CHAPTER II
CHAPTER II

HIS TIMES.

1. Political and Social conditions:

\[\text{Political conditions-}\]

Shah Waliullah was born in the year 114 A.H. (1713 A.D.) and died in 1176 A.H. (1763 A.D.) and thus he lived through the reign of the following ten kings of the Mughal dynasty:

1. Aurangzeb Alamgir,
2. Bahadur Shah I,
3. Moizuddin Jahandar Shah,
4. Farrakhsiyr,
5. Rafiu-Darajat,
6. Rafiu-al-Daula,
7. Muhammad Shah,
8. Ahmed Shah,
9. Alamgir II,
10. Shah Alam II,
The following are the important events of the period under discussion:

1. Rise of Sayyid brothers known as king-makers,
2. Assassination of Farrakh Suyar at the hands of Sayyid brothers.
3. Fall of Sayyid brothers at the hands of Tarani courtiers,
4. Revolt of the Marathas against the Mughal rule,
5. Insurrection of the Sikhs,
6. Invasion of Nadir Shah in 1739 A.D. and the mass killing of the citizens of Delhi,
7. Ahmed Shah Abdali’s invasion in 1761 A.D. and the third battle of Panipat in which the Maratha power was crushed.
8. Rahillas as a political force.
9. Rivalries between the Irani and Turani nobles, &
10. Presence of the Europeans as a political force felt prominently.

The invasion of Nadir Shah and the massacre of the peace-loving citizens of Delhi manifested the weaknesses of the Delhi rule and encouraged the sub-service elements to raise their head. None of the rulers who succeeded one after the other, proved themselves worthy of the throne they occupied and it appeared clearly that only a miracle could save the Mughal Empire from its ultimate doom. The insurrection of the Sikhs was a factor, which was challenging the authority of the Mughal Court. They were eliminating the Muslims. Adding to this were the rivalries of

1. Note
Please read the letter of Shah Waliullah which he addressed to Ahmad Shah Abdali drawing his attention to the strong position which he occupied among the muslim rulers of the world. The letter is an important historical document which gives vividly the political condition in India in the context of the future of themuslims of the country. The letter had its effect and resulted in the battle of Panipat in which the rising Maratha power was destroyed. Letter no. 2 Shah Waliullah Kay Siyasi Maktoobat translated into Urdu and edited by K.A. Nizami, page 97-114.
the Mughal Court. The people who could think in terms of religious or national interest were very few and were not effective in changing the course of events.

Politically India was divided into many camps with divergent interest and selfish aims and nobody had the ability to visualize the future of the country and its people. There was lawlessness everywhere. In fact there was no Government to control the evil forces of the society. Loot and killing was the order of the day and people were obliged to migrate to safer places or to put up armed resistance themselves to lawless element. India is a vast country and its people had the resources, ability, courage and other advantage to halt the advance of a foreign power which was emerging but they did not have the will and honesty to do so. Warriors like indeed Tipu Sultan and others of his kind who had national interest dear to them put up strong resistance with all the military forces at their disposal but eventually it was the policy of Cunningness and divide and rule of the Britishers and also the treachery and shameful dishonesty on the part of our own Indian people which defeated the valour of the Indian forces. The result was that India remained a salve country on the map of the world when only God’s grace in the grab of the Second World War came to their rescues and the forces of circumstance compelled the Britishers to leave the country on August 15, 1947. It will be wrong on our part to claim full our struggle, Sacrifices and sufferings for the cause credit for the emancipation of our country, Inspite of all.

It was a period when the country was in a sad state of political instability with moral degradation and intellectual stagnation. Sikhs and
Jats were playing havoc who made the life of the population a miserable one. It was the rule of might is right. Very few could even think in terms of moral values. The self-interest was the only consideration, which could prompt them to action. And above all during this political chaos a new force of foreigners was making its presence felt with determination to take advantage of the situation. They were more enlightened and politically awakened people who had the vision of a statesman who could predict the future in the light of the conditions prevailing in this vast country of divided pockets of power. The policy of divide and rule was the only weapon, which could defeat the brave sons of the soil like Tipu Sultan and others. It was a tragedy of the greatest magnitude that the Indians inspite of their great sacrifices could not halt a foreign power from occupying the whole country.

