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POLITICS OF SOCIO-POLITICAL REFORMATION IN SOUTH ASIA: AN ANALYTICAL STUDY ON HAZRAT SHAH WALI ULLAH'S REFORMATORY ROADMAP (1703-1762)

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Abstract

The research paper revolves around the valuable services of Hazrat Shah Wali Ullah *Muhadith Dehlawi* (b. 1703-d. 1762), a prominent Islamic scholar who lived during the Mughal Empire in India. He launched an Islamic revivalist movement, which aimed to reinvigorate Muslim piety and practice in response to the perceived decline of Islamic authority and morality. He fought mainly on three fronts: targeting the traditional body of knowledge that created rifts in society and is deficient in meeting worldly affairs, taking a hard line on the prevailing traditional curriculum of education, and working against the ill social practices in the name of Islamic mysticism. He believed that the Muslim state should be based on the principles of justice and equity, as well as the protection of human dignity and welfare. The theoretical framework of the study is based on the reformatory aspect of his works which are crystal clear interpretations of the Quran, Hadith categorized into Fiqh al-Quran, Fiqh al-Hadith, Radhidun Caliphate, Suluk (based on Sufism or Mysticism), and miscellaneous ones. Research methodology contains historical research method that exerts internal and external criticism of primary and secondary sources available in the form of old editions of Shah Wali Ullah's works, published works in the form of books, and research papers. The research deals with a single discourse that his works are genuinely reformatory with the single and sole purpose of establishing an egalitarian society, leading to the broad-spectrum goal of establishment of an Islamic welfare state.

Key Words: Islam, Mysticism, Degeneration, Reformation, Movement

Introduction

The research in hand gives a clear pen picture of the religio-political services of Shah Waliullah, one of the profound reformers of 18th-century colonial India. The Mughal Empire spanned over almost three and half centuries (1526-1857) and was in a phase of decline by the time Shah Wali Ullah was writing and contributing towards its possible delay. The empire was marked by political fragmentation, weak central authority, and a growing sense of disillusionment among the Muslim ruling elites. In this context, there was a growing demand for political and religious reform, as well as a desire to restore Islamic authority and morality. (Syed, Bilal, 2020), The Mughal Empire was considered a hub of high-level cultural activity that impacted both society and politics. It, in the due course of time, led to a complicated interactive package among Hindus, Muslims, and other religious and ethnic identities of the Indian subcontinent. It even helped alter the socio-political milieu. The cultural interaction led to holistic reactions in the form of religio-political as well as reformatory movements, like the one launched by Shah Wali Ullah. As far as the personal traits of Shah Wali Ullah are concerned, he was reared up as a warrior. His grandfather Shah Wajihuddin in his accounts shed light on his personality brought-up. However, he chose the pen as a weapon against internal and external enemies of Islam. His all works are reformative and natural, and he adopted an evolutionary approach which ended up in an enlightened revolution. In the first place, he targeted a traditional approach to religion, and he created among his followers a sense of respect for all four schools of thought and stopped blind adoption of any school of thought. He proved that the goal of each school of thought was the proliferation and abiding by the teachings of Islam. He waged a war against the blind following of predecessors as in the times of Shah Wali Ullah free thinking had come to a halt and people had no other alternative

