



# The Role of Muhammad Obid Sindi's Work "Al-Mawahibu-L-Latifa" in the Science of Hadith

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Received: 06-08-2025

Accepted: 17-09-2025

Published: 28-10-2025



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**Abstract:** *This study explores the significance of Muhammad Obid Sindi's seminal work al-Mawahib al-Latifa in the development of hadith sciences. The book represents a unique scholarly effort in analyzing hadith transmission chains (isnad), narrators' reliability (jarh wa ta'dil), rare linguistic expressions, and jurisprudential interpretations (fiqh al-hadith). Unlike many predecessors, Sindi systematically categorized hadith, clarified textual complexities, and strengthened weak narrations with corroborative evidences, thereby elevating their status for jurisprudential use. His approach integrated the disciplines of hadith methodology, Arabic grammar, and Islamic jurisprudence, reflecting an advanced interdisciplinary scholarship. This paper argues that Sindi's contributions extended beyond commentary, serving as a bridge between traditional hadith sciences and their application in legal and theological contexts. Ultimately, al-Mawahib al-Latifa emerges as a vital reference for understanding the authenticity, interpretation, and application of prophetic traditions within the broader Islamic scholarly heritage.*

**Keywords:** Muhammad Abid Sindi, "Al-Mawahib-Ul-Latifa", Science of Hadith, Chain of Transmission, Mutawatir, Narrator, Jarh and Tadil

## Introduction

The science of hadith ('ilm al-hadith) holds a central role in Islamic intellectual tradition, serving as the primary discipline for preserving, authenticating, and interpreting the sayings and practices of the Prophet Muhammad (peace be upon him). Over centuries, Muslim scholars developed sophisticated methodologies to evaluate hadith authenticity, classify narrations, and derive legal and theological rulings. Within this scholarly legacy, Muhammad Obid Sindi (d. 1235/1819) emerged as a pivotal figure whose work al-Mawahib al-Latifa provided both breadth and depth in the study of hadith.

Unlike many traditional Musnad-style compilations that preserved narrations without thematic organization, Sindi systematically restructured Imam Abu Hanifa's Musnad, arranging narrations into thematic categories and providing extensive commentary. His analysis spanned multiple dimensions: evaluating isnads, verifying narrators' reliability, comparing variant textual traditions, and linking hadith to jurisprudential rulings. Moreover, his intellectual rigor was evident in his insistence on

relying solely on written sources rather than transmitted reports without textual verification.

Sindi's contribution is particularly significant in the context of hadith criticism. He demonstrated how weak narrations could be strengthened through supporting chains (shawahid and mutabi'at), thus enabling their use in legal contexts. His integration of linguistic analysis, theological discussions, and historical insights further reflects the interdisciplinary nature of his scholarship. By situating his work within the broader continuum of hadith studies, al-Mawahib al-Latifa not only preserved Abu Hanifa's hadith heritage but also provided future scholars with a comprehensive methodological framework.

This paper examines Sindi's intellectual legacy by analyzing his contributions to hadith sciences, highlighting the methodological innovations he introduced, and assessing the continued relevance of al-Mawahib al-Latifa in contemporary hadith studies.

## Methodology

Many scholars have praised this book. For example, Muhammad ibn Yahya Taymiyyah, the author of the book "al-Yani' al-Janiyyah", said: "The book "al-Mawahib al-Latifa" is a wonderful book, which is very beneficial for both the jurist and the hadith scholar." Therefore, the hadith scholar Sheikh Muhammad Rashid al-Nu'maniyyah, who read this work, said: "I read the work "al-Mawahib al-Latifa". I can say without hesitation that there is no other book like it in terms of hadith commentary after Ibn Hajar's book "Fath." When it comes to the method of hadith commentary, sometimes a scholar will comment on a hadith at such length that it would be possible to write a separate small treatise on its commentary. For example, the commentary on hadith 255 in the book "Hajj" started on page 278 and continued until page 366. If the commentary on this hadith were published separately, it would be a small booklet of 90-100 pages. Sometimes, when commenting on a hadith, after giving the meaning of a word in the hadith, one derives a new meaning from the content of the hadith based on the rules of grammar. For example, the following hadith in the chapter on prayer in the book "al-Mawahib al-Latifa" can be cited:

"The words of the Prophet (peace and blessings of Allaah be upon him) "Because the reward of (praying the dawn) is greater" indicate that there are two kinds of reward at the time set aside for praying the dawn. This is because the verb "أفعل" whose name is tafseel indicates that two things compete with each other in one quality, and one prevails over the other."