In fact, in order to face such a situation, it required not only courage and material resources. It required honesty, integrity, statesmanship and judgement to differentiate between the possible and impossible and above all only collective efforts could pay the dividends. No doubt the last efforts by the Indian forces in 1857 to get rid of the foreign rule and the sacrifice they made for the purpose and the atrocities perpetuated by the British forces thereafter are facts of history we have to salute our brave sons of the soil, who laid down their lives for the right cause. In conclusion we have only to console our selves by saying that it was ordained that the new order should give place to the old one. However, there is no doubt that inspite of the adverse condition Shah Waliullah by his teaching, left behind a team of his followers who not only kept alive the sprit of sacrifice in the way of
Allah but also the torch of learning burning. Aligarh Muslim University and Darul-ulam Deoband, are the two examples of his achievements.

B. Social Conditions

The history of the North of the Sub-continent in respect of the religion of Islam is different from the history Sind and coastal area of Malabar where we find Arab influence more pronounced since the preachers of the religion of Islam were the immediate successors of the companions of the prophet (peace and blessings of god be on him) Whose emphasis was on the unity of God (toraji). In the case of North India the Muslim conquerors who entered the sub-continents were non-Arabs whose belief and customs of social life were already trained with non-Islamic influence. The long chain of Muslim rulers who rule over India like Qutbuddin Aybak (602 to 606 AH), Muhammad Tughlaq (725 – 752A.H.) Firoz Tughlaq (752 – 790 A.H.). Sikandar Lodhi (896 –923 AH), who were all enlightened rulers. They in their own ways tried to keep the Islamic faith as pure as possible but the un-Islamic Hindu influence was working slowly but surely until the Mughal dynasty appeared as a political power and during the days of Akbar the religion of Islam in India was in ruins. The policy of Akbar was to please his non-Muslim subjects, and with that object in view he banned cow slaughter and tolerated the demolition of mosques. He went to the extent of founding a new religion called Dini Ilahi combining in it the teaching of different religions. It seemed that a
compromise between the idol worshippers and the believers in the unity of God was mutually agreed to between the rulers and the people around him. No doubt Akbar’s successor Jahangir tried to undo the damage his father had done to the religion of Islam and his grand- son Alamgir did all that was possible to do under the condition to set things in order but he could succeed only to the extent of halting the destruction by his awesome personality and untiring efforts. He could not demolish the process that had set in.

In the words of Bilgiram in his Tamadduni – Hind:

"No doubt the religion of Islam has left its influence in India and had effected some change in the beliefs and the religion of the country, but at the same time it is Islam that has accepted more from the culture and the religion of the country."

Discussing the rule of nature governing the rise and fall of nations in relation to the conditions of his time in general Shah Waliullah gives a vivid picture of the society of his time in his momentous work Hujjatullah –
Al-Baligha the English version of which is given in brief in the following words.

“When the Persians and the Romans ruled for centuries and indulged in luxuries of the material world they developed various means of enjoyment for the purpose. They forget the life to come after death. Experts from all parts of the world flocked to their centres of enjoyment of life which they called civilization. They invented new means of luxury so much so that they competed with each other in this show of worldly superiority. They thought it below their dignity to wear belts costing less than one lakh dirham. They maintained grand palaces and magnificent rear gardens with fountain and cold and hot baths. They had beautiful maids, gorgeous dressed delicious dishes, red wine, music and dance to enjoy to life. They had at their disposal all means of indulgences. This epidemic was not confined to the nobles and the upper class only. It engulfed the whole society. Almost all were hankering after bodily pleasure and comfort.

Of course, this required huge sums of money. For this purpose kings, Nawabs and their countries imposed additional taxes which agriculturists, businessman and others of the lower class had to pay. Defaulters had to pay heavy fines and those who submitted to their exploitation were reduced to the position of beasts of burden. They had to work hard from morning till evening without respite. As a result of their unjust economic order the labour class and other workers could neither have time nor money to look after their other needs of life. Both rich and poor could hardly find time to remember God to seek his blessings and thereby to attain eternal bliss. This
economic disorder of the Society gave rise to corruption and contributed to
the instability of the organizations so essential for the common good. Only
those organizations flourished which suited to the indulgences of the upper
class of people and general taste of the Society.

The morals of the public were so debased that it was only the
worldly interest with which they were concerned and this never disturbed
their conscience. During the days of Shah Waliullah a great majority of
people was holding the position of Mujahideen, the so-called fighters in the
way of God and officials of the state and that was the only source of their
income. Others lived on pensions and charity from the state.

