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A Glimpse into the Scholarly Works of Sheikh Muhammad Hayat Sindhi

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Abstract:

Sindh is considered to be the first region of the subcontinent where the light of Islam illuminated the land. This region has produced numerous scholars who gained renown throughout the Islamic world. Among these luminaries was Sheikh Muhammad Hayat bin Ibrahim Sindhi (d. 1163 A.H.), a prominent Islamic scholar, jurist, and prolific author affiliated with the Hanafi School of jurisprudence. Sheikh Hayat Sindhi was celebrated as one of the leading experts in Hadith, jurisprudence, and various other Islamic disciplines, including Islamic literature. Born in Sindh, Sheikh Hayat Sindhi received his early education from his father. He later traveled to Thatta, where he studied under renowned scholars such as Muhammad Moin Thattavi. Seeking advanced knowledge in Islamic disciplines, he migrated to the Haramain Sharifain, and eventually settled in Madinah. There he began teaching at Masjid al-Nabawi and dedicated himself to teaching hadith for 24 years. Sheikh Hayat Sindhi authored numerous books on diverse topics related to Islamic studies and the social issues facing Muslim societies. His works, renowned among Islamic scholars, are imbued with wisdom, etiquette, and ethical values derived from the Qur'an, Hadith, jurisprudential insights of eminent scholars, and intellectual reasoning. This study provides a concise biography of Sheikh Hayat Sindhi and examines his contributions across various fields of Islamic knowledge. It also reflects an admiration and appreciation for the profound impact of his scholarly works.

Keywords: Muhammad Hayat Sindhi, Thattvi, Sindh, Thatta, Scholar, Abu al Hasan

1.1 Introduction:

In the twelfth century, Sindh held a distinguished position as a center of Hadith studies and other Islamic sciences. The scholarly contributions of its intellectuals resonated throughout the Islamic world. Among the prominent scholars from Sindh during this era were Abu al-Hasan Sindhi Kabir (d. 1138 AH), Sheikh Abu Tayyib Sindhi (d. 1149 AH), Allama Muhammad Qaim Sindhi (d. 1157 AH), Makhdoom Moin Thattavi (d. 1161 AH), Makhdoom Ziauddin Thattavi (d. 1171 AH), Makhdoom Hashim Thattavi (d. 1174 AH), Abu al-Hasan Saghir Sindhi (d. 1187 AH), and Sheikh Faqirullah Alavi (d. 1195 AH), among others. Some of these scholars remained in Sindh,

advancing Islamic sciences locally, while others traveled to Harmain Shareef in pursuit of advanced knowledge, they later shared their expertise and spread their scholarship across the Islamic world. Among them was Sheikh Hayat Sindhi (d. 1163 AH), later known as Madani, an eminent Hadith scholar, jurist, and distinguished religious thinker and reformer of his time. His multidimensional personality earned him a prominent place in global academic circles. This article presents a brief introduction to his life and works.

1.2 Brief biography of Muhammad Hayat Sindhi:

Sheikh Muhammad Hayat Sindhi was born in the village of Adil pur near Ghotki (Sukkur, Sindh) into a scholarly family. According to some scholars, he was born around 1080 AH.¹ His kunya (honorific title) was Abu al-Baqa.² His father, Mulla Ibrahim, also known as Mulla Fulariyo, belonged to the Chachar tribe from Sindh. Sheikh Hayat Sindhi received his early education from his father and other local scholars in his hometown³.

Academic Journeys and his Education:

After completing his initial studies, Sheikh Hayat Sindhi traveled to the renowned educational center of Thatta for advanced learning. There, he studied under prominent scholars, including Makhdoom Moin Thattavi (d. 1161 AH).⁴ To further quench his thirst for knowledge, he then migrated to the Hijaz, where he studied various sciences and arts under numerous scholars and mentors. Settling in Madinah, the city of the Prophet, he dedicated himself to teaching Hadith and remained engaged in this noble task at Masjid al-Nabawi for approximately 24 years.⁵

Esteemed Teachers and Academic Lineage:

