
MAULANA ABUL KALAM AZAD'S CONCEPT OF HADITH

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ABSTRACT: *Maulana Azad's real name was Mohiuddin Ahmed and his surname was Azad. He was born in Makkah in 1888. In 1895, when he was eight years old, he returned to India with his family. He received his early education from his father, Maulvi Khairuddin, who was a Sufi in the Qadri and Naqshbandi disciplines. Maulana Abul Kalam was a strong memory owner and eager to study deeply since his childhood. At the age of 16, he published the monthly magazine "Lissan-ul-Siddq", the newspaper "Al-Hilal" in 1912 and the newspaper "Al-Balagh" in 1915. He was the author of many books. He served countless literary, political, religious and journalistic services. He spent a period of life in prison. After partition, he became the Education Minister of India. He died on February 8, 1959 and was buried in Dehli. His writings include Tazkira, Qaul-e- Faisal, Tarjuman -ul-Qur'an, Ghubar-e-Khatir, Insaniyat Maut Ke Darwazay Per, Azad Ki Kahani (Autobiography) and India Wins Freedom. Besides them, there are numerous collections of Maulana Azad's letters, articles and sermons.*

KEYWORDS: *Quran, Abul Kalam Azad, Hadith, Seerat.*

Maulana Abul Kalam Azad accused of refusing Hadith:

Some people accused Maulana Abul Kalam Azad of denying the hadith, though it is not so that his articles and writings were in harmony with the Qur'an as well as the hadiths. Abdul Rasheed Iraqi has established a chapter called "Maulana Abul Kalam Azad's Concept of Hadith" in Tazkar-e-Azad and writes in this regard:

"Some of the men have tried to raise doubts that his theory of hadith is not in accordance with the Salaf Salehin, but it is merely a pro-propaganda of their opponents. Upon careful interpretation of his Tafseer Tarjuman-ul- Quran, it becomes clear that Maulana has the same view of Hadith as that of the Salaf Salehin."(1)

Maulana Ghulam Rasool Maher, a colleague of Maulana Azad, tried to clear the allegation of Hadith denying, in his book 'Maulana Abul Kalam Azad Aik Nadir-e-Rozgar Shakhshiyat'. he mentions services of hadith of Maulana Azad: "The entire invitation life of Maulana is full of such examples. There is no shortage of elders whose lives are spent teaching Hadith and have revived this knowledge in this broad subject that is one of the main sources of religion. Maulana has created sense of greatness of the Hadith in the newly educated class, and there is no one to associate with him. Hilal and Al-Balagh will have hundreds of articles on the Hadith. And this passage is made in such a manner that it gets into heart of every person as it is read. But it is strange to see the same person who is accused of misconduct in this regard."(2) Maulana Abdul Majeed Sohdarwi writes in his authored Seerat-e-Azad: "Once a question was asked about Hadith and Sunnah, how do you think about Hadith and Sunnah?" Maulana replied: "You ask what I believe about the hadiths. What should I answer you? This is the question you are asking the person who has proved not only the Hadith and the obligatory obligations in his writings, but also has this

understanding. It has been suggested that the Sunnah is the basis of wisdom in the Book of Allah. Not only is that, whose entire struggle is based solely on the Book of Divine Invitation and whose belief not every follower of the Book is the follower of the Sunnah that is empty by following.” (3)

An Overview of the Hadith of Maulana Abul Kalam Azad

1. Only, the Qur'an is sufficient for beliefs Maulana Abul Kalam used to believe in the Qur'an quite a lot in terms of beliefs that's why some people thought that Maulana did not agree with the Hadith. Maulana Azad writes in one place: "If you are a truthful person, do not fall into these disputes or ask questions about these myths. We have discovered salvation; if the Qur'an is perfect for salvation, then those beliefs are sufficient. Why involve in struggle? (4)

Shorash Kashmiri writes that Al-Hilal issued in 1912, Maulana Azad wrote in the editorial on September 8: "If somebody have something that is the only the Qur'an, we know nothing but Quran" "Every thought that has been received from a school other than the Qur'an is blasphemy.” (5)

Al-Hilal wrote: "It is our belief that a Muslim who takes any other party or education as his guidance for any act or belief, is not a Muslim, but like Shirk Fil sifat ul Quran, he is guilty of polytheism and hence he is a polytheist.” (6)

Another place he says: "I believe in Tawheed-o-Risalat and Aml -e- Salih enough for salvation. I do not know any other thing except Quran as source of Guidance. وكل شيء احصينه في امام مبین (And everything we have counted in a book) (7)

Maulana's two letters were published in "Zameendar Lahore" to Syed Fazal Shah on June 5, 1936, in which Maulana Abul Kalam Azad denied the descendant of Christ that the Qur'an does not prove faith, and faith, which is not in the Qur'an, is not a condition.

