

Offering and Spiritualism: An Analytical Study of Syed Ahmad Shaheed's Concept of Offering in Sub-Continent

Authors

Muhammad Nawaz

Phd.Scholar at IUB.Department of Islamic Studies
Muhadnawaz4@gmail.com

Dr.Sajila Kausar

Assistant Professor at IUB.Department of Islamic Studies
Sajila.kousar@iub.edu.pk

Dr. Ali Ahmad,

Assistnat Professor
COMSATS University Islamabad, Vehari Campus
aliahmad@cuivehari.edu.pk

Abstract

The present study deals with Syed Ahmad Shaheed's Order Tariqa e Muhammadiya and its role the reformation of Muslim Spiritualism in Sub – Continent .The data for the present study has been collected from Khan Wakiya Syed Ahamd Shaheed and Mahar Syed Ahmad Shaheed's.The main purpose of this Order is to reforme of spirituality,and the offering is one of them.The methodology used in the present study is qualitative in nature as it analyses the relvant data to explore layers of meanings and interpretation embedded in the philosophy of Syed Ahmad Shaheed about offering .The indepth ideological anyalysis has been conducted to highlight Syed's views about offering and the way he has purged the concept of offering from various misconceptions prevailed in that era.The findig of the study revealed that befor Syed Ahmad Shah Shaheed's philosophy about offering the people of Sub-Continent were exploited by various existing notions about the offering.The study contents that the role of saints including Syed Ahmad Shaheed has been singnificient in purging the bad'ats in Islam about offering.
(Key words .Syed Ahmad Shaheed,offering,bid'at,Sub-Contient,reformation)

Introduction

In spiritualism offering is a gift of God.According to the saint material and spiritual belessing that a saint gets by God is called offering. The literal meaning of the term offering are gift, rewardand and donation.The conventinnal meaning of the term offering is a some thing that is given to some one due to the respect and regard.Usually, it is considered a scard thing.The term used by the saint for offering is *Futu* and the plural of this word is *Futuhat*.The very life of the Prophet ﷺ proves that the offering is not forbidden act in shri'ah.

The saint of the nineth century had been wildred from the basic rules of shir'ah.Therefore,capitalized the offering a source of income. It was the common practice among the saint of this era to raise the money through the offering.For this purpose they did not take of care halal and haram.They took huge money when they took the oath from the people and they also demand them the delicious meal in the the disguise of the offering.When they were to preach to the people of far and off eras, they only gave respect to the rich and for them the poor had no value.For them the teachings of Islam are not important,they only fallowed their bodily desirs. They used their spiritual status only for to gain the wordly benefits and they did not take care of God's will.

It was the common practice of the saint of this era that they gave absolutions of those people who did not abid by the worships(i.e.prayers and fastings).Instead of they received the offering.This situation demand to reforme the concept of the offering and to burify the Islamic Spiritualism.Therfore, it is badly required that the Islamic Spiritualism should bi stand of principles of Qur'an and the Sunnah.

Under these circumstances Syed Ahmad Shaheed presented the new spiritual Order Tariqa e Muhammadia to reform the Islamic Spiritualism.The main purpose of this Ordr is only to prurify the Islamic Spiritualsim.It is not concered that this Order is against the Islamic Spiritualsim.

In This Order the concept of the reformation of human character is outwards to inwards.Therefore, under the rule of this spiritual Order he reformed the concept of the offering.He gave this concept that the offering should be the according to shri'ah.He practically set examples for this. The basic rule of this Order is to spend the life according to the Sunah practically.For the Syed sahib the offering is not a source of capitalism,it is not used for personal

expenditures. It is only use for the welfare of the people and the preaching of Islam. He always took care of this that the person who presented him the offering his earning should be halal. He never accepted the offering of those people whose income was haram. Even he did not use the offering of fidals and disbelievers. He also never forced to the people to present him the offering. He never used the concept of the offering for negative purpose. Some times people presented him costly gifts as a offering but he refuse to accept them. He gave the respect the offering of the poor. In the offering he respected the sincerity of the people. Therefore, when a person gave him the offering he prayed for Allah to bless him. He also accepted the offering of women.

