

**SOCIAL, POLITICAL AND RELIGIOUS ROLE OF  
SHAHEED MAKHDOOM ABDUL REHMAN OF  
KHUHRA; AN ANYLISIS  
MASTER OF PHILOSOPHY (M.PHIL)  
IN  
PAKISTAN STUDIES**

**BY:  
MUHAMMAD SULEMAN KHUHRO  
REG: NO. PKS-2014-15**



**DEPARTMENT OF PAKISTAN STUDIES  
FACULTY OF SOCIAL SCIENCES  
SHAH ABDUL LATIF UNIVERSITY, KHAIRPUR  
2021**

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A Thesis submitted in the partial fulfillment of the requirements for the Degree of

**MASTER OF PHILOSOPHY (M.PHIL)**

**IN**

**PAKISTAN STUDIESBY:**

**BY:**

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**REG: NO.PKS-2014-15**



**SUPERVISOR**

**DR. INAYATULLAH BHATTI**

**DEPARTMENT OF PAKISTAN STUDIES**

**FACULTY OF SOCIAL SCIENCES**

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**2021**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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## CERTIFICATE OF APPROVAL

This is to certify that the research work presented in this thesis, “**SOCIAL, POLITICAL AND RELIGIOUS ROLE OF SHAHEED MAKHDOOM ABDUL REHMAN OF KHUHRA; AN ANYLISIS**” was conducted by **Muhammad Suleman Khuhro**, under the supervision of **Mr. Inayatullah Bhatti**, and no part of this thesis has been submitted anywhere else for any other degree. This thesis is submitted to the Department of Pakistan Studies in the partial fulfillment of the requirements for the Degree of M.Phil in the Faculty of Social Sciences, Shah Abdul Latif University Khairpur.

This thesis is evaluated by:

### **Examination Committee:**

1.     **Prof. Dr** Signature\_\_\_\_\_ External Examiner
  
2.     **Prof. Dr.** Signature\_\_\_ Supervisor / Internal Examiner
  
3.     **Chairman Prof. Dr.**Signature\_\_\_\_\_ Department of  
Pakistan Studies
  
4.     **Prof. Dr.**Signature\_\_\_\_\_ Dean Faculty of Social  
Sciences

## **DEDICATION**

### **This Thesis is dedicated to**

My Father, my Mother and grandparents who supported me and always encourage me, who are source of inspiration, my wife and sister and my kids, who supported me in my life that strengthened me to complete my research work and other task of my life.

## TABLE OF CONTENTS

S. NO	DESCRIPTION	PAGE NO.
	AUTHOR'S DECLARATION	I
	PLAGIARISM UNDERTAKING	II
	CERTIFICATE OF RESEARCH GUIDE(S)	III
	CERTIFICATE OF APPROVAL	IV
	DEDICATION	V
	TABLE OF CONTENTS	VI
	LIST OF FIGURE	IX
	LIST OF ABBREVIATION	X
	GLOSSARY	XI
	ACKNOWLEDGEMENT	XIII
	ABSTRACT	XIV
<b>CHAPTER NO. I</b> <b>INTRODUCTION</b>		
1.1	Introduction	1
1.2	Statement of Problem	2
1.3	Significance of Problem	3
1.4	Literature Review	3
1.5	Hypothesis	5
1.6	Objectives of Study	5
1.7	Research Methodology	6
1.8	Research Questions	6
1.9	Structure / Chapters	6
<b>CHAPTER NO II</b> <b>INTRODUCTION OF KHUHRA TOWN AND THE FAMILY</b> <b>STATUS OF SHAHEED MAKHDOOM ABDUL REHMAN OF</b> <b>KHUHRA</b>		
2.1	Introduction for Khuhra Town	8
2.2	Family Background of Makhdoom Abdul Rehman	13

	Shaheed	
2.3	Makhdoom family's Arrival at Khuhra, Sindh	18
2.4	Title of Makhdoom and Meaning of word Makhdoom	20
2.5	Makhdoom –ul- Mulik Chief Justice of Sindh	21
2.6	Makhdoom Muhammad Aqil 1 Title Raes-ul-ulma	22
2.7	Sultan ul Mashakh Makhdoom Muhammad bin Muhammad Aqil1	24
	References	25
<p style="text-align: center;"><b>CHAPTER NO III</b></p> <p style="text-align: center;"><b>SOCIAL, POLITICAL AND RELIGIOUS STRUGGLE OF SHAHEED MAKHDOOM ABDUL REHMAN OF KHUHRA.</b></p>		
3.1	Introduction of Makhdoom Abdul Rehman	27
3.1.1	Makhdoom Abdul Rehman as a social person	30
3.1.2	Mystical approach of Makhdoom Abdul Rehman	33
3.1.3	Relationship of Mystical schools of thought of Makhdoom Abdul Rehman	35
3.1.4	The role of Makhdoom Abdul Rehman in the judicial setup	38
3.1.5	The role of Makhdoom Abdul Rehman as a reformist & politician	40
3.2	Relationships and the conflicts between Makhdoom Abdul Rehman and Kalhora king Noor Muhammad	44
3.3	Martyrdom of Makhdoom Abdul Rehman	53
3.4	Poetry of Ghulam Muhammad Bagai on the martyrdom of Makhdoom Abdul Rehman Shaheed	56
3.5	Comments About the Makhdoom Family Dr. Hamedah Makhdoom Abdul Rehman as a revivalist Dr Nabi bux Baloch Impact of martyrdom of Makhdoom Abdul Rehman of Khuhra Dr. Dur Muhammad Pathan	73
	References	81

<b>CHAPTER NO IV</b> <b>CONCLUSION</b>		
	Conclusion	84
	Recommendations	87
	Bibliography	88

## LIST OF FIGURE

FIGURE NO	TITTLE	PAGE NO
Figure No.1	Map of Khuhra town	11
Figure No.2	Complete Shujra of Makhdoom family of Khuhra	17
Figure No.3	Ganj-e-Shuhda	78
Figure No.4	Shuhdah Grave yard	79
Figure No.5	Deference romance present at muasem of Khuhra	80

## **LIST OF ABBREVIATION**

Col:	Colonel
Distt:	District
Dr:	Doctor
Gen:	General
Km:	Kilometer
N.H:	National highway
Prof:	Professor
Govt:	Government
Sb:	Sahab

## **GLOSSARY**

Kalore:	Name of a Hill
Sharia:	Islamic law
Hadeth:	Saying of Holy Prophet Muhammad
Makhdoom:	Title word
Pat:	Name of town
No-rattan:	9 wise doom people Advisor comity of King Akbar
Din-e-Illahi:	Religion which was started by King Akbar
Qasid:	Post man
Jamnna:	Name of River
Qazi:	judge
Shah Jharo:	Name of a plase
Tandomasti:	Name of a town
Khuhra:	Name of a town
Masjid:	Mosque
Sahito:	A tribe of Sindh
Khuhro:	A tribe of Sindh
Kalhorro:	A tribe of Sindh
Abassi:	A tribe of Sindh
Muhana:	A tribe of Sindh
Larik:	A tribe of Sindh
Pahnwar:	A tribe of Sindh
Unar:	A tribe of Sindh
Uble Wah:	A Canal (North West canal of Khairpur)
Khoo hirra:	Mount
Shab-e-Qader:	A respectable Night
Dhoro:	Trench
Kachihri:	Gathering
Distar-e-din:	Tradition of kept turban
Wasit:	to will
Oliya-e- Allah:	Saint
Ootaqe:	A gaste house

Hawley:	house
Tahjud:	type of Prayer
Muraqiba:	a type of spiritual condition
Norani Chahra:	Shiningface
Baab:	Gate
Banglow:	A big house/ a palace
Chisht:	A name of City
Chishti:	One who follow Chishtiyah school of thought
Chishtiyah:	A Sufi silsila
Dargah:	Shrine
Hamad:	Such poetry in which praise of Allah has been described
Madarsah:	Such institution where mostly religious education is offered
Mureed:	Follower
Murshad:	Spiritual Teacher
Naat:	Such poetry in which praise of Holy Prophet has been described
Qadri:	One who follow Qadriyah school of thought
Qadriyah:	The school of thought, pioneer of this silsila is Pir Abdul Qadir Jeelani Baghdadi
Sakhi:	One who famous in charity
Shariat:	Islamic laws based on teaching of the Quran and tradition of Holy Prophet
Shirk:	Share of powers of Allah with others
Sufi:	A member of an ascetic/ mystic
Toheed:	Oneness of Allah
Waliullah:	A saint of Allah
Mahalah:	Colony

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**MUHAMMED SULEMAN KHUHRO**

## ABSTRACTS

In this research a historical event, a role of a great mystical personality Makhdoom Abdul Rehman Shaheed belonging to Makhdoom family of Khuhra reflects the history of Khuhra town. It is widely claimed that Khuhra town is named after Khuhro tribe. This city encompasses Political, Social and Religious conditions of Sindh around 300 years ago.

Makhdoom Abdul Rehman was a unique member of his family. He remained always busy in the service of people and preaching of Islam and imparting Shariah in the society in right path. He was a brave man who could not mince word in saying truth before any power though it might be spiritual or political. He was not only religious reformer but also social and political figure as well. He was also very well known jurist and held open court at his khanqah in the light of Shariah (Islamic law) to deliver justice to the people of local area as well as other parts of Sindh.

Makhdoom Abdul Rehman's services made him so famous that people from far flung areas became attracted towards him. Unfortunately, this fame earned ire of Kalhora ruler Main Noor Muhammad who came hard enemy of his, on the contrary, Makhdoom sahab was straight forward, enlightened and pious man. One day he went to Kalohra Durbar to apprise the ruler about the social and economical injustice meted out to the people. His strong point of view eloquently expressed by him in front of Mian Noor Muhammad, cost an evy of the rulre.

Makhdoom Abdul Rehman and his brother Makhdoom Aqil was martyred in 1145 A.H along with 220 people by the army of King Noor Muhammad, just after 15 years of Martyrdom of Shah Inayat of Jhok Sharif, at hands of Main Yar Muhammad Father of Noor Muhammad Kalhoro. This martyrdom deeply impacted upon society of Sindh, in arena of religious social and politicaly.

# **CHAPTER NO.1**

## **INTRODUCTION**

### **1.1 Introduction**

In this research I would try to discuss an important role of history, folk of Sindh heritage characters of Sufi tradition in general and special focus on the personality and role of Shaheed Makhdoom Abdul Rehman of Khuhra. He made very illustrious thoughts. His thought specially revolved the unity of existence, unity of religion, unity of humanity, self reorganization, divine love, patriotism, abolition of injustice. Sindh has been land of peace, tranquil, harmony for ages. Mysticism has dominating belief of the majority of the people of Sindh since advent of Islam; in the region expansion of mysticism were industrious efforts of many literate families and personalities of Sindh. Their services increased human welfare in the region. Makhdoom Abdul Rehman and his family of Khuhra town is one of these personalities. Who served people with Islamic education and training and they had impact on social, political and religious dimensions of life. Khuhra town of Khairpur (Mir's) district has the history of about four centuries. Makhdoom family has been contributing in development of the area so far along the Sufi and Social, Political concept.

Makhdoom Abdul Rehman's family is said to be the successors of Hazrat Abbas (R.A) uncle of Hazrat Muhammad (PBUH). Ibrahim was the first person of his family, who came from Arabia to Subcontinent and stayed at Neeron Kot (Hyderabad) Sindh nearly about 228 A.H. Successor of Ibrahim, Makhdoom Asadullah was a great saint then and he was companion of Hamayoon when he defeated Surri Dynasty. After the death of Hamayoon, Makhdoom Asadullah mingled Mughal emperor Akbar at Delhi and he was appointed as the Qazi of Sindh, this designation remained to this family until the kingdom of Talpur in Sindh.

Once, Makhdoom Asadullah was going to Sukkur for religious services, he crossed village Pipri near Gambat and liked it so much and planned to live rest of his life. Another successor of this family named Abdul Khalique along with his family Migrated to Khuhra from Pipri village, and then this family settled at Khuhra town

forever. Makhdoom Abdul Rehman and his family has served politically, socially, educationally and religiously even in the court and whole Sindh about the social and religious matters of public. That became the source of threat to Kalhora rule in Sindh as they thought that their dynasty would be in danger due to services and preaching of Makhdoom Abdul Rehman they had fear because Kalhora themselves got power by the blessings of saintly man. On the behalf of same dynasty the famous saint of Sindh Shah Inayat was martyred, like wise, very similar incident took place in Khuhra city where 222 men including many Hafiz-e-Quran, Islamic scholar Makhdoom Abdul Rehman Shaheed and his brother Muhammad Aqil II were martyred by the huge army (commanded by hanood kasai's successor named daud) sent by ruler of Sindh Noor Muhammad Kalhora. This incident is still mysterious in history and it requires research. Meer Ali Sher, a historian of ruling class has mentioned in his famous book namely Tuhfat-ul-Ikaram that he was martyred in the mosque during prayer along with his faithful companion he has wrote as the name Qazi Abdul Rehman at another place instead of Makhdoom Abdul Rehman. After the incident of martyrdom of Makhdoom Abdul Rehman his son became the spiritual guide, and the saints like Hazrat Shah Abdul Latif, Sachal Sarmast, rulers like Ahmed Shah Abdali, Zaman Shah and others were his contemporary and visited frequently at Khuhra city and showed respect to Makhdoom Ahmadi, son of Makhdoom Abdul Rehman Shah eed. The Makhdoom family also defended the home land and took part in the liberal movement whenever it needed. The Hur movement was launched by Peer Syed Sabughtullah Shah Rashidi son of Peer Syed Rashid Ali (Peer Rashid remained student of Makhdoom family) against the British rule, Makhdoom Safi Muhammad was very close to peer sahab and helped peer Sahab in hur movement. He also conducted valueable social and educational services. Still flow like light rays in these areas. In the Regard of services of Makhdoom Abdul Rehman Shaheed Government established a Library Museum at Khuhra city.

## **1.2 Statement of Problem**

History is a complex Subject which needs to be expanded in order to unfold my series. It is clear that the study of history enable to understand the issues of our own time. History can inform and inspire us. We can only understand present events by knowing their back ground. History will give you a valuable qualification for future

life. Perhaps, more important it will help you to understand the issues facing Pakistan to day. Therefore this research presented historical knowledge about the Services of Makhdoom Abdul Rehman of Khuhra (Khairpur Mirs) is not too much focused due to less research work. There are many secrets regarding Islamic education especially, tasawuf, basic, extremism and Islamic laws. The problem is hidden because of lack of scientific research and purpose. He participated in the realm of above fields of knowledge, but very few are known about, because of less research in this regard, more research is needed on services of Makhdoom Abdul Rehman and his family as well as Makhdoom Abdul Rehman in the fields of social, political and religious aspects of life. Introduction of Khuhra town and Khuhro tribe and to highlight the social, political and religious conditions of Sindh were before three or four hundred years specially Upper region.

### **1.3 SIGNIFICANCE OF PROBLEM**

Makhdoom Abdul Rehman has been an asset for spreading educational and religious services. We should read the incident of Makhdoom family in order to find out their services. They have played splendid role in the realms of politics, educating, religion for the growth of society of Sindh. Through the education, jurisprudence and spiritual thoughts an enthusiasm and hope among the huge number of believers (followers) in different parts of Sindh were created. He was martyred by the Mian Noor Muhammad Kalhora ruler of Sindh. This research is aimed to discuss services of the Makhdoom Abdul Rehman on social, political and religious basis and discuss the Martyrdom event and reason as well as effects of this martyrdom.

### **1.4 LITERATURE REVIEW**

There are many books in history which explain the history of different families and personalities and their political, social even religious services but some are mentioned here which are much related to this topic such as;

1. Tazkira-o-Makhdiem Khuhra; (1996) Makhdoom Abdul Rehman Shaheed educational cultural trust

The writer of this book is Makhdoom Allah bux Aasi which compiled the services of Makhdoom family of Khuhra town in the field of education, political, religious and

religious Social development for the society as well as Sindh. This document firstly was written in Persian and then translated in Sindhi by Makhdoom Ghulam Ahmed Khuhrae son of pro.Makhdoom Amer Ahmed. This book is written about history of Sindh and Tazkira of different families even Makhdoom family Khuhra.

2. 222 Shuhdah-E-Islam (2017) Pro; Makhdoom Shabir Ahmed.

This book is very informative book about this research. In this book very much highlight the services of Makhdoom Abdul Rehman Shaheed of Khuhra and his martyrdom, history and status of Khuhra town even the clearly discuss the meaning of word Pir, Makhdoom.

3. Tarikh-e-Aaina Jahanima (To be under process for published)

Tarikh-e-aaina Jahanima is a Qalmi nuskha which is present in Persian language. This document is written by the Makhdoom Muhammad Aqil III Alias (Pir Muhammad) in Persian which is compile on 3000 pages. This book is very deeply high lighted political, social, cultural and religious history of Sind as well as India. This book is remain the main source of famous historian's of this region in their work as a reference document in past. This book is under the process of translation under supervision of Dr Khazar Hayat Noshai for published. However this book is helpful document for this research. Researcher personally meets with translator for the collective right information.

4. Tazkir-o-buzirgan Tarikh Sindh. (2017) Makhdoom Abdul Rehman Shaheed cultural educational trust Khuhra

This book compiled by Makhdoom Shafi Muhammad. He mentioned about the geography of different cities of Sindh and history of different buzirgan-e- Sindh and their role in the social, educational, political, religious development in society of Sindh. The author of this book gave very much information for this research topic.

5. Tazkir-o-Mashaher Sindh (2005) Sindhi Adbi Board Jamshoro Sindh

This book is written by Mulana Din Muhammad Wafai he mentioned in his book about services of some personalities of Sindh. Wafai Sb. He codes many personalities

of Makhdoom family of Khuhra such as Makhdoom Asdullah, Mukhdoom Abdul Rehman, Makhdoom Ahmedi, Mukhdoom Amer Ahmed etc. I think this book very basic document for this research.

6. Tuhfat-ul-Ikram (1996) Sindhi Adbi Board

This book was written by the Ali Sher Qunah, he was government writer of Kalhora king and writer was the contemporary of Makhdoom Abdul Rehman. In this book mentioned in deep about the political and social set of Sindh as well as sub continent. So, this book is known as great evidence of history of Sindh. This historical document is present in Sindhi language. It was translated by Makhdoom Amir Ali and Dr Nabi Bux Bloch in Sindhi and Urdu.

7. Tarikh Sindh. Part 6 Kalhora dour (1996) Government Sindh cultural and tourism department

This book is written by Ghulam Rasool Maher he highlighted each and every part of Kalhora period and mentioned in deep such as their family back ground and the incident of that time which are related with Kalhora dour such as Shah Inayat Shaheed of Jhok shareef and Makhdoom Abdul Rehman of Khuhra town also Makhdoom, family of Khuhra town.

## **1.5 HYPOTHESIS**

1. Social, political and religious influence of Makhdoom Abdul Rehman on the life of local people in the context of religious struggle.
2. The challenges faced by Makhdoom Abdul Rehman while delivering their social, political and religious struggle.

## **1.6 OBJECTIVES OF STUDY**

1. Search about historical background of origin of Khuhra town.
2. To know about the historical family status of Makhdoom Abdul Rehman Shaheed of Khuhra; and his role for the development in the field of education, politics, social, religious of Sindhi society.
3. To search out the challenges were faced by the Makhdoom Abdul Rehman and his family during their struggle for uplifting the local peoples of Khuhra.

## **1.7 RESEARCH METHODOLOGY**

I used primary and secondary sources in the research of this topic, official records, interviews and survey meetings also were conducted for the research with responsible people and carried out to collect the related data, to get the objective of research completed.

## **1.8 Research Questions**

1. What were the historical background of Khuhra town and the conditions of peoples during the Kalhora Dynasty?
2. What would be the services delivered by Makhdoom Abdul Rehman and his family for the uplifting the local peoples of Khuhra with connection to their social, political and religious grounds.
3. What were the challenges faced by Makhdoom Abdul Rehman for the performing political, social and religion services for uplifting condition of people in region?
4. To highlight the Socio-political and religious services impact of Makhdoom Abdul Rehman on the localities of Khuhra city and its surroundings.

## **1.9 STRUCTURE / CHAPTERS**

The structure and chapterization of thesis are given below. This will be included in context of the final thesis chapter are mentioned here.

### **1. Introduction :**

In this chapter is introduction and importance of topic objectives, literature review of some books which are referred during the research of topic, source of research even methodology of research.

### **2. Introduction of Khuhra town and the family status of Makhdoom Abdul Rehman Shaheed of Khuhra**

In this chapter the family background of Makhdoom Abdul Rehman Shaheed ascendant and descendant is given. How they came in Sindh and reach at Khuhra

town. What role they played in field of social educational and religious uplifting the people of this region of Sindh. In this also give historical background of Khuhra town and about its origin, Geographical location and current status Khuhra town with official record.

