



Journal Homepage: -www.journalijar.com
**INTERNATIONAL JOURNAL OF
 ADVANCED RESEARCH (IJAR)**

Article DOI:10.21474/IJAR01/8929
 DOI URL: <http://dx.doi.org/10.21474/IJAR01/8929>



RESEARCH ARTICLE

WOMEN/FOSTER MOTHERS WHO FED THE HOLY PROPHET (P.B.U.H).

Hafiz Naveed Anwar¹ And Dr. Zeenat Haroon².

1. Research Scholar, Dept. of Quran & Sunnah, University of Karachi, Karachi, Pakistan.
2. Associate Professor & Chairperson, Dept. of Quran & Sunnah, University of Karachi, Karachi, Pakistan.

Manuscript Info

Manuscript History

Received: 21 February 2019
 Final Accepted: 23 March 2019
 Published: April 2019

Abstract

The Prophet of Islam, Hazrat Muhammad (PBUH) is the central personality of Islam. Each and every aspect of his life is of utmost importance to Muslims and thus is studied in detail by researchers and scholars of all times. The aspect of foster mothers of the Prophet PBUH is no different. The present article discusses in detail the names and person of those venerable women in history who got the honor of breastfeeding the Prophet PBUH. Special attention has been given to the research of Makhdoom Hashim Thathvi RA and his renowned book on this topic.

Copy Right, IJAR, 2019,. All rights reserved.

Introduction:-

Makhdoom Hashim Thathvi has made himself a separate identity in the field of Characterization. His real work is to collect Prophet (P.B.U.H) names. In this regard he wrote a brochure namely "Hadiqa tul Safa fi Asma un Nabi Al Mustafa" and collected 1180 names of the Holy Prophet (P.B.U.H). After that he compiled a Farsi translation of "Hadiqa tul Safa fi Asma un Nabi Al Mustafa" in which meaning of all names has been described as well as strange and special advantages have also been described. This translation is not physically present yet. And its literature is still present in Sindh University. This literature genuinely represents the names of the personality of Muhammad (P.B.U.H), that Muhammad (P.B.U.H) is the only personality who is originally attached with these names, means Muhammad (P.B.U.H) represents thousands of personalities instead of one.

The literature which we carry has been taken from the Library of Sindh University Jamshoro, Hyderabad. The stamp of literature represents Sindhiology Department and its registration number as 1514.

The Author name is: Sanad Al Sanad Al Faqeeh Al Mudaqaq Al Muhaddis Al Muhaqiq Al Makhdoom Al Moazzam Muhammad Hashim Al Thathvi.

Al Mufti Faqeer Ghulam Hussain Naqshbandi is the person who ordered to write this literature as well as took the responsibility to write.

Writer's name is Fateh Muhammad Nizamani. The literature consists upon 396 pages having A4 scan size.

This should also be noticed that this script not only consists upon the names of Muhammad (P.B.U.H), but also is an encyclopedia on the personality of Muhammad (P.B.U.H) in which authentic discussion has been placed regarding the main aspects of personality of Muhammad (P.B.U.H).

Corresponding Author:-Hafiz Naveed Anwar.

Address:-Research Scholar, Dept. of Quran & Sunnah, University of Karachi, Karachi, Pakistan.

Name and Genealogy:

The genealogy of Makhdoom Muhammad Hashim Thathvi (R.A) is as follows:

Abdul Rehman S/o Khair Uddin Al Harsi Al Batoorai Sindhi Bhatordi, Behrampur, Thathvi.

Five genealogies have been added with your names and their reasons are as follows:

"Harsi" Your genealogical order combines with the tribe Banu Haris. Details are: that the Conqueror of first century Muhammad Bin Qasim came with his ancestors, and stayed in this masculine society from whom he and his generation got birth.

"Sindhi", Because he belongs to "Sindh" that is why he is called as "Sindhi"

"Bhatordi", Because he was born in Mirpur Bhatordi that is why he is called "Bhatordi".

"Behrampur", Because he came here after completing the education that is why he is called "Behrampur"

"Thathvi", because he belonged to Thatta till the end that is why he is called "Thathvi"

The cast of Makhdoom Sahab was Panhore, genealogy of Panhore nation belongs to Arabs and his genealogy combines with "Haris Bin Abdul Mutallib". These people came along with Muhammad Bin Qasim and resided in Sindh. As far as the word "Makhdoom" is concerned, this is not a cast rather he used to be called "Makhdoom" due to his religious services whereas "Richardson" writes that "Makhdoom" was a designation in Sindh at that time for which many important persons used to take interest.⁽²⁾

Birth:

He was born on 10th Rabi ul Awal 1104 hijri, 19th November 1692 at Thatta.