Here, the author, based on the definition of tafseel in Arabic grammar, says a new meaning not mentioned in the hadith, namely: The reward for praying the dawn prayer at the time set aside for it can be two kinds.

In his commentary on the hadith, Sindi sometimes dwells extensively on issues of belief. For example, in the book "Iman" of the work, he explains the disagreement among scholars regarding the definition of faith, saying:

"The legal definition of faith is: what the Messenger of Allaah (peace and blessings of Allaah be upon him) brought from Allaah. All scholars agreed on this definition of faith. The difference of opinion was whether confirmation with the tongue is not included in the

definition of faith. Most of the scholars and Ash'ari said: "Faith is confirmation of what the Prophet (peace and blessings of Allaah be upon him) brought. Confirmation means confirming detailed matters in detail and confirming comprehensive matters in general. There is no condition that there should be evidence in confirming what the Messenger of Allaah (peace and blessings of Allaah be upon him) brought. Therefore, the faith of the imitator is also considered faith." Other scholars said in their definition of faith: "Faith is a matter of the tongue and the heart, that is, confirming with the heart and confessing with the tongue." Some scholars said: "Actually, confirming with the heart is sufficient. Confession with the tongue has nothing to do with faith between the servant and Allaah. It is a condition imposed for the implementation of Shariah rulings." Imam Nasafi said: "This is what was narrated from Abu Hanifa. Abu Mansur Al-Maturidi also approved of this idea. The two narrations It is said in Sahihrog that Ash'ari also came to the same opinion.

Another distinctive feature of the author is that when he quotes something from other books in this book, he cites only the information he has read and found in books. He never mentions in this work the information he heard from the sheikhs without reading in the book. When giving information about an issue, he uses the phrase: "This is the information I have seen and found in the books I have about this issue" and says that he covered that issue to the best of his ability. If he did not find it in any source, he does not mention it. As an example, the following phrase written in the book of Hajj can be cited:

"Many of the prayers in Hajj are recommended by scholars. I did not mention any of them because I did not find those prayers in the hadith books in my presence."

Considering the fact that the author, Sheikh Muhammad Abid Sindi, is considered a hafiz in the science of hadith and a great muhaddith, as well as an imam in fiqh, it is evident that Sindi has provided useful information that is not found in other books in explaining fiqh issues that can be derived from hadith. For example, when making a fiqh ruling from a hadith narrated by Imam Abu Hanifa (may Allah have mercy on him), the author analyzes and modifies the narrators of the hadith, explains the level of the hadith, and turns the hadith into a strong hadith suitable for making a fiqh ruling with the help of related and witness narrations. Sometimes he says, "We have found witness narrations for this hadith," and then mentions those narrations, and sometimes he mentions the witnesses and followers without saying, "We have found witness or followers." A hadith that at first glance seems weak and unsuitable for a jurisprudential ruling can be transformed into a hadith of the level of sahih lighayrih, from which a jurisprudential issue can be inferred with the aid of mutabi' and shawahid hadiths.

For example, Hadith 200 in the chapter on Fasting in the book "al-Mawahib al-Latifa": It was narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Allah says: 'Every deed of the son of Adam is for himself, except fasting. Fasting is for Me, and I will reward it.'" This hadith was narrated by two sheikhs (Bukhari and Muslim) from Ibn Jurayj. The narrator of the hadith is Abu Salih Zayyat, whose name is Zawkan Madani. He was known as Zayyat because he sold olive oil. He was also called Samman because he sold cattle. He narrated from the companions Sa'eed, Abu Darda, Aisha, Abu Hurairah and others. His sons Suhayl, Abdullah, Salih and Ata ibn Abu Rabah narrated hadiths from him. A'mash heard a thousand hadiths from him. Ahmad recorded it as a hadith. (Trustworthy). Zayyat

was present at the court of Uthman when he was killed. Abu Hatim also said of him: "He is a sika. His narration is a proof." Al-Waqidi, Yahya ibn Bukair and other historians said: "He died in Medina in 101/719."

Imam Muslim also narrated this hadith with a marfu' (authentic) narration from Abu Sa'id. In his narration: "Allah, the Exalted and Glorious, says: 'Fasting is for Me, and I will reward it.'" The fasting person has two joys: one joy when he breaks his fast, and another joy when he meets Allah. By the One in Whose Hand is the soul of Muhammad, the smell of the mouth of a fasting person is more fragrant in the sight of Allah than the smell of musk."

