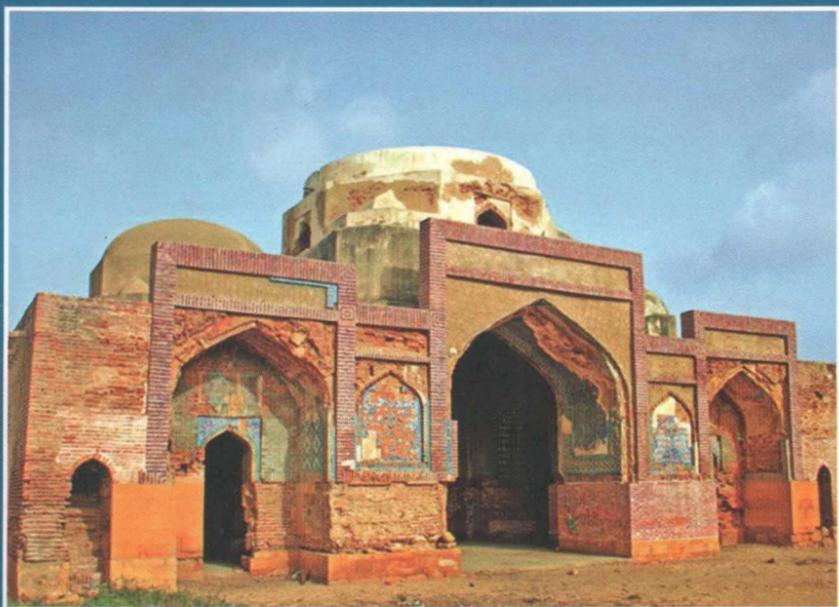


MAKHDOOM MUHAMMAD HASHIM THATTVI

BRIEF LIFE HISTORY, STRUGGLE AND ACHIEVEMENTS



Dr. Syed Areeb uddin

Digitized By M. H. Panhwar Institute Of Sindh Studies, Jamshoro.

MAKHDOOM MUHAMMAD HASHIM THATTVI

Brief life history, struggle and achievements

Author

Dr.Syed Areeb Uddin



Culture, Tourism & Antiquities Department,

Government of Sindh.

© All rights reserved with
Culture, Tourism & Antiquities Department,
Government of Sindh.

First Edition : 2015
Copies : 1000

Published by : Director General Culture Sindh
Department of Culture, Tourism
& Antiquities, Government Sindh
Karachi.

Printed by :Aashkar Communications Karachi
:021-34533316

Composing :Nirwar Ali Shah
Tittle & layout :Waqar Ali Shah

Price :Rs. 200/=

Digitized by M. H. Panhwar Institute of Sindh Studies, Jamshoro.

Available at:

Address: Book Shop
Culture, Tourism & Antiquities Department
Opposite: MPA Hostel
Sir Ghulam Hussain Hidayatullah Road,
Saddar Karachi-74400
Phone: 021-99206073

CONTENTS

1. Publisher's Note	09
2. Foreword	11
3. Introduction	12
4. Paternal Lineage	15
5. Early life & education	17
6. Setting up mosques and schools	20
7. Teachers of Makhdoom	23
8. Sufi order; Allegiance and Caliphate	26
9. Tales of travels and expedition	28
10. Religious beliefs of Makhdoom	34
11. Writings of Makhdoom and his Library	42
12. Makhdoom as a poet	60
13. Movement of renewal of Shariah	72
14. Honorary Chief Justice	75
15. Endorsed as a Mufti by the Prophet (P.B.U.H)	76
16. Miracles	77
17. Companions and notable disciples	82
18. Descendants and successors	85
19. Death and mausoleum	95
20. Dignitaries comments for Makhdoom	97
21. Annual <i>urs</i> celebrations	100
22. Caliphs and responsible of the shrine	101
23. References	104

DEDICATED TO MY THREE MOTHERS

NOOR AFZA W/O K.S AMIN UDDIN

|
AFROZE UQAILI W/O JAMEEL AHMED
UQAILI

|
BIBI HUSUN BANO W/O ABDUL RAHIM
UQAILI

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good

Al-Quran 29:69

Publisher's Note

Makhdoom Muhammad Hashim Thattvi- is an eminent intellectual figure from the soil of Sindh land. He had rendered highly valuable services in the fields of religion, education and literature. Thus, he had left remarkable imprints on the religio-intellectual environment of Sindh. His literary and preaching works in 18th century had become cause of a revolution in both the social and spiritual life of common people of Sindh especially. It is without saying that he had been a God gifted person, who had fully devoted himself in the cause of people as per sayings of Allah. So, he had worked hard to uplift the intellect in the Sindhi society. Besides he had crated socio-religious awareness by way of reviving the continued teachings of the divine religion and eternal truth through Islam.

The endeavors on the part of Makhdoom Sahib had not only gained a great popularity for him all over the Sindh, but also earned a wide recognition in the Muslim world. He was a great jurispudent, who enriched Islamic jurisprudence with his genius and vast vision and thought. That's why, his work in the domain of jurisprudence is being placed as a part of syllabus of Islamic Fiqah in International Islamic Madina University Saudi Arabia. He had succeeded in establishing a spiritual order and waging a political struggle for the very betterment of down-

trodden people in the Society. He had opened offices for imposing influence and power at that times in Thatta region of Sindh dynasty. He had delivered guidance and produced new leadership successfully and courageously.

A credit of write-up of more than 400 books on varied religious topics goes to Makhdoom Sahib. All of his works had highlighted an important part of religio-intellectual history of Sindh. Moreover, he had been most popular amongst all religious sects as well as schools of thought. Hence, he had uncountable number of followers in Sindh in particular and Islamic world in generally. Makhdoom Thattvi lived his life for 73 years.

The Directorate General Cultural Sindh, under the umbrella of the Department of Culture, Tourism & Antiquities, Government of Sindh, pursuits for promotion and projection of rich cultural and intellectual heritage of Sindh has published this biographical book entitled, **“Makhdoom Muhammad Hashim Thattvi: Brief life history, struggle and achievements** written by Dr. Syed Areeb Uddin, who is youth writer of this biography. As an acknowledgment to his sincere work, he would earn an encouraging appreciation on the part of researchers, historians and general readers as well.

Place: Karachi

Date: 15th/May/2015

Manzoor Ahmed Kanasro

Director General Culture Sindh

Department of Culture, Tourism & Antiquities

Government of Sindh

Foreword

This book is a humble contribution to what has been researched and written on my great grandfather Hazrat Makhdoom Muhammad Hashim Thattvi and serves the purpose of learning about the saint in a comprehensive manner. The desire is to give the reader a glance of the ocean of knowledge that once flew erstwhile in the coasts of *Mehran* by just skimming through this short book. May the Allah Almighty enable us to learn and understand the glory of His divine message that was tremendously propagated by personalities which include the name in bold: Makhdoom Muhammad Hashim Thattvi.

The project of collecting and compiling all of the written work of *Makhdoom sahib* at a place is underway at his “*dargah shareef*” in Makli, Thatto. Kindly put your part by providing any published or unpublished material of *Makhdoom sahib* or on *Makhdoom sahib* that you may have so that all his work could be collected as well as published for the benefit of masses.

Hoping, my humble request would earn a due Consideration on your kind part.

Dr. Syed Areeb Uddin
makhdoomsathattvi@gmail.com

Introduction

Islam; a divine faith, has a vast and rich history of its advent and spread as well. Taught by Allah to His Messenger and further propagated by the obedient worshippers, saints and scholars-Islam holds the significance of being the most believed and followed religion the world around. It would not be wrong to say for this fact that the only reason is because of the authenticity and perfection of the teachings of Islam that it is so widespread and practiced. But amongst the major contributing factors one is the diehard contributors that are worthy to be mentioned in the pages of Islam's history. Nevertheless, the preachers and contributors of the struggle have always been so passionate in the task that they seem to depict being Allah-sent if their heart and soul efforts are pondered upon.

It has always been that scholars and religious figures have given special importance to their home town, in fact up to such an extent that they added the name of their cities to

their own name and to their schools of thought. Likewise, certain places have designated importance in the history of shaping their areas culture, traditions and similarly in the spread of religion which depends upon its role of providing the region with scholars or culturing grounds for exemplary men of that particular field.

Thatta city has gifted Sindh province in various ways. It won't be wrong if said that Thatta plays a chief role in making Sindh to get the title of "*Bab ul Islam*" – The gateway to Islam, because Thatta produced many saints and scholars who served the religion and humanity at large in numerous ways .

It's commendable to mention that "*Muhadithin*" – preachers of the sayings of the Prophet (p.b.u.h) from Thatta have imparted hadith to congregations at the holy mosque of Makkah while sitting right in front of the Sacred Kaa'ba and a few of their names appear in the "*saahah sittah*" ; the six authentic compilations of the sayings of the Prophet (p.b.u.h) also.

Thatta was once again conferred upon a towering and extraordinary personality "Muhammad Hashim Panhwar" in the 12th century hijra who added immense fame to Thatta's contributions to religion. It was due to him that Makli became famous as people from all walks of life used to visit the city just for their affection to Makhdoom

and desire to learn about the religion and seek closeness of Allah.

He was born in the days when Sindh was sunk in deep darkness of innovation in the religion and disobedience of the Almighty Allah. As the concept goes that for every hour of need, time is destined and selected of whom to send for sufficing. Makhdoom is believed to be that person who was direly needed by the period and seemed like he was sent specifically for the purpose of revitalizing religious teachings. Life has its own ways to describe the path ways selected as successful or ordinary but once observing the life and achievements of Makhdoom, it compels one to agree that a person could excel and achieve top notch positions in societies but alone through Allah Almighty's grace and pleasing.

Paternal lineage

Starting with the family background, Makhdoom belonged to a traditional and religious one, having its roots deeply associated with Islam – and its practices.

Makhdoom Muhammad Hashim descends from Hazrat Haris bin Abdul Mutallib; the eldest of the sons of Hazrat Abdul Mutallib - the grandfather of the Prophet Muhammad (p.b.u.h)

Makhdoom's ancestors came along Muhammad bin Qasim to Sindh and got settled in the *Sehwan* district. It was in the same voyage that eventually lead to the evolution of Islam in the subcontinent and is marked by history as giving Sindh a new identity and significance by associating its name with Islam as it started to be called then as "*Bab ul Islam*" because from here started the spreading of the light of the message of Allah and reached out to the other neighboring areas and sub-continent at large.

After the settling of the Harsi's descendants of the branch of Hashmi clan through Hazrat Haris ibn Abdul Mutallib in Sehwan, they started to be called by the surname *Panhwar*. Panhwar family's Makhdoom Abdul Ghafoor was blessed with this beacon light in 1104 hijra in Bathoro a town in present sajawal on 10th of Rabi-ul-awal – the same holy month where in Prophet Muhammad, may peace and mercy be upon him, was also born, naming him Hashim meaning “the brave destroyer of evil”.

Who knew the meaning of the name would have such an impact on the personality which would start to get reflected in a very early age.

Makhdoom's family tree is as follows:

Makhdoom Muhammad Hashim the son of

- ◆ **Adul Ghafoor the son of**
- ◆ **Abdul Latif the son of**
- ◆ **Abdur Rehman the son of**
- ◆ **Khair Uddin Harsi**

Early life & education:

“*Iqra*” meaning read, was the first word that was revealed to the Prophet (p.b.u.h). The first revelation of the Quran is as follows:

“Read in the name of your Lord, created human from a leech

like substance. Read, that your Lord is magnificent”.

Hereby we get to know that Islam originated by the words of read and write and that the first commandment that the Prophet (p.b.u.h) had got from the Allah Almighty is to read. Islam attaches great importance to seeking knowledge, education, mental maturity and wisdom.

The Prophet (pbuh) is reported to have said:

“Whoever Allah decides to do good with, bestows upon him the blessings of knowledge”.

From this tradition we can definitely count Makhdoom Muhammad Hashim Thattvi as one who was blessed by the Allah Almighty so much so not only did he opened his eyes in a learned family rather the rest of his whole life was dedicated to the cause of literacy and religious understanding as well as teaching.

Talking about Makhdoom's family; Makhdoom belonged to a very religious and educated household. He received basic education from his father Makhdoom Abdul Ghafoor. His father taught him to recite the Quran also and helped him memorize its Arabic text which made it possible for Makhdoom to become *Hafiz e Quran* at an early age.

Hashim further learnt Persian language and Fiqh from his house and went out from his house in Sehwan to Thatta city for seeking higher education. Thatta. was the center of education, poetry, spiritual grooming and culture at that time. It was in the time of the Kalhoras when Sindh was at its peak concerning rich culture and economic progress. Scholars, poets and intellectuals were found in greater number and such people were very much obeyed, trusted and respected by the masses. Thatta had been entirely unique as in 1111 Hijra it had 400 high schools and 1400 mosques and is of its own kind even today. This compelled Makhdoom Muhammad Hashim to come to Thatta and attend Arabic classes from Makhdoom Saeed Thattvi.

Hashim by his immense intellect and sharp mind finished the curriculum which was usually completed in six years in just six months, and that made him very popular amongst the educational circles and locals. Countless scholars and people used to come and visit him from far flung areas of Sindh. This was beginning of the society looking at him as startling and he started to become a center of attraction for seekers of spiritual peace harmony.