**3. Political, Social and Religious struggle of Shaheed Makhdoom Abdul Rehman**  
In this chapter is the personality and role of Shaheed Makhdoom Abdul Rehman in the development of society in the social, political and religious field is marked. Some discuss about the term of mystism, theories of mystism even schools of thoughts of mystism which were followed by Makhdoom Sahab. Here is briefly discussed about the tragedy between Makhdoom Abdul Rehman Shaheed and ruler Noor Muhammad took place along with causes and effect, even political condition (short history of Kalhora Government and their family) social and religious conditions of Sindh with the reference of deferent contemporary famous personality of Sindh such as Shah Inayat of Jhok.

Comments of poet Ghulam Muhammad Bagai in the shape of his poetry in Sindhi language, who was contemporary Makhdoom Sahab and Social Scientist Dr. Nabi Bux baloch historian Dr. Hameedah Khuhro and philosopher and historian Dr. dur Muhammad Pathan about the research character and the role of Makhdooms in the development of town also society of Sindh.

#### **4. Conclusion and Recommendations**

In this chapter is given the conclusion of research and recommindations and babloghrapy of books, news papers, websites and journals.

## **CHAPTER NO.2**

### **INTRODUCTION OF KHUHRA TOWN AND THE FAMILY STATUS OF SHAHEED MAKHDOOM ABDUL REHMAN OF KHUHRA**

#### **2.1 Introduction of Khuhra town**

The oldest village of Khuhra is present since more than four centuries. In this locality are many famous personalities and families but Makhdoom family is the main cause of development of Khuhra town. Therefore this area was visited by the Great king of Hindustan Aurangzaib Alimger and also king of Afghanistan, Ahmed Shah Abdali, Shah Sujah and Nader Shah Iranian. Makhdooms of Khuhra had friendly relations with king of Khurasan Ahmed Shah Abdali and Shah Shujah son of Ahmed Shah Abdali. They were contacted for Islamic Laws or Sharia problem. Khuhra town was the center of Islamic education, as well as Sharia, this city did not remain center of any Government and nor it was made by any king or Con; Gen; therefore no any political memorize Without the masjid of Aurangzaib, Abdali Masjid, Juman charnn ji Masjid, dargah of Makhdoom and durgah of ujan faqeer Mian Chaniah faqeer and some others.<sup>1</sup> Atta Muhammad Hami writes about Khuhra town in his book that Khuhra is an old and popular and busy center of educating city in past. There is good variety of Sindhi caps; there are the dargah of Makhdoom and dargah of ujan Chaniah faker. The population of this city is 7313, According Report of 1976.<sup>2</sup>

If we search about the history or the cause about origenty of this town, we found in defferant books of history that Khuhra city related to people of Khuhro tribe. This place was made for the cattle farm of Khuhro tribe. Hence, it became famous with the name of Khuhra. Khuhro tribe always lived beside river because they had a lot of cattle especially buffalo. In the beginning, they made huts when Indus river was flowing in south of Khuhra. When the Indus River was out of range of flood 3-5 mile then they built houses with red bricks and planned a city. After a long time, Sahito tribe was set beside Khuhra. They were fleeing from the Army of Shah Beg Argon. After a long time Khuhro tribe's people shifted temporary to the right bank of Indus

river. As a result of this migration, Sahito Tribe got advantage of this chance and controlled the properties of khuhro tribe. In the Book Mukhadim e Khuhra mentioned also another reason that there was a conflict between both tribes. Therefore, people of khuhro tribe shifted near Larkana.<sup>3</sup> Makhdoom Shabir Ahmed mentioned his book 222 Shuhdah-i-Islam that the enitial resedenceal caste is Khuhra and Sahto tribe of Khuhra town. The other comments of local people that Khuhra town does not belongs to khuhro community is that actually there was a forest and wood was founded in large amout which is called in Sindhi khora means mount or there was khora of mud. This Sindhi word changed slowly in word ancient Khuhra.<sup>4</sup>

I think it is important that here include some knowledge about the historical background Khuhro tribe wich is present in official document of Makhdoom family of Khuhra town and other books. Khuhro tribe mostly lives in Khairpur and Larkana district. There is also famous village Khuhra in Khairpur disst; although Khuhra town\ village in Khairpur district talka Gambat but there is no residency of Khuhro community in the current statutes.

After the flood of 2010, some people of Khuhro community were settled besides this town and Aqil in Larkana district which belongs to family of Muhammad Ayub Khuhro. According the library of Makhdoom of Khuhra (hand writing book) that Khuhro family belongs to uncle of Hazrat Muhammad (PBUH) Abu Jihal.

Actually Khuhro are offspring of grandson of Abu Jihal whose name was Samon, who embraced Islam in the time of fourth caliph Hazrat Ali. After the ancient of Martyred of Hazrat Imam Husain, Samon migrated from Medina to Saryia and got job at Marwan. In the time of Walid bin Malik he also became the part of the Army of Muhammad bin Qasim, after conquer of Sindh he settled in Sindh for ever. He has four sons Khuhro, Unar, Larik, and Pahnwar<sup>5</sup>.

Ayaz Bhagit writes in his book that Khuhro do not belong to Arab but they belong to local ethnicity. Khuhro tribe belongs to samat ethnicity. Its roots drive to a branch of Rajpot Yadu tribe acceding deferent hear saying samon family is offspring of

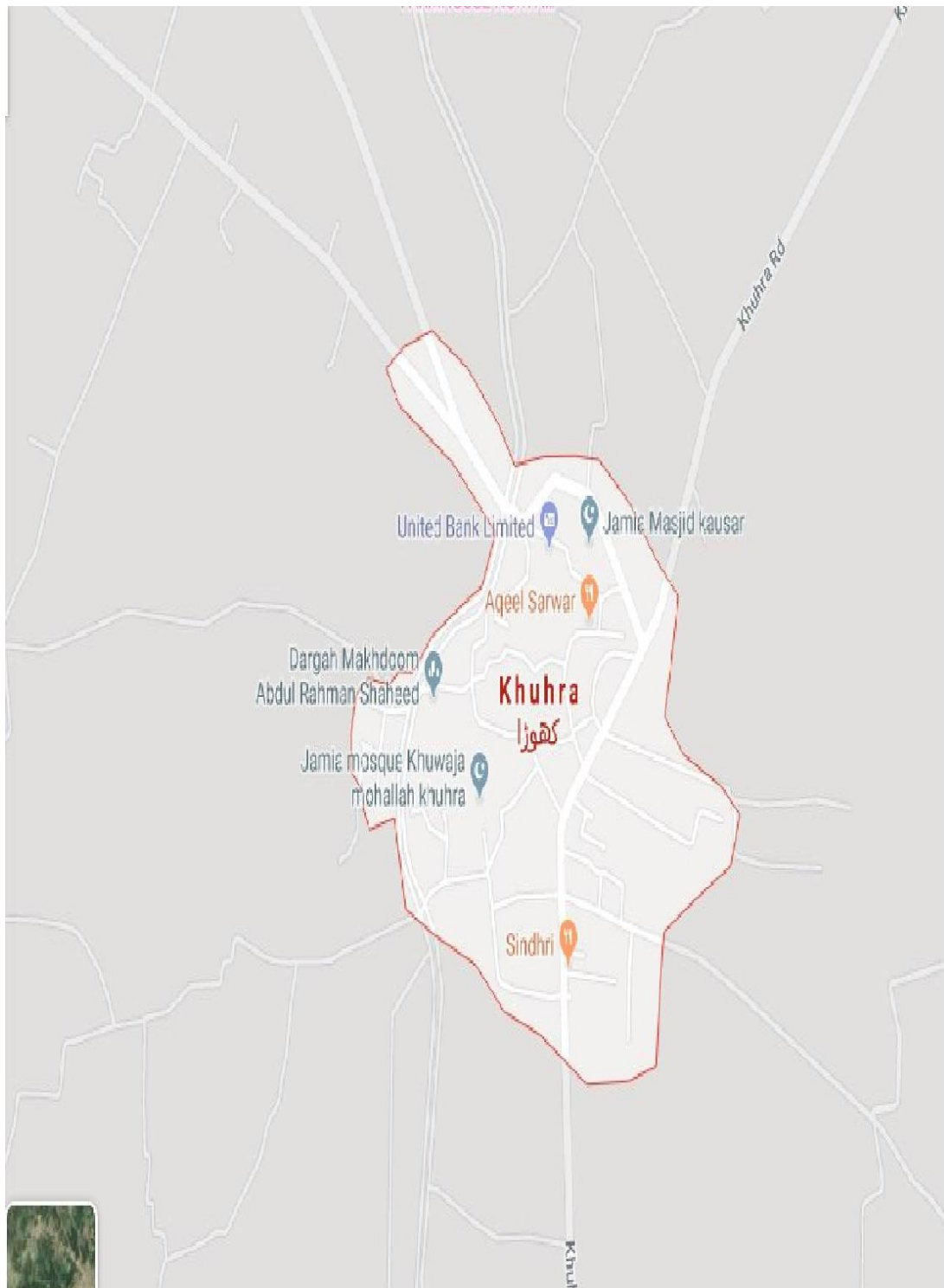
Bhagwan Karshina alias Shama and Sami. Khuhra belongs to Saman tribe his two other brothers Khuhawar and Chutoo. According to Sheikh Sadique that they are Muhana Actually word khuhro is changed from khoo hirr, Mirza qalech beg also write khoo hirra (a huge amount of anything) in encyclopedia of tribes that people of this tribe were carpenter of boats and travelers in rivers. They belong to wood work also than this word changed and became Khuhra.

Khuhro tribe does not accept this statement. They have attached their relation with the Arab tribe agree to reference which is given by the Makhdoom of Khuhra in their book Tazikra-e-Mukhdim Khuhra and Aaena-e-Jahanima.

According to the statement G. M Sayyed most tribe of Sindh are trying to be established relation with Arabustan.<sup>6</sup>

The Geographical location of Khuhra town is on very remark able position. This town is located in Khairpur Dist; Province of Sindh Pakistan talka Gambat. It is situated in the North West of Gambat town 3 or 2.5 km in west of Gambat town, Gambat town is the talka head quator on the N.H 5, And main Karachi to pershaver realway line. Khairpur Larkana link road also on short distance in west north of town west of town is flow N.W feeder canal (Uble Wah) in the west of town the Durgah of Makhdoom Abdul Rehman Shaheed is on the bank Uble Wah. The sirrouding area of Khuhra town is completed irrigated and fertile. There is found frouit farms especially mangoes datepalms and other crops such as sugar cane, wheate and vegitables etc.

**Figure No.1 Map of Khuhra Town**



Source: [www. Google .com](http://www.Google.com)

Status of Khuhra town and role Makhdoom of Khuhra in the development of town.

Khuhra is a very busy town nowadays. It is main town of Gambat talka of Khairpur Sindh. This is divide 13 ward, with approximately 40000 populations. It is conectet with other town by the following Roads

1. Khuhra to Gambat link Road.
2. Khuhra to Dirb Mehar Shah Road.
3. Khuhra to N.H 5 Road Makhdoom Abdul Rehman Shaheed gate.
4. Khuhra to Kamaldero Road
5. Khuhra to Ripri Road.

There is a Police Station, Boys Higher secondary boy's school, polytechnic college three private high schools, Governmant Girls School College, Labarary, Museum, Maddarsah, Imam Barghah and National bank, and U.B.L (United Commercial bank ltd), Sabzi and Ghosht market, Town office, Government Hospital and a Cheirty Hospital there is 24 hours services for heath, Post office and well Drainage system are present in Khuhra twon.

The Khuhra town is also famous for the vesited of Darga Makhdoom Abdul Rehman Shaheed BadShah, Mian Channih, Saddar Din Olyah, Sayed Obhayal Shah, Ibrahim Shah, Sayed Chaten Shah, Syed Muhammad Shah, Akhund Sher etc. This town is divid officially in following blocks. Block No 1.Consists to the Gilal Muhlla and dargah Mian Channih Govt hospital schools. Block No 2. Is Consists the Ujan Mahlla, Mirbahar Muhllah, Abra Muhllah, Soomra Muhllah, Sahita Muhllah, Makhdoom Muhllah, Abbasi Muhllah, Memon Muhllah, Sheikh Muhllah Larik Muhllah Paricha Mahllah and Sayed Mahllah. Block No 3 is Consists the Khokhar- Sheikh Muhllah, Mughal Muhllah, Ansari Muhllah and Banga Muhllah. Block No 4. The Khwaja Muhllah and village Rader. Block No 5 Nareja Muhalla Ujjan, Abra, Marrecha Marwari, Sheikh, Khalhora, lohar, Abbasi, Akhond caste are lie their also. Block No 6. Village Larrhi Ujjan. Block No 7 Village bahao Din Arain block No 8. Behri Ujjan Block No 9.Village Rasool bux Narejo (fhorri Nareja) Block No 10. Village Ali Nawaz Narejo Block No 11. Bock no Village Khah Ujjan Village Janghlan Ujjan Block No 12 Village War wara Ujjan block No13 Village Muhmman Pannah Sukhyo.

The source is senior clerk of town community of Khuhra Khadim Hussain Khokhar.

The Makhdoom family played an important role in the development of Khuhra town as well as local area. Makhdoom Nadeem Ahmed is a social worker. He is founder of Makhdoom Abdul Rehman Shaheed Cultural and Educational Trust. The Makhdoom Abdul Rehman Shaheed Library, Makhdoom Abdul Rehman Shaheed museum, Rehmania Madrasah, Makhdoom Abdul Rehman Shaheed educational complex (under construction in 2020) Girls Degree College of Khuhra, poly technical college of Khuhra are some outcomes of work of Makhdoom Nadeem Ahmed Hashmi.

Dharti TV channel, Nijjat news paper, Khabron news paper belongs to this family. Makhdoom Amer Ahmed who was teacher of Makhdoom Talib ul Moala and Dr. Nabi Bux Baloch belongs to this family. There are many books written and published by this family.

### **2.1.1 Family Background of Shaheed Makhdoom Abdul Rehman**

#### **Introduction of family**

Sindh is known as the Bab-ul-Islam, the land of peace and harmony. It has remained the center of knowledge, education and mystics Religious in past. Thatta city was the best example of that glorious period. If we research on the history of Sindh, we will be able to find many families and personalities which remained busy in the service of society in different fields such as education, social values and cultural development, political stability and preaching of Islam. All these families and personalities worked to follow and implement in their lives the Sharia and Islamic Laws and regulations by their poetry, writings and speeches. Those personalities are Muhammad Hashim Thattvi, Shah Abdul Latif Bhittai, Shaheed Shah Inayat Jhok Sharif, Sachal Sarmast, Qalander Lal Shahbaz, Mirza Qalech Baig and Makhdoom Bilawal.

There is also a renowned personality Makhdoom Abdul Rehman Shaheed of Khuhra and his family. The family of Makhdoom Abdul Rehman Shaheed came to Sindh from Arab. In 228 A.H.<sup>7</sup> Ibrahim bin Ishaque was the first man who came in Sindh and set at Neroon Kot (Hyderabad). This family went to Thatta for some time. Later they shifted to Khairpur (Mirs) village Pipri near Gambat. Finally, his family settled in Khuhra.

The roots of family of Makhdoom Abdul Rehman go to Hazrat Abbass, Uncle of Hazrat Muhammad (PBUH).

This is the family tree of Makhdoom Abdul Rehman Shaheed of Khuhra.

Sayyidna Abdullah



Hazrat Ali Sajjad



Hazrat Abu Ibrahim Muhammad



Hazrat Abdullah Saffah\*<sup>8</sup>



Hazrat Muoaruf



Hazrat Ishaque



Hazrat Ibrahim bin Ishaque\*<sup>9</sup>



Hazrat Abdullah bin Ibrahim\* <sup>10</sup>



Hazrat Jamal-u-Din Muhammed



Hazrat Abdullah bin Jamalu Din



Hazrat Yehya



Hazrat Muhammad



Hazrat Ahmed bin Muhammad



Hazrat Ahmed



Makhdoom Assadullah bin Ahmed\*



Makhdoom Jammal Din



Makhdoom Yehya



Makhdoom Abdul Khalique 1



Makhdoom Muhammad Aqil 1\*



Makhdoom Muhammad



Makhdoom Abdul Rehman Shaheed\*

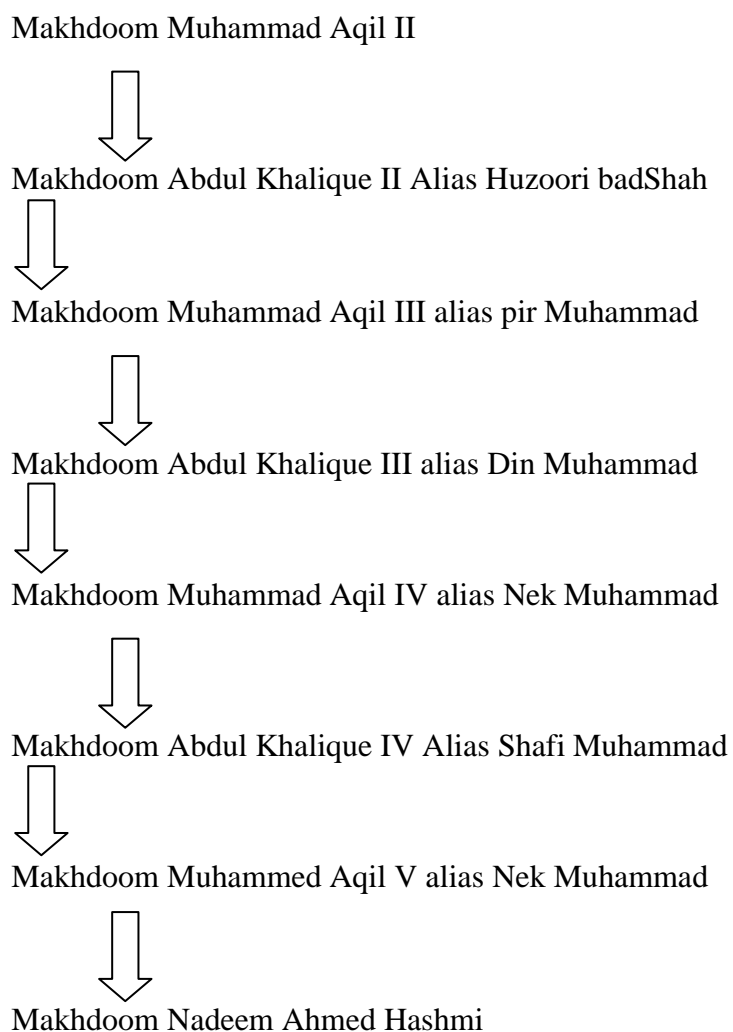


Makhdoom Muhammad alias Muhammadi



Makhdoom Ahmed alias Ahmedi-e-Khudai





Source: Personal Library Makhdoom family of Khuhra

Here I also attached a copy of all Makhdoom family which is given by the pro;  
Makhdoom Shabir Ahmed Hashmi in his book 222 Shuhdah-i-Islam as the sujra of  
Makhdoom family of Khuhra on page no 56

Source: Book 222 Shuhdah of Islam Prof. Shabir Ahmed Hashmi



This all family history is also written in Tazkara-e-Mukhadim Khuhra, a history book of Makhdoom family. It was written by Makhdoom Allah bux Aasi in Persian. Later it was translated by Makhdoom Ghulam Ahmed bin Makhdoom Amer Ahmed in Sindhi.

\*Hazrat Muhammad bin Saffah (first Abbassi caliph) Abass Saffah led the foundation of Abbassi caliph in 132A.H. He was a brave and famous person who made the caliph and succeeded to Marwanii. He founded Abbassi caliphate with the name of Hazrat Abbas, Uncle of Holy prophet. It lasted for six hundreds years.<sup>11</sup>

\*(This saint was titled with Makhdoom-ul-Mulik by the king of Mughal Nassir-u-Din Hamayoon).

\* (He was the first person of family who came to Sindh in 228 A.H now aday is famous as the Muki Shah Kacho Qilo Hyderabad)

\*(This personality was titled Alhami Rais-ul-ulma)

\*(This personality is the main character of my research)

## **2.2 Makhdoom family's Arrival at Khuhra, Sindh**

It is already mentioned that forefathers of Makhdoom Abdul Rehman Shaheed belong to Hashmi tribe of Arab from Quresh of Makkah (the holy family of Hazrat Muhammad) with Hazrat Abbas. Ibrahim bin Ishaque came to Sindh in 228 A.H with the order of caliph Muatsumbillah brother of Mammon Rasheed bin Haroon Rasheed for the preaching of Islam. He implemented Sharia and also gave the knowledge to people of Sindh about education, cultural and traditional values of Islam. (Mammon Rasheed died in 218 A.H. Later, his brother Muatsumbillah became the caliph of Abbasid Caliphate).<sup>12</sup> Later, he migrated to Sindh and set near Neroon Kot (Hyderabad) in the west of city on a hill namely Kalower Now a day there is kacho Qilo.

