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### An appraisal of Sheikh abid sindhi`s Tawali -al- Anwar Sharh Durr –ul- Mukhtar: A Jurisprudential Analysis

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Sheikh Abid Sindhi (d. 1252 A.H) was one of the most distinguished Islamic scholars, jurists, and prolific authors of the Hanafi School of jurisprudence in the twelfth-century A.H from Sindh. He was widely regarded as one of the foremost experts on Hadith and one of the omniscient men of the recent era of Hanafi Jurisprudence. His expertise in various branches of Islamic knowledge is unique. The most monumental and significant work of Sheikh Abid Sindhi is a commentary on Durr -ul- Mukhtar named: Tawali -al- Anwar Sharh -al- Durr -ul- Mukhtar. Though the commentaries on Durr -ul- Mukhtar are many and varied, the most famous and widespread commentary is Radd -al- Muhtar by Muhammad Amin ibn Abidin Shami (d.1252 A.H). This book is very crucial among Islamic scholars, but Tawali -al- Anwar is a comprehensive, extensive, rich, and authoritative commentary from every aspect of research. It was studied from the Qur'anic perspective, referenced from the verses of the Holy Qur'an, Qur'anic exegesis (Tafsir), Hadiths, Science of Hadith, and jurisprudential approaches of Hanafi scholars and intellectual evidence. Undoubtedly, it deserves to be acknowledged as the finest and comprehensive and informative commentary on Durr-ul-Mukhtar. This study focuses on the author's biography, methodology, and its importance in the Hanafi School of jurisprudence.

**Keywords:** Abid Sindhi Tawali-al-Anwar Sharh-al-Durr-ul-Mukhtar, Hanafi School of Jurisprudence, Qur'anic exegesis, Tafsir, Hadiths, Science of Hadith.

#### 1.1 Introduction

Sheikh Abid Sindhi (1192-1257A.H/ 1778-1841 A.D) was one of the most renowned scholars of the Hanafi School of jurisprudence in the early nineteenth

century. He was a very brilliant and creative intellectual, studied under the supervision of many noteworthy Islamic scholars of the world. He got expertise especially in the field of Hadīth and Jurisprudence. He was a prominent jurist and prolific writer, penned down more than 40 books and booklets in various religious fields some of which were not completed. His authoritative works in Hanafi Islamic jurisprudence are matchless. His most comprehensive and highly regarded work on Durr-ul-Mukhtar is especially commendable from every aspect. He spent 15 years in the completion of Tawala Al-Anwar Sharh-al-Durr-ul-Mukhtar. This work is spread over 8 volumes of about six thousand seven hundred and twenty pages; each page has thirty-seven lines. Tawala al Anwar is a detailed commentary of a much shorter treatise written by Muhammad Ala-ud-Din Haskafi (d. 1252 A.H), Durr ul-Mukhtar (the chosen pearl). In this commentary, he nicely expounded the abridged text of Durr-ul-Mukhtar and also investigated certain issues in-depth regarding Qur‘ān, Hadīth, and Hanafi scholars. The author also referred to a large number of authentic Hadīths from Bukhari, Muslim, Abu Dawud, Nasai, Musnad Ahmad, and other Imams of Hadīths. In this way, the perspective of Hanafi jurisprudence is supported by many authentic prophetic arguments. In addition, he assigned the category to Hadīth as Sahih, Hasan, Daeif, or Motho Hadīth. Sometimes he also argued about the narrators of Hadīth along with the view of experts of Hadīth. In a similar vein, this study is only a small reflection of Abid Sindhi`s knowledge and academic contribution to the discipline of Islamic jurisprudence, especially his comprehensive work on Tawali al Anwar and his paradigm in this commentary.

### **1.2 Brief biography of Sheikh Abid Sindhi**

Sheikh Abid Sindhi was born on 18 Jamadul Sani 1192 A.H./1776 A.D. in the famous city of Sindh Sehwan (Near Hyderabad) in the Kalhora era.<sup>1</sup> His lineage reaches back to the dynasty of the famous companion of Nabi, Abu Ayub Ansari.<sup>2</sup> Belonging to a family known for being literate, religious, and traditional, Sheikh Abid Sindhi developed into a scholarly environment since his childhood. He was trained in various disciplines under the supervision of his father Sheikh Muhammad Ali, his uncle Sheikh Muhammad Hussain and his grandfather Sheikh Muhammad Murrad Ansari. His grandfather was a great Islamic scholar of Sindh and was also known as "Sheikh ul Islam" to Sindh because of his great knowledge. Sheikh Abid Sindhi was still a child,

<sup>1</sup> Manghrio, Rafiq Ahmad, Makhdoom Abid Ansari, Sindh Adabi Board, Hyderabad, 2018, p 138.

