

A RESEARCH STUDY OF AL-BUKHARI'S KITAB-UL-WAFUD IN THE LIGHT OF GHUNYAT-UL-QARI SHARAH SAHIH-UL-BUKHARI

HAFIZ MUSANNIF SHAH¹ , DR. MUHAMMAD NAEEM ² , DR. MUHAMMAD AYAZ³

Abstract

Delegation means a group of representatives by any recognized country, authorizing subordinates to make certain decisions. In the life of Holy Prophet Muhammad (SAW) there are several delegations comes to Madina and the prophet Muhammad (SAW) received them breezily and command to his companions to treat them in good manner.

They are many delegations discussed in the life of Holy prophet (SAW) however in this research paper only five delegations are elaborated herein the light of Ghunyat-ul-Qari by Maulana Abdul Haq Bajuri.

In this article, there are two main topic which are discussed here. One is the briefly introduction of Maulana Abdul Haq Bajuri and the second one is the five delegations which are covered by Imam Bukhari, are discussed and analyzed in the light of Ghunyat-ul-Qari. The conclusion and reference are given at the end of research paper.

Keywords: Ghunyat Ul-Qari, Sahih Ul-Bukhari, Abdul Khaliq Bajauri. etc.

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. There are two main discussion of this research paper which are mentioned as:

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.

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 Dehlavi, (may Allah have mercy on him) was taught to the pupils so he completed the hadith from Molana 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.

¹ PhD Research Scholar, Islamic Studies, Abdul Wali khan University, Mardan Khyber Pakhtunkhwa, Pakistan.

² Assistant Professor, Islamic Studies, Abdul Wali khan University, Mardan Khyber Pakhtunkhwa, Pakistan.

³ Assistant Professor, Department of Islamic & Pak Studies, The Agriculture University, Peshawar, Khyber Pakhtunkhwa, Pakistan.

Second discussion:

Here I discuss the main research area of the Bab-ul-Wafud of Sahih-ul-Bukhari in the light of Ghunyat-ul-Qari. So Molana Abdul Khaliq started the chapter of delegations of Shahih-ul-Bukhari as:

بَابُ وَفْدِ بَنِي تَمِيمٍ

4365 - حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي صَخْرَةَ، عَنْ صَفْوَانَ بْنِ مُحَرَّرٍ الْمَازِنِيِّ، عَنْ عُمَرَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: أَتَى نَفَرٌ مِنْ بَنِي تَمِيمٍ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «اقْبُلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ». قَالُوا: يَا رَسُولَ اللَّهِ قَدْ بَشَّرْتَنَا فَأَعْطِنَا، فَرَيْنَا ذَلِكَ فِي وَجْهِهِ، فَجَاءَ نَفَرٌ مِنَ الْيَمَنِ، فَقَالَ: «اقْبُلُوا الْبُشْرَى إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ» قَالُوا: قَدْ قَبِلْنَا يَا رَسُولَ اللَّهِ قَالَ ابْنُ إِسْحَاقَ: غَزَوْهُ عَيْبَةَ بْنِ حِصْنِ بْنِ حَذِيفَةَ بْنِ بَدْرِ بْنِ الْعَنْبَرِ مِنْ بَنِي تَمِيمٍ بَعَثَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ فَأَغَارَ وَأَصَابَ مِنْهُمْ نَاسًا، وَسَبَى مِنْهُمْ نِسَاءً

Chapter about the delegations of Abani Tamim

The origin of Banu Tamim was that they are the generation of Tamim bin Mard bin Aad bin Tabikha bin Ilyas and they are great tribe by number of Adnan. They were leaving in Basrah, Yamamh and Bahrain and some of them leaving in Kofah³.

Wafad means the delegation of the nobles of the any nation which comes to any country to meet and gather their kings and ministers. Here Imam Bukhari started the chapter of delegation.