There he was famously called the kalore waro sain. After some period it changed from Kalore to Kalohra. He got married there. He was bestowed with 11 sons, and from these famous four are Asadullah, Ubedullah, Abdullah, Saifullah although other's names are present in history. He martyred in 318 A.H by the local thief's and after his death responsibilities of his family was shifted to his elder son Abdullah.<sup>13</sup> Same as

Ghulam Rasool Maherhas mentioned in his book Kalohra duar part 1 Ibrahim near north of Hyderabad on the hill named Kalore and address to people. He made them aware about the Islamic education, culture and tradition. Then, he was to be known as Kalore waro sain. This name was changed after long time in word Kalohra.<sup>14</sup> Prof; Makhdoom Shabeer Ahmed writes in his book 222 Shuhdah-i-Islam saint Ibrahim is famous now a day Maki Shah at kacha Qala Hyderabad.

#### Arrival of Makhdoom Family at Khuhra

After the receiving letter of appointment job of judge of Sindh from Mughal king Jalal-u-din Akbar Makhdoom Assadullah Started work as Qazi (judge) as well as education of Islam and implement of Sharia in Thatta and all over Sindh. He visited different areas of Sindh for the solution of religious, social and political problems of public. Once he visited Sukkur to perform his duty when he was passing from Pipri (A village besides Gambat), he liked that area and planed to live rest of his life there. After that he shifted his family and set there. Pipri was a very busy town at that time. Makhdoom build a mosque there and live there till death 966 A.H. His grave is present in Pipri. Makhdoom family has built a tomb there.

After the death of Makhdoom Assadullah his son continued his job namely jamal din bin Assadullah. He was succeeded by his son Yehya. He was very pious. He wanted to travel for the service of Islam and preaching. He was famous with title Bader-u-din. He wrote some books and among them some famous are –Assas-ul- Musala and Rasala tuhid. He died in 1041 A.H. His tomb is present at Bangigi village near Shah Jharo in the west of Larkana Khairpur road beside Tando Masti with the common name of Pir Ahyoo or Pir Nizam Din.<sup>15</sup>

After the death of pir Ahyoo Makhdoom family remained under supervision of Makhdoom Abdul Khalique bin Abdul yehyaa. In book of Tazkra-E-Mukhadim Khuhra, it is written that (Khan Bahadur Muhammad Ayoob Khuhro ja wada qoom Khuhro ja Sardar hin buzrg san muridi m munslik thya aa uhi e khes pipri man laddai Goath Khuhra m wathi aya) the Grand's, Grandfather of Khan Bahadur Muhammed Ayoob Khuhro become the followers of Makhdoom Abdul Khalique 1 and he

migrated to Village of Khuhra with the request of people of Khuhro tribe.

### **2.3 Title of Makhdoom and Meaning of word Makhdoom**

A successor of this family Assadullah bins Ahmed Muaz-u-Din got the status of head of family and started the preaching of Islam. He was a great scholar of Sharia, Hadeth, and education of Quran. Hence, he was the owner of mystical guts.<sup>16</sup> He worked for the implementation of Sharia in Thatta, Hyderabad, Umerkot and other cities of Sindh. In those days Mughal king Nassir-u- Din Humayun fled from Hindustan because he was defeated by Sher Shah Suri (Fared khan). Humayun met with saint Assadullah at Umerkot and was inspired by him. Later, he became follower of Saint Assadullah. Saint Assadullah prayed for Humayun, when Hamayoon succeed to gain his lost emperor. King Humayun gave title to Saint Assadullah –Makhdoom-Ul- Mulik. He was the first person who was called MAKHDOOM this title remains till today. Makhdoom-ul-Mulik Assadullah was set permanently at Thatta and kept him busy in preaching and spreading of education of Islam.<sup>17</sup> Rahimdad Khan Mollai Shedai writes in his book Janatulla-ul-Sindh when Fared khan defeated Humayun. Later, he escaped to Lahore but there he did not find help from his brothers so, he fled to Sindh with his companions (2 lack people). He also married with Hameedah Banoo begum at Pat village of Dadu dist. After long hardships Humayun reached at Umrkot where he stayed for some time. It was Sunday 4th Rajib 949 A.H 1542 A.D when he was bestowed with a child who is known in history as Jalal-u-Din Muhammad Akbar-e-Azam<sup>18</sup>.

Word Makhdoom is usually used in Sindhi, Urdu, and Persian and in other languages. This word is known as the symbol of honor. Therefore, this word was used as a title of renowned person especially who belonged to education. Makhdoom word is commonly used in Sindhi for teacher MAKHDOOM means (khidmat kayal, Buzrag, AAqa, Malik). This word is usually used as the title for the respective personalities as well as in families in all over Sindh such as Makhdoom Bilawal, Makhdoom Zaman, Makhdoom Amen Fahim, Makhdoom Shah Mahmud Qureshi etc.

Here is present a list of other defferent families which are awarded the title of Makhdoom<sup>19</sup>

1. Makhdoom Shah Usman Marvindi of Sewen belongs to Kazmi Sayed.
2. Makhdoom Abdul Rauf of Hala Purana belongs to Cast Bhatti.
3. Makhdoom Nooh Sarwar of Hala belongs to Saddiqi.
4. Makhdoom Muhammad Hashim of Thatta belongs to caste Panwar.
5. Makhdoom Ismail of Piryalo belongs to caste Jonijo.
6. Makhdoom Ismail of Ughani belongs to caste Somro.
7. Makhdoom Muhammad Zaman of Lawari belongs to Saddiqi.
8. Makhdoom Balawal of Talty belongs to caste Samma.
9. Makhdoom Ali Qutab Shah of Tando Jahania belongs to Naqvi Saddat.
10. Makhdoom Jahania Jahan Ghasht of Multan belongs to Bukhari Sayed<sup>20</sup>.

Same as this family is also awarded by the title of Makhdoom. Mukhadim is the plural of Makhdoom word which is commonly used for this family. In this family, first person was the Asdullah who got title of Makhdoom second was the Makhdoom Muhammad Aqil 1 got this title Makhdoom by spiritual power of holy prophet Muhammed (PBUH) this title used till today by family of Makhdoom Abdul Rehman Shaheed of Khuhra.

Now days, Makhdoom word also gives sign of respect. In Sindh even all over region it is used for respective personalities or families.

## **2.4 Makhdoom –ul- Mulik Chief Justice of Sindh**

Nasser-u-din Humayun died in 963 A.H (1556 A.D). After the death of Humayun, his son Jalal din Akbar became the king of Hindustan at the age of 13- 14 years. In the history, period of The Great king Akbar is known as one of the strong and powerful emperor in the Mughal Dynasty. He was uneducated but he gave respect to the educated people. The Great Akbar king used sources of (no-rattan) 9 wisdom people for his power and Administration (Another thing after long his mind changed and found Din-e-Illahi). He issued a letter in the respect of Scholar of Islam that gave respect to all the scholar of Islam. In the time of Akbar, Sindh became the part of Mughal's after the attack of his General Abdul Rahim Khan-e-Khan bin Berum Khan (prime minster of King Akbar) who defeated to Mriza Jani Beg Ruler of Sindh in

1593-94 A.D. Makhdoom-ul-Mulik Assadullah also continued preaching of Islam same like his grand grandfathers. Many non-Muslims converted to Islam by the preaching of Makhdoom Assadullah. It was painful for the Hindus of Sindh, so they arranged a meeting. In the result of meeting they sent an application to the king of Delhi (Akber) against of Makhdoom ul Mulik Assadullah<sup>21</sup>. They wrote that a local thief Assad made their people ill religion (din dirm khan badrah Kari tho ain asan khi phri tho). They offered bribe to ministers, Durban, and sent gift for king. On the other hand, when Makhdoom Assadullah find out about this activity of Hindus of Sindh against him, he also wrote a letter in the explanations about conspiracy of Hindus and sent it to King Akbar. It was difficult for Qasid of Makhdoom to reach in durbar of Akbar so he applied a technique with suggestion of a local person when King Akbar visited to river (Jamnna). Here, he met with King Akbar and next day Akbar called him in his court and listened his matter even explanations of letter of Makhdoom and after all he was inspired by the letter of Makhdoom Assadullah very much. Therefore, he issued a letter for appointment of Chief Justice of Sindh (Qazi of Qizat) to Makhdoom Assadullah. This job was performed by Makhdoom family till the last days of Talpur period in Sindh.<sup>22</sup>

## **2.5 Makhdoom Muhammad Aqil 1 Title Raes-ul-ulma**

Makhdoom Muhammad Aqil 1 grandfather of Makhdoom Abdul Rehman Shaheed became the head of Makhdoom family after his father's death. He was also great scholar and full with all spiritual gads of mystics. He was almost busy in (zaker-e-illahi) remember to Almighty Allah. A very important miracally incident of this great personality is famous in the area, one time in night of Shab e Qader; he was busy in Prayer (zakzir-e-ellahi) at Jamia-e-Masjid of Khuhra. Hazrat Muhammad (PBUH) came thereat Khuhra and arrange gathering (Kachihri) in the west of Mosque on the bank of little lake (Dhoro) along with Jamaat (team of four great friends imams Hazrat Pir Abdul Qader Jellani and Hazrat Usman Marvandi Qalander Shabaz). Their Hazrat Muhammad (PBUH) ordered to present Makhdoom Muhammad Aqil. Therefore this order was forwarded to Hazrat Qalander (Usman Murvendi) because the Sindh is the area of Qalaladar Shah baz. When Makhdoom Muhammad Aqil 1 was presented in gathering (kachihari) of holy prophet, he showed very gratitude attitude which cannot be explained in words, Hazrat Muhammad called him and say to sit beside him in last

of gathering give to him title of Makhdoom-ul-Mukhadim and Rais-ul-ulma with the reasonability of Qazi of Sindh also wear him turban (distar-e-din) which start first round by the holy prophets than passes rounds of distar his companion last round ended by the Qalander Shahbaz.<sup>23</sup>

After that these title related with these title with the Makhdoom family of Khuhra. Later, this family became the center of attention to common and important people and got high respect from all saints and educated personalities of Sindh as well as from India. This is tradition of Makhdoom family till today inherited of family (Gadi-e-nashen) must go to the Sewan-e-shareef at the tomb of Qalander Shahbaz and arrange the dastar-e-bandi tradition according to will (Wasit) of Makhdoom Muhammad Aqil.

A miracle saying about the distar-r-bandi at the tomb of Qalander Shahbaz Makhdoom Abdul Khalique (Huzri Badad Shah ) that he was great spiritual scholar pious man. Therefore, he was always attended with spiritual meetings of Holy Prophet Muhammad (PBUH). After his death his son knows very well the family tradition. He wants secretly (to hide his position) complete this tradition even he wants complete this work by Qalander Shahbaz himself. When he was passing near tomb of Makhdoom Bilawal Shaheed, he desired to visit the tomb of Makhdoom Bilawal Shaheed but where he wants to stay out of city and waited for night. Therefore Makhdoom ordered to Jan Muhammad Khuhro show to people this caravan belongs to him but Makhdoom received a message from home (Hawley) of Makhdoom Bilawal that oh Makhdoom sahab why you are keeping secret to yourself. You know that oliya-e- Allah (saint) are aware from each and every thing. We have been told by Makhdoom Bilawal about you. Therefore please accept our invitation and come to city and live in our rest house (ootaqe beside of Hawley). Makhdoom was very shocked to receive correct information about him and pay attention to Almighty Allah for the gratitude of this highly respect and accept to innovation of family but he did not say extra ordinary for him or no extra expenses prepare simple food which is present on time at home.<sup>24</sup> In short, Caravan of Makhdoom sahab reached at Sewan-e- Sharaif and their stay at Makhdoom Mozam Muhammad. That night Makhdoom Muhammad Aqil along with Muhammad Khuhro and Mozam Muhammad go to in tomb of Qalander. There they prayed Tahjud and offered muraqiba (yoga), the family turban (distar) was in the hand

of Muhammad Khuhro. After some time a Bright face (Norani Chahra), he caught the arm of Makhdoom and took tribune and say common Mr. Makhdoom Muhammad Aqil and went on beside of grave of Lal Shah baz. He opened the one round of the tribune and kept it on the grave than it keep on the head of Makhdoom Muhammad Aqil and offered congratulations. Makhdoom asked fromhimself and how he knows about his aim, who replied that he was ordered by Lal Qalander. Makhdoom Muhammad Aqil 1 died in 1092 A.H.<sup>25</sup>

## **2.6 Sultan ul Mashakh Makhdoom Muhammad bin Muhammad Aqil**

He was father as well as teacher of Makhdoom Abdul Rehman Shah eed. Makhdoom Muhammad bi Muhammad Aqil was a great Alim-e-din. Many people were affected in spiritual guides in life even after death. Makhdoom Abdul Khalique allies Aasi write about his family history book that when he was child he went to pir Shah Fazal-ul-Allah Sarhandi Mujadid Naqshbandi for spiritual guide. Alahamd-ul-allah he got it but Murshid said he must receive further spiritual gift from his grand grandfather and hereceived it on the grave of Sultan-ul-Mashakh Makhdoom Muhammad bin Muhammad Aqil.<sup>26</sup>

There are many miracles which are counted of Makhdoom sahab in different books and orally. In local people one in very famous that when he becomes old hetold his family that his body should be buried beside my father. There is no anyplace but when his death body keeps at grave of his father automatically. It slipped to its place and created space for the grave of Makhdoom Muhammed. Many visitors are gate faze from the grave of Makhdoom Muhammad bin Muhammad Aqil. He died in 112 A.H.<sup>27</sup>

After the deat of Makhdoom Muhammad his son Makhdoom Abdul Rehman became The leader of family, who made the new era of history of this family the role Makhdoom Abdul Rehman, will be mentioned in next chapter.

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24. Makhdoom, Shafi Muhammad; Tazikra Buzrgan-E-Sindh, Makhdoom Abdul Rehman Shaheed Educational and Cultural Development Trust. ( Sirat Publication Karachi. 2017) Makhdoom Alhaj Shafi Muhammad (2017) p no 100
25. Ibid p no 101
26. Ibid p no 10

# **CHAPTER NO-3**

## **SOCIAL, POLITICAL AND RELIGIOUS STRUGGLE OF SHAHEED MAKHDOOM ABDUL REHMAN OF KHUHRA**

In this research I will try to discuss an important character of history of Sindh, heritage character of Sufi tradition (taswof) and term of mystism in general and special focus on the personality and role of Makhdoom Abdul Rehman Shaheed of Khuhra town. He made very illustrious thought and plays an important role in social, political and religious field to implements his thoughts which promte the will of truth, social justice, political stability In the light of hadeth, Sunnah and Quran. His thoughts specially revolved the unity of existence, unity of religion, unity of humanity, self reorganization, divine love, patriotism, abolition of injustice and feudalism.

### **3.1 Introduction of Makhdoom Abdul Rehman**

Makhdoom Abdul Rehman Shaheed was great personality of Makhdoom family of Khuhra as well as over all Sind. He was born at Khuhra town. He got education from his father's established madderssa Sultan-ul- Mashaekh Makhdoom Muhammad bin Muhammad Aqil 1 in the field of sharia, mystism (Qadri and Naqishbandi schools of thoughts) and fiqah at his native madderssa of Khuhra.<sup>1</sup>

(Yet I have not confirmed accurate birth date and maddarsa name where Makhdoom Abdul Rehman Shaheed Receive Education at present that Maddarssa is called Rehmania Jamiya Maddarssa).

Makhdoom Abdul Rehman was a unique personality of this family; he was brave since, childhood. He tried to remove unislamic practice from the Muslim society in surrounding, same time wanted to establish a system for the social justice. After the death of his father in 1122 A.H, he became the leader of his family and Qazi of Sindh. (Which designation was given constitutionally by the Mughal king Jalal-u-din Akbar to grand, grandfather Makhdoom Asadullah and spiritually by Holy Prophet Muhammad to his gand father Makhdoom Muhammad Aqil 1).<sup>2</sup>

Makhdoom Abdul Rehman was personally very simple person. He loved masses and was busy to serve people by solving their personal, social and religious as well as political problems. Same time he was busy praying almighty Allah. Therefore, he is known as a great saint and he possessed many great divinely virtues such as Jazba and Tawsof. At certain times he would almost said Shatehat-e-kalma (some words which are against sharia) but when he comeback in his senses he apologized for misconduct from Allah almighty in the form of narrating Astaghfar. He was almost busy in the work of implementation of shariah.<sup>3</sup> Likely Sakhi Saleh Shah has also expressed his views regarding above mentioned type of mysticism through this couplet:

“ A people who has Mystical gads, he always remember and follow the oneness of Allah , he has no one other required even he some time went in special spiritual condition that time they did not follow rules and regulation”.<sup>4</sup>

Moulana Din Muhammad Waffai writes in his book MuShah eer-e-Sindh that Makhdoom AbdulRehman Abbassi was a great scholar of Islam, he was very perfect follower of Sharia of Hazrat Muhammad (PBUH).He becomes the Qazi-e- Qaza (Chief justice) for Sindh, after the death of his father.

On and off he went into incense condition (Wajad) when he was busy in praying of Allah that time he offered words which are not considered fair in sharia when he come back in sense condition he did toba (saying sorry before Allah). Same time, he was busy in the work of shariah in society he tried to remove unislamic activities from the society. He was steadfast and staunch follower of Fiqh or Islamic law and jurisprudence.<sup>5</sup>

Historians write that he was steadfast in every sense of taqwa and in sharia, therefore they quote below mentioned a saying as an example of steadfastness of Makhdoom Abdul Rehman. Once, as he was doing abolition from the water of Indus River ( though Indus river flows 20 kilometers away from Khuhra city but that year it flew near Khuhra this is quoted as miracle (Karamat) of a personality of Makhdoom family).<sup>6</sup> Suddenly a nude man appeared from the water of river before Makhdoom whom he asked to cover his body with a cloth but he refused. Therefore he wanted to give him Taazeer (punishment according to Islamic injunctions) but his hand got paralyzed. Again he wanted to use his second hand but same condition happened until his all

body parts went paralyzed but even in this condition he continuously forced him for obeying Sharia. Later that person disappeared and come back with covering his body and he introduced himself as Khwaja Khizar and informed him that it was an assesment of steadfastness in upholding principles of Sharia. Congratulations, you are successful in your divinely assessment. And he patted the body of Makhdoom Abdul Rehman to remove paralysis from his body. After this event both became the friends<sup>7</sup>.

When Makhdoom went in Halat-e-keif (incense condition) he quoted that Malik-ul-mulik manam means (I am owner of the country) in this condition he awarded certificates to attendees for different properties which were present at that time in mahfil (meeting) when he came back from that situation he got these certificates of properties. In Aaena e Jahan Nima it is written that this saint got his daily expenses from the Khazana-e-Ghebi (hidden treasures of Allah). He was a generous person. He was always ready to help poor and needy masses; his langar (food at his abode) was free for every one so many people lived there. Specially, people were gathering there when any non Muslim embraced Islam in the response of preaching's of Makhdoom sahb.

Dr. Nabi Bux Baloch shares his stance about the personality of Makhdoom Abdul Rehman Shaheed and says that he has three different important and bright corners.

1. Makhdoom was a great scholar of Islam from his madrsa generated many hufazz-ul-Quran and scholars (Ulma), simply he was a great educationist
2. He was a spiritual guide, a large number of people got spiritual lessons of success from him.
3. He was a great and brave servant of Sharia; therefore he helped to victims of injustice. His decisions clearly depict the values of Sunnah and Quran, simply Shaheed was true preacher and follower of Islam.<sup>8</sup>

### **3.1.1 Makhdoom Abdul Rehman as a Social Person**

Makhdoom Abdul Rehman was a very simple person by nature he always wore very simple clothes. He disliked show off of his status in society. During the month of Ramadan at the time of Aftar (fast breaking) and Sahar (keeping fast) he had ordered

his followers to beat drums to awaken Muslims from their sleep for preparations of Sahriat right time. Dr. Nabi Bux shares his ideas that Makhdoom Abdul Rehman was not only a great scholar but he was a social person, He went among the people and search their difficulties then tried to solve their sufferings and problems. We can not present and depict a complete story of our social system sidelining such mystics in Islam especially in subcontinent. They played a tremendous and basic role for the establishment of an exemplary and tolerant social system in Subcontinent.<sup>9</sup> He was busy all the time in the service of common men therefore, people from encompassing areas revered him a lot. Similarly he had a huge responsibility to solve all the legal, religious, social problems pertaining to region falling in the peripheries of Sindh that is the main theme of my thesis. I think this knowledge provided by me will fill a vacuum of history to understand it in the form of a useful research.