Syed Shaib use the offering for the welfare of the people according to the way of the saint and the Sunnah. He tried his best to present the real concept of the offering that is found in the Islamic Spiritualism and set an example for the saint of this era and for coming. People were also made aware that the offering should be used at proper place and in proper sense. Hence, it proves that the concept of the offering of Syed Shaib is according to the teachings of Islam.

Methodology

The methodology used in this study is descriptive and the analysis of the selected data has been done from lower to complex levels focusing on literal and hidden meanings the relevant data has also been analysed by comparing and contrasting the concept of offering propounded by Syed Ahmad Shaheed رحمته الله his contemporaries. The data from the mentioned books has been selected purposively. The comparative analysis has been conducted to support the findings.

Data Analysis Procedure

This section deals with the analysis of the data collected for the Wakaiya Syed Ahmad Shaheed by Mhammad wazir Khan, Syed Ahmad Shaheed by Mahar Ghulam Rasool and the books of spiritualism. The section that follows critically analyses the most relevant examples from the mentioned books about the concept of the offering by Syed Shaib.

1. Once Syed Shaib prayed for a man named Faqree Mhammad Khan which was granted by God. After sometimes the man came to him which an amount of five thousands and thankfully handed to Syed Shaib but he refused to take it and answered:
“I prayed for you not to grab money but to please my God”¹
2. Similarly, some prostitutes (women) attempted to bribe him an amount of four thousand rupee which he rejected and said:
“your income is haram and hence it is rejected.”²
3. Syed Shaib was invited to a feast by Syed Pir Ali, he investigated the person and rejected his invitation finding his intention more inclined towards pum and show than sincerity.³

The examples cited above highlight sincerity and the passion of well-beings in the concept of the offering as purposed by Syed Ahmad Shaheed رحمته الله.

The meaning of the offering

In Urdu, gift is called offerings (Nazrana). Which means gift, offering and reward.⁴

It means gift, nazr and reward. It is also called donation. The sheet that is given to the teacher at the completion of Islamic education (the Qur'an) or any other blessed thing is also called gift.⁵

Things that are given to someone out of respect, honour or love, wealth that is given to someone as an honor are called gifts, presents, offerings or nazr.⁶

Futu

According to the saints, offering is called “*Futuh*”. It includes all kinds of outward and inward blessings which a man receives from Allah. Its plural is called “*Futuh*”.⁷

Fatu of Hazrat Umar Farooq □

Hazrat Umar Farooq □ says that when the Prophet صلی اللہ علیہ وسلم used to give them donations, Hazrat Umar Farooq □ said to the holy prophet, “O Messenger of Allah صلی اللہ علیہ وسلم, given to those who are more needy than me.” Prophet صلی اللہ علیہ وسلم said to him,

“Keep it with you or give it in charity, the wealth that has come to you and you have not asked for it. Just accept this wealth and if the wealth that has not come to you, don't wish for that.”⁸

Syed Ahmad Shaheed's رحمته الله offering to his Sheikh

When Syed sahib met his Sheikh Shah Abdul Aziz رحمته الله, he offered an offering of twenty-five rupees in his service and his Sheikh gladly accepted the offering.⁹

As Syed Hamad Shaheed used to offer and receive offerings to his *sheikh* in himself, but like ordinary sons of pir, this offering was not a source of income for him. According to him, it is an expression of Allah's pleasure and financial love for the religion. There was a service of religion with this offering. The main aim of Syed Ahmad Shaheed's Order of "*Tariqa-e-Muhammadi*" was to eradicate the evils of Spiritualism. So, wherever he saw an evil in, he would raise his voices against it and try to accurate it. An example of this was the refinement of offerings.

