SHAH WALIULLAH AND HIS CONTRIBUTION TO ISLAMIC EDUCATION

ABSTRACT

Thesis Submitted for the Degree of Doctor of Philosophy in ISLAMIC STUDIES

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This doctoral thesis is an attempt to project Shah Waliullah as a reformer in various fields of Islamic Society with special reference to his educational thought. His was the period when the Islamic society was on its way to ultimate ruin and destruction. The political power of the Mughal dynasty was challenged by new forces and the corrupt Mughal kings were unmindful of their responsibility as rulers. Shah Waliullah was a witness to the political religious educational, economic and other conditions of the society and was conscious of the consequence to which the society was exposed. He tried his best to halt and divert the process of the destruction of Islamic values in the muslim society with the zeal of a reformer. In this thesis a general survey of his achievements has been attempted with particular emphasis on his contribution to Islamic education. The study has been conducted under chapters excluding the introduction, which are summarized below:

The introduction forms the background of the study in which discussion on various aspects of Shah Waliullah's achievements has been attempted from the beginning of his career to its end. This is followed by chapter I, which deals with the events of Shah Waliullah's life. He was born on the 4th of Shawwal 1114 A.H. His birth was fore told to his father Shah Abdur Rahim in his vision. When he reached the age of seventeen
years his father died. During the twelve years after the death of his father he was busy in his father’s institution Madrasa Rahimia in giving lessons on theology, logic and Philosophy. In the year 1143 A.H he visited the holy cities of Mecca and Madina. He stayed there for about two years taking lesson in the science of Hadith from the renowned scholar Shaikh Abu Tahir. Then he returned home on the 14th of Rajab 1145 A.H (December 20th the 1732 A.D.) During his life Shah Waliullah saw the period of the region of ten Mughal rulers. The main events of this period are the massacre of the population of Delhi by Nadir Shah, rise of Sadat Bara, the imprisonment of Farrakh sair, his torture and death, rise of Maratha and Sikhs and the destruction of Maratha power.

Shah Waliullah died in 1176 A.H (1763 A.D.) leaving behind him four illustrious sons.

His prominent contemporaries were:

1. Shaikh Muhammad Ashiq
2. Shaikh Fakhruddind Dehelvi

The B portion of this chapter is concerned with the works of Shah Waliullah in which a detailed account of his contribution of Islamic services is given along with his other works.

The second chapter gives an account of the political, social economic and educational conditions of Shah Waliullah times.

The political conditions were such that India was divided into many camps, Mughal Empire was in ruin, loot and killing was the order of the
day. A foreign power was emerging as a force. It was difficult to change the course of events and nobody could visualize the future of the country and its people.

As regards the social conditions no doubt the religion of Islam had left its influence in India but at the same time it is Islam that has accepted more from the culture and religion of the country. In practice people had forgotten the life to come after death. The enjoyment of Life on this earth was the order of the day. The morals of the public were so debased that it was only the worldly interest with which they were concerned. The so-called Mujahedeen has lost the spirit of fighting in the way of God. Some people had occupied the position of court poets enjoying the company of the rulers and the nobles. Others entered the profession of mystics, Faqirs and story tellers which had became their profession and the means of living. In short lawful means of livelihood, which require hardwork and sense of moral values became absent and people were undulging in the art of idleness.

In his analysis of the rise and fall of nations Shah Waliullah goes deep and links the moral degradation to the ills of the economic system prevailing in the society.

He addresses the different sections of the society and points out the state of affairs. He addresses the nobles, the soldiers, the people of learning, the scholars and Divinity and also the people of different vocations drawing their attention to the moral weakness they were suffering from.
As regards the educational conditions of Shah Waliullah’s period, no doubt the interest had shifted from the study of the science of Hadith to other sciences. No doubt the old pattern which was adopted by the Muslim countries was prevalent here also with minor changes which suited the local conditions. The courses of study were also based on the old pattern. Educational activities were carried out either in mosques or the private houses of the nobles. It was mostly in mosques that the school functioned, but in cities and towns the houses of the nobles served the purpose of the school buildings.

The great institution of Shah Waliullah’s time, Madrasa Rahimia, has the distinction of catering to the needs of the Islamic education for generations. Students from different parts of the Muslim world flocked to it. Though the Institution did not remain but it left its influence for the generation to come. The founders of the great Muslim educational centres Muslim University Aligarh and Darul Ulum Deoband are the products of the same school of thought.

The courses prescribed were taught stage by stage. There were four stages of education:

1. Standard I
   Reading of the Quran without its translation.
2. Standard II
   Study of Persian with elementary basic Arabic
3. Danishmandi
4. Fadil

School equipments and libraries
It is needless to compare the pomp and show of our present day
equipment with the simplicity of those old days since education was
considered a religious duty. Simplicity was the chief feature of the
educational activity. Regarding school libraries they were such which
the students and the teachers used. This treasure was very dear to them and
they were more anxious for its safety that for even their lives.

The Arts of Calligraphy

The arts of calligraphy had developed to such an extent that large
number of people earned their living by means of this occupation only.
Even books were cheap. The paper industry had also flourished very
much during this period.

Scholarships

The schools run by rulers and nobles provided sumptuous food to the
students under their care. Najibud-Dawla had nine hundred scholars in his
institution, the lowest amount paid to them was rupees five and the highest
rupees five hundred according their abilities. Students in Shah Waliullah's
institution were receiving monthly help from the government of Hafizul-Mulik.
Economic conditions of the period

After the death of Aurangzeb the process of the all round disintegration of the empire had already set in comprising all aspects of the society, political, social, moral, religious, economic and other. As we know the feudal system was the order of the day all over the world. The land the country had become the property of the kings, nobles, Jagirdars and Zamindars who were treating the agriculturist as their farm workers. They were the people who had to bear the main burden of taxes. They had to work hard from morning till evening and even then it was difficult for them to meet the expenses of their daily life. The rich class lived in extreme luxury while the farmer, traders and workers suffered. There was a class of people who totally depended on the state grants such as poets, scholars, Sufis, the so called Mujahideens and preachers of Tawheed, and many others who could manage to get state help. Such people were in fact economically a burden to the state. But the system was so deep rooted in the society that it could not be abolished. In short the capitalist created system of economy of the country had resulted in an unjust system of distribution of wealth.

Shah Waliullah with a vision of a reformer says that the main causes of the failure of economy are twofold. The first cause is that a section of the society such as poets, the so called Mujahideen, Sufis and others of this class who are getting economic grant without doing anything for the benefit of the society.

THESIS
The second cause is that the agriculturists, traders, people engaged in different crafts have to pay heavy taxes which are beyond their means and capacity, although the secret of the prosperity of the Country and the improvement of its economy lies in the reduction of taxes. Conditions should be created for the Industry and agriculture to flourish.

Shah Waliullah’s thoughts on economic conditions of his days provides yet another example of his master skill in integrating economic theory and ethical values. All his emphasis is on his plea that the economy of the society should not be pushed into the hands of a capitalist class a particular section of the society. It should be for the larger and needy section of the population.

Chapter III is a discussion on the Shah Waliullah’s philosophy of education. It also gives in details his contribution to Islamic education, which is the main chapter of this work. First of all Shah Waliullah defines knowledge as something which does not fade away and comes to naught. For him it is enteral with God and everlasting. Again he considers true knowledge to be in conformity with the needs and aspiration of the times and for us the believers, the Quran is the only Book of the most dignified and most honoured and the most important knowledge which has been revealed in conformity with the needs of the time.

Elaborating his point Shah Waliullah quotes Sadi Shirazi, who says that knowledge which does not lead to the quest of truth is not knowledge but ignorance. Again quoting the same scholar he asserts that, knowledge which is sought for material gain is a snake, and knowledge acquired for
the purification of heart is your real friend. No doubt this view of Shah Waliullah about knowledge strikes a note of ethico-sociological system in his educational thought, since the object of education for him is to attain the pleasure of Lord of the universe, and also to gain eternal bliss in the life to come after death.

Sir Ahmed Hussain in his book “Philosophy of Faqir” compares the views of Bergson with those of Shah Waliullah and says:

“Readers of the works of the late Henry Bergson will be surprised to find that his teaching is in exact accord with the teaching of Shah Waliullah and his followers. The difference is only in words used.”

While examining various points of view regarding the aim of education we have mentioned that education is for character building and social efficiency. But it is only a partial truth, since the philosophy of Shah Waliullah does not rest wholly on the ethico-sociological foundation. It encompasses the whole human life and therefore education for complete living is the aim on which his educational thought rests. It is, therefore that he considers the Holy Quran and the Hadith the guides for complete living.

Shah Waliullah defines the type of individual that his educational system aims at producing. Regarding the nature of a child, of course, he wants to produce an ideal individual. But before presenting the composite picture of his ideal individual he starts with the question of the nature of a child and he quotes the following Hadith:
mean that every child is born in conformity to Fitrat. It is his parents who make him Jew, a Christian, and a magian. But the question arises as what Al – Fitrat means according to Shah Waliullah. Al – Fitrat is the results of the total of the four cardinal qualities in every human being Viz. 1. Al – Tahar - purity, 2. Al – Ikhbat - humility before God, 3. Al – Samahat - liberality and 4. Al – Adalat - justice. As a result of the missing of these four qualities the Fitrat is formed. Means of acquiring these qualities are twofold the knowledge and the action. Shah Waliullah holds fast to the theory of the essential goodness of child nature. The four qualities if nourished properly go to make man an ideal individual but the question is how to nourish them properly when man has been created with two urges in him one is animal urge and the other, an angelic urge. The two are in conflict with each other and man is caught between the two. Shah Waliullah’s theory of the two urges in man and his analysis of the same eventually divides man into eight types of individuals each belonging to a separate category differing from each other in details.

Shah Waliullah defines clearly the type of an individual which his system of education aims at producing. According to him an ideal individual is one who subordinates his animal urge to his angelic urge. It is only then that he can develop in the above mentioned four qualities.

In fact shah Waliullah’s Philosophy of education as described above was practised in his great educational institution details of which we need not mention in this brief survey of his educational activities. However we
may mention here that it is from this institution that the stream of learning flowed.

Shah Waliullah left no stone unturned to popularize the study of the science of Hadith which is praised by the great scholar Rashid Riza the English translation of which is given below:

‘If our scholars of divinity from India has not focused their attention on the study of the science of Hadith this important branch of learning would have suffered enormously. It is obvious that the credit for the revival of the Hadith goes to Shah Waliullah. It is a period when the leadership of Muslim education passed into the hands of shah Waliullah and his students who followed him. We need not repeat here the grades and stages of education and the syllabus prescribed in shah Waliullah’s Institution. However we shall give the special features of the working of that centre of learning.

Shah Waliullah was in fact practising in this institution what he was preaching. He was treating all students with equal affection irrespective of the class of society to which they belonged. He was kind to all. He was giving the intelligent and pains taking students’ special financial help to keep them in good spirit.

As regards the timing of the teaching hours classes were held in the morning, in the afternoon and even after Isha Prayers. No teaching hours were prescribed for teachers. In fact they were devoting as much time for their work as they could.
There was provision for physical education also. Student could be punished in the case of neglect of prayers by the students.

Chapter IV Discusses the factors governing the conditions that make and mar the society. Shah Waliullah, under the Caption Irtifaqat has divided the development of human society into four stages. The fourth Irtifaq is concerned with International Organization when the society is at the height of its material development. The history of the world provides evidence that nations had reached a certain stage of development and there came a time when a process the reverse started when moral values were forgotten and preference was given to material gains. Shah Waliullah has written exhaustively on the causes and down fall of nations, but his approach is different. He blames the unjust economic system also for such disasters. His idea of an ideal society has very much to do with his idea of a just economic system. Among the many conditions that he wants to secure for every individual in order to develop his individuality in his scheme of education he gives great importance to the economic condition of the society. For him an ideal society and a just economic system are interrelated. Here we find Shah Waliullah unique in his approach, for all other thinkers like Aristotle, Socrates, Ibn Sina, Miska Waih, Al-Ghazali, Ibn Khaladun and others are all silent on this point. It goes to the credit of shah Waliullah that he is the first to discuss the problem in terms of Eco-friendly development of human society which he calls a just economic system. This problem has been discussed extensively by Shah Waliullah in his remarkable work Hujjatullahi al Balighah the Arabic text of which along with its English version is given in this chapter.
Shah Waliullah has divided the life of an individual into two compartments, the one attached to the other, one is the worldly life and the other is the life after death. Shah Waliullah attaches equal importance to both, because it is only the actions of an individual in his worldly life that will determine his place in the life to come in the next world.

No doubt Shah Waliullah has contributed in a big way in throwing light on different aspects of the social life. He is the first to explain the details of economic life of man in the context of the moral values, which we may also call spiritual.

It will not be an exaggeration to say that among the Islamic scholars and economic thinkers Shah Waliullah is the first to give thought to the fact that economic problems of human life deserve as much interest and consideration as other important problems like moral, spiritual religious and others. He begins with extensive theoretical discussion of economic order and the ideals of Islamic economic system taking into account the religions and political framework conditions. He gives a wealth of information who goes beyond the bounds of economies. In fact he gives utmost importance to economic aspects of human life.

Our study has revealed that in linking ideal society with the just economic order, he is far ahead of his time since before Shah Waliullah the inability or reluctance of our other thinkers to give the slightest thought to such problems is simply amazing. No doubt Karl Marx in the later period, starts from the same data and both the thinkers consider their theory
a basic truth of human life but they differ in their approach and in details for obvious reasons. However we regard Shah Waliullah a Pioneer in the scientific treatment of the problem since Marx and other thinkers in this regard belong to the later period. It may be noted that Shah Waliullah died in 1765 A.D. while Karl Marx was born in 1818 A.D. and he called his first international in 1864 A.D. and died in 1883 A.D.

The study of Shah Waliullah’s economic thought provides an evidence of his skill in interpreting economic theory and ethical values.

The fifth chapter of the thesis is a conclusion of the discussions previously held and it is not necessary for us to go into its details. This chapter is followed by a useful bibliography. At this stage I may venture to humbly submit that I have tried in my own way to submit Shah Waliullah’s Contribution to Islamic education to a detailed and comprehensive study and critical examination.

I believe it will help immensely in understanding Shah Waliullah’s thoughts on education in general and Islamic education in particular.
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CONTRIBUTION TO ISLAMIC EDUCATION.

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2002
This is to certify that Miss Sayyida Malmoona has completed her Ph.D. thesis on "Shah Waliullah and his contribution to Islamic education" under my supervision. The work is her own original contribution & suitable for submission for the award of the degree of Ph.D.

Azduddin Khan
Supervisor
CONTENTS

PREFACE
Introduction
Genealogical Tree

CHAPTER I
Shah Waliullah - His life
His works

Some of his Prominent Contemporaries
Shaikh Shah Muhammad Ashiq Phulati
Shaikh Fakhuddin Dehlavi
Shaikh Mirza Mazhar Jan Janan

CHAPTER II
His Times
Political and Social Conditions
Educational Conditions
Economic Conditions

CHAPTER III
Shah Waliullah’s Contribution to Islamic Education
An outline of Shah Waliullah’s Philosophy of Education
Man and Ideal Man
Shah Waliullah’s Philosophy as Practised in his great
Educational Institution Madrasai Rahima Delhi
Library of the Institution
Boarding and Lodging of Students
Relation between Teacher & Student
Timing of the Teaching hours in the Institution
Physical Education
Punishments to Students
Accessibility of Education to all Classes of People
Shah Waliullah’s thought on the Method of Teaching
The School Etiquette
PREFACE

Man has a shrewd and selective memory; for whatever is forgotten was never worth remembering and those whose memory we gratefully and joyfully cherish and nourish have been among the great benefactors of the world at large.

Among the galaxy of those Savants who followed in the wake of Allah's prophet, I mean the Prophet of Islam (peace and blessings of Allah be on him) the most brilliant star in India has been Shah Waliullah, the son of Abdul Rahim, guided by the light of the Holy Quran and the Hadith, he became the lighthouse for the faithful, his contemporaries and for others who followed him saving them from the errors of the human weaknesses or the temptation of the flesh or wealth. Indeed he with his vision and moral concern preached a message in consonance with the immortal longings of men. Endowed with rich intuition and insight Hazrat Shah Waliullah taught us to reject evil and choose good. His energy and vigour were directed to a life of reason and a pursuit of truth and excellence and his keenness encouraged to tread the path of supramental life which is appropriate to human beings. It is he who tried to help us to a realization of our spiritual potentialities and with full mastery over Arabic language he could effectively, excellently use the medium of words compelling his hearers and readers do their duty with pleasure. At no time, tainted as the Society was by materialism and cupidity with all round moral degradation, was it more urgently necessary for men to recognize that we always live between heaven and hell and the choice of destination has always been ours. Here comes the role of the reformers and sages. No doubt Shah Waliullah came
at a right time when the need was so urgent for reformer (Mujaddid), to come.

It is, indeed no exaggeration that history is the biography of great men. Among the noblest, bravest and the best, ranks very high, this great scholar of all times, poet and sage Shah Waliullah who embodies all virtues praised by Islam. He taught his followers and the succeeding generation how to hold aloft the ideal good and truth for the good of men in this world and the next world.

Indeed with the Islamic philosophy and doctrines expounded by him, he with his prevision and moral concern preached with the zeal of a reformer who suffered untold hardships in the process when there was all round chaos in the sub-continent, political, social, moral and religious.

My reading of Shah Waliullah's works attracted me to his philosophy and I was inclined to believe that he has some message for the young generation of today. The events all over the world are changing so fast that a change for the better seems to be inevitable. It was, therefore, that my interest in Shah Waliullah's teachings knew no bounds which culminated in my admission as a research scholar in the Department of Islamic studies on the topic of my interest entitled 'Shah Waliullah and his contribution to Islamic Education'. But after I started my inquiry I realized that the task is not so easy as I had thought it to be. However, with all my handicaps I surmounted the difficulties. Fortunately I found enormous facilities for research in this great centre of learning Muslim University, Aligarh. I could collect as such material for the purposes as was possible for me to do. Then I sat down to sift, write and systematically arrange the material which took more than a year because while writing about his
educational philosophy I had sometimes to read and understand the view-
point of Shah Waliullah in my own humble way. Thanks God I have been
able to surmount that difficulty also and with sympathy and help from my
supervisor and my teacher Prof. Dr. Azduddin Khan, Department of
Islamic studies, Aligarh-Muslim University, Aligarh, I have been able to
complete my thesis and submit it for examination in the present form. I owe
him heartfelt gratitude and thanks, which I acknowledge gratefully. After
all my effort to discover Shah Waliullah, by examining various aspects of
his thought and achievements, I still could not do full justice in this regard. I may only
repeat what the great scholar of Islamic science, Maulana Fazle Haque
Kahirabadi had said about him. He called Shah Waliullah a vast ocean of
knowledge which has no shore.

I would only mention in brief, what I discovered in my inquiry that
Shah Waliullah is far ahead of his time. He gave education psychological
bias long before Europeans could even think about it. When they were
clinging to the original sin' theory of child nature, shah Waliullah declared
the essential goodness of child nature. In this context he quoted the prophet
of Islam (peace and blessing be on him ) who said :

كل مولود يولد على الخطرة ناتجة ببركته وبسمائه

Every child is born in a state of conformity to (Fitrat), or natural
constitution with which he is created in his mother's womb. It is his parents
who convert him as a Jew, as a Christian or as Majosi.

Shah Waliullah has defined fitrat in his Hijatu-ullah at Balighah and
explained it in detail which I did not find elsewhere. Explaining it he says
Al-Fitrat is a result of the combination of four qualities which are:
1. Purity
2. Humility before god
3. Liberality

He maintains that every child is born with these four qualities and the duty of the parents or his educator is only to promote these qualities and to guard and protect them against external environmental influences which retard 'nature's march of development'. Shah Waliullah regards education as a religious duty and learning for every child male for female has been made compulsory in the religion of Islam.

In addition to his theory of 'essential goodness of a child' Shah Waliullah's theory of individual differences based on the relative strength of the two urges in every mankind, the angelic urge (الإفراز السماوي) and animal urge (الإفراز البشري) is a novel individual and an ideal society is based on these two concepts only. Shah Waliullah looks at the human life as both speculative and practical, not one to the exclusion of other. He subordinates the animal urge (الإفراز البشري) to the angelic urge (الإفراز السماوي). Then he brings in its wake the four qualities, Purity (الصيام), humility before God (الأدمار), Liberality (المساهمة) and justice (العدل) on which he bases his idea of ideal individual and ideal society. For Shah Waliullah-philosophy of education is no other than the philosophy of life. He considers a just economic order and an ideal society as 'interdependent'. It is, therefore, that he seeks to secure just economic conditions which will give fair chance to every individual to unveil himself and to develop what is best in him. He thinks that the unbalanced economic system is the root cause of the ills of the society.
Shah Waliullah has built up his philosophy of education on the grounds mentioned above which have been discussed in detail in a separate Chapter.

Now a word about the Arabic, Persian and Urdu quotations and their English translations regarding which I have only to add that while translating I have tried to render the meaning as literally as possible, at times. at the cost of English language and I believe I have been as accurate as possible and there is no scope of my being accused of giving such meanings to Shah Waliullah's ideas which his words do not warrant.

I shall be failing in my duty if I bring this preface to a close without expressing my thanks first to my teacher and guide Prof. Dr. Azuddin Khan, Department of Islamic studies Aligarh Muslim University, Aligarh who helped and guided me at every stage of the progress of my work and at every step, I owe him heavy debt of gratitude which I gratefully acknowledge. Then I thank gratefully my other teachers in the department of Islamic studies, Prof. Salim Qidwai, Prof. Dr. Yaseen Mazhar Siddiqi, Dr. Azam Qasmi, Prof. Dr. Abdul Ali, and other members of the staff of the Department including the staff of the office and the library without whose help and encouragement it was not possible to complete this work.
INTRODUCTION
INTRODUCTION

The rise and fall of the nations of the world is an old history that is repeating itself in all ages. The world did not witness any rise that did not result in its fall. This phenomenon is repeating itself and strictly governed by the law of nature. A prosperous nation which loses its moral Values is bound to lose its prosperity, its power and ultimately its place in the community of powerful people. This happens to all people and therefore God sends Prophets to reform them and to guide them to the right path. But after the last of the Prophets of Allah Muhammad (Peace and blessings of God be on him) this task was assigned to people who are other than Prophets. Their mission is to bring back the Shariat to the original teaching of Islam and to weed out innovations in it. This class of Ulama in Islam is called Mujuddidin, reformers who appear in every age according to the needs of the times. Among those listed as reformer Shah Waliullah is one. We are not concerned with the history of this movement as such. Our scope confined to a certain period of history called the Mughal period in which Shah Waliullah lived.

Before throwing light on the service of Hazrat Shah Waliullah as a reformer, I must examine the political, social and moral conditions of the period beginning from the rule of Akbar the great, to the downfall to the Mughal Empire with special reference to the period in which Shah Waliullah lived.
It is a fact of history that Akbar who ruled over India as a despotic ruler had his own notion and beliefs with regard to a religion which he considered politically necessary to suit the policies of a ruler who was destined to govern his Non-Muslim subject and whom he wanted to keep satisfied and pleased. As a powerful Emperor he had a team of talented people around him who were prepared to please the Emperor by giving practical shape to his ideas of the unity of religion. The result was that religion of Islam was interfered with to such an extent that the every base was shaken and the office of the Prophethood was made the target of attack. It seemed as if it was resolved to root out Islam from India to replace it with a religion that pleased the Non-Muslim in India and served the political-aspiration of Akbar. It was propagated that Islam was the religion of bedians that suited them. Belief in the office of the Prophethood, revelation, paradise and hell was ridiculed. There was neither reward nor punishment in the new religion but Metempsychosis was possible. The prophet of Islam was neglected and the practice of writing a few lines in the praise of God and praise of the Prophet in the beginning of every literary work was discontinued so much so that Hazrat Shaikh Ahmad Sarhindi had to write the book *Ihtebat al-Nabuq* to repudiate this attitude in this regard. It was also asserted that Islam had come to live for only one thousand years, after which a new religion was the need of the time. It was, therefore, that a new religion was created which was called 'Dine-Ilahi' whose as fundamental belief was There is no God but Allah and Akbar is his vicegerent. It was claimed that the new religion comprises all good

teachings of different religions. But in practice it was only Islam, which was ousted from the Royal Palace. The policy of the Government in respect of education was that emphasis should be laid on the teaching of Philosophy, History, Mathematics and other sciences instead of Islamic teachings.

Mysticism was used to interpret the teaching of Islam to their advantage. During this period the Sufis were engrossed in their own ideas about life and the problems of was the burning topic of those who called themselves Sufi. This was a period when a class of Sufis called Majazeeb dominated the field of sufism who claimed that their senses were overpowered by the ecstasy in which they were engrossed. Hazrat Shaikh Abdul Haqq Dehelvi mentions at the end of his book, Some of such Sufis whose action were not found by the rules of Shariat. Ishaqi Majazi was another evil the Society was suffering from. These so-called Sufis were responsible for destroying the morals of the Public. About these Sufis Hazrat Shaikh Ahmad Sarhind Mujaddid Alf Sani write:

Many ill-natured so-called sufis of these days Come under the category of Ulma whose ill effects in Society are contagious. (1)

1. Maktubate Rabbani, Vol. 1  
Maktub  No 47
These were the conditions when Hazrat Shaikh Ahmad Sarhandi Mujaddid Alf Sani was born in 971 A.H. (1563 A.D.) who with his constant efforts and help from Allah made him able to change the face of thing. Emperor Jahangir who had imprisoned him in the castle of Gawaliar changed into his admire so much so that he would request him to be with him with his army when he was on expedition. It was he whose influence compelled Jahangir to reintroduce Shariat and to abolish Dina-Illahi. This is his main achievement as a reformer. He redefined Sufism and brought it under the rule of Shariat. He also started a movement to bring people in the fold of Shariat. He gave new interpretation to the idea of Wahdatul-Wajood in order to bring it in conformity with Shariat.

Hazrat Shaikh Ahmad Sarhindi had magical influence on the Court, the army Chiefs, Governors, the Crown Prince, Shah Jahan who was his disciple. In fact it was Aurangzeb who appeared on the scene to enforce the Shariat rule Strictly and ruled the country accordingly.

It was on account of his dynamic personality and his acute sense of piety and justice, which he practised that he could halt the decline of moral and religious value which gave stability to the country morally and politically.

