CHAPTER-6
Impact of Socio-Economic Thoughts on the Society

Shah Waliullah had a multy faceted and versatile personality. His real greatness lies in the commutative effect produced by his writings, with the contribution of persons trained by him and by the achievements of the school of thought founded by him. In religious matters, he struck a mean between extremes; in social affairs, he strove to introduce in the Muslim society the simplicity and purity of early Islam; in the sphere of economics, he advocated the revolutionary Islamic socialism and in the political field, he forged a united Muslim front against the non-Muslim forces which were threatening to storm Muslim India.¹

Shah Waliullah’s encyclopedic conception of knowledge has, however, made him a disputed figure. Almost all the religious groups in the Indo-Pakistan sub-continent vice with one another in establishing that there is the viewpoint which represents the Shah Waliullah’s Philosophy; or more correctly the Shah Waliullah’s philosophy represents their particular viewpoint.² But as has been said above, none of them can really claim that it has implemented in its system of thought the Shah Waliullah’s philosophy in spirit and letter as a whole. Their claims are true only in terms of partial implementation.

Besides high living and internal dissensions, Muslim society, in Waliullah’s opinion, suffered from a rigid conformity to the interpretation made in other ages and other areas. Shah Waliullah recognized that growth and change were essential for a healthy society; he did not believe that the Muslim society was strengthened by a blind following of one or another of the four schools of Muslim jurisprudence. In this respect, he did not differ from Sarhindi, nor from Ibn al Wahhab in Arabia, who also considered the blind following of the medieval authorities to be an element of weakness in Islam. Perhaps the greatest impact that Waliullah’s thought had on the Muslims of India lay in his views concerning the rights of an individual to form an independent judgment on a legal issue, that is, to exercise the right of *ijtihad*. To most of the orthodox theologists the individual scholar had no such right; the last word on the subject had been said by the end of the tenth century, and since then the “gates of *ijtihad*”, the gates on the path leading to independent judgment, remained closed. So,
as long as the rigid conformity existed, the social elasticity which his sense of balance recognized as essential for good health could not exist. He tried to introduce this elasticity through his interpretation of the principle of independent judgment. In fact the most striking thing about Shah Waliullah’s ideas was that, though himself a complete theologies’, he still thought of the society in sociological terms. Religious injunctions, that he maintained, were to be observed not necessarily because they had a divine origin, but because of the benefits they were calculated to offer both to the individuals and the society. Islamic commandments, he wrote, are not tests merely to reward those who pass and to punish those who fail. Their purpose is social, to bring benefits to the society and to the individuals who make up the society. There was nothing unislamic about this view. Indeed, a celebrated historian Ibn Khaldu had written much of the same thing four centuries earlier. If religion encompasses all things as Islam teaches, then it must certainly encompass. By his revival of this emphasis, and because of his own tremendous reputation as a scholar and a pious Muslim, Shah Waliullah provided a non theological foundation upon which the later thinkers could build lenient theological premises and insure a way from sticks ones. If the Islamic commandments exist to provide social benefits, then the test of a commandment is how successfully it does this. In a world in which cultural patterns are being buffeted from all sides this becomes a very severe test.

Shah Waliullah hoped, to break the rigorous hold of the medieval jurists on Islamic thought an introduce sufficient elasticity in Islam in India to permit it to adopt itself to the changing times and conditions. Though he wanted a reform, but he did not seem to have wanted any major change. Nevertheless, he pointed out the ways by which individuals, more involved in the ripening social changes than the Muslim theologists, could logically advocate reforms in excess of anything of which he dreamed. What Waliullah considered as “Sufficient” elasticity later reformers considered as hopelessly insufficient; actually, two strong movements developed as a result of Shah Waliullah’s teaching. One that most directly connected with him became increasingly conservative and literal in its approach; the other became increasingly liberal and abstract in its Islamic interpretation. His own efforts to rejuvenate the Muslims of his time, except, perhaps, in an ephemeral manner in the political field were largely failures. Yet for all this, his influence remains supremely great on Indian and Pakistani-Muslim thought.
Shah Waliullah was responsible for an awakening in the community, the desire to win back its moral fervor and to maintain its purity. To raise a community’s conscience, belief and faith from destruction was not a small achievement. His teachings created new awareness in the minds of Muslims of the subcontinent. He was a realistic in his political thinking and had a clear vision of society, religion, ethics, morals and politics. He presented such modern and golden principles of economics and politics that are used till date. Shah Waliullah tried to synthesize the two streams of liberalism and religious extremism of Akbar and Mujaddid alf-Sani Simultaneously. After his death in 1762, his work was continued both by the members of his family and by his close followers, the chief of whom was his son, Shah Abdul Aziz. According to Shah Waliullah, the phenomenal world is a supplement to the revelation guidance provided by Allah through the Prophets. Therefore, true knowledge attainable by man by means of reasoning or empirical enquiry is bound to be in conformity with Divine revelation. Because revelation is nothing but an important part of the Supreme. Divine decree of which another portion is operative in the cosmos as law of nature.