Repentance from polytheism and Bid'at

Syed Ahmad Shaheed was told that it is the custom of the successors of Pir to receive offerings from the people and to grant them prayers, fasting and forgiveness of other sins. When he was on a missionary tour of Banaras, he exhorted them that the real success lies in obedience and submission to Allah and His Messenger ﷺ. Then the people took oath from him and tried to present him offering. He said to them:

"I will accept your offering when you promise us that you will give up the bad habits that are in you." When all of them pledged their allegiance, then he accepted their offerings.¹⁰

No discrepancy between Halal and Haraam in the Offering

The sons of pir at that time did not do distinction between halal and haraam in the collection of offerings. According to them, preaching the religion was only a source of income. According to Syed Ahmad Shaheed, the purpose of preaching Islam was to please Allah Almighty and to spread Islam. He never made shamanism a source of income. The true spirit and lesson of the "*Tariqa-e- Muhammadi*" is simply the pleasure of Allah and following the Messenger of Allah ﷺ. In fact, distance from love of world and worldly possessions are the real message of Islam. For him, the world and its wealth were of no importance. To him, the pleasure of Allah Almighty was the greatest blessing. And that was the lesson of "*Tariqa-e- Muhammadi*."

When Syed Ahmad Shaheed went to Lucknow for preaching, Faqir Muhammad Khan requested him to pray for promotion in his job. When he returned to Rai Braille after completing his visit, one of his men brought him five thousand rupees as a gift and brought with him a letter in which it was written that I have been promoted through your prayers. He refused to take the money and wrote in reply:

"We prayed for you for the sake of Allah Almighty, not for the sake of receiving offerings."¹¹

When Syed Ahmad Shaheed was engaged in preaching in the area of Chapran Jhapra, Farhat Ali Khan told him that there are four famous wicked women living in this area. Whose profession is adultery. The successors of Pir visit them receive invitations from them, receive offerings and tell them that their earning is halal because they do it as a profession and if someone else does it, it is haraam for her. Those women also came to him and offered him four thousand rupees as an offering. He said:

"Your income is haraam. We will not accept this offering"

They were astonished to hear this and said that successors of Pir come to us, eat food and receive offerings happily. Syed Sahib told them to leave this profession, to repent and took oath to him. They heard this answer and went back. A few days later, the women came to the caliph Farhat Ali and repented of their profession and Farhat Ali advised them to get married. They got married according to this advice.¹²

Syed Ahmad Shaheed's behavior was different from the so-called Saints of his time. He knew the difference between halal and haraam in worldliness. He never accepted an invitation or request from this person about which you would suspect that this wealth is haraam. In Haripur, when the Indian Begum of Mandro invited him, he refused to accept her invitation. Abdul Qaddos Kashmiri was also present there. Who was the son-in-law of Mandro. He asked Syed Sahib to accept his invitation as his business was separate from Mandro's business. He accepted his invitation.

Mandro's wife made offering of four thousand rupees, which was a huge sum at that time. He said:

"We do not need any money at all."

Then she offered Syed Sahib a magnificent mansion, he accepted it and returned back to her son-in-law Abdul Qaddos.¹³

In Banaras, an Indian woman offered Hayat-ul-Nisa a gift of six or seven thousand rupees to him, but he refused to accept it and said:

"Your property is unclean. I will not take it."¹⁴

When he was in Ojhani on a preaching tour, once an English lady of India invited him. Syed Sahib refused to accept her invitation and said that my boats had gone ahead. She said that it is Sunnah to accept invitation. He replied that it is not Sunnah to accept your invitation because your income is haraam. The woman replied:

"Considering my invitation as happiness, the honorable Sheikhs and the sons of pir accept offerings from me. If my income is haraam then why do they take it."

