

MAULANA ABDUL KHALIQ BAJAURI'S AUTHORIAL SERVICES (SPECIAL STUDY OF HIS MANUSCRIPT: GHUNYATUL-QARI)

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Abstract

Sahihul-Bukhari occupies the first and highest rank in the books of hadiths, because it has been considered the most correct in all the books after the Holy Quran, and given this importance, a large number of scholars paid attention to its interpretation, including Maulana Abdul Khaliq Bajauri, who wrote a book entitled "Ghunyatul-Qari Sharh Sahihul-Bukhari". In this commentary he has gathered a lot of information which is an excellent guide for the students of hadiths.

In this article, Maulana Abdul Khaliq's writing services have been reviewed, this article is divided into three parts, in the first part Maulana Abdul Khaliq has been introduced, in the second part his books have been reviewed and in the third part I have specially studied his book "Ghunyatul-Qari Sharh Sahihul-Bukhari". References are given at the end of the article in endnote format in Chicago Manual style.

Keywords: Maulana Abdul Khaliq, Guwati Maulvi Sahib, Ghunyatul-Qari, Sharh Sahihul-Bukhari, Commentary of Sahihul-Bukhari.

PART I: INTRODUCTION OF MAULANA ABDUL KHALIQ

Maulana Abdul Khaliq Bajauri is one of those lucky people whom Allah Ta'ala has blessed to do good deeds with long life in this world. He came to this world almost two century ago, and from his birth to his death, he spent his entire life in teaching, teaching, reforming beliefs and refuting innovations. He went to Delhi to acquire knowledge in the life of the great scholars of Dar Uloom Deoband.

• Name and genealogy

His name is Muhammad Abdul Khaliq and his surname is Abu Abdullah. He is popularly known as Guwati Maulvi Sahib after his birth place Guwati (Bajaur), His father's name was Maulvi Syed Amir and grandfather's name was Hussam ul Din. His lineage is traced back to the famous great character of Khyber Pakhtunkhwa Province, Salih Muhammad, also known as Dewana Baba whose shrine is in Buner district. Bajaur is his native land, his family resides in Guwati village of Mamond. His father Maulvi Syed Amir was a student of Maulana Abdul Haq Gopali and the best scholar of his time.

• Birth and death

Maulana Abdul Khaliq was born in Bajaur on 1275 AH corresponding to 1858 AD and died on 1402 AH corresponding to 1982 AD. Allah gave him a long life of 124 years.

• Learning and teaching

Maulana Abdul Khaliq received his primary education in his locality. Among the scholars who participated in the early education and training of Maulana Abdul Khaliq along with his father are Maulana Naseeruddin Bajaur, Daman Mulla Sahib Hazara, Maulana Hussain Jan Nangarhar, Maulana Saudai Bajaur and Bandagai Mulla Sahib Bajaur.

After benefiting from the above-mentioned teachers, he traveled to India for further education, and after going there, he entered the well-known Madrasa al-Islam Delhi (famous for Madrasa Maulvi Abdul Rab late). At that time, Maulana Abdul Ali Dehlavi (died: 1347 AH - 1928 AD) was the president of the Madrasah. Apart from them, famous scholars like Maulana Muhammad Shafi Deobandi (died: 1380 AH - 1960 AD), Maulana Hakeem Ji Muhammad Mazharullah (died: 1387 AH - 1926 AD), Maulana Mehboob Elahi (died: 1391 AH - 1971 AD) and Maulana Abdul Wahab were teachers there. Maulana Abdul Khaliq read books of various sciences from other teachers and learned Hadith Sharif in the circle of Hazrat Maulana Abdul Ali and Maulana Muhammad Shafi.

In 1334 A.H., he returned to Bajaur after graduating from there and started teaching the students. After spending some time here, differences arose with the local scholars on certain issues of Tajweed knowledge, especially the pronunciation of the letter Zaad. As a result, he crossed the Durand Line and settled at Pitao. After spending three years there, he returned to Kitkot (Bajaur). After about 10 years, they again went to Pitao and staying there for four years, they came to Kitkot twice. This time he settled permanently in Kitkot and started teaching in the Central Jamia Masjid. Since his knowledge, grace, asceticism and piety had become famous, students gathered here and started learning from him.

- **Knowledge and school of thought**

Maulana Abdul Khaliq is a well-versed and comprehensive scholar associated with the Deobandi school of thought and has equal knowledge of all sciences such as tafsir, hadith, jurisprudence, logic, tajweed, philosophy and mathematics. His specialty is that apart from other sciences, he has great skill in mathematics. His expertise in mathematics can be estimated from the fact that he also wrote notes on some famous books on mathematics.

