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COMPARATIVE STUDY BETWEEN GHUNYAT-UL-QARI SHARAH SAHIH-UL-BUKHARI AND KASHF-UL-BARIIN THE INTERPRETATION OF THE TITLES OF THEIR BOOKS

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ABSTRACT

Sahih Ul-Bukhari has the highest position and status in the books of hadiths, due to this importance, a large number of scholars paid attention to its interpretation, one of them is Maulana Abdul Khaliq Bajuri who wrote a book called "Ghunyat Ul-Qari Sharh Sahih Ul-Bukhari". In this Commentary, he has collected a lot of information which is the best guide for students of hadiths. In this article, Maulana Abdul Khaliq Bajuri's manner and style in interpreting the titles of books in the fifteenth volume of the said commentary has been discussed. This manual consists of seven points which include lexical research, terminological research, explanation of various terminological meanings, interpretation with poems and answers to objections.

INTRODUCTION

Scholars and interpreters of all eras have established a special relationship with books of hadith by many angles. He has done a great favor to the Muslim Ummah by writing the great interpretations of Sahah-e-Sita books of hadiths.

These interpretations are in many languages, especially Arabic, English and Urdu are noteworthy in it.

This article consists of a comparative review of selected titles between the two Urdu interpretation books of Sahih al-Bukhari: Ghaniyyah al-Qari and Kashf al-Bari. In this research paper is divided into two main discussions. In the first discussion, the introduction, characteristics and academic position of both interpreters and their authors will be discussed in a comprehensive manner, and in the second discussion, a comparative review of selected titles of both interpreters will be presented. Summary of the thesis, recommendations, suggestions and footnotes will be listed at the end of article.

FIRST DISCUSSION:

(A) Introduction to the author of Ghaniyat al-Qari:

The great interpreters of ahadith Abu Abdullah Maulana Muhammad Abdul Khaliq (May God have mercy on him) has a great position in the world of knowledge. He belongs to the former tribal area of Bajaur district. Bajaur district is a famous district of Khyber Pakhtunkhwa. He was born in 1275 AH (1858) in a scholarly and social family of Guwati village of Tehsil Loy Mamond. His father was Amir Syed Hussamuddin. He was descended from Maulana Saleh Muhammad Diwana Baba¹.

Acquiring of Knowledge

He received his early education from his respected father and to quench his thirst for more knowledge, he studied in front of the learned scholars of the area. Among them Maulana Naseeruddin Mullah Marcho, Mullah Daman Sahib hazarvi, Maulana Hussain Jan Nangarbari, Maulana Sodai and Mandah Gayi Mullah Sahi were included.

After that, he went to India and got admission in Jamia Islamia known as Maulawi Abd al-Rab. There the student of Maulana Muhammad Qasim Nanotwi's (may Allah have mercy on him) Maulana Abdul Ali Dehlawi, (may Allah have mercy on him) was taught to the pupils so he completed the hadith from Mulana Abdul Ali Dehlawi. After completing his knowledge, he started teaching in his remote area and at the same time, he also started the series of writing and compilation of books, which resulted in "Ghanit al-Qari Sharh Sahih al-Bukhari. Now it is in the form of an unpublished manuscript, so it is an important requirement of the present time to pass it through the stages of research and present it for the use of scholars².

Writing of books

Maulana Abdul Khaliq (may God have mercy on him), has left the following memorable contributions:

Ghunyat-ul-Qari Sharh Sahih-ul-Bukhari:

This is Bukhari Sharif's Sharah in Arabic language, which initially consisted of six volumes, now fifteen volumes have been made in modern computerized style, which are still going through the stages of research. It is hoped that the research will be completed in the next two years. The fifteenth volume of this was awarded to me for my PhD level research.

The way of Al-Suluk to Malik Al-Muluk

This short and comprehensive booklet was written in Persian language, in which the methods and practices of saluk are discussed and the traditions of Qadiriya and Naqshbandiyya are described in detail. At the end of book the author has penned his genealogy.

Al-Sarim-ul-isam

This is a small book written by him in Tajweed which was published in 1379 AH.

Marginal Sharah Chagmany

It is in manuscript form in Arabic language.

Margin Badi al-Mizan

This book on logic and is written in Arabic language.

Margins Praise be to God

This is the Arabic version of the famous book Hamad Allah³.