It is said that once, Makhdoom sahib decided to visit Makah for Hajj and Medina Munwar for the visit of tomb of Rasool pak but holy Prophet came in his dream and ordered him to continue his social, religious, political services in Sindh and gave him bisharat (good news) that I am (Rasool ullah) happy with your work whenever you would like I will meet with you! In your dream.

A most famous story about the kindness of Makhdoom sahib is about the leader of Ujan tribe that a man namely Mian Chania who was a servant of Makhdoom Sahab. He had been assigned a duty to look after stable of horses of Makhdoom family. One day by chance he became injured while working and consequently died. Makhdoom Abdul Rehman called his father and offered him to either receive blood money or a son who will lead your tribe (Ujan tribe) and same time he would be pious saint of Almighty Allah. The father of Mian Chania accepted the second offer of Makhdoom, with the Grace of Almighty Allah same year he has blessed with a son. Who named baby Chania and presented him before Makhdoom Abdul Rehman Shaheed. Makhdoom let him show him a spiritual glow by inserting his pointing finger in the mouth of baby and told the father that he will receive his further spiritual guidance from Hafiz Abdul Wahab (commonly known as Sachal Sarmast). Who will be born at Draza after my death in Farooqi tribe. The effect of pray of Makhdoom Shaheed Mian Chania received his spiritual education from Sachal Sarmast and he was a famous saint near

Khuhra and his tomb is present beside Khuhra town. The saint Mian Chania was scholar of sharia; though he was illiterate and never received formal education now a day's whole Ujan tribe follows to him spritually even his descendants till to day<sup>10</sup>.

Makhdoom Abdul Rehman and his family had remained busy in social services as most saints. Therefore living places of saints are called Dargah or Aastana. All Dargahs had been remained a center of attraction for common man including Muslim and Hindu communities (i.e Kabir Bhagat, Nanik Ram etc). Especially, most of the subcontinent including Sindh Islamic mysticism initiated since Arab preachers came here to preach. Sindh was most attractive centre for these scholars. Mysticism (Tasooft) flourished in Bagdad than travelled to Syria (Sham) Allama Abin Khuldoon writes people who followed Hazrat Esa (AS) were called Hawari due to their white clothes similarly these preachers and scholars of Islam are called Sufi because they wore a specific white coloured dress Hence in Islamic terminology those people who followed Tariqat (way of living of Holy prophet) were called as 'Sufis' they were men of piety and simplicity.

Later these people paved the way for the establishment of a Muslim society by infusing the spirit of Islam. Name of these personalities will be written the golden letters in the annals of history. These venerated personalities faced in number able unmeasured able hardships in spreading the message of peace and harmony.

For example Shah Wali ullah, (he was the counterpart Makhdoom Abdul Rehman Shaheed) as has been mentioned in the preceding pages. During these days political and social turmoil was rampant in the sub continent. Life property and honor were not secure as there were a number of disruptive forces at the work in the Muslim society. He immediately set himself to the sacred task of spiritual consolidation of Muslim society. He prepared few students and gave them knowledge in different branches of Islamic learning. Shah wali-u-llah persuaded the Muslim to strictly fallow the foot step of beloved prophet Hazrat Muhammad (P.B.U.H) Apart from imparting religious education to Muslim; Shah Waliullah also provided leader ship to Muslim in the political field .He came out with his great wisdom and foresight to create political awareness in the Muslim of India. He translate holy Quran in Persia language as

Muslim of subcontinent understand and change their social life, system in Muslim society and live according the instruction of Islam. He wrote more than 200 books in the field of fiqh Hades Islamic jurisprudent even he known as the pioneer of Islamic Revolution in subcontinent in that result Muslim community develop their status in sub continent in the shape of Pakistan. Allma Shabir Usmani, a great theologian and Sufi was the first of deo-e-band school to extend his invaluable assistance to the cause of Muslim league he declared that any Muslim who will vote opponent will be answerable before Almighty Allah at the Day of Judgment. Pir sayed Jammait Ali Shah was born in small village known as Alipur. He had performed Hajj and he was loyal to Islam.<sup>11</sup> He rendered invaluable serves to the freedom movement. He labored hard to win support from all IndiaSunni conference for the cause of freedom movement. Pir Sasab Makiniwas born in village of Makni sharif.He was a valiant fighter for the cause of freedom movement. He organized Muslim league in K.P.K with help and assistance of his followers .He attended Sunni conference held at Banaras and spoke for hours in favor of Pakistan.He was arrested by the K.P.K government but he did not budge from his early stance .he was mainly responsible for organizing the freedom movement. He was most devoted to Muslim league. Pir Sayyed Rashid Ali Shah (pir Sahab Pagara) in Started Hur movement against British government in Sindh. Pir sahabs also give support to Sayyed Ahmed Shaheed against Sikh rule in Punjab and Khaiber Pakhtun Khawah.<sup>12</sup>

Sain G.M Sayed says that institution of mysticism is the center of international peace and harmony, the objective of the movement is almost same. May be their mystical thoughts different but their objective is same to promote tolerance and communal harmony.<sup>13</sup> They loved to guide common and deflected masses and freed them from the clutches of ignorance. They had preached in every nook and corner of Sindh one of the most prominentpersonalities among them was Qalander Lal Shahbaz and other was Shah Inyat Shaheed of Jhok. They presented two basic Ideologies about Tasooof

1. Religion Islam is the last and complete even separate thought, after its relevance most religious doctrines rejected. Therefore shariah Muhammadi is the constant and unmatched source of divinely guidance. The search of Allah (God) is necessary to apply way which is told by the Buzirgan-e-Den.
2. The massage of religion is the massage of oneness of God. Both of these thoughtsagreeeto unify humans, and create international peace. Actually Islamic shariah provides basic theme

of these all ideologies.

Makhdoom Abdu Rehman Shaheed and his family played an important role to develop the intellectual level of people of Khuhra as well as Sindh especially his services are in the field of social justice and implementation of Islamic Jurisprudence. The Makhdoom family also showed great aspiration for the independence of Pakistan and India from cruel British rule. Therefore at dargah they had set a court where they judged problem of local people as well as different area of Sindh during the Different regimes of Sindh. Makhdoom Sahb was the contemporary of Mian Noor Muhammad Kalhor. He was very famous personality due to his just and social interaction approach, therefore local people throughout Sindh visited Makhdoom Sahab.

### **3.1.2 Mystical approach of Makhdoom Abdul Rehman**

Historian and philosophers opine that societies and social institutions built by the teachings of Sufi saints especially in subcontinent they were a big source of peace and calmness in the region. These thoughts of saints are known with the name of Mysticism (Tasowf), it has basic four thoughts. I am here going to explain the term mysticism and basic four thoughts before deeply discussing educationist and mystical service of Makhdoom Abdul Rehman Shah eed. He was also strong follower and promoter of Qadri and Naqishbandi schools of thoughts in the region of Khuhra and surrounding as well as all of north Sindh. His follower or mureed are found also in the area of south Punjab and Balochistan.

The name is of Arabic in origin, being derived from the word Suf meaning wool; the Sufis were distinguishable from their fellows by wearing a coarse woolen cloth, in times when silks and brocades had become the fashion of the wealthy and mundane minded, symbolic of their renunciation of worldly values and their abhorrence for physical comforts.<sup>15</sup> Many of the people think that mysticism started from Persia even before Islam, but there is no categorical statement about it. People used to have different opinions about mysticism, some say that it is the name of killing one's materialistic desires and some say that it is the soul of Shariah. Many of the people consider the works of spiritual people.

There can be many different arguments regarding mysticism but it keeps human on the right track and saves him from the evils. It is the name of overcoming your desires and the one who does so get to his destination soon. A mystic has to face a lot of difficulties. When he goes through the difficulties his belief becomes strong that he will get to the destination soon. A mystic kills his ego as it is a big hurdle in mysticism. He thinks himself incomplete without helping mankind. He tries to find Allah inside humans. He tries to advance forward in the light of Quran and Sunnah. The one who is not bound on Shariah and Quran and Sunnah, he is not a mystic. Abu Hashim is the first one to be called a mystic. After that, in the beginning of 3rd century, there comes the era of Zulnoon, Misri, Bayazeed Bustami, and Junaid Baghdadi. Hazrat Junaid Baghdadi should be considered as the founder of mysticism. He had a tendency towards Shariat. His famous saying is: our mysticism is bound in Quran and Sunnah. As the mysticism has been through different eras, one of the eras is connected to Hazrat Junaid Baghdadi by Shah Waliullah.<sup>16</sup> He said that second era of mysticism started from Junaid Baghdadi, while third era is started from Abul Hassan Zurlqani and Shaikh Abu Saeed and fourth era is started from Shaikh Akbar Ibn-e-Arbi. A mystic only bow down to Allah, and he only beseeches from Allah. Hazrat Shaikh Ali Hajveri writes in his book Kashaf-ul-Mahjoob: once a king asked a beggar ask me anything and I will fulfill happily. The beggar replied: what can I ask a man who is a servant of my servants. The king astonishingly asked what it is. He replied to the king: Oh! King you are a servant of your wish and will while it is my servant that is how you are the servant of my servants. The one who follows mysticism has two different points of views.

#### **1) Wahdat-ul-Wajood.**

#### **2) Waahdat-ul-Shah ood.**

The people from first school of thought believe that there is no difference between universe and Allah both are same. The founder of this thought is Mohiuddin Ibne-Arbi who is also called Sheikh Akbar. He wrote many books to preach this point of view. People from this school of thought believe that Allah is omnipresent and he resides in human beings. Humans have qualities of Allah. A man should be pious so that he may please Allah. Hazrat Shah Abdul Latif Bhatia and Sachal Sarmast was a firm believer of this school of thought. While people from Wahdat-ul-Shah ood

believe that Allah and this universe are two different things and this universe is dependent on the creator. Syed Ahmad Sarhandi is the founder of this ideology, who was born in Sarhand and is a descendant of Hazrat Umer Farooq (R.A).

There are the four following Schools of thought in mysticism the; Chishtiyah School of thought Suharwardiyah School of thought Qadriyah School of thought Naqshbandiyah School of thought.<sup>17</sup>

### **3.1.3 Relationship of Mystical schools of thought of Shaheed Makhdoom Abdul Rehman**

Shaheed Makhdoom Abdul Rehman of Khuhra town belongs to following Mystical schools of thought which are defining here in deep.

Naqshbandiyah School of thought:

Hazrat Bahauddin Muhammad Naqshbandi is the founder of this School of thought. He used to weave bed sheets and made Naqsh (prints) over it this is why he was called Naqshbandi. Khuwaja Bahauddin died in Bukhara. He laid the foundation of the Naqshbandiyah School of thought on the teachings of Bayazid Bustami. He was a follower of Abu Ali Sindhi. In Hindustan this silsila was spread by Syed Ahmad Sarhandi. Syed Ahmad Sarhandi gave the idea of Waahdat ul Shahood in comparison with Waahdat ul Wajood, which says that, the creator and the creation are two different things. He gained a lot of fame through this idea. King Aurangzaib was also a follower of this point of view. This is why he succeeded in increasing his thought. Then there started Shia-Sunni conflict, and Jahangir arrested Shaikh Ahmad Sarhandi and kept him inside for one year. Naqshbandi are the followers of Shariat rather than Tareeqat. They like to do Zikr slowly. They don't like music. Murshid and Mureed can sit together. Khuwaja Baqi-billah, Hazrat Shaikh Ahmad Sarhandi, Shah Waliullah, Shah Rafiuddin and many others spread this in Hindustan. They emphasized on Shariat a lot. Hazrat Baqibillah used to live in Kabul. He came to Delhi on recommendation of his Murshid. He got fame in Hindustan. On listening to his fame Hazrat Mujadid Alif Sani came to Delhi and give allegiance to him. He died in Delhi at a very young age of 40 years. Hazrat Baqibillah strives hard to implement Shariat and end the evils. After his death Hazrat Shaikh Ahmad Sarhandi put forward his

work. Deen e illahi started in the era of King Akbar which damaged Islam a lot. Hazrat Shaikh Mujadid Alif Sani faced Akbar with courage. The father of Shah Waliullah was also associated with Naqshbandiyah School of thought. He worked for mysticism. Shah Waliullah put great efforts in increasing the Naqshbandiyah silsila in Hindustan. The saints of Naqshbandiyah School of thought used to pray all the time that is why they got away from people and they lost fame amongst people. Naqshbandi increased in Sindh with great speed and many people joined it like: Makhdoom Adam Thatwi, Makhdoom Abdul Rahim Guhrohri, Muhammad Zaman Lawari, Makhdoom Moin Thatwi and many others are included. Makhdoom Adam Thatwi is the first one of this School of thought in Sindh. He was a man of Shariat. Makhdoom Ismail Piryalvi is also associated with this silsila. While Abu ul Qasim got the education from Sarhand and started spreading it in Sindh. Some of them are being mentioned her.

**Qadriyah School of thought:**

The founder of this silsila is Hazrat Abdul Qadir Jeelani. He belonged to the Hambli Fiqah. He laid the foundation of Qadri School of thought in the light of the teachings of Junaid Baghdadi. He is also called Hassani-o-Hussaini. He spent his whole life for the pleasure of Allah. He used to lead a very simple life. He avoided politics and started his work for the betterment of mankind. There were many other Schools of thought during his time but he started his new silsila named "Qadriyah School of thought. It was because of him that his silsila spread far and wide. Many people joined this School of thought. The saints from that School of thought told that whosoever is associated with this silsila is Jannati. This is why this School of thought spread rapidly.

There were some illiterate things incorporated in this School of thought too. Dr. Abid Mazhar writes in his book Shah Abdul Latif Bhittai jy dour men Tasawuf ja silsila that: there are many cliffs on the road side of Awaran which are worshiped by the people living there. They think that their life and death is in the hands of Hazrat Abdul Qadir Shah Jeelani. Many women from the adjoining areas come to take vow on these while men visit there when are ill. These are the people who could not be enlightened by the light of mysticism. Qadriyah School of thought believes in equality. There is no difference between poor and rich, elder and younger. People from Qadriyah School of thought are always in the search of truth. That is why the Qadriyah silsila spread far

and wide like Africa, Morocco, and Egypt etc. Saleh bin Mehdi writes in Al-ilm-ul-Msshaikh's 381 page that: there was also a branch of Qadriyah School of thought in Makkah Mukarma, and it is said that this is the first branch of Qadriyah School of thought. This silsila was there in 12<sup>th</sup> and 13<sup>th</sup> century. The spread of Qadriyah School of thought was due to the people inside it in sub-continent. Naimatullah Dakani and Hazrat Muhammad Geelani put that forward in sub-continent. The Qadriyah School of thought spread over the different areas of the world due to the saints spreading over the different areas of the world. Many mystics came to Sindh and Punjab. Many of them started living in Khuhra, Gambat, Ranipur, Uch Sharif and started spreading the message of Islam and establishing the Khangahas and promoted the Qadriyah silsila. Their followers increased due to the good behavior of the saints. This is why many followers are there of this School of thought. Many other mystics like Makhdoom Abdul Qadir Sani, Shaikh Dawood Kirmani, Abdul Haq Muhadis Delhvi, are included in spreading the message of Qadriyah silsila. This School of thought increased also in the 15<sup>th</sup> century. Qadriyah School of thought affected more than Deen e illahi and Mahdavi Tehreek. This is why the effect of Deen e illahi which belonged to King Akbar started diminishing and Mahdavi Tehreek as well. The saints of Qadriyah School of thought maintained good relations with the rulers of that time this is why they were able to spread their message to people of that time. Especially Mughal kings used to respect the Qadriyah saints. King Jahangir and Shah Jahan used to respect Mian Meer Qadri a lot. When the son of Shah Jahan Daara Shakoh fell ill, Mian Meer Qadri was called and he got fine because of drinking water from his hands. Daara Shakoh was a big fan of Mian Meer Qadri. the famous Qadri saints are: Hazrat Junaid Baghdadi, Hazrat Abdul Qadir Shah Jeelani, Shaikh Fariduddin Attar, Hazrat Shaikh Maarooof Karkhi, Hazrat Shaikh Ali bin Haibtu are there, while in Sindh, Hazrat Ahmad Shah Jeelani, Ranipur, Hazrat Muhammad Shah Jeelani, Gambat, Syed Mubarak Shah Jeelani, Ghotki, Already deep explanation of mysticals Schools of thoughts is given in above topic. Makhdoom Abdul Rehman was strong follower of the Qadri schools of thoughts. He was also same time follower of Naqshbandi schools of thoughts. He was a great teacher of his time. Education is the main and basic tool to the development of any society; it is also first lessoning of Holy Quran -IQRA means to read. It is the reason why all saints of Islam follow the tradition of Holy prophet Hazrat Muhammad (He is known as a great teacher, socialist, reformer even judge) continue his mission through their Sunnah and shariah. The Makhdoom Abdul

Rehman also followed Sunnah of Holy Prophet staunchly, he started teaching process at his khanqah where thousands of scholars, Hufaz e Quran, Ulama din got education. At the same time when in Delhi Shah walli-ullah was busy to educate Muslim of india and in Thatta South Sindh Makhdoom Muhammad Hashim Thattvi performed the matching duty of educating and creating maturity among Muslims Makhdoom Sahb's Madrassa was an attractive place for knowledge seekers of north Sindh (Ghotki Jacobabad, Sukkur, Dadu, Larkana and other areas of this region).<sup>18</sup>

The list of counterparts and friends of Makhdoom Abdul Rehman is very large Such as Shah Walli-ul-ullah of Delhi, Molvi Makhdoom Muhammad Hashim Thattvi, Shah Abdul Latif Bhittai, Pir Sayyed Muhammad Mosa Ghotki, and Shah Inayat of Jhok Sharif, Shah Inyat Razvi, and Makhdoom Moen etc.

Din Muhammad Waffai in his book Mshaher-e-Sindh writes that Makhdoom Abdul Rehman Shaheed Abbassi was a great scholar, teacher and he was the Sahab Shariah his friends list is very lengthy one of them was great famous scholar saint Sayyed Mosa Shah of Ghotki when Sayyed sahab came to Khuhra he left the use of horse riding from the Pir Shah Jarrio 4 mile in north east (currently near tando masti N.H 5) away from Khuhra town<sup>20</sup>. During the time of Makhdoom Sahab 5000 students learnt belonging to Sindh, Baluchistan and other parts of India.

### **3.1.4 The role of Shaheed Makhdoom Abdul Rehman in the Judicial setup**

Makhdoom Abdul Rehman was a Sahab e Shariah, he loved peace, justice, equality, brotherhood and all humanly virtues. He was a traditional judge of Shariah in the Sindh according to prevailing system of that time. He was famous over all the Sindh owing to his rationality so people travelled from far and wide to visit his Khanqah of located at Khuhra.

Makhdoom Sahab was on one hand implemented sharia in society on the other hand he organized a huge crowd of his followers by his work, worth and honesty. Especially, in the matter of shariah, thousands of people came to see him to solve their religious complexities and problems attending his court. This crowd reached

sometimes a number of 12000. Crowd was worth seeing on the day when a non Muslim attended court to accept Islam. Such as same features or ideology present in the constitution of Pakistan in modern time i-e An important Islamic provision declared that \_no law shall be enacted which is repugnant to the injunctions of Islam as laid down in the holy Quran and the Sunnah and that existing laws shall be brought into conformity with injunctions of Islam as laid down holy Quran and Sunnah.<sup>21</sup>

These reports continuously reached to King Noor Muhammad (by Rajju Khananny and other) who thought that if popularity of Makhdoom grew by this way it will be a threat to his power.

According to the Makhdoom Muhammad Aasi the Mian Saadullah nephew of Makhdoom Abdul Rehman was insane (majzob). Once he went to the bank of Indus River and said I want to see water of Indus River touching height of Mosque. magically, after one month water of Indus River came by high flood at Khuhra and water increased day by day. When Makhdoom came to know about the incident he ordered to sink the Well of Masjid in water. After this flood people of Khuhra tribe left the Khuhra town for the purpose of their occupation, and Sahito tribe controlled all properties of Khuhra tribe. After this situation Makhdoom did not use Mosque for prayer and he said that now this city and properties is looted property so for it is illegitimate to use for prayers.

In Tazkra-o-Mukhadim-e-Khuhra also mentioned about that Sahito and Khuhro tribe were in conflicts to each other. Therefore Khuhro community shifted to Larkana and in the absence of Khuhra community Sahito controlled the properties of Khuhro community. In this reference Makhdoom did not use their mosque. He said it is not legal according to shariah. Then khalifo Jamu Khuhro, he was very close companion and follower of Makhdoom Sahab. He gifted his forty Jureb (Bega) land to whom there was well which is still present.