The main thrust of Shah Waliullah’s philosophy is the identification of a purposeful correlation between social, ethical, cultural, economic, political and spiritual dimensions of man’s existential enterprise. As pointed out at the outs, the main foundation of Shah Waliullah’s knowledge and wisdom had been the Quran, who’s learning he initiated in the early stage of his scholarship. He not only benefitted tremendously from this infinite source of knowledge himself but also facilitated this for posterity by translating the Book of Allah into easy and lucid Persian, according to the diction of the time.

He developed the same holistic and comprehensive approach to understanding of the Quran which is the hallmark of his thought. He contributed towards the historical endeavour of explaining the Quran with particular reference to its central themes. These themes are reducible to five main headings, in the opinion of Shah Waliullah:

(i) Ahkam: Injunctions containing approvals and disapprovals in varying degrees;
(ii) Mukhasamah: the dialectics employed in the Quran to substantiate fundamental truths and refute the claims of infidels of various categories;
(iii) *Tadhkir bi ayyam Allah*: Reminding man about the past career of humanity and the lessons to be drawn from it;

(iv) *Tadhkir bi ala‘illah*: Reminding man about the limitless bounties that have been bestowed upon him by his Creator and Sustainer, the acknowledgement of which is the foremost obligation of man;

(v) *Tadhkir bi al mawt wa ma ba‘d al-mawt*: Reminding man about his ultimate destiny and underlying the need to prepare himself for his permanent home.\(^9\)

Shah Waliullah saw an organic link between the *Quran* and the Prophetic *Sunnah*. The *Sunnah* provided for him the normative pattern for the actualization of the *Quranic* dispensation in history; that is when the Book of Allah unfolded itself in time and space, it was the *Sunnah* of the Prophet. Thus, the *Sunnah* was the *Quran* incarnation. All the subsequent endeavors of the early doctors in the fields of *tafseer*, *hadith*, *fiqh* and *usul* were ex-post facto theorizations for a systematic understanding of the actual grand norm of Islam. This grand norm is embodied in the Prophet’s experience of receiving revelation from Allah and application of its ideals and ethics to the religious, social, cultural, economic and political dimensions of the society of believers raised by him under the Divine mandate. Thus, Shah Waliullah understands the *Quran* in the context of the *Sunnah* and understands the *Sunnah* in the context of the all embracing social reforms presided over by the Prophet (pbuh).\(^10\)

Shah Waliullah’s career as a thinker commenced with his teaching assignment and culminated in the appearance of his various books. He exhibited an evolutionary growth both as a thinker and writer. One’s inability to recognize and appreciate this phenomenon is often confusing, especially on account of the multiplicity of his views, which are; at times, conflicting. Repetition is another jarring point about his thought. This incongruity appears at its sharpest in his works on *Tariqa*, gnosis, philosophy and *Tasawuf* which have not been divided properly into chapters or themes. Yet they do bring into light the new aspects of his thought and reinforce the points made by him. His focused work such as *Hujjatullah al-Baligha* and *Izalat al-Khifa* do not suffer from the repetition of views.\(^11\)

