CHAPTER I
CHAPTER I

A. SHAH WALIULLAH - His Life.

Shah waliullah was born on the 4th of Shawwal 1114 A.H. (Feb. 21st 1703 A.D.) four years before the death of Aurangzeb Alamgir. His name was Qutbuddin Ahmad but he became famous by the nick name Shah Waliullah. His birth was foretold to his father Shah Abdur-Rahim in his vision at the tomb of Qutbuddin Bakhtair Kaki (d 634 A.H. / 1236 A.D.) while he was in the state of meditation. Khawja informed him that a son would be born to him and that he should name him Qutbuddin Ahmad. After his birth Shah Abdur-Rahim added Shah Waliullah (God’s protégé) to his name Qutbuddin.

Before giving in brief the events of Shah Waliullah’s life, I must go back to give his family background. His genealogical tree shows that he is the descendant of Umar the great, the second pious Caliph of Islam. In which circumstances and when the family migrated from Arabia is not known, but the list of names in the genealogical tree indicates that they migrated to Persia first, since the names of the family members from the fifth or sixth pedigree became Iranianised e.g. Humayun, Shaheryar, Jarjis, etc. It is also not known how and when his fourteenth ancestor Shamsuddin Mufti, a great Saint, come to India and settled down in Rohtak, city thirty


2. Shah Waliullah, Anfas, p. 158.
miles from Delhi & the west. Not only was a mystic but he was also a great scholar of divinity was renowned for his literary achievements. He had founded a College at Rahtak, the first Islamia College, which he ran successfully during his life time. Student from all parts of the country flocked to the institution and obtained degrees. After his death his son Kamaluddin succeeded him. The family flourished and occupied distinguished positions in the state. The post of ‘Qadi’, which was an important office was offered only to those who were God fearing and had extraordinary intelligence, piety, deep knowledge and strong power of judgement. This family had the distinction of occupying this important office of honour. Shaikh Buddha the son of Abdul Malik was appointed as a ‘Qadi’.

After his death his eldest son Qadi Qasim succeeded him in his office. He had two sons Qadi Qadin and Kamaluddin. Qazi Qadin had succeeded his father but his son shaikh Mahmood did not accept the office of the judge and preferred military service. He was renowned for his bravery. After him Shaikh Ahmad Shaikh Manzoor, Shaikh Mazzum also. Shaikh Mazzum was survived by three sons Jamal, Firoz and Wajihuddin.

Shaikh Wajihuddin was the grandfather of Shah Waliullah. He was the first man of the family who left Rohtak forever and settled in Delhi and the last, who adopted Government services as profession. He held a high rank in the army of Shah Jahan and sided with price Aurangzeb in the war of succession that started among the sons of the said King in 1657.

Apart from being a gallant soldier, Shaikh Wajihuddin was a man of abstinence and was also a devout Sufi. It was customary of him to recite two parts of the Holy Quran every day without fail, travelling or stationary, aggrieved or happy, he would never miss this routine, so much so that in his old age when his eye-sight became weak he would recite from a copy of the Quran written in bold letters. He was a God fearing man with polite manners. He treated his servants and the people of humble profession such as the cutter of grass etc. with affection and love. He would starve rather than eat without permission from commodities not belonging to him. Once while in a battle field, he lost his luggage including the stores of food. Had such been the case with his comrades they would have robbed the neighboring villagers for food. But he abstained from doing so, preferring to remain without food for two or three days. His life was not governed by selfish motives. He would always do the right thing even at the cost of great inconvenience. It is reported that he never let his horse pass through the field of a peasant as was the case with his fellow trooper. By not doing so he had to cover longer distance by following unfamiliar terrain. Apart from being a Sufi he was a brave warrior and a dauntless soldier. He displayed marvelous intrepidity and presence of mind on critical occasions.

It is said that the Shaikh fought under Aurangzeb, his brother Shuja at the battle of Khajwah in the district of Fathepur on the 7th of January 1659, when both the armies were face to face. Two or three huge elephants from Shah Shuja’s army accompanied by troops began to trample through Aurangzeb’s followers and only a few soldiers remained around Aurangzeb while the rest fled. Instantly Shaikh Wajihuddin came to Aurangzeb’s assistance and with only four companions he attacked the most furious
elephant chopping off its trunk. The danger was averted and the emperor won the day. Although Aurangzeb wished to reward Shaikh Wajihuddin by giving him a high Mansab, the Shaikh refused to accept the favour as he was content with what he had got already.(1)

Another story relating to Shaikh's bravery is that once the shaikh killed three Hindu cavalry men on one and the same occasion. They were brothers. After hearing the news of the death of her sons, their mother came to see the shaikh praising him for his courage. She invited the shaikh to her village. The shaikh's friend tried to dissuade him from going to her place lest villagers should kill him unawares. However he decided not to pay heed to their advice and went to the village where he was received by the woman with great affection. According to the story she became almost like a mother to the shaikh's family and Shah Abdur - Rahim would refer to her as his grandmother. (The story depicts the idea of substitutions relatives prevalent even amongst the Muslims.)

In his old age Shaikh Wajihuddin, having resigned from the army devoted himself exclusively to mysticism. He felt that he was divinely called to experience a Martyr's death and to this end he bought a horse and a sword and went to Decca. At Burhanpur he believed that he received a spiritual message telling him that he had already passed the place where he was to die. He rode back and was joined by a caravan of pious merchants. Just after they had crossed the Narbada river they were attacked by band of robbers. Shaikh wajihuddin was killed and buried nearby. 

1. A.D. Muztar, Shah Waliullah a saint scholar of Muslim India, pp. 21-22.
Shaikh Wajihuddin had three sons Abu-al Rida Muhammad, Abdul Rahim and Abdul Hakim, all of whom later became Sufis.