Some of them had arrogated to themselves the position of the court
poets enjoying the company of the kings and noble. Others entered the
profession of mystics, faqirs and story-tellers, which had become their
only means of living. In short lawful means of livelihood, which required
hard work and skill became obscure and people were obliged to indulge in
this art of idleness only. They had forgotten the purpose of life for which
they were created. They were trying to excel each other on such worldly
indulgences, wasting their precious time of life with result that they were
deprived of the spirit of high and free thinking and this despicable morality
took root in them.\(^1\)

In his analysis of the causes of the rise and fall of nations Shah
Waliullah goes deep and links the economic condition to the moral

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1. Shah Waliullah - Al-Baligha

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degradation of the society. He addresses different sections of the society thus:

To the nobles he says:

'O noble, do you not fear God? You have been indulging in such enjoyments which are to pass away and become extinct, abandoning those who are under your care and those who are eating each other. You drink wine in the open, caring not for bad name and shame. Have you not built grand mansions and dwellings for prostitutional purposes, for manufacturing wines and for gambling there; and yet you do not consider it..."
reproachable. Is it not a fact that in this vast country none has been subjected to capital punishment (prescribed by Islam) for the last six hundred years (of the Muslim rule in India). If at all someone is to be punished it is only the weak amongst you. It is only the weak who is subjected to hard punishment and those who are strong are free to break the law of Islam. All your thoughts are engrossed in thinking about the delicious food, beautiful ladies, good dress and magnificent houses. You did not raise your head to Allah once nor did you remember Him but with your longue and in your stories and you think that by doing so you can intend bring about a revaluation, telling the people that God has the power to do so meaning thereby that revolutions are brought in this way only.

Addressing the soldiers he says:

ابتدال العمل بالكلمة: إخراج الله للعصر

كلمة الحق تhiba النور وحشة عصر

ما أخرج لله إلا واتخذه مثوله بإحكام

وصل السلام لسبان تثليرون بهاءقلهم

من غير نية القيادة وقصده للثنا

الخير والمحج وحية لقلم الله وعند

الصنع واللمب واللمب الناس وهم بالوا

ما تأكلوا إلَّا ما أرسلت إليهم نبأ

تجمعون فيه ببسم الله لنتم تصلون...
O Sodiers, God has sent you to fight in his way so that His word may prevail and that you should root out polytheism and its followers. But you have forsaken the very purpose for which you are duty-bound and you have embarked upon such business as the rearing of horses and accumulating arms to make money with no resolution and intention of fighting in the way of God. You drink wine and enjoy Bhang (صحو). You shave your beards and grow moustaches: and you oppress people. You do not care to repay to the public for what you are getting from the public treasury as your sustenance. By God you will return to God soon and you will have to give account of all that you have been doing. God wants you to dress yourselves like the pious ones, fighters in the way of their Lord. You should grow beard and trim your moustaches and you should offer your prayers five times a day. Fear God while usurping the wealth of the people dishonestly. You should bear patiently the hardships of the battle.

1. Shah Waliullah Al - Tafhimat - al - Ilahiyya
and, the fighting in the way of God. You should know full well the concessions granted to you with regard to your offering prayers while you are a traveller or a fighter in the battle—field. Hold fast to all that has been said and adhere to your responsibilities to which you are duty-bound. You should mend your intentions and resolutions in a right way. If you will act accordingly your Lord will bless you in your efforts and help you against your enemies/adversaries. And to the preachers and devotees he says:

... من الوعاظ والساكرين... في الصحابة...

... دعوت الناس إلى الموضووعات والأداب والمساكن... عسرتم على الخلق وإنما بعثتم مسجدين لابسن....

I tell you, O preachers and devotees and those who have secluded themselves in their monasteries that your preaching to the people are all unavailing and you have created hardships for the people though you have sent to create ease and not hardship.

His following sermon to the people in general gives a vivid picture of the social conditions of these days.

O children of Adam your morals have become sullied and greed has
overpowered you. Satan has overcome you. Females have kept their
husbands under their thumb and males are usurping the right of the females.
The unlawful is pleasant to you and the lawful is unpleasant. I swear by
God that God does not charge any one with an affair expects the one he is
capable of. Treat your desire for intercourse by marrying one or more
women. In your expenditure on food and dress do not take the liberty of
doing something which is beyond your means. Do not leave any women
unattached as if in a state of suspension. Do not make things oppressing
and difficulty for you ---------------------- Do not be burden for the
people-----------------------------.

