

Sahih Al Bukhari – Lecture # 1 - Ta'areefa w Ta'aruf

- Hadith kisay kehte hain?
- Sunnat kisay kehte hain?

Kutub-e-Hadess ki Qismen / Anwa'

1- Musnida:

Jin mein musannifeen ne ahadith ko apni sanad se Rasool Allah ﷺ ya Sahabi ya Tabi'i se riwayat kiya hai.
(In kutub mein ahadees ba-sanad mojud hoti hain.)

Is qism mein chand mashhoor kutub yeh hain:

- Kutub Al Jawami':** Hadees ki aisi kutub jin mein tamam qism ki ahadees jama' ki gayi hoti hain, jaise: Aqeedah, Fiqhi Ahkaam, Riqaq, Aadaab, Tafseer, Seerat, Fazail-o-Manaqib aur Fitan se muta'alliq ahadith.
Is mein misal ke taur par mandarja zail kutub aati hain:
Sahih Bukhari, Sahih Muslim, Jami' Tirmizi waghera.
- Kutub-us-Sunan:** Aisi kutub jin mein sirf ahkaam ki ahadees ko fiqhi abwaab aur aadaab par murattab kiya gaya hota hai, aur baaz auqaat un mein kuch doosri ahadith bhi darj kar di jati hain.
Is mein misaal ke taur par mandarja zail kutub aati hain:
Musannaf Abdul Razzaq, Musannaf Ibn Abi Shaybah, Muwatta Malik, Sunan Abi Dawood, Sunan Nasai, Ibn Majah waghera.
- Kutub-ul-Masanid:** Aisi kutub jin mein har sahabi ki ahadees ko 'ala hida jagah jama kar diya gaya hota hai, jaise ke:
 - Musnad Abi Dawood Tayalisi (204h)
 - Musnad Ibn Abi Shaybah (235h)
 - Musnad Imam Ahmad bin Hanbal (241h)

Note: Is ke ilawa bhi isi qisam ki aur kutub maujud hain.

2- Ghair Musnida:

Jin mein musnad kitabon se mukhtalif mawzuat se muta'alliq ahadees ko le kar jama' kiya gaya ho, jaise ke:
Masabih Al-sanah, Mishkat-ul-Masabih, Umdat-ul-Ahkam, Bulugh-ul-Maram waghera.

Sahih Hadees kaunsi hoti hai?

Jis mein mandarja zail paanch sharaait paayi jayein:

- 1- Is ki sanad muttasil ho.
- 2- Tamaam raawi **aadil** hoon.
Aadil hone se murad yeh hai ke Muslim, aqil, baaligh ho, fisq-o-fujur ke asbaab se saalim ho aur khilaf-e-muroo'at kaam na karta ho. *Is shart se: majhool-ul-haal, majhool-ul-ain, kaafir, bacha, majnoon, muftadi, faasiq, mattaham bil-kizb, kazzab waghera khaarij ho jayein ge.*
- 3- Tamaam raawi **zaabit** hoon.
Zaabit hone se murad yeh hai ke rawi apni riwayat ko mehfooz rakhne wala ho. Is ke do tareeqe hain:
(A) Zabt-e-Sadr: Zehni taur par yaad rakhne wala ho, is qadr ahadees yaad hoon ke jab istehzaar ki zarurat pade to pesh kar sake.
(B) Zabt-e-Kitaab: Kitaabi soorat mein likh kar mehfooz rakhne wala ho.
Is shart se kasrat-e-wahm, kasrat-e-mukhalafat, soo-e-hifz, shiddat-e-ghaflet, kasrat-e-ghaltiyan karna waghera khaarij ho jati hain.
- 4- Is mein koi **shuzooz** na ho.
- 5- Koi **illat** na ho.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَرَ، حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنِ الْحُسَيْنِ بْنِ الْمُعَلِّمِ، عَنْ عَبْدِ اللَّهِ بْنِ بَرْدَةَ، عَنْ عَبْدِ اللَّهِ الْمُرَزِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: صَلُّوا قَبْلَ الْمَغْرِبِ رَكْعَتَيْنِ. ثُمَّ قَالَ: صَلُّوا قَبْلَ الْمَغْرِبِ رَكْعَتَيْنِ لِمَنْ شَاءَ. حَشِيَّةٌ أَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً سنن أبي داود: 1281

Imaam Bukhari aur Al jaama' Al sahih

Naam w nasab:

Abu Abdullah Muhammad bin Ismail bin Ibrahim bin al-Mughirah bin birozba al-Bukhari al-Ju'fi

Wiladat: 194 Hijri

Wafat: 256 Hijri

Imam Bukhari ki 'Ilmi zindagi:

Tamam ma'akhiz aur maraji' is par muttafiq hain ke Imam Bukhari ek 'ilmi gharanay ke chashm-o-chiraagh thay. Imam-ul-Muhadditheen ke walid-e-girami imam Isma'il bin Ibrahim mumtaz muhaddith aur sahib-e-isnad thay. Unhon ne Imam Malik se hadith ka sama' kiya, Hammad bin Zayd se sharf-e-riwaayat hasil hua aur Imam 'Abdullah bin Mubarak ke sath dono hathon se musafahah ki nisbat bhi hasil hui.