An Analytical Study of Ghaniya al-Qari Sharh Sahih al-Bukhari

Ghaniya al-Qari is the complete interpretation of Sahih Bukhari in which all discussions of Bukhari Sharif from the beginning to the end are discussed. Volume number fifteen is also a link in this series in which the sharah of Bukhari Sharif from Kitab al-Fareez to Kitab al-Tawheed are included. This part includes a total of thirteen books and three hundred and sixty four chapters.

Introduction of the author of Kashf Al-Bari

Hazrat Maulana Salimullah Khan was born on 25 December 1921 in a distinguished family in the famous town of Hasanpur Lohari of Muzaffarnagar district. His family originally belonged to Azad Tribal Area of Khyber District. He learned the initial Urdu and Persian books from Munshiullah Banda. After that, he memorized the Holy Quran and then learned the books up to the fourth level at Miftah Uloom Jalalabad District Muzaffarnagar. After that, he enrolled Darul Uloom Deoband and continued studying for about five years. After

graduation, he was appointed as a Teacher in Miftah Uloom, when Pakistan came into being he came to Pakistan and joined as Islamic scholar in Darul Uloom Al Islamia Tandwala Yar. In 1967, he founded Jamia Farooqia Karachi and continued teachings here till his death⁴.

In 1980, he was appointed as the chief administrator of Federation of Islamic Schools and Madrasah in 1989. He was elected as the president of Federation of Schools and Madrasah. He was very fond of his great teacher and political leader of the Jamiat Ulam-e-Hind Hazrat Maulana Hussain Ahmad Madani (may Allah have mercy on him). He had a special bond with them. He passed away on January 15, 2017⁵.

Books

1. Kashf-ul-Bari sharha Sahih Al-Bukhari.
2. Arbainat
3. Nafahat Al-Tanqeeh fi Sharh Mishkat-ul-Masabeeh
4. Ithaf-ul-Zikar Sharh Jami Al-Tirmidhi
5. Tafseer Kashf-ul-Bayan
6. Imam Bukhari his life and Contributions
7. The right saying in the principles of history and calendar
8. Introduction to Muhadditheen-e-Azam and their books
9. The way of literature
10. Right voice
11. Knowledge and remembrance councils⁶

Characteristics of Kashf-ul-Bari revealed what is in Sahih al-Bukhari:

Kashf Al Bari has the following salient features and characteristics:

- 1) Literal and grammatical explanations of difficult words and difficult phrases and sentences of hadith and Provide syntactic solutions.
- 2) Translation of words of hadith in Urdu language.
- 3) Conducting a research discussion in the translation of Al-Bab and evaluating the sayings of Muhadditheen.
- 4) Explaining the entire hadith, if there is a reference to an event.
- 5) Discussing schools of jurisprudence and interpreting Hanafi jurisprudence in the light of arguments⁷.

The second discussion

Titles Comparison of Ghaniyat al-Qari Sharh Sahih al-Bukhari and Kashf al-Bari in interpretation of books

Author Maulana Abdul Khaliq (may Allah have mercy on him) in his interpretation of the titles of the books in this volume, his methodology adopted can be described in terms of the following points.

Lexical and idiomatic explanation

The methodology of the author in this volume is that he gives a literal and terminological explanation of the title of the book, as he says under Kitab al-Fareez:

“و هو جمع فريضة و هي في اللغة بمعنى القطع كما يقال فرضت لفلان كذا أي قطعت له شيئاً من المال و بمعنى التقدير كما في قوله تعالى (سورة أنزلناها وفرضناها) أي قدرنا فيها الأحكام و بمعنى البيان، كما في قوله تعالى: (قد فرض الله لكم تحلة أيمانكم) أي بين الله لكم حكم كفارة أيمانكم، و في الشرع: إسم ما يفرض على المكلف من الصلوات و الزكاة و غيرهما لما أنها مبيّنات في كتاب الله تعالى و مقطوعات و مقدرات لا تجوز الزيادة عليها و لا النقصان منها و سمى المواريث فرائض لأنها مقدرات لأصحابها و مبيّنات فيكتاب الله و مقطوعات⁸”

“Fareez is the plural of faridah which has three literal meanings

- (1) Cutting, as it is said in Arabic that “فرضت لفلان كذا” means I have done some wealth for so-and-so.
- (2) In the sense of measurable, meaning to fix some things by measure. And according to the ayah of holy Quran we established its rulings.
- (3) To explain a thing such as: “قد فرض الله لكم تحلة أيمانكم” Allah has explained the order of Kaffarah of your oaths. And by Shariah it is called obligatory duties on someone such as prayers and zakat etc, because they are prescribed in the Book of Allah, and it is not permissible to reduce or exceed them. And the heirs are called Fareez because they are prescribed and explained in the Book of Allah for the companions of the duties.

