CHAPTER-III

PRO-GENITORS OF SHAH WALIYULLAH

MUHADDITH DEHLAWI
Chapter -III

Pro-Genitors of Shah Waliyullah Muhaddith Dehlawi:

3.1: Forefathers of Shah Waliyullah (Rah):

Details, about the earliest forbears of Shah Waliyullah (Rah.), are not possible except that Sheikh Shamsu-al-Din Mufti (Rah.) had taken up residence in Rahtak; because this was the time when biographical accounts were seldom written. We find mostly the recollections and table talks of the spiritual guides amongst which “The Siyaru-al-Aulia of Khawaja Mir Khurd (Rah.) about the eminent Sufi Sheikh Khawaja Nizamuddin Aulia (Rah.), Golzar-i-Abrar by Shah Muhammad b. Hasan Ghausi (Rah.), Mandawa and Akbaru-al-Akhyar by Sheikh ‘Abdul Hoq Muhaddith Dehlawi (Rah.). Both the later two dealt with the descriptions of eminent saints and scholars of Mandawa and Malwa. And the lives and achievements of eminent personalities living in the metropolitan cities, the capitals of the central or regional kingdoms and hardly mentioned anything about the founder of any Mystical Order. Ancestors of Shah Waliyuullah Muhaddith Dehlawi (Rah.) lived in Rohtak, a back country town from the time of Sheikh Shams-al-Din Mufti (Rah.) to his grandfather Sheikh Wajhu-al-Din (Rah.), with the result that they hardly attracted the attention of any writer. It would have to face full of difficulties for the biographers if Shah Waliyullah Dehlawi (Rah.) Sahib had himself not written “Imdadu fi Mathiril Ajdad”, a small pamphlet about
his ancestors. This pamphlet contains a sketchy reference to his forefathers with a bit detailed description of Sheikh Wajhuddin (Rah.). Hafiz Muhammad Rahim Bakhsh has expanded these details with the help of other contemporary Historical and biographical works to cover 113 pages of Hayat-i-Wali omitting “Imadu fi Mathiril Ajdad”

3.2: Chain of Genealogy:

Shah Waliyullah Dehlawi (Rah.), the chief of Nation (Hakimu-al-Ummat), has given his genealogical table tracing his ancestry back to the second caliph ‘Umar b. Al Khattab (Rad.). Shumsu-al-Din Mufti (Rah.) was the first among his forefathers who took up residence at Rohtak. This is confirmed by the genealogical table maintained by the descendents of Salar Husamuddin (Rah.), brother of Shumsuddin Mufti (Rah.). The table, given by Shah Waliyullah Muhaddith Dehlawi (Rah.) is as follow:

Faqir Waliyullah bin al-Sheikh ‘Abdu-al-Rahim bin al-shahid wajhu-al-din bin Mu’azzam bin Mansur bin Ahmad bin Mahmud bin Qawamu-al-din ‘Urf-i-Qazi Qazan bin Qazi Qasim bin Qazi Kabir ‘Urf-i-Qazi Badah bin ‘Abdu-al-Malik bin Abdu-al-Fatah Malik bin Muhammad Umar Hakim Malik bin ‘Adil Malik bin Faruq bin Jarjis bin Ahmad bin Muhammad Shahr-i-yar-bin Uthman bin Mahan
bin Humayun bin Quraish bin Slaiman bin ‘Affan bin ‘Abdullah bin Muhammad bin ‘Abdullah bin ‘Umar bin-al-Khattab. “Radiyallahu Ta‘ala ‘Anhum Ajma‘in”

In the above pedigree the word “Malikun” is used many a time about which Shah Sahib himself said that it is a appellate word of honour of old age. Like the word “Khan” of our age. From this it is proved that the Shah Dynasty is worthy of honour from old age.\(^2\)

3.3: Arrival of Shah Dynasty in India:

Shah Waliyullah Dehlawi (Rah.), the revivalist of society (Mujaddid-i-Millat), states that Sheikh Shumsuddin Mufti (Rah.) was first among his forefathers who migrated to India and took up residence at Rahtak and the later ancestors have immigrated to India by the end of the seventh or in the initial decades of the eighth century of Islamic era. This was the time when the Mongols had destroyed a greater part of the eastern part of the Islamic world and sacked and plundered great many cities of Iran and Turkistan. Tarikh-i-Firoz Shahi and other contemporary works show that there had been occurred a huge inflexion of educated and cultured families of these areas into India ruled by the Turks. These Indian rulers of Turkish descent welcomed the emigrants, successfully repulsed the onslaught of Mongols and patronized the centers of arts and learning and spiritual guidance which had made easy to the inflexion of refugees from central Asia.\(^3\)
Their enlightened policy in this regard had helped in production of culture, arts and education as well as spiritual guidance of the masses throughout the Sultanate.

