

The Efforts of Syed Mehr Ali Shah in Reforming the Beliefs of the Muslims of Indo-Pak

Mr. Allah Dittaⁱ

Hafiz Muhammad Hassan Mahmoodⁱⁱ

ABSTRACT:

Syed Mehr Ali Shah was the famous Muslim scholar of British India. He is known to have rendered invaluable services to the true cause of true Islam at that time of British Raj. The rise and ascendancy of west and fall of Muslims in political, economic and intellectual fields led them to many religious problems and issues too. It was during this period of adversity for the Muslims of Indo-Pak that, with the socio-political tactic of the then British Government of India, there arose many dissensions and vitiations like Shirk, Bid'ah and refusal of the finality of the Prophet-hood. He actively guided the Muslims to believe in the absolute oneness of Allah as Allah alone is entitled to Man's worship and adoration and in the Prophet-hood of Muhammad particularly its finality for all time to come constitute the two basic credence of Islam. He not only addressed all these issues but also advised the Muslims of Indo-Pak to stick to the teachings of Quran and Hadith. In this article the role of Syed Mehr Ali Shah for correcting the beliefs and deeds of the Muslim society of the Indo-Pak have been discussed and his efforts specially reforming the belief of Tawhīd, finality of the Prophet-hood of Muhammad, and misconceptions about other beliefs and difference between Sunnah and Bid'ah have been focused. In the perspective of the current situation faced by our country, it is quite necessary for our society to seek guidance from the teachings of the Syed Mehr Ali Shah to solve the differences between masses and reforming the beliefs and deeds mistakenly adopted by our society by the influence of West and illiterate spiritualists.

Key words: Syed Mehr Ali Shah, Tawhīd, Finality of the Prophet-hood, Bid'ah, Indo-Pak, Misconceptions, Beliefs, Deeds, Scholars, Spiritualists, Muslims, Preaching

The battle between evil and virtue continues from the beginning and lasts forever till the last day of this world. At whatever point, the evil got dominance upon the virtue, Allah Almighty sent down his Messengers to guide the peoples. They were the chosen and pious figures of that time. They endeavor hard to evacuate and refine the wrong convictions and beliefs of the general population. This chain proceeds until the point that the Last Prophet of Allah Almighty came to this world. Presently, No Messenger of Allah Almighty will come and now Allah Almighty assigns some extraordinary personalities called as Saints for the welfare and guidance of the Mankind of the entire world. This is the habit of Allah Almighty that when right is about to diminish, He sends Moses for the Pharaoh. There is Ibrahim for every Nimrod also. Similarly, Syed Mehr Ali Shah was one of those

ⁱ . Lecturer Islamic Studies Department Federal Govt. Degree College for Boys Multan Cantt, Ph.D. Scholar Islamic Studies Department B.Z.U. Multan

ⁱⁱ . Reseach Scholar & Ph.D. Scholar Islamic Studies Department B.Z.U. Multan

great figures who with his writings, speeches and deeds not only irradiated Pakistan but also the whole world. He highlighted the issues faced by the Muslims of British India as well as the overall difficulties of the Muslim Ummah. He also addressed the wrong and false beliefs of the Muslims prevailed due to ignorance and interactions with Hindus and the Britishers. He also suggested most feasible and suitable solutions according to the basic injunctions of Quran and Sunnah and strived hard to guide and promulgate the true teachings of Islam in the masses. Whenever, some issue was made, he effectively took his part to annihilate the issue. His services with respect to proof the Finality of the Prophethood are noteworthy. Attributable to this, he is broadly regarded in the whole world. Before, we discuss his services towards reforming the beliefs of the Muslims of Indo-Pak, we should understand the term of Belief.