Sheikh Hayat Sindhi chose to receive his education from the greatest Islamic scholars of his age. All of his teachers were experts and renowned authorities in their respective disciplines, receiving ijazat (authorization) in Hadith and other fields. Some of his renowned teachers include: Makhdoom Muhammad Moin Thattavi (d. 1161 AH), Abu al-Hasan ibn Abdul Hadi Sindhi (d. 1138 AH), Sheikh Hasan ibn Ali Ajimi, (d. 1113 AH), Sheikh Muhammad ibn Ahmad Nakhli (d. 1130 AH), Hafiz ul Hadiht, Abdullah ibn Salim Basri Makki (d. 1134 AH), Sheikh Abu Tahir Muhammad ibn Ibrahim Madani (d. 1145 AH), Sheikh Abu al-Makarem Muhammad ibn Ashraf ibn Adam Naqshbandi (d. 1149 AH).⁶

Prominent Students:

Sheikh Hayat Sindhi educated numerous students in Madinah, many of whom became distinguished scholars. Some of his notable students include: Abu al-Hasan Saghir Sindhi (d. 1187 AH), Sheikh Faqirullah Alavi (d. 1195 AH), Muhammad Qaim Sindhi (d. 1157 AH), Sheikh Hasan ibn Ibrahim Jabarti Hanafi (d. 1188 AH), Syed Muhammad Fakhir Allah Abadi (d. 1164 AH), Sheikh Shuhab Ahmad ibn Muhammad ibn Abdul Hadi Qatin al-San'ani, Sheikh Khair al-Din ibn Muhammad Zahid Surti (d. 1206 AH), Syed Sulayman ibn Yahya ibn Umar Maqbul al-Ahdal, Sheikh Abd al-Khaliq ibn Zayn Abu Bakr Mazjaji, Sheikh Abd al-Rahman ibn Mustafa al-Aydarus Ba'Alawi, Syed Abdul Qadir ibn Ahmad Hassani Kukbani, Sheikh Abdul Qadir ibn Khalil ibn Abdullah Kadakzadeh al-Rumi Madani, Abd al-Karim ibn Ahmad ibn Alwan Sharabati, Sheikh Ali bin Abdul Rahman Istambuli (d. 1183 AH), Sayyid Ghulam Ali Azad Bilgrami (d. 1200 AH), Sheikh Ahmad bin Abdul Rahman Sindhi, Sheikh Muhammad Saeed Safar (d. 1192 AH), Sheikh Imam Muhammad bin Ismail Amir al-San'ani (d. 1182 AH), Sheikh Aleemullah bin Abdul Rasheed Lahori, Sheikh Muhammad bin Abdul Wahhab Najdi (d. 1206 AH), Sheikh Muhammad bin Muhammad bin Abdullah Maliki Fasai, Abu al-Barakat Abdullah bin Al-Husayn bin Marai Abbasi Baghdadi, Sheikh Ali Afandi bin Abdul Rahman Istambuli (d. 1183 AH), Sheikh Abdul Karim bin Abdul Rahim Dagestani, Sheikh Ali bin Sadiq Dagestani, Sayyid Ali bin Ibrahim bin Juma'ah Absi, Sheikh Ali bin Muhammad Afandi, Zuhri, Mufti Muhammad Zain al-Abideen bin Abdullah Khalifati Madani, Muhammad bin Ahmad bin Salim Safarini Nabulsi, Abu al-Sa'ud Muhammad Saeed bin Abi al-Barakat Abdullah Abbasi, Sheikh Muhammad bin Saleh bin Rajab, and others were well-known students and beneficiaries. The scholarly contributions of Sheikh Hayat Sindhi and his students have left a lasting impact on Islamic knowledge and thought.⁷

Affiliation with Sufi Orders:

In the realm of Sufism, Sheikh Hayat Sindhi was associated with the Naqshbandi sufi order.⁸ Allama Abd al-Rahman ibn Hasan Jabarti notes that he received authorization in the Naqshbandi order from Sheikh Hayat Sindhi.⁹ Similarly, Allama Abd al-Rahman ibn Sulayman al-Ahdal (d. 1250 AH) writes that Sheikh Hayat Sindhi granted him ijazat (authorization) in all books, invocations, and practices of the Naqshbandi and Qadri orders.¹⁰