Afzal Haq Qarshi mentions a letter of Maulana Azad, Maulana wrote: 1. In the thirteen hundred years that have passed on Islam, no Islamic sect has believed that the Qur'an is not sufficient in the teaching of Islamic faith practices, and the hadiths tell more about it. The task of interpretation has taken to know the history of the time of the appearance of Islam.

2. No sect among Muslims has believed that the hadiths are grossly false. However, some individuals have recently expressed such views. The views of these individuals cannot be attributed to any sect.

3. If a person want to know the truth, then he must study and follow the Qur'an, if he is obedient to the beliefs and practices which the Qur'an has established, he is a Muslim, a believer, a saved man, even though he has not witnessed/listened any Hadith or book of Hadith In his whole life. (8)

2. The source of Seerat is the Holy Quran

If what has stated in the Quran has practiced, then it becomes the Practical life of the Prophet ((PBUH)). However, the Qur'an has spoken. Since the Qur'an is the most trusted book on earth, the holy life of Prophet (PBUH) is not mentioned in detail, but it has been summary of His (PBUH) life, but this book will be considered as the first

and most credible source of the Prophet.

Maulana Abul Kalam was trying to extol the Holy Quran from the Qur'an, and wondered that why aslaaf did not pay attention to it, while the safest, most important and most authentic source is the words of Divine. As is evident from the following references: "If all the sources of Shari'ah are diminished and all the narrations, Stories and booklets are omitted, even then the Personality of Prophet (PBUH) will remain as clear and blossoms as is now in Hadiths and History books. And if the world wishes to compile its entire biography and history, only one book from Allah without any deficiency." (9)

In the Tazkira, he writes: "The Holy Life of the Prophet (PBUH) is the only source of righteousness that assures to setup believes, to strengthen emotional, mental and spiritual wellbeing not only for current times but for all ages. If there is anything after the Qur'an, the eternal miracle of Islam and the pilgrimage of eternity, is the Holy Life of e Prophet (PBUH), this is the essence of the Qur'an. In fact, the Qur'an and the Prophet hood are the same, If Qur'an is a textbook then Life of Prophet (PBUH) is its interpretation. You may say Holy Prophet was a live Qur'an that used to be seen walking in the land of Yathrib. 10) (كما قالت الصديقة رضى الله عنها: وكان خلقه القرآن)

The Qur'an is the first authoritative source of the Seerat. It is true that the Qur'an is the main source of biography of the Prophet (PBUH). Quran was revealed time to time in accordance the life of Prophet (PBUH). There are some books on Biography of Prophet (PBUH) derived from Quran, such as Maulana Abdul-Shakor Lakhnawi and Maulana Abdul-Majid Driya Badi did a good job on quranic seerat. Furthermore, some books on this topic are: Seerat nabwi ﷺ Quran Hakim ki roshni maen : collections of speech Maulana Syed Wasi Mazhar Nadvi, Hayat –e-Muhammad ﷺ Quran –e-Hakim ke ainay maen : Dr,Syed Abul Khair Kashfi, Akhlaq _e- Muhammad ﷺ Quran –e-Hakim ke ainay maen : Dr,Syed Abul Khair Kashfi, Seerat nabvia ﷺ Quran majeed ke aina maen: Maulana Muhammad Asjad Qasmi Nadvi, Sahib –e- Quran ﷺ banigah –e- Quran : Dr. Sehrab Anwar, Seerat –e- Rasool ﷺ Quran Ke ainay maen: Dr. Abdul Ghafoor Rashid, Seerat-ur-Rasool ﷺ min-al- Quran : collectors Syed Muhammad Rizwan and Intizam ullah Shahabi, Seerat –un-Nabi ﷺ Ayat –e-Qurani ki roshni maen :special edition monthly Ab-e- Hayat, In addition, Allama Inayatullah Al-Mashraqi's book Takmala and Ghulam Ahmad Pervaiz's book Miraj -e- Insaniyat also have their own attempt at seerat from the Holy Quran.

