INTRODUCTION

Shah Waliullah was one of the most influential figures among the reformers who were born in the Indian subcontinent. He was a mystic, a brilliant intellectual, who possessed deep urge for social reform. He made an immense contribution to the intellectual, economic, social, political and religious life of the Muslim community in India, the effects of which persist to the present day. He lived during a time when the Muslim empire was losing ground on the Indian subcontinent, with the Muslim community divided and at odds. Seeking to give theological and metaphysical issues a new rational interpretation and laboring to harmonize reason and revelation, he tried to reconcile the various factions of the Indian Muslims, thereby protecting the empire from collapse.

The present work seeks to investigate and study socio-economic ideas of Shah Waliullah with an attempt to discuss their efforts and endeavors with necessary analysis and exploration. This study has tried to collect the materials from the original sources and books of Shah Waliullah and other writers. The present thesis is divided into six chapters.

The first chapter provides a complete overview of social and economic condition of Indian Muslims society out of the Medieval orthodoxy conservatism and traditionalism in the eighteenth century and bring about a change in its socio-economic thinking, consist with the tenets of Islam, on the one hand, and responsive to the demands of the modern age, on the other. The times of this century were very uneasy, critical and ruinous for Muslims in all spheres - political, science, educational, etc. In this chapter, we have tried to mention the social and economical conditions of Muslims of India in the eighteenth century under two sections *viz.* social conditions and economic conditions. In social points of views, Shah Waliullah’s period was famous for political instability and degeneration which happens to the cause of moral and social downfall and consequently political collapse. On the other hand, we have highlighted the Indian economy including agriculture and small industry which were technically backward and stagnant.

The second chapter contributes the biographical accounts of Shah Waliullah, wherein we have tried to explain the parental generation of Shah Waliullah who was
descended on his father’s side from Umar bin Khattab (R.) the second caliph of Islam. This chapter also explains a brief contribution of each parental generation and further, the education, thoughts and struggles of Shah Waliullah from childhood to adulthood journey.

The third chapter explains the workings of Shah Wali-Allah, as a prolific and voluminous writer. Shah Waliullah has covered the almost range of Islamic sciences in his works in Arabic and Persian language. The most monumental task he performed was to translate the Quran from Arabic to Persian which was the language spoken by the Muslims at that time in India. His aim was that educated Muslims may have access to the Quran without depending on the scholars who had opposed his reform measures. Apart from the Holy Quran, Shah Waliullah also wrote authentic books on Hadith, the principles of Hadith, Tafseer and on mystical subjects. But the most popular book of “Hujjatullah al- Baligha” This book explains how Islam was found suitable for all races, cultures and people of the world and how successfully it solves social, moral, economic and political problems of human beings.

The fourth chapter presents the social contributions and thoughts of Shah Waliullah where he criticizing the particular classes of Muslim society of their sinful innovation and polytheistic practices borrowed from their non-Muslim neighbors in the light of Quran and Sunnah.

The fifth chapter explains the economic ideas and contribution of Shah Waliullah, which was fragmentary and scattered during his works and his numerous letters addressed to rulers, governors, nobles and friends. This chapter also revealed that a sound economy was a prerequisite for a stable and strong state. In addition to studying an applied aspect of the economy, Shah Waliullah dealt with such theoretical issues as basic occupations, the need for a division of labor, the nature and functions of money, undesirable economic practices, an economic analysis of riba al-fadl and riba al-nasi’ah, and issues related to public finance and public expenditure.

The sixth chapter provides the impact of socio-economic thoughts of Shah Waliullah on the society. In this chapter, we have shown that how Shah Waliullah had tried to elucidate for the establishment of the greatest international power both morally and materally so that Muslim society could make themselves the greatest power in the world.
Shah Waliullah recognized that growth and change were essential for a healthy society; he did not believe that Muslim society was strengthened by a blind following of one or another of the four schools of Muslim jurisprudence. Shah Waliullah was responsible for awakening in the community, the desire to win back its moral fervor and to maintain its purity.