CHAPTER III
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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-Khatir - al-Kathir
2 Shah Waliullah Al Lathimatu al- Ilahya - Vol II

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"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)

\[
\text{ناقض تشرين جون رمزي اقلم تستس} \\
\text{ناقضى كاين و بابا شليسست}
\]

Again shah waliullah says: (2)

\[
\text{من اود تحسيل هذه الروى فعلية} \\
\text{ان بيغى القرآن بوضوحه}
\]

"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)


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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 – Arafeen. (1)

"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)

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1. Shah Waliullah, Anfasul – Arafeen
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 except from God and do not desire anything except 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.

1 Shah Waliullah, Al-Hudur al-Hazighah
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 ethical-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."

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."

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

1. Tahim al-Muta'allim
2. Kitab Ikhwan al-safa
"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

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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 ethico-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:

أيما السفيحة. الخوار الحرام

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 (قُرَءٔ) 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, it 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... 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 land 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. (1)

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:

I have not created Jinn and Man but that they should worship Me.” (51:56). (2)

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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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)

كُلُّ إِنَّ صَلَايَنِي وَنَسْكَبْ رُحْبَانِي وَمَتَانِي

"Say, surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the Worlds." (6:163) (2)

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

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1. Al – Quran 6 163

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

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1  Shah Waliullah  Hujjat uliah - al - Dahr ghah Vol. I  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 Waliullah’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 (الْيَزِيرُ ۢيَرَفَ ۡسُكَمُ …)
(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)

It is incumbent on the people to follow him and to act according to his sayings. Again he says: (3)

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.

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1 Shah Waliullah Al Radhu al – Bazighah Page No 175
2 Shah Waliullah Al Radhu al – Bazighah Page No 176
3 Shah Waliullah Al Khara al – Kuthur page No 72,73
Shah Waltullah fully understand 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 leaning 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 Walullah’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)

\[ 
\text{لَمَّا خَلَقْنَا الإِسْمَٰلَيْنَا بِنَٰفِيُّ حَسَنَ تَقْدِيمَ} 
\]

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 villee 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 trails, are result of the interplay of both genetic and environmental factors. 

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)

References:
1. Claude A. Villée, Biology
2. Shah Waliullah, Hujatuliah al-Halighah Vol. 1
Every infant is born in conformity to Al-Fitrat (الفضيل). It is his parents who make him a Jew or a Christian or 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 (الصحة) is the result of the some total of the four cardinal qualities in every human being 1. Al-Taharat (الصبرة) purity, 2. Al-Ikhbat (ال بداية) humility before God, 3. Al-Samahat (السماحة) liberality and 4. Al-Adalat (العدلاء) 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 (الصحة) the result of the four qualities. As the mixing of them is the cause of the appearance of all the qualities. Means of acquiring these qualities are two-fold. 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)

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As stated, it is a general rule that infants are born in conformity to natural constitution (العبودية) 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 (جبريل) as is related in the Holy Quran in Surat Al-Kahf (الكافرون).

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):

أَيْصَامْتَ الْأَمْرَ لِلْرَّحْمَانِ إِلَيْهِ رَحْمَةً وَلَغَفْلَةً

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).

1 Shah Waliullah: Hujatullah al-Balighah, Vol. 1
2 Plato: Laws

Page No 16
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 (purity: (1)

