CHAPTER IV
Chapter IV

Factor Governing the Conditions that make or Mar the Society.

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

The history of the world provides evidence for us to know that there is always rise and fall in the life of a nation when a nation reaches on a certain degree of development, there comes a time when a process in the reverse starts and gradually the moral values are forgotten with the result that the very structure of the society based on just system is shaken, changing the face of civilization and culture (2). The causes of this change have been explained by the great thinkers of the world in their own ways Shah Waliullah has also written exhaustively on the subject, but his approach is different from that of others. He is the first to become the unjust economic system of the society for these disasters.

1 Shah Waliullah Al Hadara al - Bazighah Page No 51
2 Shah Waliullah Al Hadara al - Bazighah Page No 51

171
His idea of an ideal society has very much to do with his idea of a just economic system. Among the many condition that he wants to secure for every individual in order to develop his individuality in his scheme of education he gives great importance to the economic condition of the society. For him an ideal society and a just economic system are inter-linked. My study in this regard has revealed that among the thinkers of the world like Aristotle, Socrates, Ibn Sina, Miskawaihe, Al-Ghazali, Ibn Khaladun and others all are silent on this vital point on which depends the very existence of an ideal society. It goes to the credit of Shah Waliullah that he is the first to discuss the problem in terms of eco-friendly development of human society which he calls just discussed economic system. This problem has been discussed extensively by Shah Waliullah in his remarkable book Hujjatullah- Al-Balighah the Arabia text of which along with its English version is given below.
وعلماء حسان ولايكون له ول سر في العظام
وتجلب في العلاج وذر الدي بطول مات
من طرور بلا شع بين تغلب على حرق ينضم
وينحل كل ذلك في إصول مما ينضم وصار
لا يخرج من تلويه إلا أن تلويه أولاد من
ذوي وعاصم وذو جميع أعضاء المدينة
فآفة قطيعة لم بيق من حرص من أسواقهم
وأضاقتهم وغبهم وفسهم إلا قو استرات مبايل
واخذت بلال بيبه واعتبرته في نفسه و
هاجرت عليه خبوعها وهوم workflows ارتباطا
ذلك أن تلك الأشياء لم يكن لتفصل إلا
بندل الموال خبرها ولا تفصل تلك الأحوال
والأب تضييف مراقبة على الفلاحين والتجار
والمشاهمت التفاصيل عليها قاتلهم وربطهم وإن الرؤى كان المسايق
والخراج لولا مصري للاستمرد لا يستمرد في النفع والرها
والمصاد ولا تتسق للايساء لصح في الوجبات

173
لا تترك ساعت من العناية حتى صاروا يرغبون
재وح إلى المعaways الآخر مبتعلا مستقيما
ذلك وهم كأنهم اظلموا واسع لسيهم أحد
يجمده ثيابه ولم يبق له إلا بدرهم لفسول
بقيه تلك البلاسم والملا بس والإضافة و
غيرة ويتورون في سحر المماض التي علماها
نظام العالم وصار عامة من يص ول عليه
سيرا أصدايدي هزء الأشياء واللام تبروا
عمادهم سطور ولا يрод الفضفاض على باي وصار لهم
الناس يبال على المثلجة تبلغون مفاهيمهم
من المفاضة المربين للمدينة ينسمو بسرهم و
ولايكون للمخصص(suffix الملاة) من البسم السير
سلفهم مثرا على الهم لشمار جبرت عاد الملوك
بصلة هم وثورة على الهم زهد وقرا ريق من
الملقبة لا يطرق حالهم نبليهم بصبحهم بعدا
وتوقف بما سببهم على جريمة الملوك المفهوم
وحسن العقيدة علهم والملكي نصر وانزلت
هوا الفن الذي تتمعن إفارةهج وبسيطا تصعب وآرام
معه متشاكلين هزء الإشغال تشغى في نروس الناس
هيات خسيسة وعوامٍ عيان إلا خلافة الهوية 12

