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AN ANALYTICAL STUDY OF GHUNYA-TUL-QARI, A COMMENTARY OF SAHI AL-BUKHARI

Afsar Ali, PhD Scholar¹, Dr. Abzahir Khan², Dr. Muhammad Adil³,

¹Department of Islamic Studies, Abdul Wali Khan, University, Mardan, KP, Pakistan.

²Supervisor/Associate Professor of Islamic Studies, Abdul Wali Khan, University, Mardan, KP, Pakistan.

³Co-Supervisor/Lecturer, Department of Islamic Studies, Bacha Khan University, Charsadda, KP, Pakistan.

Email: 1afsarrasheedian@gmail.com 2abzahir@awkum.edu.pk 3adilfareedi@bkuc.edu.pk

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ABSTRACT:

The saying (Ahadith) of the Holy Prophet (Peace Be Upon Him) are interpretations and explanations of the Holy Quran. There are many books of Ahadith among which six are the most prominent which are known as Sihah-e-Sitta (Six Most Authentic Books). The authors of these Six Books are Non-Arab. This means that Non-Arab have done immense services of Hadith. Sahih Al Bukhari is one of the most authentic Books of hadith. Shaikh Ibn-e-Hajar Al-Asqalani says: ¹"اصح الكتب بعد كتاب الله الصحيح للبخارى" (The most authentic Book after Qur'an is Sahih Al Bukhari). Many Muslim scholars have written commentaries on Sahih Al Bukhari in different languages. The most prominent commentaries of Sahih Al Bukhari are: Fath-ul-Bari and Umdat- ul- Qari, Al Kawakib ud Durari, Irshadu Sari and Kashf Ul Bari. One of the commentaries of Sahih Al Bukhari is Ghunya-tul-Qari, which is in Arabic language by Maulana Muhammad Abdul Khaliq Bajuri. Although he is a foreigner but this commentary does not see the signs of Non-Arabs. This commentary is actually the summary of Fath-ul-Bari, Umdat-ul-Qari, Sharh Ibn-e- Battal etc. Most of it is in the form of manuscript, on which the research work has just started. This article is also a part of the research. It presents an analytical study of Ghunya-tul-Qari. Molana Abdul Khaliq explains the ahadith in a good way. He introduces the narrators of the hadith, its difficult words, meanings and much more which are explained in this article.

1. INTRODUCTION:

There are two types of people in the world. One is those who have completely forgotten the ways of their forefathers and did not try at all to associate their present with their past, while the second type is of those who have associate their present with the past. Efforts have been made, so that the maximum possible benefit can be taken from past situations and events to build the present. For this purpose, he did a lot of efforts to preserve the knowledge of his ancestors. In the beginning, he did not pay any special attention to collect the knowledge scraps of his ancestors and forefathers used to go, but today the academic passion to preserve them has increased. A certain class of people are devoting their talents to this work, so that the latter may come people can know about the efforts of their ancestors and can benefit from them. This art has gained so much acceptance that people are visiting the graves of their ancestors. They spend their lives in search of books. Attempts to acquire every historical object such as ancient coins, buildings, structures, bodies, tools etc.

Hadith is also a very reliable and amazing part of the world's scientific history. Hadiths of the Messenger of Allah, he is the overflowing knowledge of the sciences that he taught in every neighborhood of the world and it has affected people from all walks of life. Today, the nation has whatever history of its ancestors and whatever the world has She considers the hadiths of the Prophet to be reliable and cannot compete with them, and Muslims are undoubtedly proud of her. Protection of blessed hadiths and its aftermath a large section of the ummah put their lives on editing and preserving the hadith in order to bring it to the people in a safe condition and in front of the ummah. Presented a reliable collection of hadiths. Among these collections of hadiths are the Six Most Authentic Books, namely Sahih Bukhari, Sahih Muslim, Jame Tirmidhi, Sunan Abi Dawood, Sunan Nasa'i and Sunan ibne Maja are considered the most reliable. Among these books the one which was declared as the most accepted by the people is Sahih-Al-Bukhari. About it, Allama Ibn Hajar Asqalani, may God have mercy on him, said: "The most accurate book after Quran is Sahih-al-Bukhari".²

In view of the same greatness of Sahih Bukhari, scholars have done researchs on it in different ways and commentaries of Sahih Bukhari have been written in many languages, among which the most famous are Fath-al-Bari, Umdat-al-Qari, Irshad-us-Sari, Sharh Sahih al-Bukhari Ibn Batal, Faiz-al-Bari, Kashf-al-Bari and Inam-al-Bari. Among these commentaries of Sahih Bukhari is Ghanya-tul-Qari, which is a manuscript. This is also the hadith service of the ancestors of the past, on which research work has been started recently. This article is also a link to it, it presents an analytical study of Ghanya-tul-Qari.