Scholarly Mastery and Teaching:

Makhdoom Hayat Sindhi acquired profound expertise in various Islamic disciplines, such as Tafsir (Exegesis of the Qur'an), Hadith, Fiqh, and Tasawwuf, under the mentorship of the distinguished scholar and Hadith expert of Sindh, Abu al-Hasan Sindhi Kabir (d. 1138 AH) and well-known scholars of his era. His mastery of Hadith and jurisprudence was highly praised by renowned scholars of the Hijaz. Mulana Rahman Ali, in "Tazkirah Ulema-e-Hind", writes: Sheikh Muhammad Hayat Sindhi was a devout scholar, a great muhaddith, and a practitioner of knowledge. His entire life was devoted to teaching the Prophetic traditions.¹¹ He would deliver lessons on Hadith daily before the Fajr prayer, attracting large gatherings of students from various parts of world. People from the Hijaz, as well as Egypt, Syria, Turkey, and India, attended his sessions to quench their thirst for knowledge.¹² According to Abdul Hayi Hasani, Sheikh Hayat Sindhi spent nearly 24 years in Madinah, dedicated to teaching and spreading Hadith.¹³

Sheikh Hayat Sindhi in the eyes of Islamic Scholars:

Many eminent scholars and thinkers recognized Sheikh Hayat Sindhi's academic excellence and awarded him with excellent titles. Allama Azad Bilgrami, in "Subhat al-Marjan", said about him: Sheikh Muhammad Hayat Sindhi was among the scholars endowed with divine wisdom and a distinguished muhaddith.¹⁴ Abu al-Hasan Saghir Sindhi (d. 1187 AH) praised him as: The pinnacle of eminent muhaddithin, the heir of critics and narrators, the leading scholar of Madinah in his era, unparalleled in defending and upholding the Prophetic traditions, praiseworthy in character, and unique in qualities. He was truly a divine blessing, Sheikh Muhammad Hayat Sindhi Madani.¹⁵ Allama Khalil Muradi writes: He was a pious and God-fearing individual who maintained minimal social interactions outside of his teaching. For a long time, he consistently offered congregational prayers in the first row at Masjid al-Nabawi.¹⁶ Muhammad Siddique Khan Qanouji, in "Abjad al-Ulum", he is described as: Sheikh Muhammad Hayat Sindhi Madani was among the divinely inspired scholars and great muhaddithin who combined knowledge with practice and adorned virtues with elegance.¹⁷ The author of "Tarajim Ayan al-Madina fi al-Qarn al-12" writes: The illustrious muhaddith and scholar, the bearer of the banner of Sunnah in Madinah, was a noble figure, a diligent researcher, and a masterful expert. He spent most of his time in study and teaching.¹⁸

His Death:

This luminous star of scholarship left behind an enduring intellectual legacy, passing away in Madinah on Wednesday, 26th Safar 1163 AH (corresponding to February 4, 1750). His funeral prayer was performed at Masjid al-Nabawi, and he was honored with burial in Jannat al-Baqi.¹⁹ His student, Mir Ghulam Ali Azad Bilgrami, calculated the date of his demise in his work "رحلة شيخه"²⁰

1.3 Introduction to his works (Authors and Compilations):

Makhdoom Hayat Sindhi was exceptionally well-versed in traditional Islamic sciences and engaged in both teaching and writing. Allama Khalil Muradi mentions some of his works and adds that there were several other treatises adorned with meticulous research, though the exact number of his authored works is unknown.²¹ Many of his scholarly writings have been published and gained widespread acclaim among scholars and the general public. Below is a brief introduction to some of his notable works:

Tuhfat al-Muhibbin Sharh al-Arba'in al-Nawawiyyah (تحفة المحبين شرح الأربعين للنووي)

This is a concise commentary on the famous "Arba'in Nawawiyyah" by Imam Abu Zakariya Yahya ibn Sharaf al-Nawawi (d. 676 AH). While many scholars have commented on this esteemed collection, Makhdoom Hayat Sindhi wrote a concise and comprehensive explanation

of this book. His commentary has been published multiple times, reflecting its enduring significance.

