INTRODUCTION
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The rise and fall of the nations of the world is an old history that is repeating itself in all ages. The world did not witness any rise that did not result in its fall. This phenomenon is repeating itself and strictly governed by the law of nature. A prosperous nation which loses its moral values is bound to lose its prosperity, its power and ultimately its place in the community of powerful people. This happens to all people and therefore God sends Prophets to reform them and to guide them to the right path. But after the last of the Prophets of Allah Muhammad (Peace and blessings of God be on him) this task was assigned to people who are other than Prophets. Their mission is to bring back the Shariat to the original teaching of Islam and to weed out innovations in it. This class of Ulama in Islam is called Mujaddidin. reformers who appear in every age according to the needs of the times. Among those listed as reformer Shah Waliullah is one. We are not concerned with the history of this movement as such. Our scope confined to a certain period of history called the Mughal period in which Shah Waliullah lived.

Before throwing light on the service of Hazrat Shah Waliullah as a reformer, I must examine the political, social and moral conditions of the period beginning from the rule of Akbar the great, to the downfall to the Mughal Empire with special reference to the period in which Shah Waliullah lived.
It is a fact of history that Akbar who ruled over India as a despotic ruler had his own notion and beliefs with regard to a religion which he considered politically necessary to suit the policies of a ruler who was destined to govern his Non-Muslim subject and whom he wanted to keep satisfied and pleased. As a powerful Emperor he had a team of talented people around him who were prepared to please the Emperor by giving practical shape to his ideas of the unity of religion. The result was that religion of Islam was interfered with to such an extent that the every base was shaken and the office of the Prophethood was made the target of attack. It seemed as if it was resolved to root out Islam from India to replace it with a religion that pleased the Non-Muslim in India and served the political aspiration of Akbar. It was propagated that Islam was the religion of bedians that suited them. Belief in the office of the Prophethood, revelation, paradise and hell was ridiculed. There was neither reward nor punishment in the new religion but Metempsychosis was possible. The prophet of Islam was neglected and the practice of writing a few lines in the praise of God and praise of the Prophet in the beginning of every literary work was discontinued so much so that Hazrat Shaikh Ahmad Sarhindi had to write the book伊bbat-āl-Nabuṭ to repudiate this attitude in this regard. It was also asserted that Islam had come to live for only one thousand years, after which a new religion was the need of the time. It was, therefore, that a new religion was created which was called ‘Dina-Ilahi’ whose کلام as fundamental belief was لَا إِلَٰهَ إِلَّا اللَّهُ َالرَّحْمَٰنُ الرَّحِيمُ There is no God but Allah and Akbar is his vicegerent. (1) It was claimed that the new religion comprised all good

teachings of different religions. But in practice it was only Islam, which was ousted from the Royal Palace. The policy of the Government in respect of education was that emphasis should be laid on the teaching of Philosophy, History, Mathematics and other sciences instead of Islamic teachings.

Mysticism was used to interpret the teaching of Islam to their advantage. During this period the Sufis were engrossed in their own ideas about life and the problems of فمدة الوجود was the burning topic of those who called themselves Sufi. This was a period when a class of Sufis called Majazeeb dominated the field of sufism who claimed that their senses were overpowered by the ecstasy in which they were engrossed. Hazrat Shaikh Abdul Haqq Dehelvi mentions at the end of his book, 

Some of such Sufis whose actions were not approved by the rules of Shariat. Ishaqi Majazi was another evil the Society was suffering from. These so-called Sufis were responsible for destroying the morals of the Public. About these Sufis Hazrat Shaikh Ahmad Sarhind Mujaddid Alf Sani write:

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Many ill-natured so-called sufis of these days

Come under the category of Ulma whose

ill effects in Society are contagious. (1)

1. Maktubate Rabbani, Vol 1

Maktub No 47
These were the conditions when Hazrat Shaikh Ahmad Sarhandi Mujaddid Alf Sani was born in 971 A.H. (1563 A.D.) who with his constant efforts and help from Allah made him able to change the face of thing. Emperor Jahangir who had imprisoned him in the castle of Gawaliar changed into his admire so much so that he would request him to be with him with his army when he was on expedition. It was he whose influence compelled Jahangir to reintroduce Shariat and to abolish Dine-Ilahi. This is his main achievement as a reformer. He redefined Sufism and brought it under the rule of Shariat. He also started a movement to bring people in the fold of Shariat. He gave new interpretation to the idea of Wahdatul-Wajood in order to bring it in conformity with Shariat.