There is no doubt the Aurangzeb Alamgir (1068-1118 AH) gave Muslims the respect they deserved as the ruling nation and wiped out the ills that had crept in the community with his iron rule that had kept the people away from creating mischief politically and morally. But with the
death of Aurangzeb (1118 AH) the same elements that had destroyed the peace of the Society morally and politically began to raise their heads. The so-called Sufis came out of their retirement and started preaching their gospel. The result was that public and ignorant people fell prey to their deceptions and immoral tactics. There was general degradation in the moral values and pure Islamic faith suffered most. It appeared as if the work done by Hazrat Shaikh Ahmad Sarhindi Mujaddidi Alf Sani and followed by Aurangzeb Alamgir’s efforts to keep the society on right path was going to be destroyed by the immoral element of the society. The Mughal rulers who followed Aurangzeb Alamgir were not the enemies of Islam but they were incapable to govern the country and were engrossed in the luxuries of life so that they did not realize as to what was happening around. Even if they realized they did not hence the power, political or moral to be able to set things right.

These were the conditions when a great saint in the person of Shah Waliullah (1114 AH-1166 AH or 1703 AD) was born. It was 80 years after the death of Hazrat Shaikh Ahmad Sarhindi and four years before the death of Aurangzeb Alamgir. It was as if he had come to complete the work started by his predecessor Hazrat Shaikh Ahmad Sarhindi. The time had come for plantation in a land which he had made ready for the purpose. In addition to this Hazrat Shah Waliullah had come with a mission of his own an in that respect he was the personality of his own as reformer as he says in his Maktoob. (1)

“ I have been entrusted with a huge responsibility not confined to

the duties of a spiritual teacher
to guide his disciples but something else is intended
by Allah."

These were the days when there was chaos all around. Law and
order had gone out of control and there was loot, plunder and massacre of
human souls. The Mughal rulers did not find time to attend to these ills
since they were engrossed in activities pertaining to the immoral luxuries of
life. It was not only Islam that was in danger during the period but the
existence of Muslims as a nation and individuals was challenged by the
enemies of Islam.

Sikhs had become more aggressive and inhuman in torturing and
annihilating the Muslims. They were burnt alive and killed in barbarous
way. Marathas were out as it to conquer the whole world. They could
reach any place in the country and could burn the towns and kill anybody
they wanted.

These are historical facts known to every student of history. In the
North as well as in the South there was no peace for the Muslims in India.
They had attacked even Delhi and had burnt many villages.

Hazrat Shah Waliullah was witness to all these happenings and he
had the burning heart to feel for his people and also an active mind with the
Strength of will to find out remedy for it. He mentions his dream in his
‘Fuzul Haramain’ (فصول الحرامين) the gist of which is given as follows:
رأيت أن مكة البلد الأثري وهو ملك البلاد.
لم أكن أعلم أن المسلمين قد استولوا على بلاد
المسلمين ولم أكنผม وسرمزم وسرمم
ل место بل وبلداً جمعهما أولاً المقر وارث
ستعمر الإسلام والعالم بلهجة خفيفة
على وجه إلا رضي صنفاً سريعاً
ثرت...
غصباً...
وابتُجّم المسلمون) غصباً...
ماذا أدمت في هذا الكلام؟ قلت...
فلكل لمّا ما أتيت إلى مسـئلاً؟ قلت...
نرى ودرس في خصخ...
لا مفتاح إجابة تعود في ذلك وقلت...
بلدة بعد بلدة حتى رأيت الأ tjm الليل في...
اللقاء...
نرى ملأ الليلار...
بما شاء الملك الإسلام في تعمّر المسلمين...
ما أمرت الإسلام فانتها، وربى بذكى
رأيت ذلك في ليل لجت جمة جامعة...
لئن تقدم...
7
It was a night of Friday, 21st Ziqad 1144 A.H., that the King of infidels had occupied by force the territories of Muslims. Their women and children were all taken captive and it was in Ajmer that the rule of infidels was proclaimed. Then I saw the Lord of the Universe was enraged against the people. I also got enraged and with me people were also filled with anger. They asked me as to what was ordained by God. I said it is ordained that every system should be destroyed. They asked how long it will continue. I replied - as long as my anger does not subside. They joined me. I advanced destroying habitation and killing people till I reached Ajmer and killed the Infidels. Then I saw the king of infidels walking with the King of Muslims in-group of people. He was then killed by the order of the King of Muslims."

This seems to be a dream relating to the famous battle of Panipat in which the might of Maratha's strength was completely broken and they were annihilated.

In order to get an idea of the state of things during the period we have to examine the warning given by Hazrat Shah Waliullah to different classes of people reminding them of their responsibilities in his important work “Tafheemat”. Addressing the nobles he says:

واقول للمرأة يا أخو الأمراء ما تاخرون لله أتستكم بالنزوات كما نستكم الرأة تأكل

1. Shah Waliullah - Mazul Haramain
O Nobles: what actually wrong with you that you have forsaken your God and Maker? Are you not afraid of Him? You keep indulging in all possible vices, luxuriating in thing that pass away, abandoning those who have entrusted themselves to your guardianship. What's the result? There is wholesale exploitation and greed.... Do you not drink wine to your
heart's content openly, caring not for name or shame? You see for yourselves what is done to keep vice alive and attractive. People have built grand mansions for prostitutional purposes and prepare wine and gamble there. What have you done to put a stop to their nefarious activities and bring things to normals? Open your eyes and see how the people are engrossed in things evil and they are strangers to Islamic laws. See also how the law is on its wrong legs and is applied ruthlessly to the weak while the rich go scoot free. Your intellectual potentialities have been utilized for debasing purposes and there is not a day that you spend in devising delicious dishes that will whet hour appetite after the orgy of crime that you have committed or in enjoying to the full embrace of tender delicate looking women who cling to your-like tendrils. Your whole life is based on the voluptuous and gorgeous dresses, grand palaces and they always came before your eyes, leaving you no leisure to do aught else. You have tastes of life to its dregs and you are proud. Never in your life have bowed before the Almighty. For you, God is a mere myth to be used in stories told to children.

This address of Shah Waliullah to the nobles clearly shows that the gentry had given itself up to all sorts of carnal pleasure unmindful either of decency or decorum.

Addressing the soldiers and troopers he says in a less severe vein:

\[\text{Address of Shah Waliullah to the nobles.}\]

“Soldiers and troopers, you know why god has sent you to the world. For Jihad i.e. to fight a war in His name to spread His fame, wherever you go, to establish His Holy Order and to root out all who are in open revolt against Him. But you have forsaken the very work for which you had been sent, you rear horses and accumulate arms simply to add to your wealth...”
and you do not even think of Jihad, much less wage it. You drink wine and partake of Bhang, shave your beards and grow moustaches. You suppress and oppress the people and you fail to repay to the public what you get from the public treasury for your sustenance. By God, you will return to Him and He will judge you according to your work and your deed here.... God desires that you take to the attire and fashion of the pious and the righteous Ghazi's you must grow your beards and trim your moustaches, offer prayers five times daily and abstain from misappropriating the wealth of others. You must not turn your backs on your enemies in the battlefield. You should know about all the facilities and exemptions given to you regarding prayers while on a journey and on the battlefield e.g. Qasr prayers and Jamah ............... After this never miss prayers and be very honest. God will bestow honour and respect on you, increase your means and make you triumph over your enemies.”

It seems that the rank and file of the fighting class had so much degenerated in every respect that they had remained fighters only in name, otherwise there was nothing soldier-like and Islamic present in them.

Addressing Ibad (عباد) or adorers of God. Zuhhad (زهاد) or devotees and Wuaaz or preachers he says:

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“O adorers of God: Who have introduced rigidity and penance in religion, let me tell you including preachers, devotees and those who sit secluded in monasteries… that you preach false to people. You have made the lives of people intolerable by introducing unnecessary religious restrictions, although you had been sent to make their lives most agreeable rather than intolerable.”

Towards the end he gives along sermon to the people in general in the following words:

\[
\text{يَا سَأَسَارِينِ أَمْمِ ِبِرَقَمِ إِخْلاَصًا ِمُّمِّنِ ِوُلْدُ بَلْوَمَّ}
\]

\[
\text{فَالْمُجَلْدُونِ النَّمَى َوُسْحُوَرُ عَلْلَمِ َالْجَهَّالِ وَ}
\]

\[
\text{زُكَةُ النَّسَاءِ عَلَى ِالرِّجلِ وَنَفْحُ الزَّمَالِ عَلَى}
\]

\[
\text{السَّاءِ وَلَسْرُهُمْ الْمُحَالِي ِوُسْحُوَرُ عَلْلَمِ َالْجَهَّالِ}
\]

\[
\text{فَأَمََّ نَمَا َلُعَيْنُ َنَفْسَا إِلَّا َمَيْضِينِ}
\]

\[
\text{كَالْمَيْوِيِ نِصْوَةٌ َفِرْجُالِمْ بِالْمُنْخَعِ وَأَنْثَنُ لَثُرُنَ}
\]

\[
\text{وَلاَ تَتَطَّلِبُوا َفِي َنَفْقَتِهِمْ وَرَكْبِهِمْ مِسَا َ}
\]

\[
\text{يَظِيقُونَ َوَلاَ نُزِرْوا َإِسْرَهُونَ َنَاسً}\\
\]

\[\text{1. Shah Waliullah Al - Tafhimatu-al- Ilahiya Vol. I} \quad \text{Page No. 15} \]
"O children of Adam: Listen your character has become sullied and you have become greedy, and Satan has taken firm hold of you. Females have kept their husbands under their sway, and males are usurping the rights of females. The unlawful has become pleasant to you and the lawful unpleasant. I swear by God that he has not given anyone more affliction than what he can bear. You must satisfy your mating instinct through marriage even though you are required to marry more than one wife. Be frugal and do not spend on pump and show. Spend to the extent that your income permits. Remembers that no one carried the burden of another ............. Do not try to be a Parasite on others........... O children of Adam: you have taken to practices which have totally changed the face of your religion...... "

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Similarly there have been introduced in your Society some bad customs like spending money lavishly on marriages and festivals ........ One more custom among you is that you take divorce to be something unlawful.

In the same way you do not allow to remarry. You spend lavishly and waste your time and have abandoned what is good for you..... You have said goodbye to prayers five times daily. There are some people among you who have become so much engrossed in worldly affairs that they do not find time to offer prayers.............. some people waste their time in listening to stories and fictions ...... You have left giving Zakat or poor-rate. Some you have left fasting.

From the above addresses of Shah Waliullah, it can be easily gathered that the Muslim society in India was in a lamentable state of social degradation, political chaos and intellectual stagnation during his time.

These were the conditions as described above which were disturbing Shah Waliullah and he was in quest of a solution for problems faced by the Muslim of India. The social and moral condition apart from the political scenario was no better, Sikhs were rising in the North – West, while Maratha in the South had emerged as a power to reckon with. No doubt they had their own difference but the one thing on which they were united was the destruction of Muslims and their rule in India. The third power that was emerging was that of British
Merchant who had become a political force in the country. At this critical juncture the misfortune for the Muslims was that they were divided. The so-called Sufis and the Ulama had their own problems. They were narrow-minded and were not capable of seeing things and dangers around in the right perspective. They were engrossed in useless discussion which was not only tolerated by the nobles and the ruling class but patronized.

Among the contemporaries of Shah Waliullah people like Asif Jah as an enlightened ruler and a politician and Hazrat Jan Jana as a great Sufi occupied very high and respectable position among the Muslim community in India.

Shah Waliullah is regarded as a great leader of the period who tried to change the course of events on the social, political and religious level. He also emerged as a great political leader of the time. It was he who was instrumental in destroying the might of Maratha's and the hand of Ahmad Shah Abdali in the battle of Panipat. This was only a political necessity that prompted Shah Waliullah to act in a particular situation. His achievements as a reformer are manifold striking at the very roots of the social evils. They are both critical as well as research nature the aim of which was only to weed out the undesirable that had crept in the religion of Islam creating differences and distensions among the religious scholars and Ulama of the period. This was a task which a reformer of the stature of Shah Waliullah could perform.
It was deplorable that the religious educational institutions in the Muslim world had drifted from the study of the Holy Quran and Hadith and had paid greater attention to other sciences. The result was that they lost ability for research and lost the broad vision of Islam as was presented by the founders of the four schools of Fiqah: Hanafi, Maliki, Shafai, and Hambali. They were fighting for the trivials leaving aside the fundamentals. Hanafi School from Khurasan had made the matter worst which left a deep influence on the thinking of the Indian Muslims. Shah Waliullah studied Fiqah (Islamic jurisprudence) and its principals in depth with a research point of view and with the Zeal of one who really wants to know the truth. At last he succeeded in finding out a way out for those who followed the four Imams of the Fiqah school and those who were dead against this taking guidance from the traditions of the prophet only. The charge against Shah Waliullah is that he encouraged this way but the fact is that he checked the spread of Wahabi movement by producing his monumental works such as Hujjatu'llah – Al-Balighah, Tafhimat, Izzaalattul Khaa and also all his commentary on the Muwatta are landmarks in their own field of study. Rigidly among the follower of four schools of Islamic jurisprudence was the main cause of quarrels, which according to Shah Waliullah can be eliminated by the study of the Holy Quran and the Hadith. Inspite of that he knew the attraction of the Hanafi School of Fiqh and the follower of that school.

Regarding Ijtihad he recognized that it could not be free from mistake. The possibility was there. He says:

Regarding Ijtihad he recognized that it could not be free from mistake. The possibility was there. He says:
He was following a moderate course, which was discussing Fiqh of different school like an honest researcher. He would support a particular point of view when there is ground for such support without finding fault with the opposite opinion in a bitter language. His research was deep and constructive. He was in favour of removing complications rather than creating complication and misunderstanding.

His attitude was as described by Maulana Rumi:

"You have come to unite and not to separate. He was between the two extremes 'Ifrat' (إفرات) and 'Taneet' (تنة). He followed the middle course. He was instrumental in moving some of the misunderstandings created among the Shias and Sunnis regarding their beliefs about each other with the result that they had to rethink about calling each other non-believer 'Kafir' (كافر). He highlighted the difference of opinion among the Hanafi jurists about calling Shias 'Non-believers'.

Shah Waliullah is the first to critically examine the history of Islam differentiating between the history of Islam and the History of Muslims. This is, in fact, a significant departure from the past thinking when the two were treated as one creating lot of misunderstanding."
Mysticism redefined.

The history of mysticism in Islam is very old. With the passage of time it got mixed with ideas that were foreign to Islam. The ideas about the problem of Unity of existence 'Wahdatul-Wajood' (وحدة الوجود) assumed different dimensions and the so-called Sufis were engrossed in wild thinking. The interpretations were many. Hazrat Shah Waliullah discussed mysticism in his books 'Altaful-Quds' (الظافر النصر), Hamaat (حمائم) and others. He did not disown mysticism like Dr. Iqbal, the great thinker and poet. Rather he redefined mysticism in its original form weeding out the un-Islamic elements that had crept in. He discussed mysticism elaborately even paying attention to matters which were distantly related to mysticism as practiced in India such as,

- تعوديہ
- زمزنج

The comments in 'HizbulBahar' (حرب البحار) and Quole-Jameel (القول الجميل) are related to these problems of Islamic oriented Indian mysticism. He tried the policy of reconciliation in this regard also as in the case of Hanafi and Shafia difference. The so-called Sufis and Mulas with unbiased approach to these problems can easily find their solution. Hazrat Shah Waliullah presented mysticism with its pure Islamic interpretations and it is in this light that he has solved the problems of mysticism. For instance he was interpreted a
marvellously the problems like ‘Wahdatul-Wajood’, the unity of existence giving new twist to the explanation already presented by Hazrat Shaikh Ahmad Sarhindi in this regard while supporting his stand which was objected to by his opponents. We shall throw light on this problem at a later stage presenting its other aspects. In a way this Islamic mysticism presented by Hazrat Shah waliullah is his own creation in the sense that it is free from the influence of Indian mysticism and it sure and certain nothing but: Islamic.

There was a long controversy about the superiority of the first two pious caliphs over the others and this was a main point of differences between the shias and the Sunnis. Hazrat waliullah held the view point that the first two Caliphs of Islam were superior to other and while arguing the point in their favour he gave new interpretation to the fact by saying that their superiority depended on their service to Islam. They got better opportunity to give their best and they succeeded in establishing the rule of Islam in outside Arabia extending the frontiers of the state far and wide. Theirs was a period of peaceful conquest with no internal strife or civil war. This was not so during the Caliphate of Hazrat Usman (R.A.) and Hazrat Ali (R.A.) This solidarity was shaken during the later period (Qurratul – Ainain) (1)

Again he explains that superiority does not mean overall superiority and that the first two Caliphs are superior to Hazrat Ali (R.A.) in respect of pedigree, valour, strength and knowledge. (Fuzul – Harmain) (2)

1. Shah Waliullah Qurratul – Ainain Page No 192
2. Shah Waliullah Fuyusdal Haramain Page No 22
Explaining the saying of the Prophet of Islam as given in Bukhari that the stability of Islam will not be disturbed until the twelve Caliphs of Islam govern the state who will be from Quraish without exception. He says that what is meant by these twelve Caliphs are the first four pious Caliphs, then Hazrat Muawaiyya, then Abdul Malik his four sons, then Walid Bin Yazid Bin Abdul Malik. (1)

If we add Umar bin Abdul Aziz in the category the number goes up to twelve.

While discussing the history of Muslims, Shah Waliullah has elaborated the chief characteristics of every period mentioning the disturbances predicted by the Prophet of Islam (SAW). He has also discussed the difference between the Caliphate and the monarchy with their principles of governing. This he had discussed in detail and he has concluded that the real trouble started when the political power shifted from Caliphate to monarchy with the result that the spirit of 'Ijtehad' was dead and 'Taqleed' was the order of the day. The greatness of Shah Waliullah which gives him special status among the reformers lies in the fact that he presented the idea of Islam as a complete code of life and he presented the philosophical, ethical and religious systems logically. His works such as 'Hujjatullah al-Baligah' and 'Al Budur Bazigah' bear witness to this. He gives details

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1. Shah Waliullah Qurratul 'Ainam Page No 296-297
of domestic economy. Tadbeere - Manzil
Adâbe- Muasherat. Justice
politics Siyasat - Mudan.
(military organisation)
Mulki Imâm
etc, under the heading ‘Irtefaqat’.

In addition to this he has discussed the causes of the
destruction of civilization and culture of a people.

His works ‘Hujjatullah- al- Balighah’ and ‘Albadur – Al
Bazighah’ are landmark which goes to prove that he was working not
only for his own age but also for the age to come for problems which
cropped up in the later days of his period. Today we are living in a
rational world, the world of Science and technology and we are
discovering facts that were not known before, knowing more and more
about life as it exists in space and in outer space.

With the advent of British rule in India we were faced with a
situation when our young generation with a little English education was
bewildered by the scientific progress achieved by the European nations
and in their innerself they looked at their religion as something
belonging to primitive age. Irreligious attitude towards the
life had become the fashion of the days. Ours is a more dangerous
period with this point of view. We are living in the days of atomic age
and man has landed on the moon and he is aspiring to go beyond.
Science is working wonders. It appears that the innerself of Shah Waliullah realized that his intuition guided him with help from Allah to be able to produce such a momentous work, the real worth of which has not been assessed so far. However, it is gratifying to note that the intellectuals of the Muslims world is awakening and beginning to realize the need of the hour and this attitude of the Muslim words will be helpful for those scholars who are striving to convey the message of Shah Waliullah to the world at large. Hujjattullah al-Baligh and 'Al Budurul Bazigah' and such other works of Shah Waliullah are the weapons with which we can fight the rational world today. This is what is indicated by Hazrat Shah Waliullah in his introduction to his work 'Hujjatullah - al-Baligha'.

Now is the time for Shariat-e-Mustafavi that it should come dressed in the garment of reason and logic. (1)

**Translation of the Quran and Hadith.**

Shah Waliullah had rendered a great service by translating the Holy Quran in Persian. He also translated Mautta (مطلب) the

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1. Introduction to Hujjatullah - al-Baligha Vol. I p. 6
oldest collection of Hadith by Imam Malik into Persian since Persian was the language of the literati. But this opened the door for Urdu translations. This is a period when Urdu had attained the stature of a language capable of entering the world's scientific knowledge. After his translation there followed the Urdu translations by his two illustrious Sons Shah Rafiuddin (RA) and Shah Abdul Qadir (RA) entitled 'Mowdh – al – Quran'. In his Mowdh al Quran Shah Abdul Qadir says:

As our father I! izrat Shaikh waliullah son of Abdur Rahim Sahib translated the Quran into Persian likewise I, the humble named Abdul Qadir, thought of rendering the Holy Quran into Hindi. (1)
By translating the Holy Quran and the 'Muatta' of Imam Malik into Persian Shah Waliullah opened the gate for Urdu Translations. It means that the other Urdu translation that followed are virtually the result of the service of Shah Waliullah in this direction. This one service only rendered by him entitle him to be called the saviour and promoter of studies relating to the Quran and Hadith not only in Persian but also in Urdu. He was no doubt the giant of the giants among the very few scholar of Islam who rendered manifold service to Islam and Islamic science within such a short period of his life. This is admirably marvelous and only a reformer is capable of doing such great things.

This is a period when Muslims in India had practically lost their political power and their religious culture and economic existence was in great danger.

Shah Waliullah had foreseen the events that were to come. He had visualized the destruction of their educational system itself. He had therefore mentally prepared the ulamas to translate the Quran and Ahadith into the language of the people called Hindi which was later on called Urdu, so that they could still know the religion of Islam through translations in the absence of educational centers. The foundation of translation laid by him with his insight into the events to come can only be the work of only a great reformer who was destined to work for the present as well as for the future. No doubt this was destined by Allah the Almighty. The moral and spiritual degradation
of the so-called ulamas of the period can be judged from the fact that they had conspired to murder Shah Waliullah on this account for they thought that these translations will deprive them of their means of living as people will have direct access to the religious book over looking them. This will also be great blow to their importance in society. This is very unfortunate that people should aspire to acquire wealth and honour through religious knowledge, knowing full well that punishment for such a sin is very painful but perhaps not believing in the day of judgement.

On the academic level the importance of the translations by Hazrat Shah Waliullah is very great as if it is the Quran and Hadith made easy. He has removed many hurdles in the way of the understanding of the Holy Quran giving subtle explanation of the Quranic verses when required. He says in his ‘Anfasul – Aarefeen’
“The secrets of Hadith an the intended purpose of Islam and its Ahkam and the purpose of inducements and all that the prophet of Islam (peace and blessings of Allah be on him) has brought to us from Allah the High and which he has preached, have their own hidden purpose and the knowledge of all that is in itself a science, what I have said about all this on sound and solid bases was not attempt by anyone prior to me.” (1)

Beside what is said above shah waliullah laid the foundation of the independent science in the light of the Quran and Hadith. Those are:

1. Shah Waliullah Anfas al-Arifin

2. Shah Waliullah’s views on economic system:

   Shah Waliullah propounded the theory that an ideal Society and a just economic order or system are interdependent.

This is what Karl Marx was born 1818 A.D. and died 1883 A.D.

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He published his socialist Manifesto in 1847 A.D. and called his first international in 1864 A.D. after one hundred two years when Shah Waliullah died. It is difficult to say that Karl Marx could have access to the works of Shah Waliullah to borrow the idea. But it can safely be said that the time had come when the world economic order was challenged by thinkers like Karl Marx and the world was fast moving towards the theory propounded by Shah Waliullah. He has shown the way to economic prosperity by creating a society based on just economic order he has termed as 'Irtifaqat.' What he means by 'Irtifaqat' is a profit-oriented system of governing the state which is a must. He has divided 'Irtifaqat' into four stages –

1. The first 'Irtifaq' pertains to the human life on earth when people were living in small village. This is the first stage of human life on earth.

2. The second 'Irtifaq' begins when people shifted from village to towns with greater luxuries of life available to them. The standard of life improved and civilization and culture took its root.

3. In the third 'Irtifaq' a stage is set for different cities to come in contact with each other and establish mutual political and culture relation. This is based on
good brotherly relation among the inhabitants of different cities.

4. Then comes the stage of the fourth 'Irtifaq' in which international relations are established.

In short the life of man passes through four stages. In the first stage man is a little high than animal life. As a villager he is simple, unassuming straightforward and honest to a great extent. In the second developing stage he develops the qualities of citizen with greater sense of responsibility. The third 'Irtifaq' sets a stage for the formation of national life when the necessity of forming government is felt and some one assumes the powers of a king. The fourth stage is the stage of full development. But money and power became the objectives of life, corruption begins to breed in the society. As said by Shakespeare, 'Money will make black while foul fair wrong right base noble, old young coward valiant: So it happens in very so-called civilized society. Power and wealth breed corruption and other ills in the society. This is the law of nature. By this I mean is the nature of man. Abundance of wealth makes man more hungry for wealth. Man in power forgets the collective benefits of the society as a whole. The result is that there develop cracks in the very foundation of the collective life. God wants to purify society of all its ills and out of compassion he sends his prophets to guide people to the right path. (1)

1. Shah Waliullah Al Budural Bazigha, p. 162
Shah Waliullah says that the destruction of mortal values is the result of the destruction of just economic system of the society. While discussing the causes of the rise and fall of nations Shah Waliullah includes the destruction of a just economic order as the main cause of the fall of a nation. For an ideal society a just economic system is a pre-condition. He has discussed these aspects of the problem exhaustively in the light of the history of the nation of the world-giving instance. 

This fact has been emphasized by Karl Marx also who has made it a condition for the establishment of an ideal society.

**Shah Waliullah's Philosophy of education:**

Much has been written about Shah Waliullah's achievements as a reformer and other aspects of his achievements, but nothing has been said regarding his educational thought.

His said that every Mujaddid as a reformer comes with a particular mission. He does his duty and his responsibility ends there. No doubt Hazrat Shaikh Ahmad Sarhindi's reforms were multifarious. But the one institution that did not benefit is the institute of education all over India. The rays of lamp that he had lighted in those dark days did not reach there. The educational system and the educational institutions remained stagnant as before and no attempt was made to improve their lot by changing old system of education and by bringing it in time with the changing conditions of the time.
The process of revolution had already started and the European countries had moved in this direction in a big way. The supremacy of science was an established fact and nobody could deny that the need of the hour was in line with the changing circumstances. Muslims who were pioneers in the field in some respects and who could boast of such giants in the field as Abu Bakr Razi, Bu Ali Sina, Abu Musa Jabir, Ibn Rushd and others were nowhere in the world of science. The result was that within a century after the death of Shah Waliullah European nation had emerged as a power to conquer the whole world with the power of science and technology. These are facts of history.

Shah Waliullah with his deep insight had visualized the events that were to come and therefore he proposed drastic reforms in the thinking and also in the practice relating to education. It is very unfortunate that the call given by Shah Waliullah was not needed to and even today we do not know much about his educational thought.