1. شاه منظول - حاجي تغلب الله المهاطل
vol. 2 p. 1992 280
When the Persians and Roman ruled for centuries together and indulged in the luxuries of the material world forgetting the life after death, Satan took complete hold of their souls. They made indulgence in luxuries the chief aim of their life and focussed their attention on finding out new ways and means for this end. All of them began to take pride in opulence, pomp and power. This state of affairs attracted experts from all parts of the world who flock to these countries to devise novel methods of luxury. The gentry competed with each other in this respect so much so that to maintain their dignity it was considered derogatory for them to wear belts and coronets worth less then one lakh Dirhams. Similarly they had to maintain their status by owning grand palaces with fountains and with cold and hot water baths and magnificent rear gardens; and they used to possess costly animals for rides and beautiful maids, gorgeous dresses, various delicious dishes and red wine accompanied by music and dance every day. In short they had at their disposal all possible means of indulgences. A complete picture of this may be seen even to day in the palaces of our present kings and nobles, the description of which is exhausting. All this had, however, become part and parcel of their lives and it was quite impossible for them to shake off all their vices in their life time. This epidemic was not only confined to nobles and the upper class but it had engulfed the whole population, rich and poor a like. A great majority of the population lost its peace of mind and soul and had fallen an easy prey to the miseries and agonies that such an order of society brings in its train. Such indulgences required huge sums of money everybody could not afford to spend it, the kings, Nawabs, nobles and their countries imposed additional taxes on the agricultural class, businessman, and artisans etc, to defray their huge
expenses. Heavy penalties were imposed on defaulters, and those who
tamely submitted to this exploitation were reduced to the position of
donkeys and bulls that are used for ploughing, irrigation, and harvesting the
crops without an hour’s respite. The obvious result of this unjust
economic order was that the artisans and labourers had not enough time or
money to look to the other demands of life; and both rich and poor were
hard pressed for time to seek nearness to God and attain eternal bliss. (The
former because of their indulgences which was the result of their immense
wealth, and the latter because of their object poverty). One dark side of this
economic disorder was that those crafts which are essential to world
stability and organization were abandoned in favour of those best suited to
the indulgences of the upper class.

The moral of the public in general had reached their lowest ebb. A great
majority of people had arrogated to them selves the position of ‘Mujahids’
or fighters in the cause of God and the state official on the strength of
family heritage, and not on merit, and lived on pensions drawn from the
treasuries of kings and nobles. Others also did the same by arrogating to
themselves the position of mystics, Faqirs, poets, and the story-tellers the last two composing poems and relating stores respectively
in praise of kings and nobles, (thus all became parasites on society). In
short, lawful means of livelihood became obscure, and a great majority of
people were obliged to earn their livelihood by sycophancy and this art had
gained such prominence that people wasted their precious time in excelling
one another in this art of living, with the result that the spirit of
high and free thinking was curbed and the people were satisfied with this despicable way of living only. " (1)

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

Shah Waliullah’s dream if interpreted correctly in the light of the historical events that followed makes it abundantly clear that complete destruction of all the systems prevailing in those days (۲۴۶۵۳۱) was the only solution of the ills of the society. “ A new order giving place to the old ” was the only remedy (2) Shah Waliullah gave thought to these problems of human life as a saintly philosopher and arrived at the logical conclusion that it is the economy of the country which plays its effective role in breeding both morality and immorality in the society; but the real nature of wealth which God has created is for the betterment of mankind as a support of life and also as a life of life. Shah Waliullah has, therefore, linked the two together morality and economy, which he considers

2. Shah Waliullah Calls (۲۴۶۵۳۱)
interdependent. He builds his ideal society on the foundation of an ideal just economic system. His idea of moral values has its root not in mere religions or emotional beliefs and slogans tending to renounce the material life itself like Sufis; but it is based on the idea of facing the realities of life as they are.

Shah Waliullah has divided the life of mankind into two compartments, the one attached to the other. One is concerned with the spiritual favours of God and closeness to Him, while the other pertains to the worldly boon or favour received from his Lord. He argues that while entering the Mosque we say; 

\[ \text{اللهُمَّ افْعَلْ لِيِ الْابْرَاحِ رَحْسَانٍ} \]

which means 'O God open the gates of your mercy for me. Here mercy means the favour of God in relation to the life after death (\text{الْخَرَزَة}). But when we came out of the Mosque we do not repeat the same words. Instead of that we say;

\[ \text{اللهُمَّ افْعَلْ لِيِ الْاَسْلَحَةَ مِثْلَ رَحْسَانَ} \]

'O. Allah I beseech Thee to do me a worldly favour. Here Shah Waliullah gives the meaning of 'Fazl' (\text{مضِل}) as material favour pertaining to the worldly life and quotes the following verse of the Holy Quran in support of his point of view; (1)

\[ 
\text{فَأَفْدِ الْبَوْلِ الْعَلِيمَةَ فَاَشْتَرُواُهَا الْحَبَّةَ وَاَشْتَرُواُهَا} \\
\text{مُسَلَّمَتَهَا} \\
\text{وَمِنَ الْمَلَأِ الْمَلَأَ}.
\]

Then when the prayers are over disperse and go in quest of Allah's Bounty. Remember Allah often so that you may prosper.. 62.10

---

1. Shah Waliullah, "Hujjatullah - al - Bahghah" Vol 1
Without going into the detailed discussion we conclude that Shah Wahullah attaches as much importance to the material aspect of human life as he attaches to the spiritual part of it. Here we have to examine his view on the economic problems of the society. We may, at the outset, put on record that Shah Wahullah as a philosopher, has contributed so much to Islamic sciences after Imam Ghazali that we are encouraged to conclude that it is the time of the revival of the glory of the Islamic rationalism, which in the early middle ages was far superior to the European and it was unfortunate that the Muslims failed to maintain the advantage later on only because of the failure of Rationalism in Islam. In this regard Shah Wahullah claims that he has come to open the gateway of independent enquiry in Islam. He calls himself ‘Qaimuzzaman’, one who reforms the society and guides the people to the right path. Here we quote him as he says in his book ‘Fuyuzul Haramain’ (1)

