

Shaikh Muhammad Hayaat Bin Ibraheem As-Sindee (DIED 1163H)

Author: Compilation from Various Authors

His Name and Lineage:

He was Muhammad Hayaat bin Ibraaheem As-Sindee, then Al-Madane. His lineage can be traced back to the tribe of Jaajur, a people from the inhabitants of Sind that used to live in the outskirts of 'Adilpur. This he was born in Adilpur, Sind, which is presently located in Pakistan.

The land of Sind (or Sindh) was considered one of the centers of knowledge and virtue ever since it underwent the Islamic conquest at the hands of Muhammad bin Al-Qaasim during the reign of the Umayyid Caliph Al-Waleed bin 'Abdil-Malik in 93H (712 CE). Since then, the lands of Sind have produced many ingenious scholars and big Muhadditheen throughout history whose names have become immortalized in the pages of Islamic History.

The biographical accounts do not mention the date or year in which he was born. Rather, all that is stated is that he was born and raised in the outskirts of 'Adilpur. When he grew up, he moved to the city of Tatta the capital of the lands of Sind. After this, he migrated to the two holy sites in Saudi Arabia, and took residence in Madeenah.

His Quest for Knowledge:

It was after the Shaikh moved to Tatta that he began to devote himself to seeking knowledge, thus learning at the hands of its scholars and teachers. He learned under the great scholar of India, Shaikh Walee-ullaah Ad-Dihlawee, and studied closely under the scholar, Muhammad Ma'een bin Muhammad Ameen At-Tattawee As-Sindee, who was from the prominent figures of the country.

Then he migrated to the two holy sites (Al-Haramain) and made Hajj. Then he took up residence in Madeenah and learned from its scholars. There he studied closely under Shaikh Abul-Hasan Ibn 'Abdil-Haadee As-Sindee Al-Madane, and took over his study circle after he died, holding it for 24 years.

His Teachers:

He acquired knowledge from many scholars and teachers, to the point that he produced for himself a list of scholars[1] in which he mentions the eminent scholars that he heard from and who granted him approval (*ijaazah*) to teach from various books of Hadeeth. Amongst his teachers were:

1. Shaikh Muhammad Ma'een bin Muhammad Ameen At-Tattawee As-Sindee (d. 1161H)[2]
2. Shaikh Abul-Hasan Muhammad bin 'Abdil-Haadee As-Sindee Al-Madane (d. 1138H)[3]
3. Shaikh 'Abdullaah bin Saalim bin Muhammad bin 'Eesaa Al-Basree Al-Makkee (d. 1134H) [4]
4. Shaikh Abu Taahir Muhammad bin Ibraaheem Al-Kurdee Al-Madane (d. 1145H)
5. Shaikh Abul-Asraar Hasan bin 'Alee Al-'Ujaymee Al-Makkee Al-Hanafee (d. 1113H)[5]
6. Shaikh Walee-ullaah bin 'Abdir-Raheem Ad-Dihlawee

His Students:

As was mentioned previously, the Shaikh took charge of teaching in the study circle of his teacher, Abul-Hasan Muhammad bin 'Abdul-Haadee, in Madeenah, and remained there for 24 years. Due to this, countless students were produced at his hand. Imaam Sideeq Hasan Khaan Al-Qinnawjee said in his biographical account "*Abjad-ul-'Uloom*" (3/170): "He devoted all his attention to teaching the Prophetic Hadeeth, and spent his entire life in service of the words of the chosen one (i.e. Prophet Muhammad). He would admonish the people before the Morning Prayer in the Prophet's Mosque (in Madeenah), and a large amount of people, both Arabs and non-Arabs, benefited from him. The inhabitants of Makkah, Madeenah, Egypt, Syria, Europe and India turned to him for their beliefs and understanding."