except to follow what their predecessors had said or done. They were unaware of the changing conditions of the societies outside the Indian subcontinent and especially about the acceleration and explosion of knowledge. Their course of thinking was far behind modern-day changes. Due to these reasons, his second target was the traditional curriculum of education with old-trodden methods of knowledge delivery. Educational institutions of those days were satisfied with old courses of study and traditional methods of teaching. The study of the Quran and *Hadith* was equally neglected as were the worldly sciences. He targeted this mindset prevailing in education circles. It was under these circumstances; he called a war of intellect against these enemies of knowledge and enlightenment. He started against those men of lesser mettle who posed themselves as 'slaves of the past' and 'blind followers' of their Imams who imbalanced the cohesion of society by creating rifts and divisions. People became adamant as to what strictly their Imams had advised or vice versa. Shah Wali Ullah advised them to critically review their ways of action and never close the doors of freethinking. His writings, without even a single exception, manifest his clarity of mind and heart, vast knowledge, free thinking, and above all, strong power of expression makes them masterpieces of language craft. Thirdly, he worked on the ill practices in the name of Islamic Mysticism—a mixture of Vedanta and Sophistic way of thinking. This piece of Sufism was un-Islamic, unrealistic which encouraged the approach of abstention (*rahbaniah*) from worldly responsibilities. His works also mark his untiring effort and resolve for social reformation both in word and action. He was ahead of time in sensitizing the issues Muslim society was facing and he successfully provided the intellectual and visionary base for their solution. It lies in the fact that Shah Wali Ullah, as a staunch and ardent Muslim, not only followed the Islamic tradition in developing the materialization of the idea of a possible Islamic

state in the subcontinent but also advocated the same and gave a practical roadmap acceptable to all concerned quarters. He suggested a solid solution to the socio-political ailments that helped in the rejuvenation of society. He insisted on returning to the early sources of Islamic tradition—the Quran, *Hadith*, and *Sunnah* of the Holy Prophet (PBUH). He was of the view that by ignoring these sources Muslim Ummah went detracted and faced decline in all fields of society. The main difficulty was that the religious scholars were helpless before the pace of intellectual, cultural, social, and political decline and were not striving hard in both perception and implementation on account of their inability to comprehend the prevailing socio-political conditions as their intellect was developed in an atmosphere devoid of free thinking and based on the old trodden way of getting and imparting knowledge unable to grasp the call of the time. As mentioned earlier, his ideas about the establishment of an Islamic welfare state reflected his concerns about the decline of Islamic authority and morality, as well as his desire to shape the role of Islam in society and politics. As far as his expertise was concerned, Shah Wali Ullah had no coeval as he was an expert in several fields of Islamic jurisprudence, philosophy, and theology. He believed in the practical approach as was manifested in the early days of Islam.

Research Methodology

While preparing this research paper, an attempt has been made to take the historical research method into account as it fulfills the need for a qualitative approach employed here by carefully reviewing the academic works on Shah Waliullah and data collection has been done based on secondary sources, considering Shah Waliullah's biography, thoughts, doctrines, and views on reformation discourse. In this regard, the books mentioned above about him were analyzed, all academic articles or research articles found on Shah Waliullah were analyzed, and help was taken while

preparing the article. Besides, the articles about him in the newspapers have also been reviewed. Apart from this, internet-based sources about Shah Waliullah also have been analyzed. This study is limited in scope by its exclusive reliance on secondary data. In addition, the scope of the study is restricted to Shah Waliullah's efforts for socio-political reformation, and no other facets of his work are examined in depth. This research is an attempt to conduct a thorough and methodical examination of the reformism of Shah Waliullah and academics interested in Indian subcontinent history or Islamic studies will find the results of this study intriguing and beneficial.

Research Questions

1. To what extent Shah Wali Ullah was successful in diagnosing the discrepancies between the Mughal State and Society?
2. What strategy did Shah Wali Ullah develop to find the solution to the Indian problems?

Theoretical framework

The framework of the study is interwoven with the Islamic ideals of Shah Wali Ullah, necessitated into the goal of reformation of the society which is based on the development and dissemination of true forms of knowledge. He associated it with the overall well-being of the society which is why his prime focus was the establishment of a moral and principled Islamic state, being the sole panacea to the emerging and inherent predicaments. He was a man of morality and reason which is why his ideas were hardly ever challenged by both the critics and opponents. He advised the rulers that they must enable themselves to interpret and enforce Islamic law to address the ever-changing requirements of society. Shah Wali Ullah, after establishing his dexterity in several fields devoted himself to the very cause that he and his learned family were craving for. He was born in Delhi in 1703 and received his early schooling from his father Shah Abdur Rahim's *Madrassa Rahimiya*, one of the early profound seminaries of Delhi. He then started teaching