One famous event is in area about the decision of Makhdoom Abdul Rehman that once Makhdoom Sahab faced case of Islamic Shariah (Jurisprudence). Detailed that one follower of Hindu Religion called brother (Din-Jo-Bhao) and practice it's continuously, even according to shariah should be deceit it but Government took side of

Hindu community on behalf of political interest. When this problem came at Mukhdoom Abdul Rehman for solution of this problem, the Jurisprudence, Makhdoom announce the decision about the above problem but Government did not want to implement that decision and a rite that on that decision should be stamp of holy prophet Muhammad. Though it was impossible but Mukhdoom know about this order of Govt of Sindh. He came in highly spiritual attributive condition. He watched present people (jamiat) and said who will do this task! After some time KHALIFA Faqeer Juma Khuhro stand and said with humble request if Makhdoom give this chance to him he will do it. It was jumat-ull- Mubarak. Then Makhdoom said farer go to Roza-e Attahr and say my Salam (Drood) and after competition of work but must come back before prayer of Juma Mubarak. After the receiving order Juma Faqeer sit in (Muraqba) Special spiritual condition, he may reach to Darbar-e-do Jahan! After some time, he came back with the stamp of Nabvi and provided document to Makhdoom Abdul Rehman which was complete according the demand of Kalhora Govt.<sup>22</sup>

(This event was the initial stage of conflict b/w king Noor Muhammad Makhdoom Abdul Rehman Shaheed because Noor Muhammed was came on the bases of the misreports of his spy man Rajjo Khannani he was also local feudal)

That was amazing proof about the personality of Makhdoom Abdul Rehman Shaheed for Kalhora king Noor Muhammad and his vigilantes as well as common public that Makhdoom is right and he is a man who follows shariah during his decision. Many other folk stories are present in society about Makhdoom Abdul Rehman Shaheed.

### **3.1.5 The role of Shaheed Makhdoom Abdul Rehman as a Reformist & Politician**

Makhdoom Abdul Rehman Shaheed was a great saint reformer of Sindh at that time. He was not only religious reformer but social and political techniques were also known by him. He handled judicial system at his khanqah in the light of jurisprudence (Islamic law) for the local area of Khuhra as well as other parts of Sindh.

Firstly, Makhdoom Abdul Rehman and his family treated traditionally people in field

of religion. Then social, religious and spiritual phenomena created political activities means people took their social problem to khanqah of Makhdoom to find out solution to problems which belonged to their social, religious economic and educationa fields. It mean Makhdooms played an important role to uplift in the field of social, political and religious to local people as well as Sindh or sub- continent. So people moved to khanqah of Makhdoom Abdul Rehman and other successor of his familyat Khuhra.

Politicians and historians are agreed that man is a social animal. All activities of human beings feed to political environment. I think that here it is necessary to discuss complete explanation of term politics along with some political definition and theories) of deferent political scientist. Political science was defined in two different but interrelated ways, namely 1, study of political institutions, the state or government and 2, study about the phenomenon of power or force in human society. Dr Stephen Leacock says simply that political science deals with Government. A French author, Paul Janet the politics is that Part of social science which treats of foundations of the state and the principles of Government .<sup>22</sup>

Later Professor G.E.G Catlin writes the political science defines of -organized power in all communities. Again he says politics is a study of all plurals of the all objective control relations of human beings and wills derivation of the term politic from word polls it is driven from Greek language. The words polis means a city state. All the activities and affairs of state were called politics.<sup>23</sup>

Politics is used in variety of meanings. It may mean (1) an activity, an event, a process or a conflict or struggle among groups of people (2) an occupation or public career and (3) a systemic study of theory or philosophy of the political activities, struggle and conflict, etc. It is with the first two meaning of politics that we are concerned here, while political philosophy, which are all drivers from and independent upon the activities and process called politics. The levels of politics are:

List no 1 level of politics<sup>24</sup>

**Table No. 1 Level of Politics**

Level of politics/ types of politics	Micro level politics <sup>c</sup>	Macro level politics
Non-governmental politics(subject-matter of sociology, anthropology and other social sciences)	Family,schools,club,tribes, Student community,business, concerns industry chamber trade union, etc	National or country-wide Industrial or labour Organizations, Corporations. multinational companies etc
Governmental politics or politics as understood in political science	Local political leader; Local bodies; local administration; a tahsil/taluqa or district authority; local political party local election unit vectors, etc.	Government or political System or state ,nation ,political party, and Organization pressure group governmental department, bureaucracies,public services, international organization, UNO,etc

Source: Political theories and practice Mazhar-ul-Haq

Above theories and terminologies are enough to consider the personalities of Makhdoom Abdul Rehman Shaheed as a politician. Another great source is Holy Quran. It says and when the lord said unto the angels: lo! I am about the place vicegerents (khalifa) in earth. It says farther say, O Allah! Owner of sovereignty! Thou give sovereignty unto them thou wilt, and thou with draw sovereignty from whom thou wilt. Thou exactest whom thou and thou a basestwhom thou wilt. In thy hand is the good. Lo! Thou art able to do all things.

One related folk with him is Rizvi Sayyed families of Rohri. They gifted some land by the previous Government free taxes. But Noor Muhammed Kalhoro king of Sindh ordered to kardar of Rohri Moen Din Detho that received taxes from the Rizvi Sayyed family of Rohri if they do not pay taxes, all property must be taken from them. It means he got return awarded properties from Sayyid family of Rohri same other responsibilities were return. This family was very close to Makhdoom Abdul Rehman of Khuhra. They were also followers and well wishers of Makhdoods of Khuhra (It is said that clearance of (Jiz-e-Athar) hair of prophet (PBUH) belongs to Makhdoom Abdul Rehman. It was also reason to respect for Makhdoods to Razvi Sayyed family of Rohri. These properties were gifted to them for the expenses of Langer (provide free food to visitors) at Shrine of war Mubarak at Rohri).

When this complains was taken to the khanqah of Makhdoom Abdul Rehman and Sayyed asked Makhdoom for help. Makhdoom Sb replied to them that leave him. Not gave this responsibility because King Noor Muhammad is a disobedient and irresponsible man. Therefore I have no hope for any bitterness by him. But Saddat masoma (women of Sayyed Family) forced Makhdoom for support. So Makhdoom wanted to visit Khuda Abad. When he started journey there, the vigilantes of Kalhora government gave this information to Noor Muhammad that Makhdoom Abdul Rehman is coming to Durbar of King Noor Muhammed. He was very upset for king. Therefore, he called immediately a conference of important people of his cabinet. He knew that this meeting is not with a common man but is a scholar of Islam, a great spiritual personality. What should he do? How can he maintain tradition of his Durbar? Noor Muhammad did not stand any time in respect of any personality. This meeting was different because he knew about the respect of Makhdoom and his status of family background (which belonged to Hazrat Abbas RH). He wanted a strategy as he must keep decorum of his court and also offer due respect to Makhdoom Abdul Rehman Abbassi Hashmi. It was not suitable that Nor Muhammad does not stand in the respect of this special guest in his durbar. The supporters of king suggested him that Makhdoom Sahab first entered in meeting place and Mian Noor Muhammad. Later, he entered in this way firstly greeting will stand in easy way and same time also did not break the decorum of his court (respect of king of Sindh). Mian Noor Muhammad was agreed to this suggestion.

But when! Makhdoom Abdul Rehman was entered in meeting place at Khuda Abad. He did not find Mian Noor Muhammad Kalhora without any wait he spread the sheet on the floor and started Nafly prayer (May! Makhdoom knew about secretes of Mian Noor Muhammad about his irresponsible attitude.

When Mian Noor Muhammad entered in court, Makhdoom was busy in prayer. He was shocked and failed his plan about the meeting. He could not maintain the arrogated decorum of his court. After the complete prayer Makhdoom could greet with king Mian Noor Muhammad. That time, Mian Noor Muhammad Noor Muhammad offered greeting and respect by stand to Makhdoom Abdul Rehman Shaheed. After the traditional greeting, Makhdoom said to Mian Noor Muhammad that O Mian Sahab I heard you have some imported hunting Dogs, who thought that he has also keen of dogs so he replied in happy mood yes! If you want I can provide some special kinds of Gujrati, Khurasani etc. Then Makhdoom replied no! I do not like that empure animal but I revive a hadeth of holy prophet Muhammad (PBUH) that who gave some things as the gifts and then he took return it is an example of dog impure because Dogs eating their vomiting so we thinks that may! This habit Mian Sahab learns from dogs or their company. Therefore I want confirmation about it. Which things you and your elders were awarded to the Saddat of Rohri same properties you got return from. It is not justice. We want only clear information about you by the realties, otherwise as you want to do!Wama alena alahblagh-ul- mubeensay (good by) and Makhdoom offer see of to Mian Noor Muhammad and come back to his khanqah at Khuhra town.

### **3.2 Relationships and the conflicts between Makhdoom Abdul Rehman and Kalhora king Noor Muhammad.**

In the history of Sindh many kingdoms remained independently or under the shadow of Persian or Afghan ruler's, kings of Delhi even local. The Following time line of different dynasty periods in Sindh.

- |    |                   |             |
|----|-------------------|-------------|
| 1. | Ria family period | 495-632 A.D |
| 2. | Barhman period    | 632-712 A.D |
| 3. | Umia period       | 712-749 A.D |
| 4. | Abbasiad period   | 749-854 A.D |

5.	Hambhari period	854—1010 A.D
6.	Ismaily period	985 -- 1026 A.D
7.	Soomra period	1026 – 1351 A.D
8.	Sama period	1351 – 1521 A.D
9.	Arghun period	1521 – 1555 A.D
10.	Turkhan period	1555 – 1592 A.D
11.	Mughal period	1592—1700 A.D
12.	Kalhora period	1700 – 1782 A.D
13.	Talpur period	1782 – 1843 A.D
14.	British Govt period	1843 – 1947 A.D
15.	Pakistan Govt period	1947 A.D

Here it is mentioned simple introduction of Kalhora regime's political, educational and social setup.

Kalohra regime was started by Mian Adam Shah 1592...57 A.D from the bakhar (Sukkur) and chandka pergana (Larkana) Dokri. He was a great saint of his time. He was preaching Mahdvi movement because he was the followers of Miran Muhammad Mahdi. When Abdul Rahem khana khan was going to attack on Thatta, he knew about the saint Adam Shah and came for request of Dua. Khabar Abro was follower of Adam Shah. He found chance and demanded for the Chandka parganna for the living and expenses of followers of Mian Adam Shah. This was the first chance to start kalohra government start from Chandka parganna (Larkana). (Mahdvi movement felt dangerous by the government. Therefore Mian Adam Shah was made prisoner there. He died and is buried at Sukkur on Adam Shah hill).<sup>31</sup> Kalhora inherited them with the Hazrat Abbas Uncle of Hazrat Muhammad (PBUH). Same Makhdoom family is mentioned in their family back ground. Saint Ibrahim was also present in the both families back ground according to different history books some books references are given bellow.<sup>32</sup> Thefamily of Abdul Rehman Shaheed of Khuhra has claimed that they are Kalhora and belong to Hazrat Abass<sup>32</sup>.

The Historical back grounds of different tribes are very complex. After the analytical

study of history about different tribes, according to Thufat ul Ikram that the first time Odhana came in Kech Makran.

Bahawalpur Gazetteers that Sultan Ahmed ii came in Sindh in time period of Khalipha Muatsum billah.<sup>33</sup>

Hakeem Muhammad Sadique says that Channih and his brother Qaim came in Sindh. Another source says which is written by the Muhammad Shah of Rohri Kalhora came in Sindh in the time period of Khalipha Muatsum Billah Bin Haroon Rasheed. They came in Sindh from Iraq and live near Nerun Kot on a hill Kalore. There he coded the name of person is Ibrahim.<sup>34</sup> The Makhdoom of Kalhora are connected them to this tradition or sayings.

In Jannat-ul-Sindh writer wrote in foot note on page no 365 that Rachard Britin write in his famous book about the Sindh on the page no 140 Kalohra actually were the new Muslim from China caste when they got power they called themselves Abbassi because they have no family back ground. That time it was sent to an Abbassi lives in Sindh and he has his ascendant (sujra) in written form on the plate of copper. It was snatched from and killed him along with his followers, and it is used as the sujra for Kalohra or Abbassi family (caste).<sup>35</sup>

Another source says which is written by the Muhammad Shah of Rohri that Kalhora came in Sindh in the time of khalifa Muatasimbillah bin Haroon Rasheed from Iraq and live in neron kot. The name of first person was Ibrahim. The Makhdoom of Khuhra is coded with this bio data.

It is famous about Historical background of Kalhora tribe that they belonged to Arabs. Two brothers Qaim and Ahmed Came to Sindh in 259 A, H. by the way of Kech Makran. Same time it is mentioned in Different traditions that their family roots metto sain Muhammad Ibrahim who lived near Hyderabad on a hill Kalore; therefore, he got fame as kaloro, after age's accent changed to word Kalhoro.<sup>36</sup>

Kalhora ruler got his power through the spirituality (Peri Muredi) the Kalhora clan

touch familytree with the Uncle of Hazrat Muhammad (PBUH) Hazrat Abass A.S. The Ascendant list Kalhora king family and Makhdoom Family meet each other. Isrefer same Ibrahim Sain who lived on Kalore Mount near neron kot in Sindh. Kalhora Saints became powerful in the time of Mian Din Muhammad and they were titled as Sirai after many struggles, at least, Kalhoras got power in Sindh in 1701A.D<sup>37</sup>.

They received letter from Mughal Court (Darbar) this was the first time of Government on Sindh.

#### **List of Kalhora Rural<sup>38</sup>**

1. Mian Yar Muhammad (Khuda yar)	1700-18 A.D
2. Mian Noor Muhammad (Shah Nawaz)	1757-55 A.D
3. Mian Murad Khan (Sirbulind khan)	1755-57 A.D
4. Mian Athar Khan	1757-62 A.D
5. Mian Ghulam Shah (Sham-ul-Dolat)	1762-72 A.D
6. Mian Muhammad Sarfraz Khan	1772-77 A.D
7. Mian Ghulam Nabi Khan	1777-82 A.D
8. Mian Abdul Nabi Khan	1782-82 A.D

Ali Sher Qaneh was the Government Writer of Kalhora regime; he remained 57 years in the time of Mian Yar Muhammad and Mian Noor Muhammad at the office of Kalhora density. He wrote many books but Tuhfat-ul-Ikram is a famous book about history on Sindh, in this book he wrote those Kalhora days were one of the best developed and peaceful. No doubt many great personalitlies of Sindh belong to this period but same time in this book two main events are mentioned in a very precise language one was in the time of Mian Yar Muhammad. Famous socialist Sufi of Sindh Shah Inayatof Jhok and other is Makhdoom Abdul Rehman Shaheed of Khuhra in time of Mian Noor Muhammad. Here I have presented a short introduction of Shah Inayat and the incident Martyrdoms of Shah Inayat Shaheed of Jhok Shareefwhich is memorable incidentas a black stink of history Kalhora density. It is easy to understand the social, political and religious conditionof people of Sindh because it isnearlyperiod only 15 years difference when occurred an incident of Makhdoom Abdul Rehman of Khuhra.I think it is easy source to understand the regime standard or political strategy

in Sindh.<sup>39</sup>

I have given some reasons which were political and economic poor situation in Sindh. It was the main reason for public to support Shah Inayat in his socialist movement and took part in revival of Jhok 25000 farmers and locals were martyred.<sup>40</sup>

During the days of king Hassan Mughal prince intended to enter in to Sindh. Knowing this, king Hassan prohibited peasant not to grow crops from land from Sukkur to Sewan which was expected route of prince Humayun. This resulted in too many deaths of local farmers and residents. When some farmers tried to cultivate crops they were ruthlessly and mercilessly killed by government officials.<sup>41</sup>

Eventually Mughal prince entered in Sindh along with 200000 Army and stayed there while looting and destroying them for his time.<sup>41</sup> During the days of Mirza Ghazi Biag in 1600 A.D Sindh was looted and many residents were killed and thousands were made prisoners once again. Every ruler that was appointed from Delhi did his best to snatch local property and provide its better half to ruler in Delhi. At certain times it was seen that hungry prince of Mughal dynasty would usually raid Sindh to repeat the similar plunder. When Mirza Rustam of Qandahar was appointed as the Governor of Sindh in 1612 A.D, He imposed double; triple taxes on farmers and forced them to migrate from Sindh. One of famous scholars of that time named Qazi Mahmud sought refuge in Bokhara to live in security.<sup>42</sup>

Hisam-u-ddin was made governor in 1627 A.D in his days, Sindh witnessed a remarkable drought and many other tragedies, and he was followed by Amer Khan Abul Baqa in 1630. Similar condition of Sindh and its dwellers prevailed but particularly the deficiency continued due to mismanagements, cruelties, injustices, massacres, Sindh people when begin protest, took charge and people got totally turned against Mughal dynasty showing furious attitude towards them. In 1649, prince Alimgir himself came to notice the status of Sindh, but he was failed to cool down burning fire of people, and wrote letter to king Shah jahan's informing him about great opposition of Sindhi people toward Mughal, the situation continued till the end of

Mughal, in the mean time of Dara and Shikwah repeated similar atrocities, he even set on fire the famous and historical castle of Thatta.

Here is given, a Short Introduction of Shah Inayat Shaheed of Meran Pur Jhok and his Revivalist, Socialist Movement. Hewas the contemporary of Makhdoom Abdul Rehman and victom of injustice by conspiracy of Main Yar Muhammad Kalhoru father of Main Noor Muhamud Kalhoru. I think it will be help to understand the political situation of Sindh in that time.

(Such were the conditions of Sindh when) Sufi Hazrat Shah Shaheed was born in Multan 1655 A.D 1065 A.H. The historian of Sindh writes about background of Shah Inayat with the Langah tribe of Sindh on other hand family member of Shah Inayat connect themselves to thedescendants of Hazrat Imam Hassan\*. Thisfamily background is presentede at Sufi of Dirgah of Tajal Jhok Shareef, according to this statement Socialist reformer Shah Inayat belongs to the desendants of Imam Hassan. Father's name of Shah Inayat was Makhdoom fazal ullah he was settled at Langah near Multan where hemarried. He had three sons 1. Makhdoom Nali Chango 2. Makhdoom Rahmatullah 3. Shah Inayat.

According to the sayings Shah Inayat trained at Langah tribe though this tribe was fighting with foreigners in the good faith or defence local area as well as people of Multan. This situation effected personality of Shah Inayat. Shah Inayat thought very deeply about the social injustice, plunders of aliens in region and developed the standerd of life of people; he wanted to solve the problem. Therefore he gained more knowledge through observation. He visited the scholar of Islam at Multan Shamus Shah and with the suggestion of Shamus Shah he visited Iran, Iraq and then East Hindustan Bengal and surrounding areas where British Raj and capitalism had continuously disturbed the local poor people, even he observed uprisings among the poor people against the British Raj and capitalism. At least he reached to Hyderabad Deccan (Bhirhan pur) where he met Abdul-ul-Mulik bin Shah Abdullah Jellani. (He was the scholar of Qadri thought of School) to follow the order of Abdul-ul-Mulik he went to another Scholar Ghulam Muhammad at Delhi (Shah Jahan Abad) it was

necessary to observe the system of capitalist government and gain further knowledge.

Sufi Shah Inayat was on one hand got knowledge and on the other hand he observed the political system of Mughal Empire and East India Company which ruled the different areas of India. Same time he updated to the political condition of Sindh time to time by the scholars of Sindh about the cruelties and blunders of Governor's of Mughal, Argun Tughlaq during his stay at Beja Pur and Bhirhan Pur.<sup>43</sup> At least Sufi Shah Inayat came in Sindh after a long journey. He observed the conditions of people of surrounding and found unsatisfactory conditions. They did hard work on their fields and all production was gained by their lords under the capitalism system not only pir and feudal got his production but they done cruel on the poor people. Such as killing, blunders raped their women. In this condition Sufi Shah Inayat worked for Justice for poor people and he established a new socialist system which was opposite to capitalism. According the ideology of Shah Inayat all human are equal, therefore, work equally divide each other on the bases of equal groups even the useable instrument did not belonged to a single person, no anyone superior in this system all differences of superiority were terminated. This new socialist system was democratic system which was working on the basis of council, the member of council elected by the democratic system each member was allowed to discuss about any problem. In this new system farmers were set free as well as respected their values. It means system of Sufi Shah Inayat was attractive for locals of Sindh. Especially in the region of Thatta, this new social reforms were alarmed to the old reforms or values which continuously applied on the innocent peasants of Sindh by the Jagerdars and pirs even Governors.<sup>44</sup> Sufi Shah Inayat's khanga became the center of poor people. That was not good news for government this situation also supports to local feudal. Noor Muhammad Palejo and Hamal Jutt and they played an active role of jealousy against Shah Inayat at the court of subedar of Thatta.