<sup>2</sup> Nawab, Siddique Hasan Khan, Abjad al-Ulum, Dar al Kutub al ilmiyah, Beirut, vol 3, p. 171.

when his father passed away. He was looked after by his uncle Sheikh Muhammad Hussain Ansari who was also a renowned Islamic scholar and prolific author.<sup>3</sup> Immense intellect, brilliance, and sharp-mindedness of Sheikh Abid Sindhi helped him complete the conventional course of that time at an early age.

Later, his journey along with his father and grandfather to Hijaz made this possible for him to receive education from renowned Islamic scholars of Hijaz. He then migrated to Yemen with his family, where he became proficient in various religious disciplines especially the Qur'ān, Qur'ānic exegesis, Hadīth, Jurisprudence, and Rational Sciences in Yemen.<sup>4</sup> Islamic scholars of Yemen influenced him to such an extent that he said, 'I often toured many cities but did not find the Islamic scholars that of Sana'a in search of knowledge and Hadīths, did not find much curiosity anywhere else in search of truth and wisdom.'<sup>5</sup> He spent most of his life in Yemen. The ruler of Yemen was impressed thus appointed him Qazi at Zabid.<sup>6</sup> There he married the daughter of the minister of San`a Ali Bin Saleh Umaari (d.1150)<sup>7</sup> and was appointed by the Imam of Yaman as his ambassador to the Ruler of Egypt, Muhammad Ali Pasha.<sup>8</sup>

After that, he returned to Madina and lived there for the rest of his life for spreading Islamic teachings. Many Islamic scholars have acknowledged the greatness and excellence of Sheikh Abid Sindhi and honored him with excellent titles, especially the remarkable Islamic scholar of Madina who paid much attention and titled him the Rais ul Ulema (leader of the Islamic scholars).<sup>9</sup>

### **His teachers and mentors:**

He chose to receive his education from the greatest Islamic scholars of his age. All of his teachers were experts and renowned authorities in their respective disciplines. He has also acknowledged Ijaza (a document that includes a chain of continuity in one or more religious disciplines) from a distinguished Islamic scholar. Some names of his teachers and mentors include: Sheikh Ahmad bin Idrees Abu Abbas Magharabi (d. 1253 A.H), Saleh bin Muhammad bin Noh Umari, Fulani (d. 1218 A.H), Sheikh Abdur

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<sup>3</sup> Al-Shawkani, Muhammad bin Ali, Al-Badr at-tali, Dar al-Ma'rifa, Beirut, vol.2, p.227 & Manghrio, Rafiq Ahmad, Makhdoom Abid Ansari, Sindh Adabi Board, Hyderabad, 2018, p 140.

<sup>4</sup> Hasani, Abdul-Hayy, Nuzhat al-Khawatir, Dar ibn hazm, Beirut, 1999, vol.7, p. 1096 & Bakdash, Saa'id bin Muhammad, Al imam, al faqeeh, Al Muhadith, Shaikh Abid Sindhi, Dar-al Bashaer, Beirut, 1423 AH, p. 173

<sup>5</sup> Bakdash, Saa'id bin Muhammad, Al imam, al faqeeh, Al Muhadith, Shaikh Abid Sindhi, Dar-al Bashaer, Beirut, 1423 AH, p. 173

<sup>6</sup> AL-Katani, Abdul Hay bin Abdul Kabeer, Fahris ul Faharis, Dar al- Gharb al Islami Beirut, 1982, vol. 02, p.721.