3.4: Settlement of Shah Dynasty in Rahtak, Delhi, India:

Rohtak was a flourishing urban centre on way to Delhi, India from the west and worked as the first destination of in-coming emigrants. Shah Waliyullah (Rah.) says that the city had a dominant Islamic setting owning to the direction of Qurayshite families which had taken up residence there. Sheikh Shumsuddin Mufti (Rah.) also contributed to Islamisation of the city for which several miraculous deeds are attributed to him. There is not any doubt about these descriptions since Shumsuddin Qazi was a perfect in spirit and pure of heart. Normally, the state entrusted the charge of the city and the offices of Qazi and Muhtasib to the most learned person in any city in those days, although he was not formally known by his official title.
3.5: From Shamsuddin Mufti to Sheikh Wajhuddin:

Kamalu-al-Din Mufti (Rah.), discharged the official duties, entrusted to his father Sheikh Shumsu-al-Din Mufti (Rah.) who later on fell to the charge of his son and grandson, Qutbuddin (Rah.) and ‘Abdul Malik (Rah.). Qazi Budh (Rah.) was formally appointed Qazi of city, as the post had been created by that time. Qazi Budh had two sons; one by a wife from a Siddiqi family of Sonipath. The later, Sheikh Mahmud (Rah.), who surrendered from the office of Qazi to take up another appointment under the Sultanate, who had a son named Sheikh Ahmad (Rah.); who migrated to Sonipath and took up dwelling with Sheikh ‘Abdul Ghani (Rah.) b. Sheikh ‘Abdul Hakim (Rah.); who later on married his daughter to Sheikh Ahmad. Afterwards he came back to Rohtak. His son Sheikh Mansur (Rah.) was a man of parts possessing courage and administrative capacity. The first wife of Sheikh Mansur was the daughter of Sheikh ‘Abdulah (Rah.); who borne him a son named Sheikh Mu‘azzam (Rah.).

Shah Waliyullah (Rah.), the Jurist of era (Mujtahid-i-‘Asar), relates from his father that once a hand of thirty bandits decamped with the beasts of village Shikhpur held in fief by Sheikh Mu‘azzam b. Mansur. The news was conveyed to him when he had sat down to take his meals. After taking the food, he took only one guide with him, prohibiting others to accompany him, and pursued the robbers on his horse. When the fleeing looters came in to his sight, he summoned them to
face him. He shot volleys of bowshot at them with such a lightning speed that they surrendered to him by throwing away their arms and called the heaven to witness that they would never try again at cattle lifting from that village.

Sheikh Mu‘azzam b. Sheikh Mansur married to the daughter of Saied Nuruj-Jabbar of Sonipath, Sheikh Mu‘azzam b. Sheikh Mansur had three sons: Sheikh Jamaluddin, Sheikh Firozuddin and Sheikh Wajhuddin. The last related was the grandfather of Shah Waliyullah Muhaddith Dehlawi (Rah.)

3.6: Sheikh Wajhu-al-Din Shaheed:

Shah Waliyullah Muhaddith Dehlawi (Rah.), the Mystery of religion (Israr-i-Deen), has given a bit detailed account of his grandfather Sheikh Wajhuddin b. Sheikh Mu‘azzam. He says that Sheikh Wajhuddin was a man of courage as well as known for his piety. He used to recite two paras of the Holy Qur’an every day; whether he was in his house or out on excursion. When his eye-sight became weak, he used to keep a copy of the Merciful Qur’an written in gold letters. Father of Shah Waliyullah relates that Sheikh Wajhuddin was courteous and kind to his servants and poor vendors who approached him with their wares. In one of his travels he left the urge to betake the path of spirit; searched for a pure hearted soul, took oath of fealty to him and prayed himself to Mystical trainings diligently.
Shah Waliyullah Dehlawi (Rah.), the Treasury of Perfection (*Mahzun-i-Kamalat*), narrates that his father very often spoke of the intrepidity of Sheikh Wajhuddin. He has also mentioned several examples of his fearlessness when he faced several persons in the combats. Sheikh Wajhuddin attended the royal army in its Campaigns of Malwa and saved his comrades or officers who hemmed in by enemy troops. Once he defeated three militant combatants singlehandedly. He is circulated to be an expert in martial arts.\(^4\)

Sheikh Wajhuddin was with Aurungzeb during the war of succession following Shah Jahan`s illness. He swept away the enemy with his cool courage and brave in the revolt of Bengal promoted by Shah Shujah.\(^5\) On several occasions he came to the rescue of his friends with exemplary courage and determinations.\(^6\) Shah `Abdur Rahim have narrated several incidents of his father`s intrepidity and assistance rendered to the poor and needy.