Shah Waliullah’s father, Shah Abdul Rahim, was born in 1054 A.H./1644 A.D.

“His date of birth is calculated from the date of his death which is 1131 A.H. He was seventy-seven when he died (Anfas p.87). Nothing is known of his birthplace. The most probable place is Delhi for he was seen in Delhi as a very young child.” (1)

When he reached the age of discretion he found religious surrounding around him Shaikh Wajihuddin’s piety and abstinence life was proved a practical example for him.

He received his primary education at home from his father and his elder brother Shaikh Abu-al Rida Muhammad. He also had some lessons from Khawaja Abdullah called Khawaja Khurd the son of Khawaja Mohd. Baqi Billa. But the man from whom he received his higher education in Fiqah, philosophy and scholasticism was Mirza Mohd. Zahid Herawi the police superintendent of Agra. In Sufis he was guided firstly by Sayyed Abdullah of Akbarabad and after his death by Khawaja Abu-Al Qasim Akbarabadi.

1. A D Muztar Shah Wahullah A Sahi, Scholar of Muslim India
Shaikh Abdur-Rahim was a talented student. He grasped his lesson with remarkable quickness and ease. His teacher Mirza Zahid was full of praise for his bright pupil Shaikh Abdur Rahim. Even during his student life he was well known for his learning and for his profound knowledge of jurisprudence and tradition.

After completing his formal education he did not like to use qualifications as a scholar for earning his livelihood by seeking employment with the Government. After having achieved proficiency in religious sciences and mysticism he started a school near Kotla Firoz Shah in the quarter of Mahandiyan where he lived. This school is known after his name as Madarsa-e-Rahimiya. It was destined to become one of the greatest educational centres in India during 18th and 19th centuries. With the Shaikh himself as the head of the Institution. It attracted students from far and wide. Shaikh Abdul Rahim was a great mystic. From his very childhood he was inclined towards mysticism. He used to go to the grave of his maternal grandfather Shaikh Rafiuddin and spent hours in meditation.

He began to see spiritual vision at an early age of twelve or thirteen. He was a man of simple habits and observed no formalities in matters of clothing and food. He did the necessary shopping himself. He had neither plunged himself he. llong in the observation of rituals like
Hermits

He never called at the King or the high officials of the Court, but if they visited him he showed affection and hospitality to them. He respected the people of learning and avoided the company of the ignorant. He was firm but polite in his actions. He did not borrow money except in dire need, looking with disapproval at the people who remained in debt. He as a Sufi preferred the Naqshbhandi order though his ancestors had been the disciples of the Chisti Order. However, he respected other cults as well.

His love for his children was exemplary. He took special care to educate his sons. By his occasional advice to his son Shah Waliullah tried to inculcate in him large heartedness and tolerance in matters of religious differences. Some of his sayings addressed specially to Shah Waliullah show his profound sagacity also.

The time that was left at his disposal after the supervision of the affairs of his school was spent mostly in spiritual meditations and in giving instructions in mysticism to his disciples. He had neither the inclinations nor time for writing books. He would gladly write answer to queries made by his disciples and pupils, but to write an independent book was not his interest. A collection of his letter under the little 'Anfas-e-Rahimiyia' has reached us. It was collected and edited by his son Ahl Allah and which was published by the Mujtabai press Delhi in 1915. It is reported that he translated into Persian a book of Taj Sambhali called Al-Risalat fi 'Saku al Sadat-al Naqshbhandiyya and included it in the course of study of his
school Shah Waliullah had studied it but it is not available now. Besides the above mentioned works his talks quoted in the Anfas and a few verses in Hindi and Persian quoted here and there in the works of Shah Waliullah survived. Shaikh Abdur Rahim married twice. He died on Wednesday 4 Jan. 1719 just before dawn.

He was buried in the courtyard of the school in Mahindiyan in old Delhi.

Now follow the times of Shah Waliullah who succeeded his father as head of his educational institution called Madarsa-e-Rahimiyah.

Shah Waliullah has recorded the events of his life very briefly from his childhood to the end of his career in his work at Al-Juza Al-Latif ( dept ), some extracts of which as a brief summary are given below:

“This Faqir or an humble son (Shah Waliullah) was born on Wednesday, the 4th of Shawwal 1114 A.H. (21st Feb. 1703 AD) just before sunrise. I was sent to school when I was five years old. My father made me offer my daily prayers and observe fast when I attained the age of seven years. My circumcision ceremony was performed at the age of seven years and at the same age I finished the Quran and started studying Persian book. Soon I finished Sharhe Mulla Jami, in the tenth year of my age. I cultivated the habit of self-study. I was married when I was only fourteen years of age. A year after my marriage in the fifteenth year of my life I took to mystic discipline at the hands of my father in the Nakshbandi order in particular. In the same year I completed the course of study which was

1. A.D. Muztar, Shah Waliullah a saint scholar of Muslim India, p. 35.
prescribed in those days. The occasion was celebrated with a grand
genral feast. I was permitted to give lesson (a distinction confessed only
on the best students). One of the greatest blessing of God on me was that I
thoroughly studied different commentaries of the Holy Quran and this
enabled me to attend lessons on the Quran given by my father which
immensely benefited me

When I reached the age of seventeen years my father fell ill and this

illness proved fatal. During this illness he gave me necessary permission of
Irshad wa Bait (إرشاد وبعث ) and appointed me his successor in
the mystic disciplin It has been a great favour of God to me that my
father was pleased with me as long as he lived. I have not seen any father,
teacher or spiritual guide (مشرف) who was so much kind to his
son, student or disciple as my father was to me. During the twelve years
after the death of my father when I was busy in giving lectures on theology,
logic and philosophy I had an opportunity to study different leanings
thoroughly. After a deep study of books on Fiqah and Hadith by the grace
of God, I began to understand the implications and principles of Fiqah with
partial reference to the four schools of jurists.