He replied that it was their problem and not mine.¹⁵

In Lucknow, when a group of thieves repented at your hands, Amanullah, who was the leader of that group, gave you some cash as an offering to Syed Sahib, he refused to accept it and said he should spend this money on his family.¹⁶

Do not be greedy in offering

When Syed Ahmad Shaheed[ؒ] was going on Hajj, Munshi Aminuddin,¹⁷ a well-known lawyer from Calcutta, had arranged for the pilgrims to go on Hajj as well as *Ihram (Dress of Hajj)*. He had prepared about five hundred Ihrams. When he told you this, he told them that our people have Ihrams and they do not need them. He said that I have also bought bundles of cloth for the caravan. He said, "Let them ride on ships." He said, "We do not need these things." May Allah reward you in this world and in the Hereafter." We have all the clothes we needed. If more is needed, Allah Almighty will grant it from Himself.¹⁸

Ghulam Hussain Khan who was a famous businessman of Calcutta. He advised you to ride *Ati-ur-Rehman* during Hajj. It has a large cannon mounted on it. Muhammad Hussein Turk is its sailor and he is the captain of forty ships. When you reach Arabia on board, people will respect you. Hearing this, your face changed in anger and said:

"Ghulam Hussain, this is what you said! Honour and sanctity come from Allah. Not by the servant, we know the value of the world as a rotten dog."¹⁹

Syed Sahib had said in a letter:

"I do not have dirhams and dinars like the emperors and sultans. My treasure is the trust of Allah. Every day the expenses reach me from the divine treasury."

He further said:

"My way is the same as that adopted by my grandfather the Chief صلی اللہ علیہ وسلم of the prophets. One day I eat dry bread to fill my stomach and pay thanks to Allah."²⁰

When he was staying in Makkah, he met some people of Jawahy. They took oath to him. They grinded him fifteen or twenty gold bars as a gift. He refused to take it, but when they insisted on it, he took it. He prayed for them that Allah Almighty would give them lawful sustenance and bless them in their provision.²¹

He used to distribute the offerings that came to him to most of the people. So, once a person, Qudn Khan, took oath to him and he gave him betel and sweets to eat. He fed him and ate some sweets himself and returned the rest to him²².

Don't eat Niaz offered by a Polytheist

When Sahib Syed was in Banaras a Hindu sadhu Tarany sent him some sweets, he received it but forbade his companions to eat it and buried it in the ground.²³

Avoid Suspicious Offerings

Syed Ahmad Shaheed[ؒ] did not accept the invitation or offerings of a person whose purpose was to please the people because everything he did was for the happiness and pleasure of Allah. He would stay away from anyone who smelled hypocritical. In Lucknow, Syed Peer Ali asked him for an invitation and he said:

"ask my people."

People asked him not to accept his invitation. It is better because whatever he does is for show off. He refused to accept his invitation after consulting his companions.²⁴

Do not accept valuable gifts

Once Nawab Amir Khan presented Syed Ahmad Shaheed[ؒ] a precious horse which was famous all over the state. He refused to take it and said:

"It feels good to be in your service"²⁵

Identification of believer

The sign of a believer is that he abstains from suspicious and haraam things. For a believer, if there is doubt about something to be a haram, its to be or not to be is the same for him. He always seeks Halal and pious livelihood from his Lord. He is sure that his Lord will not leave him. He knows how He can forget His obedient servants when He provides for His disobedient people. Therefore, he does not expect charity from the creatures because expecting anything from the creatures is shirk and there is no sin more than shirk. Therefore, he always likes to stay away from suspicious and dubious (*Makroo*)²⁶ things. There is perfect belief in the Lord of our Creator.²⁷

Simplifying the offering

Munshi Amin Uddin used to send a hearty meal for Syed Sahib's. It consisted of a variety of curries, pickles, jams, yolks, sweet bun, Pettis and mutton. Syed Sahib said to Amir-ud-Din, "Brother, send me simple food. We are people who eat lentil porridge or rice." Send us food that fills our stomachs. He advised him:

“The purpose of service is the pleasure of Allah Almighty, no work should go against His will, when the work is free from extravagance and hypocrisy, then it is worthy of the pleasure of Allah Almighty. Wealth and means belong to Allah, one day is decided to give an account of it. It should not be wasted. The purpose of food is to fill the stomach. Send a kind of food whenever you want.”²⁸

When he was returning from a preaching tour in Badhana, a man invited him to dinner. He refused to accept the invitation but, on his insistence, drank sugarcane juice and milk. He offered you two rupees. Thus, he accepted that too.²⁹

Take care of the one who invites

Syed Ahmad Shaheed[™] used to try his best to put as little burden on the host as possible, so whenever someone invited him, he would take the least number of people with him and arrange the rest of his food himself. No one felt bad about it.