O children of Adam, you have adopted certain customs. Those customs
have become oppressing and are creating difficulties for you. For example
you spend lavishly on your marriage and parties. You have prohibited
divorce. You do bot allow a widow to remarry after the death of her
husband. So you waste your money by spending lavishly and waste
your time (of previous life) by engaging yourselves in such customs. You have given up the right and virtuous ways of life ------------------------There are those who are so much engag ed in earning wealth that they do not find time for offering their prayers. There are some people who while away their time in listening to the stories and fictions. You are the people who do not pay poor tax ( ) and do not observe the fast of Ramzan (1)

Similarly Shah Waliullah has addressed people of different vocations drawing their attention to the moral weaknesses they were suffering from. He has scolded them for their dishonesty in their dealings, for offering sacrifices at the altar of imaginary deities, for their fortune telling and their pilgrimage to Madar and solar the celebrated Saints. He has asked them not to be extravagant in their spending and to keep the expenses below their income so that they are able to help the needy. He has chided those who were selling wines and giving females on hire. He has drawn their attention to the honest means of earning by telling them that they should be satisfied with only so much as is enough to live honorably in this life without damaging the life to come after death. (2)

From the above – mentioned sermons that Shah Waliullah gave to different section of the society we conclude firstly that he had deep insight in the conditions around him and the ailments of the people and secondly that he was keen to reform the Society drawing their attention to their weaknesses and at the same time suggesting remedy for the purpose. Shah Waliullah was no doubt a philosopher but his philosophy was not only theoretical. He believed in action. He propagated his philosophy through
his educational centre called Madrasae - Rahimia which his father had established in Delhi. His aim was not only to reform the religious sciences but also to build up rational science, which is no doubt, his marvellous work and which is his great achievement. He combines in his philosophy the modest sincerity of Socrates, the constructive thinking of Plato and the balanced outlook of Aristotle. In fact he mediated conflicts sometimes by finding a 'mean' between the contending elements and more often by showing the unreality of the conflict or controversy of itself.

The result of Shah Waliullah's efforts to reform the Society as manifested in his addresses to different sections of the Society, can be judged by the people be produced, a team of worker and prominent men of learning who succeeded him. His four illustrious sons proved to be the worthy sons of a worthy father. After his death they proved to be the torch bearers of learning. It was on account of their efforts that the spirit of Islam was kept alive in the hearts of the Muslims of India in general and the educated section of the society in particular.
2. **EDUCATIONAL CONDITIONS.**

In the first phase of the development of Islamic education, the Quran and the Hadith were the centre of study and other science like Grammar, language and literature were also linked with the study of the Quran and the Hadith. But in the third century Hijri with the Arabic translations of books on Greek Sciences like logic, philosophy, mathematics, geometry, medicine, etc., The scope of study expanded. These Sciences were a challenge to the religious beliefs and to guard against this the scholastic science was introduced. The result was that religious and secular sciences were mixed up and the emphasis shifted from the important and core sciences to the controversial areas in the field of Fiqah literature which became the scene of the trial of mental capability amongst the scholars.

Steps were taken to improve the extremely defective Arabic script and this way to provide sound basis for the study of the Quran as well as for the collection of Ahadith. The Quran and the traditions of the prophet (peace and blessings of God be on him) were diligently studied in Kufa and Basra, and there arose the science of grammar which developed gradually.

The strong theological influence asserted itself in the second century Hijri. In the meantime the learned doctors of divinity began to collect and write down the Ahadith.
No doubt the Abbasid period added new experiences to the study of Islamic Science and new branches of learning besides the Quran, Hadith, Fiqah, Lughat, grammar, etc. developed. Books on different Sciences were translated into Arabic from foreign languages. The centres of learning which were mosques, Khanqah or houses of the scholar upto 400 A.H. shifted to separate buildings as permanent educational institution. Within a century a chain of such Institutions spread all over the Muslim world and endowments for their maintenance were forthcoming generously, with a new zeal among the people for learning. Madrasai Nizamia and Madrasai Mustansariya are the two outstanding examples of such institutions.

Toward the end of the fifth century Imam Ghazali (450 - 505 A.H. )
(1059-1111 A.D.)

Proposed a number of reforms in the system of traditional education. He reorganized syllabus and drew a code of Conduct for teachers and students both. This pattern continued till the 7th century Hijri when Ibn Khaladun in his Muqaddama proposed certain reforms.

The history of the Islamic education in India starts from the Seventh Century Hijri and its first phase extends to the ninth century Hijri. In India the same patterns was adopted as was prevalent in Muslim countries all over the world. The subjects that were taught during the period were:

1. The Quran
2. The Hadith
3. Fiqh
4. Usul Kalam
5. Hanfi Fiqh
6. Maliki Fiqh
7. Shafi'i Fiqh
8. Ilmi Kalam
9. Logic
10. Philosophy
4. Usule Hadith.  
5. Usule Fiqh.  
7. Grammar.

