

MADDE YAYIMLANDIKTAN

SONRA GELEN DOKÜMAN

- 3609 QASMI, Muhammadul Hasan Khanli. The socio-political and economic theories of Shāh Waliullāh Dehlawī in Sayyid Muhammad Miyan's Urdu writings. *Islamic Literature Review: An International Journal of Islamic Revival*, 2 i (2015) pp. 1-11. *Sahibul Uloom* 181555  
*Sarif Miyan Mub.* 182325

11 Aralık 2015

**ŞAH VELİYYULLAH**

Baljon, J. M. S.

A comparison between the Koranic views of 'Ubayd Allah Sindhi and Shah Wali Allah .-- Routledge, London & New York, 2011 : Sind through the centuries

Edit. Hamida Khuhro , pp. 183-190,

Hijaz | Political theory & ideology | Early Islamic history; Walī Allāh Dihlawī, Shāh; Shah Waliullah Dehlavi; Walī Allāh Dihlavī, Šāh; Valiullah, Shah; 'Ubayd Allāh Sindhī

'Ali, Muhammad Athar

A critical evaluation of Shāh Walī Allāh's attitude to Ijtihād vis-à-vis the views of the other jurists .-- 1997 ISSN: 0250-7196 : Hamdard Islamicus, vol. 20 i pp. 19-26, (1997)

; Walī Allāh Dihlawī, Shāh; Shah Waliullah Dehlavi; Walī Allāh Dihlavī, Šāh; Valiullah, Shah

Baljon, J. M. S.

A comparison between Koranic views of Ubaydullah Sindhi and Shah Waliullah .-- 1979 : Sind Quarterly, vol. 7 i pp. 7-12, (1979)

Qur'ān & Quranic studies / Kōran / Kuran / Qoran / Coran ; Walī Allāh Dihlawī, Shāh; Shah Waliullah Dehlavi; Walī Allāh Dihlavī, Šāh; Valiullah, Shah; Sindhī, 'Ubayd Allāh; 'Ubayd Allāh Sindhī

Baljon, J. M. S.

A comparison between the Qur'ānic views of 'Ubayd Allāh Sindhī and Shah Walī Allah .-- 1977 ISSN: 0578-8072 : Islamic Studies, vol. 16 pp. 179-188, (1977)

Qur'ān & Quranic studies / Koran / Kuran / Qoran / Coran

Geaves, R. ; Mawdūdī

A comparison of the ideas of Maulana Mawdudi (1903-1980) and Shah Wali-Allah (1703-1762): a pure Islam or cultural heritage .-- 1997 ISSN: 0021-1842 : Islamic Quarterly, vol. 41 iii pp. 167-186, (1997)

, Abū 'l-A'lā; Walī Allāh Dihlawī, Shāh; Shah Waliullah Dehlavi; Walī Allāh Dihlavī, Šāh; Valiullah, Shah

181555

DİA

**ŞAH VELİYYULLAH**

**Madde Yayınlandıktan Sonra Gelen Doküman**

**21.08.2017**

Walī Allāh Dihlawī, Shāh

Al-insaf fi bayan sabab al-ikhtilaf. A rational explanation of difference of opinion in fiqh .-- AltaMira Press, Walnut Creek, 2004 :

Trans. Wahhab, Muhammad Abdul

**Madde Yayınlandıktan Sonra Gelen Doküman**

**21.08.2017**

Ansari, Zafar Ishaq

Shah Wali Allah and Fiqhi disagreements .-- 1967 : Iqbal, vol. 15 iii pp. 44-52, (1967)

**Madde Yayınlandıktan Sonra Gelen Doküman**

**21.08.2017**

Kamali, Sabih Ahmad

The concept of human nature in Hujjat Allāh al-Bālighah and its relation to Shāh Walīy Allāh's doctrine of Fiqh .-- 1962 ISSN: 0021-1834 : Islamic Culture, vol. 36 pp. 256-274, (1962)

- 1019 FARUQUE, Muhammad U. Sufism *contra* Shariah?  
Shāh Walī Allāh's metaphysics of *wahdat al-wujūd*.  
*Journal of Sufi Studies*, 5 i (2016) pp. 27-57. *Şah Valîyyah Dk*  
Analyzes the contested relationship between Sufism *181555*  
and the Shariah.

22 Ekim 2017

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

! FARUQUE, Muhammad U. Sufism *contra* Shariah?  
Shāh Walī Allāh's metaphysics of *wahdat al-wujūd*.  
*Journal of Sufi Studies*, 5 i (2016) pp. 27-57. *pa h w e l i y e t b e*  
Analyzes the contested relationship between Sufism  
and the Shariah. *182555*

21 Kasım 2017

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

21 Kasım 2017

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

1680 BELMEKKI, Belkacem. Shah Waliy Allah Dehlavi's  
attempts at religious revivalism in South Asia.  
*Anthropos (Anthropos-Institut)*, 109 ii (2014)  
pp. 621-625.

Şah veliyyullah  
181555

30 Nisan 2018

FARUQUE, Muhammad U. Sufism *contra* Shariah? *Volume 1*  
Shāh Walī Allāh's metaphysics of *wahdat al-wujūd*. *Journal of Sufi Studies*, 5 i (2016) pp. 27-57. *181/55*  
Analyzes the contested relationship between Sufism and the Shariah.

MADDE YAYIMLANDIKTAN  
CUMRA GELEN DOKÜMAN

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

Şah Waliyullah  
181555

## CHAPTER 13

# Contribution of Shāh Walī-Allāh as a Religious Thinker

Abdul Ali

Qutb al-Dīn Ahmad Abu al-Tayyib, popularly known as Shāh Walī-Allāh (1703–62), was the first child of the 60-year-old Shah 'Abd al-Rahīm by his second wife. He was born at Phulat, now in the district of Muzaffarnagar, in the house of his maternal grandfather.<sup>1</sup> He was a direct descendant of Caliph 'Umar Bin al-Khattāb, the second Rāshidī Caliph, as per the genealogical table of his family. He gave the first sign of his brilliance by memorizing the *Qur'ān* at the age of seven. He completed his education in both traditional and rational sciences with his father at the age of fifteen. On his father's death he became the principal of the prestigious Madrasah Rahimiyyah which the former had founded at Delhi. In later years this institution became the forerunner of the Dārul 'Ulūm at Deoband.

In 1730 Shāh Walī-Allāh went on a pilgrimage to Mecca and Medina. He stayed in Hijāz for over a year, during which he undertook a deep study of the Apostolic Traditions under the most learned scholars of the time like Abū Tāhir Muhammad al-Kurdi al-Madani and Tajuddin Qala'i, the Mufti of Mecca, etc. On his return from Hijāz, he started teaching *Hadīth* at the Madrasah Rahimiyyah. His lectures attracted large numbers of students from different parts of the country. Endowed with a very strong memory, he pursued his academic interests in a devoted and industrious manner. As described by his son Shāh Abdul Azīz, when he sat down to work after *ishrāq* (sunrise prayers), he would not move from his place until mid-day.<sup>2</sup> He remained overwhelmingly busy studying, teaching, writing and giving lectures till he breathed his last after a brief illness in 1762.

The Shah wrote extensively in Arabic and Persian on almost all branches of traditional learning such as translation of the *Qur'ān*, rules and principles of its interpretation, *Hadīth* (Apostolic Traditions), *Fiqh* (Jurisprudence), *Kalām* (scholasticism), '*Aqā'id* (Sunni beliefs), *Tasawwuf* (mysticism), biographies, poetry, religious and political correspondence, etc.<sup>3</sup> A descriptive bibliography of 53 published and unpublished works of the Shah in the alphabetical order is given by Maulana Abul Hasan Ali Nadawi in the fourth volume of his book *Saviours of Islamic Spirit*.<sup>4</sup>

The life of Shāh Walī-Allāh, the most prominent Muslim thinker and scholar-revolutionary of pre-modern India, coincided with the period of multiple crises, both political and socio-religious, that confronted the Muslim world in general and the Muslims of the Indian subcontinent in particular. Apart from the process of steady and irreversible decline of the Muslim political power in India, various kinds of controversies and socio-religious ills such as bitter Shia-Sunni conflict, saint-worship, suppression of free thought,

203-218

---

MADDE YAYIMLANDIKTAN  
SÜRA GELEN DOKÜMAN

02 Temmuz 2018

2573 FARUQUE, Muhammad U. Sufism *contra* Shariah?  
*Shāh Walī Allāh's metaphysics of waḥdat al-wujūd.*  
*Journal of Sufi Studies*, 5 i (2016) pp. 27-57.  
181555 Analyzes the contested relationship between Sufism  
and the Shariah.

---

- Said, H.M., "Medicines and Pharmacology: Chinese, Indian, Tibetan and Greco-Arab Influences". In *History of Civilizations of Central Asia*, ed. by C.E. Bosworth & M.S. Asimov, 2003, pp. 318-322, vol. IV, Part Two, New Delhi, Motilal Banarsidas Publishers Private Limited.
- Sayili, A., "The Emergence of the Prototype of the Modern Hospital in Medieval Islam". *Turkish Review Bulletin*, 2003, 44 (174), pp. 279-286. <http://www.muslimheritage.com>. Retrieved on from 26.4.14.
- Sen, T., "The Revival and Failure of Buddhist Translations During the Song Dynasty". In *T'oung Pao*. Second Series, 2002, pp. 27-80, 88. FASC 1/3.
- Sen, S.N., *Ancient Indian History and Civilization*, 1998, New Age International (P) Limited Publishers, 1999.
- Singh, R.P.K., *Encyclopedia of Monasticism*, 2009, New Delhi, M.D. Publication Private Limited.
- Spagnesi, P., "Aspects of the Architecture of the Buddhist Sacred Areas in Swat". *East and West*, 2006, 56 (1-3), pp. 151-175. ISIAO.
- Shrivastava, K.S., *A Legacy of Culture and Civilization of Indian Sub-Continent*, 2003, New Delhi, Sangeeta Prakashan.
- Smith, V.A., *The History of India*, 1999a, Atlantic Publishers & Distributors.
- , *Kulhana's Rajatarangini: A Chronicle of the Kings of Kashmir*, 1999b, New Delhi, Motilal Banarsidass Publications.
- Suidmark, J., "A Group of Three Standing Female Deities from Kashmir and Their Antecedent in Late Gandhāran Art", *South Asian Archaeology*, 1993, 1, pp. 681-694.
- Thakur, U., *Some Aspects of Ancient Indian History and Culture*, 1974, New Delhi, Abhinav Publications.
- , *Some Aspects of Asian History and Culture*, 1986, New Delhi, Shakti Malik, Abhinav Publications.
- Tucci, G., *Travels of Tibetan Pilgrims in the Svat Valley*, Calcutta, The Greater India Society, 1940.
- Vassiliades, D. th., *The Greeks in India: A Survey in Philosophical Understanding*, New Delhi, Munishiram Manoharlal Publishers Private Limited, 2000.
- Virardi, G., *Buddhism in Northwest India and Eastern Afghanistan Sixth to Ninth Centuries A.D.*, 2011, ZINBUN. No. 43, pp. 147-183. Retrieved from <http://repository.kulib.kyoto-u.ac.jp/dspace/> on 3rd oct. 2014.
- Virardi, G. & E. Paparatti., "From Early to Late Tapa Sardār. A tentative Chronology", *East and West*, 2005, 55, pp. 405-444, Rome.
- Warder, A.K., *Indian Kāvya Literature*, 1990, vol. 2, Motilal Banarsidass Publishers Private Limited, 1974.
- Watters, T., *On Yuan Chwang's Travels in India: 629-645 A.D.*, ed., by T.W. Rhys David and S.W. Bushwell, vol. XIV, 1904, London, Royal Asiatic Society.
- Williams, M., *Buddhism in its Connexion with Brāhmanism and Hinduism and in its Contrast with Christianity*, 2009, London, Cambridge University Press, 1889.
- Wilson, H.H., *Essays and Lectures: Chiefly on the Religion of the Hindus*, 1862, London, Trubne & Co.
- Wink, A., *Al-Hind, the Making of Indo-Islamic World: Early Medieval India and the Expansion of Islam 7th-11th Centuries A.D.*, 1991, Library of Congress Cataloging-in-Publication Data.

*Journal of the Pakistan Historical Society, c.63, sy.3, 2015 Karachi.*

D64



## SHĀH WALĪ ALLAH 'S PHILOSOPHY OF HISTORY

MS. ASMA GUL

Asst. Professor,

Dept. of History,

Jinnah College for women,

University of Peshawar,

Peshawar, Pakistan.

e-mail: asma gul [asmagul810@gmail.com]

(181555) Şah Velîyullah

### Introduction

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

18 Mart 2016

By the start of eighteenth century, the Muslim world was devoid of any physical or intellectual movement or stirring. It became totally stagnant, eating like termites its own achievements and resources and making shallow the edifice of its greatness.

In this ocean of apathy, where the Arab world was influenced by the movement of Abdul Wahhāb (d. 1769), the Indo-Pak South Asian subcontinent was enlightened by the intellectual glory of Shāh Walī Allah (d. 1762). He was unique in the sense that although basically a theologian, he proved himself not only a great intellectual but a reformer as well. Through his pen he not only added valuable research work but also pondered over the degraded situation of Muslims. He also tried to find out the reasons of this degradation. He developed a philosophy of History, based on religion and on equity. The principles are moral and ethical. It covers all aspects of human life. The approach of it is sociological. The economy plays a major role in the formulation of its development.

A new term used in his 'philosophy' is 'Irtifāq' (lit. supporting one's self; leaning against someone for support), which denotes the stage

85-28.

for end,  
EPR

20

Routledge History of World Philosophies  
Volume I



# History of Islamic Philosophy



EDITED BY  
*Seyyed Hossein Nasr  
and Oliver Leaman*



Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	203521
Tas. No:	181-209 HIS-1



London and New York

2001

## CHAPTER 37

Shah Waliullāh

*Rahimuddin Kemal and Salim Kemal*



Shah Waliyyullah Dihlevi  
181555

Shah Waliullāh – Qutb al-Dīn Ahmad ibn ‘Abd al-Rahīm – was born near Delhi at sunrise on 4 Shawwaal 1114 (Wednesday 21 February 1703) to a distinguished family, known for its contribution to the educational, intellectual and religious life of Delhi. On his paternal side Shah Waliullāh claimed descent from the second caliph while his mother’s family claimed descent from the Prophet’s grandson. His paternal grandfather, Wajih al-Dīn Ghāzī Shahīd, had been a commander in the army of Aurangzeb, who bestowed on him the title of *ghāzī*; his father, Shah ‘Abd al-Rahīm, was an eminent savant who gave up his imperial nobility in order to devote himself to learning and mysticism.

Shah Waliullāh was educated at a school established by his father. He studied Arabic and Persian, the Qur’ān, *Hadīth*, *tafsīr*, *fiqh*, *manṭiq*, philosophy, mysticism, medicine, rhetoric and mathematics before graduating in 1130/1718. In that year his father initiated him into the Naqshbandi Sufi order and in the following year granted him *ijāzah* in that order. On his father’s death in 1131/1719, Shah Waliullāh took charge of the school, remaining there for the next dozen years, guiding students and developing his own theories.

Shah Waliullāh had married in 1130/1718. He had a son and a daughter from this marriage and, following his wife’s death a few years later, married again at the age of forty-three. This marriage yielded him four sons. In 1143/1731 he made his *hajj*. He stayed in Mecca and Medina for more than a year to study with a number of eminent scholars and mystics, including the notable Shaykh Abū Tāhir al-Madanī.

On returning to India he engaged with the political and social turmoil afflicting the country. His life spanned the reign of ten rulers in Delhi, who cumulatively added to the problems facing the populace. Central Muslim power had dissipated to provincial governors and nobles; other groups such as the Marathas, Sikhs, Jats and Europeans were vying

# فَهْرَسُ الْفَهَارِسِ وَالْأَثْبَاتِ

وَمَعْجَمُ الْمُعَاجِمِ وَالشَّيْخَاتِ وَالْمَسَائِلِ

تأليف

عَبْدُ الْحَيِّ بْنِ عَبْدِ الْكَبِيرِ الْكِنَانِيِّ

بإعتناء

الدكتور إحسان عباس

الجزء الثاني

دار الغرب الإسلامي

بيروت - ص.ب: ٥٧٨٢ / ١١٣

١٩٨٢

ومن تصانيفه : المستفاد من مبهجمات المتن والاسناد ، والتوضيح لمن خرج له في الصحيح وقد مس بضرب من التجريح ، وذيل تذييل والده على العبر للذهبي ، والأحكام التي صنفها على ترتيب سنن أبي داود ، وتمم شرح والده على ترتيب المسانيد وتقريب الأسانيد ، وقفت عليه بمكتبة طندتا من مصر ، ونفحات التحصيل في ذكر رواة المراسيل ، وذيل الكاشف والاطراف بأوهام الاطراف للمزي ، وشرح سنن أبي داود ، والأجوبة المرضية عن الأسئلة المكية التي سأله عنها الحافظ تقي الدين ابن فهد هي عندي ، وتحفة الولد بترجمة الوالد ، وكشف المدلس ، وجمع طرق حديث المهدي ، والأربعون الجهادية محذوفة الأسانيد ، والقطع المتفرقة على نظم الاقتراح لوالده ، وتخريج مشيخة الشهاب ابن المنذر ، وغير ذلك .

نروي ما له من مؤلف ومشيخة ومروي بأسانيدنا إلى أبي زيد الثعالبي عنه . ح : وبأسانيدنا إلى المقرئ عن أبي العباس ابن القاضي عن البرهان العلقمي والنور القرافي ، كلاهما عن السيوطي عن شرف الدين المناوي عنه ، وعندي خطه على أول تخريج أحاديث المنهج للبيضاوي لوالده ، وإمضاؤه فيه هكذا : أحمد بن عبد الرحيم بن الحسين ابن العراقي .

٦٣٢ - ولي الله بن عبد الرحيم العمري الدهلوي المحدث : ولد ٤ شوال عام ١١١٤ ، وحفظ القرآن وهو ابن سبع سنين ، وفرغ من العلوم الرسمية حين كان عمره خمس عشرة سنة ، ورحل للحجاز عام ١١٤٣ ، وعاد إلى الهند عام ٤٥ ، ومات سنة ١١٧٦ وقيل ١١٧٤ ، وفي « البيانع الجني » عن المترجم : « نشر أعلام الحديث وأخفق لواءه ، وجدد معالمه حتى سلم له الناس أعشار الفضل ، وأنه رئيس المحدثين ، ونعم الناصر لسنن

٦٣٢ - قد اشرت الى بعض مصادر ترجمته في رقم 36 ( ص : ١٧٨ )  
ويضاف اليها البيانع الجني : ٧٩ وابجد العلوم : ٩١٢ .

١١١٩

وأيضاً أخذ الشيخ قطب الدين عبد الحق إبراهيم بن محمد المرسى الصوفي عن الشيخ أبي العباس البوني،  
والشيخ سعد الدين محمد بن المؤيد بن عبد الله بن علي بن حمويه الصوفي صاحب سجنجل الأرواح ونفوس  
الألواح أخذ علم الحروف عن الشيخ أبي العباس أحمد البوني، والصاحب كمال الدين أبو سالم محمد بن طلحة  
بن محمد بن حسن النصيري الشافعي المقتي صاحب الدر المنظم في السر الأعظم أخذ علم الحروف عنه.

D4062



26 Temmuz 2016

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

(181555)

Şah Velîyyullah



BRILL

## Sufism *contra* Shariah? Shāh Walī Allāh's Metaphysics of *Waḥdat al-Wujūd*

Muhammad U. Faruque

University of California, Berkeley (USA)

mufaruque@berkeley.edu

### Abstract

This study analyzes the contested relationship between Sufism and the Shariah and Shāh Walī Allāh's problematic of *waḥdat al-wujūd*. Some Sufis describe Sufism or *taṣawwuf* as the inner reality of the Shariah while others see it as the inward dimension of Islam. Drawing on a variety of classical sources, Walī Allāh stresses that accepting *waḥdat al-wujūd* does not mean one is being less faithful to the tenets of the Shariah, as it safeguards God's transcendence vis-à-vis the world. Walī Allāh belabors to clarify various misconceptions that bedevil it. His views on *waḥdat al-wujūd* are largely in alignment with that of the school of Ibn 'Arabī, although he seems to add new dimensions to it at times. He also asserts that a Sufi sage's (*ḥakīm*) understanding of the term differs from that of the uninitiate. In addition, he affirms that *waḥdat al-wujūd* does not negate the multiplicity of the cosmos, even though *wujūd* is one.

### Keywords

*al-wujūd al-munbasit* – cosmos – multiplicity – Shāh Walī Allāh – Shariah – Sufism – *waḥdat al-wujūd* – *wujūd*

\* I would like to thank Professors Munis Faruqui and Asad Q. Ahmed for their insightful comments on the earlier drafts of this article, and also the anonymous reviewers for providing valuable suggestions. I am also grateful to Professor Gholamreza Aavani, Shankar Nair, and Amin Ehteshami for their support and counsel.

# DOĞU'DAN BATI'YA DÜŞÜNCENİN SERÜVENİ

ENDÜLÜS VE FELSEFENİN İŞRAKÎLİ (LEŞMESİ) Ğİ

7. Cilt

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	242386
Tas. No:	109 DDA. A

Proje Editörü

PROF. DR. BAYRAM ALİ ÇETİNKAYA

7. Cilt Editörü

Prof. Dr. Eyüp BEKİRYAZICI



insan

İstanbul 2015

(181555)

ŞAH VELİYYULLAH ED-DİHLEVÎ VE HUKUK

Ahmet Aydın\*

21 Temmuz 2016

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

GİRİŞ

**O**n sekizinci yüzyılda İslam coğrafyasının farklı bölgelerinde ortaya çıkan ihyâ/tecdîd hareketlerinden birini Hint Alt Kıtası'nda Şah Veliyyullah ed-Dihlevî (v. 1762) temsil eder. Kendisini on sekizinci yüzyılın müceddidi olarak gören<sup>1</sup> Şah Veliyyullah'ın ihyâ düşüncesini fıkıh, kelâm ve tasavvuf ilimleri olmak üzere üç ana eksen etrafında incelemek mümkündür. Onun ilmî faaliyetinin en esaslı boyutunu ise fıkıhın teşkil ettiği söylenebilir. Fıkıh disiplini içerisinde yaşadığı toplumun sorunlarını tartışan Şah Veliyyullah'ın tenkitleri yaşadığı yüzyıl ile sınırlı kalmamakta taklid döneminin başlangıcı kabul ettiği hicrî dördüncü asra kadar uzanmaktadır.

Fıkıh düşüncesini müceddidlik iddiası bağlamında tasavvuf ilmi zemininde temellendiren Şah Veliyyullah, fıkıhî hadise dayalı olarak yeniden inşâ etmek, hadislerdeki sırları, verilen hükümlerdeki maslahatları ve Hz. Peygamber'in Allah Teâlâ'dan getirdiklerini müslümanlara öğretmekle yükümlü kıldığını söyler.<sup>2</sup> Söz konusu inşânın mezhep geleneği içerisinde yapılacağını vurgulayan Şah Veliyyullah bu sahadaki faaliyetini, amellerin Sünnet'e uy-

\* Yrd. Doç. Dr., Şırnak Üniversitesi İlahiyat Fakültesi.

1. Şah Veliyyullah ed-Dihlevî, *et-Tefhimâtü'l-İlâhiyye*, Haydarabad: Akademiyetü's-Şah Veliyyullah, ts., I, 54; II, 160.
2. Özgür Kavak, "Zor Zamanda Âlim Olmak: Şah Veliyyullah Dihlevî'nin Kendi Kaleminden Hayatı", *Dîvân Dergisi*, sy. 17, 2004, s. 131.