Definition of Belief:

Belief is translated as “Aqēdah” (عقيدة) in Arabic language which is derived from “Aqad” (عقد). The literal meaning of Aqad is described as “Contract, covenant contract, treaty, agreement, pledge or held a contract. The imams of derivation said that the origin of the contract (عقد) is the opposite of the solution (حل). Firstly, it was used for contracts in general then used in the types of contracts of sales and a firm belief.¹ Abu Abdurrahman Khalil bin Ahmad Basrī also mentioned it same as “Contract”² and other details are almost same as mentioned above. English dictionaries explain belief as “An acceptance that something exists or is true, especially one without proof”³. Another popular English dictionary described it as “the feeling of being certain that something exists or is true.”⁴ This word also used in Quran in the same meaning. Allah Almighty says:

وَالَّذِينَ عَقَدْتَ أَيْمَانَكُمْ فَأَتَوْهُمْ نَصِيْبَهُمْ 5

As for those with whom you have made a pledge, give them their shares.

Allah Almighty mentions it in another Surah:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ 6

O you who believe, fulfill the contracts.

This word also used in same meaning in the narrations of the Holy Prophet (Blessings and peace be upon him). The portion of narration is mentioned as under:

وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَهْدٌ 7

There was a treaty between us and some people.

The above mentioned discussion indicates that belief is regarded as a firm faith, credence or acceptance of ideas about something whether it is true or false. All our actions, deeds or ideas linked with our beliefs and it is our belief that dictates all our doings and thoughts. Belief also set the standard of good and bad or right and wrong.

Biography of Syed Mehr Ali Shah:

Syed Mehr Ali Shah was born on Monday on 1st Ramzan, 1275 A.H. (14th April, 1859 A.D) in Golra Sharif, the village of Rawalpindi, (Punjab). He was Hasnī Syed from both paternal and maternal side. His father, Syed Nazar Dīn Shah, (commonly known as Ajjī Sāhib⁸) was also a famous saint of this area. His lineage is linked to Abdul Qadir Jilani in 25th generation⁹ and linked to Imam Hasan at 36th generation¹⁰. His maternal grandmother was the descendants of Makhdōm Jahāniān¹¹. He got early education at home from his father and Syed Fazal Dīn Shah (the maternal uncle of his father). Then he studied from renowned scholars i.e. Sultan Mahmood, Muhammad Shāfī Qureshī, Ahmad Ali Sahāranpōri, Burhan-ud-Dīn and Lutafullah Alīgarhī¹². At the start of 14th century, he became expert in all logical, religious and spiritual sciences. He was also awarded Deputyship (Khilafat)¹³ from his spiritual teacher Khawaja Shamas-ud-Dīn Siālvī in the same year. He was also made a Khālīfah¹⁴ by Imdādullah Muhājir Makkī, when he visited to him in Makkah. He died in Golra Sharif at the age of 81¹⁵ on 29 Safar-ul-Muzaffar, 1356 A.H.¹⁶

Works:

He wrote down many books for the guidance and direction of the Muslim community. The Muslims of all over the world got benefits from his writings. His books written about the finality of the prophethood are very famous in the masses. Here is the list of the books written by him: -

1. Tahqīq ul-Haq fī Kalimatil Haq (The truth about Kalima-tul-Haq, relating to Tawhīd)
2. Ailaa u Kalimātillah fī Bayyan wa ma Uhila bihi Lighairillah
3. Tasfīah mabain Sunnī wa Shīah
4. Shams ul-Hadayah fī asbat Hayat il-Masīh
5. Saif-e-Chishtiyāi
6. Fatāwā Mehria
7. Mirāt ul-Irfān (The collection of his poetry)
8. Malfōzāt Mehria (Sayings of Syed Mehr Ali Shah)
9. Alfatūhāt-us-Samadiyyah (Divine Bounties)
10. Matbōbāt-e-Tayyabāt (Collections of his Letters)
11. Sērat-e-Nabawia az Afādāt e Mehriya (A chapter of the book Tahqīq ul-Haq published separately too)
12. Hadyat-ur-Rasool
13. Mehr-e-Munēr (The biography of Syed Mehr Ali Shah authored by Fāiz Ahmad Fāiz)¹⁷