Teachers and Spiritual Leaders:

He was blessed with intelligence and cuteness from his birth. Your first teacher was your own father who was a noble personality and blessed with Islamic education. He started getting earlier education from his father Makhdoom Abdul Ghafoor on 113A.D and completed Holy Quran within six months and read a few books.⁽⁴⁾

The rest of education was taken from the famous Scholars of Thatta (which was the center of education) in which one of them is Makhdoom Ziauddin 1171A.D who was the embodiment of knowledge and Art in that Era. He is amongst the sons of Shaikh Shahab Uddin Soharwardi.

He also gained knowledge from Makhdoom Saeed in Thatta, but not much details could be found about it. It is said that Makhdoom Hashim Thathvi (R.A) completed all education by the age of nine.⁽⁵⁾

When he visited in 1135A.D he bowed his head towards their Scholars despite of being a Scholar and gained knowledge from them including Sheikh Abdul Qadir S/o Abu Bakar Siddiqui Makki (1138)A.D who was designated on the post of Ahnaf. He read the books of Ahadees and Fiqah and got the expertise in these sciences and got respect among the others. He took complete advantage of him specially from his book written as "Al Tahaif Al Akabir Bimarwyat Al Shaikh Abdul Qadir" from which love and affection for his teacher can be imagined.⁽⁶⁾

Similarly, he gained knowledge from Sheikh Eid S/o Ali Namarsi Misri Shafai⁽⁷⁾

Sheikh Muhammad S/o Ibrahim Kardi Korani Madni R.A (1145) A.D was among his teachers as well.⁽⁸⁾

Teaching and Betterment:

He built a Madarsa near his area Bhore and carried on the hobby of teaching but your teachings and voice of truth was not liked by the Feudalists and Islamic Scholars. Therefore, he was compelled to move from there and stayed in Thatta permanently and also made a Madarsa there in which students used to get Islamic education.

Pledge:

After getting education, he moved towards spiritual education and training and started searching a spiritual leader and reached Abul Qasim Naqshbandi Thatvi (R.A), but he advised him to meet the famous personality of Qadri Series Muhaddis Asr Syed Mir Saad Abdullah S/o Ghulam Muhammad Saloni (R.A) 1138 A.H⁽⁹⁾

Compositions:

You are one of the Scholar amongst Multi Composers. Your compositions are found in three languages Arabic, Farsi and Sindhi and count around 124. Followings are some famous compositions described as under:

1. Duties of Islam (About Beliefs):
2. Jannat ul Naeem Fi Fazail Al Quran Al Hakeem (About Art). In the chapter of Interpretation, he wrote various interpretations besides "Al Tafseer Al Hashmi". Benefits of different Soorahs and Verses and specifics written by him consist of two volumes. In the 1st Volume, Ahadees were taken which are authentic in consideration of Makhdoom, whereas in the second volume, Ahadees and references were taken which Islamic Scholar considered as unbelievable. His books, diversity in material and difference between authentic and unauthentic this book is exemplary and exceptional. This book still lacks chapters.
3. He wrote around 12 brochures: For example: رفع الخفاعن مسألة الرءاء، كحل العين، تحفته القارى، حاشية الشاطبي، حاشية مقدمه، رفع الخفاعن مسألة الرءاء، كحل العين، اللؤلؤ المكنون فى تحقيق مدارالسكون- بما وقع من وجوه الرءاء بين السورتين، كفاية القارى، اللؤلؤ المكنون فى تحقيق مدارالسكون.
4. He wrote more than 50 books on Fiqah which are as follows:
5. أساس المصلى، بياض هاشمى، تحفة الاخوان فى منع شرب الدخان، التحفة المرفوعة فى أفضلية الدعاء بعد المكتوبة، تحقيق المسلك فى ثبوت اسلام الذمى بقوله للمسلم أنا مثلك، تنقيح الكلام فى النهى عن قراءة الفاتحة خلف الامام، درهم الصرة فى وضع اليدى تحت السرة، زاد الفقير، السيف الجلى على ساب النبى، مظهر الأنوار (١٢)، مناسك الحج (١٣)، نور العينين فى اثبات الاشارة فى التشهيد- فاكهة البستان (١٤)
6. He is an Authentic Scholar, and the books he wrote about Character are 24 in which some of them are as follows:
بذل القوة فى حوادث سنى النبوة (١٥)، تحفة الغازى بجمع المغازى، حديقة الصفاء فى أسماء المصطفى (١٦)، ذريعة الوصول الى جناب الرسول، (١٤) روضة الصفائى أسماء المصطفى، زاد السفينة لسالكى المدينة، فتح القوى فى نسب النبى، النور المبين فى جمع أسماء البديين، وسيلة القلوب، وسيلة الغريب الى جناب الحبيب، وسيلة الفقير فى شرح أسماء الرسول البشير.