Sharh ‘ala al-Tarhib wa al-Tarhib (2 Volumes) (شرح علي الترغيب و الترهيب للمنذري)

A commentary on “Tarhib wa Tarhib”, a collection of hadiths on exhortation and deterrence, authored by Hafiz Abu Muhammad Abd al-‘Azim al-Mundhiri (d. 606 AH). Allama Jafar al-Kattani and Allama Khalil Muradi both reference this two-volume commentary.²² However, the manuscript’s current status—whether preserved or lost—is unclear.

Sharh al-Arba‘in Hadith min Jawami‘ al-Kalim (شرح الاربعين حديث من جمع الكلم للملا علي القاري)

This work is a commentary on Mulla Ali al-Qari’s (d. 1014 AH) collection of forty Prophetic traditions (Arba‘in) featuring concise yet profound meanings “Jawami‘ al-Kalim”. Sheikh Hayat Sindhi annotated these traditions with detailed references, discussed technical issues where applicable, and provided explanations of complex words and phrases. This commentary was published in 2006 in Dubai, edited by Sheikh Abu Ahmad Ali bin Ahmad al-Kindi al-Murrar.

Mukhtasar al-Zawajir by Ibn Hajar Makki (مختصر الزواجر لابن حجر المكي)

Makhdoom Hayat Sindhi condensed the famous book “Al-Zawajir ‘an Iqtiraf al-Kaba’ir” by Allama Ahmad Ibn Hajar Haytami Makki (d. 973 AH), which discusses major sins in Islam. Although unpublished, manuscripts of this work exist in various libraries, such as Manuscript No. 4057 in the Maktabah al-Haram al-Makki, Islamia College Peshawar, and the Maktabah Ma‘rufiyah²³.

Al-Jannah fi ‘Aqidat Ahl al-Sunnah (الجنة في عقيدة اهل السنة)

This book covers topics of “Ilm al-Kalam” and discusses the existence and attributes of Allah, Paradise, Resurrection, the grave, the Sirat (bridge), and other tenets of Sunni belief. It was published in 2004 by Maktabat al-Asadi at Umm al-Qura University in Makkah, edited by Dr. Abdul Qayyum bin Abdul Ghafoor Sindhi.

Sharh Muqaddimah ‘Aqa’id Ahl al-Sunnah (شرح مقدمة عقائد اهل سنة)

This treatise focuses on “Ilm al-Kalam” (Islamic theology) and elaborates on the established beliefs of “Ahl al-Sunnah”, including topics like the vision of Allah, the eternal nature of divine speech, and divine attributes. It has also been published with annotations by Nizar Hammadi.

Rikdat fi Zahr al-Rafidah (ركضة في ظهر الرفضة)

This book refutes the beliefs of the Shia sect, addressing issues like the caliphate, objections against the Companions, “taqiyyah” (dissimulation), and other doctrines. The book systematically critiques these beliefs. Mahmoud bin Muhammad Hamdan researched and studied the book for his thesis at the Faculty of Usul al-Din, Islamic University of Gaza, in 2015.

Sharh al-Hikam al-Haddadiyyah (شرح الحكم الحدادية)

This is a brief commentary on the “Hikam al-Haddadiyyah” by Sheikh Abdullah Ba‘alawi Haddad Hadrami (d. 1124 AH). It has been published with annotations by Nizar Hammadi (Dar al-Diya’, Kuwait) and in 2022 edited by Dr. Asim Ibrahim Kiyali and published by Dar al-Kutub al-‘Ilmiyyah, Beirut.

Mawqiz al-Himam fi Sharh al-Hikam al-‘Ata’iyyah (موقف الهمم في شرح الحكم العطائيه)

This is a concise commentary on the famous “Hikam al-‘Ata’iyyah” by the spiritual scholar Ahmad ibn Muhammad ibn Abd al-Karim ibn Ata’ Allah al-Sakandari (d. 709 AH). It contains profound discussions on Tuheed (monotheism), Sufism, and self-purification. The book has been published in multiple editions, including those edited by Nizar Hammadi (2010, Dar Maktabat al-Ma‘arif, Beirut) and Dr. Asim Ibrahim Kiyali (2012, Nashirun, Beirut).

