CHAPTER-2
Biographical Accounts of Shah Waliullah

Ancestors of Shah Waliullah

Shaikh Shamsuddin Mufti was among the first ancestors of Shah Waliullah who migrated to India from Yaman in (thirteenth century) and took up residence at Rohtak.¹ He was a learned, pious and a pure hearted man. Though he did not hold a formal appointment of muftiship² from the government, in recognition of his profound learning, he was accepted as the mufti or consulting judge of the town (Rohtak)³. It is said that Shamsuddin Mufti opened a school at Rohtak and used to educate the people about Islam.⁴

Shaikh Mahmud married a girl of a Sayid family of Sonipath and had a son named Shaikh Ahmad. He died when his son Shaikh Ahmad was a kid. The orphaned child was brought up by Shaikh Abdul Ghani bin Abdul Hakim of Sonipat.⁵ Later on Shaikh Ahmad married the daughter of Shaikh Abdul Ghani and came back to Rohtak again and constructed a new building outside the fort of Rohtak.⁶ He had two sons the elder one Shaikh Mansur was a soldier⁷ and younger one Shaikh Muazzam was a mansabdar at the Mughal court⁸ and held the jagir of Shaikhpur. Shaikh Muazzam was a strong man of calm, cool and quite disposition whose, valour and highmindedness were mentionable long after his death by the people who lived in his jagir. He married the daughter of Sayid Nurul Jabbar of Sonipat and was survived by three sons; Shaikh Jamal, Shaikh Firoz and Shaikh Wajihuddin.⁹

The third one Shaikh Wajihuddin was the grandfather of Shah Waliullah. He was a man of courage as well as known for his piety. He held a high rank in the army of King Shahjahan (1627-57) and sided with prince Aurangzeb in the war of succession that started among the sons of the King in 1657. In the battle of Khajwa (1659)¹⁰ which was fought between Aurangzeb and his brother Shah Shuja; Shaikh Wajihuddin showed immense intrepidity and subsequently saved Aurangzeb who then defeated Shah Shuja. After the victory, Aurangzeb offered to promote him to a high rank, but the Shaikh refused to accept it.¹¹

Apart from being a soldier, and a courteous, Shaikh Wajihuddin also a Sufi. He was kind enough to his servants and the poor.¹² At an old age during a journey he
was attacked by a gang of robbers. He drew his sword and fought till the end reciting *Takbir* (glorifying Allah), but succumbed twenty two wounds in that combat and was buried in Nunbaria.\(^\text{13}\) Shaikh Wajihuddin was the last man of the family who adopted government service as a profession.\(^\text{14}\) He married the daughter of Shaikh Rafiuddin, the disciple of Khawaja Baqi Billah\(^\text{15}\) and had three sons from her: Shaikh Abdur Ridha,\(^\text{16}\) Shaikh Abdur Rahim and Shaikh Abdul Hakim.\(^\text{17}\) Shaikh Abdur Rahim was the father of Shah Waliullah. On account of his great achievements in exoteric and esoteric sciences, he became the most distinguished of the three brothers.

Shaikh Abdur Rahim was born in 1054 H./1644 AD\(^\text{18}\) and received his education from his elder brother Shaikh Abdur Ridha Muhammad and studied *Sharh ’Aqaid Nasafiyah, Hashiya Khiyali* and some other books under him. He took instructions from Mir Zahid Harawi (d.1690)\(^\text{19}\) in *Sharh al-Mawaqif* and other books of fiqh, usul, philosophy and scholasticism.\(^\text{20}\) In mysticism, he was guided by Khawaja Hafiz Sayid Abdullah Naqshbandi,\(^\text{21}\) Khawaja Khurd bin Khawaja Baqi Billah, Khawaja Abdullah Akbarabadi and then Khalifa Abul Qasim Akbarabadi. He was a supporter of Muhiuddin Ibn Arabi (d.638 H./1240 AD.) and a believer in his thought of *Wahdat al-Wujud* (unity of being or ontological monism)\(^\text{22}\) while preferring the Naqshbandi order.\(^\text{23}\) Shaikh Abdur Rahim studied and practiced medicine.\(^\text{24}\) He was one of the scholars selected for the compilation of *fatawa Alamgiriyah*,\(^\text{25}\) but later on resigned from the board of compilers.\(^\text{26}\)