ورد عقيدة مراقبة وشد الإبل من الأحوال السفليات العقلاء لابن التربةة إذا اطلع بالعواصم وكان حايلًا فإن ترى المعيد من الجامعة ورواهة نقبست نفسية وصيبة وحذرك وحري نفسه في غاية ملية ثم إذا كف عن الا خشين
One of those qualities is 'Taharah (طهارة) purity. If one's nature is pure and his mind, his sound and his heart tree 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' (المựa) 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 (الغسل) 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)
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 السمة حقة وحققتها لون النفس حيث لا تنقا دلّ دل على القوة الجسيمية ولا يشكو فيها نمو شمسها ولا يقنع بها وسر لرخماً و ذلك لا أن النفس إذ نصرفت في أمرها مسماً ونافقت للناس ونافست اللزلات أوقفت لها لم تاجحت في شخصها حتى استورة حاجتها وذل ذلك ازاعميات اور شتنت بشيء ما لا بد في تلك الحالات يستغرق ساعة في هذه المفقت لا ترجع إلى ما ارداه النظر البصيرة ثم إذا نزلت تلك الحالات ما كان سماحة كرجبت من تلك المصائب كان لم يكن فيها ضغط وان أتى عر لنانا تستثنى مصالح اللطيفات
رتمضحك كما تشبع نغريت العظم في اللحمة
فاذراً مارق الجسم يخففت من العلالون
الظلماء الممتراً لمض ردهت إلى ما عنيها
لم خبر شيئا سامعاً في الدنيا من خالانا
حالفات الحلي فحصل لها الأش
زارات في ارغم عيش

الشحيحة تتمثل نورها عندها
كما ترى بعض الناس يسرن منه
ما نفس - نان كان نستحي المجر
وكان رأيه
لهما ما شاء ما رأاه امجد
وحملات عينه والسماء حاضرة
لما الأسماك ذلك الثورة حسب ما بليثاً خبوا
منها أن سماها إلى الحما لبسمى السما ولهما
رماها في راحته بسعوا الخرج والبطن.
The third quality is liberality (السماء حرة) which guards against the dictates of Anima (السماء البينية) 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 sometime. 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 (السماء حرة) 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 (السماء البينية) 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 old 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 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 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 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 meets the demand of both the urges in man, persona and Anima, 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 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 confines 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 (علم) as well as in action (عمل). As said by Shah Waliullah liberality (跳出) 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. **Justice** (العدل)

The fourth cardinal quality is justice (العدل) on which Shah Waliullah’s ideal society is based.
The Fourth quality is, see (العدلة) from which result such acts of mankind which maintain 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 cheertul 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 (النفسة). 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 (القتال) and animal urge (القتال) 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 البشرين). 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 البشرين) to his angelic urge (القوة الملائمية) 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 (ال очارة) (2) Humility before God (ال elé حا ت) (3) Liberality (ال مسا حة) (4) Justice (ال عرا لاة).

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 البشرين) and Angelic urge (القوة الملائمية) 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.

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.

"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 practises 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 البسيطة) and angelic (القوة الملكية) as already discussed above, Shah Waliullah divides his individuals into different types according to their individual differences. He says, (1)

Some people are been given by nature as leaders and some are born slaves by nature with slavish mentality. Some are born kings and others are born their subjects. Some are born thinkers possessing knowledge derived from divine spring and some are scholars of divinity well versed in the knowledge of different sciences. There are others who have been sent as the prophets of God.

He again quotes the following Hadith: (2)

الناس سياثرون كما أثاروا الماء والفضة

"People are mines like the mines of gold and silver"

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

2. Shah Waliullah Husaynullah al- Balghah Vol I Page No 45
"Every body acts according to his own disposition."

Again he quotes the following sayings of the Prophet of Islam (peace and blessings of God be on him) in this context: (1)

إذا سمعتم جبل نازل عن مكانه فصرقوه
وإذا سمعتم جبل تغير لا تصدقوه به نانه
بصير 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)

الرسى نمر كمال طلب لند جبلت ور
كما دير يعها برسى ور ما نب واسراتن

"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)

1  Shah Waliullah  Hurmatullah - al - Balqehah Vol 1  Page No 44
2  Shah Waliullah  Hamzaat  Page No 43
3  Shah Waliullah  Hamzaat  Page No 44
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 (اهل العمل) and the other four kinds are called Ahle Tajazub (أهل الطاعة).