Vocabulary explanation

Sometimes only a literal explanation is sufficient by him, such as at the beginning of the book:

“هو جمع دية و هي مصدر من ودى يدي و ديا و دية و أصل التركيب يدل على معنى الجري و الخروج و منه الوادي لأن الماء يدي فيه أي يجري فيه⁹”

Dayat is the plural of Dayat, and the original meaning of this composition refers to running and exiting, hence valley is called Wadi because water runs and flows in it.

The same style has been adopted in the first part of Kitab al-Fattan in which he explains only the literal interpretation of fitan:

“بكسر الفاء و فتح التاء و هو جمع فتنتهو هي في الأصل بمعنى الاختبار ثم اطلقت على كل مكروه كالكفر و الفضيحة و الاثم و الفجور و غيرها¹⁰”

Fitna is the combination of Fitna and its real meaning is testing and trial then it was applied to every unwanted and dislike things.

Terminological explanation

Sometimes only the term description is given such as at the beginning of Al-Ikrah, he writes:

و هو الزام الغير بعد التهديد بقتل أو قطع أو ضرب بما لا يريد¹¹”

Akrah means after threatening to kill, cut or strike with it, there is no intention and doing something that he doesn't want to do.

By the same methodology in the beginning of Kitab Al-Hayl, only terminological explanations are limited such as:

و هو جمع حيلة و هي ما يتوصل به إلى المقصود بطريق خفي¹²”

It is the plural of Heela (means trick) which is what leads to the intended goal secretly by and Haila.

Different Terminological Definitions

Maulana Abdul Khaliq (may God have mercy on him) sometimes mentions several different terms instead of one term, such as referring in the beginning of Kitab al-Ahkam:

“هو جمع حكم و هو في اللغة في اصطلاح المنطقين يجئ على أربع معان: الأول: بمعنى إسناد أمر إلى آخر إيجابا و سلبا . والثاني: بمعنى التصديق . و الثالث: بمعنى المحكوم به . و الرابع: بمعنى مجموع القضية. و في عرف الأصوليين خطاب الله تعالى المتعلق بأفعال المكلفين بالاقتضاء أو التخيير . و المراد ههنا هو المعنى اللغوي¹³”

Ahkam is the plural of Hukam and judgment its literal meaning and according in the term of logicians it has four meanings: to relate one thing positively or negatively to another, the second meaning is confirmation. The third term in the sense of subjugation, and the fourth in the sense of the totality of the Sentence and according to the tradition of the jurist, the speech of God Almighty related to the actions of those charged with necessity or specialization, and what is meant here is the linguistic meaning

Along with the lexical research, the explanation of likes and dislikes:

Along with lexical research Maulana Abdul Khaliq (may Allah have mercy on him) occasionally gives more details, such as: He says in Kitab al-Tamani:

“و هو مصدر من باب التفعّل و هو إرادة تتعلّق بالمستقبل فإن كان في خير من غير أن يتعلّق بحسد فهو محمود وإلا فمذموم و كذلك الترجي إلا أن بينهما عموما و خصوصا مطلقا فالتمني طلب حصول الشيء و يستعمل في الممكن و المستحيل كليهما مثال الأول نحو ليت زيدا قائم و مثال الثاني نحو ليت الشباب يعود و الترجي أيضا طلب حصول الشيء يستعمل في الممكن فقط نحو لعل السلطان يكرمني¹⁴”

It was issued as a matter of action, and it means an intention that is related to the future, if this intention is related to good and there is no envy in it, then it is Mahmud, otherwise it is reprehensible, as well as Al-Tarji. So Wishing is a request for something to happen, and it is used in the possible and the impossible are both. An example of the first which is possible such as: I wish that Ziad would stand and the example of the impossible such as: I would like to return my youth. Terji is also a request for the object to be obtained, but it is used only in the case of a possible thing, for example: perhaps the king will give honor to me.