Hashim then attended Makhdoom Zia uddin Thattvi's school to learn Hadith and its associated matters. It took him nine years to learn Persian and Arabic in perfection. Mean while his father Makhdoom Abdul Ghafoor passed away in 1113 Hijra in the month of Dhul-hajj and was buried at Bathoro in Thatta.

Having completed his education from Thatta, Makhdoom returned to his hometown Mir pur Bathoro. As all men of struggle stay goal oriented and have the achievement of their high objectives as the only desire hence Makhdoom didn't sit there for long to rest. Rather stood up to establish mosques and schools which could nurture his teaching skills and could impart the precious beams of guiding light that he had acquired. Makhdoom left after staying a few days at Bathoro for Behram pur, a small village just a few miles away from Bathoro.

Setting up Mosques and Schools

People say that Makhdoom tried teaching and practicing religion by opening school and learning center by the name 'Darul Uloom Hashmia' at Behram pur and Bathoro both; yet owing to less concern and interest for religion of the locals Makhdoom decided to leave for Thatta again as it was known as the city for peace, knowledge and philosophy.

Makhdoom used to preach in several mosques, besides leading the prayers in many mosques also. Few of the significant are mentioned below. A part from them Makhdoom also used to lead the daily prayers and addressed the Friday congregation at Hazrat Baba Miskeen Shah's dargah in Thatta.

Hashmi Masjid:

Hashmi masjid was situated in the neighborhood of Makhdoom's residence in Thatta. He started lecturing regularly there. It was one well known mosque that was frequently visited by a large number of the locals. Makhdoom finished writing many of his books in this

mosque and carried out many other important tasks like writing letters to the ruling personalities of that time as well as writing public letters and pamphlets for people's guidance and discoursing about the religious teachings from this mosque. It was Makhdoom's routine to deliver a lecture on the sayings of the Prophet (p.b.u.h) every day here. Same routine was followed by his son Makhdoom Abdul Latif. Afterwards when Makhdoom Abdul Latif; the elder son of Makhdoom Hashim was designated as the chief justice in the era of Mian Muhammad Sarfaraz Kalhoro in 1187 hijra, his son Makdhoom Ibrahim continued with the same routine in the same Hashmi mosque. After he settled in karachi, there left none to look after the mosque which stayed no more functional along with the "madressah" that was located nearby.

Dabgir Mosque; Mosque of Amir Khusro:

Dabgir masjid, also known as the mosque of Amir Khusro who was made the governor of Thatta in 1590 is believed to be the oldest monument of Thatta. Amir khusro himself is accredited of building 350 very artistic monuments including the Dabgir masjid.

Makhdoom used to address a large congregation here on every Friday. Later on, after his death his son Makhdoom Abdul Latif used to do like the same and Makhdoom Ab-

dul Latif's son Ibrahim after his father. Dabgir masjid is one of the previous heritage monuments of Pakistan and is under the patronage of the antiquities department of government of Sindh. It's a masterpiece of mirror and brick work and the interior of mosque is built with precious stones.

Makhdoom's thirst for learning and knowledge had not yet quenched so he took a bold step to visit the Holy place of Makkah-Mukarramah, perform pilgrimage and acquire the company of the local scholars there to learn exegesis, Hadith, Religious fundamentals, Tajwid and Fiqh at their best. He stayed in the Holy city for almost two years.

Teachers of Makhdoom

Makhdoom studied from a galaxy of renowned scholars from Sindh, Makkah and Madina.

Here is the list and detail of his teachers from Sindh:

Hazrat Abdul Ghafoor Panhwar:

Abdul Ghafoor Panhwar was the father and first teacher of Makhdoom as he taught Makhdoom reading, writing and basics of Islam. Abdul Ghafoor made Makhdoom recite and memorize the Holy Quran. Also from the same teacher Makhdoom learned the basics of Arabic and Persian. Abdul Ghafoor was deeply devoted and sincere to his Allah, who blessed him as he possessed great faculties of reasoning and teaching.

Makhdoom Zia Uddin Thattvi:

Makhdoom Zia Uddin was amongst the off springs of

Sheikh Shahab Uddin Suharwardi. His shrine is present in Thatta situated with the Shrine of Sheikh Shahab Uddin. Makhdoom learnt Fiqh, Arabic and Persian from him in much detail.

Makhdoom Moeen Thattvi:

Makhdoom Moeen is one significant teacher as later on Makhdoom Hashim received his degree from Makhdoom Moeen. Makhdoom Moeen was the disciple and the subordinate to Makhdoom Abul Qasim Naqshabandi.

It must be noted that Makhdoom Moeen later developed differences with Makhdoom Hashim but had a very close friendship with Shah Abdul Latif Bhittai and once Shah Abdul Latif Bhittai said to Makhdoom Moeen that be mindful of arguing with Makhdoom Hashim as I see the shadow of the Prophet's mercy on Makhdoom Hashim's face. After hearing this Makhdoom Moeen grew very cautious, went up to Makhdoom Hashim to seek his good will and put an end to all arguments and differences.

Amongst others Makhdoom Muhammad Saeed Thattvi, Makhdoom Rahmatullah Thattvi and Makhdoom Inayatullah

Thattvi were his teacher from whom he learnt a lot.

Makhdoom's teachers from Arabia

Sheikh Muhammad Abi Tahir Al-Madni:

Shiekh Muhammad, was a distinguished disciple of Shiekh Abdul Qadir jeelani and a notable teacher of Makhdoom. It's from Sheikh Abi Tahir that Makhdoom got connected himself with the Qadri order. It's still a daily routine at Makhdoom's shrine that the Qadiri *zikr* is performed after Isha prayers. Shiekh Muhammad was also the teacher of Shah Waliullah Dehlavi (d.1145 AH)

Names of some other of the prominent teachers of Makhdoom that belonged to Makkah or Madinah are as follows:

Allama Shiekh Abdul Qadir Hanifi Siddiqui Makki: Mufti of

Makkah Mukarramah (d.1138 AH)

Allama Shiekh Eid bin Ali Al-misri (d.1140 AH)

Allama Shiekh Ali bin Abdul Malik ad-darawi

Allama Shiekh Muhammad Jallah Sabagh kakrali

Sufi order; Allegiance and Caliphate

“Tariqah” & “Khilafah”; Allegiance in mystic order and attaining of the permission degree.

Makhdoom was anxious for his spiritual promotion therefore he started the quest for a spiritual master. After his return from Harnain-sharifain in 1136 Hijra he visited Surat Bandar in India and adopted the companionship for spiritual training and growth in the Qadiri order under the able guidance of Hazrat Saeed Ullah Surti Qadri (b.1099 A.h - d.1138 A.H). Makhdoom kept meditating there and later got promoted and received khilafah within a year.

He took the special permission for returning back to his hometown Thatta in 1137 Hijra, October 1724 to practice the Qadiri order. Having Ba'yah with Sayyid Sa'dullah, Makhdoom received spiritual guidance from Shaykh Abul-Qasim Naqshbandi (d. 7 Sha'ban 1138 AH.), one of the most famous Naqshbandi saints of Sindh and is buried in Makli, Thatta. His shrine is right beside Makhdoom Hashim's shrine. Shaykh Abul-Qasim was the khalifa of Shaykh Saifuddin Faruqi Sirhindi, the grandson of *Imam Rabbani* Shaykh Ahmed Sirhindi.

Hazrat Syed Saad Ullah Surti was the disciple of Syed Abdul Shakur and with eight lineages he got connected himself with His Highness Sheikh Abdul Qadir Jilani. Thus, Makhdoom Hashim is spiritually linked to Shiekh Abdul Qadir Jilani through nine caliphs.

Makhdoom's lineage to Sheikh Abdul Qadir Jilani;

- *Makhdoom Muhammad Hashim Thattvi disciple to
- *Syed Saad Ullah who was the disciple of
- *Syed Abdul Shakoor who was the disciple of
- *Shah Masoud Sufrani who was the disciple of
- *Sheikh Ali Hussaini who was the disciple of
- *Sheikh Jaffar Al-Hussaini who was the disciple of
- *Syed Ibrahim who was the disciple of
- *Sheikh Abdullah Hussaini who was the disciple of
- *Sheikh Abdul-Razzaq who was the son and the discipl of
- *Syed Abdul Qadir Jilani

(May Allah's mercy be upon them all)

Makhdoom reached to the peak of spiritual and worldly knowledge and in the same way he clinched the top in the knacks of teaching, writing and orating. He then thought to get settled in Agar mohalla of Thatta and started to run a school and established a mosque there, where he used to lead the daily prayers along with preaching his disciples. Also he kept addressing and leading a large gathering of worshippers at the mosque and shrine of shaheed Hazrat Shah Miskeen. Besides he kept himself busy with issuing fatwas which were sought from him in great number of the people of the whole of sub-continent.

Tales of travels & expedition:

Travelling has been every sufi and preacher's practice for the propagation of the divine message. Travelling to distant areas has always been their priority, specially to the places about whom they get to know that the customary ritual's blind following have made much of a negative impact that in lieu of them, people have forgotten the actual teachings and innovations have deluded the masses. Hence to spread the spiritual illumination and to even gain it, Makhdoom made a few journeys to faraway places and sometimes to the neighboring villages and cities.

Bringing into account here details of few of the journeys of Makhdoom:

Harmain-ash-sharfain:

Makhdoom's first journey to any distant area was from his hometown Bathoro to Thatta and that also at a very young age. The second but the most important journey of Makhdoom was to the sacred cities of Makkah and Madinah for performing hajj and getting more extensive and deeper knowledge about Islam specifically over Hadith, Tafsir and Qiraat. It was 1135 hijra - 1723 A.D, Makhdoom was only twenty one years old at that time when he could not resist himself from going to see the resting place of the beloved Prophet who Makhdoom was extreme in love with and also to see the House of Allah.

Richard Francis Burton, the famous British explorer and writer writes about the journey of Makhdoom to the holy city of Makkah in the following words:

“Makhdoom travelled from Hindustan and Arab lands, and learnt Arabic and Persian nicely. People say that while he travelled he always used to have dialogues with priests and preachers of other religions specially Christianity. Also he used to write letters and articles on comparative religions.”

Bhit shah:

Makhdoom was famous for his struggle in the religious preaching. Specially Makhdoom was very conscious

towards innovation in religion and used to take it as his foremost objective to preach the right and forbid the wrong doings or additions in the religious practice. Therefore when he got to know about the use of musical instruments and dance in the religious or sufi practices at shah abdul latif bhittai's gatherings he decided to visit Bhit shah.

Mir Abdul Hussain Sangi describes about Makhdoom's visit to Bhit shah in these words:

Once a group of scholars came to see Shah Latif sahib along with few of their followers, the delegation was being led by Makhdoom Muhammad Hashim Thattvi. They had come to explain Shah sahib that the use of the musical instruments specially for the purposes of praying and seeking the good will of the Allah Almighty is forbidden in the shariah. When Shah sahib got to know about the coming of the delegation he instructed the faqirs to keep all the musical instruments such as "tambura" inside. Shah sahib treated the delegation like guests, great with respect and was much obliged on their coming.

G.M Syed writes that Makhdoom Hashim and Shah Abdul Latif Bhittai met at least two to three times, whereas other historians have also said that Shah Latif had also come to Thatta to meet Makhdoom. Makhdoom Hashim is considered as an important figure in the life history works and life period of Shah Abdul Latif Bhittai.

Matyari:

Mityari, a significant city of Sindh was full of religious preachers, syeds and scholars. Syed Sakhi Rukunuddin - a well-known spiritual guide of his times and a special disciple of Makhdoom Nooh Sarwar also belonged to Matyari. Syed Rukunuddin once said that anyone who performs five times prayer in his mosque, he shall request for his “*shifaat*” – repentance to Allah on the day of judgement. On getting to know this Makhdoom decided to go there and offered five time prayers and pay homage at Syed Rukunuddin’s shrine. Many years later, Makhdoom Ibrahim the grandson of Makhdoom Hashim had had also been there for the same.

Khuhra, Khairpur:

Khuhra city in Khairpur state had always been a Centre of education and religious preaching.

Makhdoom Syed family of Khuhra, is of much religious significance as they’re descendants of Hazrat Abbas, the uncle of the Prophet Muhammad (p.b.u.h) and till date are dedicated in serving religion. Makhdoom Abdul Rehman shaheed rose to immense fame in the Kalhora era in Sindh. He was an eminent scholar and a close friend of Makhdoom Muhammad Hashim.

Dr. Abdul Rasool Qadiri in his Sindhi book “Makhdoom Muhammad Hashim Thattvi; sawana-e-hayat ain ilmi khidmatoun” mentions that he paid a visit to the Dargah Khuhra Sharif on 27th March’93 and had met Makhdoom Naik Muhammad Khuhrai, the sajjada nashin of the Dargah at that time, who told him that Makhdoom Hashim had visited here to meet Makhdoom Abdul Rehman shaheed, participated in the daily practices of the dargah sharif and had stayed in their mosque. Makhdoom Naik Muhammad told that Makhdoom Hashim had also attended the discussion sessions of Makhdoom Abdul Rehman when he had come and admonished the attendant. Makhdoom Naik Muhammad also told Abdul Rasool Qadiri and showed him the gifts that Makhdoom Hashim had brought for his friend. These gifts were paid , a copy of the holy Quran and the famous “Dalail al-khaiyrat”.