Then a keen desire to visit the Holy cities of Mecca and Madina

obliged me to visit the Holy land in 1143 A.H. There I performed the Hajj
and stayed there till 1144 A.H (1)

1. Shah Waliullah Al - Juza Al - Latif
Shah Waliullah’s stay in the Holy land provided him a good opportunity of taking lessons in Hadith from Shaikh Abu-Tahir and other eminent scholars of Mecca and Madina. Shaikh Abu-Tahir was highly impressed by his pupil and often said:

“Although Shah Waliullah received permission from me for narrating the Ahadith as a student but it is I who is benefitted in understanding the meaning of Hadith in his company.”

Shah Waliullah stayed and studied in Mecca and Madina for about two years and he got the company of the most illustrious scholars of the Islamic world. After performing the second Hajj he decided to return to India. He was so much attached to the company of the scholars emotionally also that it was with a heavy heart that he took the decision of leaving the two sacred cities of the Islamic World. Before his departure when he went to say good-bye to his teacher Shaikh Abu-Tahir to whom he was very much attached he recited the following verse:(1)


1. This event is mention by Shah Waliullah in his Anfasul Arifeen.
I forgot every path that I knew except the one that leads to yours abode.

Apart from the study of the science of Hadith, during his stay at Madina his attention got focussed on the sacred shrine of the prophet of God (peace and blessing of Allah be on him) There he was showered with unlimited favours and blessing that can only be experienced and not expressed.

Shah Waliullah returned home reaching his native place Delhi on Friday, the 14th of Rajab 1145 A.H. (December 20th 1732 A.D.) when Shah Waliullah returned to India he engaged himself in writing books in addition to his regular teaching. He has written books on different subjects. He was not only a great writer but also a perfect scholar not only in Islamic sciences but also in secular sciences such as history, politics, economics, sociology etc. Shah Waliullah wrote a number of books in many fields of learning.

During his life time Shah Waliullah saw the period of ten rulers, Alamgir, Bahadur Shah, Moizzuddin, Jahandar Shah, Farrakh Sair, Rafiud Darajat, Rafa‘ul-Daula, Muhammad Shah Rangila, Abu Nasir, Ahmad Shah, Alamgir Thani and Shah Alam.

The main events of this period are the massacre of the population of Delhi by Nadir Shah. Rise of Sadat Bara, the imprisonment Farrakh Sair his torture and death, the downfall of Sayyed brothers, the rise of the Marathas...
and Sikhs and the destruction of the Maratha power at the hands of Ahmad Shah Abdali and the emergence of British power in Bengal and Madras.

During the reign of Alamgir the Marathas had started their struggle but they were subdued by the strong hand of the Mughal Emperor. After his death his successors could not check the use of Marathas in the south and the emergence of Sikhs in the Punjab. The Sikh movement started as a religious apparently the reform, the morals of the vast multitude of common man and gained popularity among the Hindu masses. Their Gurus were their spiritual heads who later on turned into their political heads also whose word was considered the word of God. Guru Govind Singh who had full hold on the community added the element of fanaticism in the religious teachings. Gradually the movement turned its activities against the Muslims as if the movement was meant only to perpetual horrible acts of violence against the Muslims as community. The Marathas whose activities where confined to the Kokan area now tried to expand their field of activity all over India as if to bring the whole country under their rule. It is said that it was Shah Waliullah who was instrumental in inviting Ahmad Shah Abdali who crushed the Maratha power in the battle of Panipat in the year never to rise again.

With all the political factors working together events were moving fast pointing to a change in the political history of the country but what shape it would take eventually nobody could or can visualize.
Shah Waliullah died in 1176 A.H. (1763 A.D.) leaving behind four illustrious sons. The event of his death is described by his eldest son Shah Abdul Aziz in his letter in the following words.

ولما تأخرت كتاب الوارث وحنا تقرأ اليداب، دارقي خالد! أن احترم بعض النغم الذي ضرب الله علّي وثبت بإسمه وحنا يرسلينك النبرة، فجعل الله أن يسبرق والدي رضي الله عنه لما توفي وńska يمكن للاجلاء لعلي سننلا والأي لآتي لم أжаور مجتمعاً و西亚م علياً من علماء وشان من شيومه، إلا وقرا آخرت من جملة كافية وتمسبت من أدياه بطغتها وافقت، وذلك من فضل الله علينا وعلي الناس وكان من ساب ونزلت إلى ما رأيت من حيث من التمام و
Now that I have almost finished my letter, it occurred to me to let you know some of the many favours that God has bestowed specially on me. One of these favours is that when my master, my father, died and left for ever, he left me very young. But in spite of my young age, I did not leave any of the science of his choice without acquiring proficiency and insight in them and I was benefited from him to a great extent. I consider it a great favour of God for me and the people at large. It was because ever since I developed maturity in understanding I was very much fond of my father’s company and was ever keen to be with him and near him. I always attended the gatherings he addressed and thereby deriving immense benefit from the vast knowledge and spiritual sublimity manifested in them. He had left all my brothers in such a state that they had neither started to be acquainted with the Science which they had inherited from their father nor they had so much education which could enable them to have access to them. Rafiuddin was busy in taking lessons in

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-Shah Abdul Aziz (Maljuğal) Compiled by Maulana Nasreen Ahmed Fandi as published in Al Furqan monthly Lucknow June 1968 P. 24-
this calamity descended upon us. We lost our senses and our hearts were filled with sorrow. However God helped me (to carry on the work of my fathers)

These are the four illustrious sons of Shah Waliullah Dehlvi who proved to be the torch bearers of the missions of their father:

1. Shah Abdul Aziz (1159-1248 A.H.)
2. Shah Rafiuddin (D 1249 A.H.)
4. Shah Abdul Ghani (D 1227 A.H.)

It may be noted that the four sons of Shah Waliullah were from his second wife Bibi Iradah whom he had married after his first wife died. His eldest son Maulavi Muhammad from his first wife was a saint lost in divine meditation. In this regard Prof. Dr. Azduddin quotes Abdur Rahim Zia thus:
First Hazrat Shah Waliullah married his maternal uncle's daughter and his eldest son Maulana Muhammad was from this wife. He was a saint and lost in divine meditation. His grave along with the graves of his son, is in the compound of Budhana Mosque. After the death of the mother of Maulavi Muhammad Sahib, Shah Sahib married the daughter of Sayyid Thanaullah of Sonipat named Bibi Irada from whom he had his four sons, Shah Abdul Aziz, Shah Rafiuddin, Shah Abdul Qadir and Shah Abdul Ghani and one daughter Bibi Amat al Aziz.

In my study of Shah Waliullah's life I have waded through a vast literature but I have tried to examine the events that have come to us in the light of the history of his time and I have discarded those narrations which have no historical evidence. I very much wished that I could add more to what I have already written. But there are reasons for not doing so. Firstly the greater emphasis in the work has been on the overall achievements of Shah Waliullah as a reformer with special reference to his contribution to Islamic education and it was not considered necessary to write exhaustively on every aspect of his life. Secondly in the process of my investigation I came across such narrations in respect of the events of his life which had no historical basis. Naturally I refrained from mentioning those events. For example a majority of Shah Waliullah's biographers have mentioned the sad event relating to the cruelty of Najaf Ali Khan, the Shia fanatic, who caused the dislocation of both his wrists. This event was considered a matter of fact for long, but among the authorities on Shah Waliullah there came forward such eminent scholar as Prof. Azduddin Khan who examined the matter in the light of the historical evidences and conclusively proved that the story is baseless much to the relief of those who love this saint reformer.  

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B. **HIS WORKS**

Shah Waliullah combined in the qualities of warriors as well as the qualities of a man of learning as is mentioned in his biographical sketch. His grandfather Shah Wajihuddin Shahid had given ample proof of his fighting qualities when he was an Officer in Alamgir Aurangzeb's army. No doubt Shah Waliullah had inherited these qualities from his grandfather. But God had sent him here for some other purpose as he says:

من فرص ان يكون هذا الرجل في زمان وافتضت

الإنساب ات بلوث إصلاح الناس بقامله الحرب وانتفث

في ملعب إصلاحهم تقام ضد الرجل بأمر الحرب ات قيام وقات

أما في الحرب لا يقاس بالرغم والسرعان فغيرهما

فلم تبول عليه مستشهرون منه منتهرون به

Suppose this man (Shah Waliullah) had lived at a time when people could be reformed only by using force, God had guided him for the purpose he would have been fully prepared for the land would have been such a
commander of the army that Rustam Asfanyar and others would have been parasite as compared to him rather they would have been his followers and would have learnt from him.

No doubt God had blessed Shah Waliullah with the qualities of a great warrior and a great general but he was not meant for that purpose. He was assigned a task which none in his days and even after him was capable of doing. He was not only a literary giant who produced such literature, which was the need of the hour. He used his pen to fight the enemies of Islam, internal and external both. This was a period of stagnation all over the Muslim World. Free thinking had come to halt, under these circumstances people had no alternative but to accept and follow what their predecessor had said and done. They were harping on the old themes. Unmindful of the changing conditions of the human society all over the world. Educational institutions were satisfied with their old courses of study and their traditional method of teaching. The study of the Quran and the Hadith, the two sources of Islamic sciences was neglected and all emphasis was laid on the study of worldly sciences. It was under these conditions that Shah Waliullah gave a call for the holy war of intellect, using his pen as his weapon, instead of using his sword to subdue the enemies of Islam. He started writing against those men of leaning who were the slaves of the past and the blind followers of their Imams who divided themselves into groups strictly adhering to what their Imam had said. He urged them to see things with an open mind not shutting the doors of free thinking. He appealed to reason. His emphasis was not on ‘who say’ but
on 'what says.' None can match the reasoning of Shah Waliullah and it was a God-given gift, which he was using as a weapon to beat his adversaries with. With his vast knowledge, free thinking, clear mind and heart and above all his strong power of expression, all his writings are convincing. This approach is always judicious. Copying, imitating and following what others had said was not his way of presenting his viewpoint. He does not see much difference between the four schools of Islamic Jurisprudence and he does not see any harm in following any one of them. Rather he addresses his people to deviate at least some times if not always from the traditional way of following a particular Imam and a particular line of thinking.

His second target was Islamic Mysticism as practiced in his days, and which was a mixture of vaidant and sufistic way of thinking. This had made Sufism unislamic which advocated the approach of abstention from the responsibilities of the worldly life. (1)

All his works resolve round his untiring efforts of reforming the society both in thought and action. Back to the Quran and the Hadith was his slogan and his approach in all his works. In fact he was ahead of time in understanding and explaining the problems of the Muslims society and all his works are only reformative.

He is perhaps the first and till now the last who has successfully given philosophical bias to the problems he has dealt with. No doubt Imam Ghazali, Khilabi Shaikhul Islam, Izzuddin Bin Abdul -Salam are the pioneers in this field but their contribution does not go beyond certain

1. According to Shah Waliullah Islam prohibits the uncalled for exaggeration in practicing piety (كُمْ تَفْيَدُ عَلَى النَّاسِ) by going too far in neglecting or suppressing the just and healthy urgings of human nature as is generally practiced and preached by the Sufis
important point and hints. In this regard Shah Waliullah has written exhaustively on the subject. He had full control over writing Arabic prose with ease and mastery, though his mother tongue was not Arabic. His Hujjatullahal Baligha is considered to be the masterpiece of the Arabic prose. Here is the list of the books, which Shah Waliullah has contributed to various Islamic Science.