Maulana Abul Kalam Azad gave advice, Maulana Shibli Nomani on writing the Seerat in the light of the Qur'an.

In the book "Rasool-e-Rahmat" written by Maulana Abul Kalam Azad and compiled by Mahar, Ghulam Rasool, Maulana's words are: The Quran is the only book in the world that has answered every question like:

To whom it was revealed? / When and where, He (PBUH) was born? / Who were His friends? / How was His nation at that time? / How people of his time reacted to him?

/ How He has treated his people? / How was he socially in the society? And How was his family life? / How he spent his day? / How he spent his nights? / How old he was? What kind of major events have happened in his time? / When he left this world, how was the condition of society at that time? / When he summarizes his life, he saw a revolution, World was evolved from zero to Highly civilized and well-disciplined society. Therefore, everything that may be needed in the event of this occurrence should be given in the Quran that we can find out. (11)

In this regard, Maulana Shibli Nomani was suggested by Maulana Azad to give a particular chapter or a specific part of the serial in the title "Qur'an-o-Seerat Muhammadiyah" and in it, simply combine the verses with the Qur'an to show how far your personality is.

"Maulana Abul Kalam is astonished at the disagreement of the controversy over the etiquette derived from the free Quran and explains the difference between the Quranic character and the traditional character: "All the manuscripts and histories of human beings are nothing more than a single point of God's Word. I wonder why the narrators did not pay attention to the attraction?" (12)

The Qur'an is undoubted and the safest source of Biography of Holy Prophet (PBUH), as the Maulana Maudoodi says in the "Sirat Sarwar-e-Alam: "If all the books are removed from the world, which Islam has provided for years of hard work, not even a sheet of hadith will be left in the world so that Muhammad's life may be known at some time and only the book Allah (the Quran) will remain. However, from this book we can get a glimpse of all the basic questions that may arise in the mind of a student about book giver." (13)

3. The status of the Sunnah for worship and fellowship

The Prophet (peace is upon him) is teacher of the Book and Wisdom, the Chief Justice in the affairs of the Ummah. It is a beauty for every believer of the Qur'an, and it is obligatory on all of you to follow him. How is it possible for a Muslim to deny or avoid? They do not disagree with or refuse to accept the view of Sunnah.

The fundamentals of beliefs stand on to adherence to the Qur'an, the definite source and main source, and life of Prophet is practical denomination of Quran as stated earlier. We will derive beliefs from Quran and way of worship from the life of Prophet (PBUH), called sunnah. It has alleged that Maulana was not convinced of the Sunnah.

As he says: "The true center of truth is the Book and Sunnah. This center cannot move from its place, even everyone has to move from its place for its sake." (14)

Should bow down to the decision of the Qur'an and Sunnah and do not want to find excuses for it, he said in Tarjuman al-Quran, interpretation of Surah Al-Noor.

"One should bow to the commandment of the Qur'an and Sunnah and do not seek excuses for it. When a decision of the Qur'an and the Sunnah comes to the Muslims, they should immediately bow down to it, saying, and (سمعنا واطعنا) and all excuses should be eliminated." (15)

The following of the Sunnah with the Qur'an is the true path, saying: "The correct

justification is that we have two options left with us:

1. That in every case the book and the Sunnah and the texts should be kept in view.

2. We should show love and have good intentions towards the scholars of Islam. "(16)

According to Azad, "Hating Sunnah is as poisonous as cactus." He further says:

"People have learned excuses. Ignoring Quran O Sunnah have become second to nature at that time, the foundations of the heresy had begun. This behavior made the nation fruitless. It is worth noting that no place of knowledge and action has been left vacant by their resources." (17) The Prophet's practical model with the book of Divine is an essential component of the Shariah: "Allah did not send guidance for the people, only the books and the laws, but also showed a practical example of the Prophets." (18) "Salvation is a necessary fact for humanity with a model of education and the Sunnah with the book". (19) Scientific practices with revelation are the source of prophecy knowledge and certainty: "Knowledge and belief in the world are only the revelations of the Divine and the Knowledge of Prophets, except that knowledge and belief do not exist under this world". (20)