He himself followed the *Hanafi fiqh* (Law) but in certain particular matters, he used to act based on his own understanding of the *Quran* and *Hadiths* or in accordance with the dictates of other schools of Islamic Jurisprudence. Such exceptions included recitation of *Surah al-Fatiha* in congregational prayers (behind Imam) and in the funeral prayers (*Janaza*).\(^\text{27}\) Shaikh Abdur Rahim’s historical work was to establish a *Madrasah* in Delhi. It was situated near Kotla Firoz Shah in the Quarter of *Mahandiyan* where he lived. The *Madrasah* was known after his death as *Madrasah Rahimiyyah*.\(^\text{28}\)

Shaikh Abdur Rahim married twice. His first wife, who died a year or so before his death,\(^\text{29}\) bore him a son named Salahuddin.\(^\text{30}\) He married for the second time at the age of sixty, the daughter\(^\text{31}\) of Shaikh Muhammad Phulati,\(^\text{32}\) one of his disciples.\(^\text{33}\) She gave birth two to sons:\(^\text{34}\) Shah Waliullah and Shah Ablullah.\(^\text{35}\)
Shaikh Abdur Rahim did not write books except being a member of compilation board of Fatawa Alamgiriyah. A collection of his letters has been arranged and edited by his son Ahlullah Phulati. It was published by Mujtabai press, Delhi in 1915 AD. It is reported that he translated into a book of Taj Sambhli named Al-Risala fi Suluk Al-Sadat al-Naqshbandiya in to Persian. He was died when he was 77 years old.

**Early Life and Education**

Shah Waliullah was born at dawn on Wednesday, in 4th of Shawal, 1114 H. corresponding to 10th February, 1703 AD, at Phulat in the house of his maternal grandfather. Some of his friends worked out, by the chronographical Cabijadi method, the name ‘Azimuddin as the date of birth’.

Shah Waliullah’s birth was foretold to his father Shaikh Abdur Rahim in a vision and hinted that he will reach a high rank and achieve true renown. One day when Shaikh Abdur Rahim was visiting the mausoleum of Khawaja Qutbuddin Bakhtiyar Kaki (d.634 H./1236 AD.), the Khawaja informed him in a vision that a son would be born to him and that he should name him Qutbuddin Ahmad. When Shah Waliullah was born from this mother, his father Shaikh Abdur Rahim forgot about the name of new born baby and thus he gave him the name Waliullah. Later on when he recalled the vision he renamed him Qutbuddin Ahmad. Initially in many of his books Shah Waliullah mentioned his name as Ahmad. Abdullah was his self adopted name. Abul Faiyadh was the name with which he was remembered in the world of divinity and lastly Abu Muhammad was his filionymic (Kunyat).

Shah Waliullah grew up under his father’s direct tutorship, guidance and supervision. His father was very kind to him and was his spiritual teacher also. His father used to speak in a manner that his words sink into the heart of the listener. Once Shah Waliullah wasted his day in sight seeking with his friends. On his return his father said, “Waliullah! Did you anything of lasting value during these hours”? Shah said that he recited Durud so many times that day. From that day he lost all interest in excursions and thereafter never wasted time in that manner. Shah Waliullah as a child was instructed by his father to be good in character, conduct and follow the Sunnat of Prophet Muhammad (pbuh). He was circumcised at the age of seven and
advised by his father to offer five times prayers and observe the fasts." Apart from offering five times prayers he also joined his parents in the Tahajjud prayer.