Efforts about Reforming the Beliefs of the Muslims of British India:

The time before Shah's birth to the world, the Muslims fought the war of freedom in 1857 A.D. with the Britishers. The Britishers occupied the Mughal throne and the Indian Muslim entered into a new era which may be called a dark era of the Indian Muslims history. After that unsuccessful war of freedom, there was requirement for supporting the cause of Islam and the need to hold the path of genuine Islam but that was always being affected by the wrong doings of the Muslims of the sub-continent. In this situation, when Britishers and the Hindus were distorting and altering the beliefs of the Muslims, Shah stood firm against these misbeliefs, delusions, fallacies and misconceptions and rectified these misunderstandings. Here, some brief events from his biography regarding reforming the beliefs of Indian Muslims are mentioned which will throw a light upon his struggle.

To Establish the True Belief of Tawhīd:

Tawhīd is the First and foremost important belief of Islam. All the Prophets and Saints tried their best to establish the correct belief of Tawhīd in the society. Syed Mehr Ali Shah also ensured to shape the true belief of Tawhīd, and he detached the all vitiations and dissensions relating to Tawhīd. He was a perfect blend of spiritual, religious and logical sciences. That is why, he was respected and admired by all the Scholars of Indo-Pak due to their efforts for the true cause of Islam. Owing to this, Syed Attāullah Shah Bukhari took the Bait (pledge of Discipleship) at the hands of Syed Mehr Ali Shah¹⁸. Similarly, Molāna Muhammad Shāfī, the administrator of Jamia Qāsim-ul-Ulōm Multan, was also a disciple of Syed Mehr Ali Shah¹⁹. It showed the true and balanced approach towards religion that, despite the differences of sect and ideology, they preferred Shah for the religious and the spiritual guidance.

Before we discuss his efforts regarding Tawhīd, we should understand the definition of Tawhīd. Imam Ghazali described it as: We say in the oneness of God (Monotheism), believing in the goodness of God. God is one and does not share it. There is nothing like him, nothing that he can't do, no other God, old without beginning, lasting without end and He will never die. He is Qayyum does not sleep, Creator without need, emitter without hardship.²⁰ Simply, we can say that Tawhīd is the concept which relates to oneness of God. There is no God except Allah and he is unique in his attributes no one possesses the attributes like him and he is the only liable to be worshiped. Shah always promulgated this belief. Shah Abdurrahman Lakhnawī wrote a book titled "Tahqēq-ul-Haq" about the Tawhīd-e-wajōdi and called them disbelievers who did not recognize that. Syed Mehr Ali Shah wrote the book "Tahqēq-ul-Haq fī Kalimat-ul-Haq" to clarify the concept and answered the questions which were aroused in this book due to lack of knowledge. He also mentioned in his book that this Tawhīd-e-wajōdi belongs to mystic scholars and saints not for everyone and specially for laymen. Attributing to his efforts, Ashraf Ali Thanvī used to mention, if Syed Mehr Ali Shah did not write the book "Tahqēq-ul-Haq" then the scholars (Ahle-Zāhir) could not prove their faith regarding Tawhīd.²¹ The book of Shah Abdurrahman Lakhnawī was just a mystery and enigma of words for a layman so one should not care for it because it discusses the mystic concept of Tawhīd. As Iqbal says:

الفاظ کے بیچوں میں الجھتے نہیں دانا

غواص کو مطلب ہے صدف سے کہ گہر سے²²

A Muslim who strictly follow the golden spirit of Tawhīd and implies it in his daily life, its consequence may start to affect his living style. Shah was a perfect follower of the belief of Tawhīd, so he did not like to bow his head before anyone except Allah Almighty. Consequently, when he was invited to attend the Royal Darbar of George-V, he refused to do so²³. The Govt. showed a strong reaction of resentment but a true Muslim and the follower of the belief of Tawhīd did not like to bow his head before anyone except the Allah Almighty.