According to Imam Aaini and Ibn-e-Ishaq that the nobles of Banu Tamin come to the Holy Prophet (SAW) to Madina. Attard bin Hajib, Aqhrab bin Habis, Zabarqan bin Badar, Umar bin Ahtam, hanat bin Yazeed, Nuam bin Yazeed bin Qais and Qais bin Asim were in the delegation. When they entered to the Mosque and called the Holy prophet (SAW) behind the room so the following verses are revealed in the occasion as the Holy Quran says⁴:

ان الذين ينادونك من وراء الحجرات⁵ "and they embraced Islam (and those who called you behind the room)" the Holy Prophet (SAW) accepted his Islam.

The delegation of Banu Tamim arrived in Madina before the victory of Makkah. The Prophet (SAW) gives Five Awaq to Umar bin Ahtam for his gratification and other people of the delegation too. This narration passed in the chapter of How to start the creatures in detail.

(بعثه النبي صلى الله عليه وسلم) أى عيينة (إليهم) أى إلى بني العنبر

According to Ibn-e-Ishaq He was Aayyna bin Hisan bin Hizzifah bin Badar bin Al-Anbar and one of the battles named of Aayyna bin Hisan bin Hizzifah bin Badar because The Holy Prophet (SAW) command him to attack on Al-Anbar Banu Tamim. The reason of this command by the Holy Prophet (SAW) was as according to Al-Waqdhi that the Banu Tamin attacked on Banu Khuzaha and Khuzaha call for help from the Holy Prophet (SAW) so the Prophet (SAW) command t Aayyna to attach on Banu Tamim. He attacked on Banu Tamim so he captured eleven men and eleven women and thirteen boys. Therefore, in this occasion the nobles of the Banu Tamim come to Madina. According to Ibn-e-Saad this happened in Muharram⁶.

بَابُ

4366 - حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَا أَرَأَى أَحَبَّ بَنِي تَمِيمٍ بَعْدَ ثَلَاثِ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُهَا فِيهِمْ: «هُمْ أَشَدُّ أُمَّتِي عَلَى الدَّجَالِ» وَكَانَتْ فِيهِمْ سَبِيَّةٌ عَائِشَةُ، فَقَالَ: «أَعْتَقِيهَا، فَإِنَّهَا مِنْ وَلَدِ إِسْمَاعِيلَ»، وَجَاءَتْ صَدَقَاتُهُمْ، فَقَالَ: " هَذِهِ صَدَقَاتُ قَوْمٍ، أَوْ قَوْمِي

Chapter

This chapter is separated from topic because it is related to the first one.

(بعد ثلاث سمعته) after three qualities which I heard from the Holy Prophet (SAW) that the Holy Prophet was used to saying about them that they are very strong against antichrist. (فيهم) In Tamim and this is refers for cause.

Alphabet أو for doubt and the narration was passes in the chapter of releasing prisoners⁷.

4367 - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ عَنْ ابْنِ أَبِي مَلِيكَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، أَخْبَرَهُمْ: «أَنَّهُ قَدِمَ رَجُلٌ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ»، فَقَالَ أَبُو بَكْرٍ: أَمَرَ الْقَعْقَاعُ بْنُ مَعْبُدٍ بْنِ زُرَّارَةَ، قَالَ غَمَزَ: بَلْ أَمَرَ الْأَفْرَعُ بْنُ حَابِسٍ، قَالَ أَبُو

بَكَرٍ: مَا أَرَدْتُ إِلَّا خِلَافِي، قَالَ عُمَرُ: مَا أَرَدْتُ خِلَافَكَ، فَتَمَارَيَا حَتَّى ارْتَفَعَتْ أَسْوَائُهُمَا، فَنَزَلَ فِي ذَلِكَ: [يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا] (الحجرات: 1) حَتَّى انْقَضَتْ

It was derived from Al-Tamir. (فتماريا) Quarreling and argument with each other's. this verse was mentioned in the start of Sorah Al-Hujrat that don't Forword from Allah and his messenger in actions, speaking or in any form unless the Holy Prophet (SAW) gives command. The first caliph Abu bakar and Umar argued with each other in the appointment of lord and commander of Banu Tamim so Allah (SAT) prohibited them by doing so.

According to Ibn-e-Abbas that it means don't speak against the Holy Book and Sunnah of The Holy Prophet (SAW)⁸.