Therefore some zamindar (land lords) and pirs (religious Guiders) such as pir Abdul Wasiu Sajjad Nashen of Shah Abdul Karim Bulri Waro, Hamal Jat Noor Muhammad Palejo etc were arranging meetings with each other to stop the revivalist movement of Sufi Shah Inayat. Finally they went to Mir Lutaf Governor of Thatta and complained against Sufi of Jhoke. Mir Lutaf supported them and agreed with their worries and

decided to pave a strong way of attack on Jhok. Then they arranged an army from all over Sindh Jagerders and Waderas for attack on Jhok. One day, they attacked Jhok at the night time when all people were a sleep after tried and killed 24 poor innocent people, it was very unaccepted tragedy. Shah Inayat searched out the reasons of incident and concluded that they would complain to Governor of Thatta but unfortunately Governor of Thatta did not respond positively to deputation of Sufi Shah Inayat.<sup>45</sup> So, they went to Mughal king at Delhi, the king of Delhi listened to them very carefully and promised to do justice with the shuhda of Jhoke and issued an order to pay blood money from the property of responsible people.<sup>46</sup> When Nawab Azam Khan became the Governor of Thatta, he was very close to king of Delhi. In the time of Nawab Azam again Wadera Jagerdar and pir started the conspiracy against the system of Sufi Shah Inayat at Jhok they went to Nawab Azam. He also agreed with them and he sent Qasid (Postman) to Shah Inayat to pay government taxes on land which were already allowed to them by the king of Delhi without taxes therefore Shah replied to Nawab that he will not pay taxes because Mughal government have forgiven them these taxes. But Nawab Azam continued to force him for the payment of taxes. Once he went to Sufi Jhoke when he reached at the khanqah of Shah Inayat he tried to enter in otaq but he was stopped by Sufi Guards because there was a meeting taking place of council. After the meeting when he met Shah Sahab that time he criticized Shah Inayat that Sufis do not assign guard on their gates. Shah replied that Sufis are keep on the gate as enemy dogs do not enter and for taxes he replied to governor that it is injustice, cruel and we do not accept that cruelty. Ghulam Rasool Maher writes Nawab Azam became the Governor of Thatta in 1128 A.H .he also went under the influence of opposite side of sufies of Jhoke sharif, and their ideology (social activities) he wanted to receive the taxes from the sufi faqeer Shah Inayat.<sup>47</sup> Nawab Azam Khan writes to central government of Mughals, that Shah Inayat and his followers are not accepting the government of Khalifa -e-Aalla (Mughal king) and did not obey his orders; they claim to be an independent state. He received order in reply to his latter that attack on the Sufi Shah Inayat Shaheed and his followers. After that Nawab Azam got help from different areas of Sindh he arranged a large number of army for the attack on Jhok. Then governor of Thatta wrote a letter against the Sufi of Jhok and got the order of attack, killing of Sufi of Jhok at least Nawab Azam attacked on Jhok with the company and supported Mian Yar Muhammad, Mir Shadad, Pir Abdul Wasiu and other feudals of Sindh. There was fight a long first gorilla war Sufi of Jhok applied

the trench (Khandique) technique. Finally arrested him after the war of four months by the false treaty (flame) they told lay on the class with Sufi Shah Inayat.

Though it is another chapter, I have here discussed this as a reference only for understanding the political situation and thoughts reforms traditional style of governing of Sindh. During the same era in which martyred Makhdoom Abdul Rehman even the nature (system) Kalhora government and other reason to give this myth is the philosophy is almost same. Both saints are followers of Qadri thought of school both were soldiers of Islam. They wanted strongly implement of system of sharia in should be applying all rules which are under the shelter of Islam. Therefore they were martyred by the same purpose to save cruelty and injustice.

Third reason is that both were brave and unfair and say truth to on face of rulers even same word used dog. Forth they were reformers Shah Shaheed reforms socialist system in Sindh which was secure to poor farmers this was only reason to thousands people sacrifice their lives at the war of Jhoke same as Makhdoom Abdul Rehman was the save people from the local thief's feudal. This was the reason that thousands people gathered on the khanqah of Makhdooms but he ordered them to go back we did not want to bloodshed among the Muslims.

So what's ever! Before discussing the main topic, let's put a light on crux of above mentioned reasons.

### **The First reason of martyrdom of Makhdoom Sahab:**

Sharafat Panah mir Yaqoob and his tribe were residents of Rohri. They were from the offspring of Makhdoom Haider Shah Haqani, they were staunch followers to Makhdoom Sahab even every year they used to visit his khanqah along with family. They were devotees and celebrated Aqeeqa ceremony of their children in the courtyard of Makhdoom Sahab's haveli and used to send first fruit of orchards to him. These orchards and fields were given to them by Kalhora rulers as gifts. Noor Muhammad Kalhoro once forbade their prizes and favors and fixed taxes upon them. The innocent Saddat requested Makhdoom Sahab to recommend Noor Muhammad Kalhoro Sahab. Makhdoom Sahab said it is improper to visit a cruel ruler who is not recognizing rights of syed family. But Saddat emphasized Makhdoom Sahab to visit him. Noor Muhammad warmly greeted him and asked the reason for coming. Makhdoom Sahab

told Mian Sahab if he had kept hounds/hunting dogs. He replied positively and asked him if he needed any? But Makhdoom rebuked him by saying that that is why you have adopted similar habit of vomiting and eating it back so usurped what was awarded by your ancestors to saadat family. These rebuking words were taken to heart by Mian Noor Muhammad. Although he returned all the property to Saddat of Rohri at same the previous condition. After the discussion of advisory comity but reared revenge in his inner self.

### **The second reason of martyrdom of Makhdoom Sahab:**

A singer lady of village Haji Faqeer Mangi, she had illegal sexual relations with a Sayyad of Saidi village. Sayyed forcibly kept him at his home at least his husband came to the Makhdoom Sahab for the justice. Makhdoom Sahab called the elders of Sayyed Wasil Shah Family and directed them to stop injustice to the poor man. On the other hand, Makhdoom Sahab sent that lady with her husband along with some of his people to the collector of Kalhora government appointed at Rohri by name Moeen Detho. On other hand when Syed got a news about that situation he along with a group of persons. Resultantly a minor fight took with the people of Makhdoom at Shah Jarrio (near Tando Masti) in this fight two people were injured and one was killed from the group of Sayyed. Party of persons representing Makhdoom returned back while other party reached to (Kardar) collector Moin Detho, group of Sayyed complained against Makhdoom Sahab. Moin Detho did not enquire in details about the reality and wrote one sided decision. When that decision reached to Mian Noor Muhammad he ordered to attack Makhdoom Sahab.<sup>49</sup>

### **3.3 Martyrdom of Shaheed Makhdoom Abdul Rehman**

Details of martyrdom of Makhdoom Abdul Rehman Sahab are discussed here. Mian Noor Muhammed Kalhoro was in great demand of his (Makhdoom Abdul Rehman) death. He was waiting to get a chance to do so. So without any delay, he sent the 4000 soldiers under the commander namely Daud descent of Hanood Qasai (Butcher) family, upon the Makhdoom of Khuhra.<sup>50</sup> They were directed not to leave any male member of family even single child. About this event a solid statement is present in the book of Ghulam Muhammad Mehar history of Sindh Kalhora Dour part 6 it is given below;

In the time period of Mian Noor Muhammad, a painful incident is the blood shed of Makhdoom Abdul Rehman Shaheed, who was a pious man and preacher of Islam. Though the Historian considered responsible of this Martyrdom to Mian Noor Muhammad and also the descent of his the same, therefore it's very necessary to research about the realities of the painful event. The writer of the Tuhfat- ul- Ikram is very quiet about this movement, only few lines are written about this event.<sup>51</sup>

“Qazi Abdul Rehman Shaheed was pious man, he was the preacher of Islam, and he was the follower of sharia of Hazrat Muhammad.”

Having received the direction the army invaded the town and surrounded kept waiting for the Makhdoom came out and fought against the army of Kalhora invaders. If Makhdoom would fight them it would have been became a great war. Thousands of believers had gathered under the flag of Makhdoom Sahab and waiting to Scarify themselves.<sup>52</sup> They were only waiting for a single instruction from Makhdoom of Khuhra But as Makhdoom Abdul Rehman Sahab the man of Sharia and he never ended fight against even a flag of Islam.

He ordered his man to return back that they were not going make any blood shed of the Muslims and there was no any sharia issue to take as the time contention rule of time mistake (having Jealousy) has raided his Army upon us temporarily. If he could inquire into the matter or could seek our justification then there would have been no such situation but this one sided action is accredited to ruler of this time and results burden will be upon him. We would like to bear patience but more over we have waiting for this turn of whole life because this was demanded from the God to enlist us in martyrs. If the said time has arrived than lots of thanks to Almighty Allah who has chosen us, to wear the crown of slave of the greatest martyred Hazrat Imam Husain A.S and we are to be included in the army of Karbala with Imam. If this could happen, then nothing else is needed, we will be humble and thankful to God if it happens. But if the army is having any other purpose, it will be known soon. The specific and close companion of Makhdoom decided not to leave him in any circumstances including his family members, people from the town and premises, scholars, crammers of Holy

Quran, worshiper, and true believer were there they gathered outside the house of Makhdoom.

At last Makhdoom sb. Came out and made a speech in front of them likely O my dear, our purpose is neither to grasp any land of country, religious fame or any wealth, nor intending to prevail any evil on earth. This reward of martyrdom is really prayed by us, to kill anyone who is reciting of Kalmia (Muslim) without any reason. The burden of our murder is upon the murder the evil one. We have high hopes in our lord that the reward of it will be given tous and we will be included in the martyrs of Karbala.

O my dear! We instruct you to get yourself busy in the remembrance of God facing towards Qibla, (Kabutullah) after performing noon prayer. If the sword is hanged on our heads even, don't move your tongue or hand expect of Allah because this is a great slaughter and sacrifice demanded by us willing to be slaughtered like animals in the way of God, we want so and so we may get the mercy of God. Contradiction and aggression is not our purpose. After attending the speech of Makhdoom, the followers and lovers according to his instruction, offered prayer and went busy in remembrance of God. It is said that a delegation of seven pilgrims from Medina, which was totally strange from Sindhi people also included in Makhdooms followers, who were given the great news of martyrdom by the holy Prophet himself.

Precisely, after performing the noon prayer when Makhdoom Sahab turned to his home, his step brother Muhammad Aqil (second) who was among the saints, holy men and pious personalities, came to him and requested him for permission to turn upward down the land occupied by opposition as God did with followers of the prophet loot A.S and to destroy them totally performing ablution's mouth, I may draw a deep river on the land occupied by them to drawn them like pharaoh was drawn by God. Hearing this Makhdoom Sahab told his brother (who himself was martyred in state of prayer) that, O brother! Mentioned power is also bestowed to me by God, but O my dear brother! We have been praying to get martyrdom since year's now when we are going to receive such great honor along with our companions; you want to make us lose it. don't you think that this honor being mercy, beneficial and reward to our

successors and we ourselves be rewarded with mercy of God, and our children will also be able to receive the prayers of holy prophet (PBUH), saying this he went to his house near mosque and instructed his family to accept the will of God and stopped them from mourning which is out of shariah. After all of stay stick to shariah, after obligatory and doings of holy prophet (PBUH) and to have feared of God was the thing told his family as his last words.<sup>53</sup>

Makhdoom Sahab was killed at the gate of Mosque of Khuhra. A symbol is built which is present till nowadays.

Later, solders of King Noor Muhammad entered mosque and killed all 222 companions of Makhdoom Sahab among them seven were Saddat. In Tazkira-e Mukhadim Khuhra given quantity of Shudah is 208. Same book mentions that the dead bodies remained on the floor for three days but these were safe. After three days the pir Sayyed Musa a heartily friend of Makhdoom Sahab Shah of Ghotki came and buried dead bodies of Makhdoom Abdul Rehman Shaheed and his brother Makhdoom Muhammad Aqil and other companions, Many people were buried in ajoint grave which is known as Ghung-e-Shudah. A book mentions that a person was seriously injured .he was set free after the treatment but he was eating his down lips such time he alive he claim by faith that (Sharbat-e-tahura) was given only one drop by the beautiful lady Horeen . He was ordered by authority that he is not Shaheed he is still alive<sup>54</sup>.

After the killing in mosque army wanted to enter in the house of Makhdoom Sahab, but Sayyed Piroo Shah stood with his family on the gate of Makhdoom Sahab's house and discussed with army that he would not let enter the plundersin Makhdoom Sahab's house. The elder son of Makhdoom Muhammadi whose age was only two years hidden by the Wadera Jharal khan Sahito at his house and little son of Makhdoom Sahab Shaheed Makhdoom Ahmadi whose age was only one year he was took by a lady named Mai Ghulan Hajani, Some persons of government army somehow reached that lady and asked her that she had hidden the son of Makhdoom Sahab. In that situation that lady gave her baby to them who was as the same age as Makhdoom Sahab's child was .She scarified her daughter in order to save Makhdoom Sahab's son. Then that army of Noor Muhammad plundered the city of Khuhra town,

especially all relatives of Makhdoom Sahab. In addition his disciples were also slaughtered named Abdullah and Rahamullah and others. After some days, when a poet named Ghulam Muhammad Bagai recited some verses in the honour of Makhdoom sahab, Mian Noor Muhammad Kalhoro ordered his killing as well.<sup>55</sup>

### 3.4 Poetry of Ghulam Muhammad Bagai on the martyrdom of Shaheed Makhdoom Abdul Rehman

After this Painfull event many poet made poetry about this event most of them is present in Persian, Urdu and Sindhi language. i.e. Makhdoom Muhammad Hashim Thattvi, Sachal Sarmast, Molvi Salar Ahmed and Ghulam Muhammmad Bagai and many others. Bagai made a nrrative poetry and it was saying before King Noor Muhammad Kalhoro at the jamia masjid of khuda abad during khutba of juma prayer. He was contparory of Makhdoom Abdul Rehman Shaheed. He claims that he has spiritually ordered by the holy Prophet for that poetry. A saying about that when Ghulam Muhammad Bagai went to Khuda abad he took with himself his own funeral cloth

I write in my thesis that poetry because I think in this peoty is present almost all about the personality and causes and concequces of martyardom of Makhdoom Abdul Rehman Shah eed. Following poetry also write Dr Nabi Bux in his book Waqaati Beeat on the page no 25. This book published by the Sindhi Adbi Board Jam Shoro Hyderabad.

سیدنا مخدوم شهید بادشاھ

جن جي دردناڪ شھادت جي قيامت واري منظر کي "حضرت مخدوم غلام  
محمد بگائي رح جن منظور صورت ۾ پيش ڪيو آھي. اھو نظم تبرڪ خاطر  
ھتي پيش ڪجي ٿو.

ساراهيان سو ڏٺي جو وڏو وڏن آ.

بلند باري بزرگ رب رازق رحيم

نه ڪنهن جيھو جل جلاله مانند مثالا

ليس كمثله شيء وهو السميع البصير شاهد آيتا  
 جيئن وڻيس تيئن ڪري قادر قدرتا  
 يغفل الله مايشاء يحكم مايريد حاكم حكيما  
 پاڻ وڻندا بادشاهه هلائي حڪما  
 ڄاڻي ڄاڻ قديم تو اڙلي ارادا  
 ابي اعلم ما لا تعلمون ٻجهن ڪين پيا  
 ڳجهي پڌري ڳالهڙي مولي معلوما  
 يعلم ما تسرون وما تعلمنون عالم عليما  
 صاحب سندي ڳالهڙي مدرڪ محالا  
 جنهن ڪم ڪاريون پنه پانهنجا حڪمت هلايا  
 فعل الحڪيم لا يخلوا عن الحڪم ائين اندازا  
 ڇا ڪيائين ڇا ڪندو پڇ ماهيتا  
 لا يسئل عما يفعل وهم يسئلون جنبڻ جاءِ نه ڪا  
 وڏائي واحد جي عظمت عظمتا  
 پرو پاند نه لپئي ڪو ڪامل ڪنھتا  
 انگ اڳيئي لکيا پاڙڻ پوءِ پيا  
 جف القلم بما هو ڪائن ٻيهر نه لکبا  
 دشمن هٿاران دوست ڪهائي قهرا  
 اشدا البلاء علي الانبياء ثم علي الاولياء آهن اصلا  
 اول آدم سر تي سھسين سور ڪنيا  
 ٿيا نازل نوح نبي تي اپر اندوها  
 مڃي ڪاتي ڪند تي اسماعيل اڳياء  
 يوسف وڏو ڪوه ۾ يعقوب ڏک ڏنا

ادا قصو ايوب جو ڪر ذڪر ذڪريا  
 ڪيئن کاڌو قوت ڪيئن مٿان لنگن ماه  
 هن پوندي ڪرت ڪپار ۾ ڪچو ڪين مٿا  
 يا نه يحيٰ جو ڪرين موٽي مذڪورا  
 جابر ۽ جرجيس کي ڪفرن ڪير هنيا  
 ڪيڏا حضرت رسول ڪريم ﷺ سان ڪيا عزيزن ايذا  
 جيڪي سور جهان ۾ اندوه اولاڪا  
 سي موليٰ مهمانيون ڪري محبن لاءِ مڪا  
 هو ڪربلا جو قبضو حيرت حسابا  
 پر وري واقع نه ٿيو ههڙو قضا  
 هئي عبدالرحمن تي ديني دستارا  
 پٽ محمد پٽرا حامي دين هئا  
 پوٽا عاقل اڳرا قادر رب ڪيا  
 پڙپوٽا عبدالخالق جا عارف علاما  
 شاکر شامل شرع تي محڪم متارا  
 قانع قناعت اڳرا مانجهي مردانا  
 قوي ڪرامت ڪرم ۾ واصل وصالا  
 عالم عامل علم تي فائق فقيها  
 دائر هوا دين جو غني غور ڪندا  
 جانب جنبڻا جنگ تي ٿي راتين روز مرا  
 ڏينهن ۾ ڏهڪار هو هڪل هيبت هميشه  
 ڪافر قبضي تن جي ڏڪن ڏڪايا  
 ماري مبدع ملڪ مان مانجهن محو ڪيا

تن ڪافر سڀ ڪنبائيا همت دين هئا  
 هاڪارا حملا ڪيون ٿي چڙهيا چو طرفا  
 خاصا خليفا خلق کي هوا چڱايون چوندا  
 منڪر موتائي دين تيد تن واري وات ڪيا  
 من امر معروف و نهي منڪرا فهو خليفته الله  
 و خليفو رسولو و الملائڪتہ والناس اجمعين  
 هئا حمايت دين جي خائف خليفا  
 آبرو اسلام جي طامع تقويتا  
 جي ٿي ڏنائون دين جا مخالف مهدا  
 ته شاهد موافق شرع تي تن ثابت صحيح ڪيا  
 محڪم نهاريائون مسئلو ڪڍيون ڪتابا  
 جهڙو حڪم شرع ڪيو تن تي تحقيقا  
 موجب موافق مسئلي وهائن وهندا  
 زور زياده نه ٿئي هاتڪن هئا  
 توڙي سيد سو هيو ۽ ملو مخدوما  
 ڪي پوتو ڪنهن پير جو صاحب سجادا  
 ڪه قوي ڪامدار هئو نادر نوابا  
 ڪه ظاهر زميندار سو ڪه هڏهم حاڪما  
 ڪه مائت سو مخدوم جو اوڏو عزيزا  
 ته پڻ تفاوت تعذير ۾ هوا ڪمي ڪانه ڪندا  
 حد حڪم جنهن تي جهڙو آيو اندازا  
 جاري ڪيون جبر سين هٿائين حڪما  
 من ري منڪم منڪرا فليغيره بيده عامل انهي جا

نه ڪو ثاني سندن سنڌ ۾ مثل ملتنا  
 هئي هندستان ۾ مس ڪو مثالا  
 عرب عجم اهڙو سجھي ڪونه سوا  
 جبر جرئت دين جي ههڙي همنا  
 ڪنهن ۾ ٻجهي ڪانه ڪا منجهه ظاهر زمانا  
 آءُ ڇا ڪندس وات سان تن جي تعريف  
 شوق شهادت شرع تي ٿي قاضين ڪلاڪيا  
 هئي شادي شهادت جي خواهش ڏانهن خدا  
 سائين ڪري سڀ ڪنهن نيت نصيبا  
 عاقل عبدالرحمان جا سڀئي ڪاج سريا  
 جيڪا جماعت ٻي هئي تابع تني جا  
 ولا تقولوا لمن يقتل في سبيل الله اموات بل احياء  
 ولكن لا تشعرون انهي ارشادا  
 ومن يقتل في سبيل الله حرم الله جسده علي النار  
 ايڏا انعاما

عاقل عبدالرحمان ٿي ڏسيون منزل مرتبا  
 شيرن شهادت لاءِ ٿي وڏا وس ڪيا  
 موجب نيت مرتبي ملئيا مقصودا  
 جايون جنهن ۾ جنت تني لاڳ لڏا  
 هليا نص حديث تي رائي رواتيا  
 بيحد بيدينن ڪي هئو تن ڏنهن تعصب ٽپت تاءِ  
 بدعتي بيدين ٿي منزل ڏسيون منا  
 پر هيو حاڪم حرڪتي راڄو رهزنا