over there with the encouragement and support of his father. He then visited *Hijaz e Muqqadas*, the very sacred land having *Harmain Sharifain*—Mecca and Medina. He learned a lot from Arab Shaykhs especially, Hazrat Khawaja Tahir Makki, the famous *Muhaddith* of his times. He was very fascinated by the freedom, peace, and learning environment and the one he dreamt of for his land. He excelled in the field of Quranic and social sciences. Shah Wali Ullah demonstrated a very moderate rather balanced approach toward religious affairs negating all possible forms of extremism and sectarianism. He advocated reason and critical thinking while dealing with religious texts, which is why he was termed a social scientist in the strict sense of the word. He influenced the Islamic world through his works and even his research is as valid as was in his days. His impact can be viewed in the works of 19th-century scholars like Sir Syed Ahmad Khan (1817-1898), Jamal ad-Din Afghani (1838-1897), Muhammad Abduh (1849-1905), and many others. Shah Wali Ullah Worked for the revival and renewal of the prevailing Islamic education system and he aspired for the presence of such institutions that would compete in dexterity and excellence and establish a profound understanding of Islamic teachings. (Hodgson, 1974) He was of the view that with the advent of external cultures and due to the lack of proper education the Islamic scholarship had been facing severe challenges and trekking towards decline. He, due to this very adroit reason, was in favor of such an institution that would impart knowledge on the traditional line, and following this philosophy, he established several such institutions in Delhi and its surroundings and some of them are still in operation today. They offered a comprehensive package of traditional and modern subjects like mathematics, science, and languages. (Robinson, 2000) Hence, Shah Wali Ullah first capacitated and then engaged himself deeply with the cause of social

reformation leading to the destiny of egalitarian society.

Literature Review

The literature available on the theme can be categorized into two major portions: the literature produced by Shah Wali Ullah and the literature on the life and times of Shah Wali Ullah. Here an effort has been made to highlight the theme through an elaborative review. He produced effective religious literature based on the translation and interpretation of the Holy Quran and *Hadith*, with expertise in Islamic jurisprudence and exegesis. As his works are both extensive and exhaustive, a cursory overview is possible:

Fat-hur-Rahman is the Persian translation of the Holy Quran with explanatory notes, perhaps the first translation of the Quran in Persian or any other language of India. At first, was criticized for this effort in a view that the text of the Quran was both unchangeable and irreplaceable but with time people, especially religious leaders, were much impressed by the motive, intention, and message behind this effort. (Syed, Bilal, 2020), After the recognition of the translation and encouragement, he worked on explanatory or *tafseeri* aspects of the Holy Quran which was the subject matter of another brilliant work titled *Al-Fauz-ul-Kabir*, dealing with the fundamentals of commentary on the Holy Quran. This work was both unique and matchless that nobody dared to put this theme on the anvil of research except for some marginal remarks produced on the books of *Hadith* and other religious literature.

- *Hujjatullah al-Baligha* is considered a lucid piece of Arabic prose Shah Wali Ullah ever produced and a precious gift to both religious experts and scholars. It appeals to both reason and heart and mind. Shah Wali Ullah realized that the time had come when people would accept nothing other than based on research and reasoning. This work was a realistic treatment of the prevailing dogmatism and fanaticism. In his view, the rational approach was the only approach a religious scholar had

to adopt to deal with the existing social evils and bring people back to the track of the Quran and Sunnah.