First Type:

This is the category of those who have strong angelic urge and are in open collaboration with the strong animal urge. (1)

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 (2)

Such types of people are spiritual leaders of the people who trust them and follow them. (3)

They are fit to be leaders of the people.
Third types:
They are the people who have weak angelic urge 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 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 and in whom there is Constant open conflict between the two urges. Angelic urge and the animal urge. They are also of four types as given below:

1. Shah Wahullah Hamaat
2. Shah Wahullah Hamaat

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Fifth type:

Strong angelic urge (المملكة العالية) with strong animal urge (البحضرة العرويجة). (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 (المملكة العالية) with weak animal urge (البحضرة العرويجة). (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
2. Shah Waliullah Hamaat
3. Shah Waliullah Hamaat

Page No 46,47
Page No 45
Page No 45
The possess weak angelic urge which is in constant open conflict with strong animal urge. (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 everything 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..."
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.**

Madrasai 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 known Mahandiyun. Later on it was shifted to a building donated by King Muhammad Shah. Muhammad Bashir Ahmed writes:

![Image](image-url)

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.
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

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(1) Maulana Mohammad Rashid Ahmad, Darul Hukumat Dehli Vol II, page No 786
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

1. Al Quran rarely - Shah Waliullah number, 1359 A H
2. Musaddana Miftan Kunuzis - Sunnu

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his father. After his death Shah Muhammad Ishaque succeeded him to the principality 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. (2) 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 Manazir Ahsan Gilani Hindustan Main – Musalmemon 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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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 Sindh Shah Waliullah Awr un ki Siyasi Tahareek

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Hundred of students who were studying in Shah Waliullah'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 Waliullah's thoughts on education. Nawab Najibud - Daula had also established an Institution, which was working on the same lines. Maulavi Nurul Haque writes: (1)

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 himself you teach," is the saying of the Holy prophet of Islam (peace and blessings of God be on him.) (2)
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)

واوجب به خاصه نفسه بقية الله في السر والعلن، ووجب له
لمس فده من الطالبين، ونصحهم على حد المحذوف، وقطع
الطمغ.

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

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

شاع صاحب برف طلاب علم، وكسرت به للتمير رتبة 40 عالم
اختلف اوروفانام بين، بين اليمن، وورسب به سأقر، وهي
بتره كثر، قلع نفراس كد أصبر نحب، عينا فشي اور
دمعي سه تعليم، دعوته اين كأضروء، فتحته كرغم ندرك
متي أستبا سه زيا در ساقي بشرت يد نفس نحن، اورمت اطلبنا
ك، ابينا ذات خاص سه امداد، دعوته اوري سم تلمس اور رفع

1. Shah Waliullah Al-Talhuma al-Haliji Vol 1 Page No 126,127
2. Maulana Muhammad Rahum Baksh Hayat e-Wali Page No 31, 32
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)

1. Shah Abdul Aziz Malviya - & Shah Abdul Aziz Page No 43
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 salwa 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)

1. Moulana Sayyid Manazir Ahsan Gilani, Hindustan Main - Musalman ko Nuzame Talan wa Tarbiyat Vol 1 Page No 219,220

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1. Moulana Sayyid Manazir Ahsan Gilani, Hindustan Main - Musalman ko Nuzame Talan wa Tarbiyat Vol 1 Page No 219,220

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"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 he asked that he had taken military training. The reply was that he had learnt Finketi 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 this: (1)

مراعاة الصلاة وعم انها سبع سنين وعشر 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.
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 Aangzeb 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 eight thousand (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
remotest 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: (1)

"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.

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(1) Shah Waliullah Al - Talhah Al - Ilahiyah 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, thereby bringing home to his students that there was not much difference in the approach of the four Imams viz. Abu Hanifa, Imam Malik, Imam Shafi and Imam Hambal. Whatever differences 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 Hanafi and Shafi. 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 I takmilul Adhan (تکمیل الادن) 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, the 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 Wahullah's Institution the final degree that was awarded was that of Fadl (فَضْلٌ) 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.

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1 Dr. Khalil A. Totah - The contribution of the Arabs to education