Imam An-Nasa'i also narrated this hadith in both a marfu' and a mawquf form. In the hadith he narrated in a marfu' form, it is said: "Allah the Almighty says: 'Fasting is for Me and I will reward it.'" In the hadith he narrated in a mawquf form, Abdullah ibn Mas'ud said: "Allah the Almighty says: 'Fasting is for Me and I will reward it.'"

Al-Tabarani also narrated this hadith in his book *Mu'jam al-Kabir*, and Ahmad and Bazzar in their *Musnad*, in a marfu' form from Abdullah ibn Mas'ud. Ahmad ibn Hanbal narrated another marfu' hadith from Jabir with a hasan chain of transmission: "Fasting is a shield. With it, a servant protects himself from the Fire. It is for Me and I will give the reward."

Based on scientific research, Sindi, after correcting the narrator of this hadith in Abu Hanifa's *Musnad*, mentioned the followers and witnesses of the hadith, making it even stronger in terms of evidence and documentation.

After strengthening the hadith narrated by Abu Hanifa (may Allah have mercy on him) with witnesses and followers, the scholar sometimes writes the following as a conclusion at the end of the hadith:

"In conclusion, all the narrations of this hadith that we have mentioned are flawed. The narration of Amr ibn Shu'ayb, who is the best chain of transmission of this hadith, is also very painful. However, this hadith narrated by Imam Azam has been strengthened in the ways mentioned before. Understand this!"

Sindi analyzes the opinions expressed by great hadith scholars about the narrators in some places, and explains with courtesy and respect the error of what the great hadith scholar said about the narrator. For example, he quotes Imam Tirmidhi's words about the narrators who narrated Hadith 108 in the *Book of Prayer*, and then explains that Tirmidhi's information about the narrator is incorrect. The following is a review of the scholar's words:

"Imam Tirmidhi said: "Yazid ibn Harun said: 'Sharik narrated only this hadith from 'Asim ibn Kulaib.'"

It is surprising that Tirmidhi confirmed Yazid ibn Harun's statement by narrating: 'Sharik narrated only this hadith from 'Asim.'" Because Sharik narrated several hadiths from 'Asim.

For example: The hadith of raising the hand to the level of the ears, or the hadith narrated by Abu Dawud and Tabarani: When a narrator came to the Prophet (peace and blessings of Allaah be upon him) in the winter, he saw him and his companions raising their hands between their clothes in prayer, or the hadith narrated by Tabarani: "The Prophet (peace and blessings of Allaah be upon him) said 'Amin' out loud."

Here, as is evident, scholar Sindi explains with beautiful manners the error made by a great scholar of hadith like Imam Tirmidhi.

Another of Sindi's interpretations of hadiths What is remarkable is that he brings up controversial issues of the science of hadith, which is related to the science of hadith, expresses his views on this matter, and reveals a new aspect of the chain of transmission of the hadith narrated by Abu Hanifa (may Allah have mercy on him). For example, when the scholar begins his commentary on the third hadith in the first part of the work, he writes about its chain of transmission as follows:

"I could not find the chain of transmission of this hadith in all the hadith books I have. I also reviewed the commentaries written on the hadith. Not a single commentator has mentioned this chain of transmission of the hadith. Although according to the Imam's rule, the chain of transmission of this hadith is mu'an'an, even if there is no explicit word indicating that the narrators who lived in the same century met each other, their chain of transmission is considered acceptable. Imam Muslim said that although it is not explicitly stated that the narrators of the same century met each other, their chain of transmission is acceptable. The only thing that Imam Bukhari and Ali ibn Madini said was, "A hadith narrated in the mu'an'an style is only acceptable if it is seen by contemporary narrators." The narrators in the chain of transmission of the hadith we are studying met each other several times. Some even called this chain of transmission the "Golden Chain Chain." That is why this hadith was considered one of the fawaid of Imam al-A'zam (may Allah have mercy on him).

Here, Sindi presents the views of two groups of scholars on a matter related to the science of mustalah, and on this basis explains that the hadith narrated by Abu Hanifa is included in the golden chain of narration.

May Allah make this book one of the acceptable deeds in His sight! For He is the Owner of great bounty!"