<sup>7</sup> Bakdash, Saa'id bin Muhammad, Al imam, al faqeeh, Al Muhadith, Shaikh Abid Sindhi, Dar-al Bashaer, Beirut, 1423 AH, p. 110

<sup>8</sup> Ibid. p. 162

<sup>9</sup> Ibid. p. 167

Rahman bin Suleman Al-ahdal (1250 A.H) and Muhammad Tahir bin Saeed Sumbhal Makki (d.1211 A.H).<sup>10</sup> He collected all Ijaza and Asaneed in his book *Hasr al-Sharid min Asanid Muhammad Abid*. Ijaza and Asaneed contained in *Hasr al-Sharid* on Tafsīr, Ilm-e-Tafsīr, Ilm-e-Qiraat, Hadīth, Usul-e-Hadīth, Fiqh, Usul-e-Fiqh, Sufism, Medicine, Meanings, Rhetoric, Logic, Saraf, Syntax, etc are Ijaza and Asaneed of more than 1300 books. At the end of *Hasr al-Sharid*, the writer himself remarks, ‘These are some of my Ijaza and Asaneed while I did not write many of them for fear of length’.<sup>11</sup>

He belonged to the Naqshbandi Sufi order. The most noteworthy personality who attracted Sheikh Abid Sindhi was Makhdoom Muhammad Zaman Sani Naqashbandi (d. 1248 A.H). He was an outstanding Islamic scholar and a famous spiritual leader from Lanwari, Sindh. Sheikh Abid Sindhi was highly impressed by him. In his own words: Waliullah, Arifbillah, my eyes never witnessed such a compact of divine blessings like him. Sheikh Abid Sindhi came to Sindh from Madinah to meet him and returned to Madinah after getting blessings and spiritual development.<sup>12</sup>

### **His Students**

Numerous remarkable personalities received education and Ijaza from him. To name a few: Sheikh Ibrahim bin Abdul Qadir Riyahi, Malki (d.1266 A.H), Ibrahim bin Muhammad Saeed Makki (d.1290 A.H), the Ruler of Yamen, Mutawakkal alullah Ahmad bin Mansur Ali (1231 A.H), Shaykh Jammal bin Abdullah Hanafī (d. 1248 A.H), Hasan bin Ahmad Aakish (d.1289 A.H), Hussain bin Ibrahim (1292 A.H), Shaykh Sidique bin Abdur ur Rahman Kamal Hanafī, (d.1284 A.H), Sheikh Arif Hikmat (d.1275 A.H), Abdul Haq bin Muhmmad Fadalullah Makki (d.1286). Sheikh Abdul Ghani bin Abu Saeed Dahlvi (d. 1296 A.H), Sheikh Muhammad Hussain bin Saleh Jammal ul lail (d.1305 A.H), Muhammad Bin Khalil Qawqaji (d.1305 A.H) and other renowned students received education and were awarded Ijaza under his guidance.<sup>13</sup>

### **Sheikh Abid Sindhi in the eyes of Islamic Scholars:**

Great Islamic scholars of the world respected him due to his academic excellence and acknowledged him. Famous Scholar Shahab ud din Mahmud bin Abdullah Alusi

<sup>10</sup> Manghrio, Rafiq Ahmad, Makhdoom Abid Ansari, Sindh Adabi Board, Hyderabad, 2018, p 142.

<sup>11</sup> Sindhi, Abid bin Ahmad Ali, *Hasar Us Sharid*, Makaba al Rushd, Riyadh, vol. 02, p.709

<sup>12</sup> Bakdash, Saa'id bin Muhammad, Al imam, al faqeeh, Al Muhadith, Shaikh Abid Sindhi, Dar-al Bashaer, Beirut, 1423 AH, p. 204

<sup>13</sup> Manghrio, Rafiq Ahmad, Makhdoom Abid Ansari, Sindh Adabi Board, Hyderabad, 2018 A.D, p 157.