'Ilm-e-Hadith ka Sama':

Das saal ki 'umar mein hi hifz-e-hadith ka shauq daaman-geer ho gaya. Chunancha maktab se nikal kar Bukhara aur us ke atraaf-o-aknaaf mein muhadditheen ki majalis-e-hadith mein shirkat shuru kar di. Us waqt Bukhara mein Muhammad bin Salam al-Baykandi (225h) 'Muhammad bin Yusuf al-Baykandi ' 'Abdullah bin Muhammad al-Musnadi (229h) 'Ibrahim bin Ash'ath aur 'Allamah Dakhili 7 ke halaqaat-e-dars qaim thay. Imam Bukhari ne 203h ya 205h mein in shuyookh se sama'-e-hadith kiya aur sab se pehla sama' 'Allamah Dakhili se kiya. Imam Bukhari ka naam 'Allamah Dakhili ne liya aur woh Bukhari ke shaykh thay.

Imam Bukhari ki 'ilmi dilchaspiyon ke muta'alliq poori tafseel to maloom nahin ho sakti, lekin un ke halaqah-e-dars se muta'alliq ba'z waqi'aat maraji' mein miltay hain.

Rahlat e 'Ilmiyah

Jab Imam Bukhari 16 saal ki 'umar ko pohanchay aur Bukhara aur us ke atraaf-o-aknaaf se 'ilm-e-hadith jama' kar liya, to 210h mein apni walidah muhtaramah aur apne bhai Ahmad bin Isma'il ke sath ziyarat-e-Bayt-Allah ke liye Hijaz ko rawanah hue. Hajj se faraghat ke baad talib-e-'ilm ke taur par Hijaz hi thehr gaye. Walidah muhtaramah aur bhai to wapas chale aaye, lekin Imam Bukhari wahin muqeem rahe.

Chunancha Imam Bukhari bhi in rahlaat mein 'uluww-e-isnad se musharraf hue. Is 'uluww ka haal yeh hai ke aap ke ba'z shuyookh Imam Malik aur Imam Abu Hanifah ke hum-tabaqah nazar aatay hain. Misal ke taur par Muhammad bin 'Abdullah Ansari 'Abu Nu'aym 'Ali bin 'Ayyash 'Ubaydullah bin Musa 'Khalaad bin Yahya 'aur 'Isam bin Khalid — in ke sahabi tak sirf do ya teen wastay hain aur imam Makki bin Ibrahim ki thulathiyat mashhoor-o-ma'roof hi hain.

Gharz sab se pehle aap ne Hijaz ki taraf rahlat ki jab ke aap ki 'umar 16 saal thi. Aap Ibn Mubarak aur Waki' ki kitabon ko hifz kar chukay thay aur fiqh-e-Ahl-ur-Ra'y par bhi aap ko kaamil dastaras hasil ho chuki thi.

Imam Bukhari apni rahlaton ka bayan karte hue farmatay hain:

“Main ne Hijaz, Makkah, Madinah, Basrah, Wasit, Baghdad aur Shaam ke ek hazaar se zyada shuyookh se mulaqat ki.”

Mazeed farmatay hain:

“Main Shaam aur Jazirah gaya, 2 martabah Misr pohancha, 4 martabah Basrah gaya, aur poore 6 saal Hijaz mein iqamat ki, phir muhadditheen-e-Khurasan ke sath kai martabah Kufah aur Baghdad gaya.”

Imam Bukhari ke shuyookh aur un ke maratib:

Imam Bukhari ne taqriban 1080 shuyookh se ‘ilm hasil kiya.

‘Ulama ne Imam Bukhari ke shuyookh ko paanch tabaqaat mein taqseem kiya hai:

1- Tabaqah A'la

Woh shuyookh jinhon ne tab‘e‘een se hadith riwayat ki. In mein Abu ‘Asim an-Nabeel (218h) ‘Makki bin Ibrahim (214h) ‘Muhammad bin ‘Abdullah Ansari (215h) ‘Ubaydullah bin Musa bazam al ‘absi (212h) ‘Abu Nu‘aym al-Mala‘i (218h) ‘Abu al-Mughirah wagairah shamil hain.

2- Doosra Tabaqah

Woh shuyookh jo Awza‘i ‘Ibn Abi Dhi‘b ‘Shu‘bah ‘Thawri aur Shu‘ayb bin Abi Hamzah se riwayat karte hain. Misal ke taur par Ayyub bin Sulayman (224h) ‘Hajjaj bin Minhāl (217h) aur Adam bin Abi Iyas al-Khurasani (220h) ‘wagairah.

3- Teesra Tabaqah

Woh shuyookh jo Imam Malik ‘Imam Layth ‘Hammad bin Zayd aur Abi ‘Awanah ke as‘haab mein se hain. Is tabaqah mein Ahmad bin Hanbal (241h) ‘Ali bin ‘Abdullah bin Ja‘far (234h) ‘Yahya bin Ma‘een (233h) ‘aur Ishaq bin Rahwayh (238h) shamil hain.