Hazrat Shaikh Ahmad Sarhindi had magical influence on the Court, the army Chiefs, Governors, the Crown Prince, Shah Jahan who was his disciple. In fact it was Aurangazeb who appeared on the scene to enforce the Shariat rule Strictly and ruled the country accordingly.

It was on account of his dynamic personality and his acute sense of piety and justice, which he practised that he could halt the decline of moral and religious value which gave stability to the country morally and politically.

There is no doubt the Aurangzeb Alamgir (1068-1118 AH) gave Muslims the respect they deserved as the ruling nation and wiped out the ills that had crept in the community with his iron rule that had kept the people away from creating mischief politically and morally. But with the
death of Aurangzeb (1118 AH) the same elements that had destroyed the peace of the Society morally and politically began to raise their heads. The so-called Sufis came out of their retirement and started preaching their gospel. The result was that public and ignorant people fell prey to their deceits and immoral tactics. There was general degradation in the moral values and pure Islamic faith suffered most. It appeared as if the work done by Hazrat Shaikh Ahmad Sarhindi Mujaddidi Alf Sani and followed by Aurangzeb Alamgir's efforts to keep the society on right path was going to be destroyed by the immoral element of the society. The Mughal rulers who followed Aurangzeb Alamgir were not the enemies of Islam but they were incapable to govern the country and were engrossed in the luxuries of life so that they did not realize as to what was happening around. Even if they realized they did not hence the power, political or moral to be able to set things right.

These were the conditions when a great saint in the person of Shah Waliullah (1114 AH-1166 AH or 1703 AD) was born. It was 80 years after the death of Hazrat Shaikh Ahmad Sarhindi and four years before the death of Aurangzeb Alamgir. It was as if he had come to complete the work started by his predecessor Hazrat Shaikh Ahmad Sarhindi. The time had come for plantation in a land which he had made ready for the purpose. In addition to this Hazrat Shah Waliullah had come with a mission of his own an in that respect he was the personality of his own as reformer as he says in his Maktoob. (1)

"I have been entrusted with a huge responsibility not confined to

the duties of a spiritual teacher
to guide his disciples but something else is intended
by Allah."

These were the days when there was chaos all around. Law and
order had gone out of control and there was loot, plunder and massacre of
human souls. The Mughal rulers did not find time to attend to these ills
since they were engrossed in activities pertaining to the immoral luxuries of
life. It was not only Islam that was in danger during the period but the
existence of Muslims as a nation and individuals was challenged by the
enemies of Islam.

Sikhs had become more aggressive and inhuman in torturing and
annihilating the Muslims. They were burnt alive and killed in barbarous
way. Marathas were out as it to conquer the whole world. They could
reach any place in the country and could burn the towns and kill anybody
they wanted.

These are historical facts known to every student of history. In the
North as well as in the South there was no peace for the Muslims in India.
They had attacked even Delhi and had burnt many villages.

Hazrat Shah Waliullah was witness to all these happenings and he
had the burning heart to feel for his people and also an active mind with the
Strength of will to find out remedy for it. He mentions his dream in his
‘Fuzul Haramain’ (فصول الحرمین) the gist of which is given as follows:
رأيت ان دلالة الآخرا قد استولى على بلاد المسلمين ونصح إموالهم وسأ ذهب عم الصنفس بلا رجاء جميرا ما يا لفقراء اهل دين الإسلام راللها ابن الله فغصب الله عل على رهلا الا رمين لتحفصا سريدا

غصبنا

متأكد (العناب) غصبنا تجئي وسأ نصي ما أحادي فتفي دوا الكسأ عليه تلمت فط كل نظام فأ ما أوقفا إلى ما ؟ فقلت المكان

حولى ورسملت غصبنا

ما قطت احلجا فتعيو زلك ولالا فرحنا بلدة بعد بلدة حتى رسمل الا جميرة قتلها ما لك اللغر

ما رأيت مما دل الغار

بها شى سمج ملام الإسلام في نفوس المسلمين

ما امرلما الإسلام نويسا وزيد تنكي

رأيت ذلك في ليت السجدة الجارية والمصر سمن

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It was a night of Friday, 21st Ziqad 1144 A.H., that the King of infidels had occupied by force the territories of Muslims. Their women and children were all taken captive and it was in Ajmer that the rule of infidels was proclaimed. Then I saw the Lord of the Universe was enraged against the people. I also got enraged and with me people were also filled with anger. They asked me as to what was ordained by God. I said it is ordained that every system should be destroyed. They asked how long it will continue, I replied - as long as my anger does not subside. They joined me. I advanced destroying habitation and killing people till I reached Ajmer and killed the Infidels. Then I saw the king of infidels walking with the King of Muslim in-group of people. He was then killed by the order of the king of Muslims.” (1)

This seems to be a dream relating to the famous battle of Panipat in which the might of Maratha’s strength was completely broken and they were annihilated.