1225-1248

# DOĞU'DAN BATI'YA DÜŞÜNCENİN SERÜVENİ

ENDÜLÜS VE FELSEFENİN İŞRAKÎLİ (LEŞMESİ)Ğİ

7. Cilt

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	242386
Tas. No:	109 D06.6

Proje Editörü

PROF. DR. BAYRAM ALİ ÇETİNKAYA

7. Cilt Editörü

Prof. Dr. Eyüp BEKİRYAZICI



insan

İstanbul 2015

(181555)

ŞAH VELİYYULLAH DEHLEVÎ:  
ÂLİM, MÜTEFEKKİR VE EYLEM ADAMI

İsmail Çalışkan\*

21 Temmuz 2016

ADDE YAYIMLANDIKTAN  
ONRA GELEN DOKÜMAN

HAYATI VE ESERLERİ

**18.** yüzyılın büyük alimlerinden Şah Velîyyullah ed-Dehlevî (Ahmet b. Abdurrahim b. Vecihuddin Ömer), Hindistan'ın Delhi civarındaki Muzaffernagar'ın Pult kasabasında h. 1114/m. 1703'de dünyaya geldi. So-yu baba tarafından II. halife Hz. Ömer'e, anne tarafından Hz. Peygamber'in neslinden olup on iki imamdan kabul edilen Musa Kazım (ö. 1294)'a dayanır. Dedeleri 13. yüzyılda Hindistan'a göç etmiş, Delhi yakınlarındaki Roh-tak'a yerleşmiştir.

Hindistan'ın dînî, siyasî, ekonomik ve ahlakî bakımından çalkantılı olduğu bir dönemde yaşayan Dehlevî, zamanın kıt imkanları ve kısır anlayışlarına rağmen çok iyi yetti. Beş yaşında medreseye başladı, ilk tahsilini *Fetâvâyı Alem-giriyye*'yi hazırlayan ulema heyetinde yer almış olan babası Şah Abdurrahim (ö. 1719)'den aldı. Yedi yaşında hafız olduktan sonra on beş yaşına kadar zamanın ulemasından dersler alarak geleneksel eğitimin bütün aşamalarından geçti. Arapça, tefsir, hadis, fıkıh gibi dini ilimler yanında mantık, tıp, felsefe, koz-moğrafya, matematik ilimlerini tahsil etti ve çok iyi bir şekilde tasavvuf eserle-rini okudu. Kur'an öğrenimi ve hıfzını Muhammed Fâzıl Sindî (ö. 1732), hadis eğitimini de Şeyh Muhammed Efdâl Siyâlkûtî (ö. 1733) gözetiminde tamam-ladı. On dört yaşında evlendi, oğlu Muhammed (ö. 1794) bu evlilikten oldu.

\* Prof. Dr., Yıldırım Beyazıt Üniversitesi, İslami İlimler Fakültesi Tefsir Anabilim Dalı.

1153-1186

# DOĞU'DAN BATI'YA DÜŞÜNCENİN SERÜVENİ

ENDÜLÜS VE FELSEFENİN İŞRAKÎLİ (LEŞMESİ) Ğİ

7. Cilt

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	242386
Tas. No:	109 DOĞ. A

Proje Editörü

PROF. DR. BAYRAM ALİ ÇETİNKAYA

7. Cilt Editörü

Prof. Dr. Eyüp BEKİRYAZICI



insan

İstanbul 2015

DEHLEVÎ VE KELAM

İsmail Bulut\*

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

(181555) Şah Veliyyullah

21 Temmuz 2016

GİRİŞ

**d**ehlevî'nin soyu Pakistan'dan gelmektedir.<sup>1</sup> Ataları, Pakistan'dan Hindistan'a göç ettikten sonra, süregelen medrese ekolünü babadan oğula geçen bir silsile şeklinde devam ettirdiler. Dehlevî de bu ekol içerisinde Delhi'de hem babasından hem de bazı âlimlerden, medrese eğitimi görmüş ve tarikat terbiyesinden geçmiştir. Babasının vefatından sonra da bu medreseyi kendi liderliği altında devam ettirmiştir. İlminin temelini aldığı babasından çok etkilenmiştir. Kur'an ve sünneti ondan öğrenmiştir.<sup>2</sup> Görüşlerinde Hadis ve Kuran'a büyük önem vermesi, bu ilk temel ilmi birikiminden dolayıdır. Bununla birlikte, fikirlerindeki mistik yapı, babasının tarikat lideri olmasından ve tarikat kültürüyle yetişmiş olmasından kaynaklanmaktadır.

Müslüman geleneğinde Dehlevî'nin bir düşünür ve âlim olarak özel bir yer edinmesi, yaşadığı toplumun buhran içerisinde olması ile bu toplumu bu-

\* Yrd. Doç. Dr., Atatürk Üniversitesi İlahiyat Fakültesi, İlköğretim Din Kültürü ve Ahlak Bilgisi Eğitimi Bölümü.

1. Dehlevî'nin ataları, Pakistan'dan Hindistan'ın Delhi kentine göç etmiş ve O, yaşamını ölünceye kadar burada sürdürmüştür. Manevi rehberi olan babası Şah Abdurrahim (ö. 1719), Delhi'de kendi kurduğu medresesinde, tanınmış bir tarikat lideri idi. 15 yaşında babasının Nakşibendî tarikatına girdi. En-Nemr, Abdu'l-Münim, *Tarihu'l İslam fi'l-Hind*, 524

2. *The Oxford Encyclopedia of The Modern Islamic World*, Vol., IV. New York, 1995, 312

1187-1224

DE YAYIMLANDIKTAN  
RA GELEN DOKÜMAN

(181555)

Şah Veliyullah

W

**WALI ALLAH, Shah (Qutb al-Din ibn Ahmad al-Rahim) (1114–76/1703–62)**

Shah Wali Allah, whose original name is Qutb al-Din Ahmad b. 'Abd al-Rahim, was born in 1114/1703 near Delhi into a member of a highly distinguished family, and died in the same city in 1176/1762. He was a major savant within the Ash'arite tradition of Sunni Islam in eighteenth-century India, and one of the greatest Muslim scholars in the Islamic world.

At Delhi, he received a highly advanced education at the *madrasa* of the city, which had been established by his father, Shah 'Abd al-Rahim. He studied the fundamental Islamic sciences, Persian language, and literature, and highly sophisticated theological philosophy, mystical theories, and other related sciences pertaining to textual studies. At barely fifteen years old, he graduated from the school. His father was a Sufi and thus in the same year he initiated his son into the well-known Naqshibandiya order of Sufism.

Until the death of his father in 1131/1719, he continued his career as a teacher at the Madrasa-e-Rahimiyya; he then became the principal of the *madrasa* and continued to teach there for nearly twelve years.

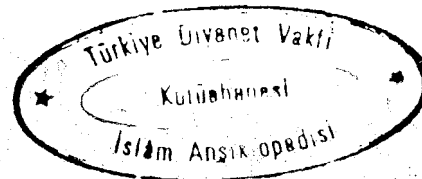
While teaching, he also advanced his cognitive searches, intellectual spheres, and conciliatory functions among the warring factions in the Indian subcontinent. Shah Wali Allah also became a precursor of an academic school (the Deoband school, or

Dar al-'Ulum) in India and a rich intellectual legacy, both a written *magnum opus* and well-trained disciples, including his four sons, the eldest of whom, Shah 'Abd al-'Aziz, was very effective in both academic and counter-colonial activities against the British. Nearly all of his students became eminent scholars of their time. His influence was strong on such intellectual and political figures as Sayyid Ahmad Bareilvi, Sayyid Ahmad Khan, Mahmood Hassan, Muhammad IQBAL, Mawlana Ilyas, Abul Kalam Azad, Abu'l 'Ala MAWDUDI, and others.

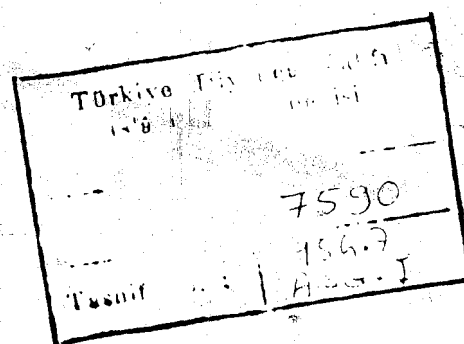
In 1143/1731–2, Shah Wali Allah went on pilgrimage (*hajj*) and remained in Mecca and Medina for more than a year, studying *hadith* (accounts, deeds, and advice of the Prophet) and theology with eminent theologians in the region. He engaged there in intellectual activities and spiritual regimentation. During this time, he is said to have seen the forty-seven spiritual visions and encountered saintly experiences which became the main ideas of his famous mystical work, *Fuyud al-haramayn* (Spiritual Visions of the Sacred Places, Mecca and Medina). He made his second *hajj* and returned home to Delhi in 1144/1732, and spent the rest of his life teaching the sciences of *hadith* and metaphysics and engaged in writing.

Shah Wali Allah lived in a very precarious time when the Muslim empire was in the process of disintegration in the Indian subcontinent and the Muslim community was divided into many factions and in constant

# Islam, Politics and the State: The Pakistan Experience



edited by  
Mohammad Asghar Khan



SELECTBOOK SERVICE SYNDICATE  
E-10, Kailash Colony, New Delhi-110 048

## Islam, Politics and the State

the great Egyptian reformer Mohammad Abdu. Abdu's programme for Islamic reform was based on the following four points:<sup>20</sup>

1. Purification of Islam from corrupting influences and practices;
2. Reformation of Muslim higher education;
3. Reformation of Islamic doctrine in the light of modern thought;
4. Defence of Islam against European influences and Christian attacks.

Syed Ahmed Khan's emphasis primarily lay on the second and third of these points.<sup>21</sup> The progressive Islamic forces that were later to emerge differed in the methods and extent of emphasis given to the above points. To varying degrees, these issues remained the overriding concern of progressive thinkers like Mohammad Iqbal, Khalifa Abdul Hakim, and Ghulam Ahmed Pervez in Pakistan. In Iran they were pursued by Mehdi Bazargan's Liberation Movement as well as by Dr. Ali Shariati and the *Mujāhideen-i-Khalq*, the revolutionary Islamic forces in the Iranian Revolution. Shariati and the *Mujāhideen-i-Khalq* blended the purification of Islam from corrupting influences with a clearly defined struggle against imperialism and its socio-political ramifications in the Muslim World. The two became a potent ideological force, challenging the monopoly of the traditional *Shi'a* theologians erected along an intricate pyramidal structure of religious hierarchy with the final authority vested in the grand *ayatollahs*.

As has been pointed out, in the Indian milieu, a sustained reformatory assault on the scholasticism of the theologians was started much earlier by Syed Ahmed Khan and reached a high point in the writings of Iqbal. Syed Ahmed's reform was to shift the traditionalist approach determined by customs and attitudes of Arabia before the 11th century to an approach that was more in keeping with the rationalism of 19th-century Europe.<sup>22</sup> From Syed Ahmed's viewpoint, there was nothing unusual about his approach. He regarded it as an extension of al-Ghazzali's method, the 11th-century theologian who maintained that every school of thought among Muslims interpreted the Qur'ān rationally in the light of its time. Perhaps one could regard Syed Ahmed's approach as an unorthodox offshoot of that of Shah Waliullah, the 18th-century reformer who set the pace for the dynamic approach to Islam in India.

## Shah Waliullah and the Reassertion of *Ijtihād*

In a fundamental way, Shah Waliullah (1703-62) can be said to have founded modern Islam in India. He himself believed that he was the *fatih*, the inaugurator of a new era, or one whose arrival coincides with

## The Progressive Islamic Movement

a scientific age and who holds the key to mysteries of the coming era.<sup>23</sup> Waliullah asserted his claim as a *mujaddid* of his age, the one who presents or restates the law in a form which, while remaining in conformity with its original basis, is suitable to new conditions arising from the changes of time.<sup>24</sup> A theologian and a *Sufi* mystic who claimed he was in direct spiritual communion with the Prophet, who guided and instructed him, Waliullah thought of society in sociological terms.<sup>25</sup> Religious injunctions, he maintained, were to be observed not necessarily because they were divine in origin but because of the benefits they could confer both on the individual and society. The purpose of Islamic commandments was social. Such a view had its precedent in Ibn Khaldun, the renowned Muslim historian. However, given Waliullah's popular standing as a *mujaddid* and a scholar of high standing, who had unravelled fresh avenues of knowledge regarding social evolution and the psychological and spiritual advancement of human beings, he provided a broad base upon which later thinkers could build, both in theological and secular directions. It is perhaps in this sense that Iqbal has referred to Shah Waliullah as the first Muslim to have felt the urge of a new spirit.<sup>26</sup>

## Evolution and Change

The idea of continuous change and development or evolution remains the basis of Waliullah's discussion.<sup>27</sup> According to Waliullah, 'the individual and his society, as well as humanity in the aggregate, inclusive of human institutions and customs, evolve and develop through a particular order of progress'.<sup>28</sup> Waliullah's ethical principles have a close relation with psychology and sociology. His ethics deal not only with particular people in particular conditions or particular times but also with humanity at every stage of its evolution. According to his system, ethics are relative, in the sense that no perfect and absolute form can be determined for the whole of humanity at all stages and times.<sup>29</sup> His studies of different societies and customs at different times led him to the conclusion that every age has its own spirit and conditions that are products of the previous history of the people. To illustrate his thesis, Waliullah compares the history of humanity and its societies with that of an individual human being. As the individual passes through the various stages of life (e.g. childhood, youth, old age), being governed in each stage by different rules of conduct, in the same way the rules governing various societies change with the change of times. 'Indeed, the forms of useful customs vary with the times and with the general behaviour of people'.<sup>30</sup> Even righteous traditions remain suitable and useful customs (*al-rasm al-salih*) so long as they serve their purpose. For there might come a time during the process of social evolution and change in circumstances where these same righteous traditions may cease to serve their original purpose or begin to hinder the welfare of individuals or of society as a whole. The same traditions, then, become harmful customs.<sup>31</sup> Explaining the relativity of righteous tradition further, Waliullah holds

## THE HERITAGE OF SUFISM

Volume I, *Classical Persian Sufism from its Origins to Rumi (700–1300)*,

ISBN 1–85168–188–4

Volume II, *The Legacy of Medieval Persian Sufism (1150–1500)*,

ISBN 1–85168–189–2

Volume III, *Late Classical Persianate Sufism (1501–1750)*,

ISBN 1–85168–193–0

### RELATED TITLES PUBLISHED BY ONEWORLD:

*City of Wrong: A Friday in Jerusalem*, M. Kamel Hussein (trans. Kenneth Cragg),

ISBN 1–85168–072–1

*Common Prayer: A Muslim–Christian Spiritual Anthology*, Cragg (ed.),

ISBN 1–85168–181–7

*Companion to the Qur'an*, Watt, ISBN 1–85168–036–5

*Defenders of Reason in Islam: Mu'tazilism from Medieval School to Modern Symbol*,

Martin, Woodward and Atmaja, ISBN 1–85168–147–7

*The Event of the Qur'an: Islam in its Scripture*, Cragg, ISBN 1–85168–067–5

*The Faith and Practice of Al-Ghazālī*, Watt, ISBN 1–85168–062–4

*The Formative Period of Islamic Thought*, Watt, ISBN 1–85168–152–3

*Islam: A Short History*, Watt, ISBN 1–85168–152–3

*Islam: A Short Introduction*, Tayob, ISBN 1–85168–192–2

*Islam and the West*, Daniel, ISBN 1–85168–129–9

*Jesus and the Muslim*, Cragg, ISBN 1–85168–180–9

*Jesus in the Qur'an*, Parrinder, ISBN 1–85168–094–2

*Muhammad: A Short Biography*, Forward, ISBN 1–85168–131–0

*Muhammad and the Christian*, Cragg, ISBN 1–85168–179–5

*Muslims and Christians Face to Face*, Zebiri, ISBN 1–85168–133–7

*Muslim Devotions*, Padwick, ISBN 1–85168–115–9

*On Being a Muslim*, Esack, ISBN 1–85168–146–9

*The Qur'an and its Exegesis*, Gätje, ISBN 1–85168–118–3

*Qur'an, Liberation and Pluralism*, Esack, ISBN 1–85168–121–3

*Rabī'a*, Smith, ISBN 1–85168–085–3

*Revival and Reform in Islam: A Study of Islamic Fundamentalism*, Rahman,

ISBN 1–85168–204–X

*Rumi: Past and Present, East and West*, Lewis, ISBN 1–85168–167–1

*Rumi: Poet and Mystic*, Nicholson, ISBN 1–85168–096–9

*A Short Introduction to Islamic Philosophy, Theology and Mysticism*, Fakhry,

ISBN 1–85168–134–5

*Tales of Mystic Meaning*, Nicholson, ISBN 1–85168–097–7

*What Muslims Believe*, Bowker, ISBN 1–85168–169–8

88186

## THE HERITAGE OF SUFISM

### VOLUME III

*Late Classical Persianate Sufism (1501–1750)*

*The Safavid & Mughal Period*

EDITED BY LEONARD LEWISOHN & DAVID MORGAN

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	88186
Tas. No:	297.79 HER.S



ONEWORLD  
OXFORD

#### 318 Esoteric Movements and Contemplative Disciplines

As the *Hālānāma* confirms, apart from the knowledge of divine unity (*tawhīd*), Bāyazīd Anṣārī left two more “treasures” for his Pashtun followers: music and poetry in Pashto, both art forms that were non-existent before him.<sup>73</sup> Just as the first Pashtun musicians were his disciples, and began to compose “elaborate melodies,” Bāyazīd Anṣārī was the first person to compose *qaṣīdas*, ghazals, *mathnawīs* and *rubā'īs* in Pashto. His children and disciples imitated him and also wrote *diwāns* in Pashto,<sup>74</sup> some of which were preserved for posterity.

In this fashion, Rawshani authors consciously initiated the use of the Pashto language. Although the reason for their writing in Pashto was doctrinal, the consequences of the deliberate decision to write theological works and poetry in this vernacular tongue, motivated by the view that Bāyazīd Anṣārī had a mission of enlightening the Pashtuns, ultimately influenced the whole of Pashtun culture, which, as a result of the Rawshani intellectual activities, acquired its own independent literary tradition.

<sup>73</sup> Although there is no means of verifying this claim of the *Hālānāma*, it is quite possible that it is true since there is no reliable evidence of pre-Rawshani poetry and theological works in Pashto. Besides, there is no stylistic difference between the writings of Bāyazīd Anṣārī and his antagonist Akhūnd Darwīza. Other Pashtun opponents of the Rawshani movement also imitated or at least admired the literary style and skills of Bāyazīd Anṣārī and his followers. It seems that if these enemies of the Rawshani movement could draw on a different Pashto literary tradition they would have done so, rather than imitate the style of their rivals, whom they sincerely hated.

<sup>74</sup> Mukhlīṣ, *Hālānāma*, pp. 345, 359.

### Contemplating Sacred History in Late Mughal Sufism

*The Case of Shāh Walī Allāh of Delhi*

MARCIA K. HERMANSEN

The following chapter is devoted to the study of certain texts of the Sufi thinker Shāh Walī Allāh against the background of Persianate Mughal Sufism, the eighteenth century, and conceptualizations of the so-called ‘decline’ of Sufism. Shāh Walī Allāh died in 1762 and is considered one of the most versatile and prominent intellectual figures of eighteenth-century Muslim India. The use of his writings is suggested by the fact that he composed such an extensive range of texts and that he does not exclusively present the perspective of a single Sufi order (*ṭarīqa*), although he has been most closely associated with the Naqshbandiyya. Unlike the earlier works of Sufis such as Ibn ‘Arabī (d. 1240), his writings could not be considered as “text producers”,<sup>1</sup> since they were rarely commented on by contemporaries and seemed to have raised little controversy in his own time.<sup>2</sup> Still, they are important, both in their own right and as indicative of tendencies internal and indigenous to Islamic thought at this time. Trends beginning to appear in these texts may signal a trajectory that would have occurred within the Islamic tradition on its own, had not the intensive upheavals associated with the colonial experience intervened.

I will take as a basis for discussion several texts, drawn from what we may term Shāh Walī Allāh’s writings on ‘practical’ Sufism, rather than those explicitly on mystical theory<sup>3</sup> or on his well-known works in the fields of

<sup>1</sup> On “text producers” or literary watersheds see Ian R. Netton, *Allāh Transcendent: Studies in the Structure and Semiotics of Islamic Philosophy, Theology and Cosmology* (London: Curzon Press 1994), p. 300.

<sup>2</sup> Maḥmūd Aḥmad Barkātī, *Shāh Walī Allāh aur unkā Khāndān* (Delhi: Maktaba Jāmi’a 1992), pp. 31–40.

<sup>3</sup> For example, his *Lamahāt* (Arabic) (Hyderabad, Sindh: Shāh Walī Allāh Academy, n.d.). English translation by G.H. Jalbani (Hyderabad Sindh, 1970). Reissued and re-edited by D.B. Fry as *Sufism and the Islamic Tradition: Lamahat and Sata'at of Shah Waliullah of Delhi* (London: Octagon Press 1986) and *Safa'at* (Hyderabad, Sindh: Shāh Walī Allāh Academy 1964). English translation by G.H. Jalbani (see above); Urdu translation with commentary by Muḥammad Maṭīn Hāshimī (Lahore: Idāra Thaqāfiyya Islāmiyya 1986).

S. 319–343

## ولى الله الدهلوى

هو أبو عبد العزيز ولى الله أحمد شاه بن عبد الرحيم الدهلوى العمري ، ولد سنة ١١١٤ هـ = ١٧٠٢ م ، وتوفي سنة ١١٧٦ هـ = ١٧٦٢ م ، وقيل إنه توفي سنة ١١٨٠ هـ .

وله مؤلفات منها : التفهيمات الإلهية ، وأجوبة عن ثلاث مسائل ، والإنصاف في بيان أسباب الاختلاف ، وتنوير العيون في رفع اليبس ، وحجة الله البالغة ، ورسائل الدهلوى ، وشرح تراجم أبواب صحيح البخارى ، وعقد الجيد في أحكام الاجتهاد والتقليد ، وفتح الخبير بما لا بد من حفظه في علم التفسير ، والقول الجليل في بيان سواء السبيل .

وقد دافع في رسالته - التفهيمات الإلهية - عن ابن تيمية فقال : والذي أعتقد أنا وأحب أن يعتقد جميع المسلمين في علماء الإسلام ، حملة الكتاب والسنة والفقه ، الذائبن عن عقيدة أهل السنة والحديث ، أنهم عدول بتعديل النبي صلى الله عليه وسلم ، حيث قال : يحمل هذا العلم من كل خلف عدوله ، وإن كان بعضهم قد تكلم فيهم بما لا يرضيه هذا المعتقد ، إذا كان قولهم ذلك غير مردود عليهم بنص الكتاب والسنة والإجماع ، وكان قولهم ذلك محتملا ، وكان مجال ومساغ للخوض فيه ، سواء كان قولهم ذلك في أصول الدين أو في المباحث الفقهية أو في الحقائق الوجدانية ، وعلى هذا الأصل اعتقدنا في شيخ الإسلام ابن تيمية رحمه الله تعالى ، فإننا قد تحققنا من حاله أنه عالم بكتاب الله ومعانيه اللغوية والشرعية ، أستاذ في النحو واللغة ، محرر لمذهب الحنابلة فروعه وأصوله ، فائق في الذكاء ، ذو لسان وبلاغة في الذب عن عقيدة أهل السنة ، لم يؤثر عنه فسق ولا بدعة ، اللهم إلا هذه الأمور التي ضيق عليه لأجلها ، وليس شيء منها إلا ومعه دليله من الكتاب والسنة وآثار السلف ، فمثل هذا الشيخ عزيز الوجود في العالم ، ومن يطبق أن يلحق شأوه في تحريره وتقريره ، والذين ضيقوا عليه ما بلغوا معشار ما آناه الله تعالى ، وإن كان تضيقه ذلك ناشئا من اجتهاد ،

دراسة لأهم ناحية من الحركة الفكرية الإسلامية

## المحدرون في الإسلام

من القرن الأول إلى الرابع عشر

١٠٠ - ١٣٧٠ هـ

« إن الله يبعث لهذه الأمة على رأس

كل مائة سنة من يجدد لها دينها ،

حديث شريف

Dihlewi Sah Veliyyullah



عبد المتعال الصعيدي

الأستاذ بكلية اللغة العربية من طلبة الخزانة الأزهر

(1377/1958 den sonra vefat etti)

Türkiye Diyanet Vakfı

Kütüphanesi

İslam Ansiklopedisi

293

1958

1958

1958

1958

## البخاري

صحيح البخاري، الجامع الصحيح

للإمام الحافظ أبي عبد الله محمد بن إسماعيل الجعفي البخاري المتوفى سنة ٢٥٦ هـ .  
(أفردت ترجمته بعدة كتب انظر كتابنا معجم الموضوعات المطروقة في التأليف الإسلامي . وترجمته في تاريخ بغداد ٢ : ٤ ، والوافي بالوفيات ٢ : ٢٠٦ ، ووفيات الأعيان ١ : ٥٧٦ ، ومرة الجنان ٢ : ١٦٧ ، وطبقات الشافعية للسبكي ٢ : ٢ ، وشذرات الذهب ٢ : ١٣٤) قال في كشف الظنون : ٥٤١ ، هو أول الكتب الستة في الحديث وأفضلها على المذهب المختار قال الإمام النووي في شرح مسلم : إن أصبح الكتب بعد القرآن الكريم الصحيحان صحيح البخاري ومسلم وتلقاهما الأمة بالقبول وكتاب البخاري أصحهما صحيحاً وأكثرهما فوائد وقد توسع صاحب كشف الظنون وغيره في الحديث عن فضائله ... والقصد هنا هو استيفاء ما كتب حوله ...