Shah Waliullah’s thought is marked by a sense of balance, originality and comprehensiveness. As to the note of balance, it reflects an amalgam of the views of classical authorities. His originality is reflective of the divine favors done to him. His
comprehensiveness is a pointer to the all-embracing nature of the Islamic intellectual legacy. These features also adorn Shah Waliullah’s stance on Shariah and Tariqa. These no doubt, represent unadulterated Islamic thoughts. Shah Waliullah, therefore, firmly believed that his thought will survive, a point borne out by the latest studies. For no critical analysis of any discipline related to Shariah and Tariqa can be carried out without reference to Shah Waliullah’s thought. A study of his thought is indispensable for any such academic undertaking.¹²

Shah Waliullah’s teachings brought about a far-reaching effect on the rigid conformity. A rapid thaw set in the rigidity of Hanafis. It was divided, as Dr. Mazhar Baqa has observed, into two groups;

(1) The people who could not bring themselves to conform to his ideology; they remained as they were¹³ and (2) those who were influenced by him. The latter were further divided into two;

(a) Those who remained as Hanafis but accepted the theory of the supremacy of the hadis; they are called Deobandis¹⁴ and it is held that the sons of Shah Waliullah, were the fore runners of this group; and (b) those who renounced Hanafism as well as conformity (taqlid); they are called Ahl-e-Hadis, and Shah Isma’il Shahid, is supposed to be the founder of this group.¹⁵

Shah Waliullah’s impact on the religious history and thought of the sub-continent of Indo-Pakistan can be viewed in the claims pronouncing association with him by almost every school of thought. Thus, the Deobandis, the Ahl-e-Hadis, the Barelvis and the neo-Mutazililites who form the main composites of the Indo-Pakistan Muslim society today, notwithstanding that they look doubtfully at one another’s theory and practice, acknowledge the authority of Shah Waliullah. To command reverence from all the factions, contentions to one another otherwise, is indeed a great achievement of Shah Waliullah’s philosophy. But it must be said that this unanimous approval for him springs from the fact that none of the votaries is consistent in following his thoughts. Each of them finds a special attraction in one or the other aspect of his philosophy. In other words, not the whole but a part of his thoughts, peculiar to each one’s needs, is acceptable to them.¹⁶

As it would have been to meet the needs of these four subjects of the Indian Islam, Shah Waliullah’s religious philosophy consists of four major composites: (1)
spiritualism (2) conventionalism (3) traditionalism and (4) rationalism. Now spiritualism is of a special interest to the Barelvis, conventionalism to the Deobandis, traditionalism to the Ahl-e-Hadis, and rationalism to the neo-Matazitites. A brief description of each community versus Shah Waliullah is given as under:

1. The most salient feature of the Barelvi thought is its attachment to and an advocacy of Tasawuf or spiritualism which includes their belief that the spirits of the dead saints can be invoked for help. Hence a visit to the tombs of pious men is a regular feature of their religious life. They believe in the healing potency of the Quranic verses. Therefore, to them, writing and using of amulets is not only lawful but also advisable. They hold that the living saints make the best mediators between man and God; the best course, therefore, for seeking communication with God is to become the disciple of one of them. The saint chosen for this purpose is commonly known by the name of pir or murshid or shaikh. To them the swearing of spiritual allegiance is obligatory to each and every Muslim, man or woman, because the path to truth can only be had through their agency. Now, Shah Waliullah was himself a sufi of high order. In Tasawuf he was the disciple of his father, Shaikh ‘Abdur Rahim, who is said to have attain many stages of spiritualism. At the Hijaz he received the cloak of sufis from Shaikh Abu Tahir, his teacher of hadith. He initiated disciples in mysticism. He wrote amulets for curing diseases and gave them away to whosoever needed them. Spiritual inspiration occupies a conspicuous place in his writings, and he feels proud of being a sufi. He visited the grave of his father and sat there often in pious meditation. Now all that is said and practiced by the Barelwis is endorsed, to very great extent, by the mystic thought and practice of Shah Waliullah. However a ringing note of disapproval for invoking the dead saints for help is heard when he says in unambiguous words ‘whosoever visits Ajmer or the tomb of Salar Masud, and invokes help for the attainment of his needs, commits a greater than a murder or an act of fornication. This opinion of Shah Waliullah regarding visits to the tombs of the saints for invoking help, can really be embarrassing to the Barelwis, but it is alleged that an investigation into the works of Shah has revealed that the lines quoted above are spurious and have been appended to
his book, *Tafhimat* by some opponent of the *Barelwi* thought after his death.\(^1\) This shows that Shah Waliullah still holds good to the *Barelwis*.