### 3.7: Sheikh Muhammad of Phulat:

Sheikh Muhammad (Rah.)\(^8\), the maternal grandfather of Shah Waliyullah Dehlawi (Rah.) was born at Phulat. His ancestors were first settled in Siddhaur\(^9\)
but had taken up residence at Phulat during the reign of Sultan Sikander Lodi. Sheikh Muhammad b. Sheikh Muhammad ‘Aqil (Rah.), was brilliant from his childhood. Sheikh Jalaluddin (Rah.) a spiritual successor of Saiyyed Adam Binnauri (Rah.) had predicted, just after he was born, that he was to become an elevated soul. He completed his education under Sheikh ‘Abu Riza Muhammad (Rah.) and Shah ‘Abdur Rahim (Rah.). He returned to Phulat after completing his education and devoted himself to spiritual exercises. Sheikh Muhammad (Rah.) was witty, generous, self-denying and extremely pious. He spread a morally salutary influence on whoever met him. Shah Waliyullah (Rah.) has narrated several incidents of Sheikh Muhammad (Rah.)’s love and regard for his mentor Shah ‘Abdur Rahim (Rah.), who had permitted him to enlist disciples for spiritual training. Sheikh Muhammad ‘Ashiq b. Sheikh ‘Ubaidullah b. Sheikh Muhammad (Rah.) was a spiritual successor of Shah Waliyullah (Rah.) who had attained perfection of spirit. Sheikh Muhammad (Rah.) died on the 8th Jamadiul Akhir, 1125 A.H/21st June, 1713 A.D.

3.8: Sheikh Abu Riza Muhammad (Rah.):

Sheikh Abu Riza Muhammad (Rah.) b. Sheikh Wajhu-al-Din (Rah.) and uncle of Shah Waliyullah (Rah.) had an eminent position in the Anfasu-al-‘Arifin and Shah Waliyullah (Rah.) titled him as the Imamul-Tariqah wa-al-Haqiqah. (Leader of the spiritual and truth Path) He learnt conventional education under
different teachers, but earned the higher degrees of absolute certainty through his own intuition. He joined the company of grandee with the permission of his father, but later on left that association to lead a life of self contentment and absolute reliance on God in order to follow the Holy Prophet’s percepts. He was very zealous of acting on the Qur’anic dictum. He referred a Qur’anic verse in connection of his wife: “If you desire this world’s life and adornment, come! I will content you and release you with a fair release” \(^{14}\) that he warned his wife either to lead a frugal life with him or go back to her father. She preferred to bear the difficulties with him like the wives of the Holy Prophet (Sm.); rather than to be separated from him. It is narrated that he had often to bear the pangs of hunger for several days consecutively. Having regard for ‘Abdul Qadir Jilani (Rah.), he felt an intense attachment to caliph ‘Ali (Rad.).\(^{15}\) Aurungzeb declared the wish to call upon Sheikh Abu Riza Muhammad (Rah.), but he never agreed to meet the Emperor. He was averse to nobility, but extremely courteous to the poor artisans and labourers, and accepted their gifts even if these were a few Paisa’s.

Shah Waliyullah Muhaddith Dehlawi (Rah.), the Pretext, Saint and Sovereign/Commander of Knowledge and Excellency (\textit{Hujjatu Wa Sheikhu Wa Sartaj/Qa’idu-al-Ilm Wa-al-Fazal}), narrates him as a colossus of knowledge, silver tongued orator and holy minded Gnostic. He was of tall figure, fair complexion with delicate features and his beard was scanty, he used to deliver sermons after
Friday prayers in which he described three Ahadith in Persian or local dialect and then narrated their significance. He used to teach one book on each of the disciplines of Islam, but later on confined to lectures on Baidawi and Mishkwat only. He was a firm believer in the doctrine of Wahdatu-al-Wajud of which he is reported to have had personal experience. He was an expert in explaining hard points in the aphorism of earlier Mystics. He was one amongst those whose prayers were readily answered; the Shah has cited a number of examples in connection of his holiness.\textsuperscript{16} and the miracles worked by him. He was extreme paramour of the Sunnah of the Holy Prophet (Sm.). Often he used to recite devotional verses of Hindi poets. He died some times when his age was between fifty and sixty years, on the 17\textsuperscript{th} Muharram 1101 A. H/26\textsuperscript{th} May, 1689 A. D after he had performed the prayer of ‘Asr. The word Aftab (Sun) gives the year of his death.