Do not accept donations from the poor

When a neighbor of Ihsan Ali in Lucknow intended to take oath to Syed Sahib, he asked me what I should do to take oath, to which Ihsan Ali replied that our Pir is not like other people who receive invitations and offerings, he himself helps the poor and needy. If someone is unemployed, he also recommends his employment.

Once a shoe shopkeeper came to Syed Sahib. He took oath to him and said that he wants to invite him. Syed Sahib refused and said, we will manage our food. Most of the people used to invite him and he often tried not to put burden on them. He said to Maulvi Khuda Bakhsh:

“You are poor people, do not invite me.”

When Syed Sahib was in Naseerabad, the people there once invited him and he accepted. But when they invited him for the second time, he refused and said, that today we will take care of our own food.³⁰

He did not like to impose financial burden on the poor and needy. Unlike the rest of the successors of Pir, he did not consider preaching to be a means of extracting money from the pockets of the people. Accordingly, if a poor person offered him a gift, he would return it. During his preaching in Mirzapur, he visited the house of brick makers, took their invitation and took oath from them. They offered him four thousand rupees and a nice piece of cloth, but he refused to take it and explained to them that people would understand that I came to your house in greed for wealth and you are poor people.

Their problem was that people hated them because of their profession and did not like to eat from their house. He told them that Insha Allah now people will eat from their house and they will not hate you.³¹

According to him, human equality was the essence of true humanity and the spirit of Islam. On his pilgrimage to Dilmo, he addressed his devotees and said:

“Brothers! if you leave your home and go for Hajj and Umrah with the intention that Allah Almighty be pleased with you, then it is necessary for you to have such harmony and relationship with each other as if you are the lucky son of one parent. Brothers! consider everyone’s comfort as your comfort and everyone’s pain as your grief.”³²

Appreciating the Gift of the Poor

Successors of Pir often liked to go to the houses of emperors and on the contrary Syed Ahmad Shaheed[™] was not convinced of this kind of discrimination. In fact, he accepted the invitation of the poor and appreciated their offerings. In Banaras he not only accepted the invitation of Talu Chamar, also went to his home, ate his invitation and when he offered five or seven paisas as a gift, he accepted it and ordered to keep this gift separate and protected it. He instructed him to observe prayers and fast and he prayed for him.³³

Appreciating Sincerity in Offering

When Muhammad Wazir-ud-Daulah sent a horse from India as a gift to Syed Sahib, he prayed for it:

“O Allah, who has sent this horse for your pleasure with sincere intention and he wants your pleasure, then be pleased with him and always make him do what you are pleased with and give him a lot of good and protect him from all kinds of trials and tribulations.”³⁴

Consoling the Giver

Syed Ahmad Shaheed[™] would have appreciated wholeheartedly if something was offered to him sincerely, so when people in Khyber Pakhtunkhwa invited him at the same time, he would tell his companions not to eat in one place but in everyone’s house, eat little by little.³⁵

Accepting Women’s Offerings and Praying

When Syed Sahib was on his way to Balakot from Sachun, the women of Gujjar brought yoghurt as a gift for Syed Sahib. Syed Sahib accepted it and then distributed it among the Ghazis. After that, Syed Sahib and his conquerors prayed for blessings on their animals, wealth and children.³⁶

Dislike for Unnecessary Gifts for Sadaat

Once a poor man came to Syed Ahmad Shaheed[ؒ] in Panjtar to seek some help and charity. He invited him to Jihad but he refused. On that occasion, he said:

“When I asked for a job that was more important to Sadat than others, they kept making excuses and now started selling *Siyadat* for one or two rupees. It is strange that *Siyadat* should be sold in obedience to divine commands. He did not express that although the precedence and initiative in the matter is due to Sadaat, but for the sake of lust, they started showing them.”³⁷

Use of the offering

It was not the practice of Syed Sahib to collect donations from the people by force and he did not spend the donations on himself. He used to spend all the offerings on his comrades. During the pilgrimage, he stayed in an area called Tirah. There the Muslims took oath to him and he accepted whatever he offered. He gave all the money to Din Muhammad to spend on pilgrims and did not keep a single rupee with him.