Syed Mehr Ali Shah clearly mentioned that prostration is allowable only for God and all types of prostrations are not permissible in Islam. So, every Muslim should avoid that.²⁴ To go to the tombs or shrines of Saints is permissible according to Syed Mehr Ali Shah but he did not permit to kiss the graves, to prostrate the graves and to circumambulate the graves.²⁵ It may lead to Shirk to the general public.

Shirk is also most important aspect to understand because this is the unpardonable and inexcusable sin which will not be forgiven by Allah Almighty and except this all the sins are pardonable. Allah Almighty mentions in his holy book Quran as:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ²⁶

Surely, Allah does not forgive that a partner is ascribed to Him, and He forgives anything short of that for whomsoever He wills.

Shirk is literally defined as, “The Company or the engagement of the partners. It is said: We bought in the sense of our partner, and the two men joined and shared and shared one another.²⁷ God is above all partners. God is alone and he has no partner, no condemnation.²⁸ Allāmah Taftāzāni described it as, “To understand the partner in divinity or in existence for God as the Magians considered or to contemplate someone except Allah is liable to be worshiped as idolaters did is called Shirk.²⁹

Efforts for the Finality of the Prophet hood: -

The foundation to Shah's entrance into the battle to prove the finality of Prophethood relates to his visit to the Hijaz for Hajj in 1890 AD (1307 A.H.). The virtuous and Holy climate of Madinah Munawara had inspired him so profoundly that he wanted to stay permanently there. But, Haji Imdād-ullah Muhājir of Makkah had prompted him to return home because some serious issues would take place in Indo-Pak and he would have to tackle or curb these issues and must provide a proper guidance to the Muslims. He told him even if he did nothing actively against this movement, Shah's mere presence in the country would help shield the country's ulama against its pernicious effects. So, he opted to come back and settled in his native town.³⁰

One year later in 1891 A.D., Mirza Ghulam Ahmad Qadiani announced his (initial) claim to be the Promised Massiah (Jesus Christ) and the forecast of Imdād-ullah Muhājir of Makkah was proved absolutely true. He left no stone unturned to remove the false philosophy of Mirza Ghulam Ahmad Qadiani. He wrote the book “Shams-ul-Hidaya” in 1899 A.D. and established strong evidences from Quran and Hadith on the life of Jesus Christ because Mirza was of the view that Jesus Christ has passed by.

In this book written as inquiries and replies on the different significant issues, Shah affirmed strongly the Muslim conviction that Jesus Christ was raised alive i.e. body and soul to Heaven and he will return to this world some time before the Day of Judgment. He discussed these issues with effective and strong proofs from the Quran and authentic Hadiths. He defuted the idea of Mirza Qadiani that Christ was hanged on the Cross.³¹

Mirza could not reply questions asked by Shah in his book instead of this he asked for polemics. 25th July 1900 A.D. was fixed for polemics between Mirza and Syed Mehr Ali Shah. On that day, Shah along with many scholars reached Badshāhī Mosque for polemics but Mirza did not come to face the music. Mirza wrote a book titled “Ejaz-ul-Masīh” on 15th December 1900 A.D. and claimed that this is a divine book. Syed Mehr Ali Shah wrote “Saif-e-Chishtiyā” in reply to that book and made clear that this book has too many mistakes according to Arabic literature.³² In this way, Syed Mehr Ali Shah played his active part in protecting the belief of Prophethood. That is why he was considered authority on the issue of finality of Prophethood and admired by all scholars.