(d.1270 A.H) has remarked that he was a prominent Islamic scholar, a devotee, an enlightened person and the author of many books.<sup>14</sup> Sheikh Hassan bin Ahmad Akash (d. 1289 A.H) was a historian and the author who would view him as a far-sighted Islamic scholar and a jurist. He was a great Muhaddith who had a keen eye on the texts of Hadīths, also had a grip on the history of Hadīth and criticism of rijals.<sup>15</sup>

Sheikh 'Abd al-Hayy ibn' Abd al-Kabeer al-Katani (d. 1382 A.H) has written that Sheikh Abid was Muhaddith Hijaz, Jami 'al-Uloom, Muhaddith, Al-Hafiz, Mutabhar Faqih, Zahid Dunya (Renounce the world) and Muhi Sunnah. Indeed, Sheikh Abid was a clear sign of Allah in Hadīth and Fiqh<sup>16</sup> Al-Shawkani wrote in “Al-Badr at-Toli: Sheikh Abid Sindhi was skilled in all the widespread disciplines of Islamic knowledge. He was very intelligent and good at understanding everything.”<sup>17</sup>

According to Sheikh Abdul Sattar bin Abdul Wahab Dehlvi (d1355 A.H), he was a person through whom Allah has honored knowledge. Indeed, he was one of the clear signs of Allah in Hadīth and jurisprudence.<sup>18</sup>

### **His Departure**

He passed away in the month of Rabi al Awal, 1257/AH (1841 A.H) and was buried in Al Baqi near the grave of Hazrat Usman Ghani in Madinah.<sup>19</sup>

### **1.3 Introduction to his works**

Sheikh Abid Sindhi wrote numerous books covering a variety of subjects like Qurānic exegesis (Tafsīr), Hadīth, Science of Hadīth, Jurisprudence, Ethics, and History of Narrators. He credited for contributing several works to his which includes:

- **Minhat al-Bari fi Jam' riwayat al-Bukhari:** In this book, he has collected Atarf ul Hadīth of Bukhari, its repeated hadīths and touched outlines of various aspects related to the Science of Hadīth with a particular and unique insight into Bukhari. This book has recently been published in seven volumes in Damascus.

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<sup>14</sup> Bakdash, Saa'id bin Muhammad, Al imam, al faqeeh, Al Muhadith, Shaikh Abid Sindhi, Dar-al Bashaer, Beirut, 1423 AH, p. 155

<sup>15</sup> Akish, Hasan Bin Ahmad, Hadiq uz Zhar fi Ziker Ashiyakh w Ayan ul Asar, Manuscript. p.131

<sup>16</sup> AL-Katani, Abdul Hay bin Abdul Kabeer, Fähris ul Fähris, Dar al- Gharb al Islami Beirut, 1982, vol. 02, p.720.

<sup>17</sup> Al-Shawkani, Muhammad bin Ali, Al-Badr at-tali, Dar al-Ma'rifa, Beirut, vol.2, p.227

<sup>18</sup> Dehlvi, Abdul Sattar, Faiz ul Malak al Mutali, Maktaba tul Asadi, Makkah, p 1400,

<sup>19</sup> AL-Katani, Abdul Hay bin Abdul Kabeer, Fähris ul Fähris, Dar al- Gharb al Islami Beirut, 1982, vol. 02, p.222

- **Al-Mawahib al-Latifa 'ala Musnad al-Imam Abu Hanifa:** This book manifests the emergence of the personality of Sheikh Abid Sindhi as a Muhaddis, along with his jurisprudential approaches. Arguing on the honor of Abu Hanifah as the only narrator, he commented by citing different narrators that Abu Hanifa was not alone in narrating Hadīths. Most Hadīths of Musnad Imam Abu Hanfia have been sourced to primary Hadīth references. Furthermore, not only traditions but other areas like jurisprudence, etymology, Principles of Hadīth and History of Narrators have also been discussed. This book was published in six volumes with the research of Dr. Taqiudin Nadwi in Damascus.
- **Tawali al-Anwar Sharh al Durr -ul- Mukhtar:** Due to its comprehensiveness and detailed commentary on jurisprudence, this work is highly appreciated and acknowledged to be one of the distinguished writings of Sheikh Abid Sindhi. This commentary has not been published yet. Many Islamic scholars have edited and studied some parts of this book and got Ph.D. degrees from various universities of the world.
- **Tartib Musnad al-Imam Abi Hanifah bi Riwayah al-Haskafi:** This book is very famous among Islamic scholars, and is printed from time to time all over the world.
- **Tartib Musnad al-Imam al-Shafi'i:** Printed from Egypt with preface of Sheikh Zahid Kusari.
- **Mu'tamat al-Alma'i al-Muhadhdhab fi Hall Musnad al-Imam al-Shafi'i al-Murattab:** This commentary was not completed.
- **Sharh Bulugh al-Maram:** This work is a commentary on ibn e Hajar asqlani's book Bulugh al Maram. It has not been published yet.
- **Sharh Taysir al-Wusul;** He has written commentary on over 1600 Hadīths of Taysir al-Wusul by Ibn al-Dibi. It is not found in libraries.
- **Sharh Alfiya Syuti fil Mustaleh:** It has not been published yet.
- **Hasr al-Sharid min Asanid Muhammad 'Abid;** He collected more than 1300 his ijaza and asaneed. This book has been printed from Maktaba Rushd, Saudi Arabia in two volumes.
- **Hashty al Baizawi:** He has written the footnote of Tafsīr-e-Baizawi. It has not been completed. It consists of only three Surahs namely Surah Al-Maidah, Surah An'am and Surah A'raf. This manuscript is found in Madinah.