- *Izalatul Khafa and Khilafat-ul-Khulafa* maintain their research on the lives and works of the rightly guided caliphs of Islam, termed *Khulafa-e-Rashideen*. He was of the view that these personalities led an exemplary uncontroversial life and gave sacrifices for Islam and people must get inspiration and work to remove controversies and rifts from society. This work like Hujjatullah ul-Baligha is unprecedented and matchless on the theme.
- *Tafhimat-e-Elahiya* is another work of vision and prudence based on essays dealing with socio-religious issues in the light of the Quran and Sunnah. It has been produced in two volumes and the work is a mixture of both Arabic and Persian.
- *Fuyuz-ul Hurmain*, as the name depicts its theme, is the compendium of his inspirations during the visit to the holy places of Makkah and Madinah.
- *Anfas-ul-Arifeen* is an informatory work about the life and eloquent works of his predecessors. His biographical details can be found in this piece of writing.

This is a cursory view of Shah Wali Ullah's significant works. He produced around 51 books and booklets out of which 23 were in Arabic and 28 in Persian. No work can be termed as second grade. Due to paucity of space, his other works can only be enlisted which are as follows: *Al-dur-ul-Thamin*, *Al-Khair-ul Kathir*, *Iqd-al Jeed*, *Majmua Rasail e Arb'a*, *Maktubat al Ma'arif*, *Quratul Ain fi Tafdil al Shaikhain*, *Al-Qaul al-Jameel*, *Al-Insaf fi Bayan Sabab al-Ikhtilaf*, *Rasail Awail*, *Ma Yuhibbuhu Lil Naazir*, *Tuhfatul Mawahideen*, *Al-Juz-al Latif*, *Altaf al-Quds*, *Lam'at*, *Sit'at*, *Hama'at*, *Al-Maqalatul Wadhiya fil Wasiya wan Nasihah*, *Surur-ul Mahzoon*, *Maktoobat Maai Manaqib Imam Bukhari*, *Shifa-ul Quloob*, *Taveel-al Ahadith*, *Zahrawain*, *Sharah Hizb-ul Bahar*, *Chahal Hadith*, *Sharah Riazain*, *Ma'athar-al Ahdad*, *Al-A'tiya Al-Samadiya*,

Fatah-al Wadood fi Ma'arafat-al Junood, *Al-Insan Al-Ain fi Masha'kh al-Harmain*, *Al Budur-al Bazigha*, *Al-Intibah fi Salasil Auliya Allah*, *Risala-e-Danshimandi*, *Al-Irshad ila Muhimat*, *Al SIRRul Maktum fi Asbab Tadween al-Uloom*, *Muqadimah al-Saniyyah*. Besides these gallant works, unfortunately, several works compiled by him could not reach the readers. The strong side of his work is the bitter fact that he showed his mettle when there was no peace prevailing in Delhi and around. After the comprehensive review of Shah Wali Ullah's writings, it is necessary to have an overview of the literature regarding his reformatory services. Some scholarly articles, monographs, and books as secondary sources have been consulted to develop both a basic and advanced understanding of the theme. As far as the main theme, subtheme, or allied theme of Muslim political thought and the role of Shah Wali Ullah in its development is concerned, some secondary sources are available in both print and online forms. For instance, [Saiyid Athar Abbas Rizvi's \(1980\)](#)

• *Shah Wali Ullah and His Times: A Study of Eighteenth-Century Islam, Politics and Society in India* revolves around a delineated study of Shah Wali Ullah's religious mission. In the first place, it sheds light on the political scramble of the Mughal Empire, and the composure and functioning of 18th century Muslim society in India. Moreover, the political and social thoughts of Shah Wali have been discussed in detail, two special sections have been devoted to Mirza Mazhar Jan-e-Janan and *tariqa-i-Muhammadiya* while one chapter is on Chishtiya leadership in Delhi. The educational travesty of the 18th century is concerned, the last chapter gives compact details of teaching methods and syllabi. Dr. Rizvi relates Shah Wali Ullah's compendium of works to his reformation mission through the claims made by him about the rejuvenation of Islam in India and those claims or inspirations were not confined to *Fuyuz ul Harmain*, and the same

was reiterated in *Tahfimat-i-Ilahiyya*, another massive work in two volumes.

