CONCLUSION
Conclusion:

On the basis of our discussions in the foregone chapters it may be concluded that Shah Waliyullah Muhaddith Dehlawi (Rah.) was one of the most dynamic and splendid personalities of Indian Muslim community particularly of twelfth century. As an outstanding scholar of Tradition, social reformer and political thinker, he contributed enough to the all round development of the Muslims of undivided India and other parts of the world. Shah Waliyullah Muhaddith Dehlawi (Rah.) was undoubtedly an Imam of his age. His works on different topics whether these topics treated were, Political, Economical, Social, Cultural, Historical or Philosophical and Religious, unmistakably bear the stamp of his originality and creativity. He spent the whole of his life in the service of religion. His services rendered to religion are fully recognized. He lifted the thick veils of untruth which had covered and disfigured the real shape of Islam after the first two centuries. In Shari‘ah, he says:

Nothing is so important and of far-reaching consequences as unity and discipline.

So far as the modeled and symbolic life of Shah Waliyullah Muhaddith Dehlawi (Rah.) and his manifold activities as a pioneer educationalist, Scholar of Tradition and socio-religious reformer are certainly beneficial and prototypical for
coming generations not only for Indian communities but also human societies as a whole. He removed the long standing prejudices and un-Islamic practices that were prevalent among the Muslim societies and played a matchless role in the process of Modernization of Indian Muslim community.

Moreover he was one of the celebrated harbingers who tried their level best in bringing peace, progress and unity in India. The Shah Sahib explained the wisdom of religious teachings, showed the compatibility of transmitted knowledge with intellection as well as interrelation of different juristic schools which provided guidance to the coming generations. The resplendent personality and achievements of Shah Sahib are relevance to the present day Muslims of this Sub-continent.

The foundation for distinction & aloofness of this work is the sincerity, intention, invocation, endless endeavours & accomplishments, sacrify for getting the pleasure of Allah & intercession of Prophet (Sm.), accomplishment of moral duties, i.e. propagation, thinking & research to the Holy Qur’an, Hadith, Fiqah, Usul-i-Fiqah Shari‘at, Ijma‘ Qiyas and virtues, honours, positions and fundaments of Muslims, perfect aim in every work, leaving the movements of worldly material and these distinctive characteristics of the movements & entertainments of Shah Waliyullah Muhaddith Dehlawi Faruqi (Rah.) are not regarded as the worldly opportunity, advantage and official rank; rather regarded as the media of earning God’s pleasure; stating Religious conditions, Intellectual Milieu, and disquietude
of the world of Islam, Hejaz, Yemen and Iran`s social and cultural impact on India, Literary taste and Spiritual atmosphere, Popularity of Speculative Science in Iran, Moral, culture and beliefs in both the tenth and the Twelfth Century.

The first chapter narrates an Introduction Containing hint and semblance of the study. Without doubt & hasitation emphatically & firmly we can say that, in the present day Muslim world, the highest stupendous/vast strong beneficial entertainments for this world and the next world are the entertainments of Shah Waliyullah Muhaddith Dehlawi (Rah.). The splendid, endowed with all virtues, all-grabbing, Universally admitted, public welfare, good, remedy, indomitable, beneficial, Comprehensive, exquisite, wide works of Shah Waliyullah Muhaddith Faruqi (Rah.), the superior to all and the Conversant with all Sciences, are the center of research & action of movements.

The second chapter expounds about the migration of Waliyullah Dynasty to India, the genealogy, glory of the family, high borned descendents, succession of lineage from generation to generations, family prestige, profound learning, vast scholarship, peerless cum marvelous workmanship, matchless offerings, boundless inward spirit, spotless, worth and exemplary character, imitated activities, marvelous self-manifestation, cultivating self-purification, first progenitor, first learned and first ideal man of Islam in India, Inflexion of educated cum cultured family of Iran & Turkistan, Occupying the rule, arts, learning and spiritual
Guidance of central Asia, Discussion on Heroism, courage, intrepidity, vulgar, fighting, religious Zeal, Character, Position, in Preaching Islam. Attachment to Islam, its study, Preaching, piety, inclination, Continuous service in the propagation of religion, Tracing their descents to the `Arab stock, painstaking care for Preserving their genealogical table, Anxiety to maintain the purity of their blood, All the `Arab descent, migrated to India from time to time from Hijaz, Iraq, Iran or Turkistan, saved religion, culture and education in danger by sweeping conquests, were conscious of the noble purpose of their forefathers, the message of Islam, culture and religious identity from generation to generations.