Struggle against Bid’ah: -

The basic knowledge of Quran and Sunnah is most important for every Muslim. If one has the basic knowledge of Islam, then he would act upon Sunnah of the Holy Prophet (Blessings and peace be upon him) and never involve in Bid'ah. An issue was asked to him whether the Holy Prophet (Blessings and peace be upon him) was superior to Mosques or not. He replied that the Holy Prophet (Blessings and peace be upon him) is most superior to all the creatures of every type. This comparison is useless and based upon the lack of Islamic knowledge.³³

He was strictly against the Bid’ah so when he arranged the marriage ceremony of his son, he avoided the customs and traditions prevailed due to interactions with Hindus.³⁴

A question was asked whether the knowledge of Allah Almighty and his Holy Prophet (Blessings and peace be upon him) is equal. He replied that this belief is against the teachings of Quran as there is no comparison between God and his creature.³⁵

Some people used to say that the sequence of the Rashidun Caliphate is not correct. He replied that this is proved from Quran also and this is the belief of whole ummah.³⁶

Contrary to that, some people did not have love for the family of the Holy Prophet (Blessings and peace be upon him) (Ahle-Bait). He also corrected that believe and proofed that love for the family of the Holy Prophet (Blessings and peace be upon him) is the belief of Islam.³⁷

Views about Radicalism: -

He was strictly against the ideology of radicalism and he followed the thinking of mystical scholars for promoting peace and harmony in the society. That's why he did not like extremism, and he used to advise his disciples to be moderate and to adopt the balance approach towards religion and worldly things too. He himself was a moderate scholar. To go to Aligarh and receive education from Molāna Lutafullah Aligarhi³⁸ is also a clear proof of his tranquility and peacefulness, while the conservative and traditional scholars did not like Aligarh and its students.

He directed the Muslims to get modern knowledge of science and technology. He also considered it essential for the Muslims to get new techniques and methods of learnings used in all the developed nations. He was not against the learning of English language³⁹. But he has strong reservations about some English literature and culture introduced by the British Govt. Hence, when new system of examination was launched by the British Government to evaluate the performance of the students in the Islamic institutions, his teacher Lutufullah Aligarhi did not like this system but Syed Mehr Ali Shah requested to accept it.⁴⁰

He tried his best to resolve the differences between the masses. Once, he heard that people of Swat considered the addicts of Hookah and Quid (Naswār) as an Infidel and did not offer funeral prayers of them. It was extremism and people of Swat were suffering problems due to this false fatwa. So, he visited there for the benefit of the Muslims and met the noble religious scholars there. He asked that why they considered the addicts as Infidels, and why they were not offering funeral prayers? They replied that the scholars issued a fatwa considering it prohibited (Haram) in Islam. He corrected the vision of scholars about these things. His attempts were successful and the scholars rectified their mistake and started to offer the funeral prayer of the addicts⁴¹. He considered these things allowed but undesirable according to Islamic Law. He followed the Sufī thinking of “wahdat-ul-wajōd”, the ideology of Mohy-ud-Dīn ibn Akbar, but he also respects the ideology of “wahdat-ush-shahōd” too⁴². He did not force anyone even his disciples to accept his ideology. He believed in the freedom of disagreement. He also wrote a book titled “Tasfīa mabain Sunnī wa Shīa” to settle the disputed issues between Sunnī and Shīa sect. Once, he was asked about the curse on Yazid, he replied that although it is permissible according to some scholars, but one should avoid it and did not make it a habit. In spite of that, he must spend his time in pray to Allah Almighty.⁴³

Views about Prostration of Reverence: -

Some mystic scholars consider prostration of reverence (Sajadah-e-Tazēmī) as permissible. They have some evidences and proofs from some Sufī literature. This ailment prevailed in Indo-Pak due to interactions with Hindus. Unfortunately, some mystic scholar started to practice it and ordered their disciples to offer prostration of reverence to them. Akbar, the Mughal Emperor, also liked to be offered him prostration of reverence. A

question was asked whether to offer a prostration of reverence is permissible for a disciple to his Murshid (Saint). He replied that prostration belongs to Allah Almighty only and this is the unanimous consensus of the companions of the Holy Prophet (Blessings and peace be upon him), four Imams and the whole ummah so it must be avoided.⁴⁴