Many other incidents and narrations are to be found that tell about the travelling of Makhdoom and his visits to distant areas apart from the above mentioned places. Makhdoom is reported to have travelled to as far as Surat Bandar, India where he had met Hazrat Syed Saeed Ullah Qadiri to whom Makhdoom pledged allegiance and got himself enrolled in the *Qadiri* order. Within the Sindh province, he is reported to have travelled till Badin and

Larkana – where the famous “*syedan ji masjid*” meaning Syed’s mosque has been named after him because of his visiting and staying over there. The mosque was said to have ancient hand written copies of the Holy Quran and other important literature in a great quantity. Also Makhdoom is said to have travelled to Sehwan, Nasarpur, Shikarpur and Ghotki.

Makhdoom's belief about the Prophet being

“Noor”; light:

Islam holds the personality of the Prophet (p.b.u.h) as just not next to Allah and His importance and love should be above everything for the believers. The Quran says: *'He is closer to the believers more than their own selves'* (33:6)

In the scriptures we find that the Allah Almighty has repeatedly said that HIS mercy shadows his wrath hence HE might forgive the believers over the wrong doings. But over the wrong doings only and not over the wrong believes!

Concluded that the concepts about the Prophet (p.b.u.h), his Prophet-hood, life and personality should be very important for the believers and they should not err even in the slightest about it.

The believers should be mindful about the love and respect for the Prophet (p.b.u.h), as that would enable

them to seek the goodwill of the All merciful on the day of reckoning.

Makhdoom has said various verses which highlight his beliefs and his preaching about the Prophet (p.b.u.h). He writes:

پهرين ٽين مڃيا سچ سين ته آهي هڪ الله،
نڪو شريڪ وزير تنهن سين پاڻ آهي بادشاه.

ڪلڙمون چوان ٿو صدق سان وڌي وساه،
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ﷺ.

Pehrien ain muyina sach sian ta ahe hik Allah

Nako shareik wazir tunhan sian parn ahi badshah

The ultimate truth is that there is only one Allah, Allah is
Associated by none, HE himself governs everything.

Kalmo chawan tho sadq san wadi wasaha

La ilaha ila Allah Muhammad ur Rasul Allah

I proclaim with full conviction

That there is no deity but HE and Muhammad who is HIS,
Prophet.

Makhdoom in the same context explains the fourth verse of Surah-e-Inshirah “*And We have exalted your remembrance*” profoundly in his poetic style:

مٿاهون ڪيوسين ڪارڻ ذڪر ان جي ڪي منجهه سڀ ڪنهن مڪان،
سو ڪيو مٿاهون ذڪر حبيب جو خاوند ملڪين آ،

جنهن ڪنهن ماڳ آهي ذڪر رب جو تتي ذڪر حبيب آ،
توڻي خطبي ڪ بانگ ڪ وري آقا مٿا،

توڙي وقت نماز جي تشهد جي ويرا،
توڻي ڪلمي طيب ۾ توڻي ڪلمي شهادتا.

*Mithayun kiyosian karn zikr in je keh munjh sabh
kinhan makan,*

So kio mitahon zikr habi jo khawand milkin aa

We have exalted our name above everything
and made the angels for saying Our glory

Jinhan kinahn mang ahe zikr rab jo tte zikr habib aa,

Tori khutbe k bang k wari aaqa mita,

Where ever the hallowing of the Almighty, there along is
the praises for the Prophet

We mentioned the Prophet’s name in azaan and every

speech so that the name of our beloved may be kept
praised always and forever along with ours

Thore waqt namaz ji tashud ji wira,

Thore kalme tayab me thore kalme shadata

Apart from that, we made the name of our beloved come
in the namaz; in its rituals

We made his name a part in the *kalma*; the proclamation
of faith

Certain writings of Makhdoom make his concepts quite of
faith easy to understand. One such example is his
commentary of this verse:

*“There has come to you from Allah light and a
perspicuous Book” [5:15]*

Here Makhdoom mentions that the Prophet (pbuh) as the
Allah sent light, believing and preaching the Prophet to be
“noor” – light.

According to Makhdoom, the same word "noor" is used at
another place referring to the Prophet again in the verse:

*Allah is the Light of the heavens and the earth. The
parable of His light is, as it were that of a niche*

containing a lamp; the lamp is [enclosed] in glass, the glass [shining] like a radiant star: [a lamp] lit from a blessed tree - an olive-tree that is neither of the east nor of the west the oil whereof [is so bright that it] would well-nigh give light [of itself] even though fire had not touched it: light upon light! Allah guides unto His light him that wills [to be guided]; and [to this end] Allah propounds parables unto men, since Allah [alone] has full knowledge of all things [24:35]

In the explanation of this verse, Makhdoom brings the following tradition into quotation: *Ibn mardiah Hazrat Abdullah ibn Abbas was questioned by Hazrat Abdullah bin Umar, Bin Jarir, Bin Abi Hatim Hazrat Saeed bin Jabir, bin Jarir Hazrat Ka'ab bin Jabir (R.A) about what does Exemplary enclosed in a niche in the thirty fifth verse of surah-e-noor means. To which Hazrat Abdullah bin Abbas replied that it refers to the Prophet.*

Makhdoom continues in his explanation that the lamp is being said to the physical appearance of the Prophet and the light is that of the Shariah which is subsequently of Allah. Hence the Prophet is ultimately a form of the spiritual light.

Makhdoom continues with the verse and comments on the part where it says: "*The lamp enclosed in a niche*" that the lamp is enclosed in such a niche where the heart of the Prophet is present.

Verse continues:

Lamp is enclosed in a shining glass, like a radiant star"

Makhdoom writes that the crystal clear glass refers here to the chest of the Prophet, meaning that the personality of the Prophet is like the guiding star for the whole of humanity. He further quotes from tabrani where Hazrat Abdullah bin Umar is mentioned to have said while commenting on this verse that the lamp here refers to the body, glass as the chest and light as the light of the Prophet.

This makes it evident that Makhdoom believed that the Prophet is a "*noor*"; light, also from the Arabic poetry of Makhdoom in which he has invoked the Prophet as "O Muhammad" proves that he believed invoking the Prophet after He is no more in this physical world is a correct thing.

Further more Makhdoom's belief is that when one hears

the name of the Prophet in the Azan, he/she should kiss there thumb nails and touch them to their eyes. Also Makhdoom preached to kiss the hands of parents, teachers and scholars out of respect, humbleness and love.

There's a passage to be found in Makhdoom's Tafsir-e-Hashmi in this regard.

One must give all attention to Azan when it is being heard and must say "Ya Rasul Allah" on hearing the first "shahadah". And when the second shahadah is heard he/she may kiss their thumb nails, touch them with their eyes and say "You are the coolness of my eyes O Prophet of Allah and O Allah please enhance my faculties of sight and learning".

People today narrate that this act of kissing of the thumbs on hearing the Prophet's name out of love was amongst the most liked actions of Makhdoom. One who performs such an action practically symbolizes the Prophet to be his all-time love and ultimate guide and if he sensibly applies the concept in full, the Prophet would lead him to Paradise and he would achieve the blessings of the Prophet on the dooms-day.

Makhdoom, in his diary "*Biaz-e-Hashmi*" has written about a person who was blessed by conversing with the Prophet

in his dream. That person asked the Prophet as to how to celebrate his "*Milad*." In the dream, The Prophet replied to him that who-ever celebrated my cherishing moments, I am happy with them. Makhdoom always used to give references for everything that he quoted; he never used to disclose any thing without giving complete information about it. He did not mention who the person was, who saw the Prophet in his dream so his disciples suppose that it was Makhdoom himself who had dreamt about the Prophet.

Makhdoom Abul Qasim Naqshbandi once said, "There is no parable to Makhdoom Hashim in religious knowledge and wisdom; hence it's enough as a testimony for an action to be considered correct that Makhdoom believed it to be like that and performed likewise too!"

Makhdoom's writings

Throughout human history, there have always been two mediums excessively used in conveying of any message and that are speech and pen.

Makhdoom used both these mediums with heart and soul for the dissemination of the message that's within the sacred scriptures. He was an excellent orator, debater and public speaker who used to address mammoth gatherings.

Alongside, Makhdoom had a strong grip over his clout of pen and has to his credit authoring of 450 books in Arabic, Sindhi and Persian language.

Due to such a major contribution, Makhdoom's writings

have a very significant value in the history of Sindh and specially the Sindhi language. This opinion has been brought up by several that due to such vast collection of fabulous writings by Makhdoom, it brought a revolution of both; education and religion in Sindh. Especially for the language and for the motherland of Makhdoom as his work became intensely famous and was anticipated by whole of the Muslim world including places like Makkah, Madinah and Egypt. This brought much grace to the language and region, as Makli was not known to people before Makhdoom. After Makhdoom became a famous scholar people from all walks of life used to come to Makli to see him in large numbers from faraway places.

Here are some of the names of his authored books which became markedly popular:

Books in the Arabic:

Jannat-ul-naem fi fazail al-quran al-kareim

Hayat al qari ba taraf saheih al-bukhari

Bazl az-quwat fi hawadith sasni an nabuwat

Faraiz-al-islam

Mazhar-al-anwar

Books in Persian:

Tahfat al Muslimien fi taqdir mahromat anhat al mominein

Jama-al-yuaqit fi asma-il-mustafa

Madah nama Sindh

Hayat-al-Quloob fi- ziarat-al mahboob

Books in Sindhi:

Tafsir-e-Hashmi

Bina-il-Islam

Tanbih namoun

Tuhfat-ut-taibin

Amongst all the works of Makhdoom, the hall mark is his exegesis of the Quran which serves as a gift for Sindh as Makhdoom is the pioneer of translating the Quran and also of writing its “*tafsir*” in Sindhi. Presenting here slight details about few of the important writings of Makhdoom, notably to start from the masterpiece, his *tafsir* of the Quran.

TAFSIR-E-HASHMI:

Makhdoom Hashim while considering his life objective thought of delivering all of his treasurable knowledge to the common man and tried making his works and the religious texts so easy to understand that no person may keep away from the word of the Allah Almighty on the basis of the lack of his intellectual capabilities. Also Makhdoom's aim was to impart the word of Allah to the masses, hence he opted for writing down the translation and commentary of the Holy book. Makhdoom wrote *tafsir e Hashmi* just twelve years before he passed away. He completed whole of it on 17th of shaban 1162 hijra. The first time it got published was one hundred and sixty nine years after its completion in 1330 hijra by Mian Muhammad Yaqoob in Mumbai and later on that it was published by the Sindhi Adabi board.

Its noteworthy that *tafsir e hashmi* is not a commentary of the complete Quran rather of its last; the 30th 'para' only. Makhdoom himself has given the reason as to why he chose to write the commentary of the thirtieth para only and he says that in it are the short chapters that are short in the verses but carry profound messages. He says that the thirtieth para is like the summary or carries 'in the nut shell' message of the whole Quran. And due to the chapters being short, they're the ones that are memorized

and widely recited by the believers in the five daily prayers and in other modes of worship. Makhdoom has written the whole commentary not in sentences but in poetic verses and that makes it a hallmark of religious literature in Sindhi.

Before beginning any chapter in his tafsir, Makhdoom tells about the background of the revelation of that specific chapter first and quotes all the relevant information that should necessarily be known by the reader before starting to read that surah. Reading his written tafsir one can easily figure the principles of writing the commentary of Quran as thoroughly cared and considered. Makhdoom explains one part of the Quran by its other, gives references of Quranic verses from its other chapters which would be discussing the same topic or would be further explaining the part which is being discussed. Also Makhdoom uses the *ahadith*; sayings of the Prophet, in the explanation of the verses and the sayings of eminent scholars from their renowned books which explain the verses that are under discussion in much detail. It's due to all of these pieces of hardcore knowledge that the tafsir by Makhdoom of just one para of the Quran is on more than 500 pages!

More than 300 years back when there were no facilities of publishing and copying, no doubt that writing so much all by the hand would have been a very hard task. Not only that, Makhdoom brings in relevant information to his commentary from forty eight different books which include books of ahadith, fiqh etc.

Maddah Nama Sindh;

It's in human nature to love his/her motherland and defend it with all the consciousness and conviction whenever anyone points wrong fingers towards it. Makhdoom has showed his love for his motherland-Sindh and has defended it at his best in the book Maddah Nama Sindh.

It so happened that Abdul Rauf Khan, an afghan writer wrote against Sindh in the 12th century and had put forward many objections and complaints concerning Makhdoom's native land. It was the very first time that a pen rose to defend the honor of Sindh and to respond to the false allegations, pioneering credits again go to Makhdoom Hashim alone who wrote an explicit book which not only answered and corrected the wrong viewpoints rather it hallowed the Mehran valley with so much grace that the book is till date considered as a

masterpiece that describes Sindh and its beauties.