يارو منجهس يڙيد جا اثر افعالا  
 ڪي پوتو شوم شداد جو ڪي نسل نمرودا  
 ڪي جاهل ابو جهل جان عدو اسلاما  
 ڪي ڪوڙهيو قاروني چوان عادي عدوا  
 ڪي فاسق هو فرعون جو احمق اولادا  
 ڪي حجاج پٽ يوسف جو پاپي ٿيو پيدا  
 تنهن ڪي بدعتي بهتان جيڳب هوا چغل چوريندا  
 فتنن تي فساد جا ڪيا حيلاهميشه  
 تان شورش سيدن ڪئي اچي ناحق ناوجها  
 نا مشروع نڪاح جي ڪٿي دعويٰ دائ  
 جو هئو پٽ لنگهي جو غير شرعي شاهه  
 حرڪتي حڪام ڪي ڪيو بيدينن برپا  
 هي ڪوڙهي اڳين ڪره جا ٿي پيوند پڇا  
 هٿيو آيس هٿ ۾ ٿيس عيوض ڳالهه اها  
 خوني خارج خوار ٿئي شورانشا شرفا  
 ته موچاراي مخدوم سان ڪريو ڪاهي قتالا  
 وڃي تعلق تنهن جا ماريو مؤمنا  
 ڦر اوهان ڪي ڦهندي خون خير ٿيندا  
 لڪي خط خيبت ڪئي موڳي، مهر مٿا  
 سو نامو ناحق جو ڏسي خاطي خوش ٿيا  
 سچ سيدن ڇڏيو حقاقي حرفا  
 شاباس ڪارڻ شرع کان پٽيرا پيا  
 ڇڏي راهه رسول جي ﷺ ونڱي وات ويا

دين چڙي دنوي لالچ لڙه لڳا  
 ميڙو ڪري مخدوم تي اڃانڪ آيا  
 جابر جي جاگير تي ڪاهي ڪل پيا  
 ماري مؤمنن جا ڦري مال متاع  
 ضرر ظلم زيادتيون تن ڪهڙا چوان ڪيا  
 ڪهڙي تپائيا ناحق ناوجها  
 قاضين ڪتابن جا نات مڃيا ٿي مسئلا  
 پر هو حاڪم سنڌي هٿ تي هڃارا هوا  
 ماري مؤمنن جا هڻي ڏڻ هليا  
 آه غريبان نه ڏنا نه ڪنهن قهر خدا  
 ماريندي مسڪينن جي ترس نه پين تاءِ  
 تڏهن مؤمن مڙئي مخدوم ڏي دانهين سڀ ڌوڙيا  
 ته اي عادل اٿڻ تنهنجي ٿا مرون مخدوما  
 تڏهن قاضي قريشي ڪونيا مؤمن مقبولا  
 ڪريو مدد مظلومن سين اعانت اوان  
 مال موتائي وڃي ورائي وٺي سگها  
 ڌوڙي دانهين سان اٿي اسلامي چڙهيا  
 خائف لڳ خدائ جي هوا حامي همت ڪندا  
 هاڻن تي حملو ڪري پانو وڃي پيا  
 تن قنڊورن ڪهي ڦر جون ٿي مهڏا ماهه پڪا  
 غارت پراوا غصب ڪيون تن ڪليون ٿي کاڌا  
 ڪين چليائون شيخون چڙيائون ڪوڙ ڪنا وڃي پٺيرا پيا  
 ڪي شرع سان ٿي سامهون آڏو دين اڀا

سي ئي قرن سي هٽن هاڻو هٽيارا  
 حق هيڏنهن ڪي هن ڏنهن توتي تميزا  
 هارن مان هڪڙو ٿيو قلبي ۾ قتلا  
 حق پرائو جو هٽي پوءِ پوي تنهن پاءِ  
 هو نه ڇڏي هي اڳهين ماري موذي ماءِ  
 ثابت شرع نه ڪيو اهڙو خون خدائِ  
 اقتل الموزي قبل الايذاء موافق مسئلا  
 نڪي مخفي مسئلي نڪي اوڪي ڳالهه اها  
 پر جيڪي راهون رد ڪري موليٰ منجهيا  
 سي نه سمجهن سفلاڪو حقاني حرفا  
 اچي مؤمنن مخدوم ڪي اُتو عرض اڳيا  
 شاباس ڪارڻ شرع جي ڪيئي مدد مخدوما  
 شال تر تجاوز نه ٿئي فقو فرمانا  
 مر مرجي حق تي ثابت ثوابا  
 درست اچي دين تي لاهي شڪ شبها  
 سوپ سيدن کڻي حاڪم ڏانهن هليا  
 کڻي آيا هوا جنهن وٽان دعويٰ درسي داءِ  
 موتي ڪهڙا منهن وٺي ڳهلا ڳالهه ڪندا  
 ته قلعي مان ڪاهي ڪڍي اسين جي آيا  
 حاڪم حرڪتي وٽ تن مٿا منهن پٽيا  
 پئي مار ملعون تي جڪنهن خوني خط لکيا  
 ڌتر چور ڌڦير جا ڌاٽر ڌار پڳا  
 گهڻا ٿيس واءِ ويس پٽ مئس ٿا جو ٿيس خانو خرابا

توڙون تڙيو اوڪي اڙيو جاهل جڙيو پاپي پڙيو ظالم زنجيرا

سگهو سوري چاڙهبو مفسد ملعونا

خائن خط خريب جا لکيا حرفت حروفا

ته ماڻهو سڀ مخدوم جا ٿيا تابع تماما

بيا لشڪر لاڳيڻا ڪيا سورھ سپاها

نوان ٿيا نواب ڏنہ تنهن کي منصب مرتبا

چري چغدي سان ڪري متان مصلحتا

اڳهين ڪو علاج ڪريو فڪر في الحالا

تڏهن ڪٿي خط ڪڙو ڪيو طعني تيارا

سڏائي سپاه کي تنهن پڇي ڪيو برپاء

ڪاسائي ڪونائين هندي حڪما

شورانيءَ شيطان ڪيا ٻيڻا تانہ تنهين جا

عساڪر ابليس جا حڪم ساڻ هليا

جهالن جاڙ ڪئي جيڏي جرئت

شرم نہ پين شرع تي ڪيائون جاڙ جفا

پينجاري پاڇي سان چڙهي چور هليا

قاضي قريشي وٽ هوا جي مؤمن متارا

سالڪ سڀني کي ڏنو عاقل اجازتا

متان پوين تي پليت ڪن زيادتون ضرارا

اسان قانع قضا تي آهيون محڪم مضبوطا

عالم کي الهام هو جيڪي ڪيو پوءِ قضا

ته خارجي ڪهڙن ۾ اچي لند لٿا

معلوم ٿي مخدوم کي اچي ڳالهه اها

تہ مفسد محصور ڪري ويري وري ويا  
 دانھن دلاسا ڏئي ٿو ڪڍيون ڪتابا  
 تہ شيرو شھدات جي آئي ويلھ اجھا  
 جن ڪميون تن ڪٽيو مثل مشھورا  
 جالي ونبي جھڙي ھوندي رب رضا  
 جو ڄاڻو سو مرندي پني دم پڙا  
 پر سرھو جو شھيد ٿئي مرڪي دين مٿان  
 آھي سوڀ صبر ۾ حاصل ڪمٽا  
 ويندا ڳوندڙ گذري ساندءِ سڪ ٿيندا  
 ساعت جي سختي پنيءَ جشن جال ڪبا  
 مولِي مشغول ٿيو يارو يقينا  
 ٿيا مؤمن موت جا مانجھي منتظرا  
 جن سسيون ڏنيون ست ۾ تن جا سودا ساب پيا  
 امر ۾ ابي رھيا ٿيا قانع قضا جا  
 آيو وقت اڳئي جو ٿيو سعيو صلواتا  
 نرمِل نمازون پڙھي ٿيا فائق فارغا  
 توڪل ٻڌي ترھو گھاتو مجھ گھريا  
 سوکائي سان سير لنگھي پريني پر پھتا  
 ھليو ھاتڪ حرم ڏي ڪري نرمِل نصيحتا  
 ٿو اڃان اھل کان نڪري موڪل معذرتا  
 آيو پيھي اھل ۾ موٽي مخدوما  
 ساريون سڀ ڪنھن کان ڪري آدر اجازتا  
 حول حادثو حرم ۾ ٿيو ماڳھي ماتاما

تہ کئن ویندین شیر سج کیون ماری مسکینا  
 کٽا کيهر پانهجا سورهيہ سڏايا  
 احمد ۽ محمد اڳيان واصل وهاريا  
 پير کوني پٽ پنهنجي کي سائين سپاريا  
 ابا آهيو الله جلشانہ جي پٽ پاڪر پناها  
 ابيهو اسلام تي محکم مضبوطا  
 کريو دعوت دين تي اذن ساڻ الله جلشانہ  
 سالک ڏئي ستر کي ٿو دانهن دلآسا  
 تہ حرم ساڻ حسين جيکيا هوا ويرن ڏک وڏا  
 ويهي وسايو سر تي جهڙي سندي رب رضا  
 صبر کريو سختي اتي جالڻو اچي جا  
 اسان اڄ اميدون پنيون مڙئي مقصودا  
 قادر رب قبول کيا سائين سوالا  
 قضا کئن سان جا سڻي اکين ڏني اها  
 تان يزيدي يکجا ٿي پاپي اچي پئيا  
 مؤمن مولِي سان هوا منجهه مهت مشغولا  
 بان بندوقون تن تي تڙين تير هنيا  
 ۽ نن راز اُتوهو رب کي عرض احوالا  
 قاضيءَ کي کئن تي اچي ايهو آوازا  
 هليو سالک سامهون ولي ويرن ڏانهن  
 سسي کيائين سدقو مرکي دين مٿان  
 شرع تون شفيع جي ٿيو قاضي قربانا  
 جان دانه آيو در تي شاڪر شیر سجاع

عساڪر ابليس جا آڏا ٿي آيا  
 هڪ داؤ نالي دوزخي هو سمر شيطان  
 ٻيو سوري چاڙهيو سومرو دورو درٻانا  
 اچي موچاري مخدوم ي تن هين گهاو هنيا  
 سالڪ پهرين سيف سان چئي طالب تڪبير،  
 سالڪ ثاني سيف سان ڪيو شاکر شڪرانا  
 تان پوءِ ٽين ترار سان سورهيہ ڏنو ساه  
 شير شهادت رسيو مرڪي دين مٿان  
 پاڙي پرين رسول ڪريم ﷺ جي جنت ٿيس جاءِ  
 هيو جهڙي لائق لاڏڪو صاحب سروپا  
 پانو پاڻي تهڙي سا خائف خلعتا  
 پير پڄائي پانهنجي آندي ڳالهه اڳيا  
 اڻ ڏنن آڏو وري ڏني ڏئي ڪواءِ  
 سامون سمي جهليون پنئين پان پُءِ  
 صبر لاڳو سورهيو مٿي ڏکن ڏاتارا  
 سسي ڪيائين صدقو خاطر لڳ خدائِ  
 مٿي دين الله جل شانہ جي فٽق ٿيو فدا  
 بئيا جي مؤمن مهت ۾ واصل هئاوينا  
 منجهن معذور محتاج مڙئي حافظ گهڻا هوا  
 عالم عامل تن ۾ سيد ست هوا  
 پيون ترارون تن ۾ اچي تير اُنا  
 لوه منگر لنگ تن جا ڳاري ڳچ ڪيا  
 نه ڪنهن سورهيہ سپڪارو پريو نه ڪنهن اتي آه اڳيا

اڳهين روح الله جل شانہ هوا جيڪس قادر ڪڍيا

بندوقون بهتان ٿيون تراريون تن لاءِ

دسي گهوت گهتن جئن ٿي ڪاسائين ڪنا

پيئي مهر نه پاپئين هڻندي هٿيارا

موڳن ڪيو نه مهت جو اعرابن ادبا

ته آه گهر الله جو خانو خاص خدائ

جيڪو پيهي تنهن ۾ لٿس موت مٿا

ومن دخله کان آمنا پينا سڀ چٽا

ڪيٽ ماريون مؤمن مهت مان ڪامل ڪريما

ويني قت وضو ڪيو عاقل علاما

مانجهي مسحي ۾ ٿيو شير سو شهيدا

گهوهر گنج حڪمت جو هٿوڪاڻ حيا

به سوءِ ۽ ٻاويهه ٻيا شير شهيد ٿيا

حامي ههڙي وقت ۾ سوره ڪين سڻيا

جن سرُ سنباهي دين تون ڏسو ساه ڏنا

هوان اڳهين اصحابن مان پر پيدا پوءِ ٿيا

جن مٿون سرور صدقو ڪرڻ ڪنڌ قبوليا

حضرت جي حضور ۾ لڏا مانجهن منضبا

خُورن حُلا ڪهمتي پير هن وَرن ڪاڻ وڌا

آيون راڻيون رائن راڄڻا پلا پٺارا

سوين ساز سرود ٿيا عجب الحنا

ٿي سدا سڪيون جنڪي سيئي سيڻ گڏيا

آيون راڻيون رائن راڄڻا پلا پٺارا

گهوريون گهوتن جون هيون ٿيون واڳيون ورن سا

تني وينيون ولها سورهيہ گهوت شجاع

ڪڪين ڪانڌ پهاريا وناهي ولها

وَر وَا وني پانهنجا حورن هنج ڪيا

ڪانڌ ڪوانرين گڏيا گهرين گهوت ويا

ماري مؤمن مهت مان بدون بي ادبا

ڪوڙهيا ڪاهي ڪُڙ ۾ پاپي پوءِ پئيا

جا هئي حوالي خلق کي پاڪر پناها

اڙيا عاجز ٿي اچي لوڏيا منجهه لڪا

ڪوڙن تن گهرن کي موڳن منگر ڏنا

مال مصحف مڙئي ڪاما ڪتابا

قري فاسق هليا عجائب اشياءِ

ايڏا ڪرم الله جل شانہ جا وڏا ويرانگا

جو وهندو وهائي وني ڳپن تان گهوڙا

ولي ويرن جي هٿيان قادر ڪهيا

يارو يتيمن وڏاندر وهيا

ڪرا ڪيهر جا ٿيا وڃي ويچارا

جن جي پيءُ جهان تي ٿي هاتڪ هٿ ڏنا

تن جي پتن تي پو ههڙا هر وهيا

شينهن نه سجھي جوءُ ۾ تيلاهن ٻنا ٻاجھارا

نه ته ڪيهر جن ڪڙن کي اچي ڪير اڳيا

سائين ستر جن جا رازق رب رکيا

ڪنهن جي قدرت جوڪڻي اڪيون انهن ڏانهن

ڪهڙو ڪوڀ ڪلور ٿيو ههڙو حادثا  
 مون کي هيون نه ڏٺي ته ڳالهه ڪريان ڪا  
 ڪاسائين ڪمائون ڪهڙا ڪم ڪئا  
 مت موچارا ماڻ جي صبر ثوابا  
 ڇا راجو ڇا رعيتي ڇا سوريو سپاها  
 تڙين ميل مني جو نيت نقصانا  
 ههڙو ڪوچ ڪلورڪيون اڃان سرها سفيها  
 هئي هئي ههڙي حاڪمن وو، وو وزير  
 بي ناحق بيديني ڪيئي نورو ناوجها  
 خطا جو خون سڻي تا ڪر تحقيقا  
 جي هوند مارائي حق تي گذرئي گواها  
 ائين شرع خون ثبوت ڪيو موجب مسئلا  
 ته پڻ ماريندڙ ماراءِ تون ڪڍي ڪتابا  
 ان النفس ڪاريو قصا  
 به سو ۽ ٻاويهه ڪئن مؤمن ماراين  
 خائن هڪڙي خون ۾ اچي مت موڙها  
 جئن هاڃو ڪن هڪڙا ڏجن پاڻ ٻيا  
 سي ساوا ئي سڪي وڃن ٿين پينگ پونگا  
 جي قريش سان هئو تعصب تپت تاءِ  
 ته ڇو ڪيائين دين جي رونق رواج  
 ته مارائي مخدوم کي پنهنجي ڳالهه پچاءِ  
 چاڪي غاري غرباءِ مومن ماراين  
 ثابت شرع جنهن تي ڪاريو قصا

انهيءَ عيوض ۾ اهو ڪوئي هوند ڪهاني  
 والا تزر وازرة ورز اخريٰ پر جهي پير پاءِ  
 ڇٽ چئڻو ترحو ٻيڙي ٻوڙياءِ  
 شال نه هوندين سرخرو ڪوڙهيا ڪانه پياءِ  
 پاروڻ پيغمبر پاڪ ﷺ جي اويالا ايندءِ  
 شافع جي شرع ۾ جيڏي جاڙ ڪياءِ  
 ويئي حڪومت هٿ مان پاپي پٽ مرنءِ  
 ڊني ڊاءِ نه رب جي سوريا سج ڪياءِ  
 آبرو اسلام جي ڪوڙهيا ڪوه ڪڍياءِ  
 هل حاويلي ڇڏيو سجي ٿيئي سراءِ  
 نورو هٿان نڪري ڳهلا ڳالهه وياءِ  
 ني ٿي شمع شرع جا ٻريا سي ڪئن اجهاپاءِ  
 مشعل مؤمنن جا قاضي ڪوه ڪنءِ  
 کاتي پوندءِ قهر جي ٻنيون ڪا ٻرندياءِ  
 جهڙي ڪيئي جهان ۾ آڏي سا ايندءِ  
 اچي ڪڙڪي قهر جا گهوڙا گهر پوندءِ  
 هيڏي ڦر نه ڦهنداءِ جي پيلارا پاياءِ  
 مارو منگر ظلم جي ٻارڻ ٻاراڻاءِ  
 ظالم زور زيان سان سنڌ ساري سڪاڻاءِ  
 اصفهان ۽ ايران ۾ ٻانهن ٻچا وڪٻاءِ  
 ۽ اياران جا گهوڙا گهر ايندءِ  
 سهگا زنجير ظلم جا ڳت ڳانا ڳل پوندءِ  
 اڄ سبهن مرندين سگهو پاپي ڏينهن پناءِ

شادي شكرانا ڪريو ڪيو خير خدائ  
ماريو مفسد مؤمنو ويهو جڙي جاءِ بجاءِ  
چوي غلام محمد نالي غلاما  
وينداسي ايمان سان جي ڪلمون چون سدا  
لا اله الا الله محمد رسول الله ﷺ  
اصحابه التبائع واحبابه وبارڪم وسلم تسليم

### **3.5 Comments about the Shaheed Makhdoom Abdul Rehman of Khuhra and his family**

**Dr. Hameedah Khuhro**

#### **The Makhdooms of Khuhra Sharif**

A remarkable and unique feature of the land of Sindh is the presence of numerous shrines of saints. Sindh has the honors of being the first of regions of subcontinent of India to receive Islam and too soon Islam advent in Arabia. We all know that Muhammad bin Qasim add Sindh to boundary of Islam in the early of eight centuries. But even before that the message of Islam had reached to shores of Sindh. The tomb of Abdullah Shah Gazi is proof of early arrival of Muslim in this region.

Ever since then the holy and learned people of all religion men have making their way first of Sindh than of hind to spread the message of Islam. The conservation of many million souls to be not because of the swords as some commentator would have us believe but because of the message of truth and tolerance these men of God brought to the people. The result we ourselves could see when people of religions through the shrines of Muslims Sufi saints. This was the case in Sindh and in the case today at Dargah such as Ajmer Shareef and at countless other Dargah throughout the subcontinent.

This devotion and services to the people by the saints was what thought the masses to them. This created an atmosphere of trust and not that of fear. The advent of Islam brought the idea of oneness of God but also a culture. The Sufi were not was just men of God but also scholar and poet the reputation of Sindh scholarship, learning and for the libraries they maintained was due to these Alias and Makhdooms. They themselves were the invaluable treasure and enriched Sindh. The Makhdoom of Khuhra Sharif belong to this illustrious galaxy of saints' scholars. Not only is the family renowned for its spiritual history but is also one of the leading scholarly families with a library manuscript that have been collative over centuries. It is manuscript such as these that are back bone of our history. It is Sindh that has honor of having the first written extant history of Sindh chachnama. In the absence of official record subsequent history of Sindh is preserved in the writings of Makhdooms and saints of this country. The

history written by the most famous of the pir of Khuhra Sharif, Makhdoom Muhammad Aqil is a fine example of such a history Makhdoom

Muhammad Aqil lived in early 18<sup>th</sup> century, during Kalhora periods and was a witness to invention of Nader Shah of Iran who went through upper Sindh and famously camped in Larkana.