2. The *Deobandis* are in the forefront in acclaiming Shah Waliullah as their guide. They maintain that as the school of *Deoband* was founded by men who originated form the seminary of Shah Waliullah’s descendants, they are the real heirs of the Shah Waliullah thought and movement. The *Deobandi* schools inclines heavily towards the *Hanafi* schools of Islamic law, a common point between the *Barelwis* and the *Deobandis*. But the *Tasawuf* of Shah Waliullah is not, as in the case of the *Barelwis*, the pre-determining factor of their appreciation for his philosophy. It is rather his philosophy of *fiqh* that has basically attracted them to him. Shah Waliullah was sagacious enough to recognize the Hanafi *fiqh* in Indo-Pakistan and Transoxania because it was followed by the majority of the population of these lands.\(^2\) But, as has been discussed earlier, he was not in favor of accepting the rulings of any jurist until they were presented on to the *hadith* and found valid.\(^2\) *Deobandis* find an increased interest in this counsel of his which provides them with an opportunity to exercise their preference for staying suspended between tradition and convention.

3. Next comes the *Ahl-e-Hadis*. They acclaim Shah Waliullah as one of the founders of their school in India. The factors which inspire them to own him for themselves are to be found in his thoughts on the supremacy of the *hadis* to *fiqh*. As the name of their community is indicative, they renounce conformity in any garb. Nothing but a *hadis* is an authority to them after the *Quran*. They maintain a strict segregation from the concomitants of *Tasawuf*, such as visits of the graves of the saints, invoking their intercession for the redemption of sins, or supplicating them for help in worldly affairs and believing in saints and *pirs* as the intermediate agency between God and man. They turn to Shah Waliullah, for they find that his instinct feels repulsion from conformity.\(^2\) He disapproved supplication at the graves of the saints, and stood firmly for the cause of the *hadith*. Here too, in the case of the *Ahl-e-hadis*, we see that only one aspect of Shah Waliullah’s movement proves fascinating to them; and that is his traditionalism.

4. *Neo-Mu’tazilites* turn to Shah Waliullah for his realism that runs throughout his thoughts. Shah Waliullah believed in the truths of Islam in the light of reason.
Commands of Islam have social values. They are not the orders of a tyrant who wants to test the obedience of his subjects. ‘For him “reason and argument” had perhaps a more fundamental significance, but they inspired the formula of neo-Mutazilite modernism of Sayyid Ahmad Khan, who had received his early education in the seminary of Shah Waliullah’s successors in Delhi, of Shiblī’s scholasticism and of “religious reconstruction” in the thought of Iqbal. In his exegesis of the *Quran*, which raised such-a-storm of controversy, Sayyid Ahmad Khan leans heavily on the work of this eighteenth century theologian’. 23

Related to rationalism is the feature of Shah Waliullah’s philosophy which seeks to ascribe material causes to miracles. It opened new vistas of thinking before the future commentators of the *Quran*. In his book the *Tawil-al-Ahadis*, Shah Waliullah maintains that miracles are infect ordinary incidents, but they look as unusual happenings because their causes are either obscure or rare or unfamiliar to the common man. 24 Finding a material cause for every wonder and remarkable incident is such an essential feature of his realism that he continued with this exercise even though sometimes the cause for supposed a miracle itself became a supernatural phenomenon. For example, he said that the opening of the passage through the Nile through which Moses passed with safety was caused by a strong wind. 25 In another place he said that the bodily change of the Israelis, who violated the Divine injunctions of Sabbath, into monkeys, was brought about by some obnoxious fish that they had eaten. 26 Whether a strong wind can cause a passage of a river and the eating of putrid fish can turn a man into a monkey or not, does not affect our thesis. What is discernible here is that Shah Waliullah has much to offer to the neo-Mutazilites. They have indeed made improvement on the basis provided by him. Sir Syed Ahmad Khan’s commentary of the *Quran* affords a remarkable study of Shah Waliullah influence of this school of thought. Again the religious writings of our worthy contemporary, Mr. Ghulam Ahmad Parvez, bear ample evidence that the author has drunk deep at the fountain of Shah Waliullah rationalism.