At the age of fifteen he was initiated into mysticism at the behest of his father and he devoted himself to the mystic practices, particularly of the Naqshbandi Order. He studied the following books on different subjects as detailed by himself:

In Hadith, he studied the whole of Mishkat, a part of Bukhari’s Sahih (from the beginning up to the chapter on cleanliness) and attended the classes where Shama’il al-Nabi was read by others in the presence of his father.

In Tafseer, he studied a part of Baidawi, and a part of Mudarik. But his greatest asset was the study of a part of the Quran in the school under the guidance of his father with particular emphasis on understanding the meaning and significance of the text, along with the study of the situational context with the help of commentaries. It proved of greatest help to him in understanding the Holy book. In Fiqh, he studied almost the whole Sharh Waqayah and the Hidayah except a few pages. Similarly, he got through all the common textbooks on Usul al-Fiqh, logic Kalam, mysticism, medicine, theosophy (Hikmah), etc. His originality and creative spirit became evident at a very early age. During this period of learning, he says, “I began to have ever-new ideas in these fields and, with a little effort, the scope of development increased enormously.”

Journey to Hijaz

Shah Waliullah stated, “More or less twelve years I struggled to study and teach the religious and rational subjects. Then I had a great yearning to perform the Hajj and visit the Holy Mosques”. At this time, he was overpowered by a desire to visit the Hijaz, in order to perform the Hajj and so he took a boat and was on his way to Mecca and Medina. Due to his sound and comprehensive education, he was already a good scholar of Islam and he looked upon his visit to the Hijaz as one more opportunity to pursue his studies further. He stayed in that country for about fourteen months and performed the Hajj twice. His thirst for knowledge took him to many scholars of Islamic learning, but he decided to accept Shaikh Abu Tahir bin Ibrahim of Medina as his teacher, mentor and guide.

This stay in the Hijaz was an important formative influence on his thought and subsequent life. There he studied hadith, fiqh and Sufism with various eminent
teachers, the most important influence being Shaikh Abu Tahir al-Kurdi al-Madani (d.1733). These teachers in Mecca exposed Shah Waliullah to the trend of increased cosmopolitanism in hadith scholarship that began to emerge there in the eighteen century from a blending of the North African, Hijazi and India traditions of study and evaluation. While in the holy cities Shah Waliullah developed a particular respect for Malik’s work, the Muwatta, on which he later wrote two commentaries, Musawwa (Arabic) and Musaffa (Persian).

Shah Waliullah performed Hajj for the first time in 1143H/1730 AD. Thereafter he spent some time, probably three months, in Mecca. In Rabi al-Awwal 1144/1731AD., he visited the house in Mecca, where the Holy Prophet (pbuh) was born. In the month of Safar he had a dream which is significant in that it opened a new chapter in his life. As recorded in his autobiography, the period of twelve years before his journey to the Hijaz was spent in teaching books on religion and philosophy and in thinking over different problems of religion, Fiqh and mysticism. Most probably he wrote nothing during this period. The only thing that we know definitely in this respect is that he had begun dictating the Persian translation of the Quran which, however, remained incomplete. The period of writing started after his return which is symbolically prophesied in this dream, as recorded in Fuyuz al-Haramain. “It was 10 Safar 1144H./1731AD. in Mecca,” he records that, “I dreamed that Hasan and Husain both came to my house. Hasan had a pen, the point of which was broken. He stretched his hand in order to give it to me saying that it belonged to the Holy Prophet (pbuh). But then he with held it, saying: Let Husain mend it because it is now not as good as when Husain first mended it. Then a cloth (Chadar) which had white and green stripes was placed before them. Husain took it up saying that it belonged to his grandfather, the Holy Prophet (pbuh), put it over and around me.” In al-Durr al- Thamin, the following significant words are added at the end: From that day, my breast was expended for writing books on religious problems. Abd al-Aziz relates that the people who were familiar with Shah Waliullah’s teaching before he left for the Hijaz noticed a great change in him: his lectures were now totally different in form and content. He continued his connection with his institution, but his mode of work now totally changed. He had trained several people in different branches of learning and handed over the work of teaching pupils in these subjects to them. He spent most of his time in writing books and discussing abstruse problems of religion.
He would sit down in the early hours of the morning and continue doing his work till late in the noon.54