At the beginning of the article, a brief introduction of the author of Ghanya-tul-Qari is presented, followed by his analytical study.

2. AUTHOR'S INTRODUCTION:

The name of the author of Ghunya-tul-Qari is Abu Abdullah Muhammad Abdul Khaliq. He was born in Guhati, a village in the northern region of Bajaur Agency of Khyber Pakhtunkhwa in 1275 AH/1858AD. He belongs to a scholarly family. His father's name is Syed Ameer bin Hissam-ud-din. He got early education

from his father. After that, from the scholars of his area. He died on 1402 AH / 1982 AD.

An Analytical Study of Ghanya-tul-Qari :

The method adopted by Maulana Abdul Khaliq (May Allah have mercy on him) is innovative. He made every possible effort to make it easy.

He started his commentary with a sermon in which he described the reason of compilation of commentary that the nature of the students of our time has become that every discussion should be comprehensive in order to be useful and easy. To get this objective he writes this commentary which is not too much detailed. The author gives all the attention to solve textual discussions only. This commentary is actually a summary of various commentaries, especially more discussions have been taken from Umada-tul-Qari.

The following is the 1409 description of the method adopted by the author in this commentary:

3. Reasoning from Quranic verses to explain the meanings of words

It is the habit of Shari (may Allah have mercy on him) to reason from Quranic verses to explain the meaning of words. An example of this is listed below:

Waraqah bin Nawfal said to the Holy Prophet, peace be upon him: "إِذْ يُخْرِجُكَ" "when your people will take you out"³ قَوْمُكَ". The author wrote in the explanation that here the word "إِذْ" is used in the sense of future, just as the word "إِذَا" is used in the sense of the past⁴. In support of this statement the author mentioned the following verse:

1. "يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا"⁵

"On that day (the earth) will describe all its happenings".

2. "إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ"⁶

"When there are shackles and chains around their necks".

4. Reasonings from the hadiths of Holy Prophet Muhammad (PBUH) :

At some points, the author argues from hadiths to explain the problem or to prove his religion. An example of this is as follows:

In the book of Prayer under the Chapter of "Salat in the Eclipse of the Sun", the author raised a famous controversial issue that: What will be the state of prayer in the solar eclipse? Will there be distant recitations like the normal Fajar prayer and will there be one bowing and two prostrations in each rak'ah or two bows in every rak'ah?

The author has presented five hadiths as arguments after mentioning the difference between the imams. Among them, one of them is:

"فَإِذَا رَأَيْتُمْ ذَلِكَ فَصَلُّوا كَأَحَدٍ صَلَّيْتُمْوهَا مِنَ الْمَكْتُوبَةِ"⁷

"When you see such a situation (solar eclipse), so should pray such an obligatory prayer that you have just offered (means fajr prayer)".

5. *Reasons from the sayings of the Companions of Holy Prophet,(PBUH), to explain the meanings of the words :*

The author presents the sayings of the Companions of Holy Prophet, Peace be Upon Him, to explain the meanings of certain words. An example of this is as follows:

In surat al An'am the word "مَعْرُوسَات" ⁸ is explained by Imam-Al-Bukhari as "spreading the plant of grapes" under the interpretation of this word the author described the meaning of this word by Abdullah Ibn-e-Abbas (May Allah be Pleased with him): "ما عرش الناس" ⁹

6. *Describes the causation of the words :*

One of the methods of the author in this commentary is to describe the causation of the difficult words that appear in the hadiths. An example of this is mentioned below:

In Sahih Al-Bukhari under the chapter "باب شهود الحايض العيدين و دعوة" Imam Bukhari mentioned a hadith ¹⁰ "عَنْ حَفْصَةَ، قَالَتْ: كُنَّا نَمْنَعُ عَوَاتِقًا" ¹⁰ Hafsa, May Allah be pleased with her, said: We were not allowed to go out for Eid prayers. Commenting on this Hadith the author wrote that "عَوَاتِقُ" is the plural of "عَاتِقَةٌ" and it means "a girl who has newly matured". The Causation of this word is described that: she is freed from the service of her parents and she still does not have a husband.¹¹

7. *The Cause of Descent:*

It is also a habit of author that he mentions the verse of which there is a special event of revelation. Commenting the word "رِيْسًا" ¹² in Surah Al-A'raf, the word the author describes the cause of descent of this verse, he mentioned that during the period of ignorance, it was a habit in Arabia that when they circumambulated the house of Allah, they used to take them off the clothes that they have wear, and say that we will not circumambulate the House of Allah in the clothes in which we have sinned, so Allah revealed the following verse to finish this ignorant tradition.

"يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيْسًا وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَكَّرُونَ"¹³

"O children of Adam, we have sent down to you the dress that covers your shame and provides adornment. As for the dress of taqwa (piety), that is the best. That is one of the signs of Allah, so that they may earn a lesson".

8. *Described the verses of Qur'an :*

It is the habit of author that whenever Imam Bukhari explained the meaning of a difficult word in the Holy Quran, then the author describes the verse in which that word is mentioned. An example of this is given below:

While interpreting the word A'raf, the author mentioned -Surah Alin ¹⁴"رَيْثًا" the complete text of verse 26 of Surah Al-A'raf.¹⁵

9. *Described the historical scenes :*

In Sahih al-Bukhari under the chapter, "بَابُ مَا يُذَكَّرُ فِي الْمُنَاوَلَةِ وَكِتَابِ أَهْلِ الْعِلْمِ", Imam Bukhari mentioned a Hadith:

"إِخْتَجَّ بَعْضُ أَهْلِ الْحِجَازِ فِي الْمُنَاوَلَةِ بِحَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْثُ كَتَبَ لِأَمِيرِ السَّرِيَّةِ كِتَابًا وَقَالَ: لَا تَقْرَأْهُ حَتَّى تَبْلُغَ مَكَانَ كَذَا وَكَذَا . فَلَمَّا بَلَغَ ذَلِكَ الْمَكَانَ قَرَأَهُ عَلَى النَّاسِ، وَأَخْبَرَهُمْ بِأَمْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ"¹⁶

Under the interpretation of this hadith, the narrator also mentions the background of this battle and wrote that this battle occurred before the Battle of Badar in the month of Rajab in two Hijri. The Holy Prophet Muhammad, Peace be Upon Him, had sent it, which included seventy Muhajireen. While leaving, the Prophet Peace be upon Him, gave a letter to the commander of the army and instructed him not to open it on the way, but to open it the second day. When the second day came, he opened the letter and read it, and in it was the instruction that when you read this letter, travel continuously until you reach Nakhla between Makkah and Taif, then sit in the ewe of Quraish and keep informing us of their situation.¹⁷

10. *Applying conflict narrations :*

It is the habit of author to apply the hadiths which seem to contradict each other. Its example is that under the chapter: "باب اى الاسلام افضل؟", (Which Islam is Best?) the author described the Hadith of Abu-Musa Al-Ash'ari, God may be Pleaed with him:

"يَا رَسُولَ اللَّهِ! أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ: مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ"¹⁸

"O Messenger of Allah! Which Islam the best? He said: The best faith is to protect other Muslims from (the harm of) the tongue and hand of the man."

The second chapter is: "بَابُ مَنْ قَالَ إِنَّ الْإِيمَانَ هُوَ الْعَمَلُ", "Faith is the name of action". Imam Bukhari describes in this chapter the following Hadith:

"أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ: أَيُّ الْعَمَلِ أَفْضَلُ؟ فَقَالَ: إِيْمَانُ بِاللَّهِ وَرَسُولِهِ"¹⁹

"Messenger of Allah, may God be blessed with him, was asked: Which action is best? He said: Faith in Allah and His Messenger.

There is an apparent contradiction in these Hadiths that Imam Bukhari narrated from the Prophet (PBUH). There are two ways of creation in these hadiths. The first way is to say that different actions are better in different situations. The second way is that the word "مِنْ" is destined here, so the text will be "من أفضل الأعمال" this means that among the best actions one is: "to protect other Muslims from the (harm of the) tongue and hand of the man." And the second one is "Faith in Allah and His Messenger"²⁰

11. *Arrange to order on hadiths :*

At some places the author also states the order of the hadith, whether the hadith is authentic or weak. An example of this is as follows:

"لَا تَجْتَمِعُ أُمَّتِي عَلَى ضَلَالَةٍ"²¹

"All the people of my Ummah cannot get to gather on misguidance."
The author has described here the quote of Allama Aini, who has called it weak.²²

12. *Argument from the poems of age of Jahiliyyah :*

At some places the author supports his opinion with the poetry of the Jahiliyyah period, as he said about the use of "إِذْ" that "إِذْ" is used for the past in Arabic literature but the majaz refers to it as the future. In its arguments he mentioned the verse of a book of Arabic Poetry called Hamasa.²³

13. *Mention the meanings of some words in Persian :*

The narrator has also mentioned the meaning of some words in Persian Language, to explain the meanings of some words correctly and easily. An example of this is in Surah Al-A'raf

"لَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ"²⁴

"They shall not enter Paradise unless a camel pass through the eye of a needle."
The author explained the meaning of "سم" in Arabic as well as in Persian Language and described "سم" is called in Persian "سوراخ" which means "hole".²⁵

14. *Mention different schools of thoughts and explain the reason for the preference of the Hanafi religion.*

The issues in which there is a difference between the religions, the author describes them with arguments, and at the end, he proves the priority of the Hanafi religion and also responding the arguments of the opponents. An example of this is the problem with the number of bows (Rukoo) in Salat-al-Kusuf²⁶. The author describes the following three religions in this issue:

(a) **Religion of Shawafe:** Two bows in each rak'ah.