- **Majmoua' rsaa'l wijazat:** This collection contains sixteen booklets, collected by Ahsan Abdul Shukoor and printed in Bahrain.
- **Rasa'il al Khams:** This collection contains five booklets, collected by Mufti Muhammad Jan Naeemi and printed from Pakistan in Arabic and Urdu language.

These are the some famous books of Sheikh Abid Sindhi. Unfortunately, few precious books have not reached us.

#### **1.4 The Brief History and study of Durr-ul- Mukhtar and its commentaries.**

Through their research, numerous scholars in Hanafī jurisprudence have written books, footnotes, and commentaries. Sheikh-ul-Islam Allama Muhammad bin Abdullah Ghazi Tamartashi (d. 1004 A.H) wrote a book on Hanafī jurisprudence which became famous in the world by the name of Tanveer -Al- Absar (Enlightenment of eyes). This book is a compilation of preferred rulings and a profound understanding of Hanafī fiqh. Tanweer ul absaar is very abridged and so succinct that it needed to be interpreted. Many details have been omitted to keep it concise. Sometimes, descriptions are ambiguous for anyone except a trained eye and an experienced master.

Indeed, Durr -ul- Mukhtar is widely considered as the central reference for Fatwa in the Hanafī school of thought. For this reason, many Islamic scholars have added footnotes and commentaries to this excellent book as per their knowledge, but the fame that was honored to Durr-ul-Mukhtar was not given to any other book. It has been popular among Islamic scholars for a long time. Its popularity is also evident from the fact that many commentaries of Durr-ul- Mukhtar (the chosen pearl) were written in a careful style. More than 50 footnotes and commentaries were written on Durr-ul-Mukhtar. The most famous and widespread commentary on Durr ul Mukhtar is Radd-ul-Muhtar (also known fatawa e Shami) by Muhammad Amin ibn Abidin ash-Shami (d. 1252 A.H). It has been printed many times all over the world and is very consistent among distinguished Islamic scholars of the world.

Abid Sindhi started writing the interpretation of Durr -ul- Mukhtar in the year 1236 A.H and according to his own words he completed it on 3rd Jamadi-ul-Awal 1251 A.H. It means that he took 15 years to complete Tawali -al-Anwar.<sup>20</sup> In Tupkapi Istanbul, there is the author's manuscript which consists of eight volumes of about six thousand seven hundred and twenty pages. Each page has thirty-seven lines.<sup>21</sup> And in

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<sup>20</sup> Bakdash, Saa'id bin Muhammad, Al imam, al faqeeh, Al Muhadith, Shaikh Abid Sindhi, Dar-al Bashaer, Beirut, 1423 AH, p. 406

<sup>21</sup> Fahmi, Adam Qarati, Fehras Makhtotat, Istanbul, Qasar top kapi, Markaz Tahqeeq Makhtotat, Istanbul, vol. 2, p. 590

Maktab al-Azhariyah, Cairo, there is another perfect and clear version of its which was dedicated to Shaykh 'Abdul Qadir ibn Mustafa Rafiaa'i in 1323 A.H. This manuscript consists on sixteen-volume book with 9522 pages.<sup>22</sup> In addition, there are some incomplete manuscripts in Haram-e-Makki, Maktab Syeda Zainab Egypt, Pak-India, and Leiden University. Tawali Al-Anwar is a great masterpiece of scholarly research and its breadth is a brilliant chapter on in-depth study of scientific and jurisprudential details, the study of which reveals the essence of his research.