Quwat-ul-Aashiqeen:

Makhdoom wrote this book in 1127 hijra when he was only twenty three years old. This book is yet another stroke of genius as it deals with the miracles and praises of the Prophet. Makhdoom has written in it's beginning a qasida in Arabic very much alike *qasida burda sharif* and has even presented its sindhi translation and explanation. Makhdoom has mentioned about one hundred and eighty six miracles of the Holy Prophet in this book and has ordered them in such a way that each of them looks interconnected and in a form of series. Amongst the sindhi books of Makhdoom; *Quwat ul Ashiqeen* is the most liked by his regular readers, specially by one who is deep in love with the Prophet. Makhdoom has expressed his heart for his utmost love- Prophet Muhammad (pbuh).

Hayat ul Quloob fi Ziyarat al Mahboob:

This book by Makhdoom deals with describing about Hajj profoundly. It tells about the importance and practices of Hajj that are needed to be carried out in the most appropriate and authentic manner. Makhdoom had started to write this brilliant piece of knowledge on 8th rajab 1135 hijra and completed it just two months later on 27th of ramzan; on the glorious night of '*laylat-ul-qadar*'.

Makhdoom gives references of 181 books that he had compiled the information from for his book, amongst which famous ones are of the two well-known sindhi scholars Makhdoom Jaffar bubakai's '*al mansak al muatawasat*' and '*al mansak al kabeer*' by Maulana Rehmatullah Sindhi.

In the book Makhdoom has laid emphasis on the importance of umrah and hajj and his book serves as a complete guidance for the one who looks forward for the holy journey concerning all modes of worship and special prayers that are performed during that period. Makhdoom has divided the book in fourteen chapters as each of them specifically deals with a single topic only. Special importance in the book is of its fourteenth chapter that deals with presenting before the Prophet's resting place which is a dream of all the believers. Makhdoom guides the reader about how one should pay respect at the sacred place and what should he be recite etc.

Hazrat Mohammad Taqi Usmani has said, "Hazrat Makhdoom Mohammad Hashim Thattvi's (may Allah have mercy on him) book, '*Hayat al-qalub fi ziyarat al-mahbub*' is the most authentic text regarding the Hanafi fiqh rulings on Hajj. My respected father, Hazrat Mufti

Mohammad Shafi'i (may Allah have mercy on him) used to praise it a lot. It was because of this that he obtained its manuscript with great effort and got it published by *Maktaba Darul Uloom*, Karachi. He used to say that the methodical study (*tehqiq*) of some of the Hajj rulings (*masail*) in it is superior to most of the other established text."

Bazl ul Quwat fi Hawadith Sunni an nabuwah;

This is one famous Arabic book of Makhdoom over the life and times or the '*seerah*' of the Holy Prophet (pbuh). Although Makhdoom has written on the life and times of the Prophet in other books which are either in Persian or Sindhi but this one is a masterwork in arabic.

Makhdoom has written the book in two parts. First comprises on the thirteen year of Prophet's life in Makkah after getting prophet hood and the other part discusses the ten years after the exodus to Madinah till the Prophet's departure from this ephemeral world. Further Makhdoom has finely given all details about each significant event, including the battles and other significant events in the Prophet's life.

Lost Books

Many of Makhdoom's books are believed to be lost. Some of the remaining ones are mentioned in other authors' works, though they have not been traced as yet. Some of them may be available in museums and libraries of Pakistan and India whereas others have been lost completely.

Following is a list of such names as found by Dr. Abdul-Rasool Qadri. It is a dire need to preserve his existing writings by scanning the manuscripts so at least they do not get lost with the passage of time.

1. اجادة النجده
2. اساس المصلي، عربي
3. اصح الاسانيد، عربي
4. بسط البرده لناظم البرده، عربي
5. تتم حاشية الخيالي، عربي
6. تحرير بير في الرد علي من اعترض علي الحافظ ابن تيمية فيما تلم به من التعليق الشرط، عربي
7. تحفة العلماء في قول الصلوة خير من النوم في اذان الفجر حال القضاء، عربي
8. تحفة الغازي بجمع المغازي

9. التحفة الهاشمية في شرح القصيدة القاسمية المعروف بالحريري، عربي
10. تحقيق اللام في الرد علي من نفي صحة اسلام المخطي بلمة الاسلام عربي
11. تفسير هاشمي، عربي
12. تفسير سورة الملد والنون، عربي
13. تفسير سورة الهف، عربي
14. تفسير پاره تبارك الذي سندي
15. هذيب الاصلاح في تنوير المصباح
16. تهذيب اللام
17. ثلاثيات الاثار محمد بن حسن، عربي
18. ثلاثيات صحيح البخاري عربي
19. ثلاثيات المعجر الصغير للطبراني، عربي
20. ثنائيات مؤطا امام مال عربي
21. حاشية تفسير هاشمي، عربي
22. حاشية الدر المختار، عربي
23. حاشية حسب المفتين، عربي
24. حاشية هدايه، عربي
25. الحجة الجملي
26. حمل الصلاح علي معاند الاصلاح
27. خلاصة البيان في عدد اي القرآن، عربي

28. دستور الفرائض، عربي
29. دوازه مسائل مخدوم تتوي، فارسي
30. رساله تير اندازي منظوم، فارسي
31. رساله السراجيه منظوم سندي
32. رساله في المنع عن الماتم في يوم عاشوراء، عربي
33. رساله في تعداد وجوه القره الجارية في لفظ الان، عربي
34. رساله في جمع وجوه القره الجارية في آية سورة البقرة واذا اخذنا ميثاق بني اسرائيل ان لا تعبدوا الا الله، عربي
35. رساله في تحقيق ان الواجب علي العالم المقلد اتباع المجتهد او العمل بظاهر الحديث، فارسي
36. رساله في ذكر افضل كيفيات الصلوة علي النبي، سندي
37. رساله في موعظة ما يتعلق باحوال القبر ومابعده، سندي
38. رساله في يفيه مسح الراس، عربي
39. رساله في تعداد وجوه القراءة الجارية في قوله تعالي حتي اذا استياس الرسل وظنوا انهم قمرذبوا...، عربي
40. رساله في شرح قوله لعمار بن ياسر يقتل الفئة الباغية تدعوا الي الجنة و يدعوا الي النار، عربي
41. رساله في الجواب عما تب بعض الافاضل في الجواب عنها، عربي
42. رساله صغري في تقدير صدقة الفطر

43. رسالة في ان ساب النبي ان اسلم لا يسقط عنه القتل ولو ان افرا اصليا. عربي
44. رسالة في الحر بالاسلام علي الذمي انندرام. عربي
45. رسالة في تحقيق سانيد حديث اقتلوا الساحر والساحرة. عربي
46. رسال في تقدير الوضوء والغسل بموازين بلده الت. فارسي
47. رسال سندي في ترجمة الدعائين: اللهم اني. اللهم ربي. سندي
48. رفع الخفاء عن مسألة الرء. عربي
49. رفع العين عن مسألة الجمع بين العمتين. عربي
50. رسال في وجوه القرء وان من هل التاب
51. رسالة في مسألة سر
52. الرحيق المختوم في وصل اسانيد العلوم
53. روضة الصفا في اسماء المصطفى. عربي
54. سفينة السالين الي بلد الله الامين. فارسي
55. السنة النبوية في حقيقة القطع بالافضلية
56. السيوف القاهرة علي ساب الخمسة الطاهرة. عربي
57. شرح شمائل
58. شفاء الجنان لاهل الصدق والايقان. عربي
59. (الشفاء الدائم عن اعتراض القائم). Arabic, written in 1142 AH.
60. شهادت امام حسن ء حسين منظوم سندي
61. الطريقة الاحمدية في حقيقة القطع بالافضلية. عربي

62. عين الفقه
63. غاية النيل في اختصار الاتحاف والذيل، عربي
64. غنية الظريف بجمع المرويات والتصانيف، عربي
65. فتح الغفار لعوالي الاخبار، عربي
66. فتح الغلاف بموازن السبعة من الاوقاف، عربي
67. فرائض الاسلام منظوم سندي
68. فرائض الايمان، عربي
69. الفضل المبين بحل عقدة قولهم الش لا يزول اليقين، عربي
70. فيض الغني في جواز ناح البالغة بدون اذن الولي، عربي
71. قال اتول
72. القول المعجب في بيان شرة تشهدات المغرب، عربي
73. قصيده جيميم، سندي
74. حل العين بما وقع من وجوه الفرة بين السورتين، عربي
75. مد الباع الي تحرير الاع، عربي
76. مفتاح الصلوة
77. مقدمة الصلوة، فارسي
78. المنب الي تثير تشهدات في صلوة المغرب
79. مناس الحج
80. نور البصائر ذيل اتحاف اللابر

81. وسيلة القبول في حضرة الرسول

82. وسيلة القلوب

Makhdoom's Library

Thatta has a unique status when it comes to literature and knowledge for Sindh. Apart from being the first capital and business head of the region for almost whole of the pre partition era, it holds the first position concerning education also. Though always facing political turmoil and seeing volatile conditions at all times, still Thatta managed to preserve its assets and values and maintained its status in the domain of knowledge. Being home to saints and scholars, Thatta is said to be inaugurated or brought into consideration on the day of "eid"; one of complete happiness and special importance for Muslims. Shiekh Fareed Uddin Bakri writes in his book "zakhira alkhwanin" that Thatta should be taken as "Iraq-e-Sani"

Being like a fountain of knowledge and the centre of attention for political reasons, Makli, Thatta used to have many of those who used to love literature, poetry and philosophy. It was a norm in those days that people used to maintain good libraries having a great collection of books which were usually in a thousand numbers.

Makhdoom's library was the most renowned one. Allah Rakhio Butt in his Sindhi book "*Sindh mai kutub khanun*

ji mukhtasar tareekh” discusses Makhdoom’s library with these words: “Makhdoom’s example with other literary personalities from Thatta is like of moon to the stars. There are more than one hundred and fifty books authored by Makhdoom and he has commented or explained on more than five hundred and fifty books. This is one notable contribution to education and history. Makhdoom was lucky to be present at the place which could be no less considered than the universities of the modern world.”

Ghulam Mustafa Qasmi, in his column “Hashmia Library” published in “*nae zindagi*” magazine of July’59 edition writes that Makhdoom’s library was to be counted amongst the world’s biggest ones. There existed no book whose copy was not to be found in Makhdoom’s library.

Hafiz Habib Ullah writes in his column entitled as “*Makhdoom Hashim joun almi ain adabi khidmatoun*” published in the monthly edition of Sindhi adab from Sindhology board that “Makhdoom sahib not only offered his services through writing but has to his credit a custody of one unique and priceless grand library near Dabgir Masjid which in itself was an ocean of knowledge. According to an estimate, amongst his brilliant collection were manuscripts from fourth hijra till eleventh hijra and that also in the original form.

Makhdoom was very keen in the hobby of reading and collecting the precious written matter from across the globe, in the age where there were no computers or publishing facilities it was very hard to save the written matter but reading lovers like Makhdoom proved themselves extraordinary once again in this area of interest also.

It is narrated that once a guest from Arabia came to meet and stayed at Makhdoom's library and he had a very famous book "Ad-dar ul Mukhtar" by AlaUddin Assakafi with him. Makhdoom liked the book very much and requested if he could have the book for a night only as he would like to read it. The Arab guest agreed with pleasure but as he had to leave the next day hence he conditioned that the book must be returned the next day. Makhdoom took the book to his madarssa and said his hardworking students to copy and save whole of the book's text right away. Next day when the guest asked for his book Makhdoom showed him two books exactly alike. The arab was amazed on the hard work and die hard craze of reading of Makhdoom.

Makhdoom had all kinds of reading literature, in different

languages mainly in Persian, Arabic and Sindhi. Whole of Rumi's kalam, Saheeh Bukhari, Tafsir e Bezawi are some of the names which were also present. Along with everything, Makhdoom had books that dealt with everyday problems and could give solutions readily to many of the daily visitors who used to show up for their problems and seek Makhdoom's best advice and ofcourse the library had all the writings of Makhdoom also that were around four hundred and fifty in number.

After Makhdoom, his sons took care of his library but later on with time and decrease in the interest towards reading and writing, political turmoil and uncertain conditions of the city, the library was not able to maintain its good form. Ghulam Mustafa Qasmi writes: "If today that library would have been present, people from all over the world would have to come to see it and use it for the noble purpose and would have had the same essence as like the ancient libraries in Spain and Egypt provide their visitors today." People report that many of the books from Makhdoom's library are now wide spread and could be found in distant areas of even that of Iraq, Iran etc.

Makhdoom as a Poet

Poetry; one of the best ways of expression of love and feelings and it is often said that an intoxicated lover would always do poetry and try conveying his thoughtful messages in short sentences which would be just for himself and his loved one. Poetry has always been a basic tool of all Sufis and saints. Makhdoom out of his love for Allah and His Prophet has been an extra ordinary poet.

Makhdoom Muhammad Hashim was excellent in saying verses in Arabic, Persian and Sindhi. Hundreds of his penned books carry thousands of verses said on different topics. Makhdoom was both a great writer and poet, having a good command on Arabic literature also. He has used poetry to express his heartily feelings, love for Allah and His Prophet through his poetry in all the three languages i.e Sindhi Arabic and Persian. His poetry mainly focuses on invoking Allah Almighty and the Prophet (my

peace be upon him) with all heart and soul. Over a hundred of his books on poetry are a certain proof to his excellence in this field of creation.

Here are a few examples from Makhdoom's poetic work.