Death:

This prestigious personality of Sindh died in the age of Seventy on 6 Rajab ul Murajjab 1474 (A.H). Your grave is in Thatta near "Makli" graveyard. Your grave is still an asset for humanity.

Feed drinkers:

Allama Qastani, Hafiz Sakhawi and Allama Shami R.A all discussed these names but Allama Shami R.A said in his book Milk Feeders on the name of Muhammad (P.B.U.H) that every baby drinks then what is special about Muhammad (P.B.U.H)?⁽¹⁸⁾

Allama Zarqani (R.A) replied regarding this pictures that Muhammad (P.B.U.H) has important specialties and that is like the way Muhammad (P.B.U.H) got milk feed none of the other got milk feed. For example: the milk you got fed was also for the son of Haleema Sadia (R.A) that is why Muhammad (P.B.U.H) also took care for her son regarding milk feed. Therefore Muhammad (P.B.U.H) used to drink from the right side so that he would not make injustice to his brother. Similarly like many miracles and signs got visible on which arguments are made that it was Muhammad (P.B.U.H) who got milk feed.

Useful Warning: Hazrat Muhammad(S.A.W) got milk feed from eight women.

1. Mother Hazrat Amna D/o Wahb who fed him for nine days.
2. Daughter of Sobia Abu Lahab who fed him for some days after his mother and before Hazrat Haleema (R.A)⁽²⁰⁾
3. Bibi Haleema (R.A) who belonged to tribe Banu Saad, She fed him for complete two years.
4. A woman from Banu Saad, when Muhammad (P.B.U.H) was under care of Haleema Sadia. She fed him for a few times.⁽²¹⁾
5. These three women belonged to Bani Saleem, when they feed Muhammad (P.B.U.H) they used to close their breast towards the mouth of Muhammad (P.B.U.H) and he used to get milk feed a little bit.⁽²²⁾
6. It has been written in Seerat-e-Halbi that these three women fed less and they got milk in their breast due to Muhammad (P.B.U.H) had to get milk feed, their names were "Atiqa" that is why it has been written in Hadees that "أنا ابن العواتك من سليم" means I am the son of Atiqas who belonged to Bani Saleem⁽²³⁾.
7. Umm-e-Farwa (R.A) who was discussed by Imam Mastagri. A hadees was taken from Abu Ishaq "عن أم فروة ظئر" عن أم فروة ظئر⁽²⁴⁾

⁽²⁴⁾«النبي صلى الله عليه وسلم

Caretaker is the meaning of *ظئر* in Arabic (كذاقال الشامي)

According to some references from Allama Shami R.A Muhammad (P.B.U.H) was breastfed by ten women, eight are the same as above, the other are Hazrat Khola D/o Manzar Ansaria “Bani Adi”, and Umm-e-Aiman who was being provided from his father through inheritance. She was the foster mother of Muhammad (P.B.U.H), but the last woman who fed Muhammad (P.B.U.H) was discussed in “Marzaat-e-Rasool”. It is not confirmed even she was the foster mother of Syedna Hazrat Ibrahim. Similarly Ibn-e-Saad, Abu Umara etc and Qazi Aza Uddin S/o Qazi Badar Uddin wrote in their book that Khola R.A was included in foster mothers, similarly in literature of “Al Asaba” that “بنت المنذر مرضعة ابن رسول الله ﷺ” this is the mistake of publisher, He left the word “ابن” because it is written as follows in Corrected edition of Al Asaba: “بنت المنذر مرضعة ابن رسول الله”
The rest Umm-e-Aiman Although she was included in Foster mothers but according to famous saying she took care of Muhammad (P.B.U.H) but not was a Foster Mother.⁽²⁵⁾

About some doubts that exist, answers are necessary which are as follows:

First Doubt:

According to the saying of Allama Shami that Muhammad (P.B.U.H) first got milk feed from her mother and in some references it is found that Muhammad (P.B.U.H) got milk feed from Sobia.