From among the most famous of his students were:

1. The great Scholar and Reformer, Imaam Muhammad bin 'Abdil-Wahhaab (d. 1206H) [6]
2. The great scholar of Fiqh, Muhammad bin Ismaa'eel Al-Ameer Al-Kahlaanee As-San'aanee (d. 1182H) [7]
3. Imaam Muhammad bin Ahmad As-Safaareene
4. The Muhaddith, Abul-Hasan Muhammad bin Muhammad Saadiq As-Sindee (d. 1187H) [8]
5. Shaikh Ahmad bin 'Abdir-Rahmaan As-Sindee
6. Shaikh Muhammad Sa'eed bin Muhammad Safar (d. 1192H) [9]
7. Shaikh 'Aleem-ud-Deen bin 'Abdir-Rasheed Al-'Abbaasee Al-Lahoree, who is buried in Damascus, Syria (d. 1168H) [10]
8. Shaikh Khair-ud-Deen bin Muhammad Zaahid As-Sooratee
9. Shaikh Muhammad Faakhir bin Yahyaa Al-'Abbaasee Al-Ilaah Abaadee [11]
10. As-Sayyid Ghulaam 'Alee Azaad Al-Balkaraamee (d. 1200H) [12]

His Characteristics:

Al-Muraadee sad in *Silk-ud-Durar* (4/34): "He was abstinent, detached and disconnected from the people except for the times in which he would hold lessons. And he would be diligent at praying in the first row of the congregation in the Prophet's Masjid."

Al-Qinnawjee said about him in *Abjad-ul-'Uloom* (3/169): "He would combine knowledge with action and adorn

excellence with beautiful outward appearance.”

His Books and Writings:

Even though he was preoccupied with teaching, issuing religious verdicts and giving lectures and admonitions, the Shaikh still gave importance to authoring books. It is due to this that we can find numerous beneficial books written by him today on various subjects, which indicate his educational inclinations and the vastness of his religious heritage. Amongst his works are:

1. *Tuhfat-ul-Muhibbeen fee Sharh al-Arba'een* [A Gift to the Beloved in Explaining An-Nawawee's 40 Hadeeth]
2. An Explanation of *At-Targheeb wat-Tarheeb* of Al-Mundhiree in 2 volumes
3. *Tuhfat-ul-Anaam fil-'Amal bi-Hadeeth an-Nabee 'alayhis-Salaatu was-Salaam* [A Gift to Mankind: Acting on the Prophet's Hadeeth] – An excellent book in which he discusses the obligation of following the Sunnah and not blindly following one of the four madh-habs, whilst bringing many narrations from the four Imaams about this.
4. *Fat'h-ul-Ghafoor fee Wad'-il-Aydee 'alaas-Sudoor* – A treatise on placing the hands on the chest in prayer
5. An Abridgement (*Mukhtasar*) of Imaam Ibn Hajr Al-Haytamee's famous book of sins, *Az-Zawaajir*
6. *Al-Eeqaaf 'alaa Sabab-il-Ikthilaaf* – A treatise on the reasons for differing
7. *Muqaddimah fil-'Aqaa'id* [An Introduction to the Beliefs of Creed]
8. *Al-Junnah fee 'Aqaa'idi Ahlis-Sunnah* [The Beliefs of Ahlus-Sunnah]
9. *Hukm I'faa-ul-Lihaa* – [The Ruling on Leaving the Beard to Grow]
10. *Sharh al-Arba'een Li-'Alee Al-Qaaree* [Explanation of 40 Hadeeth compiled by the great scholar 'Alee Al-Qaaree]

It must be noted that some historians, such as 'Umar Ridaa Kahaalah, author of the book "*Mu'jam-ul-Mu'alifeen*" (9/275), counted the book "*Irshaad-un-Nuqaad ilaa Tayseer-il-'Itiqaad*" as being from among As-Sindee's writings. However, in reality, it is one of the writings of one of his students, Imaam Muhammad bin Ismaa'eel As-San'aanee (d. 1182H). Perhaps, this notion came about due to the fact that As-San'aanee included large amounts of quotes from As-Sindee's book "*Tuhfat-ul-Anaam*" in his book "*Irshaad-un-Nuqaad*."

He authored many more treatises and books to the point that after mentioning some of his works, Al-Muraadee said: "He also has other small treatises and astounding verifications."

Those who recorded his biography have not mentioned many of these treatises, as they still remain in the shadows of the manuscript realm, may Allaah assist their future publications.

His Madh-hab:

Even though Shaikh Muhammad Hayaat As-Sindee was brought up on the Hanafee Mah-hab, as that is the prevalent school of thought in India, and he ascribed himself to it, he still was not from the extremists towards the madh-hab, those who fanatically attach themselves to the Imaams. Rather, he shunned blind-following (*taqleed*), stuck to the proofs and was active in calling to the practical application of the Hadeeth. He even authored a book solely on this subject, which he called "*Tuhfat-ul-Anaam fil-'Amal bi-Hadeeth an-Nabee 'alayhis-Salaatu was-Salaam*."