Sheik Abid Sindhi, a Hanafi scholar, was so prominent in the field of jurisprudence that he was able to object to the views of those who were following the Imams of some school of thought and who were skeptical of Abu Hanifah. In this book, he has collected many Hadiths to support the Hanafi school of thought and attempted at his best to defend the objection of not following the Hadiths of the Hanafi jurisprudence. If to be viewed from the perspective of Hadith knowledge, this is the most comprehensive and informative work to date in the history of Durr -ul- Mukhtar commentary.

### **1.5 A glance at Sheikh Abid Sindhi`s paradigm:**

Over 50 commentaries, annotations, and notes have been written on Durr -ul- Mukhtar. One of the well-known works is certainly Sheikh Abid Sindhi`s Tawali –al- Anwar. In this book, the exegetist has adopted a methodology for literally explaining the issues in context and addressing different benefits, points, and rulings. It took considerable effort to relate every volume of Durr -ul- Mukhtar to their source of books and to extract everything from the same sources, even exegesis of arguments and rulings. While also mentioning all four famous Mazaahib, the exegetist has abundantly collected authentic material from a variety of the books of Ahnaaf, and Hadiths for authenticating the Hanafi Mazhab as well. With Takhrij of Hadiths, evidence has also been mentioned at some places.

Sheikh Abid Sindhi did not give only information about Hadiths concerning Hanafi views, the authorities of Hadith have also been discussed in this commentary. That is, for a narrator, being reliable or weak has also been identified. Moreover, there is also a brief introduction to the source books and their authors in Durr-ul-Mukhtar. Sometimes, the exegetist included literal, grammatical, and etymological arguments and Arabic couplets.

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<sup>22</sup> Bakdash, Saa'id bin Muhammad, Al imam, al faqeeh, Al Muhadith, Shaikh Abid Sindhi, Dar-al Bashaer, Beirut, 1423 AH, p. 401

In addition to presenting his research on different rulings of Fiqh, he has tried as much as possible to include the opinions of Mufti as well as correct sayings. He has benefitted from a lot of exegesis books of Durr -ul-Mukhtar. Furthermore, the discussion and criticism on other Islamic scholars and books of jurisprudence have also been offered. This commentary is rich in the meaning of difficult words, precious points, and commandments of Fiqh. This priceless exegesis is superior to a wide range of exegesis books of Durr -ul-Mukhtar in terms of argumentative essays.

### **Clarification through the Qur'an and the sciences of the Qur'an**

The Holy Qur'ān is for the entire mankind. It provides detailed information about different subjects which are essential for human life like faith, prayer, fasting, Zakah, pilgrimage, ethical values, about nature, science, especially about previous nations and other code of life. The Holy Qur'ān is the first fundamental source of Islamic knowledge. Sheikh Abid Sindhi also had an extraordinary ability in understanding the Qur'an and the sciences of the Qur'an. The important evidence of his expertise in Qur'ān is that he wrote the footnote of a comprehensive book like Tafsīr-e-Baizawi. This footnote is in manuscript form in Maktab Mahmoodiyah, Madinah. It consists of only three Surahs namely Surah Al-Maidah, Surah An'am and Surah A'raf in 868 Pages.<sup>23</sup>

In this context Sheikh Abid Sindhi expounded the text of Durr ul Mukhtar with Qur'ānic perspective. Sheikh Abid Sindhi presents several Qur'ānic verses showing the exactness of Hanafī jurisprudence. For example, at one place: Explaining many benefits and scientific points of prayer, there are several references where Allah Subhanahu wa Ta'ala has mentioned prayers in the Holy Qur'an by different names. Furthermore, names of prayer along with respective verses of the Holy Qur'ān have been quoted as well.<sup>24</sup>

### **Explanation of the text of Durr ul Mukhtar through Sunnah**

The Sunnah of the Holy prophet has always been viewed by Islamic scholars as the second imperative and fundamental source of Islamic law. For example, there are a large number of Hadīths about wiping over socks (Masah Khufeen). While researching on a number of the companions who narrated these Hadīth it has been found that the commentator of Bukhari, Allamah 'Aini, has stated in Sharah Hidayah: In the exegesis