1. Fathu-Al-Rahman (فتح الرحمن). This is the Persian translation of the Holy Quran with explanatory notes. This is the first Persian translation of the Quran in India.

2. Al_Fauzul-Kabir (الفوزوالمرب). This booklet deals with the fundamentals of the commentary on the Holy Quran. Not much had been written on the subject, what Shah Waliullah has written in his booklet is nowhere to be found in any other work except a few remarks here and there. Shah Waliullah’s contribution in this respect is unique and India is proud of such a work. It is deplorable that such an important work does not find place in our courses of study.

3. Fathual-Kabir (فاضل المبر). This is a specimen of the commentary of the Holy Quran attributed to the prophet (peace and blessings of God be on him) and his companion which is mentioned in the Hadith books under the chapter dealing with the subject.

4. Muafffa (مختلف). It is a Persian commentary of Imam Malik’s collections of the traditions of the Prophet (peace and blessings of God be on him) called Muakhir.
5. Musawwa It is also a commentary of the Muatta written in Arabic which explains the traditions of the prophet (peace and blessings of God be on him). Shah Waliullah has adopted the philosophical and investigative method particularly in this work.

6. Hujjatullah-al Baligh This is a momentous work which is a great gift of Shah Waliullah to the world of learning.

It seems that Shah Waliullah had realized that the world was passing through a rapid change and the period of dogmatism and fanaticism is soon to come to an end, and people will not accept anything that does not appeal to reason and their heart and mind. Rationalism was the only answer to this change of attitude of the people towards every religion. If Islam was to survive under these conditions the ground for the rule of reason had to be prepared for the purpose. In this context it will not be an exaggeration to say that Shah Waliullah’s Hujjatullah al Balighah is to a God given gift for that period of the history of human life when rationalism is to reign supreme in our religious thinking. There can be no doubt that this book has been written under inspiration from God and should be considered a gift of God whose love for his created beings is boundless. Shah Waliullah mentions in the introduction to this book the circumstances and the compulsions under which he produced this work.

7. Izalatul-Khifa This is another important work of Shah Waliullah, which is a
discussion on the Caliphate of the pious Caliphs of Islam. The author has quoted extensively from the Holy Quran in support of his argument. He has also given in detail the virtues of the companions of the Prophet of Islam (peace and blessings of God be on him) and their sacrifices in the way of their Lord. This is the first and till now the last work on the subject. Maulana Fazle Haq after reading this book remarked that the author of this book is such a vast ocean of knowledge that it has no shore. (1)

8. Qurratul-Aaina Fi Tafdil al-Shaikh (يزيج في تذكير). This is also very valuable book which deals with the Caliphate of the companions of the Prophet of Islam (peace and blessings of God be on him).

9. Insaf (المساواة). This booklet deals with the problem of the differences among the companions of the prophet (peace and blessings of God be on him) Tabieen (تبيين) and Taba-Tabieen (تبايبين) with regard to certain problems of Fiqh.

10. Iqd al_jeed (عقد جيد). This is a work on the topic which is generally under discussion i.e. Ijtihad and Taqlid.

This book has been published with its Urdu translation.

11. Majmua Rasail Araba (مجلة رسائل اربعة) – These are very small four pamphlets which are concerned with the science of Hadith.

These pamphlets as under:

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1. Al -Jurqan monthly, Lucknow - Shah Wahullah number 1359 A H
   As reported by Maulana Manzar Hasan Gilani on the authority of Maulana Mohsin Bihari (r.a.
   Page No 175
12. Sharhe Tarajum Abwabi Saheh Bukhari

This book was published from Dairat al-Maarif, Hyderabad in 1323 (A.H.).

13. Tuhfatul Muwahhideen (تَحْفَتُ الْمُوَهْبِيِّينَ) - This work on the unity of God is a very useful work which later on was used as a text of Shah Ismail Shahids popular book 'Taqwaiatul-Iman (تَقْوَيَةُ الْإِيمَانِ)'. Long before it was published by Hakim Hafiz Abdul Majid Khan of Delhi with its Urdu translation.

14. Al Khairu - al-Kathir (الْخَيْرُ الْكَثِير) - This book is concerned with mysticism in which discussion on Tasawwuf in Islam has been presented in detail. This book is very useful for those who are interested in Islamic mysticism.

15. Al TafhimatulIlahiya (اتِهْمَيَاتُ الْإِلَهِيَّةِ) - This book is a book which deals with different topics. Nearly half of the book is written in Arabic and the other half in Persian. It is in two volumes which were published by Majlisi -Ilmi Dabhel long before.

16. Fuyudul-Haramain (فُيْوُذُ الْحَرَامَيْنِ) - This is a booklet spreading over about 125 pages. It has been published with its Urdu translation. This is a collection of all those inspirations which he received from the prophet of Islam (peace and blessings of God be on him).
during his stay at Mecca and Madina, the two holy cities of Islam for about two years.

17. **Al – Durual Thamin- Fi- Mubashhirat al-Nabi-Al-Amin**

(البرائتين في مبشرات النبي الأمين ) Shah Waliullah has mentioned in this booklet the tidings which he and some of his family elders had received from the prophet (peace and blessings of God be on him).

18. **Anfasul Arifeen** (أنفاس الأرئفين ). The book contains information about the live of his elders who had left before him. This is the authentic document for people who intend to write Shah Waliullah’s biography.

