan kiya ke wo hadith me mottebar nahi.

IMAM MUSLIM FARMATE HAI KI : Hamne hadith ke raawio ke bareme ahle ilm ke kalaam se zaif rawiyo ki jo tafseel zikr ki hai aur un ki riwayat ke jin uyoob aur naqais ka zikr kiya hai wo saheb e farasat ke liye kaafi hai. Agar wo tamam tanqeedi aqwal nakal kiye jate jo rawiyane hadith ke mutallik ulmae hadith ne bayan kiye hai, to ye kitab boht hi taweel (lambi) ho jati. Aimma e hadith ne rawiyo ka aeb khol dena zaruri samjha aur jab unse is ke mutallik pucha gaya to unhone is baat ki jawaz ka fatawa bhi diya aur ye bada hi aham kaam hai kyuki Deen ki baat jab nakal ki jayegi to wo (3) ahadith (se khali nahi hog):

1. Kisi Amr ke halal hone ke liye ya haraam hone ke liye hogi. Ya fir wo hadith :
2. Kisi Amr ya nahi [yaani nek baat ka hukm aur buri baat ki mumaniyat] ke liye honggi. Ya fir wo ahadith:
3. Kisi Targeeb ya Tarheeb [yani Fazail aur waheed] ke liye honggi .

[Isse pata chala ki Imam Muslim ka kahna hai ki in teeno muamlo me ahadith sahih honi chahiye. Aur ye bhi pata chala ki Fazail ke andar bhi zaif hadith Imam Muslim ke liye qabile qubul nahi nahi.]

Jab hadith ka koi raawi khud sachha aur amanatdaar na ho aur fir wo riwayat bhi bayan kare aur baad wale log us raawi ki kharabi ke bawajud dusre logo ko, jo isko gair siqah ke taur par na jante ho us

raawi ki koi riwayat bayan karde aur us ke ahwal par koi tanqeed aur tabserah na kare, to aese ulema darasal Muslim awamun-naas ke sath qhayanat aur dhoka karne wale shumar honge. Kyuki un ahadith me boht si ahadith maudu aur mangharant hongy aur awaam ki aksaryat raawio ke ahwaal se nawaqifiyat ke bina par un hadith par amal shuru kar dengi. Toh is tamam ka gunah us raawi par hoga jisne ye hadith bayan ki hogi.

Sahih ahadith jinko mottabar aur siqah raawio ne bayan kiya hai is kadar kasrat ke sath maujud hai ke unki maujudgi me in batil aur mangharant riwayaat ki mutlaqan zarurat hi baki nahi rahti.

Is tahkeek ke baad mai nahi ye samajhta ki koi bhi shaks apni kitab me majhool, gair-siqah aur gair mottabar rawio ki ahadith naqal karega khususan jab ke wo sanad hadith se waqif bhi ho siwae us shaks ke jo logo ke nazdeek apna kasrat e ilm sabit karna chahe aur is maqsad ke husool ke liye wo batil aur manghadat isnad ke sath bhi ahadith pesh karne me zara khauf aur hichkichahat mahsus na kare, taaki log uske wasee ilm aur zyada riwayaat jama karne par use daad de. Lekin jo shaks bhi aese batil tarike ko ikhtiyar karega, to ahle ilm aur aqalmand logo me aise aalim ki koi waqat aur izzat baaki na rahegi, aur aesa shaks aalim kahalwane ke bajaye jahil kahalwane ka zyada haqdaar hoga.

[Ab do baate likh kar Imam Muslim apne Muqaddamah ko conclude karte hai]

1. Mursal [yaani tabaeen ki ahadith aur digar munkate riwayaat] hamare aur ahle ilm muhaddiseen ke qaul ke mutabik hujjat wa daleel nahi hai.
2. Jo raawi tadlees karne me mashhoor ho us ke bareme Muhaddiseen ye tahkik zarur karte hai ki wo jis sheikh ki taraf riwayat ki nisbat kar raha hai fil waqeh us raawi ne us shaykh se hadith suni hai ya sirf uski taraf tadlees ki nisbat kar di hai jab ke haqiqat me wo hadith kisi aur se suni hai. Aur us waqt ye tahkeek karne ka maksad tadlees ke marz ko dur karna hota hai taake agar waqai us raawi ne sanad me tadlees ki ho to us sanad ka aab zahir ho jaye. Lekin jo raawi mudallis na ho to aaymma e hadees us raawi ke sama ki tahkeek nahi karte.

[Matlab Jo Raawi Tadlees karte hai unki "An" wali riwayat qubul nahi hogi jab tak samaa ki Tashree na mile.]

[Fir iske baad] Imam Abul Hussain Muslim bin Ḥajjāj bin Kawshāyri r.h. hamdo salaah ke sath Sahih Muslim ka Muqaddama mukammal karte hai].



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