- Another work of prime importance is [Baljon's \(1986\) *Religion and Thought of Shah Wali Allah Dihlawi*](#) which entails the profound details of sources of knowledge in Islam and Shah Wali Ullah's efforts to show his dexterity to grasp them. Some extraordinary topics like extra-scriptural modes of divine revelation, metaphysics, psychology, and prophet ology have been discussed eloquently, social and economic ideals of Shah Wali Ullah find a specific space in the overall discussion. On the continuum, *Shah Wali Ullah's Contribution to Hadith Literature* by [Muhammad Moseleh Uddin \(2003\)](#) is a great input to the main theme of the research in hand. The writer is of the view that Shah Wali Ullah's endeavor to propagate *Hadith* through the revival of its teaching and writing monumental works on the subject set afoot the process of Islamic revival in the Indian subcontinent or rather in the whole Islamic world and it was such a great achievement that overshadowed all of his literary and intellectual attainments, and he was called as *Muhaddith Dihlawi* which became an adjunct to his name. Another celebrated acumen of his works on *Hadith* is that he gave verdicts on controversial and complicated matters with full courage and decisive confidence.

- *The Concept of an Islamic State in Pakistan: An Analysis of Ideological Controversies* by [Ishtiaq Ahmed \(1991\)](#) is a valuable contribution as he establishes the discourse on Muslim political heritage. He also justifies the demand for Pakistan in the name of Islam as it was the very base of the two-nation theory. In the third part of the work, he argues different discourses of a secular state based on divine and human will. About the contribution of different personalities through pen and action, he highlights Shah Wali Ullah's intellectual and reformatory strife eloquently by arguing that he and other thinkers tried their hard to maintain the distinct identity of the Muslim community by stressing the need to adhere to

pure Islam. In a significant chapter on *Islam and the Demand for Pakistan*, he valued the services of Shah Wali Ullah by concluding that during the decline of Muslim power, he emerged as an outstanding scholar-reformer who predicted a return to the original purity of Islam. Thus, Ishtiaq Ahmad gives a clear-cut perspective of the theme and clears numerous ambiguities regarding the ingredients and functioning of the Islamic state, its relevance, and its resonance.

Analysis

Roadmap of Shah Wali Ullah's Campaign of Social Reformation

Shah Wali Ullah possessed a unique political and social approach. Some of his notable political works and activities provide a complete and compact package of social reformation. ([Sharma, 2004](#)) His roadmap can be interpreted as follows:

Propounding a 'Theory of Civilization' about Degeneration of the Mughal Empire

Shah Wali Ullah as a social scientist propounded a 'Theory of Civilization' in which he categorically explained why great empires of the past including the Sasanian and Byzantine Empires were declined. He reiterated the reasons behind their degeneration in his letters to Mughal elites. Especially, he stressed moral degeneration as one of the main causes leading to political decline in the long run. In his view, moral degeneration gave way to social disorganization and affected every field of power and supremacy. ([Syros, 2012](#)) Moreover, he suggested that the pace of decline could be slowed down by reforming the administration and judiciary, promoting Islamic education, and protecting Muslim rights in India. ([Rahman, 2012](#))

Addressing the threats of the ever-growing Maratha Empire

Shah Wali Ullah was critical of the Maratha Empire, which was expanding its territory in India in the 18th century and appeared as a danger to the Mughal Empire and Muslim

identity. He saw the Marathas as a threat to Muslim sovereignty and called for a united front among the Muslim rulers of India to resist their advance. (Metcalf, 2008) For this purpose, he wrote letters to Ahmad Shah Abdali, Durrani ruler of Afghanistan, and invited him to intervene to counter the Maratha threat. His series of letters full of assertions eased the situation and it was a big sigh of relief for ever-deteriorating Mughal rule. (Khan, 2018)