No doubt the interest shifted from the study of Hadith to other sciences and in practice the study of Hadith was neglected. To trace the development of Islamic learning in India let us go back to the period of Shaikh Abdullah and Shaikh Azizulla who took prominent part in promoting the cause of Islamic education in India. Shaikh Abdullah established himself in Delhi, while Shaikh Azizulla made Sambhal his seat of learning. They gave new dimensions to the system and it was in account of their ceaseless efforts that the standard of education in India was raised to new heights. Both of them had the patronage of Sikander Lodhi who took keen interest in the promotion of education under his rule so much so that he would quietly enter the institution and listen to the lectures delivered by the learned scholars.

The scholars worked out a new pattern of education and introduced new books like Mutawwail. Sharhe Aqaeedi Nafsi (شرح منطق الكتاب نفسي) Mullah Jamil sharhe Wafiya (شرح وفايية). Yet the study of Hadith did not attract the attention it deserved and was so urgently needed. Of course, Maulana Abdul Haque Dehlavi took up the cause of the promotion of the study for Hadith and did what could in his own way during the rule of Akbar the Great.
This is a period when Shaikh Ahmad sarhindi (1034 A.H). Mujaddid Alf Sani, (D. 1034 A.H.) was coming up as a spiritual, religious and intellectual force and was leaving no stone unturned to reform the corrupt society. It was under his influence that shaikh Abdul Haque Dehlavi paid so much attention to advance the cause of Hadith as a science of study. It was, however, ordained that the credit for the advancement of the study of Hadith should go to Hazrat Shah Waliullah (1114-------1176 A.H..) (1703-------1763 A.D.) Whose insight into the science was recognized even by the renowned scholars of the Muslim world who lived in Mecca.

Regarding the educational conditions prevailing in India during this period prior to the days of Shah Waliullah we find that the pattern of education was more or less the same which was adopted in other parts of the Muslim world. Educational activities were carried on either in mosques or private houses of the nobles. Maulana Manazir Hasan writes:

"It was mostly the mosques and generally in cities and towns the houses of nobles which served the purpose of school buildings in this"
country. In addition to this rulers who took interest in the spread of learning constructed separate buildings for the purpose like Madarsa of Muhammad Gawan at Bidar in Andhara Pradesh which is in ruins today and which has become the property of Archeological Department of India. It still attracts the visitors coming from distant places to see the remains of the grand buildings that were constructed by the ruler. We may mention Madarsa of Firoz Tughleq also which had its own building and about which Maulana Abdul Hai writes:

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\text{لم يرى من هذا قبلا ولا نبهرها} - 1
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Such a grand building (for school) was seen neither before (this period) nor after.

We may mention here Madrasai Rahimia also, which was founded by Maulana Abdur-Rahim, Shah Waliullah's father, which had its own building. When the popularity of the School reached countries like Afghanistan and Iran, students flocked to the Institution. King Mohammad Shah gave Shah Waliullah a spacious building for the purpose, which could accommodate a large number of students. Originally this school was started at the end of the eleventh century Hijri at a place which is now called Mehndiyan. Later on it was shifted to the building donated by King Muhammad Shah.

During the days of Shah Waliullah Madrasai Rahimia was

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1 Maulana Abdul Hai
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recognized as a famous centre of learning which had grand spacious and beautiful building of its own which was donated by King Muhammad Shah.

What happened to this Institution, its building and residents of this is described by the author of Darul Hukumat Dehli Maulana Bashir Ahmad in the following words:

When nobody remained from the sons of Shah Waliullah Maulana Muhammad Ishaq took charge of the institution when he migrated (to Mecca) in 1256 A.H. The two sons of Hazrat Maulana Rafiuddin namely Maulana Makhsusullah and Maulana Musa took upon themselves the
responsibility of managing the affairs of the institution. They died in 1856. Maulana Musa left one son Abdus-Salam who was of tender age and one daughter. There remained none in the family who could educate Abdus Salam and this service of imparting knowledge which continued for generations came to an end.

About the grand building of the famous Institution Maulana Bashir Ahmad writes:

Since this place has become the property of Rai Bahadur Shivprashad a sign board of Madrasai Rai Bahadur Shri Krishan Das has been fixed one the lane.

This great institution called Madrasai Rahimia has the distinction of catering to the needs of the Islamic education for generations. Students from all parts of the Muslim world flocked to it. Though the institution did not remain but the influence it left on the lives of the Muslims of India will never die. The founders of the two great centres of learning Aligarh
Muslim University and Darul Ulum Deoband are in fact the product of the same school of thought whose services to the cause of Muslim education in India will always be remembered.

**Courses of studies**

The Muslim education in India adopted the same system which was prevalent in the Islamic countries where Arabic was not their mother tongue. The courses of study were divided according to the standard prescribed.