Shah Waliullah was himself Head of an educational Institution which he had inherited from his father. He was basically a teacher with all the qualities of a reformer, an educationist, who knew so well about the past as well as the present of the Islamic educational system. He was no doubt a saint engrossed in seeking nearness to Allah by remembering Him all the time leading the life of self-denial for religious reason. He had no doubt the qualities of a great saint but he was sent by God on a mission and he had lived with the people doing things right in the social as well as spiritual field of life. Naturally education could not escape his attention.
with the result that he evolved his own philosophy of education which I have the privilege of a research scholar to attempt to discover.

It was long before the European thinkers gave new idea to educational thought that Shah Waliullah gave his own Philosophy of education. Those were the days when the philosophy was based on the wrong belief that every child is essentially a sinner but Shah Waliullah started with the belief that every child by nature is good as said by the prophet:

\[
\text{غَلِبَ مَلَأَ الْبَيْتِ عَلَى الْفَطْرَةُ}
\]

It may be noted that Shah Waliullah practised what he preached in respect of his educational philosophy also. His centre of activity was his institution called Madrasai Rahimia of Delhi, which he had inherited from his father Shaikh Abdur Rahim, the founder of the institution. We shall cast a cursory glance at his views on education.

Shah Waliullah defined education as preparing a human soul for eternal bliss by giving a student proper education showing him the right path to success. In this context he quotes Sadi Shirazai (D 691 A.H.) in his work. "Anfasul-Aarefeen". (2)

\[
\text{عَلَىٰ لَم۵۶۵۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵۶۵ۥ}

1. Shah Waliullah, Huqatullah – al-Balighah, vol 1
2. Shah Waliullah, Anfasul Arifeen

Page No 332-333
p. 162
The knowledge which does not show the right path is ignorance (in nature). Likewise in his work ‘Al Khairul Kathir.’ (1) He says

Knowledge is not something which will perish and would be purposeless in the end. It is eternal and everlasting. One who is blessed with its benefit knowledge will be his great achievement. (1)

He quotes Maulana Jalaluddin rumi (604 – 672 A.H.) also in this context:

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علم را برو زر یارک نور
علم را سربل زر یارک نور
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"If you acquire knowledge for the sake of getting material benefit it will be a snake (to kill you) and if you acquire it to enlighten your heart and mind.

it will be your friend (to guide you in the right direction) (2)"

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1. Shah Waliullah Al Khair al – Kathir
2. Shah Waliullah Anfasul Asleen

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Page No 128
Page No 20
Imam Ghazali and Shah Waliullah both regard education as worship which should be free from worldly desires. He writes in his Tafhimat, Part 1, as under:

واوصيه في خصص نفسه بتعوي immigr
في السر الجل قبض وأوصيه ليس معه
من الطالبيين أن يعبدوهم على حد
المتبقي وشمع المطعم وقال لهم
لم ينعموا بعليا سما في
ابدى الناس حمطا أكزا و
لا نسألوا إلا من الله خير وجه ولا
تعمموا إلا في مصل الله - وأوصيه
بمساجح في العلم والغريبة أن يتيح
ويبث ما أشرحو وألذ أوصهم العجب وان
يلعن ليه يا لحايبة بالنميمة ولا يعم

34
I exhort teachers to fear God inwardly and outwardly both in thought and action and to be kind to their students without any motive of greed. And I commend them and their companions to give up the idea of taking anything from the people for the service they do and to live always with honour, never to beg from anyone except from God and hope for His favour alone for to Him belong Glory and power. I bid students to be dutiful to their teachers and spread their learning, remember and speak kindly of them and their virtues and treat them with obliging civility. (1)

Rebuking the religious scholar for their closeness with the ruler he says*

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Those possessing knowledge were awarded the honour of position and popularity among the people on that account and were recognized as learned people of High

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1. Shah Waliullah Al-Tahimatu-al-Ilahiya
order but the same people when they approached the rulers with their needs and worldly desires fell in the eyes of the people."

Imam Ghazali writes in his book  

So it can be concluded from all that has been said that one who acquire knowledge so as to earn wealth or to attain among the people place

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1. Shah Waliullah Al-Insaf Page No 81
of honour and position or in order to get the benefit of possessing the position of power and glory among his people and relative and with a view to protect there by his wealth from the greedy people and the vicissitude of dark day or so as to reduce the burden of the taxes of the state or to repel the harm by the neighbour and to escape the haughtiness of the associates envy of the relatives, enmity of the strangers and all that flows from this channel of ones desire of acquiring knowledge regardless of seeking nearness and pleasure of God Almighty then he is doomed to the bitter consequences. (1)

Bergson, the great thinker whose views on education are similar to the views of Shah Waliullah in some respect, says –

"We should not make education only a vehicle for seeking jobs we should rather seek the perfection of life and unflinching faith in God to such a degree that we may be able to grasp the realities of life." (2)

When Shah Waliullah talks about the perfect, he goes to explain what is meant by perfect rather what is perfect life. He gives the details of perfect life bringing before your eyes the true picture of the same.

He says that an educated ideal individual should have certain qualities that distinguish him from others. His animal urge (Quwatte Bahemia) should be under the control of his angelic urge (Quwatte Milkia). He should adorn himself with the qualities of Toharah (Taharat)

1. Imam Ghazali Fatihul Ulum
2. The Olive A. wheeler. Bergson and Education

Page No 09
Page No 67.68

37
Ikhbat or humility before God. Samahah or liberality and justice (Adaliya)
The details of which have been discussed in a separate chapter.

Shah Waliullah has his own thinking about education and his own system with the syllabus of his own. His emphasis is on the teaching of the Quran and the Hadith with all the requirements of the subject. Not that he has neglected other branches of knowledge. He has included logic, Philosophy, Mathematics, Medicine, History, Geography and other Science also.
GENELOGICAL TREE

The pious Caliph Umar the Great

Al-lullah.

Affan.

Sulayman.

Quraysh.

Humayun.

Haman

Uthman.

Muhammad Shahryar.

Ahmed.

Jarjis.

Faruq.

Adil Malik.

Umar Kahim Malik.

Abul - Fat - h Malik.

Muhammed Ata Malik.

Sher Malik.

Mufti Shamsud - Din.

Kamalud - Din.

Qutbud - Din.

Abdul Malik.

Quadi Kabir alias qaudi Budhha.

Qadi Mankan

Qadi Kasim.
SHAH WALIULLAH

1. S'ih Abdul - Aziz.
2. Shah Rafiul - Din.

1. Muhammad Isamil.

1. Muhammad Musa.
2. Muhammad Isa.
3. Muhammad Makhsusullah.

Page No 4 & 285

Page No 158
Page No 4 & 319
Page No 286
CHAPTER I
CHAPTER I

A. SHAH WALIULLAH - His Life.

Shah Waliullah was born on the 4th of Shawwal 1114 A.H. (Feb. 21\textsuperscript{st} 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, came 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. Students 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 Fatehpur 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. (2) (The story depicts the idea of substitutions of 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. (3)

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 birth place. 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. AD Muztar Shah Wahullah A Sana 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 into 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 Naqshbandi 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 and 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-Rahimiyya' 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 'Sakū 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-Rahimiyyah.

Shah Waliullah has recorded the events of his life very briefly from his childhood to the end of his career in his work Al-Juza Al-Latif. 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 general feast. I was permitted to give lesson (a distinction confessed only on the best students). One of the greatest blessings 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 وبيعة) 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 (مرشد) 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. This event is mentioned 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, Reifud - Da'ula, 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 were 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:

"..."
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 inspite 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

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 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.

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:

مرّ فرصة ان يكون هذا الرجل في زمان وافتضت

الإسـلباَب اَب بـيـوب إـحلام الناس بأولاده العروبا ونفت

في ظلبه إـحلامهم تقاوم ضداً الرجل بأمر الحرب تم قيام وكات

اماً في الحرب لا يتاسى بالرسوم والرسنفاب وغيرها

لا يقل في عليه مستمرون منه منتهدرون بـه

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-eden 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. His 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 vaunted 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 ( מְלֹא בַּעֲבוֹדַת יָדָו ) 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 holy Quran with explanatory notes. This is the first Persian translation of the Quran in India.

2. Al_Fauzul-Kabir (الفوز والكبر ). 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 (فهم الكنون). 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. Musaffa(مسافا ) 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 Muavia. (محمد باركر)
5. Musawwa( مسروق ) It is also a commentary of the Muatta ( موطنا ) 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 Balighah ( حجة الله النبأله ) 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-Khīfa ـ Khilafat-Khulfa- ( إزالة الخلافة خلافة الخلافة ) 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**

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**

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

10. **Iqd al-Jeeld**

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**

These are very small four pamphlets which are concerned with the science of Hadith.

These pamphlets as under:

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1. *Al-Turqan monthly* Lucknow "Shah Waliullah number 1359 A H

As reported by Maulana Manzar Hasan Gilani on the authority of Maulana Mohsin Bihari.
12. Sharhe Tarajum Abwabi Saheh Bukhari

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

13. Tuhfatul Muwahhideen

This work on the unity of God is a very useful work which later on was used as a text of Shah Ismail Shahid's popular book 'Taqwaiatul-Iman'. Long before it was published by Hakim Hafiz Abdul Majid Khan of Delhi with its Urdu translation.

14. Al Khairu al-Kathir

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 Tafhimatul Ilahiya

This book is a book which deals with different topic. 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. Fuyudd-Haramain

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- Mubashshirat al-Nabi-Al-Amin**

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**

The book contains information about the live 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**

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**

This is a very small collection of Shah Waliullah’s letter.

21. **Sururul Mahzoon**

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**

This is an autobiography of Shah Waliullah written in Persian very briefly.

23. **Al Maqalatul Wadhiya – Fil Wasiya Wa Nasiha**

الคำถาม الوضية في الوصية والنصح
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:

شما دمغلوب - تاحيل الادريبيت - زرھاوین
شرح حيز البخار - جمل حدیث - شرح ریاضی
ما اسرالاعداد - المطبعه الجهریه - فتح الوری میرزاکرم الحنیف

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 over all 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 unhesitently. 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 (أهل الحديث) and the followers of reason (أهل الأفكار).

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).

Sharh Tarajim Ba'd Abwab al Bukhari, Hyderabad, Deccan Dai'ira al Maārif al Uthmaniyyah, 1949.

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**

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

Al Insan al ayn fi mashā‘ikh al-Haramain.

Al-Qawl-al-Jamīl, Misr Matba‘a al Jamīlah, 1290 A.H.

Hamā’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 Muhimati

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 life-long profession of teaching. Among them Shah Waliullah, Shaikh Shamsuddin, Habibullah, Mazhar JanJanan, Shaikh Shah Muhammad Ashiq and Shaikh Fakhruddin 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 Obaiduullah 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 Wailullah 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 qawal al jali Page No 101

69
"Though I address a thousand person. But by that you are the only one who is meant and who is addressed."

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

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مَحْفُوظُ نَفْسِي ْبِأَنْفُكَ وَأَصَلَّ
إِلَى نَجْلُهُ قُمْوَاءَ وَرَضْتُ الْمَرْأَةَ
وَأَمَّكَ فِي نَسْبِ المِلَارَ مِمْنُونَ
يَبْلِفَكَ لاِمَمَّا كَلَّ شَيْعٌ وَنَا هُزُأَا
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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:

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حَرْحَرَ اللّهُ نَفْسِي وَرَأَيْنِي وَحَأَّمَتْنِي
وَنَا جَعَلْنَا إِلَى رَأْيِ البَعْثِ عَلَى نَسْبٍ
لِتَبِينَهَا وَالْمُبَاشِرُ شَرْلَتِبِيْنِهَا وَالْقَيْنَانِ
عَلَوَى نَبِيْنَ فِي النَّاسِ مِنْ حَصَّتٍ
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1. Al Munaf' Azamgarh monthly, June 1982 page No 473
2. Maulana Abul Hasan Ali Turikhi dawat wa Azimat Page No 388
3. Shah Waliullah Al-Talhmatu - Al-Illahya Page No 25
Again in his introduction to Hujjatu 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;

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 Barahi was

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1. Shah Waliullah - Hujjatu Allah Al-Baligha vol. I (Page No 01)
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:
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 doubt, 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 Janan. 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. Diwaea 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.
CHAPTER II
CHAPTER II

HIS TIMES.

1. Political and Social conditions:

- Political conditions-

Shah Waliullah was born in the year 114 A.H. (1713 A.D.) and died in 1176 A.H. (1763 A.D) and thus he lived through the reign of the following ten kings of the Mughal dynasty:

1. Aurangzeb Alamgir,
2. Bahadur Shah I,
3. Moizuddin Jahandar Shah
4. Farrakhsiyr,
5. Rafiu-Darajat,
6. Rafiu-al-Daula,
7. Muhammad Shah,
8. Ahmed Shah,
9. Alamgir II,
10. Shah Alam II,
The following are the important events of the period under discussion:

1. Rise of Sayyid brothers known as king-makers,
2. Assassination of Farrakh Suyar at the hands of Sayyid brothers.
3. Fall of Sayyid brothers at the hands of Tarani courtiers,
4. Revolt of the Marathas against the Mughal rule,
5. Insurrection of the Sikhs,
6. Invasion of Nadir Shah in 1739 A.D. and the mass killing of the citizens of Delhi,
7. Ahmed Shah Abdali's invasion in 1761 A.D. and the third battle of Panipat in which the Maratha power was crushed.
8. Rahillas as a political force.
9. Rivalries between the Irani and Turani nobles, &
10. Presence of the Europeans as a political force felt prominently.

The invasion of Nadir Shah and the massacre of the peace-loving citizens of Delhi manifested the weaknesses of the Delhi rule and encouraged the sub-service elements to raise their head. None of the rulers who succeeded one after the other, proved themselves worthy of the throne they occupied and it appeared clearly that only a miracle could save the Mughal Empire from its ultimate doom. The insurrection of the Sikhs was a factor, which was challenging the authority of the Mughal Court. They were eliminating the Muslims. Adding to this were the rivalries of

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1. Note
Please read the letter of Shah Waliullah which he addressed to Ahmad Shah Abdali drawing his attention to the strong position which he occupied among the Muslim rulers of the world. The letter is an important historical document which gives vividly the political condition in India in the content of the future of the Muslims of the country. The letter had its effect and resulted in the battle of Panipat in which the rising Maratha power was destroyed. Letter no. 2 Shah Waliullah Kay Siyasi Maktoobat translated into Urdu and edited by K.A. Nizami, page 97-114.
the Mughal Court. The people who could think in terms of religious or national interest were very few and were not effective in changing the course of events.

Politically India was divided into many camps with divergent interest and selfish aims and nobody had the ability to visualize the future of the country and its people. There was lawlessness everywhere. In fact there was no Government to control the evil forces of the society. Loot and killing was the order of the day and people were obliged to migrate to safer places or to put up armed resistance themselves to lawless element. India is a vast country and its people had the resources, ability, courage and other advantage to halt the advance of a foreign power which was emerging but they did not have the will and honesty to do so. Warriors like indeed Tipu Sultan and others of his kind who had national interest dear to them put up strong resistance with all the military forces at their disposal but eventually it was the policy of Cunningness and divide and rule of the Britishers and also the treachery and shameful dishonesty on the part of our own Indian people which defeated the valour of the Indian forces. The result was that India remained a salve country on the map of the world when only God’s grace in the grab of the Second World War came to their rescues and the forces of circumstance compelled the Britishers to leave the country on August 15, 1947. It will be wrong on our part to claim full our struggle, Sacrifices and sufferings for the cause credit for the emancipation of our country, Inspite of all.

It was a period when the country was in a sad state of political instability with moral degradation and intellectual stagnation. Sikhs and
Jats were playing havoc who made the life of the population a miserable one. It was the rule of might is right. Very few could even think in terms of moral values. The self-interest was the only consideration, which could prompt them to action. And above all during this political chaos a new force of foreigners was making its presence felt with determination to take advantage of the situation. They were more enlightened and politically awakened people who had the vision of a statesman who could predict the future in the light of the conditions prevailing in this vast country of divided pockets of power. The policy of divide and rule was the only weapon, which could defeat the brave sons of the soil like Tipu Sultan and others. It was a tragedy of the greatest magnitude that the Indians inspite of their great sacrifices could not halt a foreign power from occupying the whole country.

In fact, in order to face such a situation, it required not only courage and material resources. It required honesty, integrity, statesmanship and judgement to differentiate between the possible and impossible and above all only collective efforts could pay the dividends. No doubt the last efforts by the Indian forces in 1857 to get rid of the foreign rule and the sacrifice they made for the purpose and the atrocities perpetuated by the British forces thereafter are facts of history we have to salute our brave sons of the soil, who laid down their lives for the right cause. In conclusion we have only to console our selves by saying that it was ordained that the new order should give place to the old one. However, there is no doubt that inspite of the adverse condition Shah Waliullah by his teaching, left behind a team of his followers who not only kept alive the spirit of sacrifice in the way of
Allah but also the torch of learning burning. Aligarh Muslim University and Darul- ulam Deoband, are the two examples of his achievements.

**B. Social Conditions**

The history of the North of the Sub- continent in respect of the religion of Islam is different from the history Sind and coastal area of Malabar where we find Arab influence more pronounced since the preachers of the religion of Islam were the immediate successors of the companions of the prophet (peace and blessings of god be on him) Whose emphasis was on the unity of God (توحید) . In the case of North India the Muslim conquerors who entered the sub- continents were non- Arabs whose belief and customs of social life were already trained with non- Islamic influence. The long chain of Muslim rulers who rule over India like Qutbuddin Aybak (602 to 606 AH), Muhammad Tughlaq (725 – 752 A.H.) Firoz Tughlaq (752 – 790 A.H.).Sikandar Lodhi (896 –923 AH), who were all enlightened rulers. They in their own ways tried to keep the Islamic faith as pure as possible but the un- Islamic Hindu influence was working slowly but surely until the Mughal dynasty appeared as a political power and during the days of Akbar the religion of Islam in India was in ruins. The policy of Akbar was to please his non- Muslim subjects, and with that object in view he banned cow slaughter and tolerated the demolition of mosques. He went to the extent of founding a new religion called Dini- Ilahi combining in it the teaching of different religions. It seemed that a
compromise between the idol worshippers and the believers in the unity of God was mutually agreed to between the rulers and the people around him.

No doubt Akbar’s successor Jahangir tried to undo the damage his father had done to the religion of Islam and his grand-son Alamgir did all that was possible to do under the condition to set things in order but he could succeed only to the extent of halting the destruction by his awesome personality and untiring efforts. He could not demolish the process that had set in.

In the words of Bilgiram in his Tamadduni – Hind:

“No doubt the religion of Islam has left its influence in India and had effected some change in the beliefs and the religion of the country, but at the same time it is Islam that has accepted more from the culture and the religion of the country.”

Discussing the rule of nature governing the rise and fall of nations in relation to the conditions of his time in general Shah Waliullah gives a vivid picture of the society of his time in his momentous work Hujjatullah –
Al- Baligha the English version of which is given in brief in the following words.

"When the Persians and the Romans ruled for centuries and indulged in luxuries of the material world they developed various means of enjoyment for the purpose. They forget the life to come after death. Experts from all parts of the world flocked to their centres of enjoyment of life which they called civilization. They invented new means of luxury so much so that they competed with each other in this show of worldly superiority. They thought it below their dignity to wear belts costing less than one lakh dirham. They maintained grand palaces and magnificent rear gardens with fountain and cold and hot baths. They had beautiful maids, gorgeous dressed delicious dishes, red wine, music and dance to enjoy to life. They had at their disposal all means of indulgences. This epidemic was not confined to the nobles and the upper class only. It engulfed the whole society. Almost all were hankering after bodily pleasure and comfort.

Of course, this required huge sums of money. For this purpose kings, Nawabs and their countries imposed additional taxes which agriculturists, businessman and others of the lower class had to pay. Defaulters had to pay heavy fines and those who submitted to their exploitation were reduced to the position of beasts of burden. They had to work hard from morning till evening without respite. As a result of their unjust economic order the labour class and other workers could neither have time nor money to look after their other needs of life. Both rich and poor could hardly find time to remember God to seek his blessings and thereby to attain eternal bliss. This
economic disorder of the Society gave rise to corruption and contributed to the instability of the organizations so essential for the common good. Only those organizations flourished which suited to the indulgences of the upper class of people and general taste of the Society.

The morals of the public were so debased that it was only the worldly interest with which they were concerned and this never disturbed their conscience. During the days of Shah Waliullah a great majority of people was holding the position of Mujahideen, the so-called fighters in the way of God and officials of the state and that was the only source of their income. Others lived on pensions and charity from the state.

Some of them had arrogated to themselves the position of the court poets enjoying the company of the kings and noble. Others entered the profession of mystics, faqirs and story-tellers, which had become their only means of living. In short lawful means of livelihood, which required hard work and skill became obscure and people were obliged to indulge in this art of idleness only. They had forgotten the purpose of life for which they were created. They were trying to excel each other on such worldly indulgences, wasting their precious time of life with result that they were deprived of the spirit of high and free thinking and this despicable morality took root in them.(1)

In his analysis of the causes of the rise and fall of nations Shah Waliullah goes deep and links the economic condition to the moral

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1. Shah Waliullah Hujjatullah - Al-Baligha — Page No 199

86
degradation of the society. He addresses different sections of the society thus:

To the nobles he says:

'O noble, do you not fear God? You have been indulging in such enjoyments which are to pass away and become extinct, abandoning those who are under your care and those who are eating each other. You drink wine in the open caring not for bad name and shame. Have you not built grand mansions and dwellings for prostitutional purposes, for manufacturing wines and for gambling there; and yet you do not consider it

reproachable. Is it not a fact that in this vast country none has been subjected to capital punishment (prescribed by Islam) for the last six hundred years (of the Muslim rule in India). If at all someone is to be punished it is only the weak amongst you. It is only the weak who is subjected to hard punishment and those who are strong are free to break the law of Islam. All your thoughts are engrossed in thinking about the delicious food, beautiful ladies, good dress and magnificent houses. You did not raise your head to Allah once nor did you remember Him but with your longue and in your stories and you think that by doing so you can intend bring about a revaluation, telling the people that God has the power to do so meaning thereby that revolutions are brought in this way only.

Addressing the soldiers he says:
O Soldiers, God has sent you to fight in his way so that His word may prevail and that you should root out polytheism and its followers. But you have forsaken the very purpose for which you are duty-bound and you have embarked upon such business as the rearing of horses and accumulating arms to make money with no resolution and intention of fighting in the way of God. You drink wine and enjoy Bhang (ضُرْكَةٌ). You shave your beards and grow moustaches: and you oppress people. You do not care to repay to the public for what you are getting from the public treasury as your sustenance. By God you will return to God soon and you will have to give account of all that you have been doing. God wants you to dress yourselves like the pious ones, fighters in the way of their Lord. You should grow beard and trim your moustaches and you should offer your prayers five times a day. Fear God while usurping the wealth of the people dishonestly. You should bear patiently the hardships of the battle.

1. Shah Waliullah Al-Tafhimat al-Iliyiyaa

Page No: 217
and, the fighting in the way of God. You should know full well the concessions granted to you with regard to your offering prayers while you are a traveller or a fighter in the battle-field. Hold fast to all that has been said and adhere to your responsibilities to which you are duty-bound. You should mend your intentions and resolutions in a right way. If you will act accordingly your Lord will bless you in your efforts and help you against your enemies/adversaries. And to the preachers and devotees he says:

أقول... من الوعاظ والمعتزلين
في المحاذاة.
دعتم الناس إلى الموضوعات والاباطيل، ومس랫كم على الخلق وإنما بطم مبسطين لمسيرين.

I tell you, O preachers and devotees and those who have secluded themselves in their monasteries that your preaching to the people are all unavailing and you have created hardships for the people though you have sent to create ease and not hardship.(1)

His following sermon to the people in general gives a vivid picture of the social conditions of these days.

O children of Adam, your morals have become sullied and greed has overwhelmed you. Satan has overcome you. Females have kept their husbands under their thumb and males are usurping the right of the females. The unlawful is pleasant to you and the lawful is unpleasant. I swear by God that God does not charge any one with an affair except the one he is capable of. Treat your desire for intercourse by marrying one or more women. In your expenditure on food and dress do not take the liberty of doing something which is beyond your means. Do not leave any women unattached as if in a state of suspension. Do not make things oppressing and difficulty for you. Do not be burden for the people.

O children of Adam, you have adopted certain customs. Those customs have become oppressing and are creating difficulties for you. For example you spend lavishly on your marriage and parties. You have prohibited divorce. You do not allow a widow to remarry after the death of her husband. So you waste your money by spending lavishly and waste...
your time (of previous life) by engaging yourselves in such customs. You have given up the right and virtuous ways of life  

There are those who are so much engaged in earning wealth that they do not find time for offering their prayers. There are some people who while away their time in listening to the stories and fictions. You are the people who do not pay poor tax ( ) and do not observe the fast of Ramzan (1)

Similarly Shah Waliullah has addressed people of different vocations drawing their attention to the moral weaknesses they were suffering from. He has scolded them for their dishonesty in their dealings, for offering sacrifices at the altar of imaginary deities, for their fortune telling and their pilgrimage to Madar and solar the celebrated Saints. He has asked them not to be extravagant in their spending and to keep the expenses below their income so that they are able to help the needy. He has chided those who were selling wines and giving females on hire. He has drawn their attention to the honest means of earning by telling them that they should be satisfied with only so much as is enough to live honorably in this life without damaging the life to come after death. (2)

From the above-mentioned sermons that Shah Waliullah gave to different section of the society we conclude firstly that he had deep insight in the conditions around him and the ailments of the people and secondly that he was keen to reform the Society drawing their attention to their weaknesses and at the same time suggesting remedy for the purpose. Shah Waliullah was no doubt a philosopher but his philosophy was not only theoretical. He believed in action. He propagated his philosophy through

1 Shah Waliullah Al-Ithnayat al-Lahiyaa Vol 1 Page No 218,219
2 Shah Waliullah Al-Ithnayat al-Lahiyaa Vol 1 Page No 217
his educational centre called Madrasae - Rahimia which his father had established in Delhi. His aim was not only to reform the religious sciences but also to build up rational science, which is no doubt, his marvellous work and which is his great achievement. He combines in his philosophy the modest sincerity of Socrates, the constructive thinking of Plato and the balanced outlook of Aristotle. In fact he mediated conflicts sometimes by finding a 'mean' between the contending elements and more often by showing the unreality of the conflict or controversy of itself.