The Messenger of Allah said: "If I were to command anyone to prostrate to anyone else, I would have commanded women to prostrate to their husbands."⁴⁵

To Call the Holy Prophet as a Man (Bashar)

This issue always has been a bone of contention for masses from a long time. A strong debate aroused between the Islamic scholars of Multan to call the Holy Prophet (Blessings and peace be upon him) as a Man. Syed Sadar-ud-Dīn Gilani asked the question to settle down the issue whether to call the Holy Prophet (Blessings and peace be upon him) as a Man is permissible according to the basic injunctions of Quran and Sunnah or not. He replied that Holy Prophet (Blessings and peace be upon him) relates to the generation of Man and to call him a Man only is permissible but this sanction should be for Scholars only and not for laymen because, in this way, they could not understand the real status of the Holy Prophet (Blessings and peace be upon him). Because Quran calls Him and Adam as a Man in praising sense so this is allowable.⁴⁶ Quran says:

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا⁴⁷

Say, I proclaim the Purity of my Lord. I am nothing but human, a messenger.

This ayah clearly indicates that the Holy Prophet (Blessings and peace be upon him) was a Man and all other Prophets were also from the generations of Mankind and this is the unanimous belief of the Muslims as described by Qazi Iyāz Mālki.⁴⁸ But to call him a man only is permissible but not desirable as Allah Almighty mentions in the Quran:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۚ وَذَرُوا الَّذِينَ يُلْحِقُونَ فِيهَا الْأَسْمَاءَ بِمَسْبُوتٍ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ⁴⁹

For Allah there are the most beautiful names. So, call Him by them, and leave those who deviate in (the matter of) His names. They shall be recompensed for what they have been doing.

Similarly, one should call the Holy Prophet (Blessings and peace be upon him) by beautiful names (such as Holy Prophet, Apostle, Messenger of Allah etc.) as Allah Almighty never called him a Man only instead of this He called him as Rasool, Nabi etc.

Views about Naturalism:

Naturalism is the "idea or belief that only natural (as opposed to supernatural or spiritual) laws and forces operate in the world." Adherents of naturalism (i.e., naturalists) assert that natural laws are the rules that govern the structure and behavior of the physical universe, that the changing universe at every stage is a product of these laws.⁵⁰ This movement was started in 19th century and Muslim society and many scholars were deeply inspired by this ideology and started to refuse many basic aspects of Islam. A question was asked about it and he replied that one should not deny the miracles or some other basic aspects of Islam. If someone is unable to understand the fact then he should see the hadith

in which Allah Almighty announces that he becomes his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.⁵¹ He also expressed his ideas in poetry against this materialistic approach in these words:

نیچری چون اندریں جانگاہ شد

لاجرم زیں نتہ کم آگاہ شد⁵²

Conclusion: -

In this article, this point has been tried to clear that Syed Mehr Ali Shah always struggled hard to rectify and reform the misbeliefs of the Muslims and he addressed all the religious issues and problems faced by Muslim society. One can derive from the teachings, narrations and books of Syed Mehr Ali Shah that he promulgated the true spirit of Islam. He endeavored dynamically to disseminate these teachings into the society by his actions, words and deeds. His efforts for the correcting the beliefs of Indo-Pak are as under: -

1. Efforts for reforming the belief of Tawhīd
2. Efforts for eliminating the Polytheism
3. Efforts for removing Bid'ah like, Prostrations, Kissing and circumambulate to graves etc.
4. Special efforts to prove the finality of Prophethood etc.

Recommendations: -

Following are some recommendations for the reforming of the beliefs of the Muslim society: -

1. New Courses and Programs should be launched to promulgate the true beliefs of Islam.
2. Training workshops or short courses should be started for the teachers and faculties of different institutions.
3. Teachers must pay special attention on presenting and describing the true beliefs.
4. "Basic Islamic Beliefs" as a subject must be compulsory or optional from school to university level.
5. Last but not the least, the differences between different sects and masses upon Islamic Beliefs must be settled and peace and harmony should be promoted. The Islamic Rulings (Fatāwā's) of Kufr must be minimized.