**Standard I**

1. Reading and recitation of the Quran (with translation)
2. Persian language
3. Elementary Arabic.

The courses prescribed were taught stage by stage. The education of a child started with the teaching of the Quran without giving its meaning. This was entrusted to only those were proficient in the science of Quranic Orthoepi. Others were not considered eligible to teach. They were called 'Muqri'. After the child acquired proficiency in reading the Quran he was taught Persian books prescribed for the purpose. He was given instruction in elementary Arabic also. Here a student completed the
primary education, the first stage of his educational career, Maulana Manazar Ahsan Gilani says:

It seems that at this stage all students were taught much Arabic as to understand the meaning of the Quranic verses and well-known saying of the prophet μ. Islam (Peace and blessings of God be on him). Further he writes:

Anyhow this stage of education was so much necessary that those (student) who passed this stage were not entitled to be called Danishmand or Maulavi or Mulla, Maulana, etc. After this the second stage of education began. It was after the study of the science of Islamic jurisprudence and its principles that the study of Ilmi Fazl was taken up. Maulana Manazir Ahsan writes:

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1. Maulana Manazir Ahsan Gilani: Hindustan Main - Musalmanon ka Nizame Tahim wa Tarhyat Vol 1, Page No 136
2. Maulana Manazir Ahsan Gilani: Hindustan Main - Musalmanon ka Nizame Tahim wa Tarhyat Vol 1, Page No 136
The last standard or degree of education was that of Fazil and the subject and books which were taught in this standard of learning was termed as Ilmi Fazl.

So we come to the conclusion that there were four stages of education.

1. **Standard I**
   - Reading of the Quran (without its translation).

2. **Standard II**
   - Study of Persian with elementary Arabic.

3. **Danishmandi or Maulavi**

4. **Fazil**

Regarding the books prescribed for the second stage we know that 'Gulistan' and 'Bostan' of Shaikh Sadi were included but it is not clear what other books were prescribed.

For Danishmandi or Maulavi, the following books were prescribed:

1. Kafia, (كار فني)
2. Malassal, (فصل)
3. Quaduri, (قرد ورک)
4. Majmaul-Bahrain, (جمع الجریین)
It may be noted that the two books Katia and Quduri are still included in the syllabus of our present day religious institutions.

Knowledge of the books mentioned above was called ‘Ilmi Dururi ’ in those days and without passing through this stage one was not entitled to be called Danishmand or Maulavi.

Regarding the fourth stage of education called Fadl the books prescribed were called “Kutube Muntahiyana”(كتاب متنها) which was as follow:

1. Hidayah (هديه) and probably Text of Quduri and Majmaul Bahrain.
2. Kanz. (كنز)
3. Baidavi. (بيضاء)
4. Al-Husami (الحسامى)
5. Tahqiq (تفهيق) (commentary on Al-Husami.)
6. Kashshaf, (كشف)
7. Mudarik, (مصدر)
8. Musharqu Anwar, (مشارة الأزهر)
9. Masabih, and (مصباح)
10. Sharhi Shamsiya, (شرح شمسية)

In addition to these courses there were other branches of learning called Ulumi Aliya (علم علياء) which included Maani, (معنى) Bayan, (بيان) Badi, (بديع) Arudd Qawaf, Wa Adab.
It appears that the book in prose Maqamati Harir( was popular for study.

We find that in those days Delhi was the centre of learning for scholars. One may be surprised to know that among the scholars there were masters of the art of music also. Maulana Manazar Ahsan Gilani says. (1)

Surprisingly there were among the scholars of divinity who were masters of music. Even inventions in music are attributed to the religious scholars of that period. Abdul Hai writes in his book Nuzhatol-Khawatir that a clock had been invented in India during the reign of Firoz Taghlaque, from which the following couplet was heard on the tone of rhythmic music:

Every hour with a stroke the clock on the door of the King reminds that this much time of life passed away. *

**School-going age of a child.**

In Islam education begins with the birth of a child the practical demonstration of which is given in the practice all over the Muslim world.
just after the birth of a child the first lesson he receives from his parent is that of a call for prayers (Azan) first in his left ear then in his right. It is a lesson on the subject, which relates to one of the five fundamental principles of Islam—'The unity of God' and apostleship of Muhammad (peace and blessings of God be on him) This is in fact the first phase of the child education. The second phase begins when a child is able to pronounce some sound. The parents repeat 'Allah' the name of the creator of the Universe before the child. When the child reaches the age of four years, four month and four days he is considered fit to begin his education in earnest. The occasion is celebrated with pomp and show according to the means of the parents. This is known as Tasmiyah Khawani. ( ) This is, in fact, an occasion of great rejoicing, for the child, his parent and his relatives who are invited to attend the ceremony. What we mean by giving all these details is that the fifth year of the age of a child is considered the best among the Muslim. To start learning his education begins with the recitation of verses from the Holy Quran, which is considered auspicious by the Muslim.