3.9: Shah ‘Abdur Rahim (Rah.):

3.9 (a): Introduction:

Changes Khan attacked a vigorous attack on Islamic Countries in 7\textsuperscript{th} century A.H. The great spiritual saints, educational instructors, scholarly Mystics, over whelming the temptations of Tartars and mismanagements of Muslim Countries, took their motion towards India. In this period (7th-8\textsuperscript{th} century A.H) Sheikh Shamsu-al-Din Mufti (Rah.), from among the Progenitors and ancestors of
Sheikhu-al-Islam Hazrat Shah Waliyullah Muhaddith Dehlawi (Rah.), came to Hindustan and settled at Rohtak. The then splendid emperor, thinking Sheikh’s arrival as prize, received him with adequate pomp and show; because Sheikh Shamsu-al-Din Mufti was an unique livelihood, eminent religious learned man, master of piety, pious and noble person of that time. And fixed up him as the Sub-judge for giving judicial verdict and administrative justice in Government and this saintly line continued for a few generations; but after few generations Sheikh Mahmud (Rah.) adopted religious war with swords along with Science and Mysticism. This was why Sheikh Wajhuddin Shahid (Rah.), ancestor of Sheikhu-al-Islam Hazrat Shah Waiyulah Muhaddith Dehlawi (Rah.), had to die, for the noble cause, drinking a cup of martyrdom. After him his son Hazrat Shah ‘Abdur Rahim Muhaddith Dehlawi (Rah.) turned the direction of this dynasty towards pure Science and Excellency; because at that time fighting with Science was more needy for the Muslim nation than fighting with swords. And this was also the expediency of universe; because the nature had to take services from this dynasty for which he was taken in India and from many centuries was brought up the endeavourer intentions & actions and spiritual Scholarly Excellency & endowment in this dynasty from the side of Allah.\textsuperscript{17}

Shah Waliyullah Muhaddith Dehlawi (Rah.), the leader of the writers of Qur’anic exegesis (Imamu-al-Mufassirin), narrated the spiritual perfection and
skilled in knowledge’s of his father Shah ‘Abdur Rahim in the Bawariqu-al-Wilayah commonly known as Anfasu-al-‘Arifin 18 that biographies of a father rarely written by son: one such work was Tabaqatu-al-Shafi‘iyatu-al-Kubra by Sheikh Tajuddin As-Sabki and another is Hasaratu-al-‘Alam Bi-wafati Marji‘i-al-‘Alam by his son ‘Abdul Hai of Firangi Mahal.

The personality, intellectual religious and spiritual felicitous gifts, spiritual experiences, miraculous performances piety and godliness of Shah ‘Abdur Rahim molded the aptitude of Shah Waliyullah and recalls to mind the saints of the time past, who had attained the inward and outward perfection illustrating the Divine bounty thus stated in the Merciful Qur’an: Each day His is an affair new (Q. 55:29) and each do we supply, both these and those, from the bounty of thy Lord. And the bounty of thy Lord can never be walled up.19

Sheikh Rafi‘uddin was a pious soul and the maternal grandfather of Shah ‘Abdur Rahim, who distributed his estates and effects among his heirs during his life time. The mother of Shah ‘Abdur Rahim was the youngest among the children of Sheikh Rafi‘uddin. She earned aphorisms and ancestral tables of spiritual guides as the property from the side of her father. When the girl needed something by way of dowry at the time of marriage rather than those writings, her father gave the reply: “I have inherited these from my ancestors. She will give birth to a son who would worthy for this patrimony. As for her dowry, Allah will provide it, not I”
Shah ‘Abdur Rahim relates that his grandmother handed over those papers to him when he had become old enough to read them.  