4. The Source of the Sunnah, Hadiths

The second source of Sunnah after the Qur'an is the hadiths and riwayat. Of course, our whole life has been obeyed by the Prophet (peace be upon him), but the news and text of the riwayat can be true or false. This Hadith is true or false and it is permissible. Therefore, as many of the Hadiths have argued on the same point whether or not the Hadith is from the Prophet (peace be upon him) this created Ilm-ul-Rijal, writing compilation volumes. No research point was left unused. All efforts were made to find out which Hadith is correct and which is weak. Therefore, criticizing a Hadith or denying it does not actually deny the Hadith of the Prophet (peace be upon him), but rather a denial of the narration which has been compared to the Prophet (peace be upon him).

Some people have distinguished between Sunnah and Hadith, as Syed Salman Nadvi wrote in the article "Maruf" in decline to the Hadith rejecters: In the hadiths, the word of the book and Sunnah is often accompanied. Particularly in the last sermons of the Holy Prophet (peace be upon him) that I leave two things between you and the book Allah and my Sunnah. This Hadith does not contain all the narrations, but his practice is tautar, and modest, which is the correct interpretation and interpretation of the Holy Quran." (21)

Perhaps Maulana Azad also distinguishes between Sunnah and Hadith, saying:

"There is no religion in the present world of all religions, which has this state of unity in the the Book and book bringer If all the resources of the sharia are lost and all the narrations of the holy world are removed, the historical reality of the existence and the existence of the Law remains as bright and dark as the history is in the scripts of the World. And If the world wishes, its entire biography and history should be preserved only as a book of Allah, and the Book will be established without any price at all. "(22)

Many scholars have convinced Hadith and Sunnah to differ. Their contention is that

both Hadith and Sunnah differ from each other not only linguistically but also in terms of their use in Sharia. Sunnah is the name to practice. The hadiths play an important role in shaping the Sunnah. However, Sunnah is not made with only hadiths; Sunnah also includes part of the life of the Messenger of Allah, which is not in the form of words, for example, speech, or the method of worship. In addition, the Sunnah has a pattern of following the instructions stated in the Qur'an and Hadith; this method or practical pattern would have been transmitted collectively from generation to generation in the time of Muhammad Rasulullah. Because of this mass transfer, it is less likely than a hadith that the narrator has to move individually from one narrator to another and during that transfer, the status, credibility and trust of the narrator. His memory is interrupted.

5. The status of the hadiths is historical not legal

Hadith is one of the true narrations of worship. The hadiths of the chain of relationship are such that the literature of the whole world cannot cope with them.(23) Similarly, Allama Iqbal said in his sermons: "Abu Hanifah, who had a keen insight into the universal character of Islam, made practically no use of narrations. The fact that he introduced the principle of Istihsan, i.e. juristic preference, which necessitates a careful study of actual conditions in legal thinking, throws further light on the motives which determined his attitude towards this source of Muhammdan Law. (24)

Allama Iqbal describes the method of prophet (PBUH): "His method is to train one particular people, and to use them as a nucleus for the building up of a universal Shari'ah. In doing so he accentuates the principles underlying the social life of all mankind, and applies them to concrete cases in the light of the specific habits of the people immediately before him." (25)

Allama Iqbal derives this justification from a discussion of Shah Waliullah, which is mentioned in this sermon, Maulana Azad, who was actually the devotee of Shah Waliullah's thought. I must say that the Hadith cannot be a legal fountain for human society. Maulana considers independent hadiths to be a repository of religious sciences: "The Prophet ((PBUH)) for twenty-three years wanted to preserve all the sayings and deeds of his blessed life and kept his repositories. These edits are a repository of the religious teachings of Islam. What is their place as a religious and scholarly place? Is this not a penny worthy? Is there a contradiction between them and the Qur'an? The answer to this question is that it is not so. The hadiths hold their place and this place cannot be denied. The Quran was the order and the Prophet was compliant with it. Acts are nothing but a manifestation of the Qur'an, a manifestation of it or a description of its deeds." (26)