Answer:

Imam Halbi R.A answered in his book Seerat that Muhammad (P.B.U.H) first got milk feed by Sobia (26)

Second Doubt:

Sobia was Muslim or not?

Answer:

Ibn ul Jozi replied in the answer that we have no information about her belief on Islam or not, but Ibn Manda R.A justified her as a Muslim.

Third Doubt:

Is Haleema justified as Muslim or not?

Answer:

There are differences about her religion Islam, but as per majority her religion Islam is justified. Sharah-e-Mawahab Sheikh Muhammad Zarqani said that the real fact is that Haleema was Muslim and was involved in the differences of Sahaba, and majority of the scholars have the same stand. Amongst those Ibn Abi Khasheema in his book “Alhadi”, Minder in “Mukhtasar Al Sanan”, Hafiz Mughtai in “Tohfa-e-Hasmia” and Hafiz Ibn-e- Hajr in “Asaba”, all of them considered her as Sahabia⁽²⁸⁾

Allama Shami (R.A) argued for it in details in this regard and its signs and Ahadees were discussed who justified her as Muslim and as Sahabia, even there is a reference from Haleema Sadia and opposed and negated the other side.

Fourth Doubt:

What was the name of Haleema’s son who got milk feed with Muhammad (P.B.U.H)?

Answer:

His name was Abdullah.

Fifth Doubt:

It is justified that Muhammad (P.B.U.H) got milk feed from Bibi Haleema for complete two years, but when was this duration started and ended?

Answer:

There is in Book “Samyat ad Dor” that when Haleema (R.A) adopted Muhammad (P.B.U.H) when he was 4 months old but Allama Halbi (R.A) said that when Bibi Haleema adopted him he was 2 months old and Allama Shami agrees with this that Muhammad (P.B.U.H) got milk feed from Sobia for a few days, even Haleema came after.

Sixth Doubt:

Who was the woman whom Muhammad (P.B.U.H) got milk feed who belonged to Bani Saad?

Answer:

Its answer is that it is not being discussed in detail.

Seventh Doubt:

What was the name of Sobia's son who was also got milk feed as Muhammad (P.B.U.H) by Sobia and was she a muslim or not?

Answer:

His name was Masrooh. Hafiz Ibn Hijr (R.A) said that I have no information about the religion of Masrooh, therefore there is a doubt about his religion.⁽³¹⁾

Eighth Doubt:

Is religion Islam is confirmed of the rest of women besides Sobia and Haleema?

Answer:

I have to say about this on detail that Ulma Amna S/o Wahb is justified as Muslim like Hafiz Jalal Uddin Seoti (R.A) etc have justified and given many arguments about her confirmation of Islam. Detailed argument is available in the next volume namely (Alqavi Fi Nasb Un Nabi S.A.W). Second woman is Farwa, Imam Mustaghri (R.A) referred a Hadees like earlier did. Therefore her religion is verified, religion about the rest of four women is not confirmed neither Asbatan nor Imam of Nafia ul Ayya confirmed. That Imam Halbi (R.A) referred and mentioned in his book Seerat "Khasais Al Sughra" that this woman did not provide milk feed to Muhammad (P.B.U.H) and she did not accept Islam (God knows)

About Bibi Haleema Sadia:

Haleema D/o Abi Za'ab (his name is Abdullah) ابو زائب بن حارث بن شجخنة (with ratio of Sheen) بن رزام بن ناصر بن فصيہ (This series of Seerat is discussed with ratio)⁽³²⁾ بن سعد بن بكر هوازن بن منصور بن عكرمة بن خصفة بن قيس بن عيلان بن مضر بن نزار بن معد بن عدنان.

It shows that Haleema Sadia belonged to Mazar Bin Nazaria and towards Muhammad (P.B.U.H), which falls in the eighth race of Muhammad (P.B.U.H) and Haleema's husband belong as under: Haris name, Sir name Abu Abdul Aza S/o Dafa S/o Nasir S/o Fasia S/o Saad S/o Bakar Hawazan.

Haleema's offspring from Haris, Haleema (R.A) has four children, two sons and two daughters. Sons name: Abdullah, Milk sharing brother of Muhammad (P.B.U.H), Second Hafas S/o Haris.