The Shaikh was a man of vast knowledge and profound insight and he discovered in Shah Waliullah a pupil of great promise. The pupil was devoted to his teacher and the later developed a special liking for him. Shah Waliullah records about the Shaikh, “He was gifted with the virtues of the godly faith, like piety, independence of judgment, devotion, attachment to knowledge and fairness in controversy.55

Even in minor matters of doubt, he would not offer any opinion, until he had pondered deeply and checked up all references. Having been taught and influenced by his father and Shaikh Abu Tahir, whom o were both men of broad sympathies and imbued with a spirit of tolerance, Shah Waliullah’s mind was influenced in his most impressionable years on the same lines. This was to be of immense benefit to him and his work and teachings were to give proof of the catholicity of his religious views. “During his stay in Mecca, Shah Waliullah saw a vision in which the Holy Prophet (pbuh) blessed him with the good tidings that he would be instrumental in the organization of a section of the Muslim community.”

Some of his relatives wrote letters to him, entreating him not to return to India, but to be permanently settled in the Hijaz. Shah Waliullah could not listen to these entreaties. He felt he had a mission to complete and that the centre from where he could disseminate his message was Delhi.56

Recording his impressions about his stay in the Hijaz, Shah Waliullah writes, “During my stay in the Hijaz, I met many learned and interesting persons. I was fortunate to be a disciple of Shaikh Abu Tahir, who very kindly taught me many branches of learning. I performed the Hajj once again at the end of the year, 1145 H./1732 AD., and reached home safe and sound on a Friday, the fourteenth.” After returning home, he was determined to embark on his life’s work to awaken the Muslims of India to the realities of their fallen situation. “He returned to Delhi on 9th July, 1732.”57

**Teaching Life**

After completing his classical education in India, Shah Waliullah at a young age of fifteen started his life as a teacher at the Madrasah established by his father, Shaikh
Abdur Rahim. He helped his father in teaching work for two years. After his father’s death (1131 H./1718 AD.) when he was seventeen years old, he took over the charge of the Madrasah and started his teaching and research activities with added zeal and passion continuously for twelve years. During these period he studied and taught the students different religious and rational subjects and got an opportunity to reflect over a variety of issues. With deep and wide study, he became broad minded. Shah Waliullah said that after studying the fiqh and usul of four mazhabs and Hadiths from which they deduced those fiqh and usul and with the light of divine help his heart became satisfied with the method of those jurists who inclined towards Hadith.

On his return from Hijaz (1145 H./1732 AD.) after receiveing advanced education from renowned scholars, he rejoined the Madrasah Rahimiyyah and started teaching the Hadith and Tafseer. Because of his journey to sacred places (Haramain) and obtaining certificates from the scholars of those places and his new methodology of teaching of Hadith and worthy lectures, his fame as a Hadith scholar spread far an wide, soon attracting a large number of students. Hakim Mahmud Barakati stated that the number of students of Shah Waliullah was very limited. Emperor Muhammad Shah (1719-1748) despite his numerous faults and failings, provided a spacious building to the Shah at Shahjahanabad for his Madrasah and residence, where he restarted teaching his students.

In addition to teaching at his fathers school, Madarsa Rahimiyyah, Shah Waliullah devoted much of his time to writing, which he continued till the end of his life. As result, we now have numerous books written by him on a number of subjects. He was gifted with a robust constitution and was capable of writing for long hours at a stretch without tiring. “Once he sat down to work after ishraq, he would not change his posture till midday. He was rarely ill.”