- **Ethics and piety**

He was a very humble, sincere, friendly, hospitable and simple person. He was a person of patience and had immense determination and courage to face all kinds of suffering in religious matters. He was extremely strict with the Sunnah of the Prophet (peace be upon him) and strongly opposed to innovations. He spent his entire life in worship, teaching, reforming beliefs, encouraging good deeds and promoting and protecting the religion of Islam. His circle of followers is very wide and he was very influential in his area.

- **Relation to Sufism**

His nature was more inclined towards Sufism. But he was very careful in searching for the perfect sheikh (the complete guide), so after a lot of struggle in this regard, he finally gave allegiance to the hands of Hazrat Pinda Muhammad who was the Khalifa of Maulana Najamuddin Hadday Mulla Sahib. And later he got permission from his mentor in both the Qadiriya method and the Naqshbandiya method. The wording of the permit is as follows:

بِسْمِ اللَّهِ تَعَالَى شَهِدَ
مَعْلُومٌ جَمِيعٌ خَاصٌ وَ عَامٌ مَرْدَمٌ بِأَجُورْ وَمَا مَوْنَدُ بُوْدَه بَاشَدُ كَهْ مَوْلَوِي صَاحِبِ گَوَاتِي عَبْدِخَالِقِ نَامِ از طَرَفِ بِنْدَه اللَّهِ جَلَّ شَانَهُ مَاذُونِ بِرِ دُو
طَرِيقَهُ مَبَارَكِهِ يَعْني قَادِرِيهْ وَ نَقْشَبَنْدِيهْ اسْتِ بِنَا بِرِ صِلَاحِيَّتِ وَ عِلْمِيَّتِ بِرَائِيهِ اَوْ اَنْزِ كَرْدِه اَمِ از بِرَائِيهِ نَفْعِ مُسْلِمَانَانِ- فِقْطُ وَالسَّلَامُ
پَاَنْدَنده مُحَمَّد مَشْهُور بِه اسْتَاذِ بُوْدَه

Translation: All the people of Bajaur and Mamond should know that Maulvi Abdul Khaliq Gawati has been given permission by me for the benefit of the Muslims in both the blessed ways i.e. Qadiriya and Naqshbandiya.

Pinda Muhammad known as Ustad Hadda

Maulana Abdul Khaliq is not tolerant of everyone's entry into the prevailing way of Sufism, but he is convinced of strict conditions for it. He says about this:

For a person who wants to adopt a method (sufism), it is more important for him to acquire the knowledge of the Shari'ah than all matters, because the ignorant cannot reach his goal, and it is necessary for him to make his self-ethical. After fulfilling these matters, he should look for Sheikh Kamil (the complete guide) and recite the dua that was narrated from Hazrat Sheikh Abdul Qadir (this is the dua):

يَا رَبِّ دُلْنِي عَلَى الصَّالِحِينَ مِنْ خَلْقِكَ دُلْنِي عَلَى مَنْ يَدُلُّنِي عَلَيْكَ وَيُخَيِّرُنِي عَمَّا رَأَى عَيْنَا لَا تَقْلِيدَا

While introducing Sheikh Kamil (the complete guide), he says:

A person who has something against the Shariat cannot be called perfect. How will he be able to bring you to the point of truth, all these things are a condition in Kamil Peer that his chain has reached the Prophet ﷺ and he is the caliph of his Peer (The mentor, the guide).

- **Struggle for freedom**

In the nineteenth century AD, when the Muslims of the subcontinent started their struggle against the British, So the great role played by the religious leaders of Khyber Pakhtunkhwa province, especially the Ulemas of the northern regions, in this freedom movement, has been protected by the hands of the British in this history. Among the mujahideen of the northern front, Hazrat Abdul

Ghafoor known as Akhund Sahib Swat, Hazrat Maulvi Abdullah Sahib Swat, Hazrat Najamuddin Akhunzada known as Hade Mulla Sahib, Maulana Saadullah Sahib known as Sartoor Faqir Bunir, Hazrat Palam Mulla Sahib Dir, Maulana Abd. Al Kareem known as Babde Mullah Sahib Bajaur, Al Nagar Faqir Sahib, Maulana Ahmad Jan known as Sandakai Mullah Sahib Swat, Maulana Muhammad Qaiser known as Sharai Faqir Sahib Swat and Maulana Fazal Wahid known as Haji Sahib Turangzai are the great personalities, Those who provided proud leadership to the nation at this critical stage of history and fought bravely against the British army and artillery on every front with the strength of their faith.