In order to get an idea of the state of things during the period we have to examine the warning given by Hazrat Shah Waliullah to different classes of people reminding them of their responsibilities in his important work “Tafheemat” Addressing the nobles he says:

1. Shah Waliullah - Fazul Haramain
O Nobles: what actually wrong with you that you have forsaken your God and Maker? Are you not afraid of Him? You keep indulging in all possible vices, luxuriating in thing that pass away, abandoning those who have entrusted themselves to your guardianship. What’s the result? There is wholesale exploitation and greed. … Do you not drink wine to your
heart's content openly, caring not for name or shame? You see for yourselves what is done to keep vice alive and attractive. People have built grand mansions for prostitutional purposes and prepare wine and gamble there. What have you done to put a stop to their nefarious activities and to bring things to normals? Open your eyes and see how the people are engrossed in things evil and they are strangers to Islamic laws. See also how the law is on its wrong legs and is applied ruthlessly to the weak while the rich go scoot free. Your intellectual potentialities have been utilized for debasing purposes and there is not a day that you spend in devising delicious dishes that will whet hour appetite after the orgy of crime that you have committed or in enjoying to the full embrace of tender delicate looking women who cling to your like tendrils. Your whole life is based on the voluptuous and gorgeous dresses, grand palaces and they always came before your eyes, leaving you no leisure to do aught else. You have tastes of life to its dregs and you are proud. Never in your life have bowed before the Almighty. For you, God is a mere myth to be used in stories told to children.

This address of Shah Waliullah to the nobles clearly shows that the gentry had given itself upto all sorts of carnal pleasure unmindful either of decency or decorum.

Addressing the soldiers and troopers he says in a less sterner vein:

1. Shah Waliullah, Al-Tathimatu al-Ila'yiya Vol. I

Page No 16
"Soldiers and troopers, you know why god has sent you to the world. For Jihad i.e. to fight a war in His name to spread His fame, wherever you go, to establish His Holy Order and to root out all who are in open revolt against Him. But you have forsaken the very work for which you had been sent, You rear horses and accumulate arms simply to add to your wealth.
and you do not even think of Jihad, much less wage it. You drink wine and partake of Bhang, shave your beards and grow moustaches. You suppress and oppress the people and you fail to repay to the public what you get from the public treasury for your sustenance. By God, you will return to Him and He will judge you according to your work and your deed here. God desires that you take to the attire and fashion of the pious and the righteous Ghazi’s you must grow your beards and trim your moustaches, offer prayers five times daily and abstain from misappropriating the wealth of others. You must not turn your backs on your enemies in the battlefield. You should know about all the facilities and exemptions given to you regarding prayers while on a journey and on the battlefield e.g. Qasr prayers and Jamah. After this never miss prayers and be very honest. God will bestow honour and respect on you, increase your means and make you triumph over your enemies.”

It seems that the rank and file of the fighting class had so much degenerated in every respect that they had remained fighters only in name, otherwise there was nothing soldier-like and Islamic present in them.

Addressing Ibad (عباء) or adorers of God. Zuhhad (زهاد) or devotees and Wuaaz or preachers he says:

“O adorers of God: Who have introduced rigidity and penance in religion, let me tell you including preachers, devotees and those who sit secluded in monasteries... that you preach false to people. You have made the lives of people intolerable by introducing unnecessary religious restrictions, although you had been sent to make their lives most agreeable rather than intolerable.” (1)

Towards the end he gives along sermon to the people in general in the following words:

1. Shah Waliullah Al - Tafhimatu-al- Ilahiya Vol. 1  Page No. 15
O children of Adam: Listen your character has become sullied and you have become greedy, and Satan has taken firm hold of you. Females have kept their husbands under their sway, and males are usurping the rights of females. The unlawful has become pleasant to you and the lawful unpleasant. I swear by God that he has not given anyone more affliction than what he can bear. You must satisfy your mating instinct through marriage even though you are required to marry more than one wife. Be frugal and do not spend on pomp and show. Spend to the extent that your income permits. Remembers that no one carried the burden of another. Do not try to be a parasite on others. O children of Adam: you have taken to practices which have totally changed the face of your religion.
Similarly there have been introduced in your Society some bad customs like spending money lavishly on marriages and festivals ......... One more custom among you is that you take divorce to be something unlawful.