In Azimabad Syed Sahib persuaded a few Muslims to preach the religion and sent them to preach in different areas and gave them twenty-five rupees for this work because they were poor people.

It was his habit that whenever he had a special meal cooked from somewhere, he would not eat it alone or with a few of your friends, but would distribute it to all his friends little by little. Many accidents of this kind occurred in Panjtar when he come across a particular type of food as a gift and he had not distributed it among his peers. As if he never used offering for his luxury.³⁸

The Use of offering by the Saints

Real saints do not use gifts for themselves. An example of this is, Sheikh Nizmuddin Auliya[ؒ]. He used to spend, whatever he had, on the welfare of the people. This would provide food to the poor from his anchorage and arrange dowry for the poor girls. Whatever offerings were collected from them, would be distributed among the deserving people till evening. Before Jumma prayer, shrine was cleaned to make sure that nothing is left in it.³⁹

Offering Given as a Gift

Syed Ahmad Shaheed[ؒ] did not refuse anything to anyone. Once in Panchatar, a man named Kale Khan from Mushamshad area gave him a sword as a gift. There was a man named Fateh Ali Azeem who liked this sword. He said that this sword should be given to him. Syed Sahib gave that sword to him at that time.⁴⁰

Buying gifts for the poor

When Syed Ahmad Shaheed[ؒ] returned from Hajj, he bought hand mills for his poor neighbors from Calcutta.⁴¹

Syed Ahmad Shaheed's[ؒ] concept of offering

Syed Sahib and his companions had no interest in the world and its things. They did everything for the sake of Allah. He did not want the pleasure of the world. When he went to Lucknow to meet Maulana Ismail[ؒ] and Maulana Abdul Hai[ؒ] Ghazi-ud-Din Haideri⁴², he was given a meal of Rs. 25 a day. Some people said that Maulana Abdul Hai[ؒ] should demand cash from him. He said:

“We don't care if food or cash comes from them or not”⁴³

Syed Ahmad Shaheed[ؒ] had gone to KPK from India for jihad and from there Din Muhammad came to Banaras. Hayatul Nisa Begum started her business at that time. She gave five thousand din Mohammad to Syed Sahib as an offering but Din Mohammad refused to take it.

Syed Ahmad Shaheed's[ؒ] servant Din Mohammad once needed a ride, then Nawab Wazir Amir al-Dawla offered to give Din Mohammad a precious horse, but he refused and said:

“We are not the successors of Pir who take over possession of the property.”

His disciples were wonderful people and did not feel ashamed to do any hard work. Once in Panjtar, when there was a shortage of grain, the sugarcane crop was ripe and ready. His ghazis used to go to the sugarcane fields and work hard and on their return in the evening they would bring sugarcane which they used to distribute among the ghazis there.

The nature of his disciples was different from that of the common people who always looked after the property of others. They felt ashamed of hard work and toil. When Mian- Ji -Chishti⁴⁴ sent a group of ten men to Bukhara to invite the shah to join the jihad, they took the goods with them from here and sold them on the way to arrange their food and drink and did not become a burden on anyone.⁴⁵

Lifestyle of Syed Ahmad Shaheed[ؒ] and his companions

During his preaching tour, Syed Sahib once stayed at a place in Ahlad Gaj, it was dark there, there was no special arrangement of light. With great difficulty, cooking equipment became available. The plates were not there. However, they managed an embankment of a well for it. It was cleaned and poured the cooked food, ate it happily and engaged their selves in remembrance of God.⁴⁶