References:

- 1 . Zubedī, Muhammad b. Muhammad, Taj-ul-uroos, (Alexandria: Dar-ul-headayah, n.d) vol.8 p.394
- 2 . Basrī, Khalīl bin Ahmad, Abu Abdurrahman, Kitab-ul-ain (Lebanon: Dar-wa-Maktabat-ul-Hilāl, vol.1 p.668
- 3 . <https://en.oxforddictionaries.com/definition/belief> (accessed on 24-03-2017)
- 4 . <https://dictionary.cambridge.org/dictionary/english/belief> (accessed on 24-03-2017)
- 5 . Qurān, Sūrat-un-Nisā, 4:33
- 6 . Qurān, Sūrat-ul-Māidah, 5:1
- 7 . Bukhari, Muhammad b. Ismail, Sahih-ul-Bukhari, (Beirut: Dar Touk-al-Najat, 1422 A.H.) vol.1 p.124 hadith no.602
- 8 . In potohari language, father is called as Ajjī Sāhib. See: Nasir Hussain, Molāna, Seerat Hazrat Peer Mehr Ali Shah, (Lahore: Islam Book Depot, 2014) p.14
- 9 . Khaliq Ahmad Nizami wrote 24th generation but most scholars and Mr. Faiz Ahmad Faiz, the author of Mehr-e-Munēr, the basic source of the Biography of Syed Mehr Ali Shah, also wrote that his lineage is linked to Abdul Qadir Jilani in 25th generation. It seemed to be a mistake and should be rectified.
See: Nizami, Khaliq Ahmad, Tareekh Mashaikh-e-Chisht, (Lahore: Mushtaq Book Corner, n.d.) p.684
- 10 . Qādrī, Abdulkhākim Sharaf, tazkirah Aakibir-e-Ahlesunnat, (Lahore: Noori Book Depot, 2005) p.586
- 11 . Nizāmi, Khaliq Ahmad, Tareekh Mashaikh-e-Chisht, p.684
- 12 . Qadri, Mahmood Ahmad, Tazkirah Ulama i Ahlesunnat, (Faisalabad: Sunnī Dar-ul-Ishaa 't, 1992) p.244
- 13 . Successor, Descendant, inheritor, heir etc, see: Qasmi, Waheed-uz-Zaman, Qāmōs-ul-Wahēd, (Lahore: Idārah Islāmiyāt, n.d) p.468
- 14 . also used in same meaning in mysticism as Successor, Descendant, inheritor, heir etc., see: Absussamad Chishti, Istelahat-e-Sufiā, (Dehli: Dehli printing works, 1929) p.55
- 15 . Mahmood Ahmad Qadri wrote in his book that he was 81 years old when he died while Wikipedia mentioned that he aged 78 years. Apparently, it looked like that this difference is due to calculating method. Qadri used the lunar year for calculating the age while the latter used the solar year. Accordīng to solar system, his date of death is 11 May, 1937 on the day of Wednesday.
See: https://en.wikipedia.org/wiki/Meher_Ali_Shah, (accessed on 27-01-2018)
See: Qadri, Mahmood Ahmad, Tazkirah Ulama i Ahlesunnat, (Faisalabad: Sunnī Dar-ul-Ishaa 't, 1992) p.244
- 16 . Faiz Ahmad Faiz, Mehr-e-Munēr, (Islamabad: Golra Sharif, 2011) p.74
- 17 . Qādrī, Mahmood Ahmad, Tazkirah Ulama i Ahlesunnat, p.246
- 18 . Mohib-ul-Haq, Hayat-e-Fareedi, (Bihar: Markaz Ilm-o-Adab, 2016) p.82
- 19 . Shibli, Naseer-ud-Dīn, Shaikh-ul-Islam Mohadis-e-Ghotvi, (Multan: Shaikh-ul-Islam Academy, 2016) p.75
- 20 . Ghazali, Muhammad b. Muhammad, Qawaid ul-Aaiqa'id, (Lebanon: Aalam ul-Kutub, 1985) p.50-54
- 21 . Zafar Ali, Syed, Muqadma Fatawa Mehria, (Islamabad: Golra Sharif, 2010) p. 2
- 22 . Iqbal, Dr. Muhammad, Kulyaat-e-Iqbal, (Lahore: Iqbal Academy Pakistan, 1990) p.555
- 23 . Faiaz Ahmad Faiz, Mehr-e-Munēr, (Islamabad: Golra Sharif, 2011) p.144
- 24 . Ibid. p.522
- 25 . Ibid
- 26 . Qurān, Sūrat-un-Nisa, 4:48
- 27 . Muhammad b. Mukaram, Lisan-ul-arab, (Beirut: Dar-e-Sadir, 1414 A.H.) vol.10 p.448
- 28 . Muhammad b. Mukaram, Lisan-ul-arab, (Beirut: Dar-e-Sadir, 1414 A.H.) vol.10 p.449
- 29 . Taftazani, Saad-ud-Dīn, Sharh-ul-Aaqaid-in-Nasfiā, (Karachi: Maktabat-ul-MaDīna, 2012) p.203
- 30 . AlmaDīna-tul-Ilmiah, Faizan-e-Peer Mehr Ali, (Karachi: Maktabat-ul-MaDīna, n.d.) p.30
- 31 . for details: See: <https://seekerofthesacredknowledge.wordpress.com/biographies-of-a-wliya-allah/hazrat-pir-mehr-ali-shah/>
- 32 . Qadri, Abdulkhākim Sharaf, tazkirah Aakibir-e-Ahlesunnat, (Lahore: Noori Book Depot, 2005) p.539-40
- 33 . Faiaz Ahmad Faiz, Mehr-e-Munēr, p.457
- 34 . Molana Abdulhaq, Malfoozat Mehria, (Islamabad: Golra Sharif, 1997) p.107
- 35 . Faiaz Ahmad Faiz, Mehr-e-Munēr, p.422
- 36 . Ibid, p.557