In the same way you do not allow to remarry. You spend lavishly and waste your time and have abandoned what is good for you..... You have said goodbye to prayers five times daily. There are some people among you who have become so much engrossed in worldly affairs that they do not find time to offer prayers............. some people waste their time in listening to stories and fictions ...... You have left giving Zakat or poor-rate. Some you have left fasting.

From the above addresses of Shah Waliullah, it can be easily gathered that the Muslim society in India was in a lamentable state of social degradation, political chaos and intellectual stagnation during his time.

These were the conditions as described above which were disturbing Shah Waliullah and he was in quest of a solution for problems faced by the Muslim of India. The social and moral condition apart from the political scenario was no better. Sikhs were rising in the North - West, while Maratha in the South had emerged as a power to reckon with. No doubt they had their own difference but the one thing on which they were united was the destruction of Muslims and their rule in India. The third power that was emerging was that of British
Merchant who had become a political force in the country. At this
critical juncture the misfortune for the Muslims was that they were
divided. The so-called Sufis and the Ulama had their own problems.
They were narrow-minded and were not capable of seeing things and
dangers around in the right perspective. They were engrossed in
useless discussion which was not only tolerated by the nobles and the
ruling class but patronized.

Among the contemporaries of Shah Waliullah people like Asif
Jahi as an enlightened ruler and a politician and Hazrat
Jan Jana as a great Sufi occupied very high and respectable position
among the Muslim community in India.

Shah Waliullah is regarded as a great leader of the period who
tried to change the course of events on the social, political and religious
level. He also emerged as a great political leader of the time. It was he
who was instrumental in destroying the might of Maratha’s and the
hand of Ahm. Shah Abdali in the battle of Panipat. This was only a
political necessity that prompted Shah Waliullah to act in a particular
situation. His achievements as a reformer are manifold striking at the
very roots of the social evils. They are both critical as well as research
nature the aim of which was only to weed out the undesirable that had
crept in the religion of Islam creating differences and distensions among
the religious scholars and Ulama of the period. This was a task which a
reformer of the stature of Shah Waliullah could perform.
It was deplorable that the religious educational institutions in the Muslim world had drifted from the study of the Holy Quran and Hadith and had paid greater attention to other sciences. The result was that they lost ability for research and lost the broad vision of Islam as was presented by the founders of the four schools of Fiqah: Hanafi, Maliki, Shafai, and Hambali. They were fighting for the trivials leaving aside the fundamentals. Hanafi School from Khurasan had made the matter worst which left a deep influence on the thinking of the Indian Muslims. Shah Waliullah studied Fiqah (Islamic jurisprudence) and its principals in depth with a research point of view and with the Zeal of one who really wants to know the truth. At last he succeeded in finding out a way out for those who followed the four Imams of the Fiqah school and those who were dead against this taking guidance from the traditions of the prophet only. The charge against Shah Waliullah is that he encouraged this way but the fact is that he checked the spread of Wahabi movement by producing his monumental works such as HujjatuUlah – Al- Balighah, Tafhimat, Izaalattul kbia and also all his commentary on the Aluwatta are landmarks in their own field of study. Rigidly among the follower of four schools of Islamic jurisprudence was the main cause of quarrels, which according to Shah Waliullah can be eliminated by the study of the Holy Quran and the Hadith. Inspite of that he knew the attraction of the Hanafi School of Fiqh and the follower of that School.

Regarding Ijtihad he recognized that it could not be free from mistake. The possibility was there. He says:

1. Shah Waliullah Izalatul Kifa Vol 1

Page No 19
He was following a moderate course, which was discussing Fiqh of different school like an honest researcher. He would support a particular point of view when there is ground for such support without finding fault with the opposite opinion in a bitter language. His research was deep and constructive. He was in favour of removing complications rather than creating complication and misunderstanding.

His attitude was as described by Maulana Rumi:

"You have come to unite and not to separate. He was between the two extremes of Ifrat (입) and Tameet (Israel). He followed the middle course. He was instrumental in moving some of the misunderstandings created among the Shias and Sunnis regarding their beliefs about each other with the result that they had to rethink about calling each other non-believer 'Kafir' (Kafir). He highlighted the difference of opinion among the Hanafi jurists about calling Shias 'Non-believers'.