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<sup>23</sup> Ibid. p. 272

<sup>24</sup> Sindhi, Sheikh Abid, Tawali Al Anwar, Jamia Umm ul Quraa, Makkah, Microfilm No: 116. Vol. 2, p. 423.

of Ma'ani Al Asaar, I have mentioned sixty eight companions about that. However, Sheikh Abid Sindhi extended the research of Sheikh 'Aini, extracting the narrations from 78 companions.<sup>25</sup> So, a famous Sahih Hadīth is as follows: ‘There is a time on Friday when Du'a is accepted.’ According to a narration of Muslim Sharif, ‘That time is from the sitting of Imam for Khutbah to the completion of Salah.’ Sheikh Abid Sindhi has stated 40 different narrations about this time, backing every narration up with a Hadīth. Moreover, if a narrator is mentioned, he has also researched on it.<sup>26</sup> About which night is Qadr night, more than 47 quotes have been cited by different Islamic scholars in this book and have quoted so many Hadīths that it has become a comprehensive magazine.<sup>27</sup> In this way, he has also collected many Hadīths on the virtues and benefits of Miswak.<sup>28</sup>

### **Abundant references from Hanafī Book**

In the exegesis of Durr-ul-Mukhtar, Tawala' Al Anwaar repeatedly states the narrations of Hanafī jurists along with many Hadīths. At times, he also explains the rulings with logical reasoning. Similarly, he presents many references of Hanafi books to every ruling. For example, he writes about the method of Tayammum mentioned in Durr -ul-Mukhtar: It is more correct. Abu Shujah Halwani has declared it Sahih. It is mentioned in Al-Nisab: It is more correct. Istijaabi and Qazi Khan also agreed to this saying. Beher, Bazazyah, and Imdad also followed the same.<sup>29</sup>

### **Description of Views from Four Schools of Sect**

He also derives substantial benefit from the books of different sects. Sometimes, in exegesis, apart from the four Imams' viewpoints, he also defines the sects of other Ahl-e-Zawaahir. For example, the ruling of Takfir on renouncing Salah is as follows: According to a majority of Hanafī scholars and Imams, including Imam Abu Hanifah, Imam Malik, Imam Shafa'i, and Imam Ahmed, there will be no Takfir imposed to the renouncer of Salah.<sup>30</sup> Sheikh Abid Sindhi also carries out literal, grammatical, and etymological research on the difficult words mentioned in Durr- ul-Mukhtar. Sometimes, apart from the expert Imams' sayings, he also makes inferences from the

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<sup>25</sup> Ibid. vol. 1, p. 298

<sup>26</sup> Ibid. vol.2, p. 519

<sup>27</sup> Ibid. vol. 3, p. 337

<sup>28</sup> Ibid. vol. 1, p. 117

<sup>29</sup> Ibid. vol. 1, p. 252

<sup>30</sup> Ibid. vol. 1, p. 431

Arabic literature. For example, while explaining the meaning of the word 'Saum' (fast), he has extracted many Arabic couplets for arguments.<sup>31</sup>

### **Conclusion**

The results of the analyses and discussions have indicated that Sheikh Abid was a multidisciplinary Islamic scholar who wrote on a variety of disciplines such as Qur'ānic exegesis (Tafsīr), Hadīth, and jurisprudence. However, one of the significant aspects that distinguish him from other Islamic scholars of his time is his great interest in Hadīth and jurisprudence. He proved his authority in this field both by providing comprehensive work on his commentaries. He left behind numerous books and monographs which are a testament to his brilliance and skills. These books show that Sheikh Abid Sindhi had solid knowledge of Islamic sciences. Undoubtedly his works on Durr ul-Mukhtār are very comprehensive and represent the most authoritative book on Hanafī jurisprudence. He used evidences from Qur'an, Hadīth, and Tafsīr as well as Fiqh with strong references. In fact, to our knowledge, this is the most comprehensive and informative work to date in the history of Durr -ul- Mukhtar`s commentary, which has been largely neglected in the jurisprudence literature. Therefore this book deserves to be wider and more detailed work and it must be printed.

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<sup>31</sup> Ibid. vol 3, p.187