The result of Shah Waliullah's efforts to reform the Society as manifested in his addresses to different sections of the Society, can be judged by the people he produced, a team of worker and prominent men of learning who succeeded him. His four illustrious sons proved to be the worthy sons of a worthy father. After his death they proved to be the torch bearers of learning. It was on account of their efforts that the spirit of Islam was kept alive in the hearts of the Muslims of India in general and the educated section of the society in particular.
2. **EDUCATIONAL CONDITIONS.**

In the first phase of the development of Islamic education, the Quran and the Hadith were the centre of study and other science like Grammar, language and literature were also linked with the study of the Quran and the Hadith. But in the third century Hijri with the Arabic translations of books on Greek Sciences like logic, philosophy, mathematics, geometry, medicine, etc., The scope of study expanded. These Sciences were a challenge to the religious beliefs and to guard against this the scholastic science was introduced. The result was that religious and secular sciences were mixed up and the emphasis shifted from the important and core sciences to the controversial areas in the field of Fiqah literature which became the scene of the trial of mental capability amongst the scholars.

Steps were taken to improve the extremely defective Arabic script and this way to provide sound basis for the study of the Quran as well as for the collection of Ahadith. The Quran and the traditions of the prophet (peace and blessings of God be on him) were diligently studied in Kufa and Basra, and there arose the science of grammar which developed gradually.

The strong theological influence asserted itself in the second century Hijri. In the meantime the learned doctors of divinity began to collect and write down the Ahadith.
No doubt the Abbasid period added new experiences to the study of Islamic Science and new branches of learning besides the Quran, Hadith, Fiqah, Lughat, grammar, etc. developed. Books on different Sciences were translated into Arabic from foreign languages. The centres of learning which were mosques, Khanqah or houses of the scholar upto 400 A.H. shifted to separate buildings as permanent educational institution. Within a century a chain of such Institutions spread all over the Muslim world and endowments for their maintenance were forthcoming generously, with a new zeal among the people for learning. Madrasai Nizamia and Madrasai Mustansariya are the two outstanding examples of such institutions.

Toward the end of the fifth century Imam Ghazali (450 - 505 A.H.) (1059 1111 A.D.)

Proposed a number of reforms in the system of traditional education. He reorganized syllabus and drew a code of Conduct for teachers and students both. This pattern continued till the 7th century Hijri when Ibn Khaladun in his Muqaddama proposed certain reforms.

The history of the Islamic education in India starts from the Seventh Century Hijri and its first phase extends to the ninth century Hijri. In India the same patterns was adopted as was prevalent in Muslim countries all over the world. The subjects that were taught during the period were:

1. The Quran
2. The Hadith,
3. Fiqh,
4. Ilmi Kalam
5. Logic,
6. Philosophy
7. Science
8. Philosophy
9. Logic,
10. Philosophy
No doubt the interest shifted from the study of Hadith to other sciences and in practice the study of Hadith was neglected. To trace the development of Islamic learning in India let us go back to the period of Shaikh Abdullah and Shaikh Azizulla who took prominent part in promoting the cause of Islamic education in India. Shaikh Abdullah established himself in Delhi, while Shaikh Azizullah made Sambhal his seat of learning. They gave new dimensions to the system and it was in account of their ceaseless efforts that the standard of education in India was raised to new heights. Both of them had the patronage of Sikander Lodhi who took keen interest in the promotion of education under his rule so much so that he would quietly enter the institution and listen to the lectures delivered by the learned scholars.

The scholars worked out a new pattern of education and introduced new books like Mutawwal(متعول) Sharhe Aqeeq Nafsi(شرح اقیق نفسی), Mullah Jamil(ملا جمیل) Sharhe Waqiy a.(شرح واقعیا.) yet the study of Hadith did not attract the attention it deserved and was so urgently needed. Of course, Maulana Abdul Haque Dehlavi took up the cause of the promotion of the study for Hadith and did what could in his own way during the rule of Akbar the Great.
This is a period when Shaikh Ahmad sarhind (1034 A.H.). Mujaddid Alf Sani, (D.1034 A.H.) was coming up as a spiritual, religious and intellectual force and was leaving no stone unturned to reform the corrupt society. It was under his influence that shaikh Abdul Haque Dehlavi paid so much attention to advance the cause of Hadith as a science of study. It was, however, ordained that the credit for the advancement of the study of Hadith should go to Hazrat Shah Waliullah (1114--------1176 A.H..)

(1703--------1763 A.D.)

Whose insight into the science was recognized even by the renowned scholars of the Muslim world who lived in Mecca.

Regarding the educational conditions prevailing in India during this period prior to the days of Shah Waliullah we find that the pattern of education was more or less the same which was adopted in other parts of the Muslim world. Educational activities were carried on either in mosques or private houses of the nobles. Maulana Manazir Hasan writes:

"It was mostly the mosques and generally in cities and towns the houses of nobles which served the purpose of school buildings in this
country. In addition to this rulers who took interest in the spread of learning constructed separate buildings for the purpose like Madarsa of Muhammad Gawan at Bidar in Andhara Pradesh which is in ruins today and which has become the property of Archeological Department of India. It still attracts the visitors coming from distant places to see the remains of the grand buildings that were constructed by the ruler. We may mention Madarsa of Firoz Tughleq also which had its own building and about which Maulana Abdul Hai writes:

\[\text{لم يُعَنَّها قَبْلَهَا ولا نَعْرُها} - 1\]

Such a grand building (for school) was seen neither before (this period) nor after.

We may mention here Madrasa Rahimia also, which was founded by Maulana Abdur-Rahim, Shah Waliullah's father, which had its own building. When the popularity of the School reached countries like Afghanistan and Iran, students flocked to the Institution. King Mohammad Shah gave Shah Waliullah a spacious building for the purpose, which could accommodate a large number of students. Originally this school was started at the end of the eleventh century Hijri at a place which is now called Mehndiyan. Later on it was shifted to the building donated by King Muhammad Shah.

During the days of Shah Waliullah Madrasa Rahimia was
recognized as a famous centre of learning which had grand spacious and beautiful building of its own which was donated by King Muhammad Shah. What happened to this Institution, its building and residents of this is described by the author of Darul Hukumat Dehli Maulana Bashir Ahmad in the following words:

When nobody remained from the sons of Shah Waliullah Maulana Muhammad Ishaq took charge of the institution when he migrated (to Mecca) in 1256 A.H. The two sons of Hazrat Maulana Rafiuddin namely Maulana Makhsusullah and Maulana Musa took upon themselves the
responsibility of managing the affairs of the institution. They died in 1856.
Maulana Musa left one son Abdus-Salam who was of tender age and one
daughter. There remained none in the family who could educate Abdus
Salam and this service of imparting knowledge which continued for
generations came to an end.

About the grand building of the famous Institution Maulana Bashir
Ahmad writes:

Since this place has become the property of Rai Bahadur
Shivprashad a sign board of Madrasai Rai Bahadur Shri Krishan Das has
been fixed one the lane.

This great institution called Madrasai Rahimia has the distinction of
catering to the needs of the Islamic education for generations. Students
from all parts of the Muslim world flocked to it. Though the institution did
not remain but the influence it left on the lives of the Muslims of India will
never die. The founders of the two great centres of learning Aligarh
Muslim University and Darul Ulum Deoband are in fact the product of the same school of thought whose services to the cause of Muslim education in India will always be remembered.

**Courses of studies**

The Muslim education in India adopted the same system which was prevalent in the Islamic countries where Arabic was not their mother tongue. The courses of study were divided according to the standard prescribed.

**Standard I**

1. Reading and recitation of the Quran (with translation)
2. Persian language
3. Elementary Arabic.

The courses prescribed were taught stage by stage. The education of a child started with the teaching of the Quran without giving its meaning. This was entrusted to only those who were proficient in the science of Quranic Orthoepi. Others were not considered eligible to teach. They were called `Muqri'. After the child acquired proficiency in reading the Quran he was taught Persian books prescribed for the purpose. He was given instruction in elementary Arabic also. Here a student completed the
primary education, the first stage of his educational career, Maulana Manazar Ahsan Gilani says:

It seems that at this stage all students were taught much Arabic as to understand the meaning of the Quranic verses and well-known saying of the prophet (Peace and blessings of God be on him). Further he writes:

Anyhow this stage of education was so much necessary that those (student) who passed this stage were not entitled to be called Danishmand or Maulavi or Mulla, Maulana, etc. After this the second stage of education began. It was after the study of the science of Islamic jurisprudence and its principles that the study of Ilmi Fazl was taken up. Maulana Manazir Ahsan writes:

1 Maulana Manazir Ahsan Gilani Hindustan Man - Musalmanon ka Nizame Tahim wa Tarbiyat Vol 1 Page No 136
2 Maulana Manazir Ahsan Gilani Hindustan Man - Musalmanon ka Nizame Tahim wa Tarbiyat Vol 1 Page No 136
The last standard or degree of education was that of Fazil and the subject and books which were taught in this standard of learning was termed as Ilmi Fazl.

So we come to the conclusion that there were four stages of education.

1. **Standard 1.**
   Reading of the Quran (without its translation).

2. **Standard II**
   Study of Persian with elementary Arabic.

3. **Danishmandi or Maulavi**.

4. **Fazil**

Regarding the books prescribed for the second stage we know that ‘Gulistan’ and ‘Bostan’ of Shaikh Sadi were included but it is not clear what other books were prescribed.

For Danishmandi or Maulavi, the following books were prescribed:

1. Kaifiya, (کا فییس)
2. Mafassal, (منصل)
3. Quaduri, (قود ریک)
4. Majmaul-Bahrain, (جمع الاعریجین)
It may be noted that the two books Katia and Quduri are still included in the syllabus of our present day religious institutions.

Knowledge of the books mentioned above was called ‘Ilmi Dururi’ in those days and without passing through this stage one was not entitled to be called Danishmand or Maulavi.

Regarding the fourth stage of education called Fadl the books prescribed were called “Kutube Muntahiyana” which was as follow:

1. Hidayah (هیدا) and probably Text of Quduri and Majmaul Bahrain.
2. Kanz. (کن)    
3. Baidavi. (بیضاوی) 
4. Al-Husami (الحسامی) 
5. Tahqiq (تحقیق) (commentary on Al-Husami.)
6. Kashshaf, (کششاف)    
7. Mudarik, (مدارک)    
8. Masharqu Anwar, (مشعر انوار)    
9. Masabih, and (مصباح) 
10. Sharhi Shamsiya, (شرح شمسیا) 

In addition to these courses there were other branches of learning called Ulumi Aliya (علمی علیا) which included Maani, (معنی) Bayan (بیان), Badi, (بیدی) Arud Qawafi Wa Adab.
It appears that the book in prose Maqamati Hann (रमामात हम्मियन) was popular for study.

We find that in those days Delhi was the centre of learning for scholars. One may be surprised to know that among the scholars there were masters of the art of music also. Maulana Manazar Ahsan Gilani says. (1)

\[
\text{अंश}
\text{का}
\text{सिवे}
\text{सुवर्ण}
\text{का}
\text{सिंह}
\text{बबल}
\]

Surprisingly there were among the scholars of divinity who were masters of music. Even inventions in music are attributed to the religious scholars of that period. Abdul Hai writes in his book Nuzhatol-Khawatir that a clock had been invented in India during the reign of Firoz Taghlaque, from which the following couplet was heard on the tone of rhythmic music:

\[
\text{रसायन}
\text{के}
\text{बदल}
\text{शाह}
\text{हस्से}
\text{मि}
\text{ज़िन्दा}

\text{ज़म्मा}
\text{न}
\text{सहर}
\text{से}
\text{सी}
\text{दिन}
\]

Every hour with a stroke the clock on the door of the King reminds that this much time of life passed away.*

**School-going age of a child.**

In Islam education begins with the birth of a child the practical demonstration of which is given in the practice all over the Muslim world

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just after the birth of a child the first lesson he receives from his parent is that of a call for prayers (Azan) first in his left ear then in his right. It is a lesson on the subject, which relates to one of the five fundamental principles of Islam: ‘The unity of God’ and apostleship of Muhammad (peace and blessings of God be on him) This is in fact the first phase of the child education. The second phase begins when a child is able to pronounce some sound. The parents repeat ‘Allah’ the name of the creator of the Universe before the child. When the child reaches the age of four years, four month and four days he is considered fit to begin his education in earnest. The occasion is celebrated with pomp and show according to the means of the parents. This is known as Tasmiyah Khawani. ( ) This is, in fact, an occasion of great rejoicing, for the child, his parent and his relatives who are invited to attend the ceremony. What we mean by giving all these details is that the fifth year of the age of a child is considered the best among the Muslim. To start learning his education begins with the recitation of verses from the Holy Quran, which is considered auspicious by the Muslim.

**School equipment and libraries.**

We cannot compare the pomp and show of our present day equipment of educational centres with the simplicity of the old centres of learning. The floor of the mosque was covered with the mats or rugs. We very much doubt if blackboards were used in those days. Since education was considered a religious duty, simplicity was the chief feature of
educational activity. Regarding school libraries there seemed to be no provision for that, since the rulers, nobles and scholars who possessed big libraries allowed their use to the students also. They were open for use. They had big collection, which they carried with them while travelling. In those days when there was no facility for transport there were scholars who carried with them their books loaded on camels. This treasure of knowledge was so dear to them that they preferred to sacrifice their material wealth to save it. When the Marathas besieged the fort of Ahmadnagar, the Qadi of the place ordered his servants to take care of his females and library first. Maulana Muhammad Ishaq who migrated to Mecca in 1256 A.H. took with him his books which weighed nine mounds. This was only a part of his library.

The Art of Calligraphy.

The art of calligraphy and paper manufacturing industry had developed to such an extent that a large number of people earned their living by means of this occupation only. Even then books could be procured easily and they were cheap.

This art of calligraphy had developed so much in India that people in the country did not feel the necessity of printing press. It was only in 1857 that for the first time a book was printed in India. Books were written and circulated in no time all over the country. Maulana Sayyid Manazir Ahsan writes that Mulla Abdul Qadi Badayuni, had secretly written the history of
Akbar's reign and after his death the manuscript writers procured a copy of it. The book was circulated all over India in no time. Jahangir (D. 1627 A.D.) the emperor of India failed to check its circulation inspite of all efforts. In the words of Maulana Gilani: (1)

The organization of the art of calligraphy was spread over the country so widely that even the government failed to destroy the copies of this history book totally.

Scholarships.

It seems that the schools run by the rulers and the nobles were giving sumptuous food to the students under their care. It is said that a school at Bijapur, during the reign of Ibrahim Adil Shah run by the state was providing Biryani and Muzafir the sweet dish to the pupils in the morning and bread and khichri in the evening. (2) They also given books and also a Hun (coin) as scholarship for clothes and other expenses. This was not the only school in Bijapur where such facilities were provided. There were other schools also where the same quality of food was served. (3) Life in those

1 Maulana Syyid Munawwir Alsan Gilani Hindustan Main – Musalmanon ka Nizame Talim wa Ihsatat Vol 1 Page No 53
2 Maulana Syyid Munawwir Alsan Gilani Hindustan Main – Musalmanon ka Nizame Talim wa Ihsatat Vol 1 Page No 340
3 Ibid Page No 341
days was interpreted in terms of life to come and they were ever ready to encourage learning. Muslims respected the teachers and their students. They were always helping them in some way or the other.

Maulavi Nurul Haque writes (1)

‘Nawab Najbuddaullah established Madrasa as a centre of learning on the lines of Shah Waluullah’s pattern of education.’

Shah Abdul Aziz mentions this institution in the following words (2)

‘Najbud-Daula’ had nine hundred scholars in his institution, the lowest among them were paid rupees five while the highest were paid five hundred.

It is also recorded that Hafizu- al - Mulk, chief of Barely had granted scholarship to hundreds of students prosecuting their study (3)

<table>
<thead>
<tr>
<th>Source</th>
<th>Page No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maulana Obaidullah Sindhi, Shah Waluullah AWR un ki Siyasi Tahareek</td>
<td>47</td>
</tr>
<tr>
<td>Shah Abdul Aziz, Malifuzat – e – Shah Abdul Aziz</td>
<td>81</td>
</tr>
<tr>
<td>Maulana Obaidullah Sindhi, Shah Waluullah AWR un ki Siyasi Tahareek</td>
<td>47</td>
</tr>
</tbody>
</table>

109
Hundreds of students studying in shah Sahib’s college were receiving monthly help (scholarship) from the Government of Hatizul - Mulk.
3. Economic Conditions.

Shah Waliullah belongs to that period of the Mughal rule in India when, after the death of Aurangzeb Alamgir the process of all round disintegration of the empire had already set in, comprising all aspects of the society, political, social moral, religious, educational, economic and others. During his life time Shah Waliullah saw the regime of ten kings of the Mughal dynasty who had lost control over many provinces of the empire and two years after the death of Shah Waliullah, the Mughal king surrendered the administration of Bihar, Orissa and Bengal to the British Company.

During his life time Shah Waliullah tried his best to reverse the course of events by his writing and by taking active interest in the political affairs of the country. But he could only delay the day of doom. He could not avert it. Shah Waliullah mentions in his book ‘Fuyu ul Harmain’ his dream about the destruction of the forces working against Islam and its followers and he also mentions the result of this struggle, which was to culminate in the destruction of every system prevalent at that time. (1)

The prophecy mentioned in the dream is confirmed by the events that followed. Here we are concerned with the economic system only and we have to examine the change in the system predicted by shah Waliullah.
While discussing the causes of the rise and fall of nations, Shah Waliullah attaches great importance to the economic factor. He asserts that ideal society and just economic system go together. They are inter-related rather they are linked together.

Shah Waliullah has divided the life of mankind into two compartments, the one attached to the other. One is concerned with the spiritual favours of God and closeness to him while the other pertains to the worldly boon or favour received from his Lord. So that one can not be indifferent to earning ones living and the material wealth of this world.

With the downfall of the Mughal Empire the problem of maintaining law and order in the country was dangerously horrible pastures. This had effected the social, educational and economic condition also. We need not go into its details. We shall discuss here the general economic condition prevailing during those days.

As we know the feudal system was the order of the day in those days all over the world. Under this system the land of the country has become the property of the kings, nobles Jagirdars and Zamindars. With this monopoly they were treating the agriculturists as farm workers who had to work hard to satisfy their masters. They were like beasts of burden working from morning till evening. They were the people who had to bear the main burden of taxes. Even then it was difficult for them to meet the expenses of their daily life. Whenever the government needed the money they were the target of additional taxes and they were under very great
pressure to pay the same. Farmers, traders and workers of different vocations had to work hard to be able to make the two ends meet. The defaults were punished. The position of farmers was reduced to that of the beasts, donkeys and bulls who were used for ploughing, irrigation and harvesting the crops. The rich class lived in the extreme luxury while the lite of the poor class presented a horrible contrast with their miseries. Shah Wahullah says that the main cause of these ills of the society was the unjust economic systems prevalent in the country. The wealth of the state which was in fact the property of the society had become the wealth of the individuals such as kings, nobles, landlord, and other such people, and the common man was at the mercy of this ruling class. There were people who were totally depending on state grants such as poets, the so-called Mujahideen, Sufis, and Scholars of divinity and others of their class who had became a burden for the state. They had no other means of income nor did they need any.

In fact it was the capitalist created system of economy, which had ruined the country. It had resulted in an unjust system of distribution of wealth. The wealth of the country had became the property of a few which should been in fact, the property of the society. Apart from these ills of the feudal system there was a large section of the population which was wholly dependent on the state for their living. They had become accustomed to draw money from the treasury without rendering any real service to the state on the plea that they were soldiers, sufis, poets, scholars of divinity or that they belong to such group of people whom the rulers generally favoured with grants without their rendering any service to the state. They
had all become a burden for the economy of the society though they had lost their utility. This section of the population had become lazy and the main burden of taxation fell on the working class. These poor people were exerting themselves and working hard as labourers for the protection of the wealth of the society. This class of people was agriculturists, traders, manufacturers and people of different vocation. This was the main section of the society which was toiling hard to be able to produce as much as they could.

Analysing the causes of the failure of the economy Shah Waliullah says:

During these days the main causes of the failure of economy are two fold:

The first cause is that people have become accustomed to be a burden on the state. They belong to the class of soldiers, the scholars of divinity, the poets and the so-called pious ones who want to live without work solely dependent on state grant. They have become a burden for the economy of the society. The second cause is that the agriculturists, traders and people engaged in different crafts have to pay heavy taxes which is beyond their capacity, although the secret of the prosperity of the country and the improvement of the economic conditions lies in the reduction of
taxes without which no industry can flourish and which is, in fact a great source of income for the state. This is an important point, which the people should bear in mind.

Shah Waliullah is for the economy, which brings development to the people who are below the poverty line. He wants to increase the purchasing power of common man, which was so much needed during his days. He was not in favour of economic model, which did not benefit the economically weak class. He also came down heavily on the policy dictated by the feudal oriented system. He is more concerned about value while the market economy of those days was concerned about price. He thinks that the capitalist model of development was ruining the country so far as the interest of the common man was concerned. He did not approve the concentration of the sources of economy in a few hands and in its place he suggested an alternative arrangement in which economy is largely beneficial for humanity. He criticizes the development of the country which was not far the masses and which was for a particular rich section of the society. For him the basic need of the society was to augment production for masses, which was the need of the hour. The problem of the common man he emphasises the equitable or just distribution of the wealth and that the resources of income should be utilized for the benefit of the masses.

Analysing the economic condition of the country Shah Waliullah has gone deep in finding out the causes of the failure of the economy. He considers the economic model of those days utterly alien to the realities of
the country, which was inhabited largely by the toiling masses. He wanted the market to be for the people and not the people to be for the market.

Shah Waliullah's thoughts on the economic conditions of those days provides yet another example of his masterly skill in integrating economic theory and ethical values. No doubt he was definitely ahead of his time in suggesting for the ills of the society. All his emphasis was on his plea that the economy of the society should not be pushed into the hands of the capitalist class. It should be for the larger and needy section of the population of the country which included agriculturists, small traders, labour and people belonging to different vacations. In short he laid the foundation of an economic theory which is well balanced and which safeguards the economic interest of all the sections of the humanity at large.
CHAPTER III
CHAPTER III

Shah Waliullah 's Contribution to Islamic Education.

A. An outline of Shah Waliullah's philosophy of Education:

Education has been defined by Pastalozzi as a process of development from within. By others it is variously conceived as learning to be as reconstruction of experience, as formation from without, as development of personality, as discipline, as culture, as conscious evolution and so on. But the world is still in search of comprehensive definition of view in this chapter, let us understand what knowledge is according to him.

Knowledge has been defined by him in the following words: (1)

"Knowledge is not something which fades away and comes to naught. But it is eternal with God and everlasting. For one who triumphs over it this is a great achievement."

Again he says: (2)

1 Shah Waliullah Al-Khora - al-Kathir Page No 128
2 Shah Waliullah Al - Lahnumu - al- Itleaha - Vol II Page No 166

117
"We consider true knowledge to be in conformity with the needs and the aspiration of the time and for us, the Quran is the only book of the most dignified and most honoured and the most important knowledge which has been revealed in conformity with the needs of the time. It is therefore, that all his emphasis is on the study of the Quran, which exercises the most potent influence on all aspects of human life, the purpose for which the Holy Book has been revealed. It will not be out of place if we quote Allama Iqbal in this context who says: (1)

\[
\text{نَفَتُ قُرِآنَ} \text{ عِنْدَ مُعَادَمَةِ} \\
\text{نَفَتِيَاتِ كَأَنِّي} \text{ بَيَانًا} \text{ مُشَهَّرًا.}
\]

Again shah waliullah says: (2)

\[
\text{مَنْ أَرَادَ تَحْمِيلَ} \\
\text{هذِهِ الْوَرْوَةِ فَخَلَّاهُ} \\
\text{أَنْ يَقْرَأُ} \text{ الْقُرَآنَ} \text{ بَيْسَمَهُ.}
\]

"One who intends to acquire this knowledge of the Quran, he should study the plain meaning of the text without trying to interpret it."

Explaining further Shah Waliullah quoted Sadi Shirazi (d. 691 A.H.) who says: (3)

\[
\text{عَلَى} \text{ مَجَلَّتِي} \text{ نَسَمَةَ يِرْجِبُ} \text{ لِلَّذِّ أُسَتَ.}
\]

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1. Gulam Husain Jafami Shah Waliullah ki Taqeen
2. Shah Waliullah Al - Jammatu al - Rahma - Vol 1
3. Shah Waliullah Anfas al Araifeen
Knowledge, which does not lead to the quest of truth is not, in fact, knowledge, it is in fact ignorance.

In the light of the definition of knowledge as given above we are inclined to conclude that knowledge is something which is linked with eternity. It co-exists with God and to acquire knowledge is to establish one's link to the eternity.

The aim of education is further explained by Shah Waliullah when he quotes Rumi (604 - 672 A.H.) in his Anfasul - Arafat. (1)

\[
\text{علَم} \\
\text{رَأَيَتُهُ زُرُقٌ مَّارِيَ بَوْرُ} \\
\text{شَلَّعْتُ لَزَنْي بَيْنَ بَوْرِ} \\
\]

"The knowledge which is sought for material gain is a snake (to kill you) but the knowledge acquired for the purification of heart is your friend."

Shah Waliullah says: (2)

\[
\text{وَارَضِيَتْ فِي نَفْسِكَ تَعَمِّدُتْهَا} \\
\text{اللَّهُ} \\
\text{فِي الْبُرَّ} \\
\text{وَإِنَّكُمْ لَعَنَّهَا} \\
\text{مِنَ الْعُلَمَاءِ} \\
\text{وَأَنْ يَعْمَالُونَ عَلَيْهَا} \\
\text{وُفَّاقُتُ السَّيِّدَةِ} \\
\text{وَفَتَّى} \\
\text{لَا تَسْأَلُوا إِلَّا} \\
\text{اللَّهَ عَزَّ} \\
\text{إِلَّا} \\
\text{عَزَّ} \\
\]

1 Shah Waliullah
2 Shah Waliullah

Arab - al - Arafat
Al - Tathwa - al - Baha Vol 1

Page No 70
Page No 126, 127

119
I bid him to fear God both inwardly and outwardly (in thought and action) and I bid him to be kind to his students and not to be greedy. I tell him and his disciples not to entertain any hope of receiving any benefit from the people and to live with self-respect. Never ask anything from anybody expect from God and do not desire anything expect the favour of God. Elucidating his point of view further Shah Waliullah writes: (1)

For a good teacher the aim of imparting education is two-fold. One of them is to educate people for the formation of character as well as for social efficiency and civic economy in a right way so as to establish the rule of righteousness.
The second is to educate people in order to establish a close relationship between them and God Almighty, so as to attain bliss in the next world (life to come).