POETRY IN ARABIC;

Makhdoom had a strong grip on Arabic, spoken and written; language and literature both. There's a good collection still present of "qasida"; humbled hallowing of the Prophet that Makhdoom has done in poetry form. There's a book of Makhdoom by the name "quwat-ul-ashiqeen" in which there's a *qasida* very similar to the famous *qasida burda sharif*. And that qasida by Makhdoom comprises of forty one verses. There's another collection of *Qasida* by Makhdoom by the name "*qasaid saghar fi madhah an nabi*" which has six long qasidas in it and they reflect immense of feelings and devotion that Makhdoom had towards the Holy Prophet. Amongst to be found recent is "Kifayat-al-qari", one other compilation of Makhdoom that has more than a thousand verses in Arabic. A simple reader of this compilation could easily figure out how perfectly Makhdoom has considered the Arabic ethics in his poetry and text.

أَغِثْنِي يَا شَفِيعَ الْمَذْنِبِينَ جَمِيعُهُمْ
تَفَرَّقْتُ فِي دَامَاءِ كَثْرٍ شَامَتِي
(قوة العاشقين)

أَغِثْنِي يَا غِيَاثَ الْمُسْتَغِيثِ فَائِنِي
لَكُثْرْتُ أَوْ زَارِي تَكْسُرُ قَامَتِي.
(قوة العاشقين)

Aaghisni ya rasul allah hasnat nadamati

Aaghisni ya habib allah qamat qayamat"

*O prophet of Allah the time for my embarrassment has
come please help me,*

*O friend of Allah the time for me to stand before Allah and
answer about my deeds has come please help me.*

Aaghisni ya shafi al mua'zabin jami'ahum

Tafraqat fi fimai kasara shamati"

*O thou ! the requester of every sinful help me,
I 'am deep stuck in the sea of sins and will face calamity.*

Aaghisni ya ghayas al'mustaghisa fa'aisni

Lakasrato ao zari taksuro qamati"

O, the helpful of the pleader help me,

As I shiver because of my sins.

This is a passage in Arabic which appears in Makhdoom's book "Quwat-ul-ashiqeen". One can see here as to how Makhdoom has used his Arabic fluency in expressing his apology to Allah and seeks the good will by hallowing and calling upon the mercifulness of the Allah Almighty. It is admirable how Makhdoom has observed the down to earth attitude and has been honest in accepting his flaws.

POETRY IN PERSIAN:

Persian language had its influence at the time of Makhdoom and Sindh used to have many reputable poets of Persian. Also at the time of the Kalhoras, Persian was also the official language. Makhdoom was good at Persian too; he wrote many books in the Persian which also had many verses along with its topics. Presenting here a few of the very famous verses of Makhdoom said in Persian:

خلائق رابود از لطف اوڪام،
هم عالم از وداد سر انجام،

ترجمو: ساري مخلوق کي ان جي مهرباني سان مراد حاصل ٿيندڙ آهي،

سڄو جهان ان کان ئي ڪاميابي حاصل ڪندڙ آهي.

حضرت محمد سرور سالار دين است،
محمد رحمت العالمين است.

Khalaiq rabud az lutf ao kaam

Hamah aalim az wudad sar anjaam"

*All the creation is bestowed mercy because of him,
The entire world has achieved success just because of
him.*

*Hazrat Muhammad sarwar salaar-e-deen ast
Muhammad rehmat-ul-lil-alamein ast"*

*Prophet Muhammad is the chieftain of the soldiers for the
religion,*

Prophet Muhammad is the mercy for all mankind

بجان و دل مطيع چار يارم،
بوصف و نامر شان شريك شمارم،

ترجمو: ساھ ۽ دل سان چار يارن جي تابعداري ڪندڙ آهيان هر هڪ کي
نالي ۽ وصف شان سان بيان ڪريان ٿو.

اميرالمؤمنين ابوبڪر صديق،
ڪه علم دين و دانش ڪرد تحقيق،

ترجمو: مومنن جو امير حضرت ابوبڪر صديق رضي الله عنه، جو دين جي علم
۽ ڄاڻ جي تحقيق ڪيائين

*Bajan-o-dil muti char yaram,
Busuf-o-naame shan harik shumaram"*

*With heart and soul we obey the four friends,
And glorify them with all their names and protocol.*

*Amir-ul-Mominein Abu bakar Siddiq,
Keh iml deen-o-danish kard tehqiq"*

*The leader of the faithful Abu Bakar Siddiq studied and
researched on knowledge and wisdom.*

Umar aan badhsah adal-o-insaf,

ترجمو: حضرت عمر رضي الله عنه عدل ۽ انصاف وارو بادشاه، جو ان جي عدل سان ظلم جو غبار صاف ٿيو.

بود عثمان حياءِ حليم راكان،
نهاده حق حيا در شان عثمان.

ترجمو: حضرت عثمان رضي الله عنه حياءِ ۽ بردباريءَ جو ڪاڻ هو، الله تعاليٰ حياءِ حضرت عثمان رضي الله عنه جي شان ۾ رکيو آهي.

شه مردان که تيغ ذوالفقارش،
علي المرتضيٰ دلدل سوارش.

ترجمو: مردن جو بادشاه جنهن جي تلوار ذوالفقار هئي، حضرت علي المرتضيٰ رضي الله عنه آهي، جيڪو دلدار تي سوار هوندو هو.

اي عاشق صادق محب خوش نام،
در تعزيت حسين کن حزن تمام،

ترجمو: اي سچا عاشق ناميارا دوست حضرت امام حسين عليه السلام جا ان جي دردناڪ واقعي تي غم پلي ڪر سڪ جي سوز سان نيٺ مان نير وهاءِ پر محبت جو راز عوام کي نه ڏي.

Bud Usman haya-un-Haleem ra kaan

Nihadah haq haya dar shan Usman"

Hazrat Usman was the torch bearer of modesty and tolerance. Allah has let modesty as the qualities of Usman.

"Shah mardan keh taikh zulfiqarash

Ali-ul-murtaza dildil sawarash"

*Hazrat Ali Murtaza the King of men, whose sword is all
powerful,*

He is loved by all hearts.

Ùe aashiq sadiq muhib khush naam

Dar tazyiat Hussain kun hazn tamam"

O lovers, truthful, friends and well wishers,

Condolences for Imam Hussain on the tragedy

اين هاشم مسڪين گدا، گفته ثنابي انتها،
يا مرجبا يا مرجبا فرياد رس يا مصطفيٰ

ترجمو: هن هاشم مسڪين پينون ثنا چوڙ ۾ (پنهنجي طرفان) انتها
ڪئي آهي اي مرجبا اي مرجبا اي مصطفيٰ منهنجي دانهن ٻڌ.

*Ain Hashim miskein gada,
Ya marhaba ya marhaba faryad ras ya Mustafa"*

Me, Hashim the poor and unfortunate , calls you and welcomes you, O Prophet

Please listen to this poor pleader.

Makhdoom Hashim in these verses is praising the Lord Almighty on His creativity, mercy and blessings on mankind. Makhdoom here, in his poetic style has quoted the verse of the Quran which mentions that the Prophet is sent as a mercy to whole world and then out of love, Makhdoom writes for the four friends and rightly guided caliphs of Islam. Afterwards, Makhdoom has said verses on the pride and high status of Imam Hussain and invokes his utmost love the Prophet once again in the end.

Poetry in Sindhi:

Sindhi, the mother tongue of Makhdoom; is by its nature very rich in text and grammar. Sindhi poetry has a unique value in the literature and Makhdoom is amongst the few immaculate stars of this domain, his said poetry is consid-

ered as the hall mark of the “*Sindhi adab*” and is widely seen to be quoted or said in the sindhi “*mushaira*” and “*sangat*”.

His work is considered alongside Shah Latif, Sachal Sarmast and other notable names of this realm. Makhdoom is considered as a pioneer to sindhi poetry that is along with the written work, for example his books which discussed general topics of religion had poetry alongside too. Meaning that Makhdoom’s poetry was not solely poetry rather it was along with the passages of information that his books were based on.

Presenting here a few of the verses said by Makhdoom in Sindhi:

رس رحير رسول تون، مون كي محمدا
هاشر جهڙي حقير تي، ڪر شفاعت ڪا،

هتي هتي حياتي ڏينھڙا تو وساري ويا
عمر گذاري عيش ۾ ماري هيا،

اجل آڏو آڻيو جئين جاءِ نه ڪا،
جتي محشر ماڳ ۾ لکين لک مڙندا،

دائما دنيا نه رهي باقي منجه بقا،
پاتئين جا پاڳ مڙان مهندا محمدا،

*Ras Raheem Rasul tun, mun keh muhammad hashim jere
haqeer te kar shafaat ka,*

*Oh the Messenger of peace and love, show gratitude to-
wards me - a man of very low decree by blessing him on
the Day of Judgment*

*hite hute hayati ja dinhyara wisari viya,
Spent all life here and there purposeless
umer guzari aish mai k mare haya,
Spent life in luxury neglecting all ethics
ajal aado ahioun jeh ji ja-in na kah*

*Death is always near and one never knows when it would
be the last minute*

*jithe mehshar maag mai lakhein lakh maranda,
daim dunya na rahi baqi manjh baqa. bain ja baag mithra
mahanda Muhammad*

*This world is ephemeral and everyone is on their way pro-
gressing to their destiny*

He is the most blessed who will get to see Thee ,O,Prophet

Here we see again that Makhdoom has used his pen expertise to express his devotion to the Prophet, his sorrow over his sins and desire for grace and pardon.

MOVEMENT FOR THE RENEWAL OF SHARIAT

Makhdoom Muhammad Hashim was the flag-bearer of the Sunnah of the Holy Prophet (PBUH) and adherent to fasting and prayers. With great enthusiasm he started a movement in Sindh against apostasies (Aeena-e-Jahan Nama) every thing which had been adopted contrary to the traditional injunctions according to the Hanfia theology of the believers in Sunnah. Makhdoom had always been passionate in extending the Quranic guidance and Islamic rulings over any issue that used to raise in the government affairs to the governing bodies of those times. He had kept correspondence with Nadir Shah a couple of times and later Makhdoom started communication via letters with the Kalhora's - rulers of the time for reaching to the actual motive of the movement that was to get the land laws prescribed by Allah come into practice. The rulers extended their full cooperation and whole hearted encouragement to Makhdoom Sahib, which helped to enhance Makhdoom Sahib's influence and popularity at a tremendous pace. He attached great significance to the peripheral as-

pects of Islam rather than its fundamental aims and principles, and it was with this aim in view that he named his movement ‘Tehrik-e-Tajdeed-e-Shariat (The movement for the Renewal of Sharia). Besides enjoying his position as man of great influence in the government, he was highly recognized religious scholar and a revered personality of great piety. As a result, he left a deep impression on the people and the (Mullah) priests. His thoughts and ideas are made clearly evident, through the command, which the ruler of the time, Mian Ghulam Shah Kalhoro issued at his suggestion. Following is the command, which was issued on 2nd shaban, 1072 Hijri:

“Let all the functionaries of the government know that they should make an effort to implement the decisions of Makhdoom Muhammad Hashim related to the Shariah. Prevent the people from practicing such apostasies as mourning and taking out the Coffin (Taboot). Impose a ban on the use and sale of narcotic. Restriction should be imposed on betting, gambling, prostitution and eunuchs. Women should be prevented from visiting shrines and gardens. Let not people be allowed to weep and mourn over the death of a dear one. People should not be allowed to make pictures of animals. The Hindus should not be allowed to grow pigtail, wear (a loose loin cloth) and sit in their shops with their knees uncovered. Restrictions

should, be imposed upon the Muslims from keeping a fist sized beard, and growing, a moustache. The Hindus should not be allowed to play such musical instruments as Sarod, Shahnai, drum and Naond during Holi celebrations or their prayer meetings. They should be prevented from worshiping rivers and idols. The functionaries of the government should compel the people for compliance of these commands and they should openly apply these measures with absolute use of force, and an exemplary punishment should be given to those guilty of infraction of these commands, so that no one among the subjects dare to violate them. Moreover, the people should be advised to offer prayers, fast and participate in other prayers. No one should be allowed to deviate from compliance of these commands.

In the affairs of Sharia, Makhdoom Sahib laid emphasis to such an extent that even on minor aspects relating to ablution and bathing he specified the exact quantity of water in accordance with the Shariah, and had the utensils and cups made for the specific quantity of water. They were called Hashmi Koozas.

Makhdoom as chief justice in the Kalhora period

Makhdoom was a staunch critic of innovation in the religion and kept propagating the right, pointing out the wrong and always said it loud to shun all wrong practices that used to start in the name of the religion. Observing this, those who had their earnings from such ill activities started campaigning against him along with complaining about him to the authority but nevertheless Makhdoom was obtaining more praises and popularity. Most striking to the critics was their experience of complaining about Makhdoom to Ghulam Shah kalhora. In response to which Ghulam Shah Kalhora made Makhdoom the *Chief Justice*, putting an end to all efforts that opposed Makhdoom in person and and Makhdoom's movement of revival of Islamic teachings.

