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## THE GREAT MUHADDIS MUHAMMAD OBID SINDI

**Abstract:** This article provides information on the development of Muhammad Abid Sindi Ayyubi's contribution to the science of hadith, the life and work of the scientist, as well as his scientific heritage. In the process of covering the period of birth and life of Muhammad Abid Sindi, it was stated that the surrounding scientific environment plays a major role in the development of a person. Sindi's dedication to learning and imparting knowledge, his teachers, students, works, humane behavior of the scholars, perseverance in the path of learning and sufferings, shows that this person became a more mature person.

**Key words:** Muhammad Abid Sindi, hadith sciences, Imam Abu Hanifa, “al-Mawahib al-Latifa”.

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### Introduction

“Al-Mawahib al-Latifa” is a famous commentary written on the work “Musnad” of Imam Abu Hanifa (r.h.), a mature scholar who was described by his contemporaries as “the intelligence of Imam Azam Abu Hanifa, the possessor of words that open the eyes, the treasure that knows the issues in detail.” author Muhammad Abid Sindi was born around 1190/1776 in the village of Siwan, Sindh, East India[1, p.61].

Muhammad Obid Sindi is a descendant of the famous Companion Abu Ayyub al-Ansari, and his family tree is as follows: Muhammad Obid Ibn Ahmad Ali Ibn Muhammad Murad Ibn Muhammad Yaqub Ibn Mahmud Ibn Abdur Rahman Ibn Abdur Rahim Ibn Muhammad Anas Ibn Abdullah Ibn Muhammad Jabir Ibn Muhammad Khalid Ibn Malik Ibn Abu Awf Ibn Hassan ibn Salim ibn Ash'as ibn

Matt ibn Saalaba ibn Junaid ibn Muqaddam ibn Shurahbil ibn Ash'as ibn Matt ibn Abu Ayyub Ansari[1, p.74].

Muhammad Obid Sindi grew up in a family of great scholars, and he received his first lessons from his grandfather Sheikh Muhammad Murad Ansari, and later continued his studies under his father Sheikh Ahmad Ali Ansari and uncle Sheikh Muhammad Husain Ansari. The house where the scientist grew up was his first school, and he grew up with a good education and upbringing. He got most of the knowledge he acquired from his uncle, in particular, he learned mental and verbal sciences, as well as medicine from his uncle Unlike his peers, Muhammad Obid had a great interest in science from a young age, he loved lessons and read a lot of books. When he grew up, he embarked on a scientific journey and moved to Hijaz, studied with the great sheikhs of

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Makkah, Taif and Jeddah. Also, when he traveled to Yemen with his uncle, he learned from prominent Yemeni scholars and enjoyed their enlightening conversations. That's why, when he remembers the sheikhs of Yemen, the scholar says: "I have traveled to many countries, and I have not seen scholars who studied science and hadiths as deeply as the scholars of Sana'a, and who strictly follow the instructions in the nass (original texts: verse-hadith)." Sindi lived mainly in two provinces of Yemen: Zabiya and Hudaydah[2, p.901].

If you look at the century in which Muhammad Obid Sindi lived, you can witness how stagnant and backward social life is in most countries of the world. The main reason for this was internal conflicts and power struggles in the states. You can make sure how correct this conclusion is by reading the information in Jabirti's book "Azaibul Asor". Nevertheless, the century in which Alloma lived was a time when opportunities for learning were much wider and more comfortable. Because the Muslim state was connected to a huge empire - one ideological center was the Ottoman Empire, and it was not difficult for a student of knowledge to move from one country to another[3, p.332].

Therefore, a person who was on the path of knowledge had the opportunity to go to any country and study at the academic meetings of sheikhs. In particular, the land of Hijaz, where the Muhammad Obid Sindi lived, as a holy place of the Muslim world, was visited by hundreds of thousands of pilgrims from different countries of the world every year, including a large number of scholars[4, p.16].

Muhammad Abid Sindi's main teacher in Yemen was Sheikh Imam Shawkani. Sindi was with Shavkonyi for a long time and learned from him. Due to the fact that Muhammad Abid Sindi went to many cities in order to receive knowledge and education from masters, the number of his teachers was also very large. Here are some of them:

1. Sheikh Salih ibn Muhammad Umari Fullani (1166-1218). This person was one of the only ones of his age in terms of the science of hadith and the high status of hadith. Sindi studied the science of hadith with this person. This person has a large work called "Qatfus samar fi asonidil musannafat" and a work called "Iyqazu himami ulil absor" [2, p.772].

2. Sheikh Siddiq ibn Ali Mizjaji Hanafi (1150-1209). Mizjoji was one of the famous scholars of hadith science in Yemen. Sindi learned the science of hadith from this teacher. Shaykh Abdullah ibn Muhammad ibn Ismail San'ani (d. 1242). This person was the son of Amir San'ani, the author of the book "Subulus Salam Sharhu Bulugul Marom". Sindi learned from the book "Udda hoshiyatu sharhul umda" from this person.

3. Sheikh Muhammad ibn Ali Shawkani (1173-1250). This person is the author of many books. In particular, the book "Naylul Author" has gained fame

in the Islamic world. Shaykh Muhammad Zaman Sani ibn Mahbubussamad Sindi (d. 1247/1832). This man was a famous scholar of Sindh. Muhammad Obid Sindi learned the science of leech and manners from this person.

Alloma traveled to Egypt in 1232/1817, where he met scholars and learned from them for a year. At that time, Muhammad Ali Basha was the governor of the Ottomans in Egypt, and because he heard about Muhammad Abid Sindi, he honored the scholar a lot. Sindi returned to Yemen in 1233/1818.