No doubt this view of Shah Waliullah strikes a note of ethico-sociological system in his educational thought, since the object of education for him is to attain the pleasure of the Lord of the universe and also to win eternal bliss in the life to come after death.

It will not be out of place if we examine the point of view of some of the Muslim thinkers in this regard. Al – Zarunji who lived in the twelfth century A. D. says:

"The object of education is to attain the pleasure and goodwill of the Almighty and to win eternal bliss." (2)

Again Ikhwan al-Safa ‘brothers of purity’ express their view as under:

"Know, O brother, that every branch of learning is a condemnation and a judgement against its possessor if it does not lead to the quest of eternity." (2)

Al-Ghazali has expressed similar view, regarding the selflessness of a teacher. He says:

1. Tahim al-Mutanalhim
2. Kitab Ikhwan al-safa

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page No 10

page No 74
“He who pursues leaning to make money so as to attain a social position or to reduce his taxes and evades obligations towards the sultan: he who studies for the sake of any other motive, save that of serving God, exposes himself to dire consequences.”

“Teaching whenever it is not regarded as a religious service is absolutely useless. The object of teaching should not be the establishment of reputation nor the winning of popularity.” (1)

Let us now examine the views of some of the European thinkers; Spencer says:

‘To prepare us for complete living is the function which the education has to discharge. (2)’ Similarly Rousseau says to his pupil, ‘How to live is the business I want to teach you.”

Bergson says:

“Each individual must be educated to live not merely to gain livelihood but to attain the fullness of life.” (3)

Sir Ahmed Hussain in his remarkable book, Philosophy of Faqir compares the views of the two on education and remarks thus:

“Readers of the works of the late Henry Bergson will be surprised to find that his teaching is in exact accord with the teaching of Shah Waliullah and its follower. The difference is only words used.” (4)

1. Al Ghazali, Fatihul - ulum, Page No 09
2. Spencer, Herbert “Education” New York, Burt Page No 16
3. The Olive A. Wheeler Bergson and Education Page No 67.68
4. Sir Ahmed Hussain Philosophy of Faqir Page No 48
We have discussed briefly various points of view regarding the aim of education which are taken are akin to Shah Waliullah's view in general and we have come to the conclusion that education is for character building and social efficiency. But it is only a partial truth, since his philosophy of education does not rest wholly on the ethical - sociological foundation. It encompasses the whole human life and therefore education for complete living is the aim on which his educational thought rests. He considers the Holy Quran and the Hadith, the guides for complete living. Hence his emphasis on the study of those two sources of knowledge. No doubt the Holy Quran is the chief source and foundation of education in the scheme of Shah Waliullah's educational thought as he consider the Book of God the true knowledge coming from the Creator Himself, the source of sciences of life. Since the aim of Islamic education is to prepare a student for complete living Shah Waliullah lays stress on study of the Quran and the science of Hadith. Addressing the religious scholars he says:

أيها السفاحاء المسمون العلماء في الدين،
استعملتم بعلم اليونان وعلوماً وترجمتم
الخروج السماوي وظفرتم بنهر علماء,
إنا العلماء أبناء حكمة أوسط سنة عظام

O, ignorant people who call themselves scholars of divinity (Ulma) you are busy in studying the Greek sciences, grammar and Rhetoric and you think that thereby you are acquiring knowledge. True knowledge can be found only in the Holy Quran and the science of Hadith,” (1)
It may be mentioned here that Shah Wahullah does not consider the unsurpassed beauty of the Arabic language of the Quran as the only miracle. In his opinion the real miracle of the Quran is its teachings, its code of conduct, it prescribes for the humanity at large encompassing all aspects of human life.

Al Quran, the name of the sacred book of Islam occurs several times in the Book itself. Its root is Qaraa (قرأ) meaning primarily collecting and also reading or reciting. The books is so called because it claims to be the collection of the best religious teachings over revealed out and it is a Book that be read not only philologically but educationally for it is the agency and direct cause of education, its education means the formation of character and the cultivation of virtues and the social aim with a view to drawing nearer to God and gaining eternal bliss. It is a miracle not only for its beauties of Arabic language but also for the message it gives. The Quran is the basic source of Islamic law, which governs the conduct of an individual Muslim as well as the Muslim society. The Quranic teachings embody a mode of living, a concept of social life, an ideal of human progress, it is the fountain head from which all the teachings of Islam and sciences of human life emerge. It is the only authority relating in all discussions relating to the religion of Islam.

In this context the following extract from the newspaper dawn given below:
(i) The Quran is no doubt the general code of Islam, religious, social, commercial judicial, civil, criminal, military, comprising everything from the ceremonies of religion to those of daily life.

The famous German scholar Geothe writes about the Quran in his book "West Oestlicher Divan:

'It soon attracts, astounds and in the end enforces our reverence. This book will go on exercising through all ages a most potent influence: - .(1)

(ii) "Gibban says:
From the Atlantic to the Ganges, the Quran is acknowledged as the fundamental code not only of theology but of civil and criminal jurisprudence and the law which regulate the actions and property of mankind, are governed by immutable sanctions of the will of God.(2)

(iii) The famous German Orientalist Emmanuel Deutach writes:
A book by the aid of which, the Arabs conquered a world greater than that of Rome and in as many years as the latter had wanted hundreds to accomplish her conquest; by the aid of which, they alone of all the Schematics came to Europe as kings ..........

..................................came to Europe to hold up the light to humanity, they alone, while darkness lay around to raise up the wisdom and knowledge of Hellas from the dead, to teach philosophy, medicine, astronomy to West as to the East to stand at the cradle of modern science and to cause us for ever to weep over

1. "Dawn" Delhi, Sept, 23rd 1945.
2. "Dawn" Delhi, Sept, 23rd 1945.
the day when Granada fell. (Literary remains – page 123). The religion which the Quran preaches is Islam and the ideal personality which it seeks to produce is Muslim. Islam is an Arabic word and the fourth form Salama (سلم) which means submissions, resignation, yielding (to the will of God). The Holy Quran mentions Islam as the religion of God. (2)

$\text{أَلَّاَّ الْمَبْعَثُ عَنْ نَهَـٰئِلَ الْإِسْلَٰمُ}$

Verily the religion before God is Islam. (53:19).

Islam according to the Holy Quran, is not only a spiritual attitude of mind adjustable to different cultural settings, but a social system of clearly defined features. The conception of worship, therefore, according to the Holy Quran is not restricted to purely devotional practices, for example, prayer and fasting, but extend over the whole of man’s practical life as well. Thus all our actions must be performed as acts of worship. This is what is meant when the Holy Quran say:

$\text{ياَ خَلَقَتُ النَّجَّاسَةَ وَالنَّاسَ إِلَّا لَيْبَدِّلُون}$

I have not created Jinn and Man but that they should worship Me.”(51:56). (1)

Worship of God in this wide sense only constitute the meaning of human life. It is this conception, alone which show us the possibility of man’s perfection within the individual earthly life. The Holy Quran is emphatic in the assertion that man can reach perfection in this individual earthly life and by making full use of all the possibilities of his life. By

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1. "Dawn" Delhi, Sept, 23rd 1945.
2. Al – Quran 53:19
perfection the Holy Book means, the development of the already existing positive qualities of an individual in such a way as to rouse his inherent, otherwise dormant powers.

There is nothing of the original sin in the Holy Quran. The Holy Quran says that means original nature is born pure and potentially perfect. According to the Holy Quran redemption and damnation are individual.

Let us now examine some of the essentials of the teachings of the Holy Quran. Unity of God is the point with which the Holy Quran opens and it is with this declaration that it ends. It says down that every prophet taught the unity of God. By unity of God the Holy Quran means that all our actions, our prayers, our sacrifices and even our lives and death should be for God alone. (1)

"Say, surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the Worlds." (6:163)

The second point on which the Holy Quran lays emphasis is belief in the hereafter. According to the Holy Book death does not bring the life of man to an end. It only opens the door to a higher form of life. Again one of the three chief articles of faith preached by the Holy Quran is belief not only in the prophet of Islam (peace and blessings of God be on him) but

1 Al – Quran 6 163
also in the prophets of all others nations, who were sent by God from time to time.

Now coming to the practical side of the faith we find prayers as the essence of man's duties towards God. Fasting is also enjoined by the Holy Quran as a means to the purification of the soul. The pilgrimage to Mecca is the last stage in the spiritual advancement. Poor tax - Zakat (زکاة) is also as compulsory as the offering of prayers, five times a day. Every one who possesses property or wealth must set apart a stated portion thereof.

These are the five fundamental principals of Islam preached by the Holy Quran, which we have mentioned above, without going into details. In short the Holy Quran is the fountain head from which all the teachings of Islam are drawn. It is the general code of Islam, religious, social, commercial, criminal, civil, military, etc. Comprising all aspects of human life.

Since the Quran is the supreme law of the Muslim society it is but natural that the study of the Holy Book should be the basis of Shah Waliullah's scheme of Islamic education. At the same time the life of the prophet of Islam (peace and blessings of God be on him) is the model code of conduct for every Muslim, being the Holy Quran in practice, the study of the science of Hadith cannot be neglected which should be studied side by side with the study of the Quran. All other subjects are subsidiary.

He Says (1)

ان علم العلوم البينة ورأى سمعا وعبين الفتران المبينة واساسها

1 Shah Waliullah Hujjat ulah - al - Bughah Vol 1 Page No 24
Verily the science of Hadith is the very base and source of all other religious sciences which is concerned with the sayings as well as the practices of the most favoured of all the prophets (peace and blessings of God be on him) and may God be pleased with all his companions, who are lamps to give light in the darkness, the sign post for guidance, the full bright moon of the fourteenth night of the month. Who so ever will follow them, paying attention to their sayings and their deeds he will be on the right path and he will receive the favour of God in abundance; and the one who will not follow them he will be led astray and will be away from the right path and eventually he will be the great loser.

As stated above the Holy Quran is the agency and the most direct cause of education in Islam. So also is the science of Hadith, which is, in fact, the expectation of the Holy Quran. In Shah Walullah’s scheme of education the study of the Quran and Hadith is the basis on which the structure of the Islamic education stands. The life of the prophet of Islam
(Peace and blessings of God be on him) is a model before him to produce an ideal individual. How to live is the lesson we learn from the study of the Quran and the science of Hadith.

Shah Waliullah says: (1)

Verily Moses and Muhammad (peace and blessings of God be on him) both combined in them most of the qualities and therefore they were perfect individuals.

Shah Waliullah considered the road to Madina the only path, which lead to the goal of perfection. To put it in his own words: (2)

He (the prophet of God) is the semblance of the living, the self – subsisting eternity, God Almighty, being perfect in all details in full. He has gone so deep into the perfections completely that they have concluded and the door of the prophet has been closed after him, and he has given excellence over all the prophets.

1 Shah Waliullah Al Badaru al – Bazighah Page No 175
2 Shah Waliullah Al Badaru al – Bazighah Page No 176
3 Shah Waliullah Al Khurra al – Kafur page No 72,73
Shah Waliullah fully understood the role of the science of Hadith as a subject of study in the scheme of Islamic education, so much so that he established a separate centre of learning for its study called Darul - Hadith. After his death, his illustrious son Imam Abdul Aziz took charge of the centre and served the cause of education till his death. The Quran and the Sunnah being the supreme law of the Muslim society all over the world have been included as compulsory subjects of study in the courses prescribed at higher standard. It is in fact, a call to return to the base and start again. By shifting the emphasis from Fiqah, Islamic jurisprudence to the study of the Holy Quran and the Hadith, Shah Waliullah has shown the way for reconciliation among different schools of Islamic Law (Fiqah) and to change their fanatic approach to the problem.

Man and Ideal – Man.

Every system of educational philosophy defines the type of individual, it aims at producing. Before discussing Shah Waliullah’s ideal individual let us examine what man is and how he can develop into an ideal man.

About the creation of man the Holy Quran says: (1)

لَخَلَقْنَا الْإِنسَانَا لِيُحْسِنَ نَشْقَهُمْ

We created man with the most noble image (95:4)
The following is the description of man as given in the Upanishad:

Man is not just physical or biophysical or psychophysical being. The real man is knowing self. Man is essentially immortal spirit ever shining. He is the life of life. Man is aware of his existence and existence of all around him.

This is in fact a philosophical view of man's existence. Let us now examine what biology says:

There are several questions that arise regarding the nature of man, his physical and mental development from his birth. The question arises does the nature of a child emerges from the fathers or mothers nature?

Modern biology does not give satisfactory explanation of the birth of genius or a moron. Those who hold that it is a matter of chance, in fact, acknowledge their inability to probe into deeper realms of existence. Biology acknowledges two determining factors in the development of a child of these two hereditary is basic. The functioning of an environment is depended on the heredity. Claude villed observes thus:

"At one time a bitter argument raged as to whether heredity or environment was more important in determining human traits. It is now
abundantly clear that both physical and mental traits, are result of the interplay of both genetic and environmental factors. (1)

An individual’s inborn nature, physical as well as mental, is mainly responsible for his development. The environmental conditions can, of course, stimulate or retard his growth. There is no doubt that man is deeply influenced by the surroundings in which he lives. But it is also observed that his inner nature is the chief factor for his development.

Now let us examine Shah Waliullah’s views on the delicate questions raised above regarding the nature of a child and the factor involved in his development. Shah Waliullah’s answer is that the prime factor in the development of an individual is the individual himself. All else is subsidiary to him. The difference between his ideal individual and that do not think in terms of ideal society linked with the ideal individual because they did not have the conception of collective life, which is inherent in the teaching of Islam. He does not think of reforming an individual without reference to society.

Before presenting the composite picture of his ideal individual he starts with the question of the nature of a child; whether he has been created in sin or with pure nature. In that context he quotes the following saying of the prophet of Islam (peace and blessings of God be on him). (2)

1. Claude A Villoo Hiolog
2. Shah Waliullah Hujjatuliah al - Bahigah Vol 1

Page No 506
page No 332,333

133
Every infant is born in conformity to Al- Fitrat (القدر). It is his parents who make him a Jew or a Christian or a magian.

This Hadith has been translated by Muhammad Asad thus

"Every child is born in original purity, it is his parents who make him a Jew, Christian or an Idol-worshipper (1)

But the question arises as to what actually Al - Fitrat means.

According to Shah Waliullah Al - Fitrat (القدر) is the result of the some total of the four cardinal qualities in every human being: 1. Al - Taharat (الصلاة) purity, 2. Al - Ikhbat (الإحباب) humility before God, 3. Al - Samahat (السماحة) liberalit y and 4. Al - Adalat (العدل) justice.

Explaining the same further he says: (2)

The state of men's nature as a result of the mixing of them (the above four qualities) together is all Al - Fitrat (القدر). Some of them are acquired through knowledge ( العلم) while some are acquired through action (العمل).

Shah Waliullah maintains that every child is born with the aforesaid four qualities. But at the same time he does not rule out exceptions to this general rule. He says, (3)

1. Muhammad Asad, Islam at the crossroad
2. Shah Waliullah, Husaynibah - al - Balighah Vol 1
3. Shah Waliullah, Husaynibah - al - Balighah Vol 1

Page No 86
Page No 99
Page No 134
As stated it is a general rule that infants are born in conformity to natural constitution but it is not free from exception. There are instances when infants are so born that they are doomed to curse (from God) without committing any misdeed like the boy who possessed in his nature the quality of ingratitude to God and he was killed by Khidhr as is related in the Holy Quran in Surat Al Kahf. However Shah Waliullah holds fast to his theory of the essential goodness of child nature. The modern educational theories also support his viewpoint. Shah Waliullah says that all prophets of God have sent only to develop these qualities in the people. He says (1):

The prophets are sent to invite the people to develop in them the four qualities:

"A good education is that which gives to the body and to the soul all the perfection of which they are capable." (2).

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1. Shah Waliullah, Hujjatullah al-Balighah, Vol 1
2. Plato, Laws
It goes to the credit of Shah Wahullah that before the two great modern educationists Rousseau and Pestalozzi he gave psychological bias to education. He holds fast to the essential goodness of child nature, while European educationists of his period were inclined to assign the origin of sin to the inherent depravity of child nature.

Psychologist may not agree as to what is inherent in a child but the educationists are agreed on the question of the function of education which means that the personality of an individual should be so moulded that whatever he is endowed with is fully developed.

Let us now examine in some detail the four fundamental qualities on which Shah Wahullah based his ideal individual and pivoted his ideal society.

1. Al-Taharat (الطمارة) purity: (1)
One of those qualities is 'Taharah (طهارة) purity. If one's nature is pure and his mind, his sound and his heart free from all things despicable and he is subject to impurity, such as uneasiness caused by unanswered natural calls or immediate disengagement from the sexual intercourse or the like he feels heaviness of heart and grief and finds himself overwhelmed with something unpleasant. But when he gets rid of these impurities by washing his body and taking bath and putting on the best dress and applying perfume then the heaviness of heart gives place to delight, pleasure and cheerfulness. The first state of man is called 'impurity' (الحرمت) while the second state is called purity (الطهارة).

Elaborating the meaning of purity (الطهارة) he further says:

"It should not be conceived that by purity (الطهارة) we mean only ablution (الوضوء) and bath (إِنْفِسَال) what is meant by purity is its spirit and its light. The second quality is humility before God (الإخلاص) which is described as follows: (2)

\[\text{Page No 94} \quad \text{Page No 97}\]
The second quality is humility before God. In fact, when a man is free from the cares and anxieties of life and he remembers his Lord and he ponders over them, the attributes and sign he which he becomes alive, he is so much engrossed in contemplation that his self is awakened within him and he is in the state of a ecstasy and he is overwhelmed with the feeling of complete submission to the will of God so much so that he is totally bewildered and all his thought and his attention are focussed towards the Holy one alone.

It is only after acknowledging the existence of God that one has the feeling of humility before God. One must believe that there is a supreme power who created the Universe and who is the Lord of all. One must acknowledge that he is God, the only one, the Merciful, the Compassionate. In order to recognize God one must recognize himself. We must recognize our powerlessness in order to know the power of God and this feeling of
our helplessness compels us to bow before Him and to prostrate before Him in all humility. This state of one’s mind and heart is called Ikhbat. No doubt in practice it is being followed by people of all religious thoughts in different forms. What humility before God means is to feel oneself helpless before a supreme power.

The third quality is liberality.

Liberality

والثالثة المسماحبة حققيتها نون النفس حيث لا تنقا رلد واحي القوة الحميدة ولا يتشبع فيها نهر شمسولا لم يحق بها وصِرَّفت في أمرها مشيا وناقت للناس عافنت اللذات أو فتحت لها مَنْاجُنت في شخصها حتى استُوْن تحتها ولذلك ازاعفت اورزحت بشى لم ينأس بدد في تلك الحاله يستغرق ساعة في هزه الميقادة لا ترجع إلى ما وراءه النظرة البيئة ثم أزيلت تلك الحاله مان كان سماحة كرجبت من تلك المصائب كان لم يلب فيما مضت وإن أتبَع الله نانى تستقبل معاملته اللطيفات
ر竂شيج كوا مشبع نعَّت نُعَّت في النَّعَت
نَّجَّار اًلَّذي نَجَّار نَجَّار نَجَّار النَّجَّارن
الظَّلماً شَهَيْهَا المَتَّع رَهَت إلى ياعِبُها
لم نَشَر شَيئًا سَلاَئا نَفَى الدُّنْيَا من خُلُقَ
حتى اَلَّذي العَلَيْهِ فَحَصَل لَهُ الاَسْـ
صرارت في أَرْغَف اَعْيَشُ

الشَّجَيِّ بَشَتَتْ نُوراً دَعْصًا
كَمَا شَرِيَ بعض الناس يُسمر من يُسمر
مال نفسى - نَيْن كَان يَسْمَح يَسْمَح
وَان كان رَبْعًا يَرَبْعًا
كَهَاً لاً نَفَى ضَعْفُهَا ضَعْفُهَا
شمَلُت عَنْهَا وَالسَّمَا حَطَّتْهَا
لَهَا الَّتَابِ لِثَيْرَةً جَبِسَ ماٍ بُليْنَانِ شَيْهَا
فَما كَان يَسْمَح يَسْمَح يَسْمَح يَسْمَح
وَكَان يَنْتَفَعْ شَهَبَةً الأَخْرَجَ اَلْبَطْنُ.
The third quality is liberality which guards against the dictates of Anima and its after effects so that they may not take root in a man and that he may be saved of their harm. This may be explained in this way. When a man is absorbed in the affairs of his domestic life he feels the desire for woman and also he is accustomed to enjoy pleasures and delicious dished. He strives for them and fulfills his desires. Sometimes he becomes angry and feels greedy for something and he is so much engrossed in this state of feelings that he does not think of anything else for some time. When he gets rid of this state (of mind and heart) and if he has got the quality of liberality in him, he is free from all these base feelings as if he was never afflicted by them. And if it is not so and he does not possess the quality of liberality in him, these base desires and feelings take root in him and these remain like the impression of a rings on wax. If a man possessing the quality of liberality, departs from this world and his spirit is separated from his body, he feels light being unburdened from the loads of dark things which were opposed to the angelic urge in him when he was alive. This will be the life of bliss and enjoyment for him.
The after effects of greed remain intact in the greedy people, as we see a greedy man becoming cold and mad with grief when his precious thing is stolen, while the man possessing liberality does not care for such a loss. The Phantom of the property lost always haunts the greedy. The quality of liberality (السما حك) and its opposite have many names in relation to things they are concerned with. If they concern wealth they are called generosity and greed. If it is sex and food they are concerned with they are called chastity and evil conduct. If they relate to vigorous of life they are called patience and impatience and if they concern sins prohibited by the law of Islam they are called piety and impiety. When the quality of liberality (السما حك) takes root in a man he is free from worldly desires and he is able to enjoy the highest and most abstract pleasures.

The quality of liberality (السما حك) is, in fact, that habit or conduct of a person which prevents him from doing something which comes in his way of acquiring the desired perfection in knowledge and practice. The quality of liberality (السما حك) meets the demand of both the urges in man, persona (العوين الميتين) and Anima (العوين البسيطة). But it happens that in actual practice it happens that a man is so engrossed with Anima that he forgets the demands of persona and naturally he overlooks the higher values of life. This can be avoided if the quality of liberality (السما حك) is properly developed.

It may be kept in mind the Shah Waliullah is not in favour of annihilating animal urges in man. In fact he condemns the mystics who practice such annihilation. He stresses the need to strengthen the angelic urge in him and
thereby he will be able to attain perfection with the help of both his urges in a respect of his knowledge (\textit{ العلم} ) as well as in action (\textit{ العمل} ). As said by Shah Wa\-liullah liberality (\textit{ الحسَّاء}) is a quality which guards man against dictates of the animal urge and keeps a balance between the two urges in him. It may be noted that no society can overlook this important aspect of human life and Shah Waliullah’s exposition of the same is of utmost importance politically, socially, and educationally as it encompasses the whole range of human life.

4. \textbf{Justice (\textit{ العدالة})}

The fourth cardinal quality is justice (\textit{ العدالة}) on which Shah Waliullah’s ideal society is based.

Shah Waliullah’s ideal society is based on the fourth cardinal quality of justice, which is at the heart of his ideal society. It teaches the importance of justice in the realm of human life. It is based on the belief that justice is the foundation of all social and moral values, and that the society should be built on the principles of justice. This quality is essential for the maintenance of a balanced and harmonious society. Shah Waliullah emphasizes the importance of justice in all aspects of life, including politics, society, and education. He believes that justice is the key to achieving perfection in human life.
The fourth quality is peace which maintains the administration of the state to the satisfaction of the society easily. A person possessing this quality is obliged to perform all acts of justice automatically. The secret of this is that when God intends to reform the world order, he leaves this impression in the minds of the individuals as well such souls that are free from worldly
attachments and who are naturally inclined to adopt such methods as will result in the establishment of the order ordained by God. They are instinctively inclined to do so. When such souls possessing the quality of justice leaves their bodies, they are cheerful and enjoy the pleasures, which are superior to the pleasure of this world. But the souls, which leave the bodies without this quality in them, rather possessing the opposite of this quality of justice, they are in distress beyond measure and they are in great pain and torture. When God sends a Prophet to establish his religion and to lead the people from darkness to light, it is so that people should uphold in them the quality of justice; so blessed are those who try to spread this light of justice among the people. On the contrary those who try to repel it they are the accused people and deserve to be stoned to death.

According to Shah Waliullah, these four qualities are the ingredients of human nature called Al - Fitrat (الفضائل). These four qualities, if nourished properly go to make him an ideal individual. But the question arises how to nourish them properly because the constitution of man is such that he has been created with two urges in him which are always in conflict with each other and he is caught between the two. These two urges are called angelic urge (الرغبة السمحة) and animal urge (الرغبة المكلبة) that go to make up men's instincts and appetites.

Shah Waliullah's theory of the two urges in man and his analysis of the same eventuality divided men into eight types of individuals, each belonging to a separate category differing from each other in details. He
recognizes in man the instincts of hunger, thirst, mating, jealousy, anger, grief, pleasure and so on, all belonging to animal urge (القوة البدوية). If the angelic urge is dominant in him he moves towards some noble end.

Shah Waliullah defines clearly the type of an individual, which his system of education aims at producing. In the preceding discussion we have already given in brief some of the qualities of an ideal individual. Now we shall try to give a composite picture of such an individual.

According to Shah Waliullah an ideal individual is one who subordinates his animal urge (القوة البدوية) to his angelic urge (القوة الملائمة) which every man possesses. It is only then that he can develop in him the qualities with which every child is created. The four qualities as given above are (1) Purity (الطهارة) (2) Humility before God (الإحابة) (3) Liberality (العدل) (4) Justice (العدل).

According to Shah Waliullah these are the four cardinal qualities in man, the proper development of which is the function of education in order to produce an ideal individual.

Let us now examine in more detail the four qualities of human nature as created by God. According to Shah Waliullah man has been given the two driving forces of the mind called Animal urge (القوة البدوية) and Angelic urge (القوة الملائمة) which are always in conflict with each other. In the words of Shah Waliullah sometimes it so happens that this
Adam becomes an animal pure and simple when the angelic urge in him is dormant. On the contrary some times he becomes an angel totally and the animal urge in him recedes. (1)

Again he says: (2)

Reflection and experience go to manifest that besides the other factors which govern these two urges the main factor and the greatest of them is the human nature itself with which he, mankind has been created.

Again he writes: (3)

“Human being is so created that he combines in him the Angelic urge as well as the animal urge and his good fortune lies in his strengthening the angelic urge, while his misfortune results from strengthening his animal urge. It is by nature that he accepts habits and morals of different shades (good or bad) and practices them.”