The third chapter includes lucky birth in the most needy and extinguishing time of the Prophetic Tradition and when the Muslim societies were on the point of ruin/last stage in irreligion, Weak in belief, various shape of idolatry, Custom and innovations were Confused all over the societies, the straggle between rival powers and their incessant attacks had destroyed the internal administration of the country, Shah Waliyullah was not only famous with his revelatory, common, divine aspiratory, patronymic, historical, appellate names; but also his family, Scholarly and spiritual offspring’s, are known as the Waliyullah dynasty and in Scholarly series, are known as the Waliyullah academy.

Hazrat Shah Waliyullah Muhaddith Dehlawi (Rah.) was Faruqi, from the side of his august father and Sayyedee, from the side of his glorious mother.
Shah Waliyullah Muhaddith Dehlawi (Rah.) was a prolific writer. He wrote extensively on a wide range of subjects relating to what we now say Islamic studies. They include Tafsir, Hadith, Fiqah, “Usul-i-Fiqah, Ijma’, Qiyas, Tasawwuf, Literature, letters, Language, services to education, biography, poetry, grammar, etc.

Shah Waliyullah was born, surrounding Delhi, eighty years after the death of Hazrat Mujaddad-i-Alf-i-Thani and four years after the death of Aurungzeb ‘Alomgir. When people see confronting, his time of birth, environment and his works then wisdom fall in perplex that how did this bearer of unusual suit abilities takes birth in that critical moment.

He, growing & developing in the dark reign of Forkh-i-Sayir Muhammad Shah Rangili & Shah ‘Alom Thani, became such a paragon of beauty & anxiety to public view which was considered excellent from all other elegant of diction and contemporaries during his period, paid the revival & searchable glance on every questions of life, breaking the imprisonment & embankment of Century’s established blind bigotry & superstitions and left such literature who’s language, explanation of blandishment, imagination, theory etc. There, on anything of above, is not seen any influence of milieu-still it is not suspected that these books had written in such a place all round of which there was great demand of
selfishness, assassination & devastation, oppression & tyranny, confusion & disorder.

Shah Waliyullah was one from among those human historians who makes Straight high way of favour Clarifying the jangle embarrassed with dialectics & imaginations and makes such attractive map of fresh construction and anxiety against the present conditions in temperaments for which create an alertness for Orthodox constructors against corrupted destructors of indispensable manners; there are very few example in the History who hoist that kind of self invented movement according to own dialectics and thinking’s and come out in the field to set-right by own hand the mislead damaged world. The actual works of these mode of leaders are like it that they reform hundreds years established misunderstandings by own appreciation, break out life spoiling but very lovely making new light from own ingenuity in mind and Present before the world finding out the permanent real facts suppressed existing workshop.

The forth chapter narrates the correct way to make strong faith on living consciousness of God, monotheism, God favourite life, getting: the consideration, divine favour, well and happy , willingness, proximity of God Almighty, the Paradise and salvation from Hell through: the light of belief, conducts and behaviours, following: His commands, the simple refulgent method, loyalty of the bright life giving modeling Hadith, allegiance of the luminous Sunnah, obedient
of the melodious sayings and saintliness practices of the Holy Prophet (Sm.) which constitute a standard scale through which we can measure the doctrines, disciplines, norms, way of life, morality, virtues, rules of conducts and can find-out and desist from the polytheism, innovation, infidelity, errors, deviations, the main root of falling in to decay; because Apostolic Tradition is the Straight and only way for achieving God`s object and Eternal salvation.


The sixth chapter includes a conclusion, writings of Shah Waliyullah, Impacts, and suggestions for further studies, Bio-Data, Bibliography and memorandum to the readers.