`Rabb-e me Spart-sar-e pasand-e nasarat.`

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

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

---

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

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

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

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

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

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

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

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

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

وتألل بسبب خراب البلدان في هذا الزمان فشبان، احرحوا تسليتهم على بيت المال والرجل أعادوا الالتباس بالأخير مثلا على النهب من النهر وأكثر الملوك الذين لم حق فيه - أفراد الذين جرى عادة الملوك بسهبة كما الزهاد والشعراء لرجلين ورجلين لكونه ولونت الشعراء وحدهم ع(height) رضي الله عون السمح دون القيام بالمصلحة - فيه ألقى القوم على قوم محتضنين عليهم واصرون لا على المرثى ولا على الشريعة ولا على الزراع والتجار...

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

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

**Shah Waliullah’s Views on Wealth.**

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

\[
\text{Al-Quran, 4:5}
\]
To those weak of understanding, make not over your property which Allah has made a means of support for you, but feed and cloth them and speak to them, words of kindness and justice.

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

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

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

ولان ترزوا كلل على الناس وعلى الالفاء

1. Marx "A contribution to the critique of political economy" Page No 2

188
You should not be a burden for the individuals and the state.

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

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

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

Again Marx quotes Shakespeare and Goethe in this context as under

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

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

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

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

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

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

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

(1)

بِسْمِ اللَّهِ رَحْمَاتُو عِلْمَ النَّبِيِّ

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

قوَوْنُوا لِلرُّسُولِ عَلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ عَنْ مَعْلُومٍ

بِسْرَةَ نَبِيِّ رَسُولِ اللَّهِ ﷺ بِيْضَةَ رَفِّتُ

بِبَعْضِ الرُّكَابِ مِنَ النَّفْقِ حِيْرَاءُ بِهِ ابْتُبِكَ

اسْتَدْرَجَتْ شَيْةٌ هَدْيَةٌ ضَمْنَةٌ حُكْمُ وَدْرَارٍ

---

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

ولَلَّذِينَ يَبْدِلُونَ النَّاسَ حَتَّى يَهْيَى الْحَمْرَاءَ بِالْأَحْمَرَ لَهُمْ بَلْ مَصِيرٌ نَّافِعٌ

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

مَا يَرَى نَفْرِيَّةٌ نَُرْبِصُّ عَلَيْهِمْ صَدِيقَةَ لَوْ خَرَجْتُمْ وَمَا يَرَى نَفْرِيَّةٌ نَُرْبِصُّ عَلَيْهِمْ

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

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

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

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

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

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

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

"Securing for every one the conditions under which individuality is most completely developed." (1)

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

**Irtifaqat Defined and Explained**

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

Bashir Ahmed writes: (3)

<table>
<thead>
<tr>
<th>Source</th>
<th>Page No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sir Percy Nunn, Education, its Data and first Principles</td>
<td>13</td>
</tr>
<tr>
<td>Ghulam Husain Jalbani, Shah Waliullah ki Talim</td>
<td>230</td>
</tr>
<tr>
<td>Bashir Ahmad, Shah Wahullah AWR un ka Phalsapha – e- Irmaniyat&quot;</td>
<td>51,52</td>
</tr>
</tbody>
</table>

196
By Irtifaq is meant the gainful arrangements, which are necessary as basic needs of human life.

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

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

With the beginning of human life on earth man has strived hard to acquire the basic needs of his life such as food, water, cloths house and a woman to be his partner in life who is the light of life and the life of life to preserve human life and to protect it from extinction. These are the bare necessities of life. But man has never been content with only the fulfillment of his basic needs. He has always been in search of better and more beneficial arrangements. He has been inquest of more delicious food, more comfortable house, nice cloths and beautiful woman depending up on his taste and fancy. There has always been an urge from within for better living. The wise and intelligent individuals in the society always come forward to help people in solving the problems of the human society. They invented means to make the fellow beings more comfortable by using their intelligence and wisdom in order to make beneficial arrangements for the good of the society.

---

1 Maulana Obaidullah Sindhi Ilham - al - Rahman Page No 26

197
This process of human efforts started from the very beginning of human life on earth when these men of wisdom tried to improve the standard of living in many ways by providing comforts of life, so as to make life on this earth better and better. This move in the direction of development is the phase of Irtifaq. When man comes across many experiments of practical life, and he advances in his experiments constantly till he completes the first stage of the development of the collective life called society. This is the foundation on which the society is built and which exists everywhere in the four corners of the world: on mountains, in jungles, in deserts and plains. This is what Shah Wahullah has expressed in the following words: (1)

After the first Irtifaq its second phase starts about which Shah Wahullah says: (2)
During the second process of this development of the human society all the healthy experiences acquired in the first Irtifaq are required to be put to test.

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

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

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

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

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