An inductive survey of human societies led Shah Waliullah to the conclude that; any diversity of pursuits characterizing human societies on various levels of social development, variation in their fads and fashions, divergence of their customs and conventions, heterogeneity of their races, stocks and vernaculars, dissimilarity of their cultural patterns and religious rites, and their difference in terms of time and...
space notwithstanding, are the broad essentials of universal social culture as identified by him.\textsuperscript{27}

Thus, on the basis of a more or less empirical under structure Shah Waliullah tried to develop a universal paradigm of society. He conceived the emergence of this paradigm, to be an outcome of the normal pursuit of the natural socio-cultural aims of individual and society. He marshals numerous examples based on an inductive observation of the universal social phenomena to substantiate his contention that all civilized societies emerging since the genesis of man, displayed common elements of human social culture. These elements are universally traceable because they essentially stem from the urges rooted in immutable human nature and are directed to achieve their commonly cherished aims. It is the pursuit of these aims which provides the basis for continuity in culture and civilization and the identity of universal social phenomena. He traces the natural growth of the social organism as stemming primarily from man's pursuit of his instinctive animal and human needs in biological, anthropological, cultural and economic spheres of life. This pursuit by a man of his essential needs gives rise to the preliminary stage of social development called the first \textit{irtifaq} by Shah Waliullah. Variation and multiplicity of human needs pave the way for further progress and expansion in social organization both physically and culturally. Moreover, these natural pursuits of human social needs warrant invention of a variety of basic vocations which opens avenues for social cooperation, the main stay for economic organization. This gives rise to a higher stage of social and cultural development of society, namely the second \textit{irtifaq}.\textsuperscript{28}

Further, collective concern of the society for cementing its inner cohesion, and maintaining self-protection from potential threat to its vital interests from within and outside, leads to the creation of an agency charged with a number of collection obligations on behalf of the society. This sets in the primary stage of political organization of the society where by, it attains the third \textit{irtifaq}. This political organization is necessitated by the pragmatic need of every society to avert aggression from external forces and to prevent acts of injustice among its own members. Therefore primarily political organization emerges to discharge two main functions; defense from external threats by maintaining a formidable physical force and protection of the society from internal sources of injustice through organizing an elaborate mechanism of judicature.\textsuperscript{29}
Emergence of plurality of political entities at the primary level gives rise to natural discord and dispute which requires the establishment of a higher political organization to oversee and control matters of their common concern so as to regulate them on the basis of justice and peaceful co-existence. At this stage human society attains the fourth and final level of *irtifaq* which constitutes the pinnacle of human socio-cultural, economic and political organization.30

The point of culmination in the socio-political thought of Shah Waliullah is the *Khilafah*, the emergence of which is synchronized with the society’s attainment of the fourth *irtifaq*. He stipulates a given level of culture and civilization for a society before it achieves a stage of perfection namely; *Khilafah*. But he does not approach this stage of perfection in human social evolution through the process of purely traditional argument derived from the *Quran* and *Sunnah*. On the other hand, he constructs a theory of society on empirical and rational foundations, and arrives at a meeting point between inductive reasoning, empirical observation and traditional sanctions. Thus, *Khilafah* in Shah Waliullah’s philosophy emerges as a natural outcome of a free and healthy pursuit by man of his socio-cultural aims as dictated by his natural and temperate disposition, provided it is unhampered by moral perversion or any other deviation from the natural course.31