3.9 (b): Auspicious birth:

Hazrat Shah ‘Abdur Rahim Dehlawi (Rah.) was born in 1054 A. H/1644 A.D. in Delhi. The venerable name of his glorious father was Wazhu-al-Din, who was the master of banquet & Ambition and was the man of endeavourious determination & plan. Shah ‘Abdur Rahim had two more brothers Sheikh Abu Riza and Sheikh ‘Abdul Hakim.

I used to sport a turban when I was still a teenager, says Shah ‘Abdur Rahim, and sit in a reverential position like the elders. I used to wash myself thoroughly in performing the ablution, abiding by all the requirements of the Sunnah. My uncle Sheikh ‘Abdul Hai, who was a pious man used to watch me with satisfaction and remark that he was glad that the traditions of his family would be maintained by me. He used to say, what does it matter if my maternal offspring’s inherit this patrimony instead of the paternal ones?

Shah ‘Abdur Rahim (Rah.) was religious minded from his young days and indifferent to the worldly affairs. Khawajah Hashim (Rah.) a Sheikh of Naqshbandiyah Order belonging to Bukhara who had taken up dwelling near his house, marked the inclination of Shah ‘Abdur Rahim (Rah.) and suggested him to
ascribe the divine names several hundred times every day. Shah ‘Abdur Rahim took the suggestion so seriously that once while he was making a copy of the commentary of Mullah ‘Abdul Hakim on the *Sharh-i-‘Aqa’id*, he wrote down the names of God on several pages unintentionally.


Hafiz Sayyed ‘Abdullah used to pay regular special attention of his spiritual guidance on this helpless. Once the Hafiz told Shah ‘Abdur Rahim:

When you were still a youngster playing with other children, I befallen to see you. I felt attracted to you and prayed God to make you one of the elects through me. Thanks God that He has accepted my prayer.

Sayyed Sahib united with God before fulfilling the saintly line of Shah ‘Abdur Rahim. So Shah ‘Abdur Rahim, for completing the Mystic way, established the connexion of oath of allegiance & devotion with Sheikh Abul Qasim after the death of his Spiritual Guide & Mentor Hafiz Sayyed ‘Abdullah of
Akbarabadi (Rah.), a man of marked spiritual insight belonging to the Abul ‘Alaiyah Ahrariyah Order, and then to Amir Nuru-al-‘Ala. Sheikh Abul Qasim allowed Shah ‘Abdur Rahim to impart spiritual guidance to other according to his school. The Sheikh used to treat Shah ‘Abdur Rahim with a special regard since one of the Shaha’s maternal forefathers, Sheikh Abdul ‘Aziz Shakarbar (Rah.), had been his Spiritual guide²⁸

3.9 (c): Education:

Shah ‘Abdur Rahim read the glorious Qur’an and the starting books of Ilm-i-Nahwu and Ilm-i-Sarf from his August father Wazhu-al-Din from which he freed in his 9 years age. Then he read the books of Philosophy & Logic and Scholastic Philosophy from Mirja Zahid Harwi (Rah.), the venerable teacher of Aurangzeb ‘Alomgir, at Aghrah, the permanent residence of his August father. As if Maulana ‘Ali Myan says:

Shah ‘Abdur Rahim studied from small pamphlets to Sharh-i-`Aqa`id, Hashiya-i-Khiyali and other preliminary text books under his August elder brother Abu Rida Muhammad and remaining books from Mirja Zahid Harwi (Rah.). Shah ‘Abdur Rahim (Rah.) used to say “I read all the books of the Sharh-i-Mawaqif and other books of `Usul from Mirja Zahid Harwi (Rah.) who paid special attention on me; hither to that if I ever asked Mirja Zahid not to continue the lesson as I had not made the
required arrangement, he would insist that go over a line or two in order to avoid missing the lesson that day.  

And then he benefited, for some days, from Hazrat Khawajah Khurd b. Hazrat Khawajah Baqibillah (Rah.); who Satisfactorily explained to him some of the difficult passages of the Hashiya-i-Khiyali and taught him parts of certain other books so thoroughly that he was able to understand the rest of it by himself. Hazrat Khawajah Khurd (Rah.) was the caliph of Khawajah Hussamu-al-Din and in that period he was counted among Godly Saint and perfect Spiritual Mystic of Nakhshbandiyah Order. When he became of 11 years age he started to read the books of Fiqah and Hadith and in very short period became Holy perfect earning extraordinary proficiency in the Sciences of Qur`an and Hadith. Hazrat Shah Waliyullah Muhaddith Dehlawi (Rah.) says about his August father:

I have not seen anybody who, in customary Sciences in General and in Fiqah and Hadith special, becomes conversant like him.  