Syed Sahib and his companions were accustomed to live a simple life. When he was going to Lucknow on a missionary tour from Rai Bareli, he stayed in Hassan Gaj and told his nephew to go to the cantonment of Kandaharis and clean his house and make a bed on the ground. They prepared roasted gram, crushed salt and pepper, jaggery and that was the food of this party. They all arrived at night and ate this food, drank water and fell asleep.⁴⁷

William Hunter's Objections to the Offering and its Counter-arguments

According to Hunter, when Syed Ahmad Shaheed [ؒ] started preaching in his area, he regularly formed his own government and appointed his own representatives who collected the offering as a kick back from the people there.⁴⁸

William Hunter accused Syed Ahmed Shaheed [ؒ] of receiving offering as a kick back which was not only forcibly collected from the people as a commercial tax but also aimed at establishing a government against the British. If Hunter had looked at these incidents, he would not have made this accusation. These incidents testify to the fact that the allegations against Syed Sahib were purely biased and untrue.

Conclusion

The analysis of the data reveals that the concept of the offering presented by Syed sahib revealed outinsed and reformed mis/conception about the offering. He provi and insight to the people of his age and thus reformed it from the existing bid'ats. In this regard his work is of vital significance where reformation about the offering is concered.

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²⁹Nadvi, Abul Hassan Ali, Maulana ,Syed,Tarikh Dawat o Azeemut, Majlis e Nashriyat Islam k-3 Nazimabad Mention, Nazimabad 1, Kharachi 1, Part 6, Volume I, (D.N), pp.163, 168

³⁰ Muhammad Wazir Khan, Wakaiya Syed Ahmad Shaheed, p. 886

³¹ Muhammad Wazir Khan, Wakaiya Syed Ahmad Shaheed , pp. 363,391,399,493

³² Muhammad Wazir Khan,pp. 658-660; Mahar, Syed Ahmad Shaheed, p. 195

³³ Ibid p. 599; Ibid, p. 186;

³⁴ Muhammad Wazir Khan, Wakaiya Syed Ahmad Shaheed,pp.1482-1483

³⁵Ibid, p. 1161

³⁶ Ibid ,p. 2247

³⁷ Mahar, Ahmad Shaheed, pp. 582, 583;Mahar, Syed Ahmad Shaheed,pp.582-583

³⁸ Muhammad Wazir Khan, Wakaiya Syed Ahmad Shaheed, pp. 113-112,754,622

³⁹ Ghous Seoni, Allah k Wali, Book Corner Jhelum Pakistan, 2016., p.202

⁴⁰ Muhammad Wazir Khan, Wakaiya Syed Ahmad Shaheed , pp. 1802-1801

⁴¹ Nadvi, Tarik Dawat o Azimat, Part 6, Volume I, p. 386

⁴² After Nawab Saadat Khan 1212 AH/1798AD. in Lucknow, his son Ghazi-ud-Din Haider became the ruler of Lucknow in 1256AH /1827AD. A lover of luxury, his father's wealth had robbed him of his work and he had accepted obedience to the British.

Sharar, Abdul Haleem, Lakynayo, Printing Line Publishers, Lahore, 2000, pp. 76,85-87

⁴³ Muhammad Wazir Khan, Wakaiya Syed Ahmad Shaheed , p. 435

⁴⁴ Mian Ji Chisti was a devotee of Syed Ahmad Shaheed. ̣ He had appointed him as the Amir of the ten men who had been sent to Bukhara to invite Shah Bukhara to Jihad. Therefore, he did not take part in the battle of Balakot.

Mahar, Jamaat e Mujahideen, pp. 188-186

⁴⁵ Ibid, pp.1466-1308,1262,707,691

⁴⁶ Mahar, Syed Ahmad Shaheed, p. 156

⁴⁷ Muhammad Wazir Khan, Wakaiya Syed Ahmad Shaheed,p. 287; Mahar, Syed Ahmad Shaheed, p. 163

⁴⁸ Wononier William Hunter, sr, the Indian Muslmans, Trubaner andCompang, London, 1876

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