Maulana Azad is not alone in understanding the hadiths, as authentic history of the Prophet's life, but it is the opinion of scholars as Maulana Manazir Ahsan Gilani writes in his book tadveen –e- Hadith: "Imam al-Bukhari's book is today known only as Bukhari Sharif but it is not the name of this book but the name of his book by Imam himself; ((الجامع الصحيح المسند المختصر من امور رسول الله واياته)) Al-Jamaa al-Sahih al-Masand al-Mukhtasar from the affairs of the Prophet ((PBUH)). In this regard, the

words of affairs and days are worth considering, which makes it clear that the true definition of Hadith, according to Imam Bukhari, dominates all matters, which have some relation to the Prophet. Further, the word of the Day has expanded this definition even more. That is what I have said that the Hadith is actually a history of the times and times in which all the like, such as Muhammad Rasulullah being a human being, humanity was granted by nature. However, even if the principle of identifying the fruit-tree is separated from the usual conflicts, a modest person can still guess that the true truth of the Hadith and its appreciation, even after looking at the existing stock of hadith. This may be the one to which Al-Bukhari has stated in the book.” (27)

Hadith is a history of our religion, but there is a difference between the books of other historians and the books of Hadiths, as Dr. Ghulam Jilani Barq wrote a headline “The Hadith is history of period of Holly Prophet” in his book, “The History of Hadith”: “Sahi Bukhari's true name is (الجامع الصحيح المسند المختصر من امور رسول الله وإيامه). That is, the history of affairs, conditions and days of the Prophet. The common history is that there is no eyewitness to the events, if any, present and unreliable. Historians generally rely on a modern or contemporary historian or seek help from ancient texts, sculptures, ruins, pots and painters, but the context of the Prophet is quite different, ie the number of eyewitnesses was around four million.” (28)

6. The logical standard of acceptance of hadith

The first criterion is the "Dirayati standard" in which the actual debate arises from the personality of the narrator, the attainment of the certificate, the methods of the narration and its various certificates.

The second criterion is the "Dirayari standard", in which the textual narration is examined in the light of other rational matters.

As tact refers to the knowledge and application of the clues, it is necessary to determine the location of any news, in the light of common sense and daily human observations.

Maulana Azad states about the principle of radicalism: “However, there should not be extremism about it which is popular in narration should be accepted, if it does not meet this standard should be rejected Also, in all cases, the standard of rejection or acceptance is the Qur'an. Any narration that would be against it cannot be accepted under any circumstances. Although his credentials are so well acknowledged “ (29)

7. Basic Principle of Dirayat - Examining Hadith in the Light of the Qur'an

The real test, the sect and the balance is the Qur'an. Even the most correct narrations that oppose the Qur'an will have to be rejected. Because that can't be right. He writes in tafseer: “. So many seals have been made on one narration, but it is nevertheless a testimony of innocent people and a decision by innocent critics. Such a decision can be useful for everything, but it cannot be against certainties and exactly believes. Whenever it is that the testimony of a narrator is relieved of sureties, sureties will not move from its place, the non-innocent will have to leave their place.” (30)

Writes more: “But what it is all about is their trustworthy (sehat), That is, the kind of

trustworthy and the kind of trustworthy that an innocent person might have. Innocence is not believed. However, if any narrations of certainty come out of the Qur'an, then we will not be able to resist even for a moment. Because the Qur'an is the base in every case, whose accuracy is sure and whose accuracy is beyond doubt, every human testimony will check to him." (31)

8. It is wrong to subject the Qur'an to narrations

Maulana Azad describes: "There is nothing in the Qur'an that would make the true saints lie. Somehow, a verse is being manipulated to make it a point to lie. And why is this blessed attempt at assimilation taking place? This is because a well-known hadith exists." (32)

Then says; "No matter how good a narration is, there is no more than the testimony of an un innocent narrator and the testimony of an un innocent cannot be acknowledged for a moment even in the face of believing religion. We have to admit that this cannot be the view of the Messenger of Allah. Certainly narrators made mistake, and assuming this, neither the heavens will explode nor the earth fall apart." (33)