According to Atiya it means that don't speak in the front of Holy Prophet (SAW) in this style⁹.

Fell fair from Allah (SAT) because he heard your speaking and knowing your actions and situations¹⁰

بَابُ وَفْدِ عَبْدِ الْقَيْسِ

4368 - حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، حَدَّثَنَا قُرَّةٌ، عَنْ أَبِي جَمْرَةَ، قُلْتُ لِابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: إِنَّ لِي جَرَّةً يَنْتَبِذُ لِي نَبِيذٌ، فَأَسْرَبُهُ خُلُوعًا فِي جِرٍّ، إِنْ أَكْثَرْتُ مِنْهُ، فَجَالَسْتُ الْقَوْمَ فَأَطْلُتُ الْجُلُوسَ، خَشِيتُ أَنْ أَفْتَضِّحَ، فَقَالَ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «مَرْحَبًا بِالْقَوْمِ، غَيْرَ خَزَايَا وَلَا نَدَامَى»، فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّ بَيْنَنَا وَبَيْنَكَ الْمُشْرِكِينَ مِنْ مُضَرَ، وَإِنَّا لَا نَصِلُ إِلَيْكَ إِلَّا فِي أَشْهُرِ الْحَرَمِ، حَدَّثَنَا بِجَمَلٍ مِنَ الْأَمْرِ: إِنْ عَمَلْنَا بِهِ نَخْلُتُ الْجَنَّةَ، وَنَدْعُو بِهِ مَنْ وَرَاعَنَا. قَالَ: «أَمْرُكُمْ بِأَرْبَعٍ، وَأَنْهَائِكُمْ عَنْ أَرْبَعٍ الْإِيمَانُ بِاللَّهِ، هَلْ تَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ؟ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَأَنْ تَعْطُوا مِنَ الْمَغَائِمِ الْخُمْسَ، وَأَنْهَائِكُمْ عَنْ أَرْبَعٍ، مَا اتَّخَذَ فِي الدُّبَاءِ، وَالنَّقِيرِ، وَالْحَنْتَمِ، وَالْمَرْقَتِ»

Chapter about the delegation of Abd-ul-Qays

It was a famous tribe living in Bahrain and related to Abd-ul-Qays bin Qusay bin Duhmmi bin Jadila bin Asad bin Rabiah bin Nizar and their city in Bahrain. This was the first city in which the jumah are praying regularly after the praying in Madina and called this city was Juwasah (the city of Abd-ul-Qays). The number of this delegation was thirteen in the year of five or before at and according to Ibn-e-Ishaq it accouri before the victory of Makkah¹¹ and the remaining details were discussed in the chapter of faith.

4369 - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَبِي جَمْرَةَ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا هَذَا الْحَيُّ مِنْ رِبِيعَةٍ، وَقَدْ حَالَتْ بَيْنَنَا وَبَيْنَكَ كُفَارٌ مُضَرٌّ، فَلَسْنَا نَخْلُصُ إِلَيْكَ إِلَّا فِي شَهْرِ حَرَامٍ، فَمَرْنَا بِأَشْيَاءَ نَأْخُذُ بِهَا، وَنَدْعُو إِلَيْهَا مَنْ وَرَاعَنَا، قَالَ: «أَمْرُكُمْ بِأَرْبَعٍ، وَأَنْهَائِكُمْ عَنْ أَرْبَعٍ، الْإِيمَانُ بِاللَّهِ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، - وَعَقْدُ وَاحِدَةٍ - وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَأَنْ تُؤَدُّوا لِلَّهِ خُمْسَ مَا غَنِمْتُمْ، وَأَنْهَائِكُمْ عَنِ الدُّبَاءِ، وَالنَّقِيرِ، وَالْحَنْتَمِ، وَالْمَرْقَتِ»

This was another way of narration in this narration by Ibn-e-Abbas. And the narration narrated by Imam Bukhari in the last of Salah in chapter of speaking in salah¹².