Sharh Qasidat al-Imam al-Haddad (شرح قصيدة الامام الحداد (الزم باب ربك))

This is a commentary on a poem by Sheikh Abdullah Ba‘alawi Haddad Hadrami (d. 1124 AH), which has also been edited by Nizar Hammadi. The treatise is available online.

Tuhfat al-Anam fi al-‘Amal bi-Hadith al-Nabi ‘Alayhi al-Salat wa al-Salam (تحفة الانام في العمل بحديث النبي عليه الصلوة و السلام)

This treatise emphasizes the importance of adhering to the Prophetic traditions (“Ahadith”). Makhdoom Hayat Sindhi argues that in the presence of an authentic hadith, the statements of jurists should be set aside. However, he also highlights that for those unfamiliar with the

meanings of hadiths, following an “Imam” is obligatory. The treatise has been published by Dar Ibn Hazm, Beirut, edited by Dr. Abu Ali Taha Busrayh.

Al-Iqaf ‘ala Sabab al-Ikhtilaf (الايقاف علي سبب الاختلاف)

This treatise offers a scholarly exploration of the causes and nature of differences among the Companions (“Sahabah”) and jurist scholars (“Mujtahidin”). It discusses the reasons for leaving out certain “ahadith” and provides a concise summary of juristic research. Edited and annotated by Abu Hammam Muhammad bin Ali al-Sum‘ai, it has been published multiple times.

Fath al-Ghafoor fi Wadh‘ al-Aydi al-Sudur (فتح الغفور في وضع الايدي الصدور)

This work addresses the scholarly debate on the placement of hands during prayer, specifically whether hands should be placed above or below the navel. Despite being a Hanafi scholar, Makhdoom Hayat Sindhi argued through research that hands should be placed above the navel. This book has been published in Arabic and Urdu, including an edition edited by Dr. Zia al-Rahman Azmi and published by Maktabah al-Ghuraba al-Athariyyah, Madinah, in 1419 AH. Allama Qaim Sindhi later refuted it with a work titled “Fawz al-Kiram”.

Durrah fi Izhar Ghash Naqd al-Sirrah (درة في اظهار غش نقد الصرة)

This treatise is another contribution to the debate on the placement of hands during prayer. It refutes Makhdoom Hashim Thattawi’s “Dirham al-Sirrah fi Wadh‘ al-Yadayn Taht al-Sirrah”. These treatises, along with others like “Tarsi‘ al-Durrah” and “Mi‘yar al-Naqd”, have been edited by Ahmad Rami Marwan al-Shawilah and published by Dar al-Salih, Cairo, in 1438 AH.

Risalah fi Hukm I‘fa’ al-Lihya (رسالة في حكم اعفاء اللحي)

This treatise delves into the obligation of growing a beard and the appropriate length. Makhdoom Hayat Sindhi refutes the claims of Makhdoom Mu‘in Thattawi, who argued in “Nayr al-Duha fi Hukm Qas al-Lihya” that maintaining a beard is recommended (“mustahabb”) rather than obligatory and falls under customary practices (“Sunnah ‘Adiyyah”). Hayat Sindhi’s refutation, edited by Dr. Abu Abd al-Rahman Abd al-Majid Jum‘ah, was published by Dar al-Fadilah, Algeria, in 2007.

Radd Qurrat al-‘Ayn fi al-Buka’ ‘ala al-Husayn (رد قرة العين في البكاء علي الحسين)

Makhdoom Hayat Sindhi authored “Izhar Ghayn Qurrat al-‘Ayn fi al-Buka’ ‘ala al-Husayn” as a refutation of Makhdoom Mu‘in Thattawi’s “Qurrat al-‘Ayn fi al-Buka’ ‘ala al-Husayn”, in which he argued that mourning and lamenting Imam Husayn’s martyrdom during Muharram is permissible. Hayat Sindhi’s work challenges this view and has become a critical text in this area.²⁴