\*\*\*

- أبو علي الحسن بن محمد بن حسين بن الحسن  
ابن جعفر الحسيني العلوي البغدادي المتوفى سنة  
٣٥٨ هـ (الأعلام ٢ : ٢١٣) (الفهرس الشامل :  
١٨٣٨) .  
- الكوكب النهراني في شرح صحيح البخاري  
خ السليمية سنة ١٥٢٠ هـ (١١٣) .  
أبو أحمد محمد بن أحمد بن الحسين بن القاسم  
ابن الغطريف بن الجهم الغطريف العبدى  
الجرجاني الرباطي المتوفى سنة ٣٧٧ هـ (العبرة :  
٥ ، تذكرة ٣ : ١٧٠ ، لسان الميزان ٥ : ٣٥ :  
شذرات الذهب ٣ : ٩٠) .  
- المسند الصحيح على صحيح البخاري  
(الرسالة المستظرفة : ٨٨) .  
محمد بن محمد بن أحمد بن إسحاق النيسابوري  
المعروف بالحاكم المتوفى سنة ٣٧٨ هـ (الوافي  
بالوفيات ١ : ١١٥ ، سير أعلام النبلاء ١٠ :  
٢٤٠ ، مرة الجنان ١ : ٤٠٨ ، كحالة ١١ :  
١٨٠) .  
- مصنف على الجامع الصحيح .  
أبو عبد الله محمد بن محمد بن العباس بن أحمد بن محمد  
بن أبي ذهل الهروي المتوفى سنة ٣٧٨ هـ (تاريخ  
بغداد ٣ : ١١٩ ، الوافي بالوفيات ٣ : ١٩١ ،  
العبر للذهبي ٣ : ٩٠ ، شذرات الذهب ٣ : ٩٢ ،  
إتحاف القاري : ٢٦٩) .  
- المصنف الصحيح على صحيح البخاري .  
أبو سليمان أحمد بن محمد بن إبراهيم بن  
الخطاب البستي المتوفى سنة ٣٨٨ هـ (أنباء الرواة  
١ : ١٢٥ ، وفيات الأعيان ١ : ١٦٦ ، يتيمة  
الدهر ٤ : ٢٣١) .  
١- شرح البخاري  
خ بعنوان تفسير أحاديث الجامع الصحيح  
خ بمكتبة الرباط برقم ١١٨٠ أوقاف  
(الأعلام ١ : ٧٣) .  
٢- أعلام السنن

عبدالله محمد الحبشي، جامع الشروح والحواشي، (معجم الشامل لأسماء الكتب المشروخة في التراث  
الإسلامي وبيان شروحه)، الجزء الأول، 1425/2004 أبو ظبي، ص. 396، ISAM 130564.

دهلي سنة ١٢٩٨ هـ .

عبد الباسط بن رستم علي بن علي أصغر  
القنوجي الهندي المتوفى سنة ١٢٢٣ هـ (هدية  
العارفين ١ : ٤٩٤ ، معارف العوارف ١٥١) .  
... نظم الثلاثي شرح ثلاثيات البخاري  
(فارسي) .

عبد الوهاب بن محمد غوث بن محمد غوث  
المتوفى سنة ١٢٨٥ هـ (الفهرس الشامل :  
١٨٦٤) .

... شرح ثلاثيات البخاري

خ السعيدية ١ / ١٣٦ .

يحيى بن أمين العباسي الإله آبادي ... (عوارف  
المعارف : ١٥١ ، إتحاف القاري : ٣٦٤) .  
... إغاثة القاري في شرح ثلاثيات البخاري .

رضي الدين أبو الخير محمد عبد المجيد بن نور  
نبي نوشان ميان التونكي المتوفى سنة ١٣٠٧ هـ  
(الفهرس الشامل : ١٧٨٣) .

... معلم القاري لفتوح الباري

(ثلاثيات البخاري) خ تونك ١ / ١١٢  
(الفهرس الشامل : ١٥٤٢) .

صديق حسن خان البخاري القنوجي المتوفى سنة  
١٣٠٧ هـ (معارف العوارف : ١٥١) .

... غنية القاري شرح ثلاثيات البخاري  
(بالأردو) .

محمد بن علي بن أحمد بن محمد الرباطي  
الأندلسي المعروف بابن دنية (الأعلام ٦ : ٣٠٤ ،  
إتحاف القاري : ٢٩٢) .

... السر الساري من ثلاثيات البخاري

مطبوع بفاس (سزكين ١ : ١٩٨) .

عبد الشكور بن عبد التواب ... (إتحاف  
القاري : ١٦١) .

... إنعام المنعم الباري شرح ثلاثيات البخاري  
طبع بمصر سنة ١٩٣٩ م .

محمد عبد الصبور (معاصر)

... انتقام المنعم الباري بشرح ثلاثيات البخاري  
ط مصر سنة ١٣٥٧ هـ

■ وللعلماء المسلمين عناية كبيرة بشرح تراجم  
أبواب صحيح البخاري وهي عناوين  
الأبواب التي حفل بها الصحيح وبعضهم  
شرحها لاستيفائها الحكم والخلاصة  
للحديث المروي ... ومن شرح تراجم  
صحيح البخاري :

أبو العباس أحمد بن محمد بن رشيق الأندلسي المالكي  
المتوفى سنة ٤٤٢ هـ (كحالة ١ : ٢٢٢) .  
... تراجم كتاب الصحيح .

أبو العباس أحمد بن محمد بن عمر بن يوسف بن  
ورد التيمي المرسي الأندلسي المالكي المتوفى سنة  
٥٤٠ هـ (شجرة النور : ١٣٤ ، إتحاف القاري :  
١٩٣) .  
... المتواري على تراجم البخاري .

ناصر الدين أبو العباس أحمد بن محمد بن  
منصور بن القاسم الجذامي الجروي المعروف بابن  
المثير المتوفى سنة ٦٨٣ هـ (الديباج المذهب : ١ :  
٢٤٣ ، قواف الوفيات ١ : ١٤٩ ، شذرات

الذهب ٢ : ٣٨١ ، إتحاف القاري : ١٦٨٠) .

... مناسبات تراجم البخاري .

علي بن محمد بن منصور الجذامي الإسكندري  
المعروف بابن المثير المتوفى سنة ٦٩٥ هـ (نيل  
الانتهاج : ٢٠٣ ، هدية العارفين ١ : ٧١٩) .

... المتواري على تراجم البخاري

خ با يزيد ١١١٥ (إتحاف القاري : ٢١٠ ،  
طبع بتحقيق مقبول أحمد الكويت سنة  
١٤٠٧ هـ .

وعليه المختصر الآتي والذي بعده:

أبو عبد الله محمد بن عمر بن محمد بن رشيد  
الفهري المتوفى سنة ٧٢١ هـ (سبق) .

... ترجمان التراجم شرح على أبواب البخاري  
في إبداء وجه مناسبات تراجم صحيح البخاري  
(إتحاف القاري : ٣٠٤) . خ اسكوريال ٩٧٣٢  
(تراث المغاربة : ١٠٤) .

بدر الدين أبو عبد الله محمد بن إبراهيم بن سعد  
الدين بن جماعة المتوفى سنة ٧٣٣ هـ (سبق) .

... ملخص مناسبات تراجم البخاري لابن  
المثير الإسكندري .

طبع بومباي بالدار السلفية سنة ١٤٠٤ هـ  
بتحقيق محمد بن إسحاق إبراهيم السلفي  
وأعيد طبعه سنة ١٤٠٤ هـ (نفس السنة)  
بالرياض بتحقيق علي بن عبد الله الزين .

أبو حفص عمر بن رسلان بن نصير صالح  
البلقيني المتوفى سنة ٨٠٥ هـ (الضوء اللامع : ٦ :  
٨٥ ، حسن المحاضرة ١ : ١٨٣ ، شذرات الذهب

٧ : ٥١ ، هدية العارفين ١ : ٧٩٢) .

... مناسبات أبواب تراجم البخاري .

أبو حفص عمر بن علي بن أحمد الأنصاري  
المعروف بابن الملقن المتوفى سنة ٨٠٥ هـ (سبق) .

... مناسبات تراجم البخاري

(الأعلام ٥ : ٤٦) .

أبو الفضل جلال الدين عبد الرحمن بن عمر بن  
رسلان الكتاني البلقيني المتوفى سنة ٨٢٤ هـ  
(الضوء اللامع ٤ : ١٠٦ ، شذرات الذهب ٧ :  
١٦٦) .

... مناسبات تراجم البخاري

(يحقق مع كتاب الأب السابق) .

شمس الدين أبو عبد الله محمد بن ناصر الدين  
عبد الله بن محمد القيسي الدمشقي المتوفى سنة  
٨٤٣ هـ (الضوء اللامع ٨ : ١٠٣ ، شذرات  
الذهب ٧ : ١٤٣ ، الدرر الكامنة ٣ : ٣٩٧ ،  
إتحاف القاري : ٨٤) .

... المتواري على تراجم صحيح البخاري .

أبو عبد العزيز أحمد بن عبد الرحيم الفاروقي  
الدهلوي الملقب بشاه ولي الله المتوفى سنة ١١٧٦ هـ  
(سبق) .

... شرح تراجم أبواب صحيح البخاري

خ تونك ١ : ١٣٢ ، ورضا رامبور ١ :  
٤١٢ ، وحدا بخش ١ - ٥ : ٢٦ (الفهرس  
الشامل : ٣٨٢) طبع حيدر آباد سنة ١٣٢٣  
(سركيس : ١٧٧٥) .

عبد الرحمن بن أحمد بن الحسن البهكلي التهامي

عبدالله محمد الحبشي، جامع الشروح والحواشي، (معجم الشامل لأسماء الكتب المشروخة في التراث  
الإسلامي وبيان شروحه)، الجزء الأول، 1425/2004 أبو ظبي، ص. 396، ISAM 130564.

عبدالله محمد الحبشي، جامع الشروح والحواشي، (معجم الشامل لأسماء الكتب المشروخة في التراث  
الإسلامي وبيان شروحه)، الجزء الأول، 1425/2004 أبو ظبي، ص. 396، ISAM 130564.

et-Muvatta

- Malik b. Enes.

Ibn al-Arabi Ebu Said. 1978

Abdullah b. Dafi. 1978

Sevban Muh. Hasan. 1978

Ibn Velib. 1978

isa b. Dinar. 1979

Asbag b. Faras. 1979

Muhammed Sahun. 1979

Yahya b. Ibrahim. 1979

Muslim b. Haccar. 1980

Ibn Dahmun. 1980

Bazzar. 1980

Ibn al-Canud. 1980

Ibn al-Cabbal. 1981

Ibn Ziyad al-Nisaburi. 1981

Ebu al-Arab. 1981

Kasim b. Asbag. 1981

Assal. 1981

Dalac b. Ahmed. 1981

Ibn Hibban. 1981

Ibn Saiban. 1981-82

Ibn Adir. 1982

Hakim al-Kabir. 1982

Rabac. 1982

Hattabi. 1982-83

Daraktir. 1983

- Ibn Ebu Zaynab. 1983

Ibn al-Farisi. 1983-84

David al-Habib. 1984

Kabir. 1984

Ibn al-Saffar Ebu Velil. 1984

- H. Veys. 1984

- Abdelgani al-Ejdi. 1984

- Ibn al-Hazga. 1985

Ibn al-Saffar Ebu Velil. 1985

Ebu al-Farisi. 1985

- Ebu al-Farisi. 1985

- Ibn al-Hazga. 1986

- Ibn al-Rasik al-Kayserani. 1986

- Ibn al-Abd al-Basir al-Nasiri. 1986

- al-Kutubi Muh. b. al-H. 1987

- Ibn al-Farisi. 1987

- Basir. 1988

- Ibn al-Zaynab. 1988

- Ibn al-Kasir. 1988

- Batalyev. 1988

- Ibn al-Basir al-Kayserani. 1988

- Ibn al-Tamir. 1988

- Ibn al-Habib al-Muhajir. 1989

- Kad. 1989

- Ibn al-Kasir Ebu al-Kasim. 1990

- al-Kasir. 1990

- Ibn al-Basir. 1990

- Hassan. 1990

- Ibn al-Habib. 1990

- al-Habib. 1991

- Ibn al-Kasir. 1991

- al-Kasir. 1991

1991

- Ibn al-Farisi. 1991

- Ibn al-Habib al-Muhajir. 1991

- al-Kasir. 1992

- Ibn al-Farisi. 1992

- al-Kasir. 1992

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

- al-Kasir. 1993

الموطأ

1978

وصل

موصل الطلاب = قواعد الاعراب

الموطأ

أبي عبد الله مالك بن أنس بن أبي عامر الأصبغي المدني المتوفى سنة ١٧٩هـ.

(مصادر ترجمته في سائر كتب الطبقات والتراجم انظرها) من أنباء كتب الحديث وهو كتاب فقه وخبر يقال إن أول نسخة منه كانت تضم تسعة آلاف حديث وأنه مختص رواياتها حتى انتهى إلى ما انتهى إليه ويضم الموطأ في نسخته الأخيرة مائة حديث مستندة و٢٢٢ حديثاً ومرسلة و٦١ حديثاً موقوفاً و٢٨٥ رأي السابغين، وهناك روايات مختلفة للموطأ وهو يشبه في ذلك الجامع الصحيح للإمام البخاري، يقول سزكين ومع ذلك لا نستطيع أن نستنتج من هذا الاختلاف بين الروايات أن مالكاً كان يميز موطأه غير متخرج ولا مدقق أو أن أحد تلاميذه وليس المؤلف هو الذي نقله، على أن الأخير واضحة أن مالكاً هو الذي ألف موطأه إلى آخر كلامه فيه أنه انظر (تاريخ التراث العربي لفؤاد سزكين ١: ٤٥٨) في سائر مكتبات العالم انظر (الفهرس الشامل) (حديث: ٦٣٩-١٦٤٩) وطبع في دلهي سنة ١٢١٦هـ وسنة ١٣٠٦هـ ومصر سنة ١٣٤٩هـ والطبعة سنة ١٣٥٩هـ وطبعات أخرى.

\*\*\*

أبو سعيد أحمد بن محمد بن زياد البصري المعروف بالأعرابي المتوفى سنة ١٣٤هـ (منير) أعلام النبلاء ١٥: ٢٠٧، والبداية والنهاية ١١: ٢٢٦، وشذرات الذهب ٢: ٢٥٤).  
- حديث مالك (سير أعلام النبلاء ٨: ٨٥).  
عبد الله نافع مولد بني مخزوم المتوفى سنة ١٨٦هـ (الديباج للذهب: ١٣١، كخالة ٦: ١٥٨).  
- تفسير الموطأ (سير أعلام النبلاء ٨: ٨٦).  
محمد بن حسن الشيباني المتوفى سنة ١٨٩هـ (سب) موطأ محمد بن النعمان الشيباني (رواية).

عبد الله محمد الحبيشي، جامع الشروح والحواشي، (معجم الشامل لأسماء الكتب المشروخة في التراث الإسلامي وبيان شروحه)، الجزء الثالث، 1425/2004، أبو ظبي، ص. 138-96، ISAM 130566.

الموطأ

1990

الموطأ

محمد التهامي بن المدني بن علي بن عبد الله كنون المتوفى سنة ١٣٣٣هـ (سبق في الشفا).

- أقرب المسالك تعليق على موطأ مالك (الأعلام ٦: ٦٥). طبع

وحيد الزمان بن مسيح الزمان الكهنوي المتوفى سنة ١٣٣٨هـ (سبق).

- كشف الموطأ (بالأردو).

محمد بن يحيى بن سليمة اليونسي المتوفى سنة ١٣٥٤هـ (بلاد شقيط: ٦٠١).

- اختصار الموطأ.

محمد بن حبيب الله بن عبد الله بن أحمد ماياي الجكني الشنقيطي المتوفى سنة ١٣٦٣هـ (سبق في الصحيحين).

١- دليل السالك على موطأ مالك (منظومة).

٢- إضاءة الحالك شرح دليل السالك طبع بمصر بمطبعة الاستقامة ١٣٥٤هـ.

محمد بن زكريا بن يحيى الكاندهلوي المتوفى بعد سنة ١٣٤٨هـ (الأعلام ٦: ١٣١).

- أوجز المسالك إلى موطأ مالك ط سهار نفور سنة ١٤٠٠هـ.

محمد المكي بن علي البطاوري الرباطي المتوفى ١٣٥٥هـ (سبق).

- تقييد على الموطأ (تراث المغاربة: ١٢).

أحمد بن محمد الصديق العماري المتوفى ١٣٨٠هـ (سبق).

- البيان والتفصيل لوصول مافي الموطأ من البلاغات والمراسيل (تشفيف الاسماع: ٨١).

١٢٩٦هـ (سبق).

- شرح الموطأ

(أردو) (معارف العوارف: ١٥٠).

يعقوب بن يوسف البياني اللاهوري (معارف العوارف: ١٥٠).

- المصنف شرح الموطأ. خ قاس ٥٢٩ (سزكين ١: ١٤٠: ٣).

عمر مودي الفلاني.

- كشف الغطاء عن معاني ألفاظ الموطأ

خ باريس ٣٩ (الفهرس الشامل: ١٢٩٤).

محمد المدني بن علي جنون الفاسي المتوفى سنة ١٣٠٢هـ (الأعلام ٧: ٩٤).

- التعليق الفاتح على موطأ مالك

(شجرة النور: ٤٣٠). طبع بفاس سنة ١٣١١هـ (معجم المطبوعات المغربية: ٦٤).

عبد الحى عبد الحليم الأنصاري اللكنوي المتوفى سنة ١٣٠٤هـ (معارف العوارف: ١٥٠).

- التعليق المجد على موطأ محمد طبع الهند سنة ١٢٩٢هـ.

شمس الدين أبو المحاسن محمد بن خليل القاوقجي المتوفى سنة ١٣٠٥هـ (سبق).

- تسهيل المسالك مختصر موطأ مالك خ الأزهرية ٣٩٣ مجاميع ١٤٤٧٦.

إدريس بن عبد العلي النكرامي المتوفى سنة ١٣٣٠هـ (نزهة الخواطر ٨: ٤٨، معارف العوارف: ١٦٠).

- القول المسدد في رواة موطأ الإمام محمد.

الموطأ

1994

الموطأ

أبو العباس أحمد بن الحاج المكي السدراني السلاوي المالكي المتوفى سنة ١٢٥٣هـ (الاستقصاء ٤: ١٩٤، هدية العارفين ١: ١٨٦، كحالة ١: ١٨٦).

- تقريب المسالك بموطأ مالك

خ الخزانة العامة بالرباط ٢٣١٩ د وقاريونس ١٢١٤ والصبيحية بسلا ١٣٦٦ (الفهرس الشامل: ٣٩٥).

محمد بن علي السنوسي الخطابي الإدريسي المتوفى سنة ١٢٧٦هـ (سبق).

- مقدمة موطأ مالك

طبع بمطبعة حجازي سنة ١٣٧٤هـ.

صبغة الله بن محمد غوث المدراسي الشافعي المتوفى سنة ١٢٨٠هـ (نزهة الخواطر ٧: ٢٢٥، معارف العوارف: ١٥٠).

- هداية السالك إلى موطأ مالك.

عبد الوهاب بن محمد غوث المدراسي المتوفى سنة ١٢٨٥هـ (نزهة الخواطر ٧: ٣٢٣).

- هداية السالك لموطأ مالك

خ السعيدية ١٧٨١ (الفهرس الشامل: ١٧٢٥) (ويحقق مع سابقه فلعله كتاب واحد).

أبو الفلاح صالح بن محمد النيفر المتوفى سنة ١٢٩٠هـ (شجرة النور: ٣٩٤).

- شرح الموطأ

(شجرة النور: ٣٩٤).

بشير الدين العثماني القنوجي المتوفى سنة

والرجال

خ اميروزيانا ٢-٥٥ والجامع الكبير بصنعاء ١٥٢٠.

أحمد بن عبد الرحيم العمري المعروف بشاه ولي الله الدهلوي المتوفى سنة ١١٧٦هـ (سبق في صحيح البخاري وغيره).

- المسوى والمصنف في شرح الموطأ

خ تونك ١-١٠٦ ورضارامبور ١-٣٧٢ وخدايش ١-٥٨ (الفهرس الشامل: ١٤٦٠) طبع في بيروت سنة ١٤٠٣هـ.

أبو حامد العربي بن أبي العباس أحمد بن الشيخ التاودي المتوفى سنة ١٢٢٩هـ (سبق في مختصر خليل).

- شرح الموطأ

(شجرة النور: ٣٧٧).

سلام الله بن شيخ الإسلام بن فخر الدين الدهلوي المتوفى سنة ١٢٢٩هـ (نزهة الخواطر ٧: ٢٠٦).

- المحلى على أسرار الموطأ

خ السعيدية ١٧٨١ وتونك ١-١٠٦ وجامعة محمد بن سعود ٢٢٨٢ ورضا رامبور ١-٣٧٢ (الفهرس الشامل: ١٣٩٥).

أبو الريع سليمان بن محمد بن عبد الله العلوي سلطان المغرب المتوفى سنة ١٢٣٨هـ (سبق).

- حاشية على الموطأ

(شجرة النور: ٣٨٠).

عبد الله محمد الحبيشي، جامع الشروح والحواشي، (معجم الشامل لأسماء الكتب المشروخة في التراث الإسلامي وبيان شروحه)، الجزء الثالث، 1425/2004، أبو ظبي، ص. 138-96، ISAM 130566.

عبد الله محمد الحبيشي، جامع الشروح والحواشي، (معجم الشامل لأسماء الكتب المشروخة في التراث الإسلامي وبيان شروحه)، الجزء الثالث، 1425/2004، أبو ظبي، ص. 138-96، ISAM 130566.

- Babarti 534  
 Ali Xuscu 534  
 Devvan: 534  
 Hafiz-i Acem 534  
 Lahia Abdurrazzak b. Ali 534  
 Molla Penari 538  
 Taskoprige Ahmed efendi 538  
 Zadebiki Ahmed b. Munk 538  
 Fahveligullah Dihlari 539  
 Hatizade Muhiddin ef. 539  
 Revani Celibi 539  
 Kemalpasagade Ahm. Bil. 539

- Zeyid-i Kalam  
 - Tusi Nasiruddin  
 - Hasan b. Seref Sah 531  
 - Hattat-i Muttahhan 531  
 - Tufahani Mahmud b. Abdurrahman 531-532  
 - Carcani Seyyid Seref 532  
 - Ibnin-Nehhas ad-Dimashki 532  
 - Hayati 532  
 - Mir Sadreddin co-Sirazi Tark 532  
 - Mir Ghassemlan Mansur 532  
 - Kadizade Ahmed Semeddin 534

### تجريد الكلام

لنصير الدين محمد بن محمد الطوسي المتوفى سنة ٦٧٢ هـ .