Panacea for Deteriorating Muslim Unity

Every day increasing social and political challenges compelled Shah Wali Ullah that he had to strive hard to end sectarian differences among major chunks of Muslims like Sunnis and Shias. (Azad, 2018) He advised Muslims that such differences were just on the surface and had no deeper standing and for the sake of the longer-term sustainability of any community, such a clash of ideas was meaningless. He stressed commonalities to be taken into consideration with a prime focus on the Quran and Sunnah. (Schimmel, 1995) His works especially *Izalat ul Khafa* helped in removing misunderstandings between *Sunni* and *Shia*—two distinct sections of Muslim society. (Wali Ullah, n.d., pp.37-75) Likewise; in *Qaul ul Jameel*, one of his well-versed booklets (part of *Rasail e Shah Wali Ullah Dehlawi*) he stressed the purity of heart and mind and advised Muslims to tie themselves to the *hab lillah* (divine cord). (Wali Ullah, 1999, pp. 35-120) In his views, peace and justice were equally important for the political norms, and all the affairs of the Muslims whether they were social or political must be based on peace, justice, and egalitarianism. His theory of social development known as *Irtifaqat-i-Shah Wali Ullah* states that the state is the 'third stage' of social evolution and it could only be saved through good governance based on setting up a political system of norms and sanctions to make the government officials accountable for their deeds or actions. As part of good governance, he advocated for waging a *jihad* against the social and political evils to face

internal disorders and external attacks. (Memon, 2007) Shah Wali Ullah introduces a compact system of religious and social reformation in his momentous work *Hujjatullah ul Baligha* through *tadabir e nafia* (benefitting stratagem) encompassing the reformation of society, state affairs—political system and governance, economy, and individual lives of people. (Wali Ullah, n. d., pp. 76-98)

1. Prolificacy over Law and Morality

The core theme of Shah Wali Ullah's most celebrated work *Hujjatullah al-Baligha* is a social package of reforms based on Islamic Law and morality, enriched with discussions on socio-political issues and guidance for the ruler-ruled relations (Wali Ullah, n. d., pp. 411-436)

2. Socio-Political Stratum and the Vision of Shah Wali Ullah

The main source of Shah Wali Ullah's socio-political acumen is '*Izalatul Khafa*' which guides how to deal with the sensitive issues that the Ummah faced in the due course of History. His suggestions are still valid today. (Wali Ullah, n.d., pp.234-252)

3. Inviting the Influential to Set the Things Straight

In the annals of local history, historians have discovered a collection of letters written by Shah Wali Ullah to various rulers or officials, in which he offers advice on political and social matters. Out of his 281 known letters, the very first one was written to Mughal King Shah Alam II (first reign 1760-1788) in which he pointed out the basic flaws in the prevailing system of governance. In the same letter, he stressed the accountability of ministers and officials of the state to improve their performance. Moreover, he wrote seven letters to Nawab Najib al-Daulah (d. 1770), a notable military commander and statesman. He was loyal and trustworthy to Mughal Emperor Aurangzeb Alamgir. (Al-Ghazali, 2000, pp.19-23 & 50-51) He wrote letters to Syed Ahamd Rohila, and Nawab Asif Jah in which an appeal was made to

them for supporting the Mughal central administration. (Nizami, 1950, pp. 115-128) The letters cover topics such as the need for political harmony and the importance of promoting justice and equality. (Khan, 2018)

4. Critique of Sufi practices

Shah Wali Ullah advocated for a fair balance between spiritual and worldly affairs. He never preached for seclusion and refrained from worldly pursuits. He rather stressed the fair means of earning a livelihood. Hence, he argued that Sufis must work for a better image of Islam by keeping themselves away from such activities which could be viewed as unorthodox or gullible. In this connection three important works of Shah Wali Ullah can be quoted: *Intibah fi Slasal e Auliya* in which he discussed commonalities in different *Sufi* spiritual chains and advised people not to compromise on unity and faith; (WaliUllah, 1999, 121-244) secondly in *Lamahat* and *Sit'at*, his primary message was condemnation of unethical practices in the garb of prevailing Sufism.