Shah Waliullah is the first to critically examine the history of Islam differentiating between the history of Islam and the History of Muslims. This is, in fact, a significant departure from the past thinking when the two were treated as one creating lot of misunderstanding.
The history of mysticism in Islam is very old. With the passage of time it got mixed with ideas that were foreign to Islam. The ideas about the problem of Unity of existence “Wahdatul-Wajood” (وحدة الوجود) had assumed different dimensions and the so-called Sufis were engrossed in wild thinking. The interpretations were many. Hazrat Shah Waliullah discussed mysticism in his books ‘Altaful-Quds’ (التأمل الفنوس), Hamaat (حماة) and others. He did not disown mysticism like Dr. Iqbal, the great thinker and poet. Rather he redefined mysticism in its original form weeding out the un-Islamic elements that had crept in. He discussed mysticism elaborately even paying attention to matters which were distantly related to mysticism as practiced in India such as,

The comments in ‘HizbulBahar’ (حبل البحار) and Quole-Jameel’ (القول الجميل) are related to these problems of Islamic oriented Indian mysticism. He tried the policy of reconciliation in this regard also as in the case of Hanafi and Shafia difference. The so-called Sufis and Mallas with unbiased approach to these problems can easily find their solution. Hazrat Shah Waliullah presented mysticism with its pure Islamic interpretations and it is in this light that he has solved the problems of mysticism. For instance he was interpreted a
marvellously the problems like ‘Wahdatul-Wajood’, the unity of existence giving new twist to the explanation already presented by Hazrat Shaikh Ahmad Sarhindi in this regard while supporting his stand which was objected to by his opponents. We shall throw light on this problem at a later stage presenting its other aspects. In a way this Islamic mysticism presented by Hazrat Shah waliullah is his own creation in the sense that it is free from the influence of Indian mysticism and it sure and certain nothing but Islamic.

There was a long controversy about the superiority of the first two pious caliph over the others and this was a main point of differences between the shias and the Sunnis. Hazrat waliullah held the view point that the first two Caliph of Islam were superior to other and while arguing the point in their favour he gave new interpretation to the fact by saying that their superiority depended on their service to Islam. They got better opportunity to give their best and they succeeded in establishing the rule of Islam in outside Arabia extending the frontiers of the state far and wide. Theirs was a period of peaceful conquest with no internal strife or civil war. This was not so during the Caliphate of Hazrat Usman (R.A.) and Hazrat Ali (R.A.) This solidarity was shaken during the later period (Qurratul – Ainain) (1)

Again he explains that superiority does not mean overall superiority and that the first two Caliphs are superior to Hazrat Ali (R.A.) in respect of pedigree, valour, strength and knowledge. (Fuzul – Harmain) (2)
Explaining the saying of the Prophet of Islam as given in Bukhari that the stability of Islam will not be disturbed until the twelve Caliphs of Islam govern the state who will be from Quraish without exception. He says that what is meant by these twelve Caliphs are the first four pious Caliphs, then Hazrat Muawaiyya, then Abdul Malik his four sons, then Walid Bin Yazid Bin Abdul Malik. (1)

If we add Umar bin Abdul Aziz in this category the number goes up to twelve.

While discussing the history of Muslims, Shah Waliullah has elaborated the chief characteristics of every period mentioning the disturbances predicted by the prophet of Islam (SAW). He has also discussed the difference between the Caliphate and the monarchy with their principles of governing. This he had discussed in detail and he has concluded that the real trouble started when the political power shifted from Caliphate to monarchy with the result that the spirit of 'Ijtehad' was dead and 'Taqleed' was the order of the day. The greatness of Shah Waliullah which gives him special status among the reformers lies in the fact that he presented the idea of Islam as a complete code of life and he presented the philosophical, ethical and religious systems logically. His works such as 'Hujjatullah al-Baligah' and 'Al Budur Bazigah' bear witness to this. He gives details
In addition to this he has discussed the causes of the destruction of civilization and culture of a people.

His works ‘Hujjatullah- al- Baligah’ and ‘Albadur – Al Bazigah’ are landmark which goes to prove that he was working not only for his own age but also for the age to come for problems which cropped up in the later days of his period. Today we are living in a rational world, the world of Science and technology and we are discovering facts that were not known before, knowing more and more about life as it exists in space and in outer space.

With the advent of British rule in India we were faced with a situation when our young generation with a little English education was bewildered by the scientific progress achieved by the European nations and in their innerself they looked at their religion as something belonging to primitive age. Irreligious attitude towards the life had become the fashion of the days. Ours is a more dangerous period with this point of view. We are living in the days of atomic age and man has landed on the moon and he is aspiring to go beyond.
Science is working wonders. It appears that the innerself of Shah Waliullah realized that his intuition guided him with help from Allah to be able to produce such a momentous works the real worth of which has not been assessed so far. However, it is gratifying to note that the intellectuals of the Muslims world is awakening and beginning to realize the need of the hour and this attitude of the Muslim words will be helpful for those scholars who are striving to convey the message of Shah Waliullah to the world at large.