Makhdoom as an authentic Mufti

In a renowned Persian book “Takammalah Mulaqat As-shuara” there’s the following incident mentioned:

It once happened that a wanderer came to Makhdoom to have a fatwa over some issue. After Makhdoom issued him the fatwa, out of the quest and for more authenticity that man went to Makhdoom's teacher Makhdoom Zia Uddin Thattvi to seek a second opinion. Makhdoom Zia Uddin did not agree to Makhdoom Hashim’s fatwa and did not sign it. Later that night when Makhdoom Ziauddin went to sleep, he dreamt that the Prophet is saying to him to give the fatwa as Makhdoom Hashim has said. The next morning when Makhdoom Ziauddin woke up he called upon that person and signed Makhdoom Hashim’s fatwa giving that fatwa his recognition. Since then whenever anybody used to come to Makhdoom Ziauddin for seeking his opinion and fatwa, Makhdoom Zia used to send that person to Makhdoom Hashim.

Miracles (Karamat)

Makhdoom has a many incidents that have always surprised the listeners and readers and they believed them to be Makhdoom's miracles. Bringing a few of them here:

There aroused a complication in resolving a religious matter in what's today India. None of the scholars was so able to finish the dispute until one of the students of Makhdoom who was present amongst the local scholars suggested the fatwa to be asked from Makhdoom.

From that place when the person seeking the fatwa reached Thatta he queried regarding Makhdoom's meeting place and in the quest reached Makhdoom's residence and school in the Agar society and met Makhdoom's son who told him that his father has left this world for the final abode. The seeker was intensely dejected with the news and wished to pay respect at Makhdoom's shrine. Makhdoom's son Makhdoom Abdul Latif gave him directions

to Makhdoom's last resting abode in Makli where today is a big mosque and his mausoleum.

When the seeker reached to that honored and last resting place of Makhdoom, he saw an old person whose face and clothes were charming with bright light and was brushing his teeth with "*miswak*." The old man greeted the visitor and queried about his visit, on which the visitor told him that he was here for seeking fatwa over a very critical issue from Makhdoom but was unfortunate in his journey. On knowing this the old man asked for a paper and pen and wrote the fatwa on the concerned topic and said the visitor that here you are for what you have actually come. The visitor returned to Makhdoom's residence to say them a good bye and narrated them his conversation with that old man. On hearing this Makhdoom's son and disciples wished to see the fatwa. On looking at the fatwa all of them cherished on realizing that the writing is of none other than Makhdoom himself and said to that visitor that your work has been done as this fatwa is from no one else other than Makhdoom Hashim as you had wished to have.

Makhdoom had a lot of affection with Makhdoom Abul Qasim Naqshbandi; the spiritual guide of his teacher Makhdoom Ziauddin as because of this relation Makhdoom

Abul Qasim eventually became the spiritual guide of Makhdoom Hashim also. Makhdoom Hashim used to show so much of gratitude to Makhdoom Abul Qasim that he used to clean the sitting place of Makhdoom Abul Qasim.

One day when Makhdoom Hashim was performing “wudu” alongside Makhdoom Abul Qasim he saw that Makhdoom Abul Qasim was cleaning his elbows first and making the water draw down from the elbows to the palms. Makhdoom Hashim instantly said that in the authentic books which narrate about the ways of the Prophet we find that the Prophet used to do it the other way. Makhdoom Abul Qasim said that he has himself seen the Prophet doing the way like he is doing right now, on which Makhdoom replied that still I tell you that its mentioned elsewhere in the books whereas it’s all your wish however you may want to continue. On hearing that, Makhdoom Abul Qasim spiritually concentrated towards the Prophet and in a few minutes said that the Prophet has said that yes you had seen me doing wudu this way but there could be a mistake in your sight and remembrance; hence do as Makhdoom Hashim is saying you.

**UNIQUE GIFT FROM THE HOLY PROPHET
(P.B.U.H) TO MAKHDOOM MUHAMMAD
HASHIM THATTVI:**

One incident or achievement of Makhdoom's life is excessively popular; it is widely known and believed by every common or distinctive person and is highly spoken or quoted at religious congregations, especially whenever anything about Makhdoom comes up into discussion. This incident, though has never been brought on papers or books but heart by heart it has been getting transferred since ages, from generations to generations:

ON FRIDAY, 12th OF RAJAB 1135 HIJRA,

Makhdoom Hashim received the privilege of visiting the "ROZA-E-MUBARAK" - resting place of the Prophet, where Makhdoom presented the greeting with his deepest gratitude and respect, to which Makhdoom received the greatest gift which was in the form of aloud reply of the greetings from the Prophet himself

**"WALAIKUM-AS-SALAM YA MUHAMMAD
HASHIM:**

Greetings be upon you O Muhammad Hashim,

It was a coincidence that at the very time there were two Muhammad Hashim's present, and each one thought of the reply to be for own self. To clear the misunderstanding about whom specifically the Prophet has replied to, both agreed on trying for another time. The Prophet replied again, settling the dispute and granting Makhdoom the distinct status of being an acclaimed friend of Allah and His Prophet.

***WALAIKUM-AS-SALAM YAMUHAMMAD HASHIM
THATTVI***

Greetings be upon you O Muhammad Hashim Thattvi

This tradition has been a subject of criticism for a few who do not believe in miracles of the friends of Allah and that people could be closer to the Allah Almighty more than their thoughts can understand but this isn't the only incident which tells about the physical presence or appearance of the Prophet at the *Roza e Mubarak*, one notable example is that of Shah Wali Ullah Dehalvi who had claimed that he had seen the Prophet (p.b.u.h) in His physical form.

Companions of Makhdoom Muhammad Hashim Thattvi

Many distinguished scholars, mystics and spiritual leaders were to be found at the time of Makhdoom, with whom he kept correspondence and close contacts.

30 of his peers were very well-known and practiced great influence in their areas, 12 names of such notables are:

- *Abu Al-Hasan kabir Thattvi
- *Makhdoom Abu Al-Hasan Thattvi Madani
- *Makhdoom Muhammad Hayat Thattvi
- *Makhdoom Abu Al-Qasim Thattvi
- *Makhdoom Moeen Uddin Thattvi
- *Makhdoom Ab-ur-Raouf Bhatti Hala kandi
- *Makhdoom Abd-ur-Raheem Garhori
- *Makhdoom Muhammad Zaman Lanwari
- *Hazrat Shah Abdul Latif Bhattai

*Makhdoom Muhammad Ismail Barwalovi

*Mir Ali Shair Qaane Thattvi

Notable disciples of Makhdoom Muhammad Hashim Thattvi:

There was a large number of note-able students at Makhdoom's high school "Dar-ul-uloom Hashmia, Thatta" who became grand scholars, teachers and explainers of the traditions of the Prophet (P.B.U.H), teachers of fiqh but their names have been forgotten due to much passage of time.

Makhdoom was the moon in the galaxy of knowledge and his students were its bright stars.

Some of the names of his noteworthy disciples are as follows:

Makhdoom Abd-ur-Rehman, Makhdoom Abd-ul-Latif; both of them were the students as well as the sons of Makhdoom Hashim.

Makhdoom Abdullah "Narraai waro"

Makhdoom Abdul Khaliq Thattvi

Makhdoom Abul Hasan Sagheer Thattvi

Makhdoom Abdul Wahid Al-siutani An-Numan Sani

Syed Faqeer Allah Alwi Afghani Shikarpuri

Hazrat Allama Izzat Ullah Kirio

Sheikh-ul-Islam Murad Sehwanī

Syed Shahmeer Shah of Mityari

Syed Muhammad Saleh Shah Ghotki (his family still has the Sahih Bukhari script on which Shiekh-ul-Islam Makhdoom Syed Muhammad Hashim Thattvi awarded Syed Muhammad Saleh Shah the degree and authority to teach)

Syed Faqeer Ullah Shah acquired authority to teach hadith, fiqh and practice the mystic order from Makhdoom Hashim. Authored more than 16 books amongst which his 642 paged Arabic book over "tasawuff"; "kitab-ul-irhsad" received immense fame.

In that book Hazrat Faqeer Ullah has mentioned that he learnt 143 Prophetic traditions from Hazrat Makhdoom Muhammad Hashim Thattvi with all the names of the narrators. Hazrat Faqeer Ullah has also mentioned in his book that he received the *Hadith e musalsila* through his spiritual guide Makhdoom Hashim and gives the complete list of all the narrators of the Prophetic tradition via which it has reached him. The hadith e musalsila is as follows:

'Hazrat Anas ibn e Malik narrates that the Prophet said: Who ever shook hands with the one who had shaken hands with me, it's as if he shook hands with me and whoever continues to shake hands with me in this manner till the day of judgment those all would enter paradise' – hadith e musalsila.

DESCENDANTS AND SUCCESSORS OF MAKHDOOM

Allah, the Bestower of all mercy' had blessed Makhdoom with two sons and a daughter who continued his progeny and successor ship of the silsila of Makhdoom. Bringing to account their detailed introduction is here:

Makhdoom Abdul Latif and Makhdoom Abdur-Rehman.

Makhdoom Abdul Rehman (b.16 shawal h.1131 – d.5 rabi ul awal h.1181) was the first successor as being the eldest son of Makhdoom. He spent most of his time visiting the disciples of Makhdoom and has to his credit translation of many books from Arabic to Sindhi. He was also a good mystic poet. Abdul Rehman was very fond of keeping close relations with all the disciples of his father, especially the ones who were settled in distant areas from Thatta to Kathiawar and Kuch. He used to often visit them, spend good time with them and spiritually groom them. He breathed last with them also in Kathiawar on 5th of rabi ul awal 1181 hijra when he was only fifty one years old.

Makhdoom Abdul Latif (b.14 shaban h.1144 – d.17 ziqad h.1189) was a great religious scholar. Like his father, he was very fond of writing and wrote many books that were best intellectual refutations of wide spreading misconceptions. He was a scholar of hadith and fiqh. He also stayed as chief justice in 1773 in the era of Mian Sarfaraz Khan. He continued the Friday sermons at Dabgir Masjid which was actually a routine of his father, and also the discourses of hadith at the Hashmi Masjid. He passed away at the age of forty five on 17 Ziqaad 1189 hijri and is burried right ahead of his father Makhdoom Hashim Thattvi. Makhdoom Abdul Latif had married Bibi Aisha; the granddaughter of Makhdoom Abul Qasim Naqshbandi and was blessed with a child; Makhdoom Ibrahim Thattvi.

Makhdoom Ibrahim Thattvi (b.1162 – d.1225 A.H): Born in Thatta in the noble house, Makhdoom Ibrahim was lucky to find his grandfather Makhdoom Hashim alive for twelve years of his young life, which made him get the noble “tarbiyat” - grooming under the guardianship of his grandfather; which eventually made him one eminent scholar in the Muslim history. He was a leading sheikh and a famous saint, who belonged to the naqshbandi order. He was a great scholar and author of many books; most of his writings are preserved. He traveled excessively through Arab lands and was a master in Arabic language. Books and columns have been written on him as his biography and all sorts of tributes have been

given to his name. Ameen bin sheikh haroon chitrai; one of close disciples of Makhdoom Ibrahim who was also along with him in his last days in a journey and has written a complete biography over his “pir” Makhdoom Ibrahim in Persian by the title “Manaqib e Makhdomeen Muaazzameen”. He has given complete life details about Makhdoom Ibrahim and has also quoted many reputable scholars who have said or written on Makhdoom Ibrahim. Makhdoom Ibrahim was also like his grandfather; a good writer, poet, scholar and a devotee to religion. He travelled to distant areas for the cause of spread of the message of the Allah Almighty and later got settled in Balochistan province. His very popular shrine is situated in “Madhai Bandar in Kech, Balochistan” and is busy with hundreds of visitors every day.

Here is a list of his authored books:

1. (حرمي صم صم اللحية والخذين), (also named ابلاغ جهد الدمص في مسألة قص اللحي وانتف والنمص), Arabic
2. (اغناء الواصل في جواز تلقي الجواب عن النوازل), Fiqh
3. (اماطة اذي البعيد عن لا طريق جواز استعمال موال الافر العنيد), Fiqh
4. (تحرير في بيان آخر الظهر), Fiqh
5. (تطبيب افواه الاخوان في المنع عن شرب الدخان), Fiqh

6. (تهذيب البيان في اجوبة اسئلة وحيد من امير الاخوان والخلان). Arabic,
written in 1211 AH.

7. الحبل المتين في اوصاف خلفاء الراشدين

8. (رسالة في اجازة والتلقين بالطريقة النقشبندية الاحمدية المعصومية
الصفية كتبها تفسير قاسم بن علي بن محمد الاسطامي والسيد مصطفى
بن السيد محمد الرهاوي)

9. (توثيق الاسباق في مسألة الصداق). Arabic, written in Madinah,

it's the letter of authority (Sanad) in the Naqshbandi tariqah given to his khalifa Sayyid Qasim bin Ali bin Muhammad Askafi. It also includes a short description of Azkar in the tariqah and a Manajat.

in 1211 AH during I'tikaf in the Masjid_un_Nabavi

10. (غنية البشر في المداخل جعفرية جعفرية الاثني عشر). Arabic, written
about the science of Jafar

11. (رسالة في بيان السلسلة). Arabic, written in Tasawwuf,

12. سحق الاغبياء من الطباعين في حل الاولياء واتقياء العلماء

13. سير التقرير في تحقيق مقاصد مسألة استعمال الحرير

14. طريدة الحيا مما طرده الخصم بقطع شبا في مسائل التنبأ

15. غسل العيا عن تصويب قطع التبا
16. القسطاس المستقيم
17. نشر حلاوي المعارف والعلوم في الرد علي من نصر الفار واهل الرسوم
18. (نشيح الضحلي في حل مسألة قص اللحى). Fiqh
19. وصول الغنا في تحريم الدفوف مع الجلاجل والغناء
20. (وعظ الانوار في مسألة روية القمر يوم الشفي النهار). Fiqh
21. (هدايت الناس في البقاء الشعر وفرقها وارسالها علي الراس). Arabic, Fiqh

Makhdoom Ibrahim was blessed with two daughters and a son Makhdoom Abdul Latif; who continued the Hashmi progeny. Makhdoom Abdul Latif was later blessed with four sons. After Makhdoom Ibrahim passed away, his son Makhdoom Abdul Latif decided to come back along with his family to settle in Thatta. All of the Makhdoom family members were dedicated to the cause of their progenitor Makhdoom Muhammad Hashim Thattvi of reviving the religious practices and spreading the message of enlightenment and spiritual glory.