5. Love for the Tradition, Respect for the Modernization

Shah Wali Ullah on one hand worked for the purification of society based on Islamic teachings in the light of the Quran and *Sunnah* but he never disregarded the upcoming wave of change and advised Muslims to explore new vistas of knowledge on the other. That is why he translated the Holy Quran from Arabic to Persian and his sons Shah Abdul Qadir and Abdul Ghani translated it into Urdu, both these languages were equally understood by most of the Indian population. (Roy, 2004) He can be acknowledged as the father of the modern wave of knowledge in India.

6. Innovative Islamic Education System

In South Asia, the Islamic education system was in decline due to the absence of a central management system and lack of governmental support. (Ahmed, 2000) Moreover, the current curriculum and its *modus operandi* were outdated. (Metcalf, 2002) Hence, Shah Wali Ullah, his sons, and other capable colleagues

redesigned it to meet the needs of the time. (Ansari, 1979, Memon, 2007)

7. Muslim-Non-Muslim Interaction

Shah Wali Ullah was one of the early advocates of the establishment of an egalitarian society and this goal could only be achieved through peaceful coordination among different folks of the society including non-Muslims in the light of the Holy Quran. (Waliullah, 1999)

Conclusion

The roadmap of Shah Wali Ullah for the socio-political reformation and uplift of Muslim society is one of the glaring episodes of the development and dissemination of Muslim political thought in South Asia. In his view, it could be redesigned on three basic grounds. The very first was making Quran and Sunnah the locus of traditional Muslim scholarship. For this, he used the annals of history as a valid tool to remove the ambiguities in the Muslim mind about the status and significance of the *Rashidun* Caliphate which was the bone of contention especially between the *Shias* and *Sunnis*. Secondly, the establishment of a modern innovative Muslim education system by keeping in view the modern-day challenges and requirements. His untiring efforts on the *Madrassa Rahimiya* Model were unprecedented. Thirdly, the minimization of internal threats to the throne and for this his correspondence with Ahmad Shah Abdali of Afghanistan and his befitting response to crush the Maratha sway proved a watershed for the declining Mughals who were rejuvenated to rule the subcontinent for the next 150 years or so. Shah Wali Ullah was the designer of an egalitarian dogma of the modern-day welfare state. He aspired to establish the one in India and worked for it. His primacy of endeavor was his versatile and veracious research work in the form of established authorships. His works like *Hujjatullah al-Baligha*, *Izalatul Khafa a Khilafat-ul-Khulafa*, and *Tafheemat-e-Ilahiya* have been translated into many European languages and consulted by researchers and scholars. They

are now part of the syllabus and archives and used as reference work too. In third place, Shah Wali Ullah addressed different sections of the society to establish socio-political harmony. He preached peace and harmony and advised Muslims to eradicate contention with fellow men whether they are Muslims or Non-Muslims. He addressed businessmen, peasants, the elite, administrators, and executives through word and correspondence which is now found in the annals of South Asian History. Safely speaking one can conclude that his endeavors based on his *modus operandi* are still valid and challenge modern scholarship. His personality can be placed as a 'case study' to model charismatic leadership.

Recommendations

The research in hand underscores the untiring efforts of Hazrat Shah Waliullah and it provides a very broad scope to both adroit experts and nascent learners on how they could redesign their working style to achieve better results on a sound and smart scale.

Innovation/Research Gap

The reformation model provided by Shah Waliullah is one of the unique interventions introduced during the colonial period in South Asia. This research fills the gap adroitly as this theme was rarely touched by scholars and by following the approach and strategy of Shah Waliullah even today the reformation movements can bring fruitful results which, in turn, is a great service to humanity.

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