(البداية والنهاية ١٣ : ٢٦٧ ، المختصر لأبي الفدا ٤ : ٩ وغيره) أوله : أما بعد حمد واجب الوجود الخ  
 (كشف الظنون : ٣٤٦) خ المتحف البريطاني وبريل : ٥٠٩ ، والفاتيكان ثالث : ١٧٧ ونسخ أخرى  
 (بروكلمان ٥ : ٣٧٤) طبع بطهران سنة ١٢٨٠ ، ويمبي سنة ١٣١١ هـ وصيدا بمطبعة العرفان سنة  
 ١٣٧٧ هـ (عبد الجبار : ٦٦٦) .

\*\*\*

زين الدين أبو محمد الحسن بن محمد بن  
 شرفشاه العلوي المتوفى سنة ٧١٥ هـ (ذريعة ٦ :  
 ٣٢) .  
 — حاشية على التجريد .  
 الحسن بن يوسف بن علي بن مطهر الحلبي المتوفى  
 سنة ٧٢٦ هـ (هدية العارفين ١ : ٢٨٤) .  
 — كشف المراد في شرح تجريد الاعتقاد  
 أوله : الحمد لله الذي جعل الإنسان الكامل  
 أعلم من الملك الخ (كشف الظنون : ٣٤٦)  
 خ الفاتيكان ثالث ٩٤١ ، ويتنه ١ : ١١٢ ،  
 والمكتب الهندي ٤٧١ ، طبع بطهران سنة  
 ١٣٠٠ هـ ، ويمبي سنة ١٣١١ هـ وأعيد  
 طبعه في قم سنة ١٣٥٣ هـ وفي سنة  
 ١٣٨٠ هـ .  
 أبو الثنا شمس الدين محمود بن أبي القاسم عبد  
 الرحمن بن أحمد بن محمد بن أبي بكر  
 الأصبهاني المتوفى سنة ٧٤٩ هـ (الدرر الكامنة  
 ٤ : ٣٢٧ ، بغية الوعاة : ٣٨٨ ، هدية العارفين  
 ٢ : ٤٠٩ ، شذرات الذهب ٦ : ١٦٥) .  
 — تشييد القواعد في شرح تجريد العقائد

عبدالله محمد الحبشي ، جامع الشروح والحواشي ، (معجم الشامل لأسماء الكتب المشروخة في التراث  
 الأسلامي و بيان شروحه) ، الجزء الأول ، 1425/2004 ابو ظبي ، ص. 531-540. ISAM 130564.

التجريد

٥٣٩

التجريد

سنان الدين يوسف المعروف بسنان عجم مفتي  
 اماسيه المتوفى بعد سنة ٩٠١ هـ (كشف  
 الظنون : ٣٧٦) .  
 • حاشية على حاشية خطيب زاده  
 أولها : أما بعد حمد من استحق الحمد  
 لذاته وصفاته الخ خ مشهد ١ : ٣٢  
 (بروكلمان ٥ : ٣٧٦) .  
 قوام الدين يوسف بن حسن الحسيني الشيرازي  
 الحنفي الشهير بقاضي بغداد المتوفى سنة ٩٢٢ هـ  
 (هدية العارفين ٢ : ٥٦٣) .  
 — تشييد النقائد في شرح تجريد العقائد .  
 إلياس بن شجاع الدين الرومي الحنفي المتوفى  
 سنة ٩٢٩ هـ (هدية العارفين ١ : ٢٢٦) .  
 — حاشية على شرح تجريد العقائد .  
 أحمد الطالشي الجيلي العجمي المتوفى ٩٣٠ هـ  
 (هدية العارفين ١ : ١٤٠) .  
 — حاشية على تجريد الكلام للطوسي  
 أولها : الحمد لله الذي قدس كنه ذاته عن  
 إدراك العقول الخ (كشف الظنون :  
 ٣٤٧) .  
 أحمد بن سليمان المعروف بابن كمال باشا  
 المتوفى سنة ٩٤٠ هـ (سب) .  
 — تجديد تجريد التجريد  
 (ذيل كشف الظنون ١ : ٣٢٧) في باريس  
 ٤٣٧٤ (بروكلمان ٥ : ٣٨٠) .  
 مهدي بن عبد الله الشيرازي الاحكاري المتوفى  
 ٩٥٩ هـ (هدية العارفين ٢ : ٤٨٤)

فيض الله بن غياث الدين محمد الطباطبائي  
 القهبائي المتوفى بعد سنة ١٠٧٠ .  
 • حاشية على شرح القوشجي .  
 محمد بن حسين بن محمد صالح الخاتون  
 الآبادي المتوفى سنة ١١٥١ (ذريعة ٦ : ١١٤) .  
 • حاشية على شرح القوشجي .  
 أبو القاسم بن محمد الجردقاني (ذريعة ٦ :  
 ١١٣) .  
 • حاشية على شرح التجريد .  
 عبد العزيز بن شاه ولي الله الدهلوي المتوفى سنة  
 ١٢٣٩ هـ (بروكلمان ٥ : ٣٨٠) .  
 • حاشية على شرح القوشجي خ رامبور ١ : ٢٩٠ .  
 ميرزا جلوه (بروكلمان ٥ : ٣٧٩) .  
 • حاشية على القوشجي في طهران ٨٤/٢ .  
 حسن جليبي بن محمد شاه بن علاء الدين علي  
 ابن يوسف بن بالي الغفاري المتوفى سنة ٨٨٦ هـ  
 (هدية العارفين ١ : ١٨٨) .  
 — حاشية على تجريد العقائد ؟  
 محيي الدين محمد بن تاج الدين إبراهيم الرومي  
 المعروف بخطيب زاده المتوفى سنة ٩٠١ هـ  
 (الكواكب السائرة ١ : ٢٤ ، شذرات الذهب ٨ :  
 ٩ ، هدية العارفين ٢١٨ : ٣٠١ ، الأعلام ٥ : ٣٠١) .  
 — حاشية على شرح تجريد العقائد  
 (لم نعرف على أي الشروح) خ طوب  
 قوب ودار الكتب المصرية (أعلام ٥ :  
 ٣٠١) وسليم آغا ٥٩٨ .

عبدالله محمد الحبشي ، جامع الشروح والحواشي ، (معجم الشامل لأسماء الكتب المشروخة في التراث  
 الأسلامي و بيان شروحه) ، الجزء الأول ، 1425/2004 ابو ظبي ، ص. ISAM 130564.

التجريد

٥٣٨

التجريد

وأولها : الحمد لله الغفور الرحيم والسلام  
 على المبعوث بالخلق العظيم الخ (كشف  
 الظنون : ٢٥٠) خ مشهد ١ : ٣٦ وبرلين  
 (٩٧٢) وأوقاف بغداد ٥٢٥٨ (بروكلمان  
 ٥ : ٣٧٩) .  
 أحمد بن محمد الاردبيلي المتوفى سنة ٩٩٣ هـ  
 (الذريعة ٦ : ١١٣) .  
 • حاشية على شرح القوشجي .  
 إبراهيم بن حسين عطاء الله الهمداني المتوفى  
 سنة ١٠٢٦ هـ (الذريعة ٦ : ١١٣) .  
 • حاشية على شرح القوشجي خ مشهد ٢٦ : ١  
 (بروكلمان ٥ : ٣٨٠) .  
 عبد الخالق قاضي زاده الكوهري المتوفى نحو  
 سنة ١٠٣٨ هـ (الذريعة ٦ : ١١٤) .  
 • حاشية على شرح القوشجي .  
 عبد الله النخجواني الشهير بمير مرتضى .  
 • حاشية على الشرح الجديد  
 أولها : حمداً لمن لا كلام لنا الخ (كشف  
 الظنون ٣٥٠) .  
 الملا حسين البغدادي (القرن الحادي عشر  
 الهجري) بروكلمان ٥ : ٣٧٩) .  
 • حاشية على شرح القوشجي خ بنكبور ١٠ : ٢٦٦ .  
 أحمد بن زين العابدين العلوي (ذريعة ٦ :  
 ١١٤) .  
 • حاشية على شرح القوشجي خ إمبروزيانا ٢١٦  
 (بروكلمان ٥ : ٣٧٩) .

الدين محمد بن حمزة الفناري المتوفى سنة ٩٢٩  
 هـ (هدية العارفين ٢ : ٢٣٠) .  
 • حواشي على شرح التجريد للقوشجي .  
 كمال الدين حسين بن عبد الحق الأردبيلي  
 المتوفى سنة ٩٤٠ هـ (الذريعة ٦ : ١١٤) .  
 • حاشية على شرح القوشجي  
 أولها : أحسن كلام نزل من سماء التوحيد  
 الخ (كشف الظنون : ٣٥٠) .  
 عاشق بن قاسم الازنيقي المتوفى سنة ٩٤٥ هـ  
 (الأعلام ٣ : ٢٤٧) .  
 • حاشية على شرح القوشجي في فينا ١٨٩١ .  
 ناصر الدين أبو عبد الله محمد بن محمد اللقاني  
 المتوفى سنة ٩٥٨ هـ (سب) .  
 • حاشية على شرح القوشجي خ الإسكوريال  
 ثان : ٦٦٦  
 (بروكلمان ٥ : ٣٧٨) .  
 عصام الدين أحمد بن مصطفى الرومي طاش  
 كبرى زاده المتوفى سنة ٩٦٨ هـ (سب) .  
 • حاشية على شرح تجريد العقائد  
 (هدية العارفين ١ : ١٤٤) خ برلين ١٧٦٠  
 وسليم آغا ٥٩٥ ومشهد ١ : ٢٩ ونسخ  
 أخرى (بروكلمان ٥ : ٣٧٨) .  
 فخر الدين محمد بن الحسين الحسيني  
 الاسترآبادي المتوفى سنة ٩٦٨ هـ (ذريعة ٦ :  
 ١١٧ ، هدية ٢ : ١٣٤) .  
 • حاشية على شرح تجريد العقائد انفسها  
 سنة ٩٦٨ .

عبدالله محمد الحبشي ، جامع الشروح والحواشي ، (معجم الشامل لأسماء الكتب المشروخة في التراث  
 الأسلامي و بيان شروحه) ، الجزء الأول ، 1425/2004 ابو ظبي ، ص. ISAM 130564.

# ENCYCLOPAEDIC SURVEY OF ISLAMIC CULTURE

Vol. 14  
Muslim Political Thought in India

Edited by  
**MOHAMED TAHER**

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	95348
Tas. No:	297-09 ENC-S

**ANMOL PUBLICATIONS PVT. LTD.**  
NEW DELHI-110002 (INDIA) 1998

5

## The Nationalist 'Ulama's Interpretation of Shah Wali Allah's Thought and Movement-II

SHAFIQUE ALI KHAN

### THE POST JIHAD PERIOD

Those who joined the Jihad Movement of Sayyid Ahmed Shaheed, and those who favoured the Indian National Congress, were termed "nationalist."

Shah Wali Allah had started his movement and mission to restore the Mughul sovereignty but his dreams evaporated into the thin air after one hundred years. In the third phase, the political-cum-military aim was to crush the Sikh regime in the Punjab, which could not be realised for the reasons described earlier.

Shah 'Abd al' Aziz in his famous *fatwa* of 1803 has laid down the foundation of the Hindu-Muslim self-defence against the East India Company's government. On the same analogy, Sayyid Ahmad also invited the Hindus to help him liberate the Muslims from the Sikh hegemony in the Punjab and then in the dominions of the Company. Though the Hindu response to his Call was least effective, yet they had realised the dangers which were gradually cropping their ugly heads in the wake of the Company's rule. Later on, the appointment of a Hindu, Raja Ram, as an artillery officer in the army of the *mujahidin* was an indication of the fact that the Amir of the latter would treat the Hindus as equal partners in the Indian freedom movement.

112-162

*The Nationalist 'Ulama's Interpretation...* 113

It is generally believed that Sayyid Ahmad led his momentous *Jihad* campaign to establish Muslim rule, firstly in the Punjab and secondly in the entire Sub-continent after the liquidation of the Company's rule, as was desired by Shah 'Abd al-'Aziz. But Husayn Ahmad Madani was of the opinion that it was not the intention of Sayyid Ahmad and the movement he had launched. The latter was not clear in his ultimate aims. After elimination of the Sikh and then the Company's rule, who would rule India and how, was never explained by any spokesman of the Wali Allahi movement. But it is exactly known that they wanted to accommodate the Hindus in their struggle to oust the Sikh tyrants and the English usurpers. In this connection the letters written by Sayyid Ahmad to Raja Hindu Rao of Gwalior deserve our attention.

The same purpose was pursued in the Fourth Phase of the movement by Deoband. Mawlana Mahmud Hasan, (1850-1921), even invited the Sikhs to join him to work for India's liberation.

Thus, the *Jihad* movement was basically non-communal in its character but clear in its ultimate ends. It, no doubt, blazed the trail of Hindu-Muslim unity on political platform to get rid of their common enemy.

The most pathetic aspect of the *Jihad* movement was that Sayyid Ahmad was opposed more by the local population of Frontier than by the Sikh soldiery. The former had spent more time, energy and skill in appeasing the Pathan rivals and opponents than fighting against the Sikhs.

It is also said that he did not understand the Pathan psychology and the tribal customs and traditions. He handled them in a very rough way as a result of which he failed to muster their full support.

No doubt, the *mujahidin* were short of funds, proper trained personnel and necessary weapons. Besides, they were inexperienced as soldiers and ill-equipped; their discipline and organisation were not satisfactory. However, did not fall on account of these technical, professional and strategic faults and short-comings but due to intertribal

# ENCYCLOPAEDIC SURVEY OF ISLAMIC CULTURE

Vol. 14  
Muslim Political Thought in India

Edited by  
**MOHAMED TAHER**

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	95348
Tas. No:	297-09 ENC-5

**ANMOL PUBLICATIONS PVT. LTD.**  
NEW DELHI-110002 (INDIA) 1998

## 4

### Nationalist 'Ulama's Interpretation of Shah Wali Allah's Thought and Movement-I

SHAFI ALI KHAN

#### The First Phase

The Wali Allahi Movement, named after Shah Wali Allah (1703-1762), which began in 1731, was directed to:

1. bring about an Islamic revolution by reviving classical Islam;
2. restore the Mughul sovereignty, rule and administration on sound footing by crushing all subversive and anti-Mughul forces, which were non-Muslims, such as the Marathas and the Jats, etc;
3. do justice with all the eliminating poverty, joblessness and providing equal opportunities of work to all.

It means that it was a comprehensive religio-political and socio-economic movement aiming at the betterment of the Muslims and the non-Muslims all. It was indeed a great movement which assumed various phases (mainly five), on different occasions, producing charismatic personalities, leaders, scholars, thinkers, teachers and authors; issuing historic *fatwas* and proclamations, launching crusades against the Sikhs and later on against the British government, later impressive educational institutions, forming religio-political parties, contacting the foreign Muslim powers and inviting everybody to work for the liberation of India. But, ultimately the movement was merged with the All-India National Congress (founded in 1885), on the eve of

60-111

*Nationalist 'Ulama's Interpretation...* 61

the Khilafat Movement by the then leaders and scholars of the Deoband seminary (founded in 1867).

Thus the Wali Allahi movement as a guide, friend and philosopher of the Indian Muslims and, later on, the non-Muslims for about 217 years, i.e., from 1731 to 1947. It is a pity that the movement which began as a comprehensive lofty manifesto, as described above, ended by embracing and upholding the secular, territorial and Western material nationalism of the Indian National Congress, which was manifestly against the spirit of Islam.

With the passage of time, the movement drifted from aim to aim, some times, strictly following the fundamentals of the Wali Allahi programme, sometimes by deviating from it in order to cope with new situations, as and when they developed and sometimes placing altogether new religio-political ideas, as demanded by time.

From 1731 to 1824, till the death of Shah 'Abd al-'Aziz (1746-1824) it served and championed the cause of classical Islam, purged of all un-warranted innovations, with the Hanafi *fiqh* as its only leit-motif.

The programme of restoring the Mughul sovereignty, rule and administration on sound footing, naturally came to an end, when the East India Company (founded in 1600 A.D.), gradually established its government in India. But, let it be said to the credit of the leaders of the Wali Allahi movement that they displayed a remarkable flexibility and fore-sight in their shifting attitudes. It has a strange but interesting story to tell, as to how it was started to revive Islam and finally ended as a champion of secularism, nationalism and a formidable opponent of the Pakistan movement.

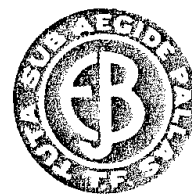
Last of all, the socio-economic programme of the Wali Allahi movement was too lofty and ambitious to be realised in a country ruled by a hostile foreign power. With the passage of time from 1757, the East India Company, introduced and organised its own legal, economic and political-cum-constitutional system, which could not allow the Indians, particularly the Muslims, to become economically a viable

# GESCHICHTE DER ARABISCHEN LITTERATUR

VON

Prof. Dr C. BROCKELMANN

ZWEITER SUPPLEMENTBAND



LEIDEN  
E. J. BRILL  
1938

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
Kayıt No. :	658-4
Tasnif No. :	516 507-6

614

3. Buch. 2. 7. Indien

*Ḥad. al-Ḥan.* 415. 1. *Ar-R. al-Ḥāqānīya* noch Pet. AM Buch. 440, Peš. 358,4. — 3. *Zubdat al-afkār* mit Gl. v. al-Qalanbāwī noch Qāzān 1901. — 7. *Šarḥ R. at-Taṣawwūrāt* S. 290. — 8. *Ad-Durra al-farūda fī taḥqīq maṣ'alat al-'ilm* Rāmpūr I, 449,24. — 9. *Ad-Durra al-tamīna* eb. II, 626, 1412,1.

1c. Sein Sohn 'Al. schrieb:

*Tafsīr al-Fātiḥa* Rāmpūr I, 25,63, dazu *Ḥāsiya* von dessen Neffen M. Faḍlallāh, verf. 1114/1705, Ind. Off. 1162.

1d. Sein Schüler Maulawī 'Al. schrieb:

*Zād al-lubīb fī safar al-ḥabīb* Peš. 591.

Zu S. 418

2. 'Abdalwahhāb al-Qudawā'ī al-Qannaugī *Mun'im Ḥān* schrieb 1125/1713:

1. *Baḥr al-maḡāhib* noch Cambr. Suppl. 155, Rāmpūr I, 284,20, Būhār 105 (s. *Ḥad. al-Ḥan.* 454). — 2. *Faṭḥ al-ḥair* am Rde der *Ḥulāyat al-Kašāf*, Ind. 1289.

2a. Mollā M. Muḥsin al-Kašmīrī *al-Fānī*, geb. 1056/1646 in Allāhābād, gest. 1081/1670 in Kašmīr, bekannter Dichter.

*Ḥāsiya 'alā šarḥ al-'Aqā'id* Peš. 794.

3. Quṭbaddīn a. 'Abdal'azīz *Walīallāh* A. b. 'Abdarrahīm al-'Omarī *ad-Dihlawī* al-Ḥanafī, geb. 1114/1703, n. a. 1110, wurde mit 15 Jahren von seinem Vater in den von ihm geleiteten Naqšbandīya-orden aufgenommen und folgte ihm zwei Jahre später im Amt. 1143/1730 ging er nach Mekka und trieb dort zwei Jahre hindurch Ḥadīṭstudien. Er starb 1176/1762, n. a. 1774 oder 1180 in Dehli.

Autobiographie, hsg. u. übers. v. Hidāyat Ḥu. JASB 1912, 161/75, *Itḥāf an-nubalā'* 428, *Ḥad. al-Ḥan.* 447, Raḥmān 'A. 250, 'Abdalḥaiy al-Kattānī, *Fihris* I, 125, II, 436/8, Hidāyat Ḥu. EI I, 1012, Storey, Pers. Lit. I, 20/2. 1. *Al-'Itqād aṣ-ṣaḥīḥ* noch Qāzān 1320 hinter aṭ-Taḥāwīs *Bayān* = *Al-'Aqida al-ḥasana* mit pers. Übers., Agra 1304, *Ḥusn al-'aqid ma'a Taṣliqāt* Rāmpūr II, 611. — 2. *Al-Fauz al-kabīr (wafatḥ al-ḥabīb) fī uṣūl at-tafsīr*, pers. Peš. 88,3, gedr. Chinsura 1249, ar. Üb. Dehli 1297 (als Anhang zu Mu'in b. Šafīs *Ġāmi' al-bayān*), Lucknow 1289, K. o. J. (1880? am Rde

# ENCYCLOPAEDIC SURVEY OF ISLAMIC CULTURE

Vol. 14  
Muslim Political Thought in India

Edited by  
**MOHAMED TAHER**

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	95348
Tas. No:	297-09 ENC-S

**ANMOL PUBLICATIONS PVT. LTD.**  
NEW DELHI-110002 (INDIA) 1998

2

## Islam in India Before Shah Waliullah

FREELAND ABBOTT

Muslims had been on the sub-continent at least eight centuries before Babur put in his appearance. They had come first as traders, then as plunderers; in the eleventh century the Turkish warrior Mahmud, whose capital was at Ghazni in modern Afghanistan, annexed part of the Punjab to his kingdom. Mahmud's successors were able to hold it for about a century and a half before succumbing to the attacks of another Turkish tribe, the Ghorids. For the next three centuries northern India was under the control of Turkish or Afghan Muslim Governments which constantly pressed east and south with their armies. By 1327 Muslim political influence had been extended to the South also; Bengal, in the east, had already been under Muslim rule for more than a hundred years.

On the whole, these rulers behaved very much as did their medieval counterparts in Europe—they were the Lion-Hearteds and the Barbarossas of their time and place. Balanced precariously in a position of power, completely dependent upon the loyalty of their troops and the support of their nobles, they lived in a world in which military prowess was the measure of a man's character, and in which the personality of the ruler determined the strength and the nature of the government. No ruler, if he wanted to preserve his power, could afford to be a despotic tyrant for long, nor could he afford to be lax in the business of governing. No ruler could afford to lose the support of his army, nor to take action that would lead to conspiracies in his court. Ideally, at least, he was a benevolent despot, and India is filled with the marks of such benevolence in the form of caravanserais, wells and canals. That these often gifted warriors, sometimes extremely pious according to the light of their time, do not seem to be marked by any great degree of consistency in their actions, is undoubtedly true. Mahmud

*Islam in India Before Shah Waliullah* 27

of Ghazni, perhaps one of the ablest generals of all time, attacked the great Hindu temple at Somnath on the most famous of his many expeditions into India, partly because he felt that the destruction of this idol was the surest way to show the Hindus the futility of idolatry. The usually accepted picture of Mahmud was presented by his secretary who, not without a touch of braggadocio, wrote of his Indian campaigns that "Islam or death was the alternative Mahmud placed before the people;" nevertheless, Mahmud did not hesitate to employ Indian troops, and in one section of his Afghan capital of Ghazni he permitted Hindus freedom of worship. Mahmud was a stern unitarian, opposed both to deviations from his fundamentalist creed and to idolatry, yet one cannot escape the impression that his movements were at least as strongly tempered by sheer avariciousness as were those of the Anglo-Norman kings of England.

This is also true of others of these Turkish rulers. Ibn Battuta, the famous Muslim traveller who in the fourteenth century visited the Delhi of Muhammad Tughluq, wrote that "Muhammad above all men delights most in giving presents and shedding blood. At his door is seen always some pauper on the way to wealth or some corpse that has been executed. Stories are life among the people of his generosity and courage, and of his cruelty and severity." A Muslim historian has described Muhammad Tughluq as "a mixture of opposites," but the term is applicable to many of these rulers, and the inconsistency may be exaggerated by Muslim chroniclers who sometimes felt that rulers should be contradictory by nature, if only as an aid to inscrutability, and bore this in mind as they wrote their chronicles.