4- Chautha Tabaqah

Is tabaqah ke shuyookh mein Ibn Mubarak ‘Ibn ‘Uyaynah ‘Ibn Wahb aur Walid bin Muslim ke as‘haab shamil hain.

5- Paanchwa Tabaqah

Woh shuyookh jo Imam Bukhari ke hum-‘asr thay, jaise Muhammad bin Yahya adh-Dhuhli (258h) ‘Abu Hatim Razi ‘Abdullah bin ‘Abd-ur-Rahman ad-Darimi (255h) wagairah. Yeh woh log thay jin se Imam Bukhari ne baqa‘idah majalis mein hadith hasil nahin ki, balkeh agar kisi majlis mein koi hadith reh jati to un se le li jati.

Tasaneefaat:

1- *At-Tarikh al-Kabir* التاريخ الكبير

Yeh Imam Bukhari ka woh shahkaar hai jise dekh kar Imam Ishaq bin Rahwayh ne shiddat-e-masarrafat se “Sahar” kaha.

2- *At-Tarikh al-Awsat* التاريخ الاوسط

3- *At-Tarikh as-Saghir* التاريخ الصغير

Yeh teenon “Tawarikh Thalatha” ke naam se mashhoor hain. Saghir to matbu‘ hai lekin Awsat ke muta‘alliq zyada maloomat dastiyab nahin.

4- *Ad-Du‘afa as-Saghir* الضعفاء الصغير

5- *Al-Adab al-Mufrad* الادب المفرد

6- *Khalq Af‘al al-‘Ibad* خلق افعال العباد

7- *Juz‘ Raf‘ al-Yadayn* جزء رفع اليدين

8- *Juz‘ al-Qira‘ah* جزء القراءة

9- *Kitab ar-Riqaq* كتاب الرقاق

In ke ilawa aur bhi bohot si kutub hain jo ghair matbu‘ hain.

Al-Jami‘ as-Sahih:

Al-Jami‘ as-Sahih ya Sahih al-Bukhari is kitab ka mukhtasar naam hai. Imam ne khud isay *Al-Jami‘ as-Sahih* ke naam se mausoom kiya.

Al-Jami‘ as-Sahih ka poora naam

Hafiz Ibn Hajar ke bayan ke mutabiq:

Ibn Salah aur Nawawi ne “al-Musnad” ko “as-Sahih” par muqaddam zikr kiya hai.

Tarajim Abwab:

Imam Bukhari ne apni kitab mein masail-e-fiqhiyyah ka istikhraj apna mawdu' banaya hai. Isi maqsad ke liye unhon ne apni tamam 'ilmi aur zehni salahiyat ko “Fiqh al-Hadith” ke istinbat par sarf kiya. Yeh fiqh kisi madhhab ki taqlidi fiqh nahin balkah musannif ke apne ijthadi istinbat ka nateeja hai. Aur yeh musannif ka aisa karnama hai jise hum pehli aur akhri koshish keh sakte hain, Is liye yeh maqoolah bilkul durust hai:

“Fiqh al-Bukhari fi Tarajimihi”

Agar Imam Bukhari ki fiqh dekhni ho to un ke tarajim-e-abwab ka mutala'ah kar liya jaye.

Sabab-e-Ta'lif:

Al-Jami' as-Sahih ki tasneef ke 3 bunyadi asbaab hain:

- (a) Sirf sahih ahadith par mushtamil kitab likhna, jab ke is se pehle ki kutub mein sahih 'hasan aur da'eef har qisam ki ahadith maujood thin.
- (b) Apne shaykh Ishaq bin Rahwayh ki khwahish ko poora karna.
- (c) Imam Bukhari ka khwab dekhna ke woh Rasool Allah ﷺ se pankhay se makhiyan hata rahe hain — jis ki ta'beer Rasool Allah ﷺ se jhoot ko door karna ki gayi.

Al-Jami' as-Sahih aur Takrar-e-Hadith:

Imam Bukhari ne apni Sahih ki bunyad fiqhi abwab par rakhi hai. Is ka lazmi nateeja yeh nikla ke istinbat ke liye mukhtalif abwab mein ahadith ki taqti' ki gayi aur ek hi hadith ko muta'addid tarajim ke tehat mukarrar laya gaya. Yahan tak ke Sayyidah 'A'ishah ki Hadith-e-Barirah 20 se zyada martabah aayi.

Takrar sirf istinbat tak mehdood nahin rahi, balkah is se asnad ko farogh mila, turuq-e-hadith ka ihsa ho gaya, aur ikhtilaf-e-alfaz wazeh hota chala gaya. Chunancha hum dekhte hain ke Sahih Bukhari mein ahadith mukarrar hain lekin koi hadith aisi nahin jo bilkul ek hi sanad aur matn ke sath do martabah aayi ho.

Agar sanad aur matn mein bilkul ittihad ho jaye to phir sharait-e-sihhat ke mutabiq yeh na-mumkin hota hai. Isi liye jab sanad tang ho jati hai to Imam Bukhari hadith ko mu'allaq ya mukhtasar kar dete hain taake bilkul takrar se bach jaya ja sake.