Hujattuallah al - Baligh and ' Al Budurul Bazigah ' and such other works of Shah Waliullah are the weapons with which we can fight the rational world today. This is what is indicated by Hazrat Shah Waliullah in his introduction to his work ' Hujjatullah - al Baligha '.

Now is the time for Shariat - e - Mustafavi that it should come dressed in the garment of reason and logic. (1)

**Translation of the Quran and Hadith.**

Shah Waliullah had rendered a great service by translating the Holy Quran in Persian. He also translated Mautta ( مَعْتَلَث ) the

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1. Introduction to Hujjatullah - al - Baligha Vol. I p. 6
oldest collection of Hadith by Imam Malik into Persian since Persian was the language of the literati. But this opened the door for Urdu translations. This is a period when Urdu had attained the stature of a language capable of entering the world's scientific knowledge. After his translation there followed the Urdu translations by his two illustrious sons Shah Rafiuddin (RA) and Shah Abdul Qadir (RA) entitled Mowdh – al – Quran (جو ضعف القرآن ) . In his Mowdh al Quran (جو ضعف القرآن ) Shah Abdul Qadir says:

As our father Izzat Shaikh waliullah son of Abdur Rahim Sahib translated the Quran into Persian likewise I, the humble named Abdul Qadir, thought of rendering the Holy Quran into Hindi. (1)
By translating the Holy Quran and the 'Muatta' of Imam Malik into Persian Shah Waliullah opened the gate for Urdu Translations. It means that the other Urdu translation that followed are virtually the result of the service of Shah Waliullah in this direction. This one service only rendered by him entitle him to be called the saviour and promoter of studies relating to the Quran and Hadith not only in Persian but also in Urdu. He was no doubt the giant of the giants among the very few scholar of Islam who rendered manifold service to Islam and Islamic science within such a short period of his life. This is admirably marvelous and only a reformer is capable of doing such great things.

This is a period when Muslims in India had practically lost their political power and their religious culture and economic existence was in great danger.

Shah Waliullah had foreseen the events that were to come. He had visualized the destruction of their educational system itself. He had therefore mentally prepared the ulamas to translate the Quran and Ahadith into the language of the people called Hindi which was later on called Urdu, so that they could still know the religion of Islam through translations in the absence of educational centers. The foundation of translation laid by him with his insight into the events to come can only be the work of only a great reformer who was destined to work for the present as well as for the future. No doubt this was destined by Allah the Almighty. The moral and spiritual degradation
of the so-called ulamas of the period can be judged from the fact that they had conspired to murder Shah Waliullah on this account for they thought that these translations will deprive them of their means of living as people will have direct access to the religious book over looking them. This will also be great blow to their importance in society. This is very unfortunate that people should aspire to acquire wealth and honour through religious knowledge, knowing full well that punishment for such a sin is very painful but perhaps not believing in the day of judgement.

On the academic level the importance of the translations by Hazrat Shah Waliullah is very great as if it is the Quran and Hadith made easy. He has removed many hurdles in the way of the understanding of the Holy Quran, giving subtle explanation of the Quranic verses when required. He says in his 'Anfasul-Aarefeen':

"حربت کے اسرار اور انسلار ادیکم وٹائین کی مصاعسل اور خرچنہات کی جھکت اور ساری باش رجیب سمل اللہ علیه وسلم
اللہ تعالیٰ لیٹیں سے لائیں اور اپنے حمزہ کی تعلیم کی ایک
سبے کے اسرار وہموزبان کی اندراعمل کی ایک مستقل فن
یہ جنیں یہ صنعتیات من نے ہی بہ انہ فقیرت جیلی سے غمز کیا۔"
The secrets of Hadith an the intended purpose of Islam and its Ahkam and the purpose of inducements and all that the prophet of Islam (peace and blessings of Allah be on him) has brought to us from Allah the High and which he has preached, have their own hidden purpose and the knowledge of all that is in itself a science. what I have said about all this on sound and solid bases was not attempted by anyone prior to me.” (1)

Beside what is said above shah waliullah laid the foundation of the independent science in the light of the Quran and Hadith. Those are:

Shah waliullah’s views on economic system:

Shah Waliullah propounded the theory that an ideal Society and a just economic order or system are interdependent. This is what Karl Marx was born 1818 A.D. and died 1883 A.D.