Consistency in action, however, is a rare quality in any human being, and the study of whether or not an individual has been consistent benefits from a genuine understanding of all of the factors involved. To historians writing six hundred years from today there may seem to be amazing degree of inconsistency in President Truman who could both order the dropping of the atomic bomb and the inauguration of the Point Four programme—the greatest secular missionary effort of all time.

Certainly, religious toleration of the Hindus was not considered



# خدا بخش لائبریری جرنل

۱۳۲

ایڈیٹر

ڈاکٹر محمد ضیاء الدین انصاری

April-June 2009

## خدا بخش اور نیشنل پبلک لائبریری، پٹنہ

۷۱

ڈاکٹر محمد ضیاء الدین انصاری

### شاہ ولی اللہ صاحب کی تصانیف کے خدا بخش لائبریری میں محفوظ قلمی نسخے (ایک تعارف)

عارف باللہ اور امام الملتہ حضرت شاہ ولی اللہ کی شخصیت عجائب روزگار میں تھی۔ اسے ہمہ جہت اور ہشت پہلو کہنا بے جا نہ ہوگا کیوں کہ آپ بیک وقت مترجم و مفسر قرآن، شارح حدیث، واضع اصول تفسیر، فقیہ، عارف کامل، ادیب، مصنف اور شاعر تھے۔ آپ مصلح قوم تھے۔ آپ کی فکر ارفع اور خیالات بلند تھے۔ ان میں سمندر کی سی گہرائی اور سمندر کی ہی جیسی وسعت پائی جاتی ہے۔ آپ کے کارنامے متنوع اور کثیر الجہات ہیں۔ آپ کی مقدس ہستی صرف برصغیر ہندو پاک کے لیے ہی نہیں، بلکہ پورے عالم اسلام کے لیے سرمایہ افتخار و مایہ ناز تھی۔ آپ کے علمی، ادبی اور عملی کارناموں کی معنویت و افادیت سدا بہار ہے۔ آپ کی ذات گرامی سرچشمہ کمالات اور منبع فیوض و برکات تھی۔ اور بقول شیخ الاسلام حضرت مولانا سید حسین احمد مدنی:

”امام الملتہ حضرت شاہ ولی اللہ قدس سرہ العزیز کی مقدس ہستی ان ممتاز ہستیوں میں سے ہے، جن کے وجود سے اللہ تعالیٰ نے امت محمدیہ (علی صاحبہ الصلوٰۃ والتحیہ) کو دیگر اہم پرائیاز اور شرف بخشا ہے، منبع الفيوض الربانیہ اور قاسم الحکم الازلیہ آقائے نامدار حضرت خاتم النبیین علیہ علی آلہ وصحبہ الصلوٰۃ والسلام سے ایسی نسبت رکھنے والے اشخاص جیسی کہ آفتاب سے آئینہ کو ہے، ملت مرحومہ میں بہت کم نظر آتے ہیں۔ حضرت شاہ صاحب موصوف انہیں میں سے ہیں۔ ان کی تصانیف، ان کے مضامین عالیہ، ان کے علمی پایہ کے تلامذہ، ان کے سلسلے علوم ظاہریہ اور معارف باطنیہ کا علی مرالہ ہور جاری ہونا ان کے متبعین کا تقویٰ اور علم میں بے نظیر ماہر ہونا بتلا رہا ہے کہ یہ مقدس ہستی منظور نظر الہی اور

۷۰

بہادروں ۱۹۰۳ء اس ترقی میں مصنف کے نام کے ساتھ ”مدخلہ“ لکھا ہے گویا وہ ۱۲۶۲ھ میں بقید حیات تھے۔ مولوی غلام حسین ہوشیار پوری کی دو اور تصانیف تحقیقات ضروریہ للجمعہ اور رفیق السالکین کے قلمی نسخے دستیاب ہیں۔ دیکھیے: احمد منزی، فہرست مشترک نسخہ ہای خطی فارسی پاکستان، مرکز تحقیقات فارسی ایران و پاکستان، اسلام آباد، جلد دوم، ص ۱۰۵۸، ۱۹۸۳ء، جلد سوم، ص ۱۵۲۲، ۱۹۸۳ء، جلد چہارم، ص ۳۲۸، ۱۹۹۷ء۔

(۷) یقیناً یہ دژ المعارف کی تدوین کی طرف اشارہ ہے کیوں کہ اسی مجموعے میں ۱۲۳۱ھ کی مجالس کے ملفوظات ہیں۔

(۸) شاہ رافعت کی اپنی عبارت یہ ہے اور یہی زیر نظر مجموعے کا ابتدائیہ بھی ہے: ”بعد حمد و صلوٰۃ فقیر رؤف احمد مجددی جعلہ اللہ سبحانہ لذاتہ گزارش می نماید کہ چون در سنہ یک ہزار و دو صد و سی و دو بم / ۱۲۳۲ سعادت تالیف ملفوظات حضرت پیر و سنگیر قیوم زماں قطب دوراں مرشدنا و امامنا حضرت عبداللہ دہلوی معروف حضرت شاہ غلام علی مدظلہ العالی حاصل نمودم بعد ازاں، آنجناب اس بندہ گندہ را مشرف بخلاف فرمودہ برائے ترویج طریقہ بطرف مالوہ رخصت نمودند۔ بعد از مراجعت از آن سفر چون حاضر حضور شدم باز بخاطر ریخت کہ چندی از دور رغرر معارف کہ از زبان گوہر فشاں حضرت ایشان میریزند، در رختہ تحریر انتظام دہم و کتابی دیگر جمع نمایم۔ بسبب عدم فرصت از حلقہ و مراقبہ مقصر این امر ماند۔ آخرش چندی از تقریرات ہفت روزہ رشتہ از آن سحاب و فتح از آن گلستان برای شاداب ساختن کشت قلوب طالبان صادقان و معطر نمودن دماغ صوفیان صافیان در سبک تحریر در آورد۔“ (ص ۲-۳)۔

(۹) یہ ”رسالہ در ذکر مقامات و معارف و واردات حضرت مجدد“ اور ”مقامات مظہری“ ہو سکتے ہیں۔

(۱۰) محمد اقبال مجددی حوالہ مذکور، ص ۵۶۹۔

☆☆☆

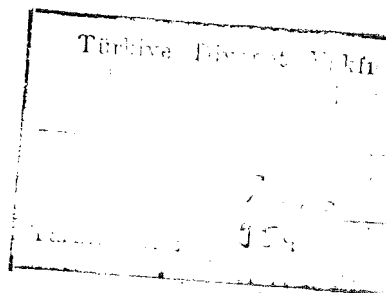
# MUSLIMS IN INDIA

## Attitudes Adjustments and Reactions

Atty: Huseinullah B. Balg

Ullah, Sah Waliullah 3-5  
darinda

QAMAR HASAN  
M.A., D.G.P., Ph. D.  
Department of Psychology  
Aligarh Muslim University, Aligarh



NORTHERN BOOK CENTRE  
NEW DELHI

### 2 Muslims in India

but not final. Whereas history is all in all for Marxists, for Muslims it is decisive but not the ultimate. Smith (1957) pointed out that while Islam assumes the role of redeemer of history, the success of temporal righteousness is to be evaluated by God. Smith observed:

It (Islam) is an endeavour to redeem history...it is an endeavour to integrate temporal righteousness in this world with limitless salvation in the next (p.22).

For the community to which history is decisive any evidence that it failed to fulfil its role as the redeemer of history is bound to have an embarrassing impact. Mongol invasion of Baghdad in 1258 A.D. was the first devastating blow to Muslim sense of glory and accomplishment. With the conversion of Mongols the crisis was dissipated within five years of fall of Baghdad. Muslims have to experience much heavy blow to their self-identity from the beginning of nineteenth century. This century brought with it dominance of the British in India, Dutch in Indonesia, French in Africa and of Russian in central Asia. The impact of this state of affair was:

Muslim, society once august, forceful and alert, was now everywhere in dropping spirit and subject both in initiative and destiny to forces, outside Islam (Smith, 1957, p. 39).

The 'downward dip' with the onslaught of the alien culture made Muslims uneasy with the awareness that:

Something is awry between the religion which God has appointed and the historical development of the world which it controls (Smith, 1957, p. 41).

Reaction to the awareness of something going wrong and attempt to rehabilitate historical glory of Islam found expressions in different reform movements some of which prescribed more rigid adherence to the fundamentals of Islam, some adjustment and accommodation with the contemporary demands and realities, and others assertiveness and activism. Obviously, the proposed remedies were linked with the analysis of "where and what" conjectures about factors which pushed Muslims into the trying situation. Nizami's (1971) classification of socio-religious movements among Indian Muslims during 1763 to 1898 is as below:

1. Movements religious in form and political in content.
2. Religious movements with emphasis on educational programmes.
3. Religious movements organized mainly in order to combat Christian missionary activity.
4. Movements for the orientation of Muslims' thoughts under the impact of western ideas.
5. Religious movements concerned mainly with theological controversies.

### Reform Movements among Muslims 3

6. Movements for purely spiritual and moral uplift of Muslim community.

To avoid the controversy regarding proper attribution of the movements to a particular category it is better to discuss different reform movements according to their general orientations about conservation and reform.

To begin with we consider the basic approach of the Wahabi movement, founded by Mohammad Bin Abdul Wahab (1703-1787) in Najd (Saudi Arabia), because of its deep impact on the attitude of Muslims world over. The Wahabi movement regarded the classical Muslim law as sum and substance of the faith and, therefore, demanded its total implementation. Wahabism rejected accretions in religious beliefs and practices, condemned laxity and other worldly orientation of sufis; it sought to restore Hambali creed purged of all the elements added to it during the period intervening its enunciation and the advent of Wahabi movement. Wahabism demands that Muslims should detach themselves from the folk culture acquired through the process of cultural exchange. It expects Muslims "to obey the pristine law fully, strictly, singularly and to establish a society where that law obtain" (Smith, 1957, p. 2). The basic tenets of Wahabism are (Nizami, 1969, p. 30):

1. All objects of worship other than Allah are false and all who worship such objects deserve death.
2. The bulk of mankind are not monotheists. Since they endeavour to win God's favour by visiting tombs of saints; their practice therefore resembles what is recorded in the Koran of Meccan *mushrikin*.
3. It is polytheism (*shirk*) to introduce the name of prophet, saint, or angel into a prayer.
4. It is *shirk* to seek intercession from any but Allah.
5. It is *shirk* to make vows to any other being.
6. It involves unbelief (*kufir*) to profess knowledge not based on the Koran, the Sunnah, or the necessary inference from the reason.
7. It involves unbelief and heresy (*ihad*) to deny *qadar* in all acts.
8. It involves unbelief to interpret the Koran to *tawil*.

Since Nizami (1971) is of the view that all the reform movements among Muslims were inspired by Shah Waliullah (1703-1762), we have to discuss at length the proposals and actions of the helpless and sad witness to the degeneration of the Mughal empire. According to Karandikar (1968, p. 127), Waliullah was the first person to cry that Islam was in danger. His proposals for the redemption of Islam included internal reforms as well as defence against hostile forces. Waliullah was for the purification of Islam by discarding the corruptions coming from the cultural intermingling with Hindus. Referring to the fact that Waliullah regarded innovation in religious doctrine as the main cause of

# A HISTORY OF PAKISTAN

(PAST AND PRESENT)

by  
Dr. M. A. Aziz

1979

SANG-E-MEEL PUBLICATIONS  
Chowk Urdu Bazar, Lahore (Pakistan)

TRADE MARK	
8259	
954-7	
A21-H	

## CHAPTER VI

### REVIVALIST MOVEMENT

**Shah Abdul Rahim:** The collapse of the military and political power of the Muslims in the eighteenth century was accompanied by the moral, intellectual and economic breakdown of the society. This alarmed the right thinking Muslims inside and outside the government. Shah Abdul Rahim of Delhi, who was a great scholar of his time and was for some time associated with the compilation of the "Fatawai Alamgiri" (فتاوی عالم گیری) saw the signs of decay even during the life time of Aurangzeb. He was very much grieved at the moral and intellectual breakdown of the influential people at the court and made an earnest effort to correct the situation. He founded the Madrissai Rahimiya at Delhi to spread knowledge and rout out ignorance. This madrissa served as a nursing ground for the leaders of Muslim renaissance in India under the capable leadership of his son Shah Waliullah and his grand children, both as the torch bearers of knowledge and scholarship and as the standard bearers of Islam in the field of battle for ensuring a respectable living for the Muslims.<sup>1</sup>

**Shah Waliullah:** Shah Waliullah was born on February 21, 1703 A.D. four years before the death of Aurangzeb. His father Shah Abdur Rahim was a lineal descendent of Hazrat Umar and his mother came from the house of Imam Musa Kazim. He received his education under the guidance of his father and mastered within a short time the rational and revelational sciences including mathematics

#### REVIVALIST MOVEMENT

71

and medicine. After the death of his father in 1718-19 A.D. he taught at the Madrisai Rahimiya. In 1729 A.D. he set out for Makkah and Madinah where he continued his further study of the "Traditions" with the help of Sheikh Abu Tahir Madni. So deep was the liking for each other that when he was to leave for India emotions stirred up and tears rolled on in the eyes of the Sheikh and also equally moved up with emotions Shah Waliullah took leave of his teacher with a heavy heart.<sup>2</sup>

On his return to India in 1732 A.D. he found the condition still worse. Which were now to multiply in magnitude in later years. The Marathas, the Sikhs, the Saiyed brothers, the Jats, the rivalry of Saadat Khan and Asaf Jah, the invasion of Nadir Shah and the treacherous role of Saadat Khan had brought the country to disaster. Shah Waliullah was the most dynamic personality of his time and within his own capacity was all action and stimulation. He saw the coming storm that would shatter the Mughal empire and carry away all what the Muslims had built up in the last few centuries.<sup>3</sup>

He grievously felt the sad plight of the people and put his hand on every possible source for help. He wrote letters to powerful rulers to unite, and generously praised the Government officials who upheld the cause against odd circumstances and prayed for their further successes.<sup>4</sup> He exhorted Ahmad Shah Abdali and Najib-ul-Daula to put an end to the Maratha menace. In one of his letters addressed to Ahmad Shah Abdali he told him that it was his duty to crush the Marathas who were after the very existence of the Muslims in this country. His influence on Najib-ul-Daula and other important officers of the government induced them to realize the graveness of the situation and coordinate their efforts to punish the enemy. It has already been explained that unity of purpose and sincerity of effort triumphed at the third battle of Panipat against a formidable enemy.<sup>5</sup>

Shah Waliullah made his greatest mark on the moral and intellectual training of the contemporary muslim society. He knew the weakness and the vices that had crept into the individual and

1. Ikram, S.M., *Rod-i-Kausar*, Lahore, p. 195.

2. Freedom Movement, *op. cit.*, p. 493; Ikram, S.M., *op. cit.*, pp. 493-96.

3. *Ibid.*

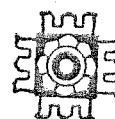
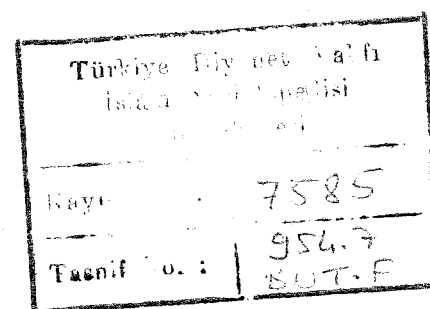
4. Freedom Movement, *op. cit.*, pp. 394-95.

5. *Ibid.*

# THE FUTURE OF PAKISTAN

SAIT VELIYULLAH DEHLEVI

D. H. BUTANI



NEW DELHI

PROMILLA & CO., PUBLISHERS

## Also by Promilla & Co., Publishers

On Music and Musicians of Hindoostan by Ashok D. Ranade

Women and Work in India : Continuity and Change

Editors: Joyce Lebra, Joy Paulson, Jana Everett

National Unity : The South Asian Experience  
edited by Milton Israel

Measuring the Condition of India's Poor: The Physical  
Quality of Life Index, by Morris David Morris and  
Michelle B. McAlpin

Bibliography of Goa and the Portuguese in India  
by Henry Scholberg

Baba Hariram : Saint of Sind by D.H. Butani

Gandhi in London by James D. Hunt

Coming to India and to Delhi : The Gateway to Modern India  
for Foreign Scholars by P.R. Mehendiratta

India of the 1970s by D.H. Butani

## 194 The Future of Pakistan

jizya from Hindus as they have neither a prophet nor a revealed book.<sup>4</sup>

It is significant that Shah Wali Ullah, born in the year (1707) when Aurangzeb died and emerged as the most powerful Muslim theologian of the period, began to feel that with the collapse of Mughal power, there would be a setback for Islam in India: so he invited Ahmed Shah Abdali from Afghanistan to re-establish Muslim power in India on a firm basis.

He believed in the victory on the battlefield and invited Ahmad Shah Abdali from Afghanistan. Accordingly Abdali came, fought the third battle of Panipat with Maharattas in 1761, defeated them and entered Delhi. Shah Waliullah believed that success in religion depended on the political power of the Muslims. It was for that reason that when he saw the decline of the Moghal Empire, he invited Ahmad Shah Abdali. Thus religion meant to him acquisition of political superiority...<sup>5</sup>

Even as late as the first years of the twentieth century such a progressive organisation as the *Jamiyyat-al-Ulema-i-Hind* regarded India as Muslim India particularly under the Mughals:

If non-Muslims occupy a Muslim land which India was under the Mughals, it becomes obligatory duty of Muslims of that land ... to strive and retain independence...<sup>6</sup>

This reference to independence has a peculiar significance in Indian Muslim thought:

The ulema (Islamic clergy), for a combination of economic and religious reasons, were anti-British. Their most influential leaders proclaimed British India *darul harb* (enemy territory), and thus implied that a permanent *jihad* was mandatory for all Muslims...<sup>7</sup>

Significantly, the subconscious mind of the Hindus was working differently: they regarded Muslim rule as foreign rule. The position has been aptly summarised by Justice Munir in his book, reviewed elsewhere in this volume.

... After the banishment of Bahadur Shah Zafar, the last Mughal Emperor, the Muslims felt a sense of loss. They retained their superiority complex and could not accept what had happened with an easy conscience nor could they find themselves willing to adapt themselves to the change that had come about. They had been rulers and soldiers and very few of them had taken to

## Islam and India 195

trade or professions. As against this the Hindus welcomed the change which had put an end to 700 years of foreign rule. They did not mind if one foreign rule was replaced by another alien rule. The memory of 700 years rule of Muslims was rankling in their hearts. The Muslims who consisted one fourth of the population were still *untouchable, to be despised and hated*. The Hindu, despite the caste system, has a remarkable capacity for adaptability. In the Moghal times they had learnt Persian and there were still some families among them who could till quite recently write, read and understand Persian. But when Persian was replaced by English as the official language and three Presidency colleges were founded they learnt English as avidly as they had learnt Persian...<sup>8</sup>

There can be no doubt about the fact that by the time Gandhi was rising to power in the early twenties, Muslims were regarded and treated by the Hindus as an inferior, almost a scheduled caste. This was the real fact rankling in the subconscious mind of Muhammad Ali Jinnah as he worked up his Partition Plan. "Instead of a scheduled caste, why should we not become a separate nation?" This is the real origin of the Partition and the birth of Pakistan, not the lunatic outpourings of Rahmat Ali.

The author of this book recalls how his father was in rage when our own family joined the Congress Movement: "You do not know from what servile conditions the British have saved us. We could not ride a horse; we could not wear good clothes. We had to wear a Muslim dress while going out; and swear by the Quran day-in and day-out. Our women were prisoners within the four walls of their own homes; it was almost impossible for them to breathe the outside air... if a Muslim Nawab came to know of a beautiful Hindu girl, well, I cannot tell you what happened..."

Nevertheless we were swept away by the Gandhi flood and we did not appear to listen to what the Muslim leaders were saying, such as the great Muhammad Iqbal or Muhammad Ali Jinnah, for the matter of that. We failed to understand how a firebrand nationalist like Jinnah became an uncompromising advocate of the Two-Nation Theory. In a speech at *Chaupati* in Bombay, Jinnah protested against Gandhi's manner of addressing "Hindus, Parsis, Christians", as was his wont. Jinnah protested violently saying, "There are no Hindus, Muslims, Christians or Parsis in politics; we are all Indians." That was the early Jinnah.

How the same Jinnah began expounding the Two-Nation Theory deserves the deepest study by the Hindu mind, particularly because

بإشراف  
كثير و. مورغان  
أستاذ الأديان بجامعة كولجيت

# الإسلام

## الصراط المستقيم

### الجزء الثاني

#### كتب فضوله

محمد عبد الله دراز (مصر)	إسحق موسى الحسيني (تونس)
شفيق غزال (مصر)	حسن بصري جنتاي (تركيا)
عمود شلنوت (مصر)	مظهر الدين صديقي (باكستان)
أبو المصطفى (مصر)	داود س. م. تنغ (الصين)
عمود شهابي (إيران)	ب. ا. حسين جادتنزات (الهند)

محمد راشدي «الهند»  
ترجمته ونشره محمد عبد الله يعقوب  
ترجمته ونشره نور الدين الواعظ  
محرر ومترجم العلامة الكبير عمود الملاح

#### منشورات

دار مكتبة الحياة  
بيروت  
شركة النيراس  
بغداد

— Dihleu Sah veliyullah

نشر بالاشتراك مع  
مؤسسة فرانكلين للطباعة والنشر  
بغداد - نيويورك

١٩٦٣

أصول تفسير القرآن الكريم وهو اول محاولة لدراسة القرآن دراسة علمية . وفي سبيل تعميم دراسة الحديث النبوي دراسة علمية وضع ولي الله كتابين شرح فيها مذهب الامام مالك ، وقد اختاره لأنه - في نظره - الاساس الذي قام عليه صرح الحديث النبوي الشامخ . وكان هدفه تفسير مادة الحديث الصعبة المعقدة ، ليخفف من غلواء النزاع بين المذاهب الفقهية المعترف بها . وكان كتاب مالك يسرد الاحاديث التي تتعلق بالمسائل الشرعية فحسب . حصر ولي الله - على ما يبدو - الاحاديث الصحيحة في تلك التي تتعلق بالمسائل الشرعية الصرفة وعهد البقية بكل ما فيها من تفصيل وتفرع اموراً ذات اهمية ثانوية .

وفي ميدان الفقه كان عمل ولي الله الرئيسي يتعلق بالتوفيق بين المذاهب الفقهية الاربعة في خلافاتها وفروقاتها ، وقد أوضح في رسالة اسمها « الفروق بين الائمة » ان الفروق المفروض وجودها بين المذاهب الاربعة ظاهرية أكثر منها حقيقة لو أنها أعيدت الى المصدر الرئيسي للفقه الاسلامي - علم الحديث . وهو اذ يلفت النظر الى الحديث النبوي على انه مصدر الفقه الاسلامي لا يكتفي بالمطالبة بترك طرق الاستدلال واساليب الاستنتاج المعمول بها ، لكنه يعطي قوة دافعة جديدة لعلم الحديث ويمهد السبيل نحو تأسيس مذهب فكري جديد يعرف باسم « اهل الحديث » ، وهو مذهب يأبى الاعتراف بالائمة ويسعى للاسترشاد والاهتداء بالحديث مباشرة في مسائل الشرع الاسلامي .

وحاول ولي الله في الوقت عينه التوفيق بين مذهبي الصوفية المتنافسين : مذهب وحدة الوجود الذي كان ينادي به ابن عربي ، والمذهب الآخر الذي كان ينادي به الشيخ احمد السرهندي والذي كان يقول بفلسفة سمو الاسلام . وكان اصحاب مذهب وحدة الوجود يعتقدون بوحدة الخالق والمخلوق ، بينما كان اصحاب المذهب المنافس يقولون بالرأي المتعارف عليه اجمالاً وهو ان العلاقة بين الاثنين [ الخالق والمخلوق ] كانت أمراً ذا خلاف . وقد أبان ولي الله ان هذه الفروق كانت تافهة ، ولو تعمقنا أكثر لوجدنا ان بين المذهبيين أموراً كثيرة

الفارسية بسيطرتها ، وظلت متغلبة مسيطرة حتى عهد آخر أباطرة المغول فكان غالب ، وهو من الملع شعراء الاوردية ، يفساخر بنظوماته الفارسية ويخجل من نظمه بالاوردية .