Sindi wrote the following in the introduction to his book "al-Mawahib al-Latifa":

"After narrating the Musnads of Imam Abu Hanifa (may Allah have mercy on him) and the books "Masanidu Imam Azam" by Mahmud Al-Khwarizmi with permission from my maulani, my teacher, scholar, teacher of researchers, and the one relied on by hadith scholars, Sheikh Salih Fullani, I did not find a good copy of these two books that I could satisfy my heart with. Most of the copies contained many changes and errors.

Among the copies I found was a commentary written by Mulla Ali Qari on the Musnad narrated through Haskafi. This copy also had many errors. Perhaps Mulla Ali Qari had a copy of the Musnad that was full of errors. Because Mulla Ali Qari commented on those phrases as they were, without correcting them. That is probably why he explained some phrases with incorrect interpretations. I will refer to them in this commentary when the time comes. God willing!

## Result and Discussion

Since the condition of the Musnad manuscripts was like this, I tried to organize the Musnad based on jurisprudential chapters, clarify the complicated meanings in the hadiths narrated through Haskafi, explain the difficult phrases, clarify the mursals, and clarify the munqatis. I also listed the hadiths in the Musnad that were narrated in the books of famous scholars

of hadith. For example, if the hadiths in the Musnad were narrated in the books of the authentic sitta by hadith scholars who have reached the level of authority and mastery in the science of hadith, I mentioned them, or if they were in the books of scholars who have classified famous books and have reached the level of hafiz and critic in the science of hadith, I mentioned them. For example, if they were in the "Musnad" of Shafi'i, "Musnad" of Ahmad, "Musnad" of Darimi, "Muwatta'" of Malik, "Sunani" of Darqutni, Bayhaqi, the three "Mu'jam" books of Tabarani, "Musnad" of Bazzar and Abu Ya'la, and other famous musnad books, I mentioned them.

So that the person who reads the Musnad book does not think that "only Imam Azam narrated this hadith from his teacher, (this hadith is strange)," I spent a lot of effort in citing hadiths that are consistent with the hadiths narrated by Imam Azam. If I could not find a hadith that was consistent with the hadith narrated by Imam Azzam, if I found a narration from the aforementioned hadith books that expressed the meaning of that hadith, I pointed to it and cited the narration I found, that is, a witness narration.

I also discussed jurisprudential issues as much as I could. May Allah be the One who grants success!

Since I was in Makkah Sharif when I started writing this book, I named it "al-Mawahib al-latifa fil haram al-makki ala musnad imam Abu Hanifa min wajib al-Haskafi."

May Allah make this book one of the acceptable deeds in His sight! Because He is the owner of great grace!"

So, the purpose of writing this book; firstly, to create a reliable copy of this great work of Imam Azam, and secondly, to show the position of this work in the science of hadith.

Muhammad Obid Sindi, may God have mercy on him, completed writing this book before 1235/1819 AD. Because, when writing an ijaza to his student named Sheikh Arif Hikmat in 1235/1819 AD, he wrote the following words:

"... Arif Hikmat was blessed to hear my first commentary on the book "Sahih Muslim" from the beginning to the book of Namaz and the book "Musnad Abu Hanifa"."

The special attention of this work in the science of hadith is that the scholar spoke and extensively covered five areas related to the science of writing the work:

1. Classification of topics:

It is known that this work of Abu Hanifa (may Allah have mercy on him) was written in the Musnad style. The difference between works written in the Musnad style and other hadith books is that the author does not present the hadiths in order based on certain topics. If he has heard a number of hadiths from one teacher, he mentions all of them, then moves on to another teacher and presents the hadiths he has heard from each teacher in this order. Therefore, it is impossible to find hadiths under a specific topic in a Musnad work.

Muhammad Abid Sindi reorganized this Musnad work of Abu Hanifa, divided the hadiths into topics, and arranged each hadith under that topic. Sindi commented on the 526 hadiths in the Musnad under 33 books. The work began with the book "Iman" and ended with the book "Qiyamat va Jannah Wasfi".