The relevance of Shah Waliullah’s theory of human development to us today, as he himself points out, is that when we cannot control of fourth stage, we should adorn and improve the third stage; when we lose the third stage, we should concentrate on bettering the second stage and so on, until we regain the next higher stage. The national and international socio-economic and political institutions can serve their inherent purposes only if they function properly and crime, corruption, exploitation and oppression are eliminated. The increasing concern with improving the human development index, as well as many modern day writers’ ongoing emphasis on adopting a value based system, only shows Shah Waliullah’s continuing relevance. His theory of *irtifaqat* is, therefore, lasting and still a relevant contribution to the social sciences.32

It will be clear from the foregoing that the contextual evolution and cultural relativity are the prominent marks of the social philosophy of Shah Waliullah. He conceives and constructs the evolution of society like one organic whole.33 In his view, the society is a dynamic organism which evolves naturally. This evolution is
relative to a variety of factors and circumstances that accompany it. The Islamic form of society is no exception to this rule. Shah Waliullah does not regard society “as an aggregate of units, held together by an external force, or artificial means of social contract, but as a veritable living organism. It obeys the laws of its own evolution. It has an end and a purpose. It works on lines almost analogous to those of the individual who is subjected to states of health and ailment, progress and regression, life and death.”

Social customs may constitute a momentous support, as well as a great impediment. They yield positive and beneficial results, if they are formed by guides of human society being in the happy possession of the seven cardinal virtues and if God renders the rest of the people disposed by nature to accept their lead, making “their minds like mirrors, in which images of other mirrors are reflected”. If man had not an inner stimulus to follow another man, he would not have adopted ethical qualities, and would not have passed through the excellent phases of socio-economic development. The world would have regressed in its evolution, and the majority of men would not have gotten beyond the stage of animal life. So the best customs are those by which the ethical qualities of individuals are improved and which are conducive to the reformation of the society. They should be wide instead of being narrow in their application. They should not be so rigid that the slightest disregard of a minute detail in practice may lead to unbearable public disapproval. They should pursue a middle course between extravagant luxury and an extremely austere way of life such as the customs of the civilized people of the Hijaz in pre-Islamic times and the residents of small towns in our country.

An additional advantage that customs may offer is that they can be helpful in putting a person’s faith into practice. This is particularly true of people who are fully occupied with their work and lack inner stability; if there were no customs, they would not concern themselves with the message of Islam. However, a custom may equally well produce detrimental effects. At least, three cases of this are imaginable to wit:

1. It may prevent the emergence of ethical qualities in man, if it does not suit the nature of a particular individual. “Thus, if it is based on pettiness or on following a leader, it will prevent a man who is a strong personality from magnanimity, and domination; and if it is based on magnanimity and domination, it will prevent the man
who is evil or stricken with misfortunes from reforming his ways, since it is only appropriate for such a person if it descends to the level of submissiveness and pettiness.”

2. It may cause moral decadence if a custom is violation of good manners. This is the case with “customs permitting fornication and sodomy and those allowing women to adopt the fashion of men and men to adopt the fashion of women.”

3. It may impair proximity to God, because of it being based either on going to extremes in earning a livelihood, or on plunging into pastimes like flute-playing, chess, hunting, keeping pigeons, etc.39

When implementing his socio-economic principles, Shah Waliullah demonstrated with different classes of contemporary Muslim society, the abuses typical of their occupations or modes of life. He accused the rulers of the country of living in the same lavish style as the kings of Persia and Byzantium in the days of the Prophet (pbuh). In consequence of this, they were “forced to levy an exorbitant rate of taxation upon the cultivators, merchants, and the like. The latter suffered from great hardships. They were reduced to the level of asses and bullocks, and were not even allowed an hour to rest from their labors so that they could find no time to pay any heed to the life to come.40

Born in an age of decadence and chaos, Shah Waliullah strove for a world full of peace and prosperity. He made a singular contribution to the socio-economic thought of medieval India and visualized a Muslim society in which the individuals enjoyed the fullest freedom, consistent with the maximum good of all. In such an ideal Islamic state, the ruler was to be governed by the Holy Quran and the Sunnah. No economic exploitation was to be tolerated in such a state and the individual was free to earn his living by fair means. He formulated certain principles necessary for the revival of human values.41