ومع ان هذا الدور كان دور تدهور وانحلال أنتج مفكراً عظيماً وعالمًا عميق الغور اسمه شاه ولي الله الدهلوي ( توفي عام ١١٨٠ هـ : ١٧٦٦ م ) الذي وصفه بعضهم بأنه يفوق الغزالي وابن رشد (١) . وترك شاه ولي الله أثراً لا يمحي في تطور الفكر الاسلامي . واليه يعود الفضل في ايجاد فكرة باكستان - من الناحية السياسية والفكرية - فان نظرياته وفعالياته العملية هي التي أثارت المد الذي ادى الى نضال المسلمين في سبيل الاستقلال . وكان شاه ولي الله هو الوحيد بين معاصريه ممن كانوا يدركون دور الانحلال الذي كانت تمر به الثقافة الاسلامية ، وكان يشعر بالحاجة الماسة الى تطور فكري ينسجم مع الموقف المتغير . وسرعان ما أدرك ان عصر الملوك والسلطين قد ولى ، وان عصر الجماهير والديموقراطية أصبح قاصب قوسين أو أدنى . وكان يلحس التدهور الاقتصادي الذي ألم بالمجتمع الاسلامي بسبب حياة الترف التي يحياها الحكام والطبقات العليا من المسلمين . ولسنا نخطئ وجود اشارات في كتاباته الى ميول اشتراكية واتجاهات تناهض الملكية .

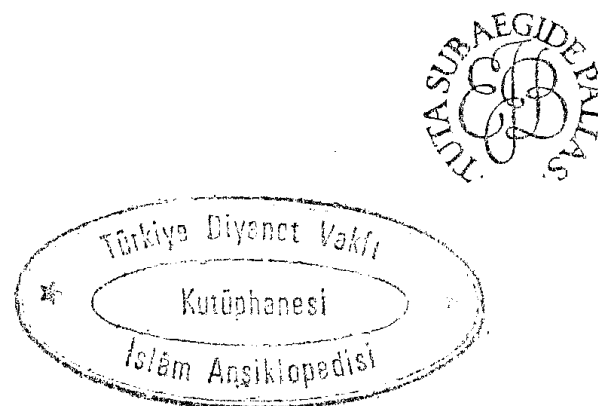
وكانت أولى اعماله ترجمة القرآن الكريم الى اللغة الفارسية مع شروحات وتعليقات . ولم يكن القرآن - حتى ذلك الوقت ميسورا لذوي الثقافة المتوسطة بلغتهم ، فكانت هذه الترجمة الفارسية للقرآن بدعة جريئة بالنسبة الى ذلك العصر الذي كان الناس فيه مترمطين محافظين الى اقصى حدود التزم والمحافظة . وكان على شاه ولي الله ان يجابه غضب الناس وحنقهم - في اشد عنفوانه - وكان العلماء يذكرون حماسه ويشعلون ناره . وأتبع ولي الله ترجمته للقرآن بكتاب عن

(١) جمع بين التنسوف والتسلف مستمداً طريقة ابن تيمية وترك ذرية نجبية الملاح

# GESCHICHTE DER ARABISCHEN LITTERATUR VON CARL BROCKELMANN

ZWEITE DEN SUPPLEMENTBÄNDEN ANGEPASSTE AUFLAGE

ZWEITER BAND



LEIDEN  
E. J. BRILL  
1949

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
Kayıt No. :	658-2
Tasnif No. :	800 K

550

3. Buch 2. 7. Indien

2. *Maṭwārid al-kalim wasilk durar al-ḥikam*, ein lexikalisches Werk mit derselben Künstelei, Berl. Ms. or. oct. 3856, Wien 354, Köpr. 1399, Kairo 'II 139, Patna I, 151, 1439.

## § 7. Die Dogmatik

1b. 'Abdalḥakīm b. Šamsaddīn al-Hindī as-Sālīkūtī (Siyālkūtī) war Ratgeber des mongolischen Sultāns Šihābaddīn Šāhghān (1037-68/1628-58) und starb am 18. Rabī' I 1067/5.1.1657.

Muḥ. II, 318. 1. *Ar-R. al-Ḥaqāniya fī taḥqīq maḥḥat al-ilm*, über die Allwissenheit Gottes, auf Befehl des genannten Sultāns verf., Berl. 2344. — 2. *ʿAqā'id* Istanbul 1306. — 3. *Zubdat al-afkār* mit Glossen v. al-Qalanbawī, Qāzān 1888, 1901. — 4. *Ḥāšiya ʿalā Tafsīr al-Baiḍāwī* I, 532. (Türk. Mecm. 7/8 II, 45) — 5. *Ḥāšiya ʿalā Šarḥ ʿAqā'id an-Nasafī* I, 548. — 6. *Ḥāšiya ʿalā l-Muṭawwal* I, 354. — 7-9. s. Suppl. — 10. *R. fī Kaifiyat ʿilm al-wāğib* Patna II, 460, 26337. — 11. pers. *R. dar maktūb-i Qāḍi Nasī Burhānpūr* eb. 461, 26343.

2. 'Abdalwahhāb al-Qudwā'i al-Qannaugī Mun'im Ḥān schrieb 1125/1713:

418 1. *Baḥr al-maḍāhib*, die dogmatischen Anschauungen der Orthodoxen, der Sektierer, der Šūfis und der Ungläubigen, Berl. 1851. — 2. s. Suppl.

3. Quṭbaddīn a. 'Abdalʿazīz Waliallāh A. b. 'Abdarrahīm ad-Dihlawī al-Ḥanafī starb 1176/1762, s. Suppl.

1. *Al-Itiqād aš-ṣaḥiḥ* mit Cmt. *al-Intiqād ar-rağih* v. M. b. as-Saiyid Šiddiq b. Ḥ. Malik Bhōpāl al-Qannaugī (Suppl. 859), voll. 1274/1857, ind. Druck Kairo 'II, 5. — 2. *al-Fauz al-kabir (wafath al-ḥabir) bimā lā budd min ḥifziḥ min ʿilm at-tafsīr* Kairo 'I 200. — 3. *Ḥuğğat allāh al-bāliḡa*, gedr. Indien 1286, Bulaq 1294, eb. 334. — 4-20. s. Suppl.

## § 8. Die Mystik.

1. M. b. Ḥaṭiraddīn b. Bāyazīd al-Ğauṭ al-Hindī, geb. 906/1500, ein Nachkomme des persischen Dichters Farīdaddīn 'Aṭṭār, zog sich mehr als 13 Jahre lang

# المسوى شرح الموطأ

تأليف

الإمام ولي الله الدهلوي  
١١١٤ هـ - ١١٧٦ هـ

الجزء الأول

علق عليها وصححها  
جماعة من العلماء بإشراف الناشر

١٩٨٣ - ١٤٠٣

دار الكتب العلمية  
بيروت - لبنان

بسم الله الرحمن الرحيم  
الإمام ولي الله الدهلوي

هو ولي الله أحمد بن عبد الرحيم بن وجيه الدين الشهيد بن معظم  
ابن منصور بن أحمد بن محمود بن قوام الدين بن قاسم بن كبير الدين ابن  
عبد الملك بن قطب الدين بن كمال الدين بن شمس الدين بن شير ملك  
ابن محمد بن أبي الفتح بن عمر بن عادل بن فاروق بن جرجيس بن أحمد  
ابن محمد بن عثمان بن ماهان بن همايون بن قریش بن سليمان بن عفان  
ابن عبد الله بن محمد بن عبد الله بن عمر بن الخطاب العدوي القرشي .

آباؤه الأمجاد كلهم كانوا حائزين لنوع من الشرف والتقدم في  
الاجتماع مسلسلاً ، إما أهل علم وفضل ، وإما أولو شجاعة وسخاوة  
وزعامة ، وأول من أتى الهند منهم جده الثالث عشر الشيخ شمس الدين  
المفتي ، واستوطن بلدة « روهتك » التي تبعد عن « دهلي » عاصمة الهند  
ثلاثين ميلاً ، وكانت في ذلك الزمان متناهية العمران ، وكان الشيخ شمس  
الدين عالماً زاهداً تقياً فأسس هناك مدرسة وانتشر بسعيه الإسلام ، وارتضاه  
أهل البلد لرياسة شؤونهم الدينية والقضائية والإدارية فكان بمنزلة حاكم  
البلدة ، وبعد وفاته خلفه في هذه الرياسة أولاده إلى الشيخ عبد الملك .

وفي زمانه أنشئت وظيفة القضاء رسمياً وتعين هو في تلك الوظيفة ،  
ثم تسلسل القضاء في ذريته إلى الشيخ محمود بن قوام الدين فإنه اختار

Sah Velgyullah (5-15)

12 TEMMUZ 1995

والشيخ محبوب علي الدهلوي وكثير من الفوائد مكتوب عليها ( كذا سمع )  
فقط بخط الشيخ عبد الرحمن كاتب الأصل .

وتوجد في آخر هذه النسخة العبارة الآتية :

« بيد الراجي إلى الرحمة والغفران عبد الرحمن<sup>(١)</sup> عفي عنه ذنوبه  
كلها صغيرها وكبيرها في المدرسة الجديدة الواقعة في دهلي لمولانا شاه  
عبد العزيز ، قدس سره في وقت مسند الوقت المشهور في الأفاق مولانا  
وأستاذنا محمد إسحق سلمه الله تعالى » .

٣ - النسخة المطبوعة قديماً في دهلي سنة ١٢٩٣ هـ على هامش  
المصنفى باعتناء السلفي الشهير السيد محمد بن عبد الله الغزنوي رحمه الله  
تعالى .

٤ - النسخة المطبوعة حديثاً في دهلي سنة ١٣٤٧ على هامش  
المصنفى باهتمام رئيس جمعية علماء الهند العلامة الشيخ كفاية الله  
الدهلوي سلمه الله تعالى .

(١) عبد الرحمن هذا هو من ذرية الشيخ أهل الله أخ الشيخ ولي الله وهو عبد الرحمن بن محتشم  
ابن معظم بن مقرب الله بن أهل الله بن عبد الرحيم الدهلوي . كتبه راجي رحمة ربه القوي عبد الوهاب  
الدهلوي مصلياً ومسلماً وآخر دعوانا أن الحمد لله رب العالمين .

# الْعَلَامَةُ السَّيِّدُ عَبْدُ الْحَمْدِ الْحَسَنِي

مُؤَرِّخُ الْهِنْدِ الْأَكْبَرِ  
وَمِنْ كِبَارِ مُؤَلِّفِي الْقَرْنِ الرَّابِعِ عَشَرَ الْهَجْرِي  
عَصْرُهُ - حَيَاتُهُ - مُؤَلَّفَاتُهُ

تَأْلِيفُ

الدُّكْتُورُ السَّيِّدُ قُدْرَةُ اللَّهِ الْحَسَنِي

قَرَأَهُ بِحُلِّ الْمُرْجَمِ لَهُ الْمَفْكَرُ الْإِسْلَامِيُّ الْكَبِيرُ  
الشَّيْخُ أَبُو الْحَسَنِ عَلِيُّ الْحَسَنِيِّ النَّدَوِيِّ  
وَارْتَضَاهُ



للنشر والتوزيع والطباعة

Türkiye Diyanet Vakfı	
İslam Araştırma ve Tercüme Merkezi	
5260	923
HUS.A	

ومن العجب أن الانجليز كانوا يسوقون اليتامى الذين فقدوا آباءهم إلى دور الأيتام التي يديرونها وجعلوا ينصرونهم، وكان هذا في الظاهر رحمة، ولكن في الباطن كان عذاباً شديداً على دين اليتامى، وكانوا يبذلون جهودهم في تلقين معارفهم وعقائدهم المسيحية في لغات أهل الهند.

وما كان يمكن لأكثر أهل الهند أن يأمنوا من سهام المسيحية حتى لم يمكن الوصول إلى الوظائف الصغيرة، التي تركت لأهل الهند، إلا بشهادة القسيس، فلم يقبل المسلمون الوظائف، أما غير المسلمين فكانوا يقبلون كل ما يحصلون عليه من الوظائف بالشكر، فلذلك كان التأثير سهلاً جداً عليهم.

فب  
Dihleus, Abchaleji  
Sah Uchayyullah

مدرسة الامام ولي الله الدهلوي  
ودعوة الاصلاح الواعية الحكيمة

لما رأى علماء المسلمين تسلط الانجليز وضعف السلاطين، والقضاء على الدين وعلى الحكم الاسلامي معاً، نهضوا للدفاع عن الاسلام من جديد، وكان على رأس هؤلاء العلماء تلاميذ بيت الامام ولي الله الدهلوي وخلفاؤه، فنبهوا الحكام المسلمين على الخطر المقبل عليهم، وأوصوهم بالتمسك بدينهم، ونظروا بنظرة عميقة إلى أحوال الأمة الاسلامية في الهند، وحاولوا أن يدركوا أصل المرض ويقتلعوا جرثومة الداء الذي جعلت الأمة مضطربة بين الحياة والموت، فشمروا عن ساق الجد لاصلاح مناهج التعليم، وبث التفكير الحيوي الناضج المثمر بين الطلبة والعلماء، ورجال الشعب المسلم، وكان الشيخ ولي الله الدهلوي هو أول من نقح النظريات القديمة، ووازن بين حياتهم وتعاليمهم وعقائد الاسلام، وبحث عن أسباب تقهقر المسلمين وزوال ممالكهم وشكل صورة كاملة لنظام الاسلام، ورتب ترتيباً علمياً لحياتهم الاسلامية، فأبرز للناس نظاماً متصل الأجزاء، ولكنه لم يستطع أن يقوم بنفسه بذلك الاصلاح الذي مهد له السبيل بتصنيفاته النافعة، وآرائه الناضجة، بل الذين جاهدوا في سبيله

# MUSLIMS IN INDIA

## Attitudes Adjustments and Reactions

QAMAR HASAN  
M.A., D.G.P., Ph. D.

Department of Psychology  
Aligarh Muslim University, Aligarh

Türkiye Dışişleri Bakanlığı

1954



NORTHERN BOOK CENTRE  
NEW DELHI

### 2 Muslims in India

but not final. Whereas history is all in all for Marxists, for Muslims it is decisive but not the ultimate. Smith (1957) pointed out that while Islam assumes the role of redeemer of history, the success of temporal righteousness is to be evaluated by God. Smith observed:

It (Islam) is an endeavour to redeem history...it is an endeavour to integrate temporal righteousness in this world with limitless salvation in the next (p.22).

For the community to which history is decisive any evidence that it failed to fulfil its role as the redeemer of history is bound to have an embarrassing impact. Mongol invasion of Baghdad in 1258 A.D. was the first devastating blow to Muslim sense of glory and accomplishment. With the conversion of Mongols the crisis was dissipated within five years of fall of Baghdad. Muslims have to experience much heavy blow to their self-identity from the beginning of nineteenth century. This century brought with it dominance of the British in India, Dutch in Indonesia, French in Africa and of Russian in central Asia. The impact of this state of affair was:

Muslim, society once august, forceful and alert, was now everywhere in dropping spirit and subject both in initiative and destiny to forces, outside Islam (Smith, 1957, p. 39).

The 'downward dip' with the onslaught of the alien culture made Muslims uneasy with the awareness that:

Something is awry between the religion which God has appointed and the historical development of the world which it controls (Smith, 1957, p. 41).

Reaction to the awareness of something going wrong and attempt to rehabilitate historical glory of Islam found expressions in different reform movements some of which prescribed more rigid adherence to the fundamentals of Islam, some adjustment and accommodation with the contemporary demands and realities, and others assertiveness and activism. Obviously, the proposed remedies were linked with the analysis of 'where and what' conjectures about factors which pushed Muslims into the trying situation. Nizami's (1971) classification of socio-religious movements among Indian Muslims during 1763 to 1898 is as below:

1. Movements religious in form and political in content.
2. Religious movements with emphasis on educational programmes.
3. Religious movements organized mainly in order to combat Christian missionary activity.
4. Movements for the orientation of Muslims' thoughts under the impact of western ideas.
5. Religious movements concerned mainly with theological controversies.

### Reform Movements among Muslims 3

6. Movements for purely spiritual and moral uplift of Muslim community.

To avoid the controversy regarding proper attribution of the movements to a particular category it is better to discuss different reform movements according to their general orientations about conservation and reform.

To begin with we consider the basic approach of the Wahabi movement, founded by Mohammad Bin Abdul Wahab (1703-1787) in Najd (Saudi Arabia), because of its deep impact on the attitude of Muslims world over. The Wahabi movement regarded the classical Muslim law as sum and substance of the faith and, therefore, demanded its total implementation. Wahabism rejected accretions in religious beliefs and practices, condemned laxity and other worldly orientation of sufis; it sought to restore Hambali creed purged of all the elements added to it during the period intervening its enunciation and the advent of Wahabi movement. Wahabism demands that Muslims should detach themselves from the folk culture acquired through the process of cultural exchange. It expects Muslims "to obey the pristine law fully, strictly, singularly and to establish a society where that law obtain" (Smith, 1957, p. 2). The basic tenets of Wahabism are (Nizami, 1969, p. 30):

1. All objects of worship other than Allah are false and all who worship such objects deserve death.
2. The bulk of mankind are not monotheists. Since they endeavour to win God's favour by visiting tombs of saints; their practice therefore resembles what is recorded in the Koran of Meccan *mushrikin*.
3. It is polytheism (*shirk*) to introduce the name of prophet, saint, or angel into a prayer.
4. It is *shirk* to seek intercession from any but Allah.
5. It is *shirk* to make vows to any other being.
6. It involves unbelief (*kufr*) to profess knowledge not based on the Koran, the Sunnah, or the necessary inference from the reason.
7. It involves unbelief and heresy (*ilhad*) to deny *qadar* in all acts.
8. It involves unbelief to interpret the Koran to *tawil*.

Since Nizami (1971) is of the view that all the reform movements among Muslims were inspired by Shah Waliullah (1703-1762), we have to discuss at length the proposals and actions of the helpless and sad witness to the degeneration of the Mughal empire. According to Karandikar (1968, p. 127), Waliullah was the first person to cry that Islam was in danger. His proposals for the redemption of Islam included internal reforms as well as defence against hostile forces. Waliullah was for the purification of Islam by discarding the corruptions coming from the cultural intermingling with Hindus. Referring to the fact that Waliullah regarded innovation in religious doctrine as the main cause of

# ISLAMIC PHILOSOPHY THEOLOGY AND SCIENCE

*Texts and Studies*

EDITED BY

H. DAIBER and D. PINGREE

VOLUME XXV



# THE CONCLUSIVE ARGUMENT FROM GOD

*S. Özervarlı*

*Shāh Walī Allāh of Delhi's*

Ḥujjat Allāh al-Bāligha

TRANSLATED BY

MARCIA K. HERMANSEN



Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	54601
Tas. No:	297-01 DİH-H

EJ. BRILL  
LEIDEN · NEW YORK · KÖLN  
1996

EGİTİM FAKÜLTESİ DERGİSİ  
Ondokuz Mayıs Üniversitesi, Samsun,  
Aralık-1988, sayı: 3, sayfa: 253-263



14 EYLÜL 1996

## ŞAH VELİYYULLAH'IN TOPLUM FELSEFESİ (KISA BİR DEĞERLENDİRME)\*

Yazan : Saide HATUN

Çeviren : Öğr. Görv. Sıddık YÜKSEL\*\*

İnsanın, fitraten, bir arada yaşamaya ve birbirlerine bağlı olmaya temayülü vardır; gerçekten de insanın biyolojik ve psikolojik yapısı, gelişmek, benliğini korumak ve hayatta kalmak için, cemiyete ve başkaları ile bir arada olmaya ihtiyaç duyar. İnsanın topluluk halinde yaşayan bir canlı olduğu haklı olarak ifade edilmiştir. Nasıl ki ahlâkî ve törel davranış sadece cemiyet içerisinde mümkün ise, türlerin hayatta kalmaları da yalnız birlikte olmalarıyla kabildir ve bu yüzden, türlerin hayatta kalmalarının ferdin problemleri, ruhsal tabiatı, cemiyet içerisindeki ahlâkî davranışı ve cemiyetin idaresi ile yakinen münasebeti vardır. O halde, felsefi veya ilmî hiç bir sistemin, topluma, onun teşkiline, gelişmesine ve idaresine gerekli dikkati göstermeksizin, mükemmel olması mümkün değildir. Şah Veliyyullah'ın sistemi esasen hedefi toplum olan bir sistemdir.

Şah Veliyyullah'ın düşüncesinin sosyolojik yanı, metafiziğiyle mukayese edilince, çağının ruhuna daha uygundur. Sosyolojisi, ortaçağ üslubu içinde sunulmuş olmasına rağmen, metodlu, tutarlı ve sistemlidir. Psikolojisi ve ahlâkında olduğu gibi, burada da esas prensipler evrim ve izafilik prensipleridir. Şah Veliyyullah'ın düşüncesinin evrimle ilgili yönü, onun insanî niteliklerin canlılar âlemindeki kaynağını araştırma konusunda takındığı tutuma götürür. Sosyolojik görüşlerini takdim, canlıların hayatına (ebnâyi cins'e) atıfta bulunarak başlar. Yakınlık duygusu, (insan söz konusu olduğunda sorumluluk veya tepki kabiliyeti denen şeyin kaynağı olabilecek) hassasiyet, birlikte savunma ve nerdeyse diğerkâmlığa varan işbirliği, Şah

(\*) «Shâh Wali Allâ's Philosophy of Society - An Outline» adıyla «Hamdard Islamicus, Vol. VII/Number 4/Winter 1984, s. 57-67»de yer alan makalenin tercümesi.

(\*\*) Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi.

72 AGUSTOS 1959

## AYLIK MECMUA

Sayı : 8 Cilt : 1

TEMMUZ 1959

Muhabere adresi :

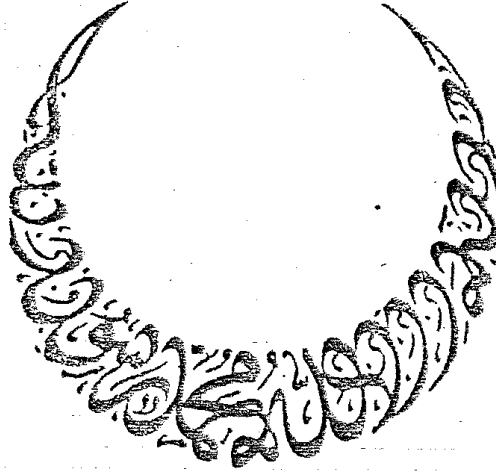
Posta Kutusu 448 — Tel : 19503

Ankara

İdarehane : Denizciler Cad. 27/3

Ankara

# HİLÂL



## ABONE ŞARTLARI

Türkiye için: Senelik 10. - T.L.

(Altı aylık abone yapılmaz)

Harice 15 Liradır.

Hilâl, Monatszeitschrift,

Postfach

448 — Ankara (Türk)

Hilâl, Revue Mensuelle Gorte

Postale 448 — Ankara Turquie

Dünya ve ahirette işine yarayacak şeylere karışmaması, olgun bir müslümanın güzelliğinin örneğidir. Hadis-i Şerif

## İÇİNDEKİLER

Dinde Reform Konusu

Dr. Fehmi Camalioğlu

Şua

Bediüzzaman Said Nursi

Kıtluk Kitabı — Resim

Prof. Dr. Ali Nihat Tarlan

Amerika Birleşik Devletlerinde Yahudilerin

Dini teşkilatları ve Gayeleri

Dr. Hikmet Tanyu

Papaza Cevap

Yaşantı

Kızlarımız

Avukat Mustafa Egemen

Rapor

Kerim Aydın Erdem

Şah Veliyyullah-ı Dehlevi

Hasan Basri Çantay

Peygamberimizi iyi Bilim

M. Zekâi Konrapa

Amerika'yı Kristof Kolom'dan Evvel Afi

rika Keşfetti.