He published his socialist Manifesto in 1847 A.D. and called his first international in 1864 A.D. after one hundred two years when Shah Waliullah died. It is difficult to say that Karl Marx could have access to the works of Shah Waliullah to borrow the idea. But it can safely be said that the time had come when the world economic order was challenged by thinkers like Karl Marx and the world was fast moving towards the theory propounded by Shah Waliullah. He has shown the way to economic prosperity by creating a society based on just economic order he has termed as 'Irtifaqat.' What he means by 'Irtifaqat' is profit-oriented system of governing the state which is a must. He has divided 'Irtifaqat' into four stages –

1. The first 'Irtifaq' pertains to the human life on earth when people were living in small village. This is the first stage of human life on earth.

2. The second 'Irtifaq' begins when people shifted from village to towns with greater luxuries of life available to them. The standard of life improved and civilization and culture took its root.

3. In the third 'Irtifaq' a stage is set for different cities to come in contact with each other and establish mutual political and culture relations. This is based on
good brotherly relation among the
inhabitants of different cities.

4. Then comes the stage of the fourth
Irifaq in which international relations
are established.

In shorts the life of man passes through four stages. In the first stage
man is a little high than animal life. As a villager he is simple, unassuming
straight forward and honest to a great extent. In the second developing
stage he develops the qualities of citizen with greater sense of
responsibility. The third Irifaq sets a stage for the formational of a
national life when the necessity of forming government is felt and some one
assumes the powers of a king. The fourth stage is the stage of full
development. But money and power became the objectives of life,
corruption begins to breed in the society. As said by Shakespeare, Money
will make black while foul fair wrong right base noble, old young coward
valiant: So it happens in very so-called civilized society. Power and
wealth breed corruption and other ills in the society. This is the law of
nature. By this I mean is the nature of man. Abundance of wealth makes
man more hungry for wealth. Man in power forgets the collective benefits
of the society as a whole. The result is that there develop cracks in the very
foundation of the collective life. God wants to purify society of all its ills
and out of compassion he sends his prophets to guide people to the right
path. (1)

1. Shah Waliullah Al Budural Bazigha, p. 162
Shah Waliullah says that the destruction of mortal values is the result of the destruction of just economic system of the society. While discussing the causes of the rise and fall of nations Shah Waliullah includes the destruction of a just economic order as the main cause of the fall of a nation. For an ideal society a just economic system is a pre-condition. He has discussed these aspects of the problem exhaustively in the light of the history of the nation of the world-giving instance.

This fact has been emphasized by Karl Marx also who has made it a condition for the establishment of an ideal society.

**Shah Waliullah's Philosophy of education:**

Much has been written about Shah Waliullah's achievements as a reformer and other aspects of his achievements, but nothing has been said regarding his educational thought.

His said that every Mujaddid as a reformer comes with a particular mission. He does his duty and his responsibility ends there. No doubt Hazrat Shaikh Ahmad Sarhindi's reforms were multifarious. But the one institution that did not benefit is the institute of education all over India. The rays of lamp that he had lighted in those dark days did not reach there. The educational system and the educational institutions remained stagnant as before and no attempt was made to improve their lot by changing old system of education and by bringing it in time with the changing condition of the time.

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1. Shah Waliullah, *Hujjatullah al-Baligha*, vol. 1, Page No 06
The process of revolution had already started and the European countries had moved in this direction in a big way. The supremacy of science was an established fact and nobody could deny that the need of the hour was in line with the changing circumstances. Muslims who were pioneers in the field in some respects and who could boast of such giants in the field as Abu Bakr Razi, Bu Ali Sina, Abu Musa Jabir, Ibn Rushd and others were nowhere in the world of science. The result was that within a century after the death of Shah Waliullah European nation had emerged as a power to conquer the whole world with the power of science and technology. These are fact of history.

Shah Waliullah with his deep insight had visualized the events that were to come and therefore he proposed drastic reforms in the thinking and also in the practice relating to education. It is very unfortunate that the call given by Shah Waliullah was not needed to and even today we do not know much about his educational thought.

Shah Waliullah was himself Head of an educational Institution which he had inherited from his father. He was basically a teacher with all the qualities of a reformer, an educationist, who knew so well about the past as well as the present of the Islamic educational system. He was no doubt a saint engrossed in seeking nearness to Allah by remembering Him all the time leading the life of self-denial for religious reason. He had no doubt the qualities of a great saint but he was sent by God on a mission and he had lived with the people and things right in the social as well as spiritual field of life. Naturally education could not escape his attention.
with the result that he evolved his own philosophy of education which I have the privilege of a research scholar to attempt to discover.