Khawajah Khurd had not only acquired instruction from Sheikh Rafi‘uddin, the maternal grandfather of Shah ‘Abdur Rahim; but had also been his disciple in the spiritual discipline, and hence he was very considerate and careful in teaching Shah‘Abdur Rahim.
Shah Waliyullah Muhaddith Dehlawi (Rah.), the Glorious Scholar of Tradition (Muhaddith-i-Jalil), has narrated in the Anfasu-al-‘Arifin the communions on spirituality, Mystic disciplines, several events illustrating the intensity and range of the spiritual power commanded by his father as well the wonderful worked by him. He has also given the Aphorisms of his father which reveal the depth of his knowledge, insight and divine afflatus.

Shah Waliyullah (Rah.) mentions that his father normally obeyed the Hanafite canon except some particular matters in which he used to act on his own understanding of the Ahadith or the dictates of other juristic schools; for example recitation of the Surah-Fatihah in congregational prayers and in funeral services.31

The influence of Khawajah Khurd (Rah.) was strived on Shah ‘Abdur Rahim (Rah.) by the companionship and spiritual guides, as well Khawajah Abul Qasim Akbarabadi (Rah.)32 and Amir Nuru-al-‘Ala b. Amir Abul ‘A’la Akbarabadi (Rah.), had made him inclined to the doctrine of Tawhid-i-Wajudi or the Unity of Being. Sheikh Abdul ‘Aziz Shakarbar (Rah.) (d. 975 A.H/1567 A.D), one of his forefathers on the maternal side, had also been predisposed to the Tawhid-i-Wajudi. All these factors led Shah ‘Abdur Rahim (Rah.) to be influenced by that doctrine and to show greater reverence to Sheikh Akbar (Rah.) and his teachings but he never deviated even least from the way of Shari‘ah.33
Shah Waliyullah (Rah.), the Attributed Successor (Warasat-i-Mahmudiyyah), reports that his father used to mention Sheikh Muhyiuddin Ibn ‘Arabi (Rah.) with his ability to deliver lectures on expound Fasusu-al-Hikam of the Sheikh Akbar (Rah.) and illustrate its contents with the help of Qur`an and Hadith in such a way that no doubt about their authenticity would be left in any mind. But he desisted from it since he feared that most of the people would not be able to understand them and would be led astray to unorthodoxy and irreligiousness.

Shah ‘Abdur Rahim (Rah.) was one of the selected scholars for the compilation of Fatuwa-i-‘Alamgiri. This monumental code of Islamic Law was compiled according to the Order of Aurangzeb ‘Alamgir (Rah.) under the Supervision of Sheikh Nizamu-al-Din (Rah.) of Burhanpuri at a cost of Rupees two Lakhs. Sayyed ‘Abdul Hai (Rah.) has mentioned the names of its compilers in the Ath-Thaqafatu-al-Islamiyyah-Fi-al-Hind. There were twenty one compilers, one of whom was Shah ‘Abdur Rahim (Rah.).

Shah Waliyullah (Rah.), the Brilliant, good features, retentive power, zeal and Passion (Imam-i-Hammam, Aftab-i-Ilm Wa Fazal), says in the Anfasu-al-‘Arifin that Aurangzeb ‘Alamgir was very eager in the preparation of the Fatuwa. Mullah Nizamu-al-Din used to read one page of it daily before the Emperor. One day he read the portion compiled by Mullah Hamid (Rah.) wherein the issue being
read had rather become complex owing to the contrasting rulings drawn from two Juristic views. Shah ‘Abdur Rahim (Rah.) had earlier seen this portion and finding it involved, had commented on the margin:

من لم يتفقه في الدين قد خلط فيه هذا غلط و صوابه كذا

**Meaning:** The scribe not being clear about it had made it more complicated the correct view is that.  

Mullah Nizamuddin narrated the comment of Shah ‘Abdur Rahim (Rah.) too. Aurangzeb was attentive while listening to the book, he immediately asked, “What is this”? Mullah Nizamuddin apologized himself by saying that he would further study it and let the Emperor known about it on the following day. He had to cut a sorry figure before the Emperor. The matter ended there, but it gave rise to envy against the Shah among his colleagues. Shah ‘Abdur Rahim (Rah.) therefore, resigned from the Board of Compilers.  