2. Talking about the chain of transmission: One of the unique aspects of Muhammad Abid Sindi is that he always discusses the chain of transmission of each hadith. He discusses the narrators in the chain of transmission, whether the chain of transmission is included in the golden chain or not, whether the hadith narrated by that chain of transmission is single or multiple, whether there is a break from the beginning to the end of the chain of transmission, which other hadith scholars narrated the hadith with that chain of transmission, the reason for the chain of transmission, whether the chain of transmission meets the condition of two narrators, the sheikh, i.e. Bukhari or Muslim, or not, and other things related to the chain of transmission. Sindi also mentions the narrator who was dropped from the chain of transmission of the hadith in his Musnad, and explains what the chain of transmission was in the chain of transmission that he originally narrated in that direction. For example, the second chain of transmission of the hadith in the work can be seen:

“The chains of transmission mentioned above indicate that Alqamah narrated this hadith from Ibn Ya’mar through Sulayman ibn Buraydah. However, in the chain of transmission in the Musnad that I narrated, this narrator was omitted. Perhaps this is a copyist’s mistake. Because most of the narrations narrated from Alqamah in Abu Hanifa’s Musnad were through Sulayman. The manuscript of the Musnad that I am narrating contains many errors. Therefore, I was unable to judge that there is any discrepancy in the chain of transmission of the hadith. I only pointed this out to remove ambiguity.”

3. Declaring the hadith sahih (i.e. by citing the sources and evidence mentioned above):

It is known that when classifying a hadith as sahih or da’eef, hadith scholars study two aspects in detail. They are: the chain of transmission of the hadith and the text of the hadith. A lot is required of a scholar to certify a hadith as sahih. He must have mastered all the knowledge related to the science of jarh and tadil regarding the chain of transmission. The status of the narrators, the era in which they lived, the hadiths they narrated, the opinions expressed by the hadith scholars about them, the names, nicknames, and other names by which they were known, whether the narrators met each other, whether the narrator belongs to the category of those who narrate few or many hadiths, the qualities that must be found in the narrators in order to accept the hadith of the narrators, whether the narrator lied during his life, whether the narrator spent a lot of time with the Prophet (peace and blessings of Allaah be upon him) or whether he returned to his homeland for a certain period of time, the fiqh of the narrator, and all the knowledge related to the narrator like that must be included in him.

In addition, in order to certify a hadith as sahih, it is also necessary to know the knowledge related to the text of the hadith. Because if the chain of transmission meets the requirements of sahih and the text of the hadith does not meet them, that hadith will not be included in the sahih. The knowledge related to the text can be compared to a sea without shore. Because, in order to know whether the text of a

hadith is in accordance with the general objectives brought by the Sharia or not, the hadith scholar must also know the sciences of jurisprudence, belief, and history. He must also be familiar with the grammar of the Arabic language, that is, the science of sarf, nahw, and lexicography. Muhammad Abid Sindi was a great hadith scholar who mastered these sciences. Therefore, he took on the great responsibility of certifying the hadith as sahih.

Sindi presents a scientific analysis by explaining the major mistakes of those who classify the hadith narrated by Abu Hanifa (may Allah have mercy on him) as da'eef and proves the authenticity of the hadith narrated by Abu Hanifa. For example, in a commentary on a hadith, he writes: "The biggest mistake of those who declare a hadith narrated by an imam to be weak is that they take the text of the hadith, criticize the narrators in its chain of transmission, and find weakness in the narrators of the century after Imam al-Azam and declare the hadith to be weak. In fact, this weakness is not due to Imam al-Azam, but to the narrators of the century after him. From this point of view, declaring a hadith narrated by an imam to be weak is contrary to the scholarly trust. If they were speaking honestly, they would have said, 'All of them are authentic.'" Some scholars declared a hadith that was considered weak to be authentic. This was the simplest form of declaring a hadith to be authentic. In another place, he makes the hadith authentic and writes: "The interpreters of this hadith made a mistake in the narrator's kunya and made the hadith weak. In fact, the narrator of this hadith is an acceptable narrator, and the sahih sahihs mentioned his narrations in their books. They said that this hadith was narrated by Abu Sawwan, and his narration was by Yayah ibn

#### 4. Showing the authenticity of the hadith:

If the hadith is divided into sahih, hasan, and daif according to its chain of transmission, then it is divided into turuk, i.e., the number of channels through which the hadith was transmitted, into mutawatir, musullah, and ahad. In order to make a hadith mutawatir, i.e., popular, the hadith scholar must have read all the collections of hadith. From this point of view, in order to raise a hadith to the level of popularity, a person must have read all the collections of hadith. Sindi explained the disagreement among the jurists in the Madhhab regarding the issue of whether even a small amount of intoxicants is haram, and in order to support the statement of Imam Muhammad, "Even a small amount of intoxicants is haram," he narrated twenty-six hadiths and presented them with their authenticity. In this way, Sindi proved that the hadith that was transmitted on that issue was mutawatir.