Shah Waliullah’s conception of good and bad resulting from the idea of animal and angelic urges in man will not be found inconsistent with the modern psychology it examined minutely.
Basing theory on the two urges in man, animal urge (القوة المسببة) and angelic (القوة المكلية) as already discussed above, Shah Waliullah divides his individuals into different types according to their individual differences. He says, (1):

People are mines like the mines of gold and silver.

He again quotes the following Hadith: (2)

People are mines like the mines of gold and silver

He quotes the Holy Quran also in this context. (3)

2. Shah Waliullah - Hujjatullah - al - Bahghah Vol I Page No 45

148
“Every body acts according t o his own disposition.”

Again he quotes the l ow ing sayings of the Prophet of Islam
(peace and blessings of God be on him) in this context. (1)

لا حا سمعتم جبل نزال عن ما نرى فصر قرر
و اذا سمعتم جبل تغيير لا تصد قرر بأهناء
بصبر على ما جبل عليه

“If you are given to understand that a mountain has moved from its place believe it; but do not believe it you hear that a man has changed his nature, because he will soon revert to his original self.”

He adds: (2)

ا لرسي نمي كمالا يطلب لند جبلت وى كمال دير مخوا برسى رى ما ثب واشرتا

“ If a man seeks the fruit of his labour in the shape of a particular job while he is fit for some other job. Then all his efforts will be wasted.” In the light of the observations made above, Shah Waliullah divides his individuals into eight types. He says. (3)

<table>
<thead>
<tr>
<th>Reference</th>
<th>Author</th>
<th>Page No</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Shah Waliullah</td>
<td>44</td>
</tr>
<tr>
<td>2</td>
<td>Shah Waliullah</td>
<td>43</td>
</tr>
<tr>
<td>3</td>
<td>Shah Waliullah</td>
<td>44</td>
</tr>
</tbody>
</table>
Although the kinds of human beings are very many but the chief among them are of eight types. First four kinds are called Ahle Istilah (أهل الإثلاحة) and the other four kinds are called Ahle Tajazub (أهل التاجزعة).

First Type:

This is the category of those who have strong angelic urge and are in open collaboration with the strong animal urge. Such exalted souls are rarely born among the people. They belong to the category of prophets, Siddiq, Shahid and Saleheen.

Second Type:

This type of people have strong angelic urge in them, but they are in open collaboration with weak animal urge. Such types of people are spiritual leaders of the people who trust them and follow them. They are fit to be leaders of the people.
Third types:

They are the people who have weak angelic urge (الملعوبة الصناعية) but they are in open collaboration with strong animal urge. (1)

They are capable of thinking about and taking interest in the affairs of great importance.

Fourth type:

Those who have weak angelic urge (الملعوبة الصناعية) and they are in open collaboration with weak animal urge. (2)

These are the most disinterested souls in matters of great importance of the society.

The remaining other four type of individual belong to other category who are called Ahle Tajadhub (إحال تيجدب) and in whom there is Constant open conflict between the two urges. Angelic urge (الملعوبة الصناعية) and the animal urge (الملعوبة البهجة). They are also of four types as given below:

1. Shah Wahullah Hamaat
2. Shah Wahullah Hamaat

Page No 45

Page No 46
Fifth type:

Strong angelic urge (الملكيّة العلیّة) with strong animal urge (البهجیة العرّة). (1)

They are like an Iron mirror to be rubbed in its hardness and rubbing it hard is the condition for a face to appear in it.

Sixth type:

They have strong angelic urge (الملكيّة العلیّة) with weak animal urge (البهجیة العرّة). (2)

This type of individual renounces the world diverting all his attention towards his Lord in order to earn His pleasure. (3)

Seventh type:

1. Shah Waliullah Hamaat Page No 46,47
2. Shah Waliullah Hamaat Page No 45
3. Shah Waliullah Hamaat Page No 45
They possess weak angelic urge (عالمية السلم) which is in constant open conflict with strong animal urge (الهمية النزوية). (1)

"Such type of individual displays remarkable courage in fighting and in defending his honour and modesty."

**Eight type:**

This type of individual possesses weak angelic urge which is in constant open conflict with the weak animal urge. (2)

"If he is fortunate to get an opportunity to acquire perfection he gives up worldly interest preferring the life after death: otherwise on account of his laziness, weakness and infirmity he loses every thing taking no advantage of the capabilities he has been endowed with. Individuals of this type are great many in number." It may be born in mind that the individual differences depend on the relative strength of these two urges, the angelic

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1. Shah Waliullah Hamaut  
2. Shah Waliullah Hamaut
The duty of the teacher is to judge carefully as to what type of an individual his student is. A good teacher is one, who knows his students very well, their bent of mind and their disposition and deals with them accordingly. It is necessary to educate the students in the light of the natural talent of every individual. This is all the more advantageous for the ideal society to be richer with the right type of talented individuals.
B. Shah Waliullah’s Philosophy as Practised in his great Educational Institution.

Madrasai – Rahimia.

Masrasai Rahimia was founded by Shah Waliullah’s father Shah Abdu Al – Rahim. The exact date of the establishment of this Institution is not known. The author of Hayate Wali writes on the authority of Maulana Noorul Haque that it was established at the end of the eleventh century A. H. or in the beginning of the Twelfth century A. H. at a place which is know Mahandiyun. Later on it was shifted to a building donated by King Muhammad Shah. Muhammad Bashir Ahmed writes:

1. Maulana Mohammad Bashir Ahmad Darul Hukumat Dehli Vol. II page No 286

He (Muhammad Shah) called Shah Waliullah and gave a spacious building in the city. The old place was abandoned.

This building was used by Shah Waliullah as the centre of all his activities and students from all parts of the country and other Muslim countries flocked to this centre of learning.

1. Maulana Mohammad Bashir Ahmed Darul Hukumat Dehli Vol. II page No 286
Again Maulana Bashir Ahmed writes: (1)

This Institution was grand and beautiful at one time and was considered a great centre of learning.

After the death of Shah Waliullah, his son Shah Abdul Aziz (1159 – 1248 A.D.) succeeded him as principal of this Institution and he worked in co-operation with his three brothers Viz., Shah Rafiuddin (d. 1249 A.H.) Shah Abdul Qadir(d. 1230 A.H) and Shah Abdul Ghani(d.1227 A.H). After the death of Shah Abdul Aziz Maulana Muhammed Ishaq took charge of the Institution till he migrated to Mecca in the year 1256 A.H, after he left the country Maulana Makhsusuaalh and Maulana Musa who were sons of Shah Rafiuddin were in charge till their death in 1856 A.D.

This great Institution which once attracted students from Islamic countries was completely destroyed during the war of Independence in 1857 A.D.

No Doubt it is from this Institution that the stream of learning flowed. The great enthusiasm displayed by Arabs as well as non - Arabs towards the science of Hadith is solely due to the influence of Shah
Waliullah who left no stone unturned to popularize the study of this important branch of learning. (1)

This has been acknowledge by the great scholar of Egypt Rashind Raza who says: (2)

"If our brethren scholars of divinity from India had not focussed their attention on the study of the science of Hadith this important branch of learning would have suffered enormously."

It is obvious that credit for this service goes to Shah Waliullah alone and he deserves the tribute paid to him. This is a period when the leadership of Muslim education which was held by the Arabs for centuries passed into the hands of Shah Waliullah and his students who succeeded him.

**Library of the Institution.**

The library contained about twenty thousand books, which Shah Waliullah had read them all. Shah Abdul Aziz inherited this library from

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1. Al. furqan bercly - Shah Waliullah number, 1359 A H  
2. Muqaddana Miftan Kunuzis - Sumru  
Page No 2 2 1
Page No 02
his father. After his death Shah Muhammad Ishaque succeeded him to the principalship of the Institution and when he migrated to Mecca in 1256 A.H. he took a part of the library with him which weighed nine mounds. (1)

**Boarding & Lodging of students.**

We have very scanty information about the arrangements for the boarding and lodging of students in Madrasai - Rahimia. But it was the age when boarding and lodging was free for the students of the Institution. This was a general rule and this institution cannot be an exception to this. However, Shah Abdul Aziz’s Malfozat give an indication that this educational Institution served the purpose of Khanqah also when people used to stay there for Itikaf (بہاریہ) He says: (2)

"(During Ramdan) many reverent persons from among the friend of my father used to stay in the mosque for Itikaf."

Again Muhammad Rahim Bakhsh author of Hayate - Wali writes: (3)

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1. Maulana Sayyid Manzir Ahsan Gilani Hindustan Main – Musalmanon ka Nizame Talim wa Tarbiyat Vol. 1 Page No 33,34
3. Muhammad Rahim Bakhsh Hayat – e Wali Page No 267,268

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158
Shah Sahib's magnanimity in respect of his services in the field of
education deserves special mention. Hundreds of students who were
admitted in his Institution were provided boarding and Lodging and were
given financial help for other expenses by Shah Waliullah himself, from his
own pocket.

Regarding the quality of food served to the students we do not have
detailed information, but this much we know that the educational Institution
run by the rulers and nobles were serving sumptuous food to their students.

Again Maulana Manazir Ahsan Gilani writes (1):

“... When Muhammad Shah himself had called Shah Waliullah to hand
over the building of this Madrasa to him there should be no doubt that he
must have given financial help to the students who were studying in this
Institution.”

Maulana Nurul Haq Alvi writes (2):


1. Maulana Manazir Ahsan Gilani - Al - Furqan Shah Waliullah
   number 1559 A H
2. Maulana Obaidullah Sindhi - Shah Waliullah Awwal ki Siyasi Tahareek

Page No 166
Page No 47

159
Hundred of students who were studying in Shah Wahullah's college were receiving monthly scholarships from the Government of Hafizul Mulk.

It may not be out of place to mention here that Madrasai Rahimia was not the only educational Institution, which was working as model of Shah Wahullah's thoughts on education. Nawab Najibud Daula had also established an Institution, which was working on the same lines. Maulavi Nurul Haque writes: (1)

Nawab Najibud Daula had established an institution in order to teach on the model of Shah Wahullah's institution.

**Relation between teachers and students.**

Students held their teachers in great esteem and the teachers also had great affection for their students. "Respects him who teach you and him you teach," is the saying of the Holy prophet of Islam (peace and blessings of God be on him.) (2)

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1. Maulana Obaidullah Sindhi
2. Dr Khalil Iotah – The contribution of the Arabs to education
Students had very great respect for their teachers. The reason was that the teachers were self-sacrificing and they had great affection for their students; the profit motive in teaching the students was not there. Shah Waliullah had laid down the following code of conduct for a teacher: (1)

I exhort him (teacher) to fear God inwardly and outwardly and advise him to be kind to his students and to treat them with affection with no motive of greed.

Shah Waliullah was, in fact, practising in his institution what he was preaching. Author of Hayate Wali writes: (2)

1. Shah Waliullah Al-Talhumat-ul-Ilbaiyah Vol I Page No 126,127
Shah sahib was treating all his students with equal affection, respect and kindness irrespective of the class to which he belonged. He was kind to them all. He had to exert himself very much in giving instructions to them and he was putting in hard work to teach them and to provide them with necessities of life. He was helping the intelligent and painstaking students by giving them financial help also in order to keep them in good spirit.

His personal attention and devotion to promote the cause of education was the chief reason of the popularity of the institution and a great number of students flocked to it from far and wide.

Timing of the teaching hours in the Institution.

Classes were held in the morning, in the afternoon and even after Isha prayers. Shah Aziz says that his father would sit lecturing to his students after Ishraq till afternoon. He says: (1)


162
He used to sit down (to teach) after Ishraq prayer till afternoon and he would not move from his place, not even changing sides and scratching, nor would he let salva come out of his mouth.

**Physical Education:**

The conversation between a student and a teacher will reveal how much important was given to the physical education. Maulavi Manazir Ahsan Gilani quotes this conversation on the authority of Amirur - Riwayat as follows (1)

> شاہ صاحب نے رس سے بڑھیا، آپ نے فران کہیں پڑھتا نے،
> اس نے لیا ہے، شاہ صاحب نے بڑھیا، آپ نے کہیں پڑھتا نے،
> لفلا ہے نے، بڑھیا ہے آپ نے کہیں پڑھتا نے، اس نے لیا ہے،
> سبھوٹی نے بڑھیا سے، کھڑی ہے کہ سوادی بھی سیلی ہے، اس ہے،
> آپ ہے نے بڑھیا ہے، کھڑی ہے سیلی ہے، آپ نے لیا ہے،
> یہ ہے کہ لیس کلیس اور تیرناڑی، وغیرہ سے سیلی ہے.

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1. Maulana Sayyad Manazir Ahsan Gilani, Hindustan Mein - Musalmanon ka Nuzame Talam wa Tarbiyat, Vol 1
"Shah Sahib asked him, 'Have you read the Quran?' The student replied in the affirmative. Then Shah Sahib asked him 'Have you studied Persian?' The student said 'Yes.' Then he was asked if he studied Arabic. The student replied that he had studied up to Mir Qutbi. Then asked that he had taken military training. The reply was that he had learnt Misket, Bekiti, archery, etc.

This conversation between a student and a teacher clearly indicated how much importance was given to physical education even in an institution which had its own reputation as centre of learning for all important sciences of life.

**Punishment to students:**

In Indian schools students were subjected to corporal punishment. But there is no evidence to show that this practice was followed in Shah Waliullah's institution also on the contrary he advises the teacher to be kind to their students and not to use reproachful language. It is only in the case of neglect of prayers that he was in favour of punishing the guilty, which
is, in fact, in accordance with the saying of the prophet of Islam (peace and
blessings of God be on him) which runs thus: (1)

مرء موا الادم بالصلاة وهم ابناء عم سنين واتيرونهم
وهم ابناء عشر سنين.

"Persuade your children to offer prayers when they reach the age of
seven years and when they are ten years old punish them on that account (if
they neglect prayers)"

Accessibility of education to all classes of
people:

This is a period when education was not denied to any student who
wanted to be educated. The doors of the educational institution were open
for all and every possible facility was provided to them. Poverty was no bar
to education. Rich and poor enjoyed the same rights. It was mainly the
community, which was bearing the expenses of education. Rich and poor
both were studying together and for the intelligent students their social
position was no bar to occupy a position of honour in the society. The
facility for education and enthusiasm for learning was so much in the
Muslim society, that the majority of the Muslim population in India, during
the days of Shah Waliullah, was literate. It is difficult to give the exact
number of educational institution that were functioning during those days.

1 Shah Waliullah Hujjatullah al-Balighah Vol 1
as we have no data to form judgement. But we would like to quote here Dr Khalil A. Totah who writes:

"Capt. Alexander Hamilton who visited India in 1690 A.D. during the reign of A.angzeb Alamgir (D. 1707 A.D.) and stayed here for twenty five years writes in his travels vol. II (P. 127) that the city of Jhath (Sind) was well known for leanings of jurisprudence, philosophy and politics: and that for teaching these subjects, there were nearly four hundred colleges into the city itself. It was in this city that Mulla Mohammad Mohiuddin has established a Madrasah for the Propagation of Shah Sahib’s philosophy. (1)

Similarly Prof. Max mills writes on the authority of official documents that before the British conquest of India there were eighty thousands (native) schools in Bengal.................in other words, one schools for every forty individuals of the province Rev. ward had also described in: 1821 A.D. that India was full of a District Schools and that for every thirty-one students there was a school there. (2)

This is the period when learning was considers a social necessity and a corner – stone for the development of a civilized society, and for Muslims it is also a religious duty for male and female both.

Again the important of acquiring knowledge is so much emphasized in Islam that a Muslim is persuaded to go even to China in quest of knowledge. We know how difficult it was in the days of the prophet of Islam (peace and blessings of God be on him) to reach that country, the

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1 Dr. Khalil Totah, The contribution of the Arabs to education, Page No 44
2 In this context it may be mentioned that Allama Muqram writes in his history that during the time of Muhammad Tughlaq there were one thousand schools in the City of Delhi
remoest corner of the world. But all the Muslim it was his religious duty to be equipped with all the necessary knowledge required for human life to develop into an ideal society.

"We need not repeat here the grades or stages of education and the syllabus prescribed in the Islamic educational institutions, which we have already discussed in the preceding chapter. Basically the pattern was the same as prevalent in others Islamic institution of that period. But there was some difference in the courses of study here and there in respect of the priority given to subjects which we shall discuss here in brief.

No doubt Shah Waliullah's aim of education was to prepare his students for complete living and he starts with the teaching of the Quran and the science of Hadith after their primary education and in teaching these subjects he adopted the method which is his own. He wants his student to exercise his intellectual initiative for that purpose he keeps alive the mental activity of his students. He recommends the teaching of the Holy Quran without the help of the commentaries. He says:

دیعوزان تقران جیلم درس کوینہ پای بان صنعت کو قروان تفسیر

"After this the Quran should be taught in such a way that it should be read without its commentary." The method he adopted in teaching the science of Hadith was also novel. In order to create the spirit of intellectual initiative in his students he would started the lesson by asking his students

1 Shah Waliullah Al - Talhuma - ul - Ilahvah Vol II
to read the text. Then he would deliver his learned lecture by covering all aspects of the subject under discussion. Then he would explain points of agreement and disagreement among the scholars of the four schools of Islamic jurisprudence, laying more stress on the points of agreement, there by bringing home to his students that there was not much difference in the approach of the four Imams viz. Abu Hanaifa, Imam Malik, Imam Shafi'i and Imam Hambal. Whatever difference were there they were all of trivial nature which should be overlooked and there should be no fanaticism on that account. He was specially trying to bring closer the two schools of thoughts Hanafia and Shafia. Shah Waliullah was always trying to create the spirit of broad mindedness among his students. He considered it great misfortune of the Muslim community all over the world that they had divided themselves into four groups of schools of Islamic jurisprudence as if every school was a religion in itself and the door of independent inquiry was closed. This has deprived the students of the practice of independent thinking so necessary in every system of education.

Again the novelty of Shah Waliullah's syllabus was that he had introduced Bible as one of the books to be taught to the students. Shah Abdul Aziz was taking great interest in teaching Bible in his institution.
Shah Waliullah’s Thoughts on the Method of Teaching

Shah Waliullah’s son Shah Ratiuddin (d. 1249 A.H.) writes in his book Akmilul Adhan (الکمال الاضیاء) that in India no one had written so much on the subject prior to Shah Waliullah’s writings the main points of which are given below

1. Lesson to be read with proper articulation
2. Meaning of difficult word to be given
3. Grammatical points to be explained
4. The passages to be translated into the mother tongue of the students
5. The questions and their answers should not be vague. They should be pointed
6. Anything taught should not be beyond the comprehension of the students
7. While lecturing reference of book should be given
8. While asking questions and eliciting answers from the students teacher should be very attentive to see that they make no mistakes
9. The lecture should be delivered lucidly
10. The teacher should be careful in expressing every word and sentence and there should be no confusion
11. If the student discusses the subject he has the right to differ from him, of course, very politely.

In Shah Waliullah's Institution the final degree that was awarded was that of Fadl (فَذل) and the scholar was examined through a thesis that he had to submit for the purpose.

**The School Etiquette.**

About the school etiquette, Dr. Khalil A. Totah writes:

"The master had to follow the strictest rules of decorum, dignity, cleanliness and conduct. It was unbecoming of a professor to be informal and easy; he had to sit up straight, he could recline, cross one leg over the other, joke or raise his voice. He was to take his work very seriously, religiously. The same conduct was enacted from students as well as from professors." (1)

The school etiquette as described above was almost uniform in Islamic Institution throughout the Muslim world and Shah Waliullah's institution was no exception to it. Even today we find the glimpses of such disciple in the Islamic Institutions.
CHAPTER IV
Chapter IV

Factor Governing the Conditions that make or Mar the Society.

The history of the evolution of the social life of man since the days of Adam, the first man on the surface of this earth has been discussed by Shah Waliullah under the caption Irtitaqat (ارتقاؤت) which he has divided into four stages of development. Here we are concerned mainly with the fourth Irtitaq, which we call an international organization when the science, culture and civilization of the world are at the height of their development. This is the period of the allowed prosperity of the society of the world at large as has been mentioned in the proceeding chapter on Irtitaqat (ارتقاؤت).

The history of the world provides evidence for us to know that there is always rise and fall in the life of a nation when a nation reaches on a certain degree of development, there comes a time when a process in the reverse starts and gradually the moral values are forgotten with the result that the very structure of the society based on just system is shaken, changing the face of civilization and culture. The causes of this change have been explained by the great thinkers of the world in their own ways. Shah Waliullah has also written exhaustively on the subject, but his approach is different from that of others. He is the first to become the unjust economic system of the society for these disasters.

1 Shah Waliullah Al Hadura al – Hazighah
2 Shah Waliullah Al Hadura al – Hazighah

Page No 51

Page No 51

171
His idea of an ideal society has very much to do with his idea of a just economic system. Among the many conditions that he wants to secure for every individual in order to develop his individuality in his scheme of education, he gives great importance to the economic condition of the society. For him, an ideal society and a just economic system are interlinked. My study in this regard has revealed that among the thinkers of the world like Aristotle, Socrates, Ibn Sina, Miskawaih, Al-Ghazali, Ibn Khaldun, and others, all are silent on this vital point on which depends the very existence of an ideal society. It goes to the credit of Shah Waliullah that he is the first to discuss the problem in terms of eco-friendly development of human society, which he calls just discussed economic system. This problem has been discussed extensively by Shah Waliullah in his remarkable book Hujjatullah-Al-Balighah, the Arabic text of which along with its English version is given below.
رغم من حسن ولا خير، لعل لي سعيد في العقل،
وتحمل في المكاسب ويزيد لله يطول مات.
من طوير بلا ربع يغبيك على حنّا ينجم.
نحمل كل ذلك في اصول مما لجم، وصار
لا يخرج من تلوعهم إلا أن تمسح ولؤد من
ذه بواطع ميل جميع إحسان المدينة،
اقد عظيمة لم يبق من أحمر أسواقهم.
رستاقهم وهم وتبتهم أو قرو استرات محبه.
واخدت بس بيه واعجبته في نفسه، وه،
هاجمت عليه علماً وهم مومألاً رجاء له.
ذلك ان تلك الأشياء لم كيدن لتصلح إلا
بندل اموات خطب و لا تصح تلك الأحوال.
والإ تشدد العراف على الفلاحين والتجار
و أشتباهم والخبيثين عليهم، فان اشتباها
فأتمهم واعدبهم، وإن الأوهام جعلهم ملته.
ا شيء ما ينطلق في الدفع والبراء، و
العهد ولا تكون إلا ليساً نفع كل الأجات.
لا تترك ساعة من الساعة دينا وراية إلا يغفو
وسرهم إلى السحاءء الاخر بين عصا وستطيعون
ذلك وربما كان في مصر والساعه لا يجمع أحد
بصفة دينه ولم يكن لجاك إلا بحر لتفسور
فإنهم تلك الباطن والملاس والابية و
غيرها وبرز بين نصر المكاسب التي عينوها
فزاعم العالم وصاروا من بيار وتهدىهم
متأكدين الصناديق في زهر الاشبة والملاك جروا
معهم خطر ولا كان اعتى على بيـل وصاعدا و
الناس عيان على العلماء فتلمع في مستودور على المزم
من المزارد والمزرين للمدينة ينسمو بوهم و
ولا بندوك لمصودر فم اللعاب لـن أقبل السير
سلفهم ولا رأى على الدعم متوارد جرت عارض المواد
بصلا دهم وتناول على الجهن زها ودفروا بقع من
العبلية الايقتقر حالهم ينسهم يفسوم بعضهما
وتوقف مما سماح من دببة السلوك الرفق صمام
وحسن المعزة مهم والعلمي ممز وسُرَ دلال
هوا الافهمي الذي تسعق الافراح فضيعا فضعيف أم
معه صالحة أثرت ردود الإشغال تستجذب في نور السنا
حيث نسيبتي وحريضها إلى إخلاق المالولة

1. Shah Waliullah - Hajj Tullahi Al-Baghdadi
Vol. 3 p. 1992 280
When the Persians and Roman ruled for centuries together and indulged in the luxuries of the material world forgetting the life after death, Satan took complete hold of their souls. They made indulgence in luxuries the chief aim of their life and focussed their attention on finding out new ways and means for this end. All of them began to take pride in opulence, pomp and power. This state of affairs attracted experts from all parts of the world who flock to these countries to devise novel methods of luxury. The gentry competed with each other in this respect so much so that to maintain their dignity it was considered derogatory for them to wear belts and coronets worth less than one lakh Dirhams. Similarly they had to maintain their status by owning grand palaces with fountains and with cold and hot water baths and magnificent rear gardens; and they used to possess costly animals for rides and beautiful maids, gorgeous dresses, various delicious dishes and red wine accompanied by music and dance every day. In short they had at their disposal all possible means of indulgences. A complete picture of this may be seen even to day in the palaces of our present kings and nobles, the description of which is exhausting. All this had, however, become part and parcel of their lives and it was quite impossible for them to shake off all their vices in their life time. This epidemic was not only confined to nobles and the upper class but it had engulfed the whole population, rich and poor a like. A great majority of the population lost its peace of mind and soul and had fallen an easy prey to the miseries and agonies that such an order of society brings in its train. Such indulgences required huge sums of money everybody could not afford to spend it, the kings, Nawabs, nobles and their countries imposed additional taxes on the agricultural class, businessman, and artisans etc, to defray their huge
expenses. Heavy penalties were imposed on defaulters, and those who tamely submitted to this exploitation were reduced to the position of donkeys and bulls that are used for ploughing, irrigation, and harvesting the crops without an hour’s respite. The obvious result of this unjust economic order was that the artisans and labourers had not enough time or money to look to the other demands of life; and both rich and poor were hard pressed for time to seek nearness to God and attain eternal bliss. (The former because of their indulgences which was the result of their immense wealth, and the latter because of their object poverty). One dark side of this economic disorder was that those crafts which are essential to world stability and organization were abandoned in favour of those best suited to the indulgences of the upper class.

The moral of the public in general had reached their lowest ebb. A great majority of people had arrogated to them selves the position of ‘Mujahids’ or fighters in the cause of God and the state official on the strength of family heritage, and not on merit, and lived on pensions drawn from the treasuries of kings and nobles. Others also did the same by arrogating to themselves the position of mystics, Faqirs, poets, and the story-tellers the last two composing poems and relating stories respectively in praise of kings and nobles, (thus all became parasites on society). In short, lawful means of livelihood became obscure, and a great majority of people were obliged to earn their livelihood by sycophancy and the art had gained such prominence that people wasted their precious time in excelling one another in this art of living, with the result that the spirit of
high and free thinking was curbed and the people were satisfied with this despicable way of living only."