19. **Maktoobat Maai Manqib Imam Bukhari** - (مكتوبة مائي منقب الإمام بخاري ) This is a collection of some important letters of Shah Waliullah. These letters were published by Sayyed Abdur Rauf with their Urdu translations.

20. **Maktoobat Maarif Maa Makteebi Salasa** - (مكتوبة Maarif ماؤ مكتبي سالسا ) This is a very small collection of Shah Waliullah’s letter.

21. **Sururul Malizoon** (سروئل المزون ) - This is the Persian translation of an Arabic booklet written by Ibn-Sayyidu al-Nas on the biography of the prophet of Islam (peace and blessings of God be on him).

22. **Al-Juz-al-Latif** (الجزء الطيفي ). This is an autobiography of Shah Waliullah written in Persian very briefly.

23. **Al Maqalatul Wadhiya - Fil Wasiya Wa Nasiha**
This booklet has been published which contains some advices.

All the books mentioned above have been published and a number of them have been translated into Urdu. In addition to the books mentioned above I am giving a list of his other works whose details need not be given. These are his other works:

شنا دالمعلوب - تأويل الابرار - زرباويت
شرح حسب البحر - جبل حديث - شرح رياضيين
ما شر الإحاد - المعطيات المعجزة - فتح المولى معجزات الجنور

It is said that Shah Waliullah has other works to his credit but unfortunately these books have not reached us.

No doubt Shah Waliullah has contributed a lot to different branches of Islamic sciences and his contribution belongs to that period when there was no peace in and around Delhi which was the centre of his activities.

Before closing this chapter I may add that Shah Waliullah's contribution to Islamic Science is great both qualitatively as well as quantitatively. The novelty of his work is that the reader feels that he is reading something new just discovered or something whose interpretation is new.
Hujjat Allah al-Balighah

I believe that this momentous work of Shah Waliullah-Hujjat Allah al-Balighah requires greater details in respect of the description of the contents apart from giving its overall importance as a book of Islamic knowledge. It is in fact one of the source books of the Islamic learning. Which has influenced the Muslim society in many ways in their way of thinking as well as in their way of living.

The idea of writing this book came to Shah Waliullah as a divine inspiration in Mecca which was followed by the persistent request of his disciple and friend Shaikh Muhammad Ashique, who was the son of Shah Waliullah's maternal uncle Shaikh Obaidullah. The work which was completed in Delhi examines in detail different aspects of the development of Hadith, Fiqh, Kalam and reason as the main criterion to arrive at Judicious Judgement. In fact Shah Waliullah has critically examined the teachings of Islam exposing it to the test of reason boldly and unhesitantly. Hujjat Allah al-Balighah is in fact, a guide book for not only for the scholars of divinity but for all who have interest in Islamic teachings.

The book is divided into two parts. The first part deals with seven topics, which are divided into seventy heads, all interrelated. They are connected in such a way that the reader can follow the contents of the second part only after fully understanding the theme.
of the first part. While quoting the sayings of the Prophet (Peace and blessing of Allah be on him) he relies on Bukhari, Muslim, Abu Dawood, Tirmidhi and Al-Muatta only. He also discusses the differences among different schools of Islamic Jurisprudence and tries to reconcile them. In this part of the book Shah Waliullah has also discussed the points of differences between the companions of the Prophet (May Allah be pleased with them all). He has also discussed the nature of differences between the followers of Hadith (راحل التوريد) and the followers of reason (راحل الرأي).

The second part of Hujjat Allah al-Balighah is concerned with different topics such as the meaning of the Hadith as he could comprehend in his individual capacity as Muhaddith. He explains the problems of Fiqh as a jurist and also the problems of human self, heart and mind as a Sufi elaborating their secrets.

As regards the style of the writings of Shah Waliullah it is simply charming with beauty of Arabic language attracting the readers. He coins his own technical terms to convey the meaning of his works.
The following is the list of books written by Shah Waliullah given in group, each according to the subject matter.

**Al-Quran**

Fath al-Rahmān (Persian) translation of the Quran completed in Sha'ban 1151/November 1738.

Al-Fawz al Kabir fi usūl al-tafsir (Persian).

Al-Fath al-Khabir (Arabic) Lucknow Matba'a Nawal Kishore, 1314 A.H.

Tāwil al-Ahadith (Arabic) Delhi Matba'a Ahmadi.

**Al-Hadith**

Al-Musawwa fi Ahadith al Muwatta (Arabic)

Al-Musaffa fi Ahadith al Muwatta (Persian), 2 Vols, Vol. I Published from Delhi Matba'ah Faruqi. Vol. II Published from Delhi Matba'ah Murtadwi, 1293 A.H.

Al Durr-al-Thamin fi Mubashirat al Nabi al Amin (n.p.) 1898 A.D.

Al-Fadl-al-Mubin fi al Salasil Min Hadith

Al Nabi al-Amin (Publication details not available).

Al Nawadir Min Ahadith Sayyid al-Await Wa al Awakhir (Publication details not available).


Al-Irshad Ila Muhimmat Ilm al Asnad Delhi 1889 A.D.
**Fiqha Al-Hadith**


Iqd al-Jid fi Ahkam al Ijtihad wal Taqlid Delhi Mujtabai Press 1344 A.H./1925 A.D.

**Caliphate of the Companions of Prophet (Peace and Blessing of God be on him)**

Izalat al-Khafā' an khilafat al khulafa (Persian) 1286 A.H.

Qurrat al Ainain fi Tafdil Shaikhain (Persian and Arabic) Delhi Matba'ah-i-Mujtabai 1320 A.H.

**Mysticism and Suluk**

Fuyūd al-Haramain (Arabic) written before Jumada II 1146/December 1733.

Al Insan al ayn fi mashā'ik al-Haramain.

Al-Qawl-al-Jamil, Misr Matba'a al Jamilah, 1290 A.H.