Radd Risalat al-Shaykh Muhammad Mu‘in al-Tattawi fi Mas’alah Fadak wa Irth al-Anbiya’ (رد رسالة الشيخ محمد معين التتوي في مسئلة فداك وارث الانبياء)

This treatise was written in response to Makhdoom Mu‘in Thattawi’s position on the controversial issue of the garden of Fadak, a matter of significant debate between Sunnis and Shias. Thattawi’s stance diverged from mainstream Sunni beliefs, and Makhdoom Hayat refuted his arguments in this treatise.²⁵

Radd Mawahib Sayyid al-Bashar (رد مواهب سيد البشر)

This treatise was a response to Makhdoom Mu‘in Thattawi’s “Mawahib Sayyid al-Bashar”. However, no manuscript of this work has been found to date. Following Hayat Sindhi’s refutation, Thattawi wrote another treatise titled “Risalat fi Jawab ‘an Ma Awarada al-Sheikh Muhammad Hayat ‘Ala Mawahib Sayyid al-Bashar.”²⁶

Risalah Karahiyyat al-Ikhḍab bi al-Sawad (رسالة كراهية الاخضاب بالسواد)

Addressing the scholarly disagreement on using black dye for beards and hair, Makhdoom Hayat Sindhi wrote this treatise as a response to Thattawi’s “Ghayat al-I‘timad fi Mas’ala al-Ikhtidab”. This work remains unpublished but is preserved in various libraries.²⁷

Al-Radd al-Hujjah al-Jaliyyah fi al-Radd ‘ala Man Qata’ al-Afdaliyyah (الرد الحججة في الرد علي من قطع الافضلية)

The Sunni consensus on the superiority of Abu Bakr Siddiq (RA) over all other companions was challenged by Makhdoom Mu‘in Thattawi, who argued that definitive proof of his superiority is lacking and that labeling dissenters as heretics is inappropriate. In response, Makhdoom Hayat wrote “Al-Radd al-Hujjah al-Jaliyyah (Al-‘Atiyyah al-‘Aliyyah fi Mas’ala al-Afdaliyyah)”,

providing strong evidence from hadith and juristic traditions to uphold Sunni beliefs. Manuscripts of this work are available at the National Museum Karachi and Qasimiya Library Kandiaro²⁸.

Risalat Adab al-Mu'allim (رسالة آداب المعلم)

This treatise outlines the etiquette and responsibilities of teachers and educators. It was published by Dar al-Fadilah, Algeria, in 2011, edited by Samir Yahya Samrad. The Arabic text was also included in "The Scholar Journal" (Vol. 2, Jan-Jun 2016) by Muhammad Tahir bin Abdul Qayyum.²⁹

Risalah fi Fadl Mu'awiyah (رسالة في فضل معاوية)

Focusing on the virtues and status of Mu'awiyah (RA), this treatise was translated into Urdu by Mufti Abdullah Faheemi and included in the compilation "Defending Sayyiduna Amir Mu'awiyah (Rasa'il fi Afzal Mu'awiyah)", published by Darussalam, Lahore, in 2013.³⁰

Risalah Tahrir al-Ijarah 'ala al-'Ibadah (رسالة تحريم الاجارة على العباداة)

This treatise addresses the permissibility of receiving monetary compensation for reciting the Qur'an. Makhdoom Hayat Sindhi argued that such payments are prohibited. Manuscripts of this work are preserved in the Maktabah Ma'rufiyah, Matiari, and the Qasimiya Library, Kandiaro³¹.