9. Innocent Prophecy and trustworthy of narrators:

Maulana Azad says in his tafseer; "However, the doomsday will not be happening so that the narrations of the un Innocent have to be weakened. As a matter of fact, there is protection of the un innocent in this matter, not of the innocent apostles, and (according to them) if there is any difference in the Qur'an and in any narration, then the Qur'an has to conform to the narration. The narrator's testimony can never be removed from his place." (34)

Then he explains; "Of course, the narration is true, but within these thirteen years no Muslim has claimed the innocence of the narrators of Hadith, nor has Imam Bukhari and Muslim been recognized as innocent. The biggest thing that has been said for a narration is its trustworthy (sehat)" (35)

10. Creating narration with good intentions is harmful

Many Sufis devised rituals to incite goodness and prevent evil.

However, this was a blatant act.

Maulana azad says: "There is something strange about the deepening of the art narration. Even the good-humored man can sometimes not supervise himself with the requirements of counterfeiting--History In the early centuries of Islam, people who made many false hadiths had a group of devout people. They thought that it was not wrong to make false hadiths in order to create a fondness for honesty and virtue among the people." (36)

11. Loss of interpreting the Qur'an in the light of narrations

Instead of understanding the Qur'an as a safe book, we will look at it under a narration So we will overreact in the interpretation of the Qur'an

As Maulana Azad writes in his tafseer: Since there was a narration in front of our commentators and in view of it, it was necessary somehow to become a liar. As a result, they disassociate Prophet Ibrahim's view (تالله لا كيدن اصنامكم) from a series of

statements and say that he did not say this to the audience. He said in his own heart, that was not his announcement. They thought of a conspiracy in their mind, but it is merely to increase the demand for the Qur'an by opinion. Qur'an doesn't say here that Abraham had said in his heart. It is frankly saying that the occasion was for dialogue. When the priests said this (اجتنتنا بالحق ام انت من اللاعين), Hazrat Abraham declared that, in addition, such terms can be accepted whenever there is a definite precedent. Except here, the need for Abraham to be made obnoxious and what necessity has become that this compilation has been fabricated. (37)

12. The narrations of Bukhari and Muslim may conflict with the Qur'an

Despite this, some of the older scholars of the Ahl-e-Sunnah, such as the Dar Al-Qutni and Hafiz Zahbi, have criticized Sahih Bukhari and objected to the belief that all its hadiths are correct. Ibn Hajar states that the Hafiz has criticized three hadiths of the Sahihain, out of which two hadiths have been copied in both books and Bukhari has copied two hadiths only. Similarly, 80 commentators of Sahih al-Bukhari have been described untrustworthy. In the opinion of Ibn Hajar Asqalani, However, according to Mohammed Rashid Raza's view, this book has more than a number of criticized hadiths.

Abulkalam says: "All that remains is the narration of the Sahihain that: (لم يكذب ابراهيم) (فى شيء قط الا ثلاث كلهن فى الله). Abraham never lied about anything but all three of them. So although many ways of explaining it, have been opened by the people. The clear point is that which is attributed to Imam Abu Hanifah and which is repeated by Imam Razi, which means that it is very easy for us to admit that a non-innocent narrator made a mistake in explaining Hadith, instead of admitting an innocent and outright prophet as a liar? Even if the narrations of hundreds of ravens are defaced in the place of a narrator, it would be the fault of non-innocent people. But even if an innocent prophet was confessed wrongly, then the whole structure of prophecy and revelation fell into disrepair. " (38)

Review Here is a summary of the concept Hadith of Maulana Abul Kalam Azad:

1. The Qur'an is sufficient for the beliefs and the faith, which is not in the Qur'an, cannot be based on the beliefs.
2. The source of religion is both the Qur'an and the Sunnah. Practical model for worship and nourishment will be taken from the Sunnah.
3. The first source of Sunnah is the Qur'an, then the hadiths are the source of Sunnah which are narrations and narrations are not equal to Qur'an. May not be the words or deeds of the Prophet.
4. traditionally, the Hadith has to be examined to make sure that it has no validity in its text, even though traditionally it has been recognized as authentic.
5. The most authentic books of the hadith are Sahihain, ie Bukhari and Muslim. But this is not above criticism.

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