Makhdoom's progeny continued again in Thatta, many names of his grandchildren and great grandchildren have appeared in the researches that have been carried out on Makhdoom. And what comes about the last male member of the Makhdoom family is by the name of Makhdoom Ghulam Ahmed Naqshbandi. It is noteworthy here that each of Makhdoom's sons continued his mission and remained steadfast to their religious obligations. The "silsila" of Makhdoom even kept going on until the last male member and then got transferred to the hands of the female members of Makhdoom's progeny. Note-able is the name of Makhdoom Ghulam Ahmed's wife and daughter Bibi Aaminat, Bibi Husun Bano respectively.

Bibi Husun Bano:

She took control of the silsila and kept performing the rituals of praying and blessing Makhdoom's disciple till the end of her life. Before her, her mother Bibi Aaminat took control after Makhdoom Ghulam Ahmed. Bibi Aaminat was believed to be spiritually very strong as she was also spiritual in charge of a big population of "jinns". People narrate that she even used to talk to the jinns and spiritually groom them. Bibi Husun Bano continued with the same pace and maintained the standards by attending thousands of disciples of Makhdoom Hashim while staying in strict veil.

Bibi Husun Bano wedded Abdul Rahim Uqaili who belonged to a very religious “Uqaili” family of Thatta. Uqaili family is the progeny of Hazrat Aqeel ibn e Abi Talib, the first cousin of the Holy Prophet and elder brother of Mola Ali al-Murtaza. Abdul Rahim’s father Inayat-Ullah Uqaili was a very pious person and was amongst the companions of Makhdoom. Uqaili’s were widely known for their literacy; for being well read, possessing humble innocent nature and as very successful agriculturists. Even today Abdul Rahim is remembered as the most famous agriculturist of Thatta of his times. Till date whoever hears Abdul Rahim’s name always has to say two things about him specifically, that he was a very pious man and carried a very humble, down to earth personality.

Allah Almighty has His own reasons on who to give and to whom not, about when to give and when not. It’s not His criteria that he may bless only the ones that He is happy from otherwise the unbelievers wouldn’t have ever been able to get a sip of water. This world is just a test, and Allah tests sometimes by taking back and sometimes by giving. Abdul Rahim never got the privilege of becoming a father from his wife Bibi Husun Bano, rather they adopted and raised Afroze – the daughter of Abdul

Rahim's younger brother Abdul Majeed and loved her as if their very own daughter. Family sources say that Afroze got to know of the fact that Abdul Rahim and Bibi Husun Bano are not her real parents at the demise of Bibi Husun Bano on Seventeenth September Nineteen Seventy One, which visibly indicates the level of affection that the parents and the adopted child had i between.

The birth of Afroze Uqaili is one miracle of Makhdoom Ghulam Ahmed that he foretold Abdul Raheem that you're not going to have any progeny from his granddaughter Bibi Husun Bano and will have to adopt his younger brother's daughter. Makhdoom said this right at the nikah ceremony of Abdul Raheem Uqaili which was many years before the marriage and the birth of a girl in the house of Abdul Rahim's younger brother Abdul Majeed Uqaili. He had foretold the birth of Afroze Uqaili who was then brought up and spiritually groomed in the hands of Bibi Husun Bano.

The death of Abdur Raheem Ugaili;

No doubt, all the disciples and followers of Makhdoom were practicing Muslims and had Allah as their most beloved. Abdur Raheem's death is even presently talked vastly by men as it's not less than a miracle. Abdur

Raheem uqaili was already a renowned figure as he was the leading agriculturist of Thatta. Abdul Raheem had performed many pilgrimages to the house of Allah in Makkah and was known by the title “Sain Wade Haji”. Like every lover of Allah and His Prophet (PBUH) it was Abdul Raheem’s prayer and wishes to die in the sacred places of Makkah and Madina although he had ordered and had got a place in the shrine of Makhdoom for his burial.

Abdul Raheem had almost gone for pilgrimage every year that was possible and especially after the departure of his only wife Bibi Husun bano. On his second last pilgrimage, he had taken along his younger Brother also. Abdul Raheem’s younger brother had got extremely ill there and it was a high doubt that he would pass away there . Abdul Raheem went on to pray for his brother’s health at roza-erasool and asked in the prayer that I’ve brought my brother here and he is at my responsibility and trust of his family so please bless him health and if the decision has been taken of making him stay here then please make me stay here rather than him.

It just took Abdul Rahim to finish his dua and go back to his camp. There he saw his brother completely alright and recovered. They gracefully completed the pilgrimage and

got back to home. The next year as was routine of Abdul Rahim, he planned for the pilgrimage but alone this time and this was the last one. It's reported that he breathed his last in the place of Mina after performing the whole pilgrimage. He is buried in Masjid-e-Khaif graveyard near Muzdallifah, Makkah.

Afroze Jameel Uqaili – is a very pious woman. Her immense loving and caring character compels many to see her as a spiritual guide and friend of Allah. She possesses a very unique nature that covers all the basic aspects of Islam. It's worthy to mention here that Bibi Husun Bano had said Afroze to take the responsibility of Makhdoom's silsila and let not the chain break of the disciples staying in touch with the family members of their *murshid* or his care takers after him. But due to unavoidable family reasons she apologized and refrained. May she live a long life and keep gifting the world with wonders of spiritual light of Allah!

It's indeed very less what's mentioned here about Makhdoom's progeny. Each of Makhdoom's descendants has been exemplary concerning how they carried out the teachings of Islam in their worldly and religious lives.

Death & Mausoleum

The ever loving land of Sindh has been bestowed of exceptional compassion by The Allah Almighty in the form of such patriots, humanist, philanthropist, mystics and scholars.

Such persons have left behind their marvelous contributions and memories that are ever lasting . And when ever they are reminisced, they are observed to carry new aspects every time.

Amongst such leaders or Friends of Allah, men of letters Shiekh Ul Islam Hazrat Makhdoom Muhammad Hashim Thattvi Sindhi who left for his final abode on 6 of Rajab 1174 hijra to meet his true love, his Allah and achieve the bootie for his living.

In his last days, Makhdoom fell ill having fever and soon he reached the death bed in his room where he was also given the final ablution. People narrate that at the place

where Makhdoom spent his last days and was given the ablution, his fragrance persisted there for really long. It is said that his scent was felt by everyone until that place was renovated by Makhdoom's children many years later.

His shrine in Makli, Thatta serves as a great remembrance and a source for spiritual peace for thousands of his disciples and every humanity loving person. The shrine is present on a large area and the place is divided into ten sections; mosque, graveyard, school, mausoleum of Makhdoom and kitchen which serves hundreds of visitors each day and an eating place.

There's a large graveyard situated with his shrine and there rests his whole family and thousands of his devotees. Notable amongst them are: Hassam Uddin Rashdi, Ubaidullah Sindhi and many others.

Fund raising for the shrine is totally banned, privileged and devotees themselves contribute for the place and money is asked from none.

Dignitaries' comments for Makhdoom

Makhdoom is one distinguished name of the Islamic world. His efforts and struggle even made his opponent praise his hard-work, his honesty and faithfulness was testified by everyone and his sincerity towards his cause compelled even his critics to honor him. Makhdoom has been praised by a large number of notables and dignitaries in their works. It's to be observed that none of the researcher on religion has finished his work without bringing in anything about Makhdoom. Presenting a few of such examples here

Makhdoom Abul Qasim Naqshbandi:

“There would be many Abul Qasim's but there's only man of merit and there's no one else who may be equal to him”

Mir Ali Sher Thattvi:

Makhdoom Hashim was one graceful person and like a king of scholars. He worked tirelessly for the propagation

of the shariah and to preach the basics of islam to the masses. He revived the teachings of islam in his era and has to be accredited for being a “mujadid-e-islam”

Shah Abdul Latif Bhattai:

Once Makhdoom Hashim went to Makhdoom Moeen Thattvi to talk about some difference of opinion over some issue and found Shah Latif to be already present in Makhdoom Moeen’s company. On seeing Makhdoom Hashim coming inside, Shah Latif said to Makhdoom Moeen “Be mindful of this man because I see the grace of the Prophet glowing on his face and never argue with him”. On hearing this Makhdoom Moeen stood to greet Makhdoom Hashim and said he does not want to argue with him on any point.

Maulana Deen Muhammad Wafai:

“Scholar, philosopher and a sufi, Makhdoom Hashim returned with a new spirit from his trip to the sacred lands. Started to preach hadith like a maestro and stopped people from innovation in religion like never before.”

Maulana Yousuf Ludhiyanvi:

“Shiekh Makhdoom Hashim Thattvi is of the same time of

Shah Wali ullah Dehlavi and could be said as the Shah Wali Ullah of the Sindh region. He was the imam of his times in fiqh, tafsir, tasawuff, hadith, seerat, Islamic history, literature and poetry. There's no issue on which we find Makhdoom to be silent upon, rather his comments and views are to be found on every topic. He was fluent in reading, writing and speaking Persian, Arabic and Sindhi language and his writings have stayed undisputed in regards to their research and matter.”

Yearly Urs celebration

Makhdoom's annual urs is held on 6th of Rajab, where in after Asar prayers attendees recite the Quran, Durood sharif in zikar. After performing congregational Maghrib prayers people gather to hear the praises for Allah and His Prophet, also discourses and speeches are delivered by popular local scholars for enlightening the devotees and helps them advance in the spiritual path. This schedule continues till the Isha prayers.

Afterwards, people sit together for the zikr and receive admonitions and guidelines from the disciples and students from Makhdoom's school. In the end is the "*langar*" is distributed on a wide scale and provided to every one.

It is worth mentioning that no banners, pole cards, advertisements etc are made for seeking public's attention about the urs conduction. It is solely the mercy of Allah that thousands of people from the length and breadth of the province come to attend Makhdoom's annual *urs* and receive divine peace.

Caliphs and responsible of the Shrine

For a very long time "Noor Muhammad Jokhio" had been serving at the shrine. Since his childhood he was under the companion ship of the house hold of Makhdoom Hashim and used to study at Makhdoom's place from Makhdoom's grand daughters and daughter in law . He used to say that he is a servant of Makhdoom Hashim since birth. Noor Muhammad Jokhio lived for 80 years and subsequently it could be said that he offered duties and held the responsibilities of Makhdoom's shrine, mosque at the mausoleum, Makhdoom's "haveli" and the mosque for 80 long years.

He left this world on 13 Rabi-ul-sani 1431 h, 28 May'20. On 11 a.m of his last day he called for Makhdoom's most learned disciples and explained them Makhdoom's lineage, lead "Jumma" and "asar" congregational prayer at the mausoleum's mosque.

It was narrated by his family members later that after performing the prayer rituals he went near Makhdoom's grave and invited all the people that were present at the place that time to sit along with him and told them that last night

that time to sit along with him and told them that last night when he was asleep the wall fan accidentally fell off from the roof and very astonishingly the fan didn't come even near him, believing it to be a grace from his spiritual master. After narrating the incident he admonished every listener that their spiritual master Makhdoom Muhammad Hashim is always with them and will keep mentoring them if they spend their lives according to the religion. He further lectured them on remaining steadfast towards their obligations, duties and remain obedient and sub-serviette to the shrine. He kept expressing love for his fellows and companions who were present there at the time. Also he saw Makhdoom's daughter in law, who used to teach him in a dream very few days before his death. He had told his family members that in the dream he saw Makhdoom's daughter in law "Bibi Aaminat" who said him to stop worrying about things and issues of the shrine and come to her. This shows Noor Jokhio's immense love and devotion for his spiritual guide and his leader's family. He kept Hamd (praise) of the Allah Almighty and fell asleep lying next to the grave of Makhdoom and passed away at that holy place. He is burried very nearby the grave of Makhdoom within the shrine boundaries. May Allah bless him an elevated place in the gardens of bliss!

Now Noor Muhammad's son Nazir Ahmed Jokhio has

taken over the charge. He is also a devotee and pious like his father.

As said in an urdu.

ہزاروں سال گزرس اپنی بے نورمی پڑوتی ہے
بڑی مشکل سے جو تمہے چین میں دیدہ ویر پیدا

It is saddening for the motherland that it takes ages and much more for it to produce the irrefutable one!