Besides being a versatile scholar, Shah Waliullah pondered deeply over the social, economic and political problems of the Muslims of India and, having a mind that was sensitive and keenly aware of the Muslims suffering, he was deeply disturbed at the fallen condition of his co-religionists. He found individuals making up the Muslim society to be extremely self-centered and keen on personal aggrandizement to the utter exclusion of the interests of the nation as a whole. The weakened fabric of the social order had resulted in moral degeneration, the worst consequences of which were that the Muslims continued existing in their little grooves quite, unaware of the
dangers that obviously lay ahead of them. Shah Waliullah was alive to see these perils and he now devoted himself to kindling the light of awakening, so that the Muslims may become aware of these dangers and prepare to meet the challenge of the times ahead. About seven years after his return, Nadir Shah invaded India and his triumphant army sacked Delhi for a number of days. “India received such a crushing defeat at the hands of Nadir that the likes of it cannot be found in history. Delhi lay exposed to the pillage and savagery of Nadir and the atrocities committed, the respectable families had made up their minds to perform Jauhar (burning oneself) Shah Waliullah, however, wanted to prevent them from doing so by narrating to them the story of Imam Husain. 66

In fact, some twenty years before the devastation of Delhi in the year 1131 H/1718 AD. after the cruel murder of prince Farrukh – Sair, the country had turned into a veritable hell. There was no security and no order anywhere. The people of Delhi found life unbearable, insecure and humiliating. “Frequent panic among the citizens when ever any attack was expected, the flight of the rich; the closing of the shops, the looting of the unprotected houses by the ruffians of the city population who took advantage of the public alarm and confusion; the utter spoliation of the peasantry and the ruin of the surrounding villages by organized hordes of brigands or soldiers out foraging and consequent famine prices in the capital; the incurable intrigue, inefficiency and moral decay of the imperial court.”

This was the pitiable state of the central authority at Delhi and the miserable lot of the Muslims of Delhi. Shah Waliullah had developed a sentimental attachment to that city and his mind was aggrieved at the sufferings of the Muslims of his day. While other minds were stricken with dependency and terror, Shah Waliullah faced them boldly. His analytical mind began to analyze the causes that had brought about this said state of affairs and he was already formulating bold policies which he wanted to place before the Muslims to follow, if they wanted to bring about their spiritual and material regeneration.

He began to write open letters to the Mughal rulers, bitterly criticizing them for their inefficiency, indolence and corruption, calling upon them to give up their life of selfishness and to shoulder the burden of their responsibility in a spirit of righteousness and manliness. Pleasure pursued by them would lead them to a temporary paradise and then would follow the inevitable nemesis of history. “Oh
Amirs, do you not fear God? You have so completely thrown yourself into the pursuit of momentary pleasure and have neglected those people who are committed to your care. The result is that the strong are devouring the weak. All your mental faculties are directed towards providing yourselves with sumptuous food and soft-skinned and beautiful women for enjoyment and pleasure. You do not turn your attention to anything except good clothes and magnificent palaces.” 67

Shah Waliullah also addressed the Muslim soldiers, persuading them to inculcate within themselves the spirit of Jihad. He criticized them for their un-Islamic practices, such as drinking wine and oppressing the people in order to extort money from them. To the artisans and workers and peasants, Shah Waliullah gave a message of awakening saying that they must realize that on their efforts depended the economic prosperity of the nation, and therefore, they must devote all their attention to their work in a spirit of dedication to the utter exclusion of immoral pleasures. “Spend your mornings and evenings in prayers. Devote the major part of the day to your professional work. Always keep your expenditure less than your income. Whatever you save, you must spend on helping travelers and the needy. Keep something in reserve for unforeseen expenses and sudden calamities.” At a time when moral values were discounted, the exhortation of Shah Waliullah came as the voice of moral regeneration.68

His open letters to the princes, to the army, to the masses in general reveal a burning desire within him to arouse the Muslims from their lethargy and bring them back from the path of sin and deviation to the path of utility and righteousness. His insistence was on the theme that the Muslims learn to distinguish between things which are enjoined upon them by Islam and those that are forbidden by it. He was confident that until and unless every Muslim proves himself to be a useful citizen, earning an honest living, looking after his wife and children and putting some saving from his well-earned income into the national pool, the political life of the nation would be fragile, prone to snap at the slightest touch of calamity and adversity. A healthy mind can only live and flourish in a healthy body; similarly a healthy society can progress only by a healthy and honest living.69
Wives and Children