Sons name: Asia D/o Haris, Second Majad Umma S/o Haris, some said Jazama (with women) discussed, and her daughter "Sheema". Sheema provide date to Muhammad (P.B.U.H) called Tehneek. Religion of Haleema's sons are justified as Islam, but there are some reservation about her Sahabia, Abu Naeem included Sheema in Sahabiat and Asaba has two sayings about Abdullah: For example First being a Sahabi, second Non-Sahabi.

It means that there is no doubt about Abdullah being a muslim, even no differences that he is a Sahabi, rest Hafas S/o Haris is not collectively called as Sahabi.

And Shara Mawahab (R.A) writes about foster father of Muhammad (P.B.U.H) and Haleema's husband that he was included as Sahabi. Ibn e Ishaq said that he accepted Islam after Muhammad (P.B.U.H) passed away.

Advantages: Seerat Halbi (R.A) said that Muhammad (P.B.U.H) said that "انا ابن العواتك من سليم" this is a hades and in some references "من سليم" is additional.⁽³⁴⁾

Allama Shami (R.A) said that these Atiqas means they were Grandmothers of Muhammad (P.B.U.H). According to a reference (9) women Atiqas were included as Grandmothers of Muhammad (P.B.U.H), three of them belonged to Bani Saleem, rest are amongst non-muslims.⁽³⁵⁾

These are the three women belong to Bani Saleem (1) Atiqa D/o Halal, Abd-e-Manaf's Mother who belongs to 4th race of the father of Muhammad (P.B.U.H).

1. Atiqa D/o Marra D/o Halaal, She is the mother of Abd-e-Manaf.
2. Atiqa D/o Auqas D/o Marra D/o Halal. She is the mother of Muhammad's (P.B.U.H) maternal mother, because Muhammad (P.B.U.H) is Anna D/o Wahb D/o Marra.

Now See First Atiqa, Second Aunt of Atiqa and second Atiqa is Aunt of third Atiqa.

Hafiz Saheli (R.A) said that details of the hades which is correct in which three of Atiqa's names are included which belong to Muhammad (P.B.U.H), Although some people referred this hades who provided milk feed to Muhammad (P.B.U.H) but I would say that there is no difference between two literature. It is possible that "Awatak" means Foster mother or Care takers both, so if this kind of word "Ibn" may be considered as absolute meaning then Foster and Care takers both can be included in this Hadees.

One more benefit: Similarly there is a Hadees: "انا ابن الفواطم" means I am the son of many favors.

Allama Shami (R.A) said that there are ten women called Fatima who belongs to Muhammad (P.B.U.H).