Maulana Abdul Khaliq is also very fortunate in the sense that he not only got the opportunity to lead the movement in the border tribes against the British, but also had the privilege of participating in this Islamic Jihad on various fronts.

• **A few famous blessed Students**

The perfection of a perfect person is not only that he himself is perfect, but a proof of the perfection of the personality is its effectiveness in personality formation.

Maulana Abdul Khaliq's gracious companionship, inner influence, knowledge and grace gave hundreds of people a place of teaching along with asceticism and piety. Although the number of such gentlemen is very high. Some of his famous students are:

Dr. Abdul Qadir Sulaiman Kandahar Afghanistan

Paında Muhammad Fazil Deoband known as Kabul Maulvi Sahib

Maulana Fazal Karim Nahqi Peshawar

Sheikhul Hadith Abdul Rahman Maulvi Sahib Mardan

Fazlur Rehman Maulvi Sahib Dir

Ubaidullah Safi Former Chief Justice of Kabul

Maulana Ahmad Noor Khar Bajaur

Qazi Ubaidullah Khaluzo Bajaur

PART II: AUTHORIAL SERVICES OF MAULANA ABDUL KHALIQ

Maulana Abdul Khaliq has been blessed by Allah, along with other favors, that he himself has saved his information by entrusting it to the pen. His knowledge is a reflection of his wide study, religious zeal, sincerity, piety and great hard work. Maulana has written the following books:

Tariqatul-Saluk Ela Malikil-Muluk, Al-Risalat al-Sahihah fi Adae al-Zad al-Fasiha, Al-Hussam Al-Sarim Ala Unuqi Al-Dwadi Al-Aarim, Hashia Sharh Chaghmoni, Hashia Badiul-Meezan, Hashia Hamdullah, Ghunyatul-Qari Sharh Sahihul-Bukhari.

A brief introduction to the books he has written is as follows:

• **Tariqatul-Saluk Ela Malikil-Muluk**

(طريقة السلوك الي ملك الملوك)

This is a short but very comprehensive book. Written in Persian language. As the name suggests, its subject is Sufism. And its merit is that the chanting of the Qadiriya method and the Naqshbandiya. This book contains guidelines and very useful rules and regulations for Sufism lovers and those who wish to adopt the path of Sufism have been explained with great clarity. At the end of the book, he has penned his Sufism genealogy. This book is published.

• **Al-Risalat al-Sahihah fi Adae al-Zad al-Fasiha**

(الرسالة الصحيحة في اداء الضاد الفصيحة)

There was a time in the province of Khyber Pakhtunkhwa that there was a very serious difference in the pronunciation of the letter Zaad among the scholars here, some read it as Zaad and some read it as Dwad.

The nature of this disagreement was such that the reciters of Zaad called the prayer with "Dwad" invalid. and on the contrary, those who recited Dwad called praying with Zaad as illegal, and sometimes they even called each other infidels. Because of this difference, they stopped praying in each other's mosques.

Maulana Abdul Khaliq also had to deal with this kind of situation, because he was an expert in Tajweed knowledge, so he used to pronounce Zaad correctly, but the opponents misunderstood

him, they harassed Maulana due to which Maulana migrated from his area to Pitao, it has been mentioned in previous pages.

Therefore Maulana wrote the above mentioned book to make people aware of the correct issue and explained this controversial issue very well. This book is still in manuscript form.

- **Al-Hussam Al-Sarim Ala Unuqi Al-Dwadi Al-Aarim**

(الحسام الصارم على عنق الدوادي العارم)

Maulana Abdul Khaliq had great skill and interest in Tajweed. He has written a short book on this subject in Arabic language which was published in 1379 AH in Manzoor Aam Press Peshawar. This book, like previous book number 2, contains an explanation of the controversial issue of the pronunciation of the letter Zaad.

- **Hashia Sharh Chaghmoni**

(حاشية شرح چغمنی)

Its subject and language is Arabic, currently preserved in manuscript form.

- **Hashia Badiul-Meezan**

(حاشية بديع الميزان)

The subject of this book is logic and it is written in Arabic language, there is a manuscript version of it.