Prof. M. Hamidullah

Rüya ve Rüyanın İslâmî Yoldan incelenmesi

Hicabi Günaydın

İslâmın Uyanışı

Washington Camii

Yarbay Enver Tuncalp

Gafletten Kurtaran İlaç

A. Sükrü Kılıç

Tevhid

Lütfi Doğan

Haberler

HİLÂL : Dini, ahlâkî, edebî, siyasi, ilim ve fikir mecmuası — Sahibi: Salih ÖZCAN — Yazışları Müdürü: Av. Mustafa EGEMEN — Basıldığı yer: Balkanoğlu Matbaacılık Ltd. Şti. — Neşir Tarihi: 6 TEMMUZ, 1959 — Gönderilen yazılar basılmıyorsa basılmasını iade edilmez — Yazılarımız ancak mehzaz göstermek suretiyle iltibas edilebilir. — Muhabere adresi: P. K. 448, Ankara — İdarehane: Denizciler Cad. 27/2 — ANKARA — Telefon: 19503

STUDIES  
IN THE HISTORY OF RELIGIONS

(SUPPLEMENTS TO *NUMEN*)

EDITED BY

M. HEERMA VAN VOSS • E. J. SHARPE • R. J. Z. WERBLOWSKY

XLVIII

RELIGION AND THOUGHT  
OF  
SHĀH WALĪ ALLĀH DIHLAWĪ  
1703-1762



LEIDEN  
E. J. BRILL  
1986

RELIGION AND THOUGHT  
OF  
SHĀH WALĪ ALLĀH DIHLAWĪ  
1703-1762

*Dihiawi, Saib BY Velipuloh*

J. M. S. BALJON

25 HAZIRAN 1993



LEIDEN  
E. J. BRILL  
1986

- Iran), 6586 (Nābulusī as critic of Taftazānī), 6587 (Nābulusī, *Idāh al-maqṣūd min ma'nā waḥdat al-wudūd* – edition), 6726 (Islamic philosophy), 6757 (Mullā Ṣadrā), 6852 (Ibn 'Arabī – gnostic-Neoplatonic and Christian elements), 7351 (Mullā Ṣadrā), 7431 (monograph, Arabic), 7552 (Walī Allāh), 8044 (~ – *waḥdat al-shuhūd* – Walī Allāh, *Maktūb-i madanī* – English translation), 8195 (Walī Allāh), 8320, 8590 (Sirhindī), 9021 (Ibn 'Arabī and his school), 9022 ('Abd al-Ghanī al-Nābulusī), 9513 (parallels in Neoplatonism, Jewish and Christian medieval thought), 9514 (~ – Meister Eckhart); → being (unity of ~); → oneness of being; → Ṣā'in al-Dīn
- wāhib al-ṣuwar* 2640, 3619 (Ibn Sīnā – Ibn Rushd – Gersonides – Moses of Narbonne)
- Wāhibī 8735 (author of the epitome of *Tafsīr ma'ānī alfāz Aristūṭālīs fī l-Maqūlāt*)
- wāḥid* 6567 (~ – *waḥda* – Fārābī), 6882 (*al-wāḥid* – Kindī), 7871 (Yahyā Ibn 'Adī, *Maqāla fī l-tawḥīd* – edition, analysis of Greek sources: Aristotle and commentators)
- wahm* 1495 and 1497 (“estimation” – Ibn Sīnā), 2356 (Ibn Sīnā), 2640, 3143 (Ghazzālī), 3839, 5679, 7065 (Abū l-Barakāt al-Baghdādī), 7072, 7189 (Ibn Sīnā), 7364 (Mullā Ṣadrā), 9310 (“estimative faculty”), 9318 (Ibn Sīnā), 9324 (Isaac Israeli); → imagination 6428
- wahy* 240 (Ibn 'Arabī), 969, 6623 (Ghazzālī – Fārābī – Abū Bakr al-Rāzī – Ibn Khaldūn – Ibn Sīnā), 9517; → prophecy
- walah* (Miskawayh – ethics)
- walāya* 1967 (Shiite philosophy), 4803 (“sainthood” – Ibn 'Arabī)
- walī* “protégé of God” 1216 (Walī Allāh)
- Walī Allāh 406, 943 (life), 944 (works – thought), 945 (~ as mystic), 1213 (ethics and its divergence from Greek ethics), 1215 (psychology), 1216 (political thought; religion; survey of his works), 1217 (creation – terminology), 1291 (life – library – works – thought – influence), 3880 (impact on Iqbāl), 4707 (concept of being – prophethood – religious language – man and society – rationalism), 4934 (*Hudūd al-Allāh al-bāligha* – concept of human nature), 4935 (*Taḥbīq*), 5019 (survey – 1996), 6104 (life – ideas), 7552 (political-social thought and sources), 8044 (*Maktūb-i madanī* – English translation), 8195
- Waliullah → Walī Allāh
- Walter Burley → Burley
- Walzer, Richard – bibliography 4745
- Wāqidī, Muḥammad: *al-Ulūm al-insāniyya wa-l-idīyūludjīyā* – review 1363

- Waqqāshī 938 (unbelief of ~: -Baṭalyawsī, al-Masā'il – edition – part)
- waqt* 1601 (“moment” – Ibn 'Arabī), 7649; → time; → *zamān*
- Wardī, 'Alī 4955 (on Ibn Khaldūn)
- warfare – Fārābī 5264
- Warrāq, Abū 'Isā 6164 (report on Dahrites)
- wasaf/wasf* 43 (*al-wasaf/al-wasf al-akhlāqīyya* – Ibn al-Haytham), 1567 (golden mean in Islam), 6895 (Ghazzālī); → mean, golden
- wasatiyya/wasfiyya* – *markaziyya* “centrality” 1889 (Ṣadr al-Dīn al-Qūnawī)
- wasf* 3891 and 4759 (Ismailiyya)
- Wasiṭī, Muḥammad Ibn al-Ḥasan Ibn 'Abd Allāh 886 (biography of Ghazzālī – edition)
- wasf* – *fardāniyya* 6053 (Nadīm al-Dīn Kubra)
- wasf* → *wasaf*
- Waṭwāṭ al-Khwārazmī, Rashīd al-Dīn: *Risāla fī l-shakl 'alā qiyās al-khulf wa-l-ashkāl al-muqtaṣira 'alā l-kull wa-l-kuthr* 2160 (Arabic manuscript), 2206/1 (edition together with refutation by Afdāl al-Dīn 'Umar Ibn 'Alī Ibn al-Ghaylānī al-Balkhī)
- way – “philosophical way” → Abū Bakr al-Rāzī, *al-Sīra al-falsafiyya*
- wealth – labour 3099 (Ibn Khaldūn's concept)
- weight, specific – John Philoponus – Ibn Bādjdja – Galileo 3744
- Weltanschauung 3782 (Muslim science and world view), 9385 (Islamic ~ – practical manifestations; ontological ~ – comparison of Islamic and western ~)
- “westernization” – *istighrāb* 1791
- “what it is” 5994
- “whether it is” 5994
- “why it is” 5994
- Wickens, G.M. – bibliography 1483
- wilāya* “proximity” (to God) 6053 (Nadīm al-Dīn Kubra)
- will 4787 (God's will – practical intellect of man – Ibn Rushd), 7364 (God's will – Mullā Ṣadrā); → freedom
- William de Luna [Guillelmus de Luna] 4126 (translator of Ibn Rushd, Middle commentary on *De interpretatione* – editions of the 15th and 16th c.), 4549 (translator of Ibn Rushd, Middle commentary on Aristotle, *De interpretatione* – edition)
- William della Mare 5317 (anti-Averroist)
- William of Alnwick 412 (anti-averroistic polemics – problem of impact on Averroism in Bologna), 5855 (against Averroism)

8711361

Khan, Hafiz A. Ghaffar

SHAH WALI ALLAH: AN ANALYSIS OF HIS METAPHYSICAL THOUGHT

Temple University

Ph.D. 1987

University  
Microfilms  
International

300 N. Zeeb Road, Ann Arbor, MI 48106

Copyright 1986

by

Khan, Hafiz A. Ghaffar

All Rights Reserved

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	75480
Tas. No:	297.7 HAN. S

Tc2

17 MAY 1987

of a legally—and only legally—trained mind. Only a book such as this, a conglomeration of legal briefs, spread out over seven annexes, would have profited from a more coherent organization. As it is, the same subject pops up in different places (e.g. “Adultery” on pp. 74 ff., 132 ff., and 160 ff.).

Such a book, proposing the application of Islamic penal law as it practically stood in the fourteenth century, not only shows the courage to court unpopularity but is symptomatic of the breakdown of the South African system of crime prevention, the country being perhaps the most crime ridden of all. Whether the harsh punishments foreseen by the *hudūd* provisions would do the trick and re-establish public security is of course a very big question, given the rise in unemployment, prostitution, drug addiction, consumerism and secularism.

When Muslims deal with a particular aspect or area of Islamic jurisprudence, they usually delve into a restatement of Islamic legal theory (*uṣūl al-fiqh*) in its entirety, and the author is no exception—to the point of re-discussing the four main Sunnī *madhāhib* (pp. 21-47). This space might have been used more profitably in providing more sociological and psychological examination of Islamic and Western theories of punishment, as both try to justify the *deterrence* of crime, the *retribution* of its effects, and the *reform* of the criminal. Modern research in criminology finds that penal law fails to achieve any of these purposes, but Vahed falls short of proving that Islamic law would really do any better. Saudi Arabia, given here as a model, is seeing a dramatic rise of crime in these days as the result of greater poverty and higher unemployment. Additionally, Vahed's frequent glowing references to the (now formerly) Taliban-run Islamic Emirate of Afghanistan will only convince those who are willing to sacrifice everything else for street security.

In important respects the book is somewhat disappointing:

a) Vahed argues for the death penalty for adultery, homosexuality (p. 77), lesbianism, prostitution (p. 108) and apostasy as “divinely” ordained without substantiating a Qur'ānic case for any of these. When the Qur'ān stipulates a lesser punishment (as in lashes for adultery), or remains silent about a penalty *fi'l-dunyā* the author ought to have examined further the status and role of the *Sunnah* in deriving *ta'zīr*.

A sentence like “The jurists concur that there is no limit to the kinds of punishment that can be given as *ta'zīr*” (p. 108) makes one shudder and wonder which century the author referring to. If this was true, then what essential difference would there be between the *Shari'ah* and Western law? Shocking to this reader too, is his procedure of first establishing the penalty of stoning for adultery (p. 74), only to add, as an aside at the very end of his discussion, that the Qur'ān in 24: 2 only stipulates “a hundred stripes” (p. 75). Muslim lawyers have, throughout the ages, tried to mitigate the harshness of the *hudūd* punishments through penal procedure, rules of evidence, and strict definitions of the crime, giving primacy to the truth that Allah Most High is al-Rahmān and al-Rahīm. Should we not too be as lenient as is legally

possible? Or should we give Vahed humanitarian credit for stating that “an adulteress must be well-clad (i.e. during stoning) in order not to be exposed”?

b) By claiming that “the *Shari'ah* is not hamstrung by limitations of judicial discretion...being a Divine law, it is flawless” (p. 71) and that there is “no room for error in the *Shari'ah*” (p. 129), the author shows himself to be dangerously naïve. That there is “no *hadd* in cases of doubt” does not preclude a miscarriage of justice, as in the West (where the same procedural rule is to be observed). Naïve too is the author's very use of “*Shari'ah*” because what he presents as “divine” is, to a very large extent, no more than what Muslims in the Middle Ages regarded as the outcome of Islamic jurisprudence, through *ijtihād*, *ra'y*, and the use of certain *ahādīth* which are now considered spurious. Vahed would have done much better had he handled the results of that jurisprudence more critically, e.g. by studying the chronological sequence of *ahādīth* pertaining to the stoning of adulterers (on Biblical grounds) and the quoted verse that abolished this form of penalty.

c) In his apologetics for *hadd* punishments, the author uses arguments not worthy of a lawyer: is the amputation of a thief's hand less brutal because the definition of that crime is restrictive? (p. 133) And what can be gained by pointing out that Western penal law has been pretty barbaric in the past? (pp. 112-118)

**A RATIONAL EXPLANATION OF DIFFERENCE OF OPINION IN FIQH.** By Shah Wali Allah al-Dihlawi (1114-1176 AH/ 1702-1762). Translated by Muhammad Abdul Wahhab. London: Ta-Ha, 2003. Pp. 112. ISBN 1842000284 (PB).

*Malikī Yazarı: Murad Wilfred Hofmann*  
This translation, with commentary, of Shāh Walī Allāh's *al-Insāf fi-bayān sabab al-ikhtilāf*—his thorough investigation of the historical and systemic causes for the various schools of Islamic jurisprudence—is presented as a first attempt to introduce the author to the English-speaking world. This is, of course, untrue, given the numerous earlier translations and systematic studies undertaken by G.N. Jalbani, J.M.S. Baljon, M. Hermansen and M. al-Ghazali (see the review of his *The Socio-Political Thought of Shāh Walī Allāh in MWBR*, Vol. 22, No. 3, pp. 22-23). We should also take note that the eighteenth century Indian scholar was touted among Orientalists as providing the very exception that disproved the alleged rule of Islamic intellectual turpitude during his period, to the point of providing an alibi.

Nevertheless, Dr. Abdul Wahhab has rendered an invaluable service to the study of both Shāh Walī Allāh and the origins of Islamic jurisprudence. In fact, his work is not just a translation but is also a model of good editing, complete with a glossary, abundant footnotes and a useful introduction to the text, and provides, within brackets, the complete names and dates of all the persons

## REVIEWS: GENERAL

categories of *badī*, very appealing, particularly because it was not written until the twelfth century AH. During that period of nine centuries a certain amount of redefining and modification of the tropes of *badī* must have taken place. Second, al-Nābulī's mystical background could lead us to the tentative hypothesis that at least some of his interpretations of the 180 tropes he discusses in his book were shaded by his beliefs, as was the case with some mystics who appear to have imported Arabic grammatical terms and concepts into their mystical teachings. This is a point of consideration that needs to be followed up.

Although Cachia's main role in this book was one of translation and organization, with the occasional comment or addition to enhance clarity of a point or to give more contextual information, this does not detract from its value as an important document of literary and cultural history. Indeed al-Nābulī's work was written at a time when literary productivity was low compared to the first nine centuries after the advent of Islam. That is partly what makes the publication of manuscripts of this period and type so absorbing. The 20 or so pages devoted to 'paronomasia' are just one example of the depth of material in this work that presents itself as an ideal foundation for a diachronic study of the terminology relating to the field of tropes in general.

Cachia notes in his introduction that translating the terms into English was problematic. The student of verbal artifices might wish to question some of the choices of translation, many of which have no counterpart in English literary history. But on the whole Cachia has merely tried to reflect the real function of the concept in the translation. Thus his choice of 'concomitance' for *kināya* or 'assimilation' for *isti'āra*—although he does acknowledge the conventional translation—may give cause for further thought or reaction, but this reviewer respects attempts to find alternative renderings of such time-honoured terms as 'metaphor' for *isti'āra* which is in some contexts not wholly appropriate. Another example of this desire to render the concept rather than the literal translation can be found in the category of *al-salb wa'l-ijāb* which Cachia chooses to translate as 'uniqueness' rather than 'negation and affirmation' although he does note the latter.

This is a neat piece of work. The indexes in both languages make it simple to use, and the numbering system presumably devised by Cachia allows easy cross-referencing. It will certainly appeal to students of this branch of the rhetorical 'sciences', but more than that it will be of great interest and benefit to scholars who are committed to establishing the complex historical development of terminology associated with *badī*.

UNIVERSITY OF EXETER

ADRIAN GULLY

THE CONCLUSIVE ARGUMENT FROM GOD: SHĀH WALĪ ALLĀH OF DEHLĪ'S HUIJAT ALLĀH AL-BĀLIGHA. Edited and translated by MARCIA K. HERMANSEN. Islamic Philosophy, Theology and Science Text and Studies Series. Leiden, E.J. Brill, 1996. xl + 506 pp.

One of the most original and important eighteenth-century Muslim thinkers in the Indian subcontinent, Shāh Walī Allāh (1703–1762) is a curious figure, combining the visionary mysticism of the school of Ibn 'Arabī with a puritanical legalism of an erudite Sunni jurisprudent. His austere orthodoxy has inspired the likes of Mawlānā Mawdūdī (d. 1978) who found in him a precursor of his *sharī'a*-oriented brand of Islamic reformism. The first volume of the *Hujjat Allāh al-Bāligha* that appears in this translation is one of Shāh Walī Allāh's most important books, being written during the early period of his life when he composed his major Ṣūfī works. Setting off with an informative introduction, accompanied throughout with careful annotation and capped with several excellent indices, Professor Marcia Hermansen has presented both an illuminating contribution to eighteenth-century Indo-Muslim Ṣūfī studies and a thoroughgoing analysis of a major

## REVIEWS: GENERAL

figure from the period. Given the stiltedly idiosyncratic, complexly recondite nature of Shāh Walī Allāh's Arabic prose style, the translator succeeded remarkably well in rendering the text into easily readable English with only the occasional lapse into prolixity and obscurity.

The Saint of God—*Walī Allāh*—presented in this seminal text is revealed as one of the greatest mystical theosophers of the late classical period. He might best be compared in spirit and in importance to the Shī'ite Ṣūfī theosopher 'Abd al-Razzāq b. 'Alī b. Ḥusayn Lāhijī (d. 1072/1661–1662), who flourished a century earlier in Safavid Persia. Contemporary with him in the West, we find in the world of Christian mysticism a similar personality-fusion of *eros* with *nomos/nous* in two of Shāh Walī Allāh's European contemporaries, the English mystical theologian William Law (1686–1761), who was at once an ardent exponent of the hermeneutic esotericism of Jacob Boehme (d. 1624) and a rigorously uncompromising Anglican (albeit non-juring) cleric; and the Swedish scientist-angelologist Swedenborg (1688–1772), who combined the humanist rationality of the Renaissance with the visionary capacity for converse with angelic beings, the same supernatural forces that apparently inspired the composition of Shāh Walī Allāh's work (see chapter 13).

However, Shāh Walī Allāh is a bit of a 'split personality'. He blends two seemingly contradictory characters in one nature: that of the mystic and that of the exoteric canonical legalist. The mystical character features a gentle, theosophical voice conversant with angels and seraphim as easily as with vile men, a voice often highly original, continually offering a fresh *bāṭinī* interpretation of old *ẓāhirī* dogma and doctrine, new slants on Qur'anic verses or *ḥadīths* of the Prophet (the translator's annotation of which, incidentally, is exhaustive and truly informative). The sapiential taste (*dhawq*) of Ibn 'Arabī infuses every page of the first two chapters (pp. 33–111) of this grand work. Nonetheless, always somewhat pedestrian in realms of flight, he lacks the raptures of European mystics who flourished a century before him, such as Boehme (d. 1624) or Traherne (d. 1674), not to mention the ecstatic transports of Indo-Muslim mystics, like Shāh 'Abd al-Laṭīf (1689–1752) or Bullhē Shāh (d. 1754), who were contemporary with him.

Balanced against this mystic personality is the social theorist. Combining like al-Ghazālī or Muḥsin Fayḍ-i Kāshānī (d. 1091/1680) dry theological reasoning with insightful mystical intuition, he possesses a sobriety comparable in stylistic expression to that of Ibn 'Abbad of Ronda (d. 1390), complemented by a social conscience and political concerns akin to Ibn Khaldūn (d. 1406). As a social theorist, however, he is certainly less enlightened than as a mystic. While his theories of human society, especially as expounded in the third book (pp. 115–144), devoted to 'The Supports of Civilization (the *irtifāqāt*)', have been compared to Ibn Khaldūn, they have none of the same originality. His attitude to society and government is dry, uninspiring, outdated and has nothing to contribute to modern political science or social theory. In the manner of an artisan making the same hackneyed trinket fashioned by his father, he seconds his ancestral ways, apologizes for the abuses of contemporary monarchs, excludes slavery from the charity of his communal *irtifāqāt*, justifying this abomination of humanity as part of the natural 'variations' in human capacity, judging that some people are 'masters by nature' and others, 'foolish and subordinate, servants by nature, who do whatever they are ordered to do'. Thus, for this reason, 'The variations in the capacities of human beings requires that among them are masters by nature, who are the most intelligent, independent in their livelihood, and who by nature possess strategy and luxury; and there are servants by nature who are foolish and subordinates who do whatever they are ordered to do. The livelihood of one can only be achieved through the other, and cooperation in both the pleasant and the disagreeable can only occur if they reconcile themselves to continue this relationship' (p. 125).

# SHĀH WALĪ-ALLĀH AND HIS TIMES

*[A study of Eighteenth Century Islām,  
Politics and Society in India]*

*by*

SAIYID ATHAR ABBAS RIZVĪ  
M.A., Ph.D., D.Litt., F.A.H. (Australia)

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	72222
Tas. No:	954.02 Riz.S

**MA'RIFAT PUBLISHING HOUSE**

16, Patey Street, Campbell,  
Canberra, A.C.T. 2601,  
AUSTRALIA

1980

## A UNIQUE MS. OF "FATH AL-RAḤMĀN" BY SHAH WALIULLAH

Ahmad Khan

AMONG the most prominent works of Shah Waliullah<sup>1</sup> his *Fath al-Rahmān fi Tarjumat al-Qur'ān*<sup>2</sup> has been considered the most influential for propagation and teaching of the holy Qur'ān among the Muslims of the sub-continent. It enjoyed and is enjoying still an excellent position in the translations made in the Persian language.

It is well known that almost all works of this great Muslim scholar have seen the light of day. A few of them have carefully been edited and the rest are awaited to give a new impetus to the thoughts expounded by our author. This useful and timely translation captivated the students in as well as after the lifetime of its author. In fact this translation played a distinguished role for keeping the Muslims in touch with the holy Qur'ān. Consequently, a number of students transcribed, studied and read it out to Shah Waliullah. It was customary for the students to come to the learning places to get the knowledge of works written by eminent scholars. Likewise Shah Waliullah's abode became the centre of learning in his lifetime. As usual the students got calligraphed or transcribed with their own hands the books of great Muslim scholars and studied them in their entirety or in parts with Shah Waliullah. He used to teach them and elucidate some abstruse points and give *ijāzah* of those books, if he was desired to do so.<sup>3</sup> During this teaching if any point worth studying struck the mind of Shah Waliullah, he used to draw the attention of his students to it and got it written in the margin of the work under study as well. He was very attentive to the teaching of his own works. He had the habit of collating every word of his works and giving deep attention to their every point. He did not consider his works complete as does every author, so whenever he discovered any incomplete point, he used to complete it and bring it also to the notice of his students. His endeavour was to put before the students a complete and accurate work. It may be said then, that his works read out to him in the last days of his life were the most complete copies of all.