Explanation from poetry:

Maulana Abd al-Khaliq (may God have mercy on him) also argues for the explanation of the meanings from the verses of poetry, such as explaining in the Kitab al-Itsam he refers as:

“أعلم أن السنة في اللغة الطريقة و العادة كما قال لبيد رضي الله تعالى عنه
 من معشر سنت لهم آبائهم و لكل قوم سنة و امامها
 يقول رئيسنا من الحزب الذين قرر لهم آبائهم و عينوا لهم طريقة حصول المعالي - و لكل قوم
 طريقة و لتلك الطريقة إمام قد وضعها . و في الشرع هو ما جاء من النبي صلى الله عليه وسلم من
 أقواله و أفعاله و تقريره¹⁵”

You must know that the Sunnah in the literally meaning is the way and the custom, as Labeed said:

من معشر سنت لهم آبائهم و لكل قوم سنة و امامها

Our leader is from the group for whom their forefathers and forefathers have determined the method of attaining high status and every nation has a method and the one who formulates this method is in front of the for gaining their goals.

And according to Shariathe sunaha is came from the Prophet (SAW) from his words, actions, and decisions.

Cover the objections:

Maulana Abd al-Khaliq(may God have mercy on him) rejected the objection raised at the beginning of the book that the objection comes in the Book of Tawheed that Tawheed is the source of chapter Tafaheel and the specialty of chapter Tafaheel is that it invents the verb in the object, i.e. Allah. Creating unity in the Almighty, although the unity in Allah is eternal and eternal, and it is not created. Maulana Abdul Khaliq, may God have mercy on him, has answered this in the following verse: “Ay, the unity of Allah and the belief in Allah is the only one, because especially in the chapter of al-Taffir, it is necessary to be active in the task, as in the cut-off of thoba, the greatness of the day, and this meaning is not imagined in it.” Because he is the only one in himself, the attributes of the first, the first and the last

Maula for the function of the active, the active, and the active. Tawheed means attributing oneness to Allah Ta'ala and believing that He is One. We made this interpretation because the characteristic of chapter Tafeeel is to invent the verb in the object, as in Qaqat Towba and Qasrat Dana, I tore the cloth, and broke the queen, which means that Qaqat and Qasr were invented in it. They cannot be imagined in Allah Ta'ala, because He is the first and eternal One in His nature and attributes, and there is no place for the action of the doer, but the subjunctive here is for relativeness, as the plurality is in so-and-so and so-and-so. Regarding disbelief and immorality.

The same methodology has been adopted in the beginning of the Book of Boundaries. The answer to the objection has been given in the beginning. The objection is that Hudad is the plural of had and Hudad is the origin of the verb he says in response to this objection:

“و هو مصدر يشتمل القليل و الكثير و إنما جمعه نظرا إلى الأنواع التي تحته و هي حد الزنا و حد الشرب و حد القذف و حد السرقة¹⁶”

The word Had is a verb grammatically that includes the few and the many, but it gives the sense of collection which has many types such as: the punishment for adultery, the punishment for drinking, the punishment for throwing and the punishment for theft.

Characteristics of the Topics of Kashf-ul-Bari Hadith

During the interpretation the sheikh Salim Ullah Khan presented several commitments by different angles. Some of these characteristics are as under:

Link to pre and post

Under the chapter of "باب من الايمان ان يحب لآخيه ما يحب لنفسه" link the preceding and the latter and said:

It has been stated previously that Imam Bukhari has sometimes mentioned Islam in the translations, and sometimes Iman, sometimes he put it behind it, and sometimes he put it first. In this chapter, it can also be said that since faith was mentioned first in the hadith, Imam Bukhari "put faith first, and in the first chapter as the Prophet (SAW) said: "لا يؤمن احدكم..". So Imam Bukhari put the word Iman first and the Islam and in the second Hadith the word Islam first mentioned in Hadith so Imam Bukhari put Islam first and then Iman such as:

“تطعم الطعام وتقرأ السلام على من عرفت ومن لم تعرف”

Introduction of hadith narrators

This hadith has been quoted under the chapter on

“باب علامة الايمان حب الانصار”
 “حدثنا ابو الوليد قال حدثنا شعبة قال اخبرني عبد الله بن عبد الله بن جبر قال سمعت انسا عن النبي ﷺ قال: آية الايمان حب الانصار وآية النفاق بغض الانصار¹⁷”

Abu al-Walid told us, he said Shu’bah told us, he said Abdullah bin Abdullah bin Jabr told me, he said I heard the Prophet saying:

“The sign of faith is the love of the supporters (Insar), and the sign of hypocrisy is the hatred of the supporters.”