Evidences & References:-

1. Al Sanadi, Muhammad Hashim Bin Abdul Ghafoor Bin Abdul Rehman, Makhdoom (1174H). Itehaf Al Akabir Bimarwiyat Al Shaikh Abdul Qadir, (literature) situated Maktabat Al Ustaz Al Daktoor Muhammad Bin Tarki Al Tarki (Its real location present in Haram Makki Saudi Arabia) S:2
2. Qadri, Abdul Rasool, Doctor, Makhdoom Muhammad Hashim Thatvi: Biography and Educational Services (Sindhi), (Karachi, Mufti Azam Sindh Academy, Darul Uloom Majadadia Naeemia, Malir, 2002) S:52
3. Molana Din Muhammad Wafai, Tazkira Mashahir Sindh, Urdu Translation Doctor Aziz Ansari / Abdullah Darya, Sindhi Literature Board, Jamshoro, Sindh 278, 2005, 2/454.
4. Sindhi, Muhammad Hashim, Makhdoom (1174 A.H) Bazal al Quwwa Fi Hawadis Sani Al Nabuwa, Translation on subject Personality of the Chief of All Prophets (Translated: Mufti Muhammad Aleem Uddin Naqshbandi Mujaddadi), (Lahore, Mazhar-e-Ilm, Kala Khatai Road, Shahdra, Volume 1, June 2000) (Case Bazal Al Quwa, S:6 (See: Makhdoom Ameer Ahmed Abbasi (1391H) worked on the book of Makhdoom Thatvi named "Bazal ul Qawa" due to which honorary P.Hd degree of Doctorate had been decided to be given but due to his death, this decision was not able to implement. He worked on the compositions of Allama Makhdoom Muhammad Hashim Thatvi and wrote a detailed literature which is self-explanatory of his hard work and research. Sindhi Literature Board published it first in 1966. Translation of this book completed by Mufti Muhammad Aleem Uddin Naqshbandi which Department of Education Lahore published in Rabi ul Awwal 1421 / June 2000.
5. Qadri, Abdul Rasool, Doctor, Biography, S:59
6. Sindhi, Muhammad Hashim, Makhdoom (1174 H), Bazal Al Quwa Fi Hawadis Sani Al-Nabwa (Translated: Mufti Muhammad Aleem Uddin Naqshbandi Mujaddadi) Case Bazal al Quwa S:7
7. Sindhi, Muhammad Hashim, Makhdoom (1174 H), Bazal Al Quwa Fi Hawadis Sani Al-Nabwa (Translated: Mufti Muhammad Aleem Uddin Naqshbandi Mujaddadi) Case Bazal al Quwa S:7
8. Sindhi, Muhammad Hashim, Makhdoom (1174 H), Bazal Al Quwa Fi Hawadis Sani Al-Nabwa (Translated: Mufti Muhammad Aleem Uddin Naqshbandi Mujaddadi) Case Bazal al Quwa S:7
9. His name is Syed Saad Ullah S/o Syed Ghulam Muhammad Salooni. His birth took place in Allahabad situated near town namely "Saloon" and he got initial education from this town. He is the brother of Sheikh Pir Muhammad Salooni's wife whose names are included in the list of Quba and Spiritual Leaders.
10. Syed Saad Ullah got interest in knowledge and art and in a little time he got expertise in all kinds of modules of knowledge and reached on the highest level regarding education and training, teaching and instructions from the younger age and your benefits got spread gradually with the old teachers. He also wrote some valuable books in this Era specially Informational Knowledge, Philosophy and wisdom Art of logic keeps high positions in his compositions. Like "حاشية على الحكمة" "كشف الحق" "كشوف لمتونى الروى" "رسالة فى شرح اربعين بيتا لمتونى الروى" "تحفة الرسول" "حاشية يمين" "حاشية يمين" are in Art of Jurisprudence and "Manners of Arguments" are in Art of Logic. Besides that there are other valuable books.
11. He took oath from his father Syed Ghulam Muhammad. Syed Saad ullah got the opportunity to visit Khana Kaaba and resided in Makkah for some time and he got respect and fame in Makkah. He was loved by the young and old generation of Makkah. Residence of Makkah got education of appearance and disappearance