As already described in the preceding chapter the economic condition during the days of Shah Waliullah was bad and the law of convenience ruled supreme. The situation was that of chaos and the disruptive forces were raising their heads. Might is right was the order of the days. The moral values had lost their importance in practical life. The so-called rules had lost their grip and control over the law and order situation. Yet they were busy in enjoying life in their palaces and mansions with all available luxurious means at their disposal. The innocent souls were crying badly and were praying for a change for the better; yet fearing the day of doom. The political events were such that it was termed a situation out of control.

Shah Waliullah’s dream if interpreted correctly in the light of the historical events that followed makes it abundantly clear that complete destruction of all the systems prevailing in those days was the only solution of the ills of the society. “A new order giving place to the old” was the only remedy. Shah Waliullah gave thought to these problems of human life as a saintly philosopher and arrived at the logical conclusion that it is the economy of the country which plays its effective role in breeding both morality and immorality in the society; but the real nature of wealth which God has created is for the betterment of mankind as a support of life and also as a life of life. Shah Waliullah has, therefore, linked the two together morality and economy, which he considers

1. Shah Waliullah “Khutbatulah -ul - Balghah” Vol 1
2. Shah Waliullah Calls...
interdependent. He builds his ideal society on the foundation of an ideal just economic system. His idea of moral values has its root not in mere religions or emotional beliefs and slogans tending to renounce the material life itself like Sufis; but it is based on the idea of facing the realities of life as they are.

Shah Waliullah has divided the life of mankind into two compartments, the one attached to the other. One is concerned with the spiritual favours of God and closeness to Him, while the other pertains to the worldly boon or favour received from his Lord. He argues that while entering the Mosque we say; "الله يفتح الباب إلى رضوان" which means 'O God open the gates of your mercy for me. Here mercy means the favour of God in relation to the life after death (الآخرة). But when we came out of the Mosque we do not repeat the same words. Instead of that we say; "الله يألفي اسالم من فضول" O Allah I beseech Thee to do me a worldly favour. Here Shah Waliullah gives the meaning of 'فضول' (مفضل) as material favour pertaining to the worldly life and quotes the following verse of the Holy Quran in support of his point of view; (1)

فأذا فتحت الصرف فأطرفوا الريء وأسرحت
عجل الله واعترموا الله كتب العلم علمت

Then when the prayers are over disperse and go in quest of Allah's Bounty. Remember Allah often so that you may prosper.

1. Shah Waliullah "Hujatullah al-Bahghah" Vol 1

Page No 301
Without going into the detailed discussion we conclude that Shah Waliullah attaches as much importance to the material aspect of human life as he attaches to the spiritual part of it. Here we have to examine his view on the economic problems of the society. We may, at the outset, put on record that Shah Waliullah as a philosopher, has contributed so much to Islamic sciences after Imam Ghazali that we are encouraged to conclude that it is the time of the revival of the glory of the Islamic rationalism, which in the early middle ages was far superior to the European and it was unfortunate that the Muslims failed to maintain the advantage later on only because of the failure of Rationalism in Islam. In this regard Shah Waliullah claims that he has come to open the gate way of independent enquiry is Islam. He calls himself `Qaimuzzaman', (قائم الزمان) one who reforms the society and guides the people to the right path. Here we quote him as he says in his book `Fuyuzul Haraain' (1)

``I saw myself in dream as one who supports the society by putting it on right path.”

No doubt, Shah Waliullah has contributed in a big way in throwing light on different aspects of our social life and the problems, which the world is facing. In fact Shah Waliullah is the first to explain in detail the problems of human life and suggesting effective remedy for the same. It will not be exaggeration to say that among the Islamic scholars and economic thinkers Shah Waliullah is the first to give thought to the fact that

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1 Shah Waliullah “Fuyudu – al – Haramam”
economic problems of human life deserve as much interest and consideration as other important problems like moral spiritual, religious and others. He begins with an extensive theoretical discussion of economic order and the ideals of Islamic economic system, taking into account religious and political framework conditions. He bases his evaluation on the Islamic economic system. The wealth of analysis and information he gives in this regard goes far beyond the bounds of economics.

Among the thinkers all over the world, Shah Waliullah is the first to give thought to such problems. He gives utmost importance to economic aspect of human life so much so that he regards an ideal society and a just economic system interdependent rather linked together. This proposition we will examine in the light of the conditions prevailing all over the world at that time in respect of the Feudal and Capitalist systems, and the subsequent developments in this regard.

Shah Waliullah was a reformer whose mission was to establish the rule of justice and fair play. Naturally he could see all the ills of the society and he had the insight to suggest the remedies for all those ills, socials, political economics, religious and others. Our study has revealed that in linking ideal society with just economic order, he is far ahead of his time, since before Shah Waliullah, our inability or reluctance to give the slightest thought to such problems is a fact of history which is simply amazing. He has always emphasized the importance of economic life of the society. He is opposed to the unjust distribution of wealth of a country burdening the state Treasury with expenses, which it cannot afford to bear.
The two basic principles of Shah Waliullah's programme of reforms are; firstly his theory of the Quranic Hikmati Amli which means that the real miracle of the prophet (peace and blessings of God be on him) in relation to the Holy Quran is not based on the unsurpassed beauty of the language of the Book as people generally think. It is based on the message. It gives, the ideal code of moral conduct and prescribes for the humanity to practice what encompasses all aspects of human life. Secondly his theory of economic necessity of the society as a whole is free from the political manoeuvres of the ruling section of the population.

It may be mentioned here that Shah Waliullah is not the only among the scholars of divinity who does not recognize the rhetories or the language as a factor in making the Quran, the miracle of the prophet (peace and blessings of God be on him.) There are others like Abdu - al- Rahim Khayyat Mutazali, Ibrahim Bin Sayyar, Abil Ala a- Muarri and others who also think so. Shah Waliullah argues that the people of Arabia who were proud of their language could really appreciate the beauty of the Arabic language and it is on this account that Quran was a miracle for them, for the believers, as well as for the non- believer of Arabic. But for non – Arabs it is not so. They may understand the language but they cannot fully appreciate its beauty. It is therefore that only the rational way of their thin thinking that will provide a basis for recognizing the Quran a miracle of miracles. Quran provides for humanity a programme for human life, perfect in every respect, a code of conduct and this Quranic wisdom contained in its message can be understand and appreciated by all.
The second principle Shah of Waliullah's programme of reform is concerned with the economic aspect of the society. According to him the real cause of the ills of the human society is the ill-conceived system of economic management. It is the imbalanced system of the unequal distribution of wealth of the society on the state which affects not only the bodily health of the individuals by spreading poverty but it destroys the moral values also so essential for an ideal society. Man, as an animal requires food and other necessities of life to keep himself and the family alive. He also requires some leisure time to remember his creator, the Lord of the universe in order to keep ethical and spiritual values alive in him.

Shah Waliullah stresses the point, that with the introduction of the feudal system and with the industrial development, the wealth of the nation has become the property of the ruling class and the influential section of the population. The labour class is used only to produce wealth not so much themselves as for others who require it, not as an economic necessity but for them to indulge in the activities of their comfort, bodily pleasures and other luxuries of life. The lower section has to work as beasts of burden to keep them animal like alive. If the presence of a wrong economic system of the society and unjust distribution of wealth does not enable an individual to procure even bare necessities of life he is compelled to use other dishonest means for the purpose. He has no regard for moral values. When the morals of the society are completely ruined then God creates conditions to destroy the whole system and to establish in its place a just order, and for this revolution Prophets are sent who effect this change. It is thus that
great empires are destroyed and a new order takes its place. This is the law of nature.

The theory propounded by Shah Waliullah may look like a dream, a version to many, but, as stated above the same has been translated into action by the prophet (peace and blessings of God be on him) and his companions who were the torch bearers of the message of the Quran and who had the will, faith, determination, wisdom, intelligence and the spirit of sacrifice. Shah Waliullah tells us to come back to the Quran as a law book of Islam, as a code of conduct for humanity and as the greatest miracle of the prophet of Islam (peace and blessings of God be on him).

Now coming back to our theme which deals with the economic aspects of life we may mention here some of the wrong notions created by the Sufistic tendencies of the Muslim society under the influence of the teachings of the Muslim mystics it was forgotten that economic necessity is also a factor which we cannot overlook if we want to attain eternal bliss which Shah Waliullah calls Saadat (سعدت). It may be kept in mind that with angelic qualities in him, man is also an animal, of course rational animals and he needs food and other necessities of animal life which must be provided in order to preserve and protect life. It is, therefore, criminal for men to be disinterested in the affairs of the material world. No doubt by renouncing the world and its pleasure man rises to new spiritual heights, but the fact is that he is not created for that purpose. He has to follow the code of conduct prescribed by his creator the Lord of the Universe. Man is duty bound to serve himself first, his wife, his children,
his relative, his neighbors, his friends in distress, the needy, the poor and many others and so he must toil hard to procure means to be able to practice piety. He has to earn wealth, which God has made the supporter of human life.

Shah Waliullah says, man is duty – bound to earn. He cannot sit idle pretending to be a Sufi. Man has to feed himself, his wife, his children and those depending on him. He is accountable for his laziness to his creator, to his family and to the society in which he lives, man should, therefore, take care of his economic life because poverty is a curse which may compel a man to give up all moral values including his faith.

Shah Waliullah feels that the unjust distribution of wealth in the system is eating away the source of income. The state treasury is burdened with such expenses which it cannot afford to bear. He has pointed out all the ills of the system. This was the period of feudalism when a particular class of people was enjoyment. The benefits of the wealth of the society. They had distributed the land among a few and they had formed the class of big and small landlords, Jagirdars, Inamdras and all such groups of people. Many of them were descendants of those people who had rendered some service to the state for which they were granted Jagirs, lands, daily allowance and such other favours though they had totally lost their utility. There were others who were living on grants from the state treasury. They had no other source of income nor did they require any. The labour class, small traders and agriculturist class were the main to suffer. All comforts of life were denied to them. Those who were weak had to pay all the taxes
which were leveled from time to time and those who were strong could
dare to refuse. This unjust economic system was prevalent during the days
of Shah Waliullah which he mentions on his remarkable work, Hajjatullah
al Baligha while discussing the cause of the ruin of the economy of the
country resulting in the elimination of the ruling class itself with the
destruction of the society. Describing the economic condition of the
country during those days, Shah Waliullah writes in his Hujjatullah al
Baligha: (1)

وفآلب سبب خراب البلدان في هؤلاء الزمان
شيئان، احدهما تضييعهم على زراعsequential
اليدناروا التسهيب بالأخير من مما على النعم من الفرة
أو من العمالاء الذين لم حث فيه، أو من الذين
جرت عادت الملوك لصدمة كالزهاد والمهاجرين
لهم من وردها التمرين وليسته جملهم
في التسهيب دون القيام بالعملية، في دفع
قوم على تقوم فينفعون عليهم وبصيرون كلا
على المريمية والناني ضرب الضربة، والثقيبة
على الزراع والتجارة

1 Shah Waliullah "Hujjatullah al-Balighah" Vol 1
Chapter Siyasatul Madina
The main causes of the failure of the economic system of the country are two-fold. One of them is unjust burden on the state treasury, because people have become accustomed to draw money from the state treasury without rendering any service, on the plea that they are soldier, or the scholars of divinity who have the right in the state treasury. Again there are those so-called pious people, Sufis, poets and such other groups of the population whom the rulers generally favour with such grants, without their rendering any service to the state thereby swallowing the resources of the state income. They have become a burden for the society. The second cause is the levelling of heavy taxes on the agriculturists, the traders and people of different vocations and to exert a great pressure on them to collect taxes from them so that those who are law-abiding people get ruined financially and those who are arrogant and do not pay taxes are becoming bolder and bolder in this regard although the prosperity of the country and the government depends upon light taxes, strong army and efficient administration only to the extent.

There are Shah Waliullah’s views, which give an intelligent understanding regarding the problems of the society of his time. He points out that the misery of the masses is capitalist-created, the system governed by the feudal Lords. The socialism of the later period as a doctrine has its roots in modern economic relationship. It emerges from the struggle against the poverty created by the feudal system. With the
consciousness of economic condition, and its consequence that were to follow. Shah Waliullah strived hard to awaken the people to the gravity of the situation by his writing and speeches till the last day of his Life. He has gone deep into the causes of the downfall of empire all over the world with special reference to the Mughal Empire. He emphasizes the fact that it is not only weakness of the military power that results in the downfall of the kingdom. There are other factors also; the most important of them is the weakness of the economic structure of the society. Shah Waliullah's economic analysis is distinguished by its historical setting and his logical interpretation, which has deep philosophical roots. Shah Waliullah has warned the people again and again not to be unmindful of what he was very prudently discovered.

**Shah Waliullah’s Views on Wealth.**

Shah Waliullah attaches great importance to wealth, which he considers a powerful weapon to protect human life in all respects. It is something, which makes or mars the carrier of an individual or a group of people. It binds individual to human life. It binds society to him. He considers the wealth of the individual as the property of the society, which the society is obliged to pressure and to regulate its use. It has a great collection values. Wealth is defined in the Holy Quran in the following verse: (1)

\[\text{وَلَا تَزِيدُونَ السَّمَاءَ مِنْ تَأْوِيلٍ وَلَا الْأَرْضَ مِنْ نَزْهَمُهَا}\\\text{وَآسِرَا مَ وَتُولِوا لِلَّهِ مَا يَأْمُرُونَ}\\\text{٤٥ - آل--Qur'an}
To those weak of understanding, make not over your property which Allah has made a means of support for you, but feed and cloth them and speak to them, words of kindness and justice.

The word Amwal (اموال) in the above verse is the plural form of Mal (مال) which is translated as wealth, property, money and richness which Allah has made a means of support for human life. The word Qayam (قائم) in the above verse has been translated by Shah Waliullah in his work Fathu al-Rahman (فتح الرحمان) as means of support for human life. Other economic thinkers have defined wealth in their own ways. Let us consider here Karl Marx’s definition of wealth who says: (1)

“ The wealth of the bourgeois society at first sight, presents itself as an immense accumulation of commodities............. A commodity in the language of the English economist, is anything necessary, useful or pleasant in life, an object of human wants a means of existence in the widest sense of the term.”

It seems that the definition of wealth as given by Karl Marx is not much different from what Shah Waliullah has translated in his Persian translation of the Quran as given above. Like Karl Marx Shah Waliullah emphasises the value of money and explains its role in establishing an ideal society. He wants every individual to earn his living and not to depend upon others neither on the individuals nor on the state. (2)

ولائتأنْتُوْ نَأْكُلَّا عَلَى الْأَشْهِرِ وَعَلَى الْخَلْقِ spielen
You should not be a burden for the individuals and the state.

Let us pause for a moment and examine in some detail what Karl Marx says about the power of money. He says

"The power of money is so great that the universality of its property is the omnipotence of its being. Money is the procurer between man’s needs and the object, between his life and its means of life. The extent of the power of money is my power if I am the processor of the money. Thus what I am and am capable of is not determined by my individuality. If I am ugly I can buy myself the most beautiful of women I am lame, but money furnishes me with twenty-four feet. Therefore I am not lame. I am bad, dishonest, unscrupulous, stupid but money is honoured and therefore its possessor. I am brainless but money is the real brain. How then should its possessor be brainless? My money transforms all my incapacities into the contrary.

Money is the bond which binds an individual to human life, binding society to him, money is the bond of all bonds. It is also the agent of separation. It is the coin that really separates as well as binds.

Again Marx quotes Shakespeare and Goethe in this context as under

1. What man confound it hands and feet and head and backside all are yours, and what we take while life is sweet, is that to be declared not ours? Sin stallions say I ‘can afford, is not their strength my property’ I tear along a sporting Lord as if their legs belonged to me.

(Goethe Faust)
2. Shakespeare in Timon of Athens:

Gold yellow, glittering preciously gold? No God I am no
idle votarist – Thus much if this will make black white, foul fair,
wrong right, base noble, old young, coward valiant why This? Will
lug your priests and servants from your pluck stoutmen's pillows
from below their side heads.

This yellow salve
Will knit and break religion, bless the accused
Make the hoar leprosy adored, place thieves
And give little, knee and approbation
With senators on the bench, this is it
That makes the wappened widow wed again
She, whom spatial – house uncelerous sons
Would cast the gorge at, this embalm's and spices
To the April day again, come damned earth
Though common whore of mankind that put not odds
Among the rout of nations. (1)

Now we shall examine Shah Waliullah’s views on the values of
wealth or money. His views on the value of money closely resemble the
view of Marx on the subject. As pointed out above, Islam considers the
property of an individual as the property of the society, which has its
collective value. It is, therefore, that Islam has made restrictions on the
expenditure of an individual, the possessor of wealth. In this regard, Shah
Waliullah says (2)

1 Marx “economic and Philosophical Manuscripts” Page No 120,121
2 Shah Wahullah Huqatullah – al – Balighah Vol II Page No 85
The son of Adam has right over only three things, a house to live in, clothes to cover his body and a peace of bread and also water.

When the companions of the prophet of Islam (peace be on him) asked him how much they should spend, the following verse was revealed:


dh^m $\text{ن}}$ 

Explaining the word (غُنْفُور) in the Holy Quran, Shah Waliullah has given its meaning as “what is more than once needs”, which means that an individual is entitled to spend from his wealth only as much as he requires for the necessities of life: and what is more than one’s requirement may be spent in the way of God. As we find in the modern age the thinking of the world is moving fast in that direction only. Dr. Iqbal another great Islamic thinker of the modern age goes one step further in explaining the meaning of (غُنْفُور) in the Holy Quran. He says: (2)

1. Al-Qur'an, 2:219
2. Ghulam Hussain Jalbani Shah Waliullah ki Talim Page No 262
When we read Shah Waliullah and Karl Marx in the context of their ideas on economics, we are inclined to conclude that both of them recognize the importance of money as a means of support of human life and they consider the wealth of an individual as a sacred trust of the society which should be managed honestly and justly without which no society can prosper. As we know poor tax (زكاة) is one of the five fundamental principles of Islam. Stressing the importance of poor tax (زكاة) Shah Waliullah in his introduction to his Hujjatullah Al – Baligha says that the purpose of the poor tax is two fold; one is to help people in their needs, while the other is that the man possessing wealth should be free from the quality of stinginess by practicing generosity, one of the four cardinal qualities of human nature called Al – Fitrat according to Shah Waliullah. In this context the quotes the following verse of the Holy Quran. (1)

ولا يحبسون الذين يسبعون بما استحق الله من فضله صغيرا
لهم بل صيرحمهم

And let not those who conventously withheld of the gifts, which Allah Hath given them of his Grace, think that is good for them, Nay it will be the worse for them. Again he quotes the following saying of the prophet of Islam (peace and blessings of God be on him) when he said to (2)

ما أعزرهم الله تعالى فرعون عليهم صدقة توزع
ولعباس يعمر على فقراء هم

1 Al Quran 3 180
2 Shah Waliullah Hujjatullah - al – Balghah Page No 56
“(Go) and inform them that Allah has enjoined you to pay poor tax which should be taken from the rich people and should be passed over to the poor among them.”

In short it is the right type of economic system, which binds the society together in its all fields of human existence the life as a whole. Concentration of the power of money in the hands of a few individuals or certain sections of the society is a real danger to the existence of an ideal society.

The study of Shah Waliullah and Karl Marx reveals that both the thinkers consider their theory a basic truth of human life, which the world must recognize. No doubt both these thinkers start from the same data but greatly differ in their approach and in detail. However, we regard Shah Waliullah a pioneer in the scientific treatment of the problem. Since Karl Marx and others thinkers belong to the later period. Shah Waliullah died in 1765 A.D. while Karl Marx was born in 1818 A.D. and died in 1883 A.D.

He published his socialist manuscripts in 1847 A.D. and called his first international in 1864 A.D. Shah Waliullah’s analysis of the economic system of his time in relation to the downfall of the Mughal Empire reveals some of the basic truths of human life for our thoughtful consideration. Let me mention here very briefly Shah Waliullah’s views on some economic problems the world is facing today in the context of his idea of an ‘Ideal Society’.
Shah Waliullah's views regarding the economic development of a country and the world at large are in favour of Eco-friendly development.

This model of development, he thinks, will save the world from economic imbalance and eventually from environmental disasters. Today when the world is moving towards capitalists' globalization, the danger is all the more great. His economic order is based on values and dignity of men, which is the product of humanitarian thought. Any other system dictated by the developed countries and financial bodies of today such as the World Bank and International Monetary Fund (IMF) is a far cry from Shah Waliullah's economic vision. Every country has its own problems and poor countries like India, Pakistan, Afghanistan and others with their poverty and unemployment cannot afford to adopt a model of developed countries which brings more development to the people who are above the line of affluence. Shah Waliullah is for the economy, which brings development to the people who are below the poverty line. The present day economy might be successful in increasing per capita income and in creating islands of affluence, but it does not increase the purchasing power of common man, the poor which Shah Waliullah's model promises. He opposed the economic model in which benefits do not reach the lower section of the society. He also came down heavily on the policy dictated by the feudal system and its offshoots. For Shah Waliullah it is more important to increase the purchasing power of the poor than anything else. Market economy is concerned about price while his system is concerned about value.
It was only after seven years of the death of Shah Waliullah that the Mughul Emperor handed over the administration of Bengal, Bihar and Orissa to British traders and within a short period British people became the despotic rulers of India. Since then India adopted the so-called modern economic system. Globalization today is a sort of revival of the historical imbalance which colonization period was associated with. Shah Waliullah gave the world a just economic system much before the British subdued India and before Karl Marx gave new thought to world economy.

No doubt Shah Waliullah is as relevant today as ever and those who decry him as a thinker out of tune with the time and modern day economist should know that he is way ahead of times with a human and scientific approach to this problem of life. He is against the concentration of sources of economy in a few hands. Dignity of man is his primary concern. He wants a system in which the economy should be largely beneficial to humanity. He wants the markets to be for the people and not the people for the market. The basic need of the society for him is to augment production for the masses and to ensure equitable distribution of it. On the contrary of the capitalist class is to find new market for excess production.

The study of Shah Waliullah’s economic thought provides yet another example of his skill in interpreting economic theory and ethical values. In fact he laid the foundation of an economic theory by which individuals choose their occupations. This is what we call the ideal society and producing ideal individuals, which his philosophy of education visualizes.
Now to sum up the discussion we conclude that Shah Wahullah’s ideal product of his philosophy of education is an individuals who is the product of an ideal society. It is almost the same what the great educationist Sir Percy Nunn says about the ultimate aim of education which he says is:

"Securing for every one the conditions under which individuality is most completely developed." 

Before closing the discussion let me add a few word regarding ‘Irtifaqat’ which Shah Waliullah has discussed in detail in the context of the gradual economic and cultural development of collective human life.

### Irtifaqat Defined and Explained

The term Irtifaq has been used in the preceding line which requires same explanation in the context of an ideal society. The term is derived from it root (رفق) which means to serve, to treat with kindness, and to associate with. This term is also used in the sense of economic and cultural benefits. It has been translated into Urdu as (دم جہنم انظامات) by Prof. Gulam Husain Jalbani. (2)

Bashir Ahmed writes: (3)

ارتباطات سے مراد تعاونی انظامات پس اور انسان کے لڑوازماات دیا سے کے

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1. Sir Percy Nunn, Education, its Data and first Principles Page No 13
2. Ghulam Husain Jalbani, Shah Wahullah ki Talim Page No 230
By Irtifaq is meant the gainful arrangements, which are necessary as basic needs of human life.

Maulana Obaidullah Sindhi defines the term Irtifaq in these words: (1)

When we acquire more benefits from things created by God in a short period of time and with less labour by using tools, it is called Irtifaqi Saleh by Imam Shah Waliullah.

With the beginning of human life on earth man has strived hard to acquire the basic needs of his life such as food, water, cloths house and a woman to be his partner in life who is the light of life and the life of life to preserve human life and to protect it from extinction. These are the bare necessities of life. But man has never been content with only the fulfillment of his basic needs. He has always been in search of better and more beneficial arrangements. He has been inquest of more delicious food, more comfortable house, nice cloths and beautiful woman depending up on his taste and fancy. There has always been an urge from within for better living. The wise and intelligent individuals in the society always come forward to help people in solving the problems of the human society. They invented means to make the fellow beings more comfortable by using their intelligence and wisdom in order to make beneficial arrangements for the good of the society.
This process of human efforts started from the very beginning of human life on earth when these men of wisdom tried to improve the standard of living in many ways by providing comforts of life, so as to make life on this earth better and better. This move in the direction of development is the phase of Irfaq. When man comes across many experiments of practical life, and he advances in his experiments constantly till he completes the first stage of the development of the collective life called society. This is the foundation on which the society is built and which exists everywhere in the four corners of the world: on mountains, in jungles, in deserts and plains. This is what Shah Waliullah has expressed in the following words: (1)

After the first Irfaq its second phase starts about which Shah Waliullah says. (2)

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1. Shah Waliullah Hujjatullah - al - Bahghah Page No 108
2. Shah Waliullah Al - Buduru - al - Bazighah Page No 186
During the second process of this development of the human society all the healthy experience acquired in the first Irtifaq are required to be put to test.

The first Irtifaq represents the society of the days of Adam, the first man on the surface of this earth, while the second Irtifaq is represented by the period of Prophet Idris (peace be on him) in which problems like relation between wife and husband are clearly defined and rules for governing these relation are laid down because these are the two pillar’s on which the structure of human life stands. These are the two agents of the creator of life on this earth who are made responsible to preserve and protect life by looking after the needs of their children and by educating them in order to prepare them for a civilized and refined way of living.

During this period relations between master and servant are also clearly defined so that they may know their positions in society. During this period the bond of love and sympathy is also strengthened among the neighbours, friends, relatives and other of the society. Now they are inclined not only to help themselves but also to help others. It is during this Irtifaq that the humanitarian outlook is developed in the society. This is the advanced stage of the development of civilization and culture.

Then a stage comes when, with the growth of population, village develop into towns and cities and the third phase of the development starts, till the society forms itself into different kingdoms and nations with
enormous resources at their disposal and with a huge population. This is the third Irtifaq, which is represented by the prophets of God, Musa and Sulaiman (peace be on them).

The fourth phase of Irtifaq is the period of international relations. This is the last Irtifaq when the highest stage of the all round development of the society is reached. This period abounds in prosperity both economic and cultural and justice is the foundation of this system on which the structure of the society stands. There is a code of conduct for every individual to follow and the people of this period have the will to follow that code.