بَابُ وَفْدِ بَنِي حَنِيفَةَ، وَحَدِيثِ ثُمَامَةَ بْنِ أُثَالِ

Chapter about the delegation of Bani Hanifa and the story of Sumama bin Usal

The name of Hanifa was Hanifa bin Lajeim bin Sahb bin Ali bin bakar bin Wayel. Hanifa was the name of famous tribe in Arab and living in the Al-yamama which is situated between the Makkah and Yaman. Sumama was the name of Numan bin Maslma bin Al-Hanfi and he was one of the companions of the Holy Prophet (SAW) and his story of embracing and accepting Islam was occur before this delegation arrival and before the victory of Makkah¹³.

4372 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْلًا قَبْلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟» فَقَالَ: عِنْدِي خَيْرٌ يَا مُحَمَّدُ، إِنْ تَقْتُلَنِي تَقْتُلَ ذَا دَمٍ، وَإِنْ تَنْعِمَ تَنْعِمَ عَلَى شَاكِرٍ، وَإِنْ كُنْتُ تُرِيدُ الْمَالَ فَسَلْ مِنْهُ مَا شِئْتَ، فَتَرَكَهُ حَتَّى كَانَ الْغَدُ، ثُمَّ قَالَ لَهُ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟» قَالَ: مَا قُلْتُ لَكَ: إِنْ تَنْعِمَ تَنْعِمَ عَلَى شَاكِرٍ، فَتَرَكَهُ حَتَّى كَانَ بَعْدَ الْغَدِ، فَقَالَ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟» فَقَالَ: عِنْدِي مَا قُلْتُ لَكَ، فَقَالَ: «أَطْلِقُوا ثُمَامَةَ» فَأَنْطَلَقَ إِلَى نَجْدٍ قَرِيبٍ مِنَ الْمَسْجِدِ، فَأَغْتَسَلَ ثُمَّ دَخَلَ الْمَسْجِدَ، فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، يَا مُحَمَّدُ، وَاللَّهِ مَا كَانَ عَلَى الْأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ وَجْهُكَ أَحَبَّ إِلَيَّ مِنَ الْوُجُوهِ إِلَيَّ، وَاللَّهِ مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ، فَأَصْبَحَ دِينُكَ أَحَبَّ إِلَيَّ مِنَ الْبِلَادِ إِلَيَّ،

وَأَنَّ خَيْلَكَ أَخَذْتَنِي وَأَنَا أُرِيدُ الْغُمْرَةَ، فَمَاذَا تَرَى؟ فَبَشَّرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَرَهُ أَنْ يَغْتَمِرَ، فَلَمَّا قَدِمَ مَكَّةَ قَالَ لَهُ قَائِلٌ: صَبَوْتُ، قَالَ: لَا، وَلَكِنْ أَسْلَمْتُ مَعَ مُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا وَاللَّهِ، لَا يَأْتِيكُمْ مِنَ الْيَمَامَةِ حَبَّةٌ جَنْطَةٌ، حَتَّى يَأْذَنَ فِيهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Abdullah bin Yousaf narrated it to us. It is the second part of the Hadith is apparent with the topic and the narration is already mentioned in the book of prayer in the chapter of taking ablution.

The alphabet was referred both in the shape of *Jem* and *Kha* both and in the shape of *Jem* it means water¹⁴. You converted to other religion. He said No. Because the worships of idols were no religion until I convert my religion but I embraced the true religion of Islam with the Muhammad (SAW)¹⁵.

It was according to the first part of the topic because the Musa 'ilima arrived in the delegation of Banu Hanifa and the narration was passed with this reference in the chapter of signs of prophethood¹⁶.

4375 - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بَيْنَا أَنَا نَائِمٌ بِخَزَائِنِ الْأَرْضِ، فَوُضِعَ فِي كَفِّي سِوَارَانِ مِنْ ذَهَبٍ، فَكَبَّرَا عَلَيَّ، فَأَوْحَى إِلَيَّ أَنِ انْفُخْهُمَا، فَانْفُخْتُهُمَا فَذَهَبَا، فَأَوَّلَتْهُمَا الْكَذَّابِينَ الَّذِينَ أَنَا بَيْنَهُمَا، صَاحِبِ صَنْعَاءَ، وَصَاحِبِ الْيَمَامَةِ»

According to Abu Huraira the Prophet Muhammad (SAW) once said that I was slept and all the treasures of the world was offered to me and two gold bangles was detained in my hands. (فكبيرا على) it insipid me and in another narration, it was become a heavy thing on me.it was said to me that blow out in it.