- 37 . Ibid, p.426
- 38 . Faiaz Ahmad Faiz, Mehr-e-Munēr, p.74
- 39 . Ibid. p.141
- 40 . Ibid. p.76
- 41 . See: Faiaz Ahmad Faiz, Mehr-e-Munēr, p.91-93
- 42 . Ibid. p.93
- 43 . Molana Abdulhaq, Malfoozat Mehria, (Islamabad: Golra Sharif, 1997) p.124
- 44 . Mehr Ali, Fatawa Mehria, (Islamabad: Golra Sharif,2010)p.69
- 45 . Tirmizi, Muhammad b. Eesa, Jaami Tirmizi, (Egypt: Maktaba Mustafa-al-babi, 1975) vol.3 p.457
hadith no.1159
- 46 . Mehr Ali, Fatawa Mehria, (Islamabad: Golra Sharif,2010)p.4
- 47 . Qurān, Sūrat ul Isra, 17:93
- 48 . Qāzi, Iyaz b. Moosa, AbulFazal, Ash-Shifa, (Oman: Dar-ul-Faeha, 1407A.H.) vol.2 p.224
- 49 . Qurān, Sūrat ul Aaraf, 7:180
- 50 . [https://en.wikipedia.org/wiki/Naturalism_\(philosophy\)](https://en.wikipedia.org/wiki/Naturalism_(philosophy)) (accessed on 25-03-2018)
- 51 . Faiaz Ahmad Faiz, Mehr-e-Munēr, p.482
- 52 . Mehr Ali, Mirāt-ul-Irfān, (Islamabad: Golra Sharif, 2000)p.39