Hama'āt (Arabic) written in 1148/1735-36.

Altaf al-quds (Persian).

Lama'āt.

Sat'āt.

Anfas-al Arifin Delhi 1897.

Al Khair al Kathir Bijnore, India, Madinah Barqi Press 1352 A.H.
Al-Budur al Bazighah Dhabeil (Surat), India, al Majlis al Ilmi 1935.
Shifa'al-Qulub Published but detail not available.
Al Tafhimat al Ilahiyyah (Arabic and Persian) 2 Vols. Dhabeil (Surat) al Majlis al Ilmi, 1355 A.H.
Al-Intibah fi salasil Auliya Allah (n.p.), Matba'a Ahmadi 1344 A.H.

**Miscellaneous**

Risala-e-Danishmandi Delhi 1321 A.H.
Al-Irshad ila Muhimat'i
Surur al-Mahzun, Delhi, Matba'a Mujtaba, 1308.
Al Sirr al-MaKum fi Asbab Tadwin al ulum Delhi, 1321 A.H.
Muqaddimah al-Saniyyah
C. Some of His Prominent Contemporaries

India has been the centre of Islamic learning for centuries and students from many parts of the Muslim countries were flocking to India for their education. This is a period when the downfall of Muslim rule in India had started yet the educational institutions were flourishing where great scholars were serving the cause of education by devoting themselves to the lifelong profession of teaching. Among them Shah Waliullah, Shaikh Shamsuddin, Habibullah, Mazhar Jan Janan, Shaikh Shah Muhammad Ashiq and Shaikh Fakruddin Delhivi were the most prominent and close to each other. I have therefore selected the three contemporaries of Shah Waliullah to be introduced here. Among them Shaikh Muhammad Ashiq had the special privilege of being with Shah Waliullah from his school days. They lived like brothers for the whole life so much so that during Shah Waliullah's long stay in Arabia he was with him constantly. A brief account of the life and works of the three contemporaries is given below:

I. Shaikh Muhammad Ashiq Phulati

Shaikh Muhammad Ashiq was born on the 10th of Ramadan 1110 A.H. His father Shaikh Obaidullah was a reputed man of learning. He admitted his son in Shah Abdul- al- Rahim's institution of learning Madrasai - Rahimyya Delhi, where he got the company of Shah Waliullah who was
also in the same institute. This contact which developed into friendship lasted for the whole life. They were more than real brothers to each other. This friendship was a God given gift for Shah Waliullah who found in him his real adviser and helper in promoting the cause of Islamic Sciences Shah Waliullah has acknowledged the benefits of his company more than once Shah Abdul- Rahim mentioned this affection for each other in the following words:

"We are glad and pleased that these two have great love and affection for each other. When Shah Waliullah went to Arabia to perform Haj in the year 1143 A.H. Shaikh Muhammad Ashiq also accompanied him and stayed with him there to study the Science of Hadith. He attended the lectures of Allama Abu Tahir Bin Ibrahim Kurdi with Shah Waliullah.

Shaikh Muhammad Ashiq occupied very high place among the contemporaries of Shah Waliullah on account of his vast knowledge and his piety. Shah Waliullah great regard for him and recognized his merit as such his letter to him he address him in follow verse which he composed in his praise:

1. Shaikh Ashiq Al qawl al jah
"Though I address a thousand person. But by that you are the only one
who is meant and who is addressed." 1

Shah Waliullah had composed some verses in his praise which are
given below:

\[
\text{مَكَّنَّ نَفْسِي أَنّكَ وَأَصِلُ}
\text{إِلَى نُفُّذَةٍ قُوَّاءٍ وَرَسُولُ الْمُرْسَلِينَ}
\text{يَا رَبِّكَ أَنَّكَ الْمَلاَكُ مَجْهُومَ}
\text{بِفَلَقٍ لَّمْ يَكُنَّ شَيْئًا وَلَا هُدٍّ.}
\]

From the verses that we have given above one can conclude how
much regard Shah Waliullah had for him and his learning. When Shah
Waliullah went to Madina during his stay in Arabia, Shaikh Muhammad
Ashiq was also with him, which he mentions in his book Alqaul -al – Jali.
Shah Waliullah paid glowing tribute to him on account of his vast
learning in the following words:

\[
\text{هِتَّحَبِّ الَّذِّي نَفْسِي وَرَعُوْيُ عَلَمَيْ وَحَافِظَةُ سُرِيِّرَيْنَ}
\text{وَنَا طَرْفُ الْمَلَأِ لِيُرْسِلُ الْبَاعِثَةِ عَلَى سُمَّتِهَا}
\text{لِتَبْصِرْهَا وَلِلَّمِحَا شَرِّيِّبِيْنُهَا وَأَطْنَانُ}
\text{عُلُومِيُّ نَبِيٌّ في النَّاسِ مِن حَصْصَةٍ.}
\]

1. Al Muanf Azamgarh montgily, June 1982 page No 473
2. Maulana Abul Hasan Ali Tarikhi dawat wa Azimat Page No 388
3. Shah Waliullah Al - Tathmatu – Al- Ilahya Page No 25
Again in his introduction to Hujatu Allah - Al - Baligha Shah Waliullah acknowledge his great merit and his services to religious science. It was he who persuaded Shah Waliullah rather insisted that such a work was the need of the time. Mentioning this fact Shah Waliullah says;

كما ما ذكرنا ما قد قدم رجلاً و اخراً.

It was he who could appreciate the great work, which Shah Waliullah had produced and he fully realized that none other scholar of Shah Waliullah had the ability to undertake such a delicate and gigantic work. He arrived at this judgment after meeting almost all the prominent scholars of the country and by examining their merit. After the death of Shah Waliullah he did not leave the family and served as a teacher of his sons Shah Abdul Aziz and shah Rafiuddin, Sayyid Abu Saeed Rai Barai was
in particular. He died at Phulat Muzaffar Nagar in the year 1182 A.H. eleven years after the death of Shah Waliullah.