#### 5. Enumerate other channels of the hadith.

Of the 526 hadiths in Imam Azzam's Musnad, more than two hundred were narrated by Sindi through other chains of transmission. As he himself said, he raised the hadith to a level that was suitable for evidence. Sometimes, in order to support a single hadith, he mentioned thirteen other hadiths (for example, the one about saying Bismillah during ablution). In fact, Sindi explained his purpose in writing the book by saying: "I spent all my effort on mentioning the witnesses and followers of the

hadiths in the Musnad." It is clear from this that the scholar cited the chain of transmission of the hadiths in other ways under almost all the hadiths.

#### 6. Jarh and Tadil

This science is a great science related to the science of hadith, and the hadith scholar spent his entire life in searching for this science. In this work, the scholar has compiled more than three hundred and twenty narrators through jarh and tadil. He also showed great expertise in this regard. He quotes the opinions of several hadith scholars regarding a narrator. For example, in the sixth part of the work, while commenting on a hadith, he writes about its narrator as follows:

"Ibn Hanbal called Abu Awana weak. Ibn Ma'in called him a reliable narrator. Abu Hatam said: "His narrations are not bad." Hafiz in his work "Taqrib" approved the opinion of those who called this narrator reliable."

While criticizing some narrators, he said that his narrator was extremely weak and said, "This hadith is not suitable as evidence." For example, in the chapter "Clothing and Decoration" in the sixth part of the work, he quotes a hadith and writes about its narrator as follows:

"The chain of transmission of this hadith includes Isa ibn Bakr ibn Da'b. He is a very weak narrator."

Because the scholar has mastered the science of interpretation and correction, he does not limit himself to the one-sided opinions expressed about the narrator, but rather cites the opinions of two categories of scholars about each narrator, namely those who interpret and those who correct, and finally states his own conclusion or the opinion expressed by the majority of hadith scholars.

#### 7. Identifying the names of the narrators:

Muhammad Abid Sindi mentions the name, patronymic, kunya (if any) and other known names of the narrators of the hadith under almost every hadith. Sometimes he dwells at length on the name of the narrator and explains his real name. By doing this, he makes it easier for those who criticize and modify the narrators of the hadith. Because when the real name of the narrator is clear, it is easy to classify him as authentic or weak narrators. For example, the scholar's statement regarding the real name of the great companion Abu Hurayrah can be cited:

"There has been much disagreement about the name of this companion (Abu Hurayrah). The most correct of those opinions is that his name was Abdurrahman ibn Sakhr. There has also been much disagreement about the name of his father."

Also, Sindi corrected the erroneous opinions expressed in this work regarding the narrator's relationship (where he came from). For example, regarding the narrator of the eighth hadith in the chapter "Medicine, Disease, Ruqyah and Prayers" of the work, he corrects the incorrect attribution made by Mulla Ali Qari and says:

"Amr ibn Jurashi: Mulla Ali said: "Jimni zamma, rani fatha is recited." Ali Qari found this narrator written incorrectly in the copy he had and left it as it is and commented on it. In fact, this is not Jurashi, but Qurayshi. Amr ibn Qurayshi is among the younger companions. His father was also a companion."

8. Determining the kunya of the narrators:

The most common mistake that occurs in hadith scholars is the mistake in the kunya of the narrators. If the narrator who narrated the hadith has a kunya, he will definitely mention it. The kunya of the narrator even states his middle name, where he is from, and sometimes his religious orientation. For example, he writes about one of the narrators of Hadith 435 in the chapter "Hajj":

"(Yahya ibn Abdullah Kindi) this narrator was a Shia from Kufa. His kunya was Abu Hujyah. He was known as Ajlah."

9. Explaining the continuity of narration:

Some scholars of hadith claimed that most of the hadiths in Abu Hanifa's Musnad were not continuous. However, Muhammad Abid Sindi proved the incorrectness of these claims in his work. On the contrary, he showed that most of the hadiths narrated by the head of the madhhab were continuous. For example, he explains a hadith in the book of fasting as follows:

"Some people criticized this hadith as munqatī. However, the reality refutes their claim. This is because Alqama narrated this hadith from an old, elderly sheikh. The one who criticized the chain of transmission thought that Alqama had not seen that narrator and declared the hadith munqatī because there was a break in the chain of transmission."