The Makhdoom Muhammad Aqil recounts the history of his own family and trails and tribulation of the saints. It also gives an account of the various towns of Sindh. He gives family tree of Khuhra mureds of the Gaddi in which he tracing their ancestry back to the tribe of holy prophet himself. The history recounts the story of great flood which covered this area and how a branch of Khuhra family left the area and went to live on right bank of Indus River near Larkana. It is matter to honour to us a family to have had long and intimate association with the house of Makhdoom of Khuhra shareef. Our ancestors were disciples of the family and the village that my ancestors built on the right bank of the Indus was named after Makhdoom Muhammad Aqil. To this day it is known as Aqil.

I would like to Congratulation Makhdoom Nadeem Ahmed Hashmi the present Gadinashen of this illustrious family who has maintained the scholarly tradition of his family. He has brought out the treasures that have been unavailable to the public for so long and has published parts of history written by his great ancestor. It is great adventure for him to discover these ancestral treasures and a great service to the people to publish them thus revealing to the public a part of the traditions and history of this precious land.

**Dr. Nabi bux Bloch**

**Makhdoom Abdul Rehman was a revivalist.**

Sindh has given birth too many revivalist personalities who brought enlightenment and education in society. Makhdoom Abdul Rehman Shaheed was one of them, who brought reformation and sacrifice his life to save to people from social injustice and cruelty there are three aspect of his life first, he himself was a great scholar and produced many learned, scholars memorizers (Hafiz) of the Quran from hi Madrsa.

Second, he was source of spiritual knowledge and impressed many people with his religious ideology and enlightened the hearts of many followers spiritual path. Third, he was true servant of his religion Islam and always took decision on the bases of right, truthfulness and justice to eliminate injustice and social evils of society whom his devotes and followers increased day by day.

Their unity became strong with the passage of time. It was better truth of his time, which frightened the ruler of time Noor Muhammad Kalhoro. He became suspicious and took it as is dangerous by his rule. Hence he became there bitter opponent and got him killed with conspiracy. First time, with the publication of his book, the detail of many historical happenings have been brought out and disclosed. One of them is that once, on the call of Sayyed of Rohri, he himself went Khuda abad to meet Noor Muhammad Kalhoro and prevented and advised him courageously not to oppress them. On the return of this he ordered his worker Moin Detho of Rohri to attack them. He made her plane with Daud, the slaughterer of Sewan Sharif, and he Makhdoom Abdul Rehman Shaheed in the mosque with his 222 scholars and student collectively. On the direction of Makhdoom Abdul Rehman they did not fight in combat and all of them sacrifice their lives for their leader and teacher in this way he accepted martyrdom with happiness and acknowledgement.

After that death of Nasser Muhammed gave birth to psychological defect in the Kalhora family which caused for its fall. Kalhora leaders rose to richness from poverty from Adam Shah Kalhoro and become strong. So they did not like Makhdoom Abdul Rehman's power and popularity, standard, scholarship, truthfulness, respect, love and his acceptance among the hearts people and took it as danger for themselves, Especially Noor Muhammed below war siren because of his suspicious and ill natured psyche which caused his sons with each other. And it also affected Sarfaraz and Abdul Nabi Kalhoro who got killed their powerful and sincere souls. But Abdul Nabi also killed and murdered his ken and close relative so that they may not became the ruler! These two big happening of martyrdom were of Sufi saints Shah Inayatullah , who were killed in 1129 A.H according Islamic calendar and after fifteen year in 1145 an other murdered happened of Makhdoom Abdul Rehman Shah eed.

These both killings happened in the reins of Yar Muhammad and Noor Muhammad Kalhora father and son respectively. The reasons of both killings were same. Both Sufi saints Shah Inayatullah and Makhdoom Abdul Rehman Shaheed were against the social injustice and victimization. They took step bravely and became opponent of the cruel rulers that is why were martyred for taking step against social and victimization. (May! God bless them)

### **Dr. Dur Muhammad Pathan**

#### **The Social, Political and Religious effects of the Martyrdom of Makhdoom Abdul Rehman of Khuhra on society of Sindh**

Kalhora appeared as rulers on the force of disciple followers. That is the reason of Islamic love and spreading of Sindhi Islamic scholars based on concept and ideology. So among influential personalities, these religious scholars created the environments of Religious State in their locality.

That is how the rulers of time also had close eye on religious scholars Makhdoom Abdul Rehman also created same environment in upper Sindh. When he got fame, his number of enemies also increased. The contradiction against (government) Rulers took place on Mian Noor Muhammad's step to reject to take back the properties of Syed Family of Rohiri, on this, Makhdoom Abdul Rehman spoke against ruler, after this Makhdoom Abdul Rehman supported the righteous Syed Family during their tussle on marriage matters, As a result, the Syed families who were not on their rights looted and emptied his city. Makhdoom commanded to respond this terroristic activity which was reported by spy of rulers to their king to take strict actions against Makhdoom Abdul Rehman, resulted in martyrdom of Makhdoom Abdul Rehman along with his so many followers in mosque. Martyrdom of Makhdoom left deep effects on society, politics and future of Sindh like:

1. Rulers became habitual to take actions against religious and spiritual personalities. In days of Yar Muhammad Kalhora Mughul Emperor with his cooperation prepared such plan and martyred Sufi Inayatullah of Jhok. In the days of Mian Noor Muhammad the massacre of Khuhra incident took place in this slaughter, not a single representative of Mughal emperor was involved. Incident of Khuhra left effect of dominancy and supremacy of politics and Government over religion and

mysticism.

2. Sufi Shah Inayatullah and Makhdoom Abdul Rehman showed patience instead of brutal fight and accepted Martyrdom. Makhdoom Abdul Rehman and his Followers preferred Gods remembrance and worship over war and proved that the life is really important one but death is no less than life is any way. So if one has sure to meet death, he should accept the wish of Allah. And welcome it. This saint of Khuhra performed the philosophy of life and death practically.

3. After this martyrdom of Makhdoom Abdul Rehman Shaheed the religion and mysticism were divided into two different ideologies, religious people and scholars established institutes to teach religion and sacrificed themselves in this regard and started dedicating their services followers of mysticism established their lonely places and taught self recognition and carelessness of world. Mysticism got fame and interest in the territory of Makhdoom Abdul Rehman Shaheed.

4. The major influence of Makhdoom Abdul Rehman Shaheed was that his followers and other religious scholars not only practiced themselves on religious concepts, values and doctrine but also blocked others to be against the religious ideas and values and if they smelt such thing they stood against it and raised their protest. Makhdoom Abdul Rehman Shaheed of Khuhra varied little bit over religious harmony and freedom of some values and displayed their view point strongly from the days of Latif to Sachal.

5. Makhdoom Abdul Rehman Shaheed's martyrdom created such strictness and boundness in religious Scholars so that the effects of conversion of Hindu into Muslim incidents increased.

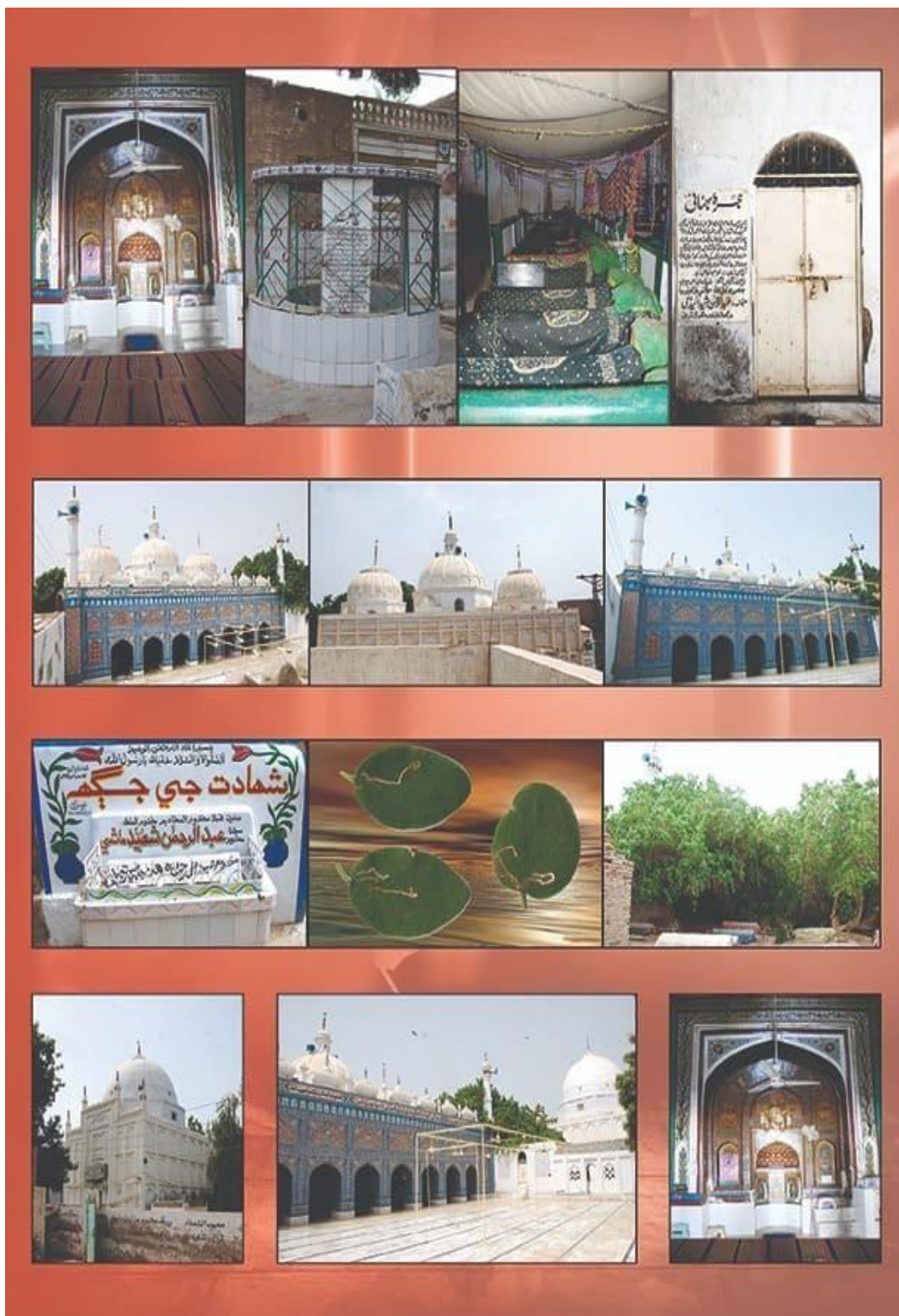
Some picture are given bellow which are tell us about the past of this Durgah and releated with the event of martyrdom

**Figure no 3 Ganj-e-Shuhda**



Source: Personal vist

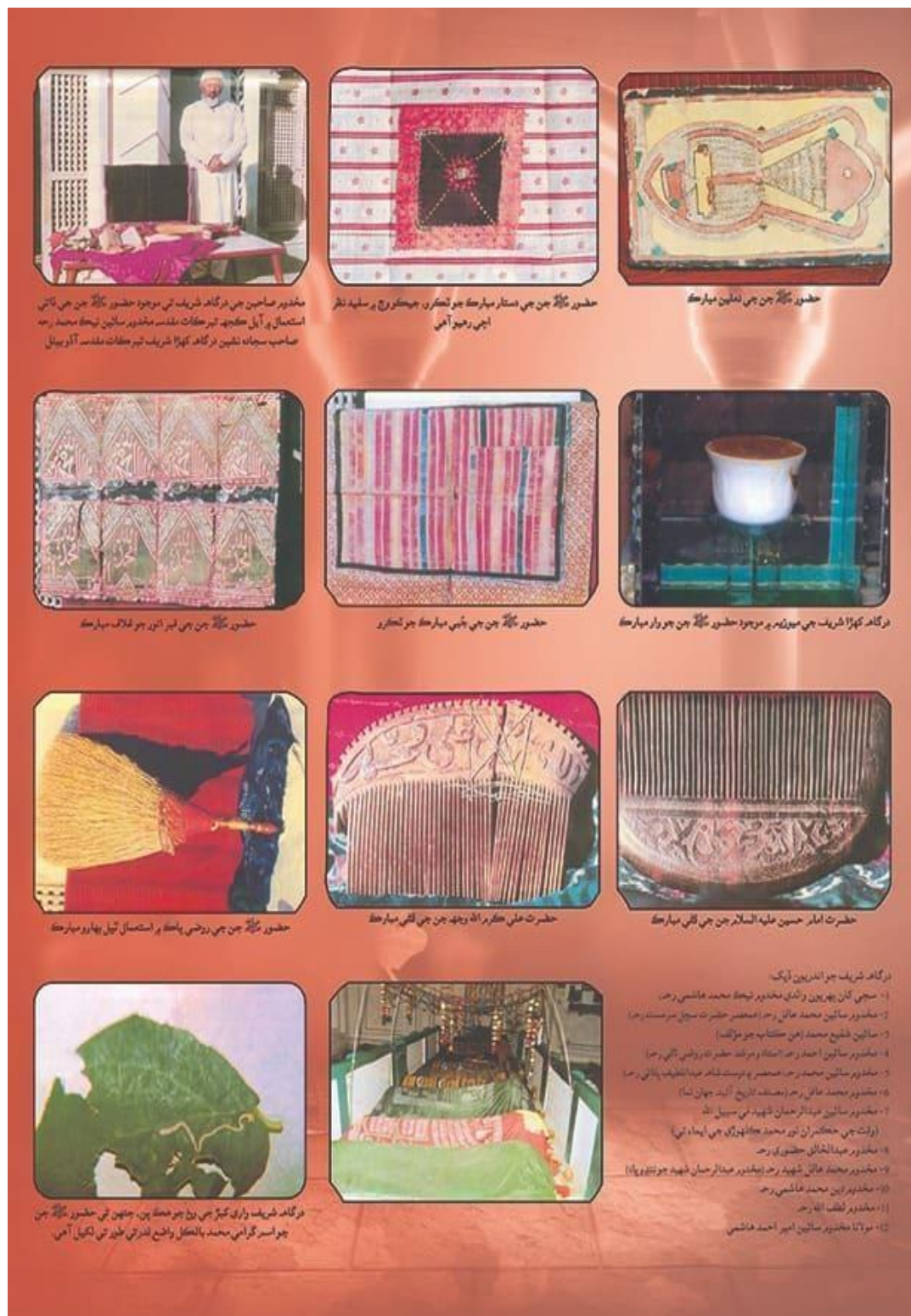
Figure no 4 Shuhdah Grave yard



Source: Personal vist

Source is the library of Khuhra Makhdoom Abdul Rehman Shaheed Trust

Figure no 5 Deference romance present at muasem of Khuhra



Source: Personal vist

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## CHAPTER NO.4

### CONCLUSION

#### 4.1 Conclusion

The introduction of Makhdoom Family at Khuhra town District Khairpur (Mirs) Sindh needs no introduction indeed. Many references in books of history and education of Sindh or indo-Pak directly or indirectly depict it. It is all owing to the fame and contribution of the scholars, writers, ulma e din and saint of Makhdoom of Khuhra. This family is descendent of Hazrat Abbass who was the founder of Abbasid caliphate, the first person was Ibrahim who came to Sindh and settled beside Neron Kot another famous personality was the Asadullah who got title of Makhdoom as well as post of Qazi of Sindh by during the reign of Akbar king. This family migrated time to time at least it settled at Khuhra town. Where this family started preaching Islam and social services of local people therefore it became a center of gathering of people even people took their social problems for their solutions at the Dargah of Makhdoom of Khuhra. Not only common people but rulers also visited Khuhra on different times.

Makhdoom Abdul Rehman was a unique member of Makhdoom family; he remained always busy in the service of people and preaching of Islam and implementation of Shariah in the society in right path. He was a brave man who cannot avoid saying truth before any power though it should be spiritual or political. He was not only religious reformer but social and political figure as well. He also knew very well and handled efficiently judicial system at his khanqah in the light of Shariah (Islamic law) for the local area of Khuhra as well as other parts of Sindh.

Makhdoom Abdul Rehman was very famous due to his work, therefore people moved to the khanqah this popularity hampered Kalhora ruler Main Noor Muhammad. On other hand he was steadfast person, once he went to Kalohra Durbar and said true words in front of Mian Noor Muhammad, therefore he kept it in heart.

Makhdoom Abdul Rehman and his brother Makhdoom Aqil was martyred in 1145 A.H Along with 220 people by the army of King Noor Muhammad just after 15 years of Martyrdom of Shah Inyat of Jhoke Sharif.

The son of Makhdoom Abdul Rehman Shaheed, Makhdoom Muhammadi becomes the gadinasheen after death of his brother Makhdoom Ahamadi. He was the great saint in his time period. It was the end of Kalhora dynasty and starting of Talpur regime the ruler of that time were also impacted by the personality of Makhdoom Ahmadi Khudai. It was the same time period when an evil character Faqeer (magician) namely Burhan who controlled spiritually Mir Fatah Ali Khan. Makhdoom Sahab went Hyderabad and debated with him and arrested him. Makhdom took him at Khuhra as a prisoner there. He remained six months as prisoner but at one night he fled away with the help of pir Muhammad Rashid Ali Shah.

When the elders of gambat and ranipur's family syed Ahmed Shah and Muhammad Shah came in Sindh, firstly they stayed 12 months with Makhdoom of Khuhra, Makhdoom Ahamadi who was the teacher of Shah Rashidi. Most rulers of Afghanistan and Sindh were highly respected by Makhdoom Ahamadi of Khuhra he was died in 1203 A.H.

Makhdoom Aqil (ii) became gadinasheen after the death of Makhdoom Ahamadi. Makhdoom Aqil was very extremist in implementing Sharia. The rulers of Sindh and Afghanistan also did not interfere in his problems (react of his decisions). If a non Muslim read once kalma-e-Tayaba in a joke he must change his religion as Islam. Once the (a.c) of the Government of Mir Suhrab Khan Talpur named Todor Mal and his son were made Muslim forcefully. Mir Suhrab Khan was angry with Makhdoom Aqil (ii) who was ready to fight with him but with the help of Shah of Ranipur this problem was solved easily and peacefully.

Once Makhdoom Aqil (ii) wanted to give Taezeer to Sachal Sarmast for his non-seriousness against Shariah in his poetry but Sachal Sarmast came to Makhdoom Aqil (ii) and gave him clearance about that poetry. Later on Makhdoom Aqil (ii) gave

him instructions for further dealings.

In 1219A.H king of Afghanistan started a journey to attack Sindh in that senario Mir of Khairpur and Hyderabad requested Makhdoom Sahab to pave the way for dialogue. So, Makhdoom Sahab went to meet with Shah Sujah along with pir Muhammad Rashidi and pir Muhammad Saliah Shah of Ranipur they met with Shah Sujah and agreed him to go back. Makhdoom Sahab died in 1232A.H. After the death of Makhdoom Muhammad Aqil (ii) his son Makhdoom Muhammad Zia became the Gadinashen (Makhdoom Sahab) but he remained alive for six months. After that Makhdoom Abdul Khalique became leader of Makhdoom family. He was a great scholar. His Two books are very famous namely Biyas and Muktab-e-jamia Tafseer. He died in 1268A.H then Makhdoom Abdul Khalique (ii) succeeded him. He is also known as Makhdoom pir Muhammad .He wrote many books famous are tafaseer-e-Quran in Persian namely, Tarikh-e-Aaina Jahanima, char dervish inShah i Farsi,Razuul Mehafel ,Dewan Gazliat, Mukhtabat and UnShah i marghobi .After his death 1293A.H his son Makhdoom Deen Muhammad succeeded him. In his times Sindh was slipping under the control of British. After his death his son Muhammad Aqil (IV) became the gadinasheen. His other name was Shafi Muhammad .After his death Makhdoom Naik Muhammad became leader of his family. Nowadays 2020A.D his present gadinasheen is Makhdoon Nadeem Hashmi. He has continued his family tradition to serve people, Islam and handle the social and religious and political problems.

The Makhdoom family played an important role to uplift the people of Khuhra in the history even present situation polytechniquecollege at Khuhra, Girls Degree College, Library, Museum, Madderssa for Islamic education are established with their efforts.

The political status of this family is also very high i.e. new waali of Khairpur state turned over his distar (family turban) by the hand of Makhdoom family.

## **Recommendations**

- The work of saints (Mystics) is required to be explored in over all Pakistan as well as Sindh because it provides the basic rules and regulations of life.
- Government should establish an institution to translate work of Khuhra and others available in Arabic and Persian into local languages and to research their work to open for public so that they get benefit from it.
- To conduct collective decisions of Makhdoom family which were done in the light of Quran and Hadeth it will be fruitful to handle current political, social and religious issues of Pakistani society.
- Need to spread the philosophy of Makhdoom Abdul Rehman Shaheed to promote the will of truth among the people of nation. It will be support political stability in country eliminated to injustice from the society. The high problem of corruption can be reduced with the will of truth, sincerity, honesty among the Pakistani society.

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