(b) **Religion of Ata-bin-Abi Rabah:** Three bows in each rak'ah.

(c)Religion of Imam Taawos: Four bows in each rak'ah.

(d)Religion of Imam Abu Hanifa: One bow in every rak'ah.

After describing all the religions, the preference of Hanafi religion has been declared. Regarding this, he said that the hadiths that Hanafia have argued in this regard are Qawli and Hadiths of opponents are functiona, and the rule of Usool-e-Hadith is that the Qawli Hadiths are preferred over functional hadiths. In this regard the author described the arguments of Imam Tahawi.

"فَكَانَ أَكْثَرُ الْأَثَارِ فِي هَذَا الْبَابِ هِيَ الْمَوَافَقَةُ لِهَذَا الْمَذْهَبِ"²⁷

“Most of the narrations are in the favor of this religion.”

15. *Describes the lexical research:*

One of the habits of the author is to research the lexical meaning of some difficult words so that it is easy for the reader to understand its meaning. An example of this is as follows:

Under the interpretation of “Bab al-Futya wa huwa waqif ala Dabba wa Ghairaḥa”. The author wrote while researching the word "دَابَّةٌ", “in fact the word "دَابَّةٌ" means everything that moves on the earth and in other words "دابة" means every four feet”.²⁸

16. *Terminological definitions of some words are also mentioned :*

After writing the literal meanings of some words the author also writes the terminological meanings. An example of this is that after explaining the literal meaning of "فِقْهُ" (jurisprudence), its terminological meaning is also written:

"هُوَ الْعِلْمُ بِالْأَحْكَامِ الشَّرْعِيَّةِ الْعَمَلِيَّةِ مِنْ أَدْلَتِهَا النَّقْصِيَّةِ"²⁹

“It is the name of the rulings of the Sharia which are related to action and have been proven with detailed arguments.”

17. *Mentioned the difference of versions:*

One of the habits of the author is to mention the variations in the words that occur in different versions. An example of this is given below.

In the chain of the narrators of the hadith: "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ"³⁰ there is variation in the versions. In one version the narrator, Abdullah bin Al-Zubair is mentioned and in the other version this narrator is not present. The author describes this variation.³¹

18. *Research of Places and countries :*

One of the habits of author is to mention the details of the places that are mentioned in the hadiths, i.e. cities and villages, for example, a

"Dhu-Al-Hulaifa" is mentioned in the hadith, so it is researched. It is a diminutive of "حَلْفَةٌ" and it is called the grass that comes in the water, which is six miles from Madina Munawwara.³²

19. *Mentioned the entire Hadith :*

One of the characteristics of the author is that where Imam Bukhari mentions a part of the hadith, the author mentions its remaining part.

A part of the hadith has been mentioned in "بَابُ الْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ" (chapter of knowledge before saying and acting): "وَأَنَّ الْعُلَمَاءَ هُمُ وِرَثَةُ الْأَنْبِيَاءِ" "And the scholars are the heirs of the prophets." The author describes that, this is a part of the hadith and then describes the entire Hadith:

"مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أجنحتها رِضَاءً لِطَالِبِ الْعِلْمِ، وَإِنَّ الْعَالِمَ لَيَسْتَعْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْحَيْثُ فِي الْمَاءِ، وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ، كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا إِنَّمَا وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَ بِهِ أَخَذَ بِحَظِّهِ وَأَفْرٍ"³³

"Whoever follows a path seeking knowledge in it, God will guide him by the path to heaven, and the angels lower their wings in approval of the seeker of knowledge, and whoever is in the heavens and whoever is on the earth, even the fish in the water asks forgiveness for him, and the superiority of the scholar over the worshipper is like the superiority of the moon over all the stars. Indeed, the scholars are the heirs of the prophets".

Before describing the entire Hadith, he also refers to the source, so he said: "This Hadith is described by Tirmizi".

At some places, Imam Bukhari has not mentioned the name of any narrator in full, which raises doubts as to which narrator he is referring to. So, the author removes this suspicion by mentioning his full name. An example of this is in the chapter of knowledge Imam Bukhari describes "الحسن" (Hasan)", but this is the name of more than one narrator of Hadiths, so he describes: "هو البصري" this is "Al Bisri".³⁴

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