10. Showing the incompleteness of the narration:

Al-'Ulama Sindi also explained the break in the chain of transmission in this work. After mentioning the incompleteness of some hadiths in the Musnad and the fact that the break occurred in the chain of transmission, he reinforced that hadith with marfu' and mawsul hadiths.

11. Explaining the hadiths that have been acted upon:

Another commendable feature of Sindi is that after citing several hadiths in a chapter, he explains and explains which of them have been acted upon.

For example, after citing various narrations on the same topic, he emphasizes that "this hadith is acted upon." The following statement of the scholar in his work can be cited in this regard:

"Most of the scholars have acted upon this hadith."

By knowing whether a hadith has been acted upon or not, a person acts upon the authentic Sunnah.

12. Explaining the hadiths whose practice has been abandoned

Sindi's practice also lists the hadiths that have been abandoned. He called such hadiths abrogated. For example, in his commentary on one hadith, he writes:

"It is narrated by Ubayy ibn Ka'b (may Allah be pleased with him) that it is said: "O Messenger of Allah, when one of us has intercourse with his wife, what if he does not perform an indah?" He said: "He should wash the part that touched his wife and then perform ablution." This hadith indicates that it is not necessary to perform ghusl if there is no indah. If we carefully examine the other ways of this hadith, we find that this practice was practiced at the beginning of Islam, and this ruling

continued until the Hijrah and for a while after the Hijrah. Then, when Zuhri asked Urwa about this, we found that our mother Aisha said: "The Messenger of Allah (peace and blessings of Allah be upon him) used to do this and not perform a ghusl. This was before the Conquest of Mecca. After the conquest of Makkah, they began to perform ghusl and ordered people to perform ghusl as well."

Sindi stated that the ruling mentioned in this hadith was practiced at the beginning of Islam and later abrogated.

### 13. Narration from the Companion:

Although such a case is rare, it has happened in history. Allama, quoting such a narration, writes:

"This hadith was narrated by one of the Companions of the Prophet, may God's prayers and peace be upon him, from one of his followers. That companion was Sahl ibn Sa'd Ansari. The follower was Marwan ibn Hakam. Marwan the Prophet (peace and blessings of Allah be upon him) did not hear a hadith because he was a follower."

### 14. Explaining the narrations of the elders from the younger ones.

In the science of hadith, we can cite the narrations of the four senior companions from Abdullah, namely Abdullah ibn Umar, Abdullah ibn Abbas, Abdullah ibn Amr, and Abdullah ibn Zubayr. It should also be mentioned that Khatib Baghdadi wrote a book on this subject and called it "Riwayatul-Akabar an as-Sagha'ir." Allama Sindi, in his work, speaks of the narrations of the senior companions from the younger ones and writes:

"The senior companions narrated hadiths from Ibn Abbas. For example, Umar. Also, senior companions like Abu Hurayrah narrated from Ibn Umar. Some of the companions also narrated from their children."

### 15. Explaining the history of the narrators:

Knowing the date of birth and place of birth of the narrators is the most important information that is very necessary for those who are engaged in the science of hadith. As a hadith scholar and historian, Sindi also had good knowledge in this regard. By explaining the century in which the narrators lived, he stated that some hadiths were mursal, mawquf or munqati. The twelfth hadith that came in the century can be taken as an example. Sindi writes about the narrators of hadith as follows:

"Abu Hanifa (may Allah have mercy on him) narrated from Abu Malik Ashja'i. His name was Sa'd ibn Tariq al-Kufi. Ahmad and Ibn Ma'in called him a reliable narrator. Abu Hanifa (may Allah have mercy on him) did not meet Ashja'i. Although the Imam has made this hadith marfu', in fact this hadith is mawquf as you can see.

## Conclusion

Based on the period of the Sindhi narrator's life, he determined the mawquf of the hadith.

Separate books have been written for each of the sciences listed above. The scholar's extensive and detailed commentary on issues related to the science of hadith in his commentary on the hadith further raises the status of the work in the science of hadith. From the subjects and issues related to the science of hadith presented in this work, it is clear that "al-Mawahib al-latifa" is a very unique and necessary source in the science of hadith.

In conclusion, in this work, the scholar has provided detailed and extensive information on the sciences related to the text of the hadith, the sciences related to the chain of transmission of the hadith, the sciences related to the history of the hadith, and the sciences related to the jurisprudence of the hadith.

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