- **Hashia Hamdullah**

(حاشية حمد الله)

As the name suggests, Science is a footnote to the famous book of logic, Hamdullah Sharh Sullamul Uloom. Its language is also Arabic and is very useful for students of logic. At the end of the book, the late scribe Muhammad Abdul Daeem writes:

قد تمت الحاشية المباركة التي فيها سلطان السلكاء وبرهان العلماء شيخ السنة و الصوفية قد اعطاه الله من العلوم كلها حظاً وافراً و قسطاً سابغاً تعد سكنااته وحركاته و اقواله و افعاله لله وفي الله ولا يخاف لومة لائم في الله الجناح مولانا والدي و مرشدي ابا عبد الله محمد عبد الخالق فريد الدهر الباجوري ثم الكوا توى رحمة الله تعالى عليه.

Translation: The blessed footnote compiled by Sultan Al-Sulka and Burhan Al-Ulama, Sheikh of Sunnah and Sufism, has been completed, God has given him abundant portions of all sciences, His stillness, movements, words, and actions are considered for God and in God, and he does not fear the blame of a blamer for the sake of God, my father and my guide, Abo Abdullah Muhammad Abdul Khaliq Bajauri Guwatwi, May God Almighty have mercy on him.

Part III: A special study of Ghaniya al-Qari

- **Ghunyatul-Qari Sharh Sahihul-Bukhari**

(غنية القاري شرح صحيح البخاري)

This book is written in Arabic language and consists of six volumes. Its first volume was printed in 1970 AD by Manzoor Aam Press Peshawar, which contains the beginning of Sahihul-Bukhari to the end of Kitabul-Janaiz, and the remaining five volumes are still waiting for the attention of philanthropists.

- **Number of manuscript pages**

The entire manuscript consists of approximately twenty-five hundred pages.

- **Manuscript writing period**

Maulana Abdul Khaliq started writing this Commentary in 1375 AH and completed it twelve years later in 1387 AH.

- **Reason for Compilation**

Maulana Abdul Khaliq has started this book with a sermon in which he explains the reason for its compilation, he says:

The minds of the students of our time have been exhausted by long debates, their mood has become that every discussion should be short, concise and easy, In view of this objective, I have decided to write such a commentary which will lead the reader to his objective and does not contain long discussions.

- **Reason for naming**

Maulana Abdul Khaliq has written about the name of this commentary that I have written this commentary with such comprehensiveness and clarity that the reader will be free from other commentaries (غنية القاري). That is, a commentary that renders other commentaries unnecessary.

- **Method and style**

The style of this book is nice and simple. At the beginning of the book, there is a sermon in which the reason for the compilation of this book and the reason for its name is explained, followed by the preface of the book, which is divided into seven chapters: Importance of Hadith, The high rank of Muhadditheen, Introduction to Sahihul-Bukhari and its author, Titles of Chapters of Sahihul-Bukhari, Types of Hadith, Terminology of Muhadditheen, In the last chapter Maulana Abdul Khaliq has narrated his chain of hadith up to Imam Bukhari.

The text of hadith has been explained continuously, Morphological, syntactic, lexical and Rhetorical discussions are described, The jurisprudential issues and the issues of belief have been mentioned from the hadiths, Contemporary and regional issues are also discussed.

- **Sources and references**

Maulana Abdul Khaliq Bajauri has made use of the commentary of Sahihul-Bukhari as well as numerous books of exegesis (Tafsirs) and books of jurisprudence in Ghunyatul-Qari. This commentary is actually summary of Fathul-Bari, Umdatul-Qari, Sharh Ibn Battal, Al-Kawakibul-Darari etc. This commentary makes heavy use of Allama Aini's Umdatul-Qari, especially the method of preferring the Hanafi School is similar to Umdatul-Qari.

- **Research and publication**

This commentary is in manuscript form and is being researched and translated by PhD scholars from Islamia College University Peshawar and Abdul Wali Khan University Mardan. After the completion of this work, if it is published, it will be a great addition to the commentaries of Sahihul-Bukhari.

Research findings

Maulana Abdul Khaliq had a long life of 124 years. He was born in 1858 in the former tribal area of Bajaur district of Pakistan and died there in 1982. He has written about a dozen books. His books are on various topics including hadith, jurisprudence, tajweed, logic, beliefs and mathematics. Maulana has written the best commentary of Sahihul-Bukhari under the name of Ghunyatul-Qari, its main source is Umdatul-Qari and Fathul-Bari. He started writing it in 1375 AH and completed it in 1387 AH i.e. it took twelve years to complete this commentary. In this, Maulana has tried to adopt a short and concise approach avoiding lengthy discussions. In this commentary lexical, morphological, syntactical, rhetorical, jurisprudential investigations are described. This book is being researched by PhD scholars.

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