- from him. Syed Saad Ullah stayed in Port of Soorat (Gujrat) where many of his students and learners took benefits from him and this was the place where Makhdoom Muhammad Hashim Thatvi got benefits from him. In 1138H, Syed Saad Ullah died, his shrine is placed in Port of Soorat. (Balgrami, Ghulam Ali Azad, Ma Asr Al Karam, (Lucknow, Book Center Nidwa tul Ulma S.N) S:299, Case Bazal al Qawa S:9)
12. Qadri Abdul Rasool, Doctor, Biography:29
 13. Abu Mehmood Muhammad Shakoore Mayadini briefed in the book “هبة الرحمن من جنة النعيم في فضائل القرآن الكريم” which was published in 1407H of Book Center Al Manara Urdan. In this edition, original book was not supported and around 10th Part of Ahadees of total Ahadees were taken.
 14. A book written on the complications of Fast. Mufti Muhammad Jaan Naeemi published a book from Darul Naeemi, Mujadadia Book Center, Darul Naeemi consists upon 690 pages.
 15. Makhdoom Muhammad Hashim composed a book on the order of performing Hajj in Farsi. It consists upon 14 volumes. Due to his importance Mufti Muhammad Shafi published it in 1391 Institute of References, Karachi and nominated Molana Khalil ur Rehman Nomani for its translation. This translation was completed in 1392H and published in 1422H from Book Center Nomania, Nomani Manzil, Badshahi Road, Karachi consists upon 480 pages.
 16. This book consists upon three parts (1) كتاب الذبائح which details of orders are there (2) كتاب الصيد : in which Artistical orders are in detail (3) خاتمه in which orders about animals importance are there. This book is not physically available. Its literature is saved at Sindhiology Department, Sindh University Jamshoro, Hyderabad consists upon 312.
 17. Makhdoom Ameer Ahmed Abbasi worked on the book of Makhdoom Thatvi “Bazal Al Quwa” in 1391H due to which Sindh University decided to give him honorary degree of Doctorate but it was not implemented due to his death. Worked on the Arabic composition of Allama Makhdoom Muhammad Hashim Thatvi and wrote a detailed literature which is self explanatory of your hard work and research.
 18. In this brochure, Makhdoom collected around 1180 names of Muhammad (P.B.U.H) based on personality and character. According to our information, before and after him, no one collected such amount of names. Before him, Allama Ibn Wahya (633H) collected more than 300 in Al Mastoofi Fi Asma un Nabi Al Mustafa, Hafiz Jalal uddin Seoti (911H) collected more than 340, Hafiz Shamsuddin Sakhawi (903H) Alqol Albadee collected more than 430 and Allama Bin Muhammad Yousuf Shami (942H) collected more than 800 names. After Hazrat Makhdoom Hashim Thatvi (R.A), Yousuf Bin Ismail Nihani (1350H) collected 824 names in his literature “Qasida Ahsan Al Wasail Fin Nazm” and collected 804 names in Feemal Syedna Muhammad (P.B.U.H) Manal Asma and Allama Muhammad Moosa Roohani Bazi (1419H) collected more than 500 and Al Barakat Al Makia Fis Salat Al Nabawia collected 804 names. (Sakhawi Shams Uddin Muhammad Bin Abdul Rehman, Hafiz Alqol Albadee Fis Salat Alal Habib al Shafi, Sialkot, Lasani Book Center, S:72, Haji Caliph Mustafa Bin Abdullah Chalbi (1067H) Kashaf al Zanoon An Asami al Kutb al Funoon, Bairoot, Darul Ahya Al-Tiras Al Arabi, J1, S:9, Nibhai, Yousuf Bin Ismail, Ahsan al Wasail with Al Ismi, Bairoot, Dar Ibn Hazam, 1415H, S:23, 59 to 61, Bazi Muhammad Moosa, Molana, Al Barkat Al Makia, Lahore, Department of composition and Manners, 1422H, S:56 to 61)
 19. This is the collection on five volumes upon Durood o Salam in which briefing along with diversity and training are there. Composite education is on high level where the kinds of Durood Shareefs are there which are authentic and with reference. Therefore they can be implemented, there is a volume in which details of such Kalamat are there which are self-explanatory and unbelievable.
 20. Shami, Muhammad Bin Yousuf Salehi (942H), Sabal Alhadi and Irshad 1:462
 21. Zarqani, Muhammad Bin Abdul Baqi Maliki (1122H) Shara Alzarqani Alal Mawahab Al Dunya 4/190.
 22. Shami Muhammad Bin Yousuf Salehi (942H) Sabal Alhadi Wal Irshad 1/375
 23. Shami Muhammad Bin Yousuf Salehi (942H) Sabal Alhadi Wal Irshad 1/377
 24. Shami Muhammad Bin Yousuf Salehi (942H) Sabal Alhadi Wal Irshad 1/378
 25. Al Seeral Halbia 1/129
 26. Shami Muhammad Bin Yousuf Salehi (942H) Sabal Alhadi Wal Irshad 1/378
 27. Shami Muhammad Bin Yousuf Salehi (942H) Sabal Alhadi Wal Irshad 1/377
 28. Al Seeral Halbia 1/124
 29. Shami Muhammad Bin Yousuf Salehi (942H) Sabal Alhadi Wal Irshad 1/375
 30. Zarqani, Muhammad Bin Abdul Baqi Maliki (1122H) Shara Al Zarqani Alal Mawahab Al Dunya 4/205
 31. Shami Muhammad Bin Yousuf Salehi (942H) Sabal Alhadi Wal Irshad 1/385,384,383,382
 32. Shami Muhammad Bin Yousuf Salehi (942H) Sabal Alhadi Wal Irshad 1/380
 33. Shami Muhammad Bin Yousuf Salehi (942H) Sabal Alhadi Wal Irshad 1/385,384,383,382
 34. Zarqani, Muhammad Bin Abdul Baqi Maliki (1122H) Shara Al Zarqani Alal Mawahab Al Dunya 1/271

35. Zarqani, Muhammad Bin Abdul Baqi Maliki (1122H) Shara Al Zarqani Alal Mawahab Al Dunya 1/266
36. Al Seeral Halbia 1/62
37. Shami Muhammad Bin Yousuf Salehi (942H) Sabal Alhadi Wal Irshad 1/324.