In his book *Hujjaullah al-Baligha* he laid down those principles *i.e.* labor is the real source of wealth and only those who put in the physical and mental labor for the sake of betterment of the society deserve to possess wealth. People, he believed are equal and the position of the ruler of a state is no more than that of a common citizen in the matters of justice and freedom. Things like right to freedom, security and property are essential for all, irrespective of religion, race or colour.42
Shah Waliullah was a luminary who during the stormy period of Indian history showed the bewildered Muslims with the right path, of peace and glory. His unique contribution lies in the fact that he begins with an analysis of the macro level of an average cultured and civilized society and then spells out the features of a universal paradigm of society and state. He tries to make a point that the healthy evolution of culture, both in the individual and collective spheres, is, of necessarily, conducive to the attainment of *iqtiqa*bat. When this attainment assumes a vigorous collective form at an organized level and is reinforced by an army, the judiciary, and the other necessary tools of public order, the natural result is the emergence of an Islamic state. This event, on the universal plane, represents the culmination in the cultural evolution of human society. With its emergence, the divine mercy and favor to humanity is consummated to the degree of perfection, for its attainment allows humanity to achieve the highest levels of peace and tranquility through organized unity between the various social groups and under a just order. This ensures their felicity in this world and brings a promise for eternal bliss in the hereafter.\(^{43}\)

Next Shah Waliullah talks about economy. He says that professions are interdependent and complimentary. Neither any profession is low nor high. Man opts for a particular profession because of his inclination and circumstances. Shah Waliullah was, perhaps the only Muslim scholar of medieval India who realized the importance of economic equilibrium in a social and political set-up, and advocated its maintenance in the society and strongly criticized the accumulation of wealth which leads to all sorts of evils in the world. He had visualized a social order based on economic equality, fraternity and brotherhood which are the principles governing Islamic socialist practices during the time of pious Caliphs.\(^{44}\)

He says that when the barter system became obsolete the need and value of stable currency was felt. That is how the structure of trade and commerce was greatly changed. The need for mutual cooperation accelerated the pace of industry and trade. Its development was greatly dependent upon a stable government and a political system.

Shah Waliullah says that in order to protect the collective interest's of the people and create a better understanding and harmony among them, a powerful and a good government and political system is required. This power enjoys sovereignty as it keeps a balance between various forces. This he calls *Imamat* and it is the third
important feature in his scheme of values and is dependent upon five different considerations. In the chapter that deals with phenomena of government (*Imamat*) Shah Waliullah gives various reasons in its favor.

(i) He says that conflicts erupt among people due to jealousy and miserliness; only a strong state agency can resolve them effectively or people would take the law into their own hands.

(ii) Some people are easily dominated by animal instincts and they become easy prey to evil machinations. It is the duty of the state to discipline such people and reform them.

(iii) Those who indulge in unlawful activities and accumulate wealth by exploitation loot and plundering should be dealt with sternly even if the state has to declare a war against them.

(iv) In order to organize the society on sound principles of equality and justice, it is necessary to establish and develop a strong judiciary.

(v) As human soul is very weak and human flesh is weaker, it is always possible that he forgets the aim of his life and is lost in his material pursuits. It is obligatory on the state to strive for people’s guidance and enlightenment through various ways and means.45

Mercantilist nations were impressed by the fact that the precious metals, especially, gold were in universal demand as the ready means of obtaining other commodities; hence, they tended to identify money with wealth. As the best means of acquiring bullion, foreign trade was favored above domestic trade, and manufacturing over processing, which provided the goods for foreign trade, was favored at the expense of the extractive industries. State action, an essential feature of the mercantile system, was used to accomplish its purposes. There is no denying the fact that mercantilism caused a spur in the development of Europe in general and particularly the Portuguese, Spanish, Dutch, English and later on also the French economies, underwent a growth shock. They benefited from internal and external economies from the ensuing scale effects. Mercantilists helped create trade patterns such as the triangular trade in the North Atlantic, in which the raw materials were imported to the metropolis and then processed and redistributed to other colonies. The importance placed on bullion was also a central target, even if many mercantilists had themselves
begun to de-emphasize the importance of gold and silver. These European countries took over the torch of development; the centre of the European world was displaced from the Mediterranean and moved to the Atlantic. In economic and political terms, this Atlantic world took over the hegemony and would keep it for a long time.\textsuperscript{46}