School equipment and libraries.

We cannot compare the pomp and show of our present day equipment of educational centres with the simplicity of the old centres of learning. The floor of the mosque was covered with the mats or rugs. We very much doubt if blackboards were used in those days. Since education was considered a religious duty, simplicity was the chief feature of
educational activity. Regarding school libraries there seemed to be no provision for that, since the rulers, nobles and scholars who possessed big libraries allowed their use to the students also. They were open for use. They had big collection, which they carried with them while travelling. In those days when there was no facility for transport there were scholars who carried with them their books loaded on camels. This treasure of knowledge was so dear to them that they preferred to sacrifice their material wealth to save it. When the Marathas besieged the fort of Ahmadnagar, the Qadi of the place ordered his servants to take care of his females and library first. Maulana Muhammad Ishaq who migrated to Mecca in 1256 A.H. took with him his books which weighed nine mounds. This was only a part of his library.

The Art of Calligraphy.

The art of calligraphy and paper manufacturing industry had developed to such an extent that a large number of people earned their living by means of this occupation only. Even then books could be procured easily and they were cheap.

This art of calligraphy had developed so much in India that people in the country did not feel the necessity of printing press. It was only in 1857 that for the first time a book was printed in India. Books were written and circulated in no time all over the country. Maulana Sayyid Manazir Ahsan writes that Mulla Abdul Qadii Badayuni, had secretly written the history of
Akbar’s reign and after his death the manuscript writers procured a copy of it. The book was circulated all over India in no time. Jahangir (D. 1627 A.D.) the emperor of India failed to check its circulation despite all efforts. In the words of Maulana Gilani: (1)

The organization of the art of calligraphy was spread over the country so widely that even the government failed to destroy the copies of this history book totally.

Scholarships.

It seems that the schools run by the rulers and the nobles were giving sumptuous food to the students under their care. It is said that a school at Bijapur, during the reign of Ibrahim Adil Shah run by the state was providing Biryani and Muzafir the sweet dish to the pupils in the morning and bread and khichri in the evening. (2) They also given books and also a Hun (coin) as scholarship for clothes and other expenses. This was not the only school in Bijapur where such facilities were provided. There were other schools also where the same quality of food was served. (3) Life in those
days was interpreted in terms of life to come and they were ever ready to encourage learning. Muslim respected the teacher and their students. They were always helping them in some way or the other.

Maulavi Nurul Haque writes (1)

‘Nawab Najbuddaullah established Madrasa as a centre of learning on the lines of Shah Waliullah’s pattern of education.’

Shah Abdul Aziz mentions this Institution in the following words (2)

‘Najbud-Daula’ had nine hundred scholars in his institution, the lowest among them were paid rupees five while the highest were paid five hundred.

It is also recorded that Hafizu - al - Mulk, chief of Barely had granted scholarship to hundreds of students prosecuting their study (3)
Hundreds of students studying in Shah Sahib’s college were receiving monthly help (scholarship) from the Government of Hatizul - Mulk.
3. **Economic Conditions.**

Shah Waliullah belongs to that period of the Mughal rule in India when, after the death of Aurangzeb Alamgir the process of all round disintegration of the empire had already set in, comprising all aspects of the society, political, social moral, religious, educational, economic and others. During his life time Shah Waliullah saw the regime of ten kings of the Mughal dynasty who had lost control over many provinces of the empire and two years after the death of Shah Waliullah, the Mughal king surrendered the administration of Bihar, Orissa and Bengal to the British Company.

During his life time Shah Waliullah tried his best to reverse the course of events by his writing and by taking active interest in the political affairs of the country. But he could only delay the day of doom. He could not assert it. Shah Waliullah mentions in his book 'Fuyu ul Harain' his dream about the destruction of the forces working against Islam and its followers and he also mentions the result of this struggle, which was to culminate in the destruction of every system prevalent at that time. (1)

The prophecy mentioned in the dream is confirmed by the events that followed. Here we are concerned with the economic system only and we have to examine the change in the system predicted by shah Waliullah.
While discussing the causes of the rise and fall of nations, Shah Waliullah attaches great importance to the economic factor. He asserts that ideal society and just economic system go together. They are inter-related rather than linked together.