Alloma was also busy with teaching, reading books and copying works. His manner was very beautiful and clear. It is mentioned in the sources that Sindi copied six authentic books: Sahih Bukhari, Sahih Muslim, Sunan Tirmidhi, Sunan Nasa'i, Sunan Abu Dawud and Muwatta. He also copied the books of Fathul Bori and Majmauz zavoid[5, p.52].

Kittani writes: "I was told by Khatib Sayyid Abu Jiyda ibn Abdulkabir Fasi." His teacher, Allama Hasan Hulvani, learned Kutubus Sitta from Shaykh Muhammad Abid Sindi in Madinah in one month and learned it with his commentaries in six months. This kind of patience is rarely found among eminent scientists. After that, he explained the siyah sitta to his students within six months. It should also be mentioned that the scholar's teaching was not limited to the science of hadith, he also taught his students the science of tafsir and fiqh. In fact, at the end of his work on jurisprudence called "Tawoli'ul Anwar" he wrote, "I used to teach this book to my students."

The number of disciples of Allama is very large, and some of them are mentioned below: Sheikh Qazi Irtaza Ali Khan ibn Ahmad Umari Hindii (d.f: 1270). Qazi Irtaza was a muhaddis and a judge. He is the author of many works, and the work "Madorijul isnad" on the science of hadith gained great fame. Another student of the scholar was Shaykh Jamal al-Din ibn Abdullah Makki (d. 1284/1867), who was a jurist, muhaddith, and commentator, and was the mufti of the Hanafi school of Makkah in his time. There are many works, among which the most famous is the work "Fatovo Jamoliya".

Another mature disciple of Sindi is Shaykh Hasan ibn Ahmad Zamadi (d. 1289/1872). This person was a hafiz, judge and historian. He was with Ustazi Muhammad Abid Sindi for a long time and accompanied him on his scientific trips to Yemen, Mecca and Medina. There are many works of his pen, among which "Uqudu Durar" and "Hadoiqul Zuhr" are famous. Sheikh Orifullah ibn Hikmatullah Turki (d. 1275/1854) was also a student of Abid Sindi and was known as Arif Hikmat. He was the Sheikhul-Islam of the city of Astana in the Ottoman state. He is the founder of today's foundation library known as "Arif Hikmat" in Medina.

In addition, Allama had many students, and they learned from their teachers mainly two sciences: hadith and fiqh, and managed to obtain ijaza

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(certificate). Shaykh Abdurrahman ibn Mansur, Sindi's student, remembers his teacher like this: "He was very imaginative, patient and patient with tormentors".

The memory of Allama's response to sufferings with steadfast patience during his life is mentioned in the prayer book, call to prayer chapter of "Al-Mawahib al-Latifah": The author writes: "Sayyid Husayn ibn Ali Hazimi, the judge of the city of Hudaydah, was of the Zaydi school. He ordered the muezzins to say "Hayya 'ala khairil amal" (hurry up to good deeds) instead of the phrase "As-solatu khairun minan nawm" (prayer is better than sleep) in the call to prayer. Because Sayyid Husayn considered this to be a "heresy" invented by his companion Umar during the caliphate, and he supported this claim with a narration from Imam Malik's work Muwatta. People didn't do it. Qazi got angry and arrested forty Hanafi scholars. I was among the prisoners. He shackled everyone with an iron chain. Among the prisoners, only I and my supporters were put in handcuffs. We spent six days in detention in this condition. Then he released the prisoners, but he caught me and ordered to beat me. The guards beat me, then they exiled me from Hudaydah and issued a fatwa saying that "Sindi's blood and property are lawful." Hazimi wrote a three-page treatise on the existence of saying "Hayya 'ala khairil amal" in adhan. In the first verse, he wrote about Muawiyah ibn Abu Sufyan. Although he made a mistake about the great companion, we will not dwell on it now, as this is not our topic. In another one and a half pages, he cursed me and insulted my honor. In the remaining half of the page, he provided proof of the correctness of saying "Hayya 'ala khairil amal"[6, p.432].

It is known from the incident that Muhammad Obid Sindi was patient with sufferings and had a high level of morals. In his work, he did not mention the illiterate judge with bad words and did not dwell on this issue in the countries where he was respected. If we look at the whole life of Muhammad Abid Sindi,

the scholar spent most of his life on a journey to acquire knowledge. He left his native country at a young age and studied with the mature scholars of his time in Mecca, Medina, Yemen and Egypt. He endured many hardships and hardships on the way to learning. After attaining maturity in several sciences, he wrote books in almost all fields of Islamic sciences. However, most of them are related to hadith and jurisprudence, and have been accepted as important sources by scholars. Being a master of two sciences, i.e. jurisprudence and hadith, is considered less than the scholars of the later period - mutaakhhirs. After all, these are separate areas of science, and sometimes one person's lifetime is not enough to fully study one field and become a mature specialist. Considering this aspect, Muhammad Obid Sindi was among the leading scientists of his time. In addition to knowledge, Alloma's humanitarian behavior and perseverance in the pursuit of knowledge earned him the respect of the people of science.

In 1243/1828, Sindi went to Medina and lived there until the end of his life. When he came to Medina, Muhammad Ali Bosho appointed him to the position of the chairman of the scholars of Medina, and he was busy spreading knowledge and enlightenment in Medina[6, p.433].

## CONCLUSION

In this article, information was given about the development of Muhammad Abid Sindi Ayyubi to the science of hadith, the life and work of the scientist, as well as his scientific heritage. In the process of covering the period of birth and living of Muhammad Abid Sindi, it was stated that the surrounding scientific environment plays a great role in the development of a person. It was mentioned that Sindi's dedication to learning and imparting knowledge, his teachers, students, works, humane behavior of the scholars, perseverance in the path of learning and sufferings, this person became a more mature person.

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