He was Aswad Al-Anshi and (وصاحب اليمامة) He was the Musa 'ilima and by this part it is matching to the topic¹⁷.

4376 - حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، قَالَ: سَمِعْتُ مَهْدِيَّ بْنَ مَيْمُونٍ، قَالَ: سَمِعْتُ أَبَا رَجَاءٍ الْغَطَارِدِيَّ، يَقُولُ: " كُنَّا نَعْبُدُ الْحَجَرَ، فَإِذَا وَجَدْنَا حَجَرًا هُوَ أَحْيَرُ مِنْهُ الْفَقِينَاءُ، وَأَخَذْنَا الْآخَرَ، فَإِذَا لَمْ نَجِدْ حَجَرًا جَمَعْنَا جُثُوَّةً مِنْ تَرَابٍ، ثُمَّ جِئْنَا بِالشَّاةِ فَحَلَبْنَاهُ عَلَيْهِ، ثُمَّ طَفْنَا بِهِ، فَإِذَا دَخَلَ شَهْرُ رَجَبٍ قُلْنَا: مُنْصَلِّ الْأَسْنَةَ، فَلَا نَدْعُ رُمَحًا فِيهِ حَدِيدَةٌ، وَلَا سَهْمًا فِيهِ حَدِيدَةٌ، إِلَّا نَزَعْنَاهُ وَالْفَقِينَاءُ شَهْرُ رَجَبٍ "،

According to Aba Raja al-atardhi that we worshiped stones and when we found another better stone, we throw the first one and began the worship of another stone and when we not found any stone, we collect the earth. (جثوة من التراب) Juswa in Arabi is refers to the earthly hillock¹⁸. According to Al-Aini and Al-Halab that this meaning is represent either by fact or it means to draw close to earth. It means that we abandoning the fight because of Muharram and the word (فلا ندع) is interpretation of (ننصل الأسنة) as according to Mihdi bin Maimon¹⁹.

بَابُ قِصَّةِ الْأَسْوَدِ الْعَنْسِيِّ

Chapter about the story of Al-Aswad Al-Ahnasi

In this chapter the story of Al-Aswad Al-Anasi was mentioned in detail. Al-Aswad Al-Ahnasi was referred to Ahnas is actually was Zaid bin Mlik bin Aad bin Malik and its means strong She camel. He was wizard and the two devils with him obeyed his commands. He showed weird things to the people and every one who saw or listen him they follow him. One day he went out to the king of Yemen and killed him and married his wife²⁰.

It was said that one day the Feroz enter to his castle and told him what do you say about the Holy Prophet (SAW) because he said that there is no God but Allah. Aswad said no there are many Gods. Feroz said give me your hand I will pledge your allegiance to you then he put the hand to his hand, took him and draw his neck towards himself and killed him²¹.

4379 - قَالَ: عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ عَنْ رُؤْيَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّتِي ذَكَرَ، فَقَالَ ابْنُ عَبَّاسٍ: ذِكْرٌ لِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «بَيْنَا أَنَا نَائِمٌ أُرِيتُ أَنَّهُ وَضِعَ فِي يَدَيَّ سِوَارَانِ مِنْ ذَهَبٍ فَفُطِغْتُهُمَا وَكَرِهْتُهُمَا، فَأَذِنَ لِي فَانْفُخْتُهُمَا فَطَارَا، فَأَوَّلَتْهُمَا كَذَّابِينَ بِخَرْجَانِ» فَقَالَ عُبَيْدُ اللَّهِ: أَحَدُهُمَا الْعَنْسِيُّ، الَّذِي قَتَلَهُ فَيْرُوزُ بِالْيَمَنِ، وَالْآخَرُ مُسَيَّلِمَةُ الْكَذَّابِ "

According to Ibn-e-Abbas that once the Prophet Muhammad (SAW) once said that I was slept and all the treasures of the world was offered to me and two gold bangles was detained in my hands.) (ففطظهما) insipid me and in another narration, it was become a heavy thing on me.it was said to me that blow out in it.