Wives: Shah Waliullah Dihlawi married twice. When he was only fourteen years old (in 1128 H./1715 AD.) his father got him married\textsuperscript{70} to Fatima the daughter of his material uncle Shaikh Ubaidullah Phulati (d. 1150 H./1737 A.D.).\textsuperscript{71} She died, of diarrhea after leading a domicated life with the Shah for 21 years. The second wife of Shah Waliullah was Bibi Iradat, the daughter of Sayid Thanaullah Sonipati.\textsuperscript{72}

Children: The biographical documents prove that Shah Waliullah had more than ten children. Many of them died in their very childhood in the lifetime of the Shah before the birth of Shah Abdul Aziz.

Among Shah Waliullah’s sons, the greatest scholar who has the highest number of works to his credit abdul Shah Abdul Aziz, who was also his intellectual heir.\textsuperscript{73}

Shah Abdul Aziz: He was the first son from the second wife of Shah Waliullah, and was born on 1159 H./1746 A.D.\textsuperscript{74} His historical name was Ghulamun Halim and Alias Masita.\textsuperscript{75} He received education in all subjects from his father as well as obtained some lessons from Muhammad Ashiq Phulati (d. 1187 H.) and Khawaja Muhammad Amin Waliullah. He was well-versed in Tafseer, Hadith Fiqh, Tasawuf, ‘Aqida, Philosophy, logic, as well as in Arabic grammer, Usul and geometry. He was skilled in javelin throw, equitation and music. He was a noble teacher and served the Muslim nation and Islamic education continuously for 60 years.\textsuperscript{76} Shah Abdul Aziz has written more than 20 books on different subjects.\textsuperscript{77} He had three daughters and all were married and died during his lifetime. Shah Abdul Aziz died on 1238 H./1822 A.D.\textsuperscript{78}

Shah Rafiuddin: The second son from the second wife of Shah Waliullah, was born on 1163 H/1749 AD. He obtained primary instructions from his father then completed higher education under his elder brother Shah Abdul Aziz.\textsuperscript{79} Besides his eruditeness in Islamic subjects he was an unparalleled specialist in mathematics. Shah Rafiuddin had 6 sons and one daughter. He died on 1233 H.,/1817 AD.

Shah Abdul Qadir: The third son of the second wife from Shah Waliullah, was born in 1167 H./1753 AD.\textsuperscript{80} He studied under his father and then his elder brother Shah Abdul Aziz and Muhammad Ashiq Phulati.\textsuperscript{81} After completing his classical education, he retired to a room attached to the Akbarabad mosque in Delhi and spent his life
there in studying and writing. He translated the Holy *Quran* in Urdu language with commentary named *Mudhih al-Quran*. He had a booklet in Urdu named *Taqrir al-Salah*. He was married and had one daughter, who got married to the son of Shah Rafiuddin named Shah Mustafa. Shah Abdul Qadir died on 1230 H./1814 AD.

**Shah Abdul Ghani:** The fourth and youngest son of Shah Waliullah from his second wife, was born in 1171 H./1757 AD. He memorized the Holy *Quran* at the age of nine (9) and started his classical education at the life time of his father and completed it under his elder brother Shah Abdul Aziz. He was very similar to his father in appearance, nature and dress. He was a man of illumination (*Kashf*) and miracles (*Karamat*).

He married the daughter of Shaikh Alauddin Phulati and had one son and two daughters. That son named Shah Mohammad Ismail (Shahid) (1193-1246./1779 A.D.-1830 AD.) was a great reformer, leader and commander of the holy *Jihad*. Shah Abdul Ghani died in 1203 H./1788 AD.