The great scholar Al-Fullaanee said in "*Eeqaadh Himmam Uleel-Absaar*" (pg. 70): "The teacher of our teachers, Muhammad Hayaat As-Sindee said: 'The requirement upon every Muslim is that he strive hard to understand the meanings of the Qur'aan and to seek after the Ahaadeeth, understanding their meanings and extracting rulings from them. If he is not able to do this, then it is upon him to blind-follow the scholars without restricting himself to one particular madh-hab because this may resemble taking him (i.e. the Imaam of the madh-hab) as a prophet. He is also required to take the most cautious and safest view from each madh-hab (school of thought). And he is permitted to abide by the allowances (*rukhas*) in cases of emergency. But as for times in which there is no emergency, then it is better to leave it off."

As for what the people of our time have introduced from making it required to stick to one particular madh-hab, and that it is not permissible to change from one madh-hab to another madh-hab, this is ignorance, innovation and deviation. And we have indeed seen them abandoning authentic ahaadeeth – that are not even abrogated – and instead clinging on to their madh-habs without any support. Verily, to Allaah we belong and to Him we will return."

He also took stances against the Hanafee shaikhs from the people of his homeland. An example of this was his authoring of a treatise called "*Ad-Durrah fee Idh'haar Ghishh Naqd-is-Surrah*" [The Pearl in Exposing the Fraud: A Criticism of "The Prize"] in which he refutes Shaikh Muhammad Haashim bin 'Abdil-Ghafoor As-Sindee Al-Hanafee in his treatise "*Dirham-u-Surrah fee Wad'-il-Aydee tahta as-Surrah*" [The Prize in Putting the Hands below the Navel]. In this treatise, he professes the view that it is from the Sunnah to place the hands upon the chest during prayer, acting upon the ahaadeeth that were mentioned in this regard, even though this view contradicts what the Hanafees are upon. This is why when he authored his treatise "*Ad-Durrah*", Shaikh Muhammad Haashim replied to him in two treatises. This led Shaikh Muhammad Hayaat As-Sindee to once again reply to him, so he wrote his famous treatise: "*Fat'h-ul-Ghafoor fee Wad'-il-Aydee 'alaas-Sudoor*" [The Victory of the Most Forgiving on Placing the Hands on the Chest in Prayer] [13]

The Scholars' Praise for Him:

Everyone that recorded a biographical account for the Shaikh has praised him and lauded his knowledge.

Al-Muraadee said in *Silk-ud-Durar* (4/34): "The Muhaddith, the one with deep understanding, carrier of the flag of the Sunnah in Madeenah, chief of mankind and jinn."

Al-Qinnawjee said in *Abjad-ul-Uloom* (3/169): "He was from the well-versed scholars and the great Muhadditheen."

In another place (3/188), he said: "The Haafidh, the Authority."

Ibn Bishr Al-Hanbalee said in *'Unwaan-ul-Majd* (1/41): "He had an extensive expertise in knowledge of the Hadeeth and its narrators."

'Abdul-Hayy Al-Kitaanee said in *Fahras-ul-Fahaaris* (1/356): "He was the Muhaddith of Al-Hijaz."

Muhammad bin Ja'far Al-Kitaanee said: "He was the bearer of the flag of the Sunnah in Madeenah."

The great historian of India, the noble scholar, 'Abdul-Hayy Ibn Fakhr-ud-Deen Al-Hasanee, said in *Al-Ilaam biman fee Taareekh-il-Hind min al-A'laam* (815): "The Shaikh, the great Imaam, the Muhaddith, Muhammad Hayaat bin Ibraaheem As-Sindee Al-Madane, one of the well-known scholars."

His Death:

He passed away on Wednesday, the 26th of Safar, 1163H in Madeenah, and was buried in the Baqee' Cemetery.