Makhdoom Sahib was one graceful person, not just for Sindh or the subcontinent but rather for the whole of Islamic world. It is a dire need to look upon preserving his marvelous works and research on them.

Those who have brought a good name to their home, the motherland have always returned to them in the form of honor and a memorable name. Therefore, Makhdoom will always be remembered in the pages of Islamic and Sindhi literature's history. What remains to be the obligation of the current dwellers of the "*dharti maa*" is to always accredit the noble men and continue their legacy by following their told path of righteousness and progression

THE END

References:

“Makhdoom Muhammad Hashim Thattvi; Sawana-e-hayat ai
Ilmi khidmatou” Sindhi, Abdul Rasool Qadri

“Makhdoom Muhammad Hashim jo mukhtasir taaruf” Sindhi,
Moulvi Yamin Jamari

“Sindh and The Races That Inhabit The Valley Of The Indus”
English, Richard F.Burton.

“Tazkira Mashaheer e Sindh”, Moulvi Deen Muhammad Wafai

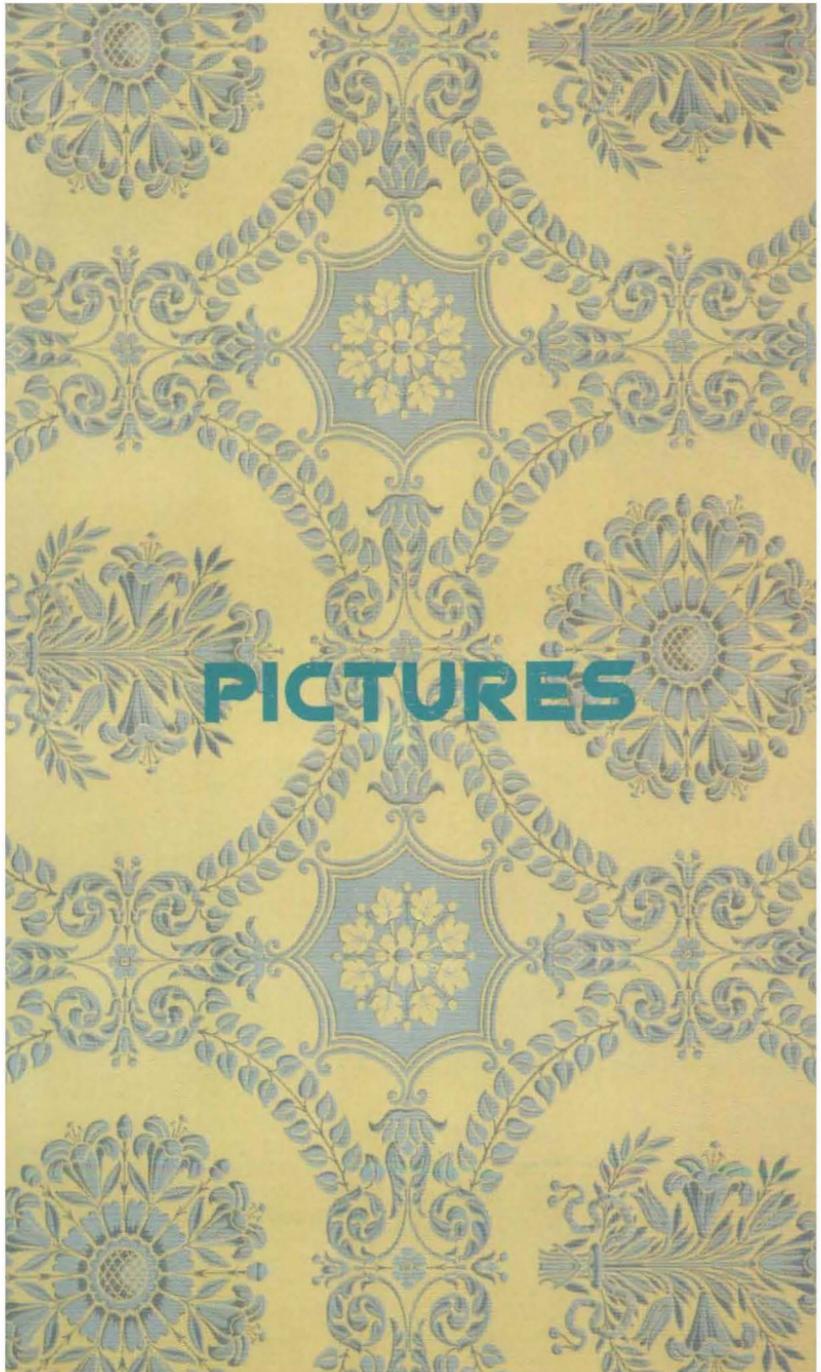
“Sindh me fiqahi tehqiq jo irtiqa” Sindhi, Dr.Yar Muhammad
Qazi

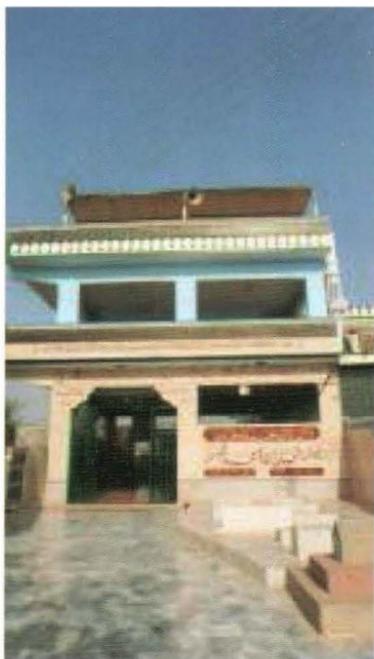
“Sindh ji adabi tareikh” Sindhi, Muhammad Siddique Memon

“Manaqib Makhdoomeen Muazzameen”

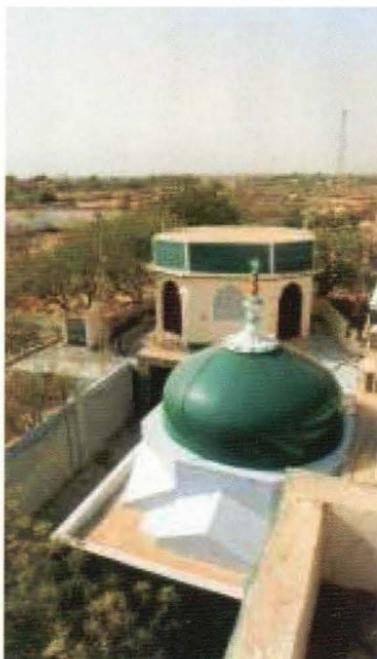
“Tuhfat-ul-Kiram” Sindhi translation, Mir Ali Sahir Thattvi

“Makhdoom Muhammad Hashim Thattvi” Faqeer Muhammad
Ismail.





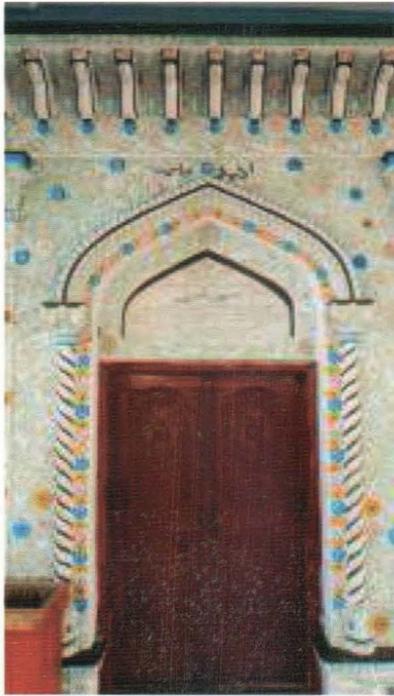
The entrance area of Makhdoom's dargah sharif in



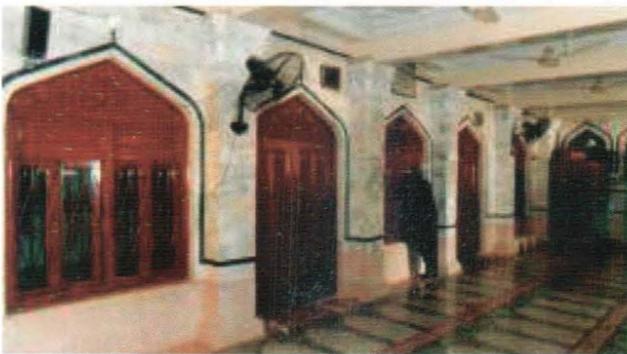
Tomb of Makhdoom's dargah



Tomb stone of Makhdoom



Entrance gate of Makhdoom's mosque



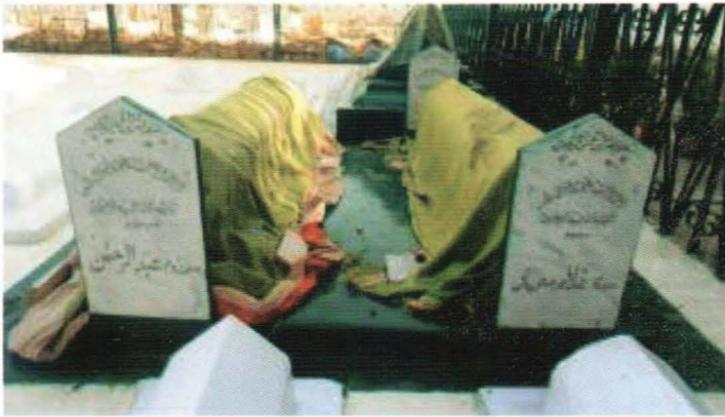
Glimpse from inside of Makhdoom's mosque



Makhdoom's last resting place



Makhdoom's first successor
and son Abdul Latif's grave,



Makhdoom's grandsons, Abdul Rehman and Makhdoom



Grave of Muhammad
Noor Jokhio – care taker



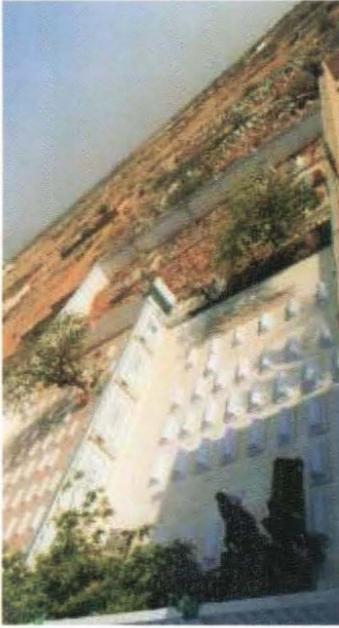
Makhdoom's grandson
Makhdoom Ghulam



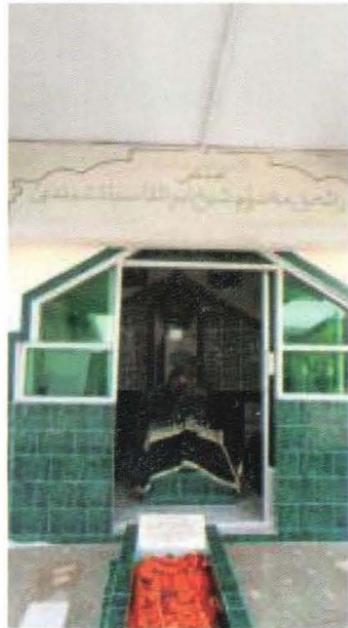
Aerial view of Makhdoom's Grave.



Aerial view of Makhdoom's shrine, showing the shrine of Makhdoom Abul Qasim Naqshbandi situated right next to



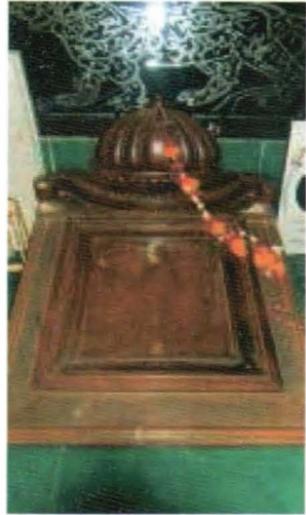
Aerial view of Makhdoom's Graveyard where many family relatives of



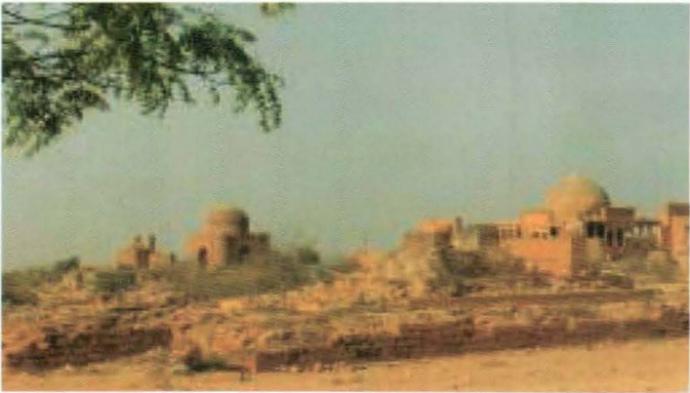
Mausoleum of Makhdoom's teacher- Makhdoom Abul Qasim Naqshbandi



Ziyarat Gah for Foot prints of Hazrat Ali



Preserved foot marks of Hazrat Ali



The famous Makli necropolis as visible from nearby



Culture, Tourism & Antiquities Department
Government of Sindh.