It was long before the European thinkers gave new idea to educational thought that Shah Waliullah gave his own Philosophy of education. Those were the days when the philosophy was based on the wrong belief that every child is essentially a sinner but Shah Waliullah started with the belief that every child by nature is good as said by the prophet:

\[
\text{كل مولود بولد على الفطرة.}
\]

It may be noted that Shah Waliullah practised what he preached in respect of his educational philosophy also. His centre of activity was his institution called Madrasai Rahimia of Delhi, which he had inherited from his father Shaikh Abdur Rahim, the founder of the institution. We shall cast a cursory glance at his views on education.

Shah Waliullah defined education as preparing a human soul for eternal bliss by giving a student proper education showing him the right path to success. In this context he quotes Sadi Shirazai (D 691 A.H.) in his work. ‘Anfasul-Aarfeen’. (2)

\[
\text{علمی دو رهیم مین نگای بور جا لات است.}
\]

2. Shah Wahullah Anfasul Aarfeen p. 162
The knowledge which does not show the right path is ignorance (in nature). Likewise in his work ‘Al Khairul Kathir.’ (1) He says

"Knowledge is not something which will perish and would be purposeless in the end. It is eternal and everlasting. One who is blessed with its benefit knowledge will be his great achievement. (1)"

He quotes Maulana Jalaluddin rumi (604 – 672 A.H.) also in this context:

"If you acquire knowledge for the sake of getting material benefit it will be a snake (to kill you) and if you acquire it to enlighten your heart and mind, it will be your friend (to guide you in the right direction)."
Imam Ghazali and Shah Waliullah both regard education as worship which should be free from worldly desires. He writes in his Tafhimat, Part 1, as under:

واصومه في خاصية نفسها بحق الله في السرد العلاحة نصوص وأوصية لسن منه من الطالب szcz لمعجم على حد المستفقة وقطع المعلوم وأقول له لم تجع مما عجبت مصيرنا في أدنى الناس تفتيشوا اكرا وملاعما لا يسألوا إلا من الله عز وجل ولا يصوموا إلا في مصل الله - وأوصيه بمساءته في العلم والفرقة أن يبيع ويبست بما يشرحو ولا يشترون إلا للحاج ويلون لب نب الجاج بالنسبه إليه
I exhort teachers to fear God inwardly and outwardly both in thought and action and to be kind to their students without any motive of kind to their students without any motive of greed. And I commend them and their companions to give up the idea of taking any thing from the people for the service they do and to live always with honour, never to beg from anyone except from God and hope for His favour alone for to Him belong Glory and power. I bid student to be dutiful to their teachers and spread their learning, remember and speak kindly of them and their virtues and treat them with obliging civility. (1)

Rebuking the religious scholar for their closeness with the ruler he says*

Those possessing knowledge were awarded the honour of position and popularity among the people on that account and were recognized as learned people of High

1. Shah Waliullah Al - Tathimatu - al- Ilahiya

Page No 126,127

35
order but the same people when they approached the rulers with their needs and worldly desires fell in the eyes of the people."

Imam Ghazali writes in his book:

So it can be concluded from all that has been said that one who acquire knowledge so as to earn wealth or to attain among the people place

1. Shah Waliullah Al-Insaf
of honour and position or in order to get the benefit of possessing the position of power and glory among his people and relative and with a view to protect there by his wealth from the greedy people and the vicissitude of dark day or so as to reduce the burden of the taxes of the state or to repel the harm by the neighbour and to escape the haughtiness of the associates, envy of the relatives, enmity of the strangers and all that flows from this channel of ones desire of acquiring knowledge regardless of seeking nearness and pleasure of God Al-mighty then he is doomed to the bitter consequences. (1)

Bergson, the great thinker whose views on education are similar to the views of Shah Waliullah in some respect, says –

"We should not make education only a vehicle for seeking jobs we should rather seek the perfection of life and unflinching faith in God to such a degree that we may be able to grasp the realities of life." (2)

When Shah Waliullah talks about the perfect, he goes to explain what is meant by perfect rather what is perfect life. He gives the details of perfect life bringing before your eyes the true picture of the same.

He says that an educated ideal individual should have certain qualities that distinguish him from others. His animal urge (Quwatte-Bahemia) should be under the control of his angelic urge (Quwatte-Milkia). He should adorn himself with the qualities of Toharah(Taharat).
Ikhbat or humility before God. Samahah or liberality and justice (Adaliya) The details of which have been discussed in a separate chapter.

Shah Waliullah has his own thinking about education and his own system with the syllabus of his own. His emphasis is on the teaching of the Quran and the Hadith with all the requirements of the subject. Not that he has neglected other branches of knowledge. He has included logic, Philosophy, Mathematics, Medicine, History, Geography and other Science also.