It is during this period that the economy brings development to all people including those who were below poverty line. It increases the purchasing power of the poor. The model dictated by the capitalist or feudal system is banished during this period. Shah Waliullah asserts that it is only the all round development of the society, moral, spiritual and economic which can bring prosperity to humanity at large. The society built on moral values and just economic system can rightly be called an ideal society.
CHAPTER V
CHAPTER V

Conclusion

The beginning of the eighteenth century A.D., the period in which Shah Waliullah lived, was a period of upheaval and convulsion. Bloodshed, Violence, breakdown of may healthy Traditions were the signs of the degradation of the society. The morals of the people had reached their lowest ebb. The imported beautiful salve girls beguiled the idle hours of the rich and the nobles. People were addicted to drinking, gambling and music. The rich who lived in extreme luxury presented a terrible contract to the miseries of the poor masses. Shah Waliullah has given the true picture of the society in his letters and addresses to various groups of the society drawing their attention to the evils of their day to day life. On the political scene the Marathas were coming up as a powerful military force and they were active to fish in the troubled water. Nadir Shah of Persia ruthlessly massacred the peace loving population of Delhi in the year 1739 A. D., so soon after the death of Aurangzeb, the great. A series of disasters had befallen the nation, which culminated in the invasion of Ahmed Shah Abdali in the year 1761 A.D. who completely destroyed the rising Maratha power.

Shah Waliullah was a witness to all the events. There was a political chaos and intellectual stagnation all over, with the result that people had
ceased to think about the problems of the society. They felt secure in the illusion that the conditions will improve and the values which had lost their utility in practice will remain valid for all time to come. There were a number of sects and schools of thought who claimed to be the only legitimate exponent of Islam. One was simply baffled by the diversely of the religious conceptions prevailing among the Fughas of the period. The view, as to what Islam is, was not the same with the Sunni Ulama, Ithna Ashbra. Shiias, Sufis, not to mention so many other lessor schools of thought. In short the Shanat in its original form was removed from the day to day endeavours of the people; yet they claimed to be the torch bearers of Islam which was hypocritical on their part.

These were the conditions when Shah Waliullah appeared on the scene. He came with a resolve to plan a revolution by shattering the whole into pieces as he says: (1)

Shah Waliullah made a new start in terms of Islamic programme of giving a fresh form of positive thinking by freeing the society from its position of passive camp followers of the past. He gave a call to give up reliance on merely inherited conventions and to return to the realities of the Quran and the Sunnah. He stressed the need to restore the Shariah to the purity of its origin, socially, politically and ethically as if he realized that the world was moving towards the days of reason and Islam had to play the key role in shaping the destiny of the world. He knew too well that the edifice of Islam built on the foundation of conventions of traditional values would not stand the test of time. He therefore, stressed the point that the nation of good and evil must from the Quran the Sunnah.

Shah Waliullah was basically a philosopher, an original thinker destined to reform the corrupt society and to give this world a new order. He did not belong to the category of philosophers like Dr. Iqbal, who practiced contemplation in order to preach action. Nor was he like Tagore and others who preached contemplation while practicing action, not necessary in conformity with their own preaching. Shah Waliullah was preaching and practicing both -, action and contemplation. He was a profound philosopher who applied his philosophy of education to the system that he introduced in institution, Madrasah Rahimia of Delhi, which was the centre of all his activities, political, social and educational. Like Socrates he brought philosophy down from the clouds to dwell among man, and like Plato he has married philosophy and education. He regarded philosophy as primarily practical and not contemplative.

He was an active motivated thinker, a profound scholar, deeply involved in the pursuit of knowledge, a man of monumental strength, yet he was captivatingly human. Both by his original thinking and untiring constructive efforts, he has won for himself an abiding recognition as a thinker and a scholar of untiring grace.

During the days of Shah Waliullah the condition of education was not different from the prevailing political and social condition as the corrupt society had influenced the outlook of the people on life, which in turn influenced the educational thought of the society, for the philosophy of education is essentially a philosophy of life.

Before discussing in some detail Shah Waliullah's contribution to the Islamic education movement in India, let us glance back over the centuries to its root and its development. To begin with the first phase of
the Muslim education in India takes its roots in the 7th century Hijri which extends to the 9th century Hijri. The pattern in the same or akin to Darse Nizamia, which was generally prevalent in the Muslim world.

The following courses of study were prescribed:

1. Fiqh
2. Usule – Fiqh
3. Iatsir
4. Tasawwuf
5. Hadith
6. Adab
7. Logic
8. Kalam

The second phase begins from the end of 9th century Hijri in which Shaikh Abdullah and Sahikh Azizullah played a prominent role in promoting the cause of education by establishing renowned centres of learning in Delhi and Sambal respectively. It was on account of their ceaseless efforts that the standard of education was raised. They gave new dimension to the system under the patronage of Sikander Lodhi who would himself attend their lectures quietly. It was under them that a new pattern was involved. Yet the study of Hadith remained neglected.

The period under review covers the period prior to Shah Waliullah’s times, when religious tings gave reverence and dignity to both teaching and learning. Every one who cared for learning did not go without it. Students flocked to the centres of learning from distant places. The practice of
journey from one country to another in quest of knowledge was not without its social, culture and political benefits.

It may be noted that the system in those days did not provide for the construction of school buildings, nor did the community as such come forward to manage the affairs of the educational Institution. No doubt there are exceptions to this rule and the school building of Madrasai Rahimia is a testimony to this, as the building was donated by the Royal Court. Generally mosques and houses of the nobles served the purpose. Even in this corrupt society a sort of compulsory school education system prevailed. Everybody recognized the need and efficiency of education. Students had a great veneration for their teachers and likewise, teachers had great affection for their students.

Boys were obliged to join schools at an early age of five or six and girls were not absent in the primary classes. In the absence of data at our disposal it is difficult to give accurate percentage of literacy in those days, but we can say with confidence that an overwhelming majority of the Muslim population was literate and even a small village with Muslim population was not without a Madrasa.

As regards the courses of study during the early Mughal period, Logic, Philosophy and other secular sciences were the chief subjects. The system was more or less on the lines of Darse Nizamia.

The syllabus in different subjects was as follows:

**LOGIC:**
1. Sughra
2. Kubra

205
3. Aesaghoji
5. Mizani Mantiq
7. Mirqat
9. Sharhi Tahdhib
11. Mir Qutbi
13. Mulla Hasan
15. Qazi Mubarak
17. Sharhi Matalse Khalis

PHILOSOPHY:
1. Hadae Saidiya
2. Maidhi
3. Sadra
4. Shams – e – Bazighah
5. Sharh e ‘Udalu Al Hikmah by Khairabadi
6. Sharh e Isharat
7. Shifa

ASTRONOMY:
1. Qaushj iyah
2. Tasrih
3. Bharh – e – Chaghmini
4. Tadhkirah by Pusi
5. Bist Bab

ARITHMETIC:
1. Uqlida
2. Madadi Al Hisab
PRINCIPES OF FIQAH:
1. Usul-e-Shashi
2. Husami
3. Nuru Al-Anwaar
4. Tawdihi Ma Talwih
5. Musallam

DOGMATIC THEOLOGY:
1. Sharhe Aqaed at Nasati
2. Sharhe Aqaed al-Jalali
3. Sharhe Tajreed Qawshiji
4. Hawashi Shar-e-Tajrid

In addition to the list above Maulana Sayyed Manazer Ahsan Gilani, has given a list of books which were included in the courses of study during the period, which is included in his book "Himdustan Main Musalmanun Ka Nizami Talim Wa Tarbiyal (Vol. 1 P. 182)

The time had come when education had reached the frontiers, which confined it in centuries old traditions. Shah Waliullah started with the task of giving new dimensions to education. He wrote exhaustively on the subject and as his worthily son Shah Rafiuddin (D 1249 A.H.) claims in his book Kitabul Aflhan (كتاب الأفلاح) 'Nobody ever wrote so extensively on the subject as his father did.'

Shah Waliullah develops his philosophy of education with a well thought out philosophy of life. He considers ideal society and a just
economic order interdependent and seeks to procure for every individual such economic conditions under which he gets a fair chance of developing what is best in him, thereby making his characteristic contribution to the advancement of an ideal society.

The Real aim of Education

In the book, "Modern education its aims and methods" T. Raymond says: "All the way through the history of the civilized man the quest of a comprehensive definition of the real aim of education had proved alluring and not less puzzling than alluring." Pestalozzi considers education a process of development or unfolding from within. By others it is variously conceived - as discipline, as formation from without, as reconstruction of experience, as development of personality, as culture and so on. According to Shah Waliullah education is a training eternal bliss. He quotes Sadi Shirazi (D. 691 A.H.) in this context who says:

علی کردا حقق نه با جایالت است

"The knowledge which does not lead to eternal truth is but ignorance in the garb of knowledge."

Again Shah Waliullah says: (2)

ولیس العلم امراً بیضس و نضض و کلشه عن دالله ازر کی

من ما ز بد فصو الفوز (الری)

1. Shah Waliullah Anfasal - Arifin
2. Shah Waliullah Al - Khuru - al - Kauthar
"Knowledge is not something that may fade away or that may come to thought. It is eternal and therefore ever lasting. Whosoever achieves this, it is for him a great achievement.

He quotes Rumi (606-672 A.H.) to elucidate his point further who says: (1)

\[
\text{ علم را بردن زنی مان را لی برد}
\]

"Knowledge which is acquired for material gain is a poisoness snake, while knowledge acquired for the enlightenment of innerself is the true friend of man."

Shah Wailullah’s educational thought has its roots in the Quran and Hadith and therefore his Philosophy of education is closely linked with the thoughts of his predecessors like Iman Ghazali and Ibn Khaladun. Yet his treatment of the subject has its own novelty.

Taking the clue from the Quran and the saying of the Holy prophet (peace be on him) he proceeded with the idea of creating an ideal society. He is not in favour of delegating the task of producing a perfect individual to schools and colleges while leaving the society to go its own way. We learn from his Hujjatullah – Balighah the notion of essential harmony between the constitution of society and an individual soul, which is the central thought of his momentous work. Some educationalist assert that

1. Shah Wailullah
neither the individual nor the society can be the true criterion of the educative process.

Shah Waliullah being a mystic thinker draws his inspiration from the Quran and the Hadith and believes in the ontological faith. (1)

اِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"We came from Allah and to Him we will return."

This is an answer to the enquiry as to the ultimate end of man.

No doubt man’s ultimate end is Allah and the perfection of an individual and his societies are only means to that end.

It is interesting to note that Shah Waliullah gave psychological bias to education long before Rousseau and Pestalozzi. He opens with the saying of the prophet Muhammad (peace be on him) (2)

كل مولود بيول على تطريز الغرور والبين من بينه أو بينه أو بينه

"Every child is born in the state of conformity to the natural constitution with which he is created in his mother’s womb and if his parents are Jews they make him a Jew, if they are Christians they make him a Christian and if they are Magians they make him a Magain.

1 Al-Quran, 2:156
2 Shah Waliullah - Husaynullah - al-Balighah" Vol 1
It is evident from the Hadith that every child is born in original purity. It is his parents who make him what they like. The term parents can logically be extended to the general environment – family life, school, society etc. by which the early development of a child is determined.

In fact Shah Waliullah applied the theory of essential goodness of a child to the educational psychology at a time when his contemporaries in Europe were groping in the dark along the original sin lines.

Another novel contribution to the educational psychology is his theory of individual differences based on the relative strength of the two urges in an individual namely the angelic urge (القوى العليا) and the animal urge (القوى الدنيا). Shah Waliullah envelops his philosophy of education with a well thought out philosophy of life. He considers an ideal society and a just economic order as interdependent and he seeks to secure for every individual such economic conditions under which every individual gets a fair chance of developing what is best in him, thereby making him capable of contributing to the advancement of an ideal society.

In short Shah Waliullah gave education a system, a philosophy and a psychological bias. Consequently in his institution he made drastic change in the courses of study giving each subject its required due share of course, laying emphasis on the study of Hadith. But for his efforts in the study of Hadith literature would not have regained the position it had lost so long.

As regard the teaching method suggested by him Shah Waliullah laid down
separate methods for teaching of lower and higher standard, recommending lecture method only to higher classes. He prescribed the school etiquette and rules governing the relation between the teacher and the taught also the details of which are given in his book Anfasul Arifeen (Anfas al-‘Arifeen) Al-Tathimat Al-ilahiyyah (التدوينات الإلهية) and Risalat Fani Danishmandi (رسالة فاني دانشماندي).

Shah Waliullah was the first to depart from the old method firstly by reversing the order of the prescribed books in favour of books on Islamic studies, which he considered more useful. Moreover, he suggested reforms with regard to the method of teaching.

He was not in favour of too much stress being laid on grammar, Rhetorics and philology while teaching the Holy Quran. Again he discarded the practice of absorbing the energy of the student in reading a series of commentaries of the Holy Quran, at the cost of the necessary attention to be paid to the study of the original text, independent of these commentaries. In his opinion this practice deprived the student of his independent thinking which is the prime concern of every system of education. In fact Shah Waliullah laid more stress on the study of the original text without the help of the commentaries. He translated the Holy Quran into Persian, which, according to Maulana Obaidullah Sindhi, is the first Persian translation of the Holy Book.

Shah Waliullah’s suggestions in respect of the teaching are found in his works as mentioned above. The following are his main suggestions in this regard:

1. Reading of the lesson with proper articulation;
2. Meaning of the difficult words;
3. Pointing out and solving grammatical difficulties if any;
4. The passage is to be translated into the mother tongue of the student.
5. The questions and answers should be pointed.
6. The teacher should guard himself against teaching anything which is beyond the comprehension of the student.
7. The teacher should guard his tongue against reproachful language.
8. In lectures lucidity, clarity and precision should be the guiding principles.
9. References of the books are to be given.
10. The teacher should be very clear while asking questions and eliciting answer from the students.
11. He should guard himself against using such words, sentences and illustrations that is confusing.
12. The student should be encouraged to discuss the subjects with his teacher and should have the right to differ from him (courteously).

It is surprising to note that Shah Waliullah’s Philosophy of life, which comprises his philosophy of education, did not bring about the intended revolution in all spheres of life, nor could it at least change the face of the traditional Islamic education. The reason is that, firstly the community lost the political power completely after enjoying it for centuries. Their struggle for emancipation failed at every stage. One of the results was their intellectual stagnation. Secondly the experience is that innovation concepts always face difficulties as they run into resistance conscious or unconscious from the traditionalists, it is therefore no wonder that his thoughts on education inspired only his immediate successors and
after the complete distraction of Muslim rule in India the community sunk into intellectual lethargy. A subdued cry for a change in the traditional system of Islamic education is sometimes heard. But that is not enough to implement the educational programme worked out by Shah Waliullah.
APPENDIX I.

ولاية اين تقيم وزوجها غريبة拜师学艺 والمقارن فلوع شمس سمن

اربع عشرة قرن واردوم واقع قد

وكتب ياثر عظيم الدين باني بن فرشد فهير ولد قليل ولادت وبيزار ودينهما

عزاليان مبترات بين دريبي اين فقيروه ولادت وبيزاران دينهما

ابنها فوران والده مختصر في فضائل والتي وقعت باذاعة دينه وگيره

مضيقته مبود ان كل راونل على سماك كرد من

سوز جور مندوز ودالج مفهوم فقير ولد غيرنر

نارياستا دكرون وبروز وفنش فرونة وظفراري عرس مالا ونع

شدر عشان رخافر اذى فاست كخرمي مال فزان ونظام نور مر دينب

نزاز ونحروات نوازن تثر ونور مر وواسال دلت في للانات

ردان مالطاد على بلاغ دشر وسال حمار دلورج صورت كيرت و

إن محي حفيظ والده غيرنر فاييت استنحال كيردن ونلا اسماء فرقان

اسباس في رود حفيز النهان فتطعه نورت كيردن ونورمن كيرا

سران من بير ونرش مهر برتوج فرج غيرنر

فائد وبيزاران غريب جوز دونا جام الده دس وليزاران غيرنر

شغي في العالم خلف الصبي لم غزوردا غريب شغري الالاخ وزر

لما فسنت وليزاران غيرنر والده موركان اين فقير يفح صلح الين

وصفكرة دونان غريب دلت انيان مهيف دهنوا ولامي من
بزرگ‌نامه‌ی مربوط به آزادی و وفاداری و اقدامات ایثاریان بنی‌اسلام، آیت‌الله‌ی امام محقق، تبلیغ می‌آورد که در جزئی‌ترین روایات به نفع ایران و اسلام و با احترام به طرفداران ایثار

بنrangی ایثاریان و تجدیدمنشیان شوی و احترامی تعود توی تألیفین و حفظ و ذکر و فرزند بین

۲۱۶
ارسلت شديد وعمران دانشمندان شعر را براوردوات موانع حاجة
والواحد منشور الفئات وضع شعرها في المجلات وآرائهم 엔واص اسهامات
هنا خاص حضت اهل دين نوبت اجازت دار وآرائي وجمعيات
وازح كت شعر يلي الكنار ونعال وناجية في وشعر هلال
وازح كان علما تصوير مطول وشتقاومان آله يكرح حشطت ذات درع
است وازج كأرض وصاب لبس رسائل تضرور ودوين مويا نحنان
حليل دل رصق نقاروجنود وركزش الشاعر كأعمال
وأرسلت رشيد يود دانشمندان ورد شاعر نور
حتي يحتشند ورد شاعر الموت يجازت بيوت دار ورش داد وكركر لا داعي
كرت طوفان يدوي كارر معا لي بكرم آت كزخ فن التي دات
تحاملي باسمي ينادي في كور نور شاعر يدوي
باين تفتاح يذج آبا بالبليد دانش مناي بابي كهد نور شكاء
رادي مرادي لذيني كأي بابي بابي فلذ فلذ ياقين رقائ
قشت مي دار كجزت الاعوان ليحيت يا في
بي أورح دوم الاعوان دار دانش مناي بابي في
وقت شاعر والفانين دار دانش مناي بابي في
وهلاويندا للنحات مني علمي نوجاع شر ودو جر معرشباك بشر
ووران الاباني كريتو كت داد حب ودار تمام إنتاج السليم
آه دل رام وشام دوم كدب نور دار دار دار دار شر البشري
ارين كد بأحيل نقوش الاعوان واذا تم كد احقل الكت نس
قرار دادخاط مولوی رضی از شیعیان افتاد و مبارزات دو ازده
سال شرق زیارت مریم مقدس در مردم و در خانواده علیه‌یار
خانواده به موجب مسائل پنهان‌ساخته و سوال این طرح وارد می‌آید
که مرور پذیرفته‌ی پنهان‌ساخته و نویسندگی و دیدگاه شیعیان
طلایی نسبت به وظایف و امکان‌های مربوط به حق و لازم
با استفاده از مفهوم‌های سیاسی و دادگستری و وظایف و لازم
در میان رفته‌ای با استفاده از سیاست‌های مربوط به حق و لازم
و نیز از طرف دیگر به موجب میان‌ریزی و رضایت
در میان رفته‌ای با استفاده از سیاست‌های مربوط به حق و لازم
و نیز از طرف دیگر به موجب میان‌ریزی و رضایت

* Shah Waliullah, 'Juzu al-Latif fi farjimati al-Abdi al-Maif'
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2. انتصارات الاسماء

3. فيمن هو من

4. انسان الدين في مسيرة نماذج الدين

5. الانصاف

6. النور الليلي

7. الابد والبارزة

8. القول الجميل

9. إنناس العارف

10. الفوز بالله في أمر التفسير
ا. فتح الرحمن في نجومه
ب. القرآن

12. د. أبو حاسين

13. في زراعة الخنادق

14. الجزء الثاني

15. جميع تحت

16. همما ت

17. موضوع القرآن

18. نسجات وروايات

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تاریخ:
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تاریخ:
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تاریخ:
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تاریخ:
۱۳۸۵

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تاریخ:
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تاریخ:
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222
43. خانوين تقشيری وکالت خواجه داشرتنیا در ایران

1988

44. سیدالنونه که در زوال

سرعی از ابادی

بوده. 1944

45. نشان تو مته رواج دیده

نزیلین شهید

فرآینه برگ

اسلام بر

الهی همیشه

رضا

46. اسلام ان و عصر حضور

47. برخان - دهی

48. المعارف - علم الله

49. المفرائنا

50. الرحم
<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Author</th>
<th>Publisher/Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>51</td>
<td>Iteaching of Shah Waliullah Muhaddis Dehlvi</td>
<td>G.N. Jalbani</td>
<td>Kitab Bhavan 1988 New Delhi</td>
</tr>
<tr>
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<td>Shah Waliullah and his times</td>
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</tr>
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<td>55</td>
<td>The Philosophy of Faqirs</td>
<td>Sir Ahmad Husain</td>
<td></td>
</tr>
<tr>
<td>56</td>
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<td>S. C. Kuchhal</td>
<td>Allahabad 1989</td>
</tr>
<tr>
<td>57</td>
<td>The Contribution of Arabs to Education</td>
<td>Dr. Khalil A. Totah</td>
<td></td>
</tr>
<tr>
<td>58</td>
<td>Islam at the cross roads</td>
<td>Muhammad Asad</td>
<td></td>
</tr>
<tr>
<td>59</td>
<td>A Contribution to the critique of Political economy</td>
<td>Marx</td>
<td>Progress Publisher Moscow 1984</td>
</tr>
<tr>
<td>60</td>
<td>Economic and philosophical Manuscripts</td>
<td>Marx</td>
<td>1982</td>
</tr>
<tr>
<td>61</td>
<td>Aspects of Islam</td>
<td>Macdonald</td>
<td></td>
</tr>
<tr>
<td>62</td>
<td>Translation of the Holy Quran</td>
<td>J. M. Rodwell</td>
<td></td>
</tr>
<tr>
<td>63</td>
<td>Bergson and education</td>
<td>Oliver A. Wheller</td>
<td></td>
</tr>
<tr>
<td>64</td>
<td>Iqbal’s Educational philosophy</td>
<td>K. G. Sayyidain</td>
<td></td>
</tr>
<tr>
<td>65</td>
<td>The awakening of Asia</td>
<td>Lenin</td>
<td>Progress publisher Moscow 1976</td>
</tr>
<tr>
<td>66</td>
<td>On socialist ideology and Culture</td>
<td>Lenin</td>
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</tr>
<tr>
<td>Number</td>
<td>Title</td>
<td>Author(s)</td>
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<td>---------------------------------</td>
</tr>
<tr>
<td>67</td>
<td>Ethical Philosophy of Shah Waliullah</td>
<td>Dr. A.J. Halepota</td>
<td></td>
</tr>
<tr>
<td>68</td>
<td>India's Contribution to the study of the Hadith literature</td>
<td>Muhammad Ishaque</td>
<td></td>
</tr>
<tr>
<td>69</td>
<td>Education</td>
<td>Spenceer Herbertt</td>
<td></td>
</tr>
<tr>
<td>70</td>
<td>Literary Remains</td>
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</tr>
<tr>
<td>93.</td>
<td>Hindustan mein Islami hukumrat ki Zawal ka sabab shah waliullah ki nazur mein</td>
<td>Nadwi Sulaiman</td>
<td>Al Furqan Shah Waliullah Number 1941, pp. 348-50</td>
</tr>
<tr>
<td>94.</td>
<td>Hadrat Shah Waliullah aur unke kam kam mukhtasar ta'aruf</td>
<td>Numani Muhammad Manzur</td>
<td>Al Furqan Shahwaliullah Number, 1041, pp. 401-26</td>
</tr>
<tr>
<td>No.</td>
<td>Title</td>
<td>Author(s)</td>
<td>Publisher/Year</td>
</tr>
<tr>
<td>-----</td>
<td>-----------------------------------------------------------------------</td>
<td>--------------------------------</td>
<td>---------------------------------</td>
</tr>
<tr>
<td>95</td>
<td>Shah Wali-Allali ke 'imrani nazariye</td>
<td>Ahmad Bashir</td>
<td>Lahore, 1945</td>
</tr>
<tr>
<td>96</td>
<td>Hadrat Shah Wali-Allah,</td>
<td>Akhtar, Ahsanul Haq</td>
<td>Lahore, Sangmil Publishers</td>
</tr>
<tr>
<td>98</td>
<td>Ifadat-e-Shah Wali-Allah Dihlavi</td>
<td>Islahi Sadr al-Din</td>
<td>Lahore Iqubal Academy. 1944 pp.144</td>
</tr>
<tr>
<td>99</td>
<td>Shah Wali Allah ke imarani Nazariye</td>
<td>Mushini Shamsh al-Rahman</td>
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</tr>
<tr>
<td>100</td>
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<tr>
<td>101</td>
<td>Hadrat Shah Wali Allah ke Siyasi Afkar</td>
<td>Ashraf, Mujib</td>
<td>Jami'a, vol. 52, No.1, July 1965, pp. 45-53</td>
</tr>
<tr>
<td>102</td>
<td>Shah Wali Allah Ke tajdidi Karname</td>
<td>Aslam, Muhammad</td>
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</tr>
<tr>
<td>105</td>
<td>Shah Wali Allah ke ma'ashi irtiqa ke falsafah par ek Taqabuli wa Ta'arufi note</td>
<td>Bakhsh, Ilahi J.A.</td>
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<td>Title</td>
<td>Authors</td>
<td>Source</td>
</tr>
<tr>
<td>-----</td>
<td>----------------------------------------------------------------------</td>
<td>----------------------------------------------</td>
<td>---------------------------------------------</td>
</tr>
<tr>
<td>125</td>
<td>Shah Wali-Allah ki ilmiyyat</td>
<td>Husain, Tasadduq</td>
<td>Burhan, Vol.84, No.6, June 1980, pp.27-41.</td>
</tr>
<tr>
<td>131</td>
<td>Shah Sahib ka ek ilmi ma'khadh</td>
<td>Nadwi, Uwais, Muhammad</td>
<td>Al-Furqan, Shah Wali-Allah Number, 1941, pp. 369-74.</td>
</tr>
<tr>
<td>133</td>
<td>Mujaddid-i Waqt</td>
<td>Qadiri, Mahirul</td>
<td>Al-Furqan, Shah wali Allah Number, 1941, p. 358.</td>
</tr>
</tbody>
</table>

229
<p>| 148. | Shah Wali Ullah aur unki ba'd khususiyyat | Abu Nazar, Sayyed | Al-Furqan, Shah Wali Allah Number, 1941, pp. 376-81 |
| 157. | Imam Wali-Allah se pahle islami hind ki dini halat aur tadriji irtiqã | Alam, Mas'ud | Al-Furqan, Shah Wali Ullah Number, 1941, pp. 33-55. |</p>
<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Author</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>173</td>
<td>Shah Wali Allah and fiqhi Disagreements</td>
<td>Ansari, Zafar Ishaq</td>
<td>Iqbal, vol 15, No 3, Jan-Mar 1967, pp 44-52</td>
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<td>Faruqi, Burhan Ahmad</td>
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<td>---------------------------------</td>
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</table>