So Mulana Saleem Ullah khan referred the introduction of the narrators as:

1. Abu Waleed is mentioned here. This Abu Waleed Bisham bin Abd al-Malik Tayyalsi Bahli Basri was obtained Hadith from Imam Malik, Shuba and Hamadeen. Scholars of interrogation and modification have declared them to be trustworthy. He was born in 126 A.H. and died in 227 A.H.
2. There are two Shu'ba Ibn Al-Hajjaj, their life and contributions are discussed in the”باب المسلم من سلم المسلمون من لسانه ويده”
3. Abdullah bin Abdullah bin Jabr, his name and his father name is same. His grandfather's name is Jabr according to the people of Madina and according to the people of Iraq is Jabr. His hadiths are in Sahih Bukhari, Sahih Muslim and Tirmidhi.
4. We have also mentioned the life and contributions of Anas (RA)¹⁸.

Interpretation of the hadith

He said about the title”لا يؤمن احكم حتى يحب لاخيه ما يحب لنفسه”and interpreted as follows:

That none of you is a believer until he likes for his brother what he like for yourself. Actually, the claim of this holy hadith is that you should not be jealous of anyone. The envious person has this desire. The perfection that someone has that perfection will not remain with him, whether I get it or not. He authorized and said that you should not wish for your brother to be inferior to his virtues and attributes, your desire should be that as Allah has given you the qualities, so he also has qualities, you should be inferior to him. Do not desire that these qualities must not in him¹⁹.

Mention of advantages of specific words in the hadith

Is mother included in the meaning of father?The question arises whether mother is also included in the meaning of father or not? So if we mean from “من له الولد” father and child, then mother will also be included in it. Those who are will also enter because birth belongs to them too. You can say that. Among the parents, only the father has been mentioned and the mother is also included in it²⁰.

Terminology

It should be remembered that "fitan" means according to Shariah that opposition to religious affairs becomes common and the protection of religion becomes difficult and its causes and means are obscured, then the weak are allowed to run away for the sake of protecting religion²¹.

Argument from verses

Sometimes they use poems in the interpretation of hadith. For example, under sweetness of faith, he writes that according to the Sufis in this hadith mean sensory sweetness by Halawa, and this is correct because they have taken the appearance of the hadith without any external explanation.

“وهذا امر لا يدركه الا من وصل الى ذلك المقام فلا يلقى ادعاء انه غير مراد”
واذا لم ترا الهلال فسلم
لانس واوه بالابصار”

That position is not appropriate to claim that it is not intended

And if you do not see the crescent, then say I recognized and accept the saying of those people who have seen it.

Summary of the Article

Scholars and Muhadiseen of every age have established a special relationship with the books of hadiths. They have done a great favor to the Muslim Ummah by making the valuable interpretations of the books of Sahih Sita. These interpretations are in many languages especially in Arabic, English and Urdu.

This article consists of a comparative study of selected titles between the two Urdu books of interpretations of Sahih al-Bukhari: Ghaniyyah al-Qari and Kashf al-Bari.

Ghania al-Qalri Sharh Sahih-ul-Bukhari by Maulana Abdul Khaliq is a scholarly and research effort. The methodology of the said researcher is explanatory, reasoning from Holy Quran and hadiths etc. Literary, explanatory, terminological interpretation of hadiths in Ghaniyyah al-Bukhari.

While in Kashf al-Bari Shraha Sahih al-Bukhari has mention the translations of the narrators of the hadith, the interpretation of the hadith, raise objections and satisfactory answers to them, the description of the overall tradition, the sayings of the great Scholar of Muslim Ummah and the charming words full of wisdom of the Sufis are adjuncts in his sharah.

RECOMMENDATIONS

After researching this paper, the following recommendations are recommended.

- Ghaniyyah-ul-Bukhari should not only be compared with Kashf al-Bari, but should be compared with other interpretations of books of hadith.
- Kashf al-Bari is a very comprehensive book in the interpretation of Saheh-ul-Bukhari which is in Urdu language and it needs to be translated into Arabic language.
- More work should be done in terms of research and analysis on the traditions and reasonings of Ghaniyyah al-Bukhari.
- The publication of the scholarly version of Ghaniya al-Bukhari should be arranged.

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