Risalah fi al-Nahy 'an 'Ishq al-Mirdan wa al-Niswan (رسالة في النهي عن عشق المردان و النساء)

This brief treatise condemns undue intimacy and friendships with young boys ("amrad") and unrelated women, declaring such relationships unlawful. The work remains unpublished, but manuscripts are available.³²

Fath al-Wadud fi Takallum fi Mas'ala al-'Ayniyyah wa Wahdat al-Wujud (فتح الودود في تكلم في مسألة العينية و وحدة الوجود)

This treatise discusses the theological debates surrounding "Wahdat al-Wujud" (the Unity of Being) and "'Ayniyyah". Though not yet edited or published, manuscripts exist in renowned libraries, such as Maktabah al-Zahiriyyah in Damascus and Dar al-Kutub al-Misriyyah.³³

Al-Anwar al-Ahmadiyyah fi Asrar al-Naqshbandiyyah (الانوار الاحمدية في اسرار النقشبندية)

This treatise, intended for followers of the Naqshbandi Sufi order, outlines spiritual practices, the secrets of the Naqshbandi path, and methods of instruction and remembrance ("dhikr"). Manuscripts are preserved in libraries like Maktabah As'ad Afandi and Maktabah Kastamonu in Turkey.³⁴

Al-I'alah al-Samadiyyah fi al-Tariqah al-Naqshbandiyyah (الاعانة الصمدية في الطريقة النقشبندية)

This treatise focuses on the Naqshbandi Sufi order, detailing its practices such as "muraqabah" (meditative reflection) and "tasawwur-e-Sheikh" (contemplation of the spiritual guide). Manuscripts of this work are available at the Asir Afandi Library in Sulaymaniyah and the Rashid Afandi Library in Turkey.³⁵

Risalah fi Tahrir al-Dukhan (رسالة في تحريم الدخان)

This treatise outlines the worldly and spiritual harms of tobacco and smoking, providing an Islamic perspective on their prohibition.³⁶

Risalah fi Ibtal al-Daraih (رسالة في ابطال الضرائح)

Regarding this treatise, Qadi Abdul Nabi Kokab suggested that it might be the same as "Radd Bid'at al-Ta'ziyah", as the term "daraih" (tombs) is also used for Ta'ziyah (replicas of tombs). It addresses the Islamic rulings on related innovations.³⁷

Radd Bid'at al-Ta'ziyah (رد بدعة التعزية)

This treatise critiques the common practice of Ta'ziyah (mourning processions and replicas of tombs) and other associated rituals. Manuscripts of this work are preserved but remain unpublished.³⁸

Zad al-Muttaqi wal-Muhtadi (زاد المتقي و المهتدي)

This work, centered on ethics and moral advice, discusses the requirements for developing piety ("taqwa") and perseverance. The treatise has been published and widely appreciated.

Ittikhadh al-Ma'tam min al-Matham (اتخاذ الماتم من المائم)

In this work, Sheikh Muhammad Hayat Sindhi critiques innovations and mourning practices during Ashura and Muharram.³⁹

Fath al-Latif fi Ajwibat As'ilat al-Sharif (فتح اللطيف في اجوبة اسئلة الشريف)

This treatise provides comprehensive answers to various questions on topics like “wahdat al-wujud” (unity of being), Ibn Arabi, parents’ rights, rulings on unrelated women, Ziker, begging, and music. A manuscript is included in the Majlis Library collection (Vol. 1, No. 16180). Dr. Rafiq Ahmad Manghrio also mentioned this work in his book on Sheikh Muhammad Hayat Sindhi.⁴⁰ It is possibly referred to as “Ajwibat wa Fatawa Fiqhiyyah lil-Sheikh Muhammad Hayat Sindhi” in Islamic heritage catalogues⁴¹.

Makhdoom Hayat Sindhi’s additional writings include “Mukhtasar Musalsalat al-Sakhawi”, “Risalah fi Radd Ba’d Rusum al-Jahiliyyah”, “Al-Ahadith al-Musalsalah”, and “Thabt Muhammad Hayat Sindhi”. However, detailed information about these works is not currently available.

Conclusion

Sheikh Muhammad Hayat Sindhi was a prominent Islamic scholar, reformer, prolific writer, and a remarkable figure in the Islamic world. His extensive works demonstrate his mastery over rational and traditional sciences. His contributions span hadith, theology, mysticism, and societal reform, showcasing his intellectual rigor and depth. This overview of his writings highlights the scholarly excellence and meticulous research evident in his works. His intellectual legacy is recognized by scholars across the Arab and non-Arab worlds. There is an urgent need to publish his remarkable contributions systematically and introduce his multifaceted personality and scholarly achievements to the global Muslim community.

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