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. So that one cannot be indifferent to earning one's living and the material wealth of this world.

With the downfall of the Mughal Empire the problem of maintaining law and order in the country was dangerously horrible pastures. This had effected the social, educational and economic condition also. We need not go into its details. We shall discuss here the general economic condition prevailing during those days.

As we know the feudal system was the order of the day in those days all over the world. Under this system the land of the country has become the property of the kings, nobles Jagirdars and Zamindars. With this monopoly they were treating the agriculturists as farm workers who had to work hard to satisfy their masters. They were like beasts of burden working from morning till evening. They were the people who had to bear the main burden of taxes. Even then it was difficult for them to meet the expenses of their daily life. Whenever the government needed the money they were the target of additional taxes and they were under very great
pressure to pay the same. Farmers, traders and workers of different vocations had to work hard to be able to make the two ends meet. The defaults were punished. The position of farmers was reduced to that of the beasts, donkeys and bulls who were used for ploughing, irrigation and harvesting the crops. The rich class lived in the extreme luxury while the life of the poor class presented a horrible contrast with their miseries. Shah Wahullah says that the main cause of these ills of the society was the unjust economic systems prevalent in the country. The wealth of the state which was in fact the property of the society had become the wealth of the individuals such as kings, nobles, landlord, and other such people, and the common man was at the mercy of this ruling class. There were people who were totally depending on state grants such as poets, the so-called Mujahideen, Sufis, and Scholars of divinity and others of their class who had became a burden for the state. They had no other means of income nor did they need any.

In fact it was the capitalist created system of economy, which had ruined the country. It had resulted in an unjust system of distribution of wealth. The wealth of the country had become the property of a few which should have been in fact, the property of the society. Apart from these ills of the feudal system there was a large section of the population which was wholly dependent on the state for their living. They had become accustomed to draw money from the treasury without rendering any real service to the state on the plea that they were soldiers, sufis, poets, scholars of divinity or that they belong to such group of people whom the rulers generally favoured with grants without their rendering any service to the state. They
had all become a burden for the economy of the society though they had lost their utility. This section of the population had become lazy and the main burden of taxation fell on the working class. These poor people were exerting themselves and working hard as labourers for the protection of the wealth of the society. This class of people was agriculturists, traders, manufacturers and people of different vocation. This was the main section of the society which was toiling hard to be able to produce as much as they could.

Analysing the causes of the failure of the economy Shah Waliullah says: (1)

During these days the main causes of the failure of economy are two fold:

The first cause is that people have become accustomed to be a burden on the state. They belong to the class of soldiers, the scholars of divinity, the poets and the so-called pious ones who want to live without work solely dependent on state grant. They have become a burden for the economy of the society. The second cause is that the agriculturists, traders and people engaged in different crafts have to pay heavy taxes which is beyond their capacity, although the secret of the prosperity of the country and the improvement of the economic conditions lies in the reduction of
taxes without which no industry can flourish and which is, in fact a great source of income for the state. This is an important point, which the people should bear in mind.

Shah Waliullah is for the economy, which brings development to the people who are below the poverty line. He wants to increase the purchasing power of common man, which was so much needed during his days. He was not in favour of economic model, which did not benefit the economically weak class. He also came down heavily on the policy dictated by the feudal oriented system. He is more concerned about value while the market economy of those days was concerned about price. He thinks that the capitalist model of development was ruining the country so far as the interest of the common man was concerned. He did not approve the concentration of the sources of economy in a few hands and in its place he suggested an alternative arrangement in which economy is largely beneficial for humanity. He criticizes the development of the country which was not far the masses and which was for a particular rich section of the society. For him the basic need of the society was to augment production for masses, which was the need of the hour. The problem of the common man he emphasizes the equitable or just distribution of the wealth and that the resources of income should be utilized for the benefit of the masses.

Analysing the economic condition of the country Shah Waliullah has gone deep in finding out the causes of the failure of the economy. He considers the economic model of those days utterly alien to the realities of
the country, which was inhabited largely by the toiling masses. He wanted the market to be for the people and not the people to be for the market.

Shah Waliullah's thoughts on the economic conditions of those days provides yet another example of his masterly skill in integrating economic theory and ethical values. No doubt he was definitely ahead of his time in suggesting for the ills of the society. All his emphasis was on his plea that the economy of the society should not be pushed into the hands of the capitalist class. It should be for the larger and needy section of the population of the country which included agriculturists, small traders, labour and people belonging to different vacations. In short he laid the foundation of an economic theory which is well balanced and which safeguards the economic interest of all the sections of the humanity at large.