3.9 (d): Religious Zeal:  

Shah ‘Abdur Rahim (Rah.) succeeded courage, velour and the zeal of religion as their family traditions. His father died fighting bravely while his forefathers were brave combatants. He did not show his valour in any battle yet several incidents related in the *Anfasu-al-‘Arifin* which show that he was bold and fearless, possessed the quality of fortitude and an ardent passion for the religion.
These were the qualities he had inherited from his progenitors and which he passed on to his heredity.

3.9 (e): Wives and Children:

Shah ‘Abdur Rahim (Rah.) was first married during the life time of Shah Wajhuddin Shahid (Rah.). Only one son, Salah uddin, was born to his first wife who expired during his time. The first wife of Shah ‘Abdur Rahim (Rah.) expired in 1128-29 A.H/1716-17 A.D. after the marriage of Shah Waliyullah (Rah.). The second marriage of the Shah was occurred with the daughter of Sheikh Muhammad of Phulat who gave birth two sons, (I) Shah Waliyullah (Rah.) (II) Shah Ahlullah (Rah.).

Sheikh Shah ‘Abdur Rahim (Rah.) son of Sheikh Wajhuddin had total three sons (I) Shah Salah uddin (Rah.) (II) Shah Waliyullah (Rah.) (III) Shah Ahlullah (Rah.).

Shah Ahlullah son of Sheikh ‘Abdur Rahim had two sons, (I) Shah Maqrabuddin nick name Lahkur (Rah.) (II) Shah Mu’azzamullah nick name Muhammady (Rah.).

3.9 (f): Death:
Sheikh Shah ‘Abdur Rahim (Rah.) fasted during *Ramadanu-al-Mubarak* for the last time. In the next month he felt ill and was hanging between the life and death; because he had relapsed in the beginning of Safar after temporary recovery from sickness. One day, again, he was found sinking and requiring if it was the time for the dawn prayer. On getting a reply in negative several times, he grew a bit angry and said:

“Well, if it is not the time for your prayer, it has arrived for mine”

He asked attendings to face him towards the *Qiblah* and then he performed the prayers by making signs of genuflexion and prostration. Then buried in the litanies and died in that condition in the morning of Wednesday the 12\(^{th}\) of Safar, 1131 A.H/23\(^{rd}\) December, 1718 A.D. at the age 77 years during the ruling sovereign of Farrukh Siyar who was imprisoned by the Saiyyid brothers soon after the death of the Shah. Farrukh Siyar was strangulated to death after 50 days imprisonment during which he was subjected to inhuman brutality and the city seethed with disorder and discontentment.\(^{39}\)

Janab ‘Ali Muhammad Shirmiwat Sahib the trustee in charge of the Shrine, Shah Waliyullah Muhaddith Dehlawi (Rah.), moulded a roof on the Shrine; so that the pilgrimages saved from the hardship of showers and Sunshine; for which the Atmosphere of this place is flourished and the Shrine of Waliyullah Dynasty is achieved till to-day the resort of all.

3.9(g): Character and Habits:

Shah Waliyullah (Rah.) reports that Shah ‘Abdur Rahim (Rah.) was polite in disposition and spotless in Character. He was courageous, prudent and self respecting. Vigilant of the world to come, he was also not heedless of the worldly affairs, but he always proffered the path of moderation in every matter. In his litanies and prayers, he was neither excessive like the ascetics nor he turned away from any religious obligations like the indolent. He was never fastidious about his dress and wore whatever was available, but he was always seen in neat and tidy raiment. He hardly even went to the market for making purchases nor paid a visit to any grandee or noble. If any one of them came to see him, he received him politely and showed him due deference. If such a visitor asked for advice, he offered him counsel in a seemly manner asking him to do the right and avoid the wrong. The Shah delivered honour to the learned and avoided the company of ignorant. He was also extremely careful to follow the practice of the holy prophet (Sm.) in every matter. He never missed any congregational prayer unless it became
impossible to do so, nor showed any inclination towards the things impermissible. He was not averse to engage himself in mundane chores, if a need arose. He led a simple life neither gave him airs like certain scholars, nor was heedless of etiquette as was usually the case with Mystics and friars. He took a loan only when it was absolutely needy for he disliked borrowing for maintaining a higher standard of living. He often prevented others to do so. His practice was to recite Darud one thousand times, Nafi-Ithbat (Negation of existence) a thousand times and the Divine Names twelve thousand times every day. He had taken up delivering sermons based on the Mishkawat, Tanbihu-al-Ghafilin and Ghaniyatu-al-Taliban after the death of his brother Sheikh Abu Riza. Towards the end of his life he had started writing a commentary of the Qur’anic verses but it had to be discontinued by the time he had finished the exegesis of the Baqarah and Suratu-al-Imran owing to his declining health.