2. **Al – Shaikh Fakhruddin Al- Dehlavi**

Shaikh Mujahidul – Islam Fakhruddin Bin Nizamuddin Siddiqi Aurangabadi and Dehlavi occupied a very high place among the scholars of Divinity during the days of Shah Waliullah and he was very close to him among his contemporaries.

Shaikh Fakhruddin was born in the year 1126 A.H. when his father Nizamuddin was at Aurangabad, his father was also a renowned scholar who taught him from his childhood to the age of twenty five years during this period he visited several places like Delhi, Ajmer, and Panipat and met renowned scholars, at last he settled in Delhi.

Manlan Fakhruddin had developed close relations with Shah Waliullah Dehlavi who recognized his merit and respected him very much as a great man of learning. He was polite in his manner and a man very few words, though deep in his understanding and learning. His contribution to
Islamic sciences is very valuable. His three works are mentioned here on which his reputation as a great scholar rest. They are:

1. Nizamul – Aqaid
2. Fakhrul Hasan
3. Al- Risalatu- Al Marhaba

Not much is known about his private life and the scanty information which we have given above is based on what Manlan Abdul Hai of Lucknow has written in his famous book Nuzhat – Al- Khawatir. He writes:

>We have heard that the saint, Naqaz, on being asked what is the best among his books, replied: ‘I have not written anything.’

Abdul Hai Lucknavi, Nuzhatul Khawatir, Page 221
This much information is available to us which at least proves his close relations with Shah Waliullah who gave him lessons in the science of Hadith and recognized his merit as a great man of learning.

3. **Al – Shaikh Mirza Mazhar Jan Jana**

Mazhar Jan Jana is a name in the history of Arabic, Persian and Urdu literature to conjure with. His place as a great Sufi, a great Saint, a great social reformer and also as a great poet is unique. A man of God on this earth as he was, no doubts he possessed divinely qualities. He was the torch-bearer of Naqsh Bandi school of Sufism.

As a great Urdu poet he is recognized as one of the pillars on which the grand structure of Urdu language and literature stands. He gave a lead in developing the Urdu poetry amazingly so fast and so soon. Among the contemporaries of Shah Waliullah he is regarded as the most Prominent man of learning not only in India but all over the Muslim world.
Al Shaikh Imam Shamsuddin Habibullah Mirza Mazhar Jan Janan Dehlavi was a renowned saint and a great religious scholar belonging to the days of Shah Waliullah. His father Jan Bin Abdul Subhan was in the service of Aurangzeb Alamgir who was close to the Mughal emperor. It is said that when Aurangzeb learnt that a son was born to Jan he called him by Jani Janan by which name he was known all his life and even after that.

Mazhar Jan Jana was born in Ramadan 1111 A.H 1699 A.D. He was brought up under the care of his father who taught him languages and other subjects in his early age. Unfortunately he died when his son was only twelve years old. It was a great set back for Mazhar Jan Jana. However he continued his studies. He was more inclined towards the study of religious sciences. The following were his teachers and spiritual guides:

1. Maulan hafiz Abdul Rasul a reputed Qazi who taught him the Holy Quran
2. Al – Shaikh Nuruddin Badyuni under whose care he spent four years of his life.
3. Al Shaikh Muhammad Afzal Siyalkoti who taught him the science of Hadith and other religious sciences after the death of Nuruddin Badauni

After completing his education he served as a teacher for some time which job he gave up in order to devote himself whole heatedly to the spiritual training. For that purpose he was in the company of the great saint shaikh Sadullah Dehelvi and lived under
his care for twelve years. His other teacher and spiritual guide was Shaikh Muhammad Abid Nami in whose company he lived for eleven years and profited immensely.

Mazhar Jan Janan is reputed for his vast learning and spiritual excellence. He belongs to the Naqshbandi School of Shaikh Ahmed Mujaddidi Alf Thani Sarhindi. Muhsin Bin Yahya writes about him:

The days in which Al-Shaikh Mirza Mazhar Jan Janan lived was the period of downfall of Mughal empire and the political conditions of the country were fast changing. The law and order was also worst. However there were many great men of learning in whose company Shaikh Mazhar Jan Jana had the privilege to enjoy.
No doubt he was the follower of the Hanafi school of Islamic jurisprudence, but he would not hesitate to prefer, to accept and act according to the saying of the prophet (peace and blessings of God be on him) if he found any. He makes his point of clear in the following words:

His argument in the support of his point of views in this regard appeals to every Muslim who has some insight in the science of Hadith and Islamic jurisprudence.
No doubt Maulana Mazhar Jan Janan and Shah Walliullaah were two great personality of the Muslim world and as contemporaries they had great respect for each other because only they could know and recognize depth of vast knowledge that they possessed. The period in which these two great men live was the period of the downfall of the Mughal empire and the morals of the people were at their lowest ebb.

Mirza Jan Janan is recognized as the great scholar of Arabic and Persian and also as a Persian poet of repute. His contribution to the Urdu poetry is also not meagre. He is responsible for starting a movement against the Dakni influence on Urdu poetry. He is consider as one of the four pillars of Urdu along with the Sauda, Dard, and Mir Taqi Mir.

The following are his important works:

1. Maakateeb
2. Diwae shair bil farsi
3. Kharite Jaawahir
4. Diwane Aashare urdu

His death is a tragedy since he was killed by a fanatic Muslim in the month of Muharram in the year 1781.

Mazhar Jan Janan was a great Sufi and saint who belonged to the Mujaddi cult. He had a large number of followers in and outside India.