Biographical Sources:

The secondary biographical sources used to produce (i.e. translate) this biography were:

1. Salaah-ud-Deen's verification of "*Tuhfat-ul-Anaam*" [Ghiraas Publishing 2003]
2. TaHa Busreeh's verification of "*Tuhfat-ul-Anaam*" [Dar Ibn Hazm 1993]
3. 'Abdul-Majeed Jum'ah's verification of "*Hukm l'faa-ul-Lihaa*" [Maktabah Al-Haafidh Adh-Dhahabee 2004]
4. Muhammad Shaayib Shareef's verification of "*Tuhfat-ul-Muhibbeen fee Sharh al-'Arba'een*" [Dar Ibn Hazm 2005]

Footnotes:

[1] It is called "An Index of As-Sindee's Teachers." A copy of it can be found in the Jumu'ah Al-Maajid Center in Dubai.

[2] He is one of the well known scholars, from the students of Ash-Shaah Walee-ullaah Ahmad bin 'Abdir-Raheem Ad-Dihlawee, the Muhaddith of Delhi, India (d. 1176H). He authored several books, the most important of which was: "*Diraasaat-ul-Labeeb fil-Uswat-il-Hasanah bil-Habeeb*."

[3] He was the famous Abul-Hasan, author of commentaries on the Six Collections of Hadeeth, the Muhaddith, the Haafidh, the Mufassir, the Faqeeh, teacher in the Prophet's Mosque.

[4] Shaikh Muhammad Hayaat As-Sindee received *ijazah* (approval) from him. He was a teacher in the Haram of Makkah. Many students from Saudi Arabia learned from him. From among the books he wrote was: "*Diyaa'-us-Saaree 'alaa Saheeh al-Bukhaaree*" and "*Al-Imdaad bi-Ma'rifat-il-Isnaad*." From his great feats was his editing and amending of all of the Six Collections of Hadeeth, such that his edited versions of them came to be relied on as sources of reference (i.e. for later publications of the Books of Hadeeth). The greatest of these was his editing of the book Saheeh Al-Bukhaaree, since he wrote it with his own hand and it took him almost twenty years to complete.

[5] Shaikh Al-'Ujajmee was a follower of the Sunnah. He did not used to believe that blind-following was obligatory. He would also combine between the Dhuhr and 'Asr Prayers and between the Maghrib and 'Ishaa Prayers when traveling, contrary to the Hanafee Madh-hab. His writings include: "*Al-Farj ba'ada ash-Shiddah fee anna-Nasaaraa Laa Yaskunoona bi-Jiddah*."

[6] He was the famous Imaam and Mujaddid that needs no introduction, author of the valuable treatises on Tawheed. In his biography of Shaikh As-Sindee as is found in "*Unwaan-ul-Majd fee Taareekh-in-Najd*", the famous historian, 'Shaikh Uthmaan bin Bishr An-Najdee said (1/14): "A large group of people learned from him, the most prestigious of whom was Shaikh-ul-Islam Muhammad bin 'Abdil-Wahhaab, Shaikh 'Alaa-ud-Deen As-Sooratee and others."

[7] He was the author of the famous book "*Subul-us-Salaam*", the explanation of *Buloogh-ul-Maraam* of Al-Haafidh Ibn Hajr, apart from numerous other books.

[8] He was the Muhaddith and Usoolee, author of the book "*Bahjat-un-Nadhar 'alaa Sharh Nukhbat-il-Fikar*" of Ibn Hajr on the Science of Hadeeth Terminology.

[9] He was a scholar of Hadeeth, Fiqh and Didactic Poetry. Amongst his writings is: "*Mandhoomah al-Hudaa fee Ittibaa' an-Nabee Al-Muqtadaa*."

[10] He is the author of the book "*Al-Fawaa'id-ul-Afdaliyyah*." He died around the year 1168H.

[11] He went by the nickname "Zaa'ir." He was a follower of the Sunnah and he would not restrict himself to one particular madh-hab. He spent his whole life reviving the Sunnah and calling the people to adhere to the Book and the Sunnah. He was almost attacked once for his open vocalization of the Ameen in prayer while in the Central Mosque of

Delhi, but Ash-Shaah Walee-ullaah Ad-Dihlawee interceded between him and the Hanafee blind-followers. He wrote numerous books, mostly on following the Sunnah.

[12] He was the poet and historian, author of the books "*Subhat-ul-Marjaan fee Athaar Hindistaan*" and "*Shamaamat-ul-'Anbar feemaa warada fil-Hind min Sayyid-il-Bashar.*"

[13] All of the treatises mentioned here are printed. Refer to the introduction of "*Fat'h-ul-Ghafoor*" by the professor, Muhammad Diyaa-ur-Rahmaan Al-A'dhamee.