**Notes and References:**

1. It is a small pamphlet of 10 pages of average size and is included in a collection of his five articles. It was printed by Matba’ah Ahmadi, Delhi, Anfasu-al-‘Arifin comprises this article with seven more articles written by Shah Waliyullah Sahib.


5. Ma’thuru-al-Ajdad, P. 8

6. Ibid, Pp. 8-9

7. Sheikh ‘Abdul ‘Aziz ‘Abbasi (898/1493-975/1567) of Jumper who later on took up residence at Delhi was a prominent Sheikh of the Chishtiyah Order. He was the spiritual successor of Sheikh Qazi Khan of Jafarabad and Sheikh Taj Mahmud of Jumper, both belonging to the Chishtiyah School. He was exceedingly courteous and humble and reposed confidence in the doctrine of Wahdatu-al-Wajud. He used to write Zarra-i-Nachiz {Worthless speak} before his name in his letters, and strangely enough, the expression was computed to indicate the year of his death. He died reciting the Qur’anic verse: “Therefore glory be to Him ye will be brought back” (Q. 36:82). Shah Waliyullah has written a small treatise entitled “An Nabadatu-al-Ibriziyyat fil Latifat-i-al ‘Aziziyyat” about him, (Nuzhat-al-Khawatir), Vol. IV

8. Shah Waliyullah has written a pamphlet entitled “Al Atyatu-al-Samadiyyah fi-al-Anfas-i-al-Muhammadiyah about him. The tract is included in Shah Waliyullah’s Majmu‘ah Rasa’il

9. Now in the district of Barabanki

10. Al-Atiyatu-al-Samadiyyah-fi-al-Anfas-i-al-Muhammadiyah, P. 20


14. Q. 33:28


17. Khandan-i-Waliyullah ka Mukhtasar Ta’aruf, P. 3

18. First published by Matba’-i-Ahmadi, Delhi and thereafter Al Mujtaba’ah press, Delhi. The references are from the first edition


23. Known as Istaktab, it was a means to sink the remembrance of God in one’s heart.


25. Pl. See Anfasu-al-‘Arifin, Pp. 6-15


27. Sheikh Abul Qasim was a spiritual successor of Sheikh Muhammad Wali of Narnaul. He also benefited from the guidance provided by Sheikh Abul A‘la, the mentor of Sheikh Muhammad Wali. He was permitted to impart spiritual instruction by Sheikh Muhammad Wali. Sheikh Abul Qasim died in 1089/1678. His Mystical Order, known as Abul ‘Alaiyah Ahrariyah, represented a fusion of Chisthiyah and Naqshbandiyah systems. Sheikh Muhammad Tirmidi of Kalpi also subscribed to this Order. (Pl. See Nuzhatu-al-Khawatir, Vol. V, P. 22)


31. Anfasu-al-‘Arifin, Pp. 66-85,

32. This had led Shah Waliyullah (Rah.) to take an attitude showing compatibility of the two doctrines of Wahdatu-al-Wajud and Wahdatu-al-Shuhud; whose spiritual link reached Khawajah ‘Ubaidullah Ahrar (Rah.) through a chain other than that of the Mujaddid-i-Alf-i-Thani (Rah.) and Khawajah Baqibillah (Rah.) and other precursors of that Order

33. This, in term of modern prices, would be more than Rupees fifty Lakhs

34. Hakim Saied ‘Abdul Hai-al-Husni, Ath-Thaqafatu-al-Islamiyyah Fi-al-Hind, Damascus, P. 111


36. Tarikh-i-Da‘wat O ‘Azimat, P. 85, with reference, Anfasu-al-‘Arifin, P.64

37. Shah Waliyullah (Rah.) writes in the Al Juzu-al-Latif that he was fourteen years of age when his father got him married. He made haste and disagreed with those who wanted to defer the marriage for some time. The Shah also says that soon after his marriage, the family had to suffer several bereavements one of which was the death of his step mother. His father had hinted that that he wanted to avoid postponement of the marriage which would have become unavoidable due to these sad occurrences