And the Feroz killed Al-Aswad Al-Anasi in Yemen and Mahdan which was the city f Yemen. He has two devils one was Sihaiq and the other was Muhaiq. Bazan was the operator in Yemen appointed by the Holy Prophet (SAW) and He died in these days so the devils of Al-Aswad Al-Anasi inform him from this situation. Al-Aswad Al-Anasi went out to the Bazan, the king of Yemen and killed him and married his wife Marzubanah after his killing²².

He has one thousand guards in the main door of castle. The Feroz breaks his castle wall by back and enter to the castle and Aswad was busy in drinking with his wife. Then Feroz killed the Aswad and inform the Holy Prophet (SAW) in his last time. This story was passed in detail²³.

بَابُ قِصَّةِ أَهْلِ نَجْرَانَ

4380 - حَدَّثَنِي عَبَّاسُ بْنُ الْحُسَيْنِ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرٍ، عَنْ خُذَيْفَةَ، قَالَ: جَاءَ الْعَاقِبُ وَالسَّيِّدُ، صَاحِبَا نَجْرَانَ، إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدَانِ أَنْ يُلَاعِنَاهُ، قَالَ: فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: لَا تَفْعَلْ، فَإِنَّكَ تَنْبِيءُ فُلَاحَةً لَا تُفْلِحُ نَحْنُ، وَلَا عَقِبَتَا مِنْ بَعْدِنَا، قَالَا: إِنَّا نُعْطِيكَ مَا سَأَلْتَنَا، وَابْعَثْ مَعَنَا رَجُلًا أَمِينًا، وَلَا تَبْعَثْ مَعَنَا إِلَّا أَمِينًا. فَقَالَ «لَا بَعَثْتُ مَعَكُمْ رَجُلًا أَمِينًا حَقًّا أَمِينًا»، فَاسْتَشْرَفَ لَهُ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «قُمْ يَا أَبَا عُبَيْدَةَ بْنُ الْجَرَّاحِ» فَلَمَّا قَامَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَذَا أَمِينٌ هَذِهِ الْأُمَّةُ»

Chapter about the people of Najran

Najran was the destination of Christians. It was a large city and situated in the seven stages from Makkah in the direction of Yemen. It has seventy-three small villages and take one day for journey by speedy horseman²⁴.

The narration was passed in the chapter of Qualities of Abi Ubaida bin Al-Jarrah briefly. (جاء العاقب السيد)

Firstly, they wanted debates and arguments then Mubahala and Mubahala means gathering the people from both side parties when they are differs to something and then say the curse of God on the wrongdoer and cruel²⁵.

and one of them, According to Abu Nuaem he was their lord and according to some other scholars He was Aqib (Abd-ul-Maseh) or Shurahbeel. They spoke our children will never prosperous when we enter in such lie. We were agreeing to give you what you want and let someone trustworthy to go with us. The Holy prophet (SAW) appointed Abu Ubaida bin Al-Jarrah to go with them and collect and bring what the Christian give you.

The Christians of Najran entered the Mosque. They were wearing loose clothes and robes covered with silk and stood praying in the Mosque towards the east. The Uthman said to them: "that is for the sake of you"²⁶.

Conclusion

Islam is the complete code of life. It has a complete principles and instructions for the Islamic state about the formal and none formal delegations. Islam command to his believers to have a good conduct towards formal and non-formal delegations.

In the said research paper, there are five delegations which comes from different areas to Madina and the Holy Prophet (SAW) received them breezily and enthusiastically. The delegation of Banu Tamim, the delegation of Abd-e-Qays, the delegation of Najran and the delegation of Banu Hanifa are discussed here in the light of Ghunya-ul-Qari Sharah Sahih-ul-Bukhari by Mulana Abdul Khaliq Bajari.

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