The greatest loss in development of mercantilism was a shift of paradigm. Till early modern age, economics was governed by religion and ethics. But the new paradigm, strengthening state and economy at all costs, used by Mercantilists was adopted from Machiavelli (1469-1527) and Jean Bodin (1520-96) who freed politics from all moral and ethical considerations and held the state accountable to no one. Baeck is correct when he says: “Looked at from the stand point of intellectual history, the most important novelty of mercantilist thought is that it marked the retreat of the moral economy. The evacuation of ethical principles and the differentiation of things economic from their normative context, truly distinguishes mercantilist writings from those of preceding Mediterranean tradition. The ethical paradigm that had reigned over the thinking about economics from the ancient Greeks to the school of Salamanca,\textsuperscript{47} was dethroned by the Atlantization of the modern world and its doctrines’. Surprisingly, ‘Keynes in his celebrated work “General Theory” attempts to rehabilitate the mercantilist doctrine, though having a quite different social philosophy’.\textsuperscript{48} All nations, despite their territorial and religious differences, are agreed upon these \textit{Irtifaqat} in principle. They acknowledge their soundness and consider it necessary to follow them. All this is the result of the natural requirement of man’s specific form.\textsuperscript{49}

In short, the entire thought of Shah Waliullah is a rational theorization of the Prophetic experience of receiving Divine guidance and reforming society according to the terms of this guidance. This Prophetic reform at once affected the totality of human existential enterprise. The contribution of Shah Waliullah lies in his pioneering endeavor to establish an organic link between the diversity of life and environment within a holistic framework of the Islamic World view.
References

7. See his lucid Persian rendering of the Quranic text published from Karachi (n.d), under the title; *Fath al-Rahman fi Tarjamat al- Quran*.
11. Prof. Mohammad Yasin Mazhar Siddiqui, *Shah Waliullah Dehlavi: An Introduction to his Illustrious personality and Achievements*, Aligarh, pp. 46-
14. *Ibid.*, They are called Deobandi because of their relation with the Madrasa of Deoband in India.

20. Insaf., p.22.


22. Fuyyuz, p. 65.


26. Ibid., p. 63.


28. Ibid., also see Ubaid Ullah Sindhi, Shah Wali Allah Awr Unki Siyasi Tahrik, Lahore, 1965, pp. 50-53.


31. Ibid., pp. 4-11

32. Al-Dihlawi, Al-Budur, p.119.


34. Hale pota, Philosophy of Shah Waliullah, pp. 107-08.

35. Al-Budur, p. 87.

36. Who preserved moderate standards which kept a happy balance between the austere way of life of the Bedouins and the pompous status of living of Persians and Romans of those days (Hujjat Allah al-Baligha, Delhi, 1954/5, II, p. 126).

37. Al- Budur al- Bazigha, p. 87.

38. Ibid., p. 195.

In a paper entitled ‘A comparison between the Quranic views of ‘Ubayd Allah Sindhi and Shah Waliullah. I have pointed out that this remarkable conclusion at the end discloses that it they eyes of Shah Waliullah the fatal effects of the exploitation by the aristocracy are primarily of a religious nature; they are not directly connected with the economic conditions of the people. So it is indeed very questionable whether Ubayd Allah Sindhi’s appeal to the Delhi reformer as a witness of his own outright socialistic convictions is altogether legitimate (Islamic Studies Islamabad 1977 vol. XVI 3, 183).

Ibid., p. 117.

Ibid.


Shah Waliullah’s contribution, Radiance, 30 Nov-6 December, 1986, p. 11.


A group of Spanish theologians and canonists formed the famous school of Salamanca. In the second quarter of the sixteenth century the University of Salamanca became the centre of an important scholastic revival. It adopted the juridical and normal concepts of Thomistic theology to Modern times and kept its metaphysical aspects in the background.

Abudul Azim Islahi, op. cit., p. 96.

Al-Budur-ul-Bazighah, p. 94.