**Shah Waliullah’s death**

He was now over sixty and in poor health. But he kept on working hard, as the candle must keep on burning, until the dawn took over. He died on the twenty-ninth in the month of *Muharram* in the year 1176 H./1762 A.D.

He lies buried in the family graveyard beside his father and his equally illustrious son, Shah Abd Al-Aziz, in the *Menhdiyan* cemetery of old Delhi, behind the modern central Jail.
Notes and References

1.(a). Shah Waliullah descended on his father ‘s side from Umar b.Khattab and on his mother’s side with Ali b. Abu Talib. His ancestor from his father’s side moved from Madina to Yaman (Prof. M.Y.M.Siddiqi; Shah Waliullah Dehlavi; Eng. tr. Prof.A.R.Qidwai, Aligarh, Islamic studies, nd., p.8).


3. Hakim Mahmud Ahmad Barakati, Shah Wali Allah aur unka Khandan, Maktaba Jamia, Delhi, 1992, P. 73.

4. After Shaikh Shamsuddin his desendent served the profession of Qadi and work in the field of Islamic jurisprudents in about 400 years ( Anfas al-‘Arifin, pp.330-333).

Shaikh Shamsuddin Mufti’s son→ Shaikh Kamaluddin Mufti→ Shaikh Qutbuddin→ Shaikh Malik→ Shaikh Qadhi Budh→ Qadi Qasim→ Qadhi Qaden→

Shaikh Mahmud Qadi, he resigned the post of Qazi and joined the Army.

5. A.D. Muztar, op.cit., p.15


7. It is presumed that the served under the king Jahangir (1605-1627), (A.D. Muztar, Ibid., p.16)

8. Probably at the court of the king Shahjahan (1627-57), (Ibid, p.16.)

10. Khajwa: In the district of Fatehpur.


13. Nunbaria, which is situated about two or three stages towards Delhi from the river Narbada. (AD. Muztar, op.cit., p.23.).


18. His date of Birth calculated from the date of his death, which happened in 1113 H., then he was seventy years old. (A.D. Muztar, *op.cit.*, p. 24).

19. Mir Zahid Harawi was then the Muhtasib (Public Moral Censor) of Agra in the reign of Aurengzib.


25. There were twenty one members of the compiling board of Fatawa Alamgiriyyah, *Ibid.*, p.75.


35. Shah Ahlullah Phulati: He was born in 1119 H./1707 C.E. at Phulat and educated under his father Shaikh Abdur Rahim and elder brother Shah Waliullah Along with religious knowledge he was an expert in medicine. He died in 1186 H. (Hakim Mahmud Barakati, *op.cit.*, pp. 54-60).


On Wednesday day, 12th Safar, 1131 A.H. (23rd December, 1718)


Shaikh Abdur Rahim was then nearly sixty years old and his wife had reached the age of sterility. Then he intended to enter a second marriage and his disciple Shaikh Muhammad Phulati gave his daughter to him.

India was in a state of socio-economic and political turmoil and the life of property were in constant jeopardy.
Then the New Delhi and now old Delhi: That area is called now Kalan Mahalla. (Hakim Barakati, op.cit., pp. 46-47).

Ibid.


Prof. Yasin Mazhar, op.cit., p. 15.

Ibid.

Ibid.

Ibid.

Ibid.


Hakim Barakati, op.cit. p. 97.

Ibid., p. 75, 97.

Sunipath: A village at a distance of some forty miles to the west of Delhi.

The second wife of shah shahib was Bibi Iradat, the daughter of Sayid Thanaullah Sonipati or Sayid Hamd.

Some people write name Syed Hamd Sonipati.

Hakim Barakati, op.cit., p. 97.

Ibid., p. 12.

Ibid., 100.

Prof. Yasin Mazhar Siddiqui, op.cit., p. 18.

Hakim Barakati, op.cit., p. 104.

Ibid., p. 105.

Ibid. P. 112.

Ibid.

Ibid.

Ibid. P. 113.
83. Ibid.
84. Ibid.
85. Ibid.
86. Ibid. P. 114