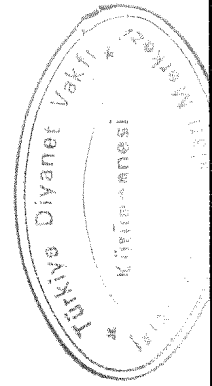
The least touched side of Shah Waliullah's achievements is perhaps his students, torch-bearers of his faith and practice. Actually they are real descendants of his lineage, the enlightenment. But unfortunately they are dealt with meagrely. Among them his sons are very distinguished personalities certainly due to their works, activities and close contact with the masses of the Muslim community. A great number of Shah Waliullah's students are unknown, neglected or no more known to the world of learning. There is a need

## قواعد النشر بالدراسات الإسلامية

إن هيئة التحرير ترجو من الأساتذة المحترمين الذين يتفضلون بإرسال بحوثهم ومقالاتهم للنشر في هذه المجلة، ملاحظة الأمور الآتية ومراعاتها:

- ١- أن تتسم البحوث والمقالات بالإبداع والابتكار وتجمع بين الأصالة والمعاصرة.
- ٢- أن يراعي الكاتب قواعد البحث العلمي السليم ومعايير المعرفة.
- ٣- أن يلتزم الكتاب تخريج الآيات القرآنية والأحاديث النبوية مع بيان مصادر الأحاديث الأصلية وروايتها وجميع المعلومات اللازمة من محل الطبع وتاريخ الطبع ورقم المجلد والصفحة.
- ٤- أن تكون المادة العلمية مكتوبة بخط واضح، وعلى وجه واحد من الورقة وحذا لو كانت مطبوعة على الحاسب الآلي ويقدم الشريط مع نسخة من البحث المطبوع.
- ٥- أن يرفق الكاتب مع النص، لمحة عن سيرته الذاتية (للمرة الأولى فقط) مع العنوان الدائم للمراسلة.
- ٦- تخضع البحوث المرسلة للتحكيم إلى أستاذين متخصصين قبل الموافقة على نشرها، وهيئة التحرير هي التي تملك القرار الأخير بالموافقة على النشر أو الاعتذار عنه دون ذكر السبب.
- ٧- تحتفظ المجلة لنفسها بحق التصرف في النص حذفاً، أو اختزالاً، أو إعادة صياغة بما يناسب أسلوبها في النشر.
- ٨- أن تكون المحتويات مشتملة على مادة علمية تراثية أو تحمل أفكاراً معاصرة ذات مضمون تحليلي نقدي مع توفير كافة المعلومات التوثيقية عن المراجع لجميع المعلومات والبيانات الواردة في البحث (المؤلف، العنوان، مكان الطبع وتاريخ الطبع، السلسلة، الصفحات، إلخ) وإدراجها في الهامش تحت نص البحث في كل صفحة.
- ٩- ألا تكون البحوث قد نشرت من قبل، ولا أرسلت إلى مجلة أو هيئة أخرى لغرض النشر.
- ١٠- سوف يتم إبلاغ صاحب البحث بتسلم بحثه ثم يليه - بعد مدة مناسبة - إشعاره بقبوله للنشر في حالة الموافقة على ذلك.
- ١١- لا يجوز إعادة نشر أي مادة من مواد المجلة إلا بإذن كتابي من رئيس التحرير.
- ١٢- البحوث التي لم تقبل للنشر لا ترد إلى أصحابها ويكتفى بالإخبار عن ذلك.
- ١٣- ما ينشر في المجلة يعبر عن رأي كاتبه فقط ولا يمثل رأي المجلة أو المجمع بالضرورة.
- ١٤- ينبغي ألا يزيد البحث مطبوعاً عن أربعين صفحة بحجم الكلمات المتبع في المجلة.
- ١٥- تقدم خمسة وعشرون مستلاً من البحث المطبوع إلى الكاتب مع نسخة من المجلة.

Dihleut Jah Velay  
D544



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## الإمام ولي الله الدهلوي وترجمته للقرآن "فتح الرحمن بترجمة القرآن"

مصباح الله عبد الباقي

مقدمة:

الحمد لله رب العلمين والصلاة والسلام على سيد الأنبياء والمرسلين وعلى آله وأصحابه أجمعين، أما بعد؛ فإن من أهم وسائل توصيل الفكرة، وتبليغ الدعوة هي الترجمة من لغة إلى لغة أخرى، وقد استخدم المسلمون - مثل غيرهم من الأمم - هذه الوسيلة بصورة ناجحة ومؤثرة، وخاصة فيما يتعلق بالقرآن الكريم، فقد ترجم القرآن إلى أغلب لغات العالم منذ القديم، وقد شارك المسلمون في هذا العمل غير المسلمين كذلك، كما أسهم فيه غير المؤهلين حسب المواصفات التي وضعها أهل الاختصاص من علماء التفسير، وكانت بواعثهم على القيام بهذا العمل متعددة، فالمسلم يبعثه على الترجمة ما يشعر في نفسه من رغبة في تبليغ دين الله عز وجل من خلال القرآن الكريم الذي هو عماد تلك الدعوة، وأهل البدع يقومون بترجمات القرآن الكريم إلى لغات مختلفة من لغات العالم لنشر بدعتهم، ولينظلي خداعهم على الناس فيقبلوا بدعتهم، ويقومون بذلك لترويج تلك البدع عن طريق قداسة القرآن الكريم في نفوس المسلمين، بينما تتنوع دواعي غير المسلمين لترجمة القرآن الكريم إلى لغاتهم، فمنهم من كان يريد أن يتعرف على هذا الكتاب الذي أحدث هذا التغيير الجذري في الأمم والشعوب المسلمة، ومنهم من كان يريد أن يتعرف على ما يتضمنه هذا الكتاب ليتسنى له رده ومقاومته، ومنهم من باعته على ذلك البحث العلمي المحض، ومن ثم تنوعت ترجمات القرآن الكريم في مختلف اللغات، فمنها ترجمات صحيحة ومقبولة، ومنها ترجمات مليئة بالأحقاد، ومنها ترجمات خاطئة بأخطاء بسيطة، ومن هنا يتحتم على طلاب العلم دراسة هذه الترجمات وعرضها على قواعد علم التفسير، وتقديم فكرة كاملة عنها تستوعب جوانبها المختلفة بالدراسة والنقد، ولما كانت ترجمة الإمام ولي الله الدهلوي للقرآن الكريم التي سهاها

## SOCIAL AND ECONOMIC IDEAS OF SHAH WALI ALLAH

J. M. S. Baljon

### Brief Life History

Qutb al-Din bin 'Abd al-Rahman, more famously known as Shah Wali Allah, was born on the 4th of *Shawal* 1114 AH/1702 AD, in the small village of Pulth, in the vicinity of Delhi. He lived during a time of religious decadence, hence, destined to play an important role in restrengthening the Islamic core foundations of his society. He had been endowed with the level of ingenuity that is possible only with Allah's Grace and will. For example, he commanded the sciences contemporary to his time within a short period of 15 years.

What was close to his heart was the desire to present Islam in its true form and able to meet challenges of the time. Although he aspires to prove things on a rational basis within the bounds of possibility, this does not in any way cause him to subordinate religion to reason. His major work, *Hujjat Allah al-Balighah* is till today, ample proof of the dynamism that can be brought by the Qur'anic heritage to the Muslim 'aql (intellect), in resolving mundane challenges by reverting back to the approach of looking at the root cause of any problem. On the 29th of *Muharram* 1176 AH/1763 AD, he passed away but not before leaving us extremely beneficial heritage to utilise upon. (Editors.)

According to Shah Wali Allah, the principle of mutual aid is fundamental to a proper social order.<sup>1</sup> It can be applied in various ways, in trade, craft and farming. Thus, there are the institutions of *mudarabah* (sleeping partnership, whereby one partner furnishes the capital and the other the business acumen), *mufawadah* (unlimited mercantile partnership, whereby the whole property of both parties is engaged; mutual guarantee as well as procuration are presupposed), *'inan* (limited liability company which implies mutual procuration but no mutual responsibility), *sharikah al-sana'i* (partnership of artisans in which, for instance, two tailors or two dyers take equal shares), *sharikah al-wujuh* (credit union, without capital, in which the partners pool the credit and share the profit), *musaqat* (lease contract for palm gardens, in which one partner provides the land and seed and the other the oxen and labour) and *mukhabarah* (contract under which one partner furnishes the land and the other the seed, oxen and labour).<sup>2</sup>

The requirement of mutual aid is, in the opinion of Shah Wali Allah, the main ground for the prohibition of *maysir* (gambling) and *riba* (interest);

"You should realise that *maysir* is unlawful gain . . . and is not in keeping with civic spirit (*tamaddun*) and mutual aid (*ta'awun*) . . . Equally, *riba* constitutes . . . unlawful gain: for, as a rule, the borrowers are people fallen into a severe state of indigence, mostly not able to pay their debt in time . . . When this way of earning money takes root, it leads to the abandonment of agrarian trades and skilled crafts which are fundamental means of earning a living (in a healthy society). . . Both ways of gain (that is, *maysir* and *riba*) are tantamount to inebriation, as they are in flagrant contradiction with the principles God has laid down for earning a livelihood".<sup>3</sup>

A valuable clue to what is *inter alia*, a divinely sanctioned manner of earning one's livelihood can be derived from the prophetic saying: "He who revives dead land becomes its owner".

Shah Wali Allah interprets this as follows:

"The idea lying at the root of those words is . . . that all property belongs to God . . . The whole earth is, in fact, tantamount to a mosque or a hospice assigned to travellers, on which everybody has an equal claim. Accordingly, the rule 'first come, first served' is here applicable. Possessory right implies that he who brings land under cultivation has more right to it than anyone else".<sup>4</sup>

Being aware of the great number of responsibilities with which God has entrusted human beings, Shah Wali Allah points out that man is superior to the other species of animal in at least three respects:

- 1 he is intent on general welfare (*ray' kulli*), whereas animals are merely actuated by sensual lusts and sudden promptings;
- 2 he is sensitive to art and beauty (*zaraf*);
- 3 he is able to think out devices by which he can tide over his social and economic difficulties (*irtifaqat*).<sup>5</sup>

The term *irtifaq* (finding help) was already found in one of Shah Wali Allah's early writings,<sup>6</sup> but in the *Hujjah Allah al-Balighah* and the *Budur al-Bazighah* it appears to be a fundamental idea forming the basis of an interesting rudimentary sociology. To this end the very specific sense<sup>7</sup> of 'stage of socio-economic development' is ascribed to it. The Delhi scholar distinguishes four *irtifaqat* required for the ultimate establishment of a society as it ought to be and is purposed in God's planning.<sup>8</sup>

"In the first phase of socio-economic development man obtains the power of speech so that he can phrase his thoughts in a natural way, unimpeded by convention. Then the circle is enlarged by making use of tropes in his speech to coin words relating the things conceived in the mind, and by varying modulations in his voice to express various moods, until at last the languages become distinct and different. It is also in this first phase that he becomes acquainted with edible grains suited to his physical constitution, and learns how they are to be eaten and digested . . . (Further, he) finds out how to tap wells for those who live in places far from the water (of springs and rivers) . . ., how to domesticate animals to use them for labour otherwise hard to perform . . ., how to prepare a dwelling by screening it from heat and cold, and how to make a garment from skins of animals or from the leaves of

## THE SOCIOECONOMIC THOUGHT OF SHAH WALI ALLAH

G. N. Jalbani\*



### Introduction

Man faces many problems and difficulties in life. Wise persons have found solutions to some of these difficulties and are still busy in finding out solutions to the others. The ways and means by which one can tide over his social and economic difficulties, with little trouble and in short time, are called *irtifaqat*. In other words, *irtifaq* means a work done collectively and with co-operation. The word *irtifaq* is derived from *rifq* which means gentleness or the use of gentleness. It means that, though the beneficial things abound in the world, they do not come to man for his use of their own accord, but he has to approach them with gentleness.<sup>1</sup> Man's *irtifaq* has four stages.

### The First Stage: The Primitive or Jungle Life

In this stage, every individual needs a few basic necessities of life: food for the satisfaction of hunger, clothes for protection against heat and cold, and shelter to safeguard his life. The fulfilment of these three necessities is the very requirement of his nature, and he knows them instinctively. Accordingly, he discovers one or the other method of cultivation. He digs a well for the supply of water, and prepares some partially cooked food to satisfy his hunger. Later on, he begins to tame some animals and prepares from their skin a dress for his body. He builds a house of straw and reeds in order to safeguard himself from the attack of the enemies. Besides, he keeps a woman with himself, legally or illegally, to satisfy his sexual urge and desires that nobody should interfere with him in his connection with her. An example of his first *irtifaq* is discernible in the life of Adam.<sup>2</sup>

In the beginning, man was instinctively directed towards these necessary requirements. If they had not been made available to him, he could not have survived. He received this guidance as the bees receive in sucking the particular kinds of flowers, preparing honey, building the honeycomb, living together in peace and following their queen. In short,

\* The editors gratefully acknowledge the kind permission granted by Sh. Muhammad Ashraf, Lahore, for the reproduction of extracts from their publication, G.N. Jalbani, *Teachings of Shah Waliullah of Delhi* (Lahore: Sh. Muhammad Ashraf, 1979).

There is a separate law for every species of animals. These peculiarities, namely, the search for food, clothing, shelter and lifemate are, however, common to animals and men. But man, according to the requirement of his specific peculiarity, has been given three more specialities which are, however, wanting in animals.<sup>3</sup>

**The Consideration of the General Interests:** The needs of man are not confined to what is merely natural. For he feels within himself the necessity of far noble and superior things. Mere satisfaction of the natural wants like hunger, thirst and sexual urge, *etcetera*, does not prepare him for action, but there are some intellectual wants in him as well which encourage him to search for certain gain and avoid certain loss as his reason requires. Accordingly, he always intends to perform actions which not only benefit him, but which lead to the furtherance of the welfare of the people in general. At times, he desires to establish a beneficial social order in a town, and wishes that his character and his self be refined. While looking to the future and distant gain he, at times, willingly tolerates the present and immediate loss and sometimes, taking into consideration the future and distant loss, sacrifices his near and immediate gain. All his endeavour is directed towards the achievement of honour and glory.<sup>4</sup>

**Love for Beauty and Elegance:** The nature of man, unlike that of the animal is not merely contented with the satisfaction of its needs, but he in all his actions, seeks elegance and beauty. As an example, an animal needs food only for the satisfaction of its hunger and for the maintenance of its life, but man even in his food seeks taste and delicacy. He wishes to have fancy dress, a fine looking house and a beautiful wife.

**The Capability of Invention and Imitation:** Just as the nature of man's needs is different from that of the animal, similarly the nature of inspiration which he receives from Allah is also different. Unlike animals, man receives, according to his capabilities, different kinds of inspirations for his various needs at different times. Taking advantage of those inspirations, he invents useful ways and means for his benefit and welfare. The thought of certain needs does not even occur to certain minds, and to some it does occur, but they do not know the right way to achieve them. Some others receive an inspiration and discover a useful method, which all others learn from them.

In this first stage, in addition to other things, it is also necessary for men to follow someone whom they find wiser and powerful, make him their leader, so that he may help them develop their primary social order, and on certain occasions repulse their enemy from them. It is but natural for them to select someone from among themselves as their guide and then go by his guidance. In the development and growth of society, imitation plays a very important role. Had it not been an inborn quality of man, the society would have taken a very long time for its full development.

Man is prepared for imitation, because in respect of reason, there is enough difference among people. Besides, in the search for beauty and

## hadis

## ŞAH VELİYYULLÂH'IN VASIYETNÂMESİ:

el-MAKÂLETÜ'l-VAD'YYE fi'n-NASÎHA ve'l-VASİYYE\*

Hafeez MALİK\*\* / Çev.: İbrahim HATİBOĞLU\*\*\*

Şah Veliyyullâh (1703-1762) Hint İslâm tarihinde çok önemli bir yer işgal eder.<sup>1</sup> Zira Ortaçağ İslâm düşüncesi kendisi ile birlikte son noktasına ulaşmış ve modern İslâm düşüncesi ondan ilhâm almıştır. Bu yüzdendir ki Pakistan (ve hatta Hindistan)'daki muhafazakâr veya çağdaşlaşma yanlısı âlimlerin her iki grubu da, Şah Veliyyullâh'ın geleneğini temsil ettiklerini düşünürler. En azından prensipte onun *tatbik*<sup>2</sup> teorisi (muhâlif fikirleri uyumlu hale getirme/telif), İslâm düşüncesinin değişik ekollerinin geçici bir süre anlaşma sağlamalarına ve böyle-

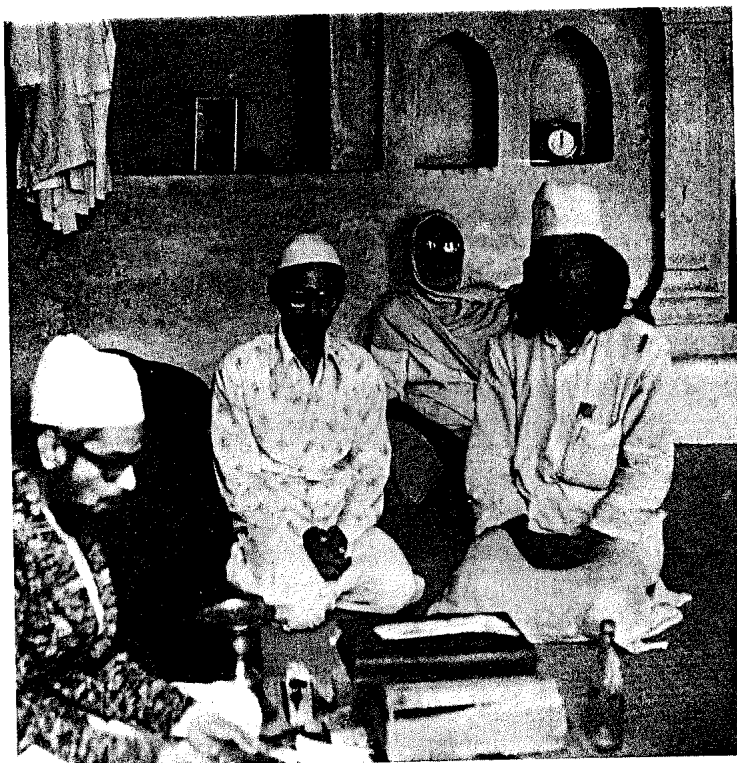
Orijinali Farsça olan bu vasiyetnâme, Hafeez Malik'in "Shâh Wali Allah's Last Testament: al-Maqâla al-Wadiyya fi al-Nasiha wa al-Wasiyya" ismi ile *The Muslim World*, LXIII, April 1973, 105-118 sayfaları arasında yayımladığı İngilizce metni esas alınarak tercüme edilmiştir. Vasiyetnâme ayrıca Şah Veliyyullâh'ın *Tefhimâtü'l-İlâhiyye* adlı eseri içerisinde 246. tefhim olarak Urduca'ya da tercüme edilip neşredilmiştir (a.g.e., nşr. Gulam Mustafa el-Kâsmî, II, s. 288-298). Çeviri sırasında Farsça ve Urduca metinler de gözden geçirilmiştir [çev.].

\*\* Villanova University Ortadoğu Araştırmaları Bölümü, Philadelphia, USA., Prof. Dr.,

\*\*\* TDV İslâm Ansiklopedisi, İstanbul, Hadis, Dr.

<sup>1</sup> Şah Veliyyullâh'ın hayatı ve XIX. yüzyıl Hint İslâm siyasetine katkıları hakkında daha ayrıntılı bilgi için bkz. Hafeez Malik, ed., *Shah Waliy Allah and the Muslim Renaissance in India*, yakında neşredilecek [müellifin bu ifadesine rağmen eserin neşredildiğini gösteren herhangi bir kütüphane kaydı tespit edilememiştir]; Aziz Ahmed, *Studies in Islamic Culture in the Indian Environment*, Oxford: Clarendon Press, 1964; Khâliq Ahmad Nizâmî, *Shâh Vali Allah Kay Siyâsî Makâtûbât*, Aligarh: M. U. Press, 1950.

<sup>2</sup> Metin ve dipnotlardaki italik karakterli vurgular çeviriye esas aldığımız nüshanın yazarına aittir. Çeviriye esas aldığımız metnin sayfa numaraları da tarafımızdan gösterilmiştir [çev.].



1. A group of scholars at Farangi Mahall today

under the Mughals. Yet in their independent efforts to maintain a high intellectual standard for the 'ulama, their success in drawing students from a wide area, and their integration of the bookish and mystic traditions, they exemplified increasingly important characteristics of the 'ulama in the post-Mughal period. It was, above all, their erudition that won them respect and support from Muslims anxious to guard their intellectual heritage. When the Farangi Mahallis found themselves, willy-nilly, without a role at Muslim courts, that distinction remained.<sup>33</sup>

33. Shaikh Muḥammad Ikrām, *Rūd-i Kauṣar* (Lahore, 1968), pp. 603-10, criticizes their activities as totally out of touch with the needs of the Muslim community. Maulānā 'Abdu'l-Ḥalīm Sharar, *Guzashtah Lakhna'ū yā Mashriq kē Tamaddun kā Ākhiri Namūnah* (Lucknow, n.d.), pp. 25-26, 93, 119-22, the account of a litterateur at the beginning of this century, offers

## Shah Waliyu'llah

Like the Farangi Mahallis, Shah Waliyu'llah hoped for a restoration of stable Muslim rule in which the 'ulama would play an important role.<sup>34</sup> Unlike them, he explicitly analyzed the basis of the arrangement between ruler and 'ulama and argued the necessity of their complementary functions and the need for proper balance between the two. The importance of appropriate political leadership was as self-evident to him as was the importance of religious leadership. He understood history to follow an evolutionary pattern in which society progressed through increasingly complex and encompassing stages from primitive to urban to monarchical and finally to universal orders. In the final stage, a caliph would supervise Muslim monarchs who would appoint officials to enforce the religious Law and foster, to the extent possible, an Islamic organization of society. For Shah Waliyu'llah, his era marked a regression, for not only was there no *khilafat* but there was not even a stable monarchical order. Going beyond analysis to active involvement, he wrote in turn to Nizamu'l-Mulk (r. 1724-1748) of the successor state of Hyderabad, to Najib-u'd-Daulah (d. 1790) of Rohilkhand, and even to Ahmad Shah Abdali of Afghanistan, inviting each in turn to take on the required role. In the course of his letters he offered the leaders of the day advice on statecraft and policy, urging them to cease indolence, suppress rebellions, and set the revenues aright by limiting *jagir* holdings and increas-

a far more positive appraisal. This book has recently been translated by E. S. Harcourt and Fakhir Hussain under the title, *Lucknow: The Last Phase of an Oriental Culture* (London, 1975). For Farangi Mahall see especially pp. 74-76.

34. Shah Waliyu'llah—like the Farangi Mahallis—still awaits a definitive study. One of the most useful books available on Shah Waliyu'llah is G. N. Jalbani, *Teachings of Shah Waliyullah of Delhi* (2nd ed., Lahore, 1973). It organizes material about him by academic subject: Qur'an, *hadis*, *fiqh*, *tasawwuf*, etc., and attempts to present faithfully Shah Waliyu'llah's own views. For details of his life, see Aziz Ahmad, *Studies*, pp. 201-209; Muḥammad Ikrām, *Rūd-i Kauṣar*, pp. 527-68; Masood Ghaznavi, "Shah Wali Ullah Dehlavi: His Political and Social Thought" (an unpublished paper); and S.A.A. Rizvi, "The Breakdown of Traditional Society," in *The Cambridge History of Islam* (Cambridge, 1970), II, 67-96.

Messiah for them (the Christians) is a name denoting divinity and humanity combined and this is what some extreme Sufis and Shī'is say, speaking of the union of divinity and humanity in the prophets and holy men, just as the Christians say of the Messiah.<sup>8</sup>

However, the voices of criticism also came from within Sufism. Thus a letter from a prominent shaykh, Aḥmad b. Idrīs (1760?–1837), to his disciple travelling to the Sudan warns him of the dangers to his spiritual state from the ordinary people around him:

Know, my son, that the people of your time, even if they flatter you outwardly, yet they are faint-hearted and this will bring them no benefit with God. And what God, may He be praised and exalted, ordered the Prophet was that he have patience only with "those who call upon their Lord morning and evening desiring His face" (Qur'ān 18.28). The companionship of rabble, who in their companionship have no desire for God and His Prophet, is a lethal poison which instantly destroys faith unless God preserves it. So be wary of the people of your time, for they are not sincere in their love of God. And may God preserve you from the people.<sup>9</sup>

It seems that the shaykh has a low opinion of many African Sufis, although he recognized the existence of the genuinely pious among the Sufis of the Sudan.

In North Africa similar feelings are expressed by his contemporary Aḥmad al-Tijānī (1737–1815) in a letter to one of his disciples in Fez: 'And know that nobody in these times can keep away from sin since it falls on human beings like heavy rain.'<sup>10</sup> On another occasion he lamented: 'This time is one in which the bases of divine ordinance have been destroyed . . . ; and it is beyond the capacity of any person to carry out God's command in every respect in this time. . . .'<sup>11</sup>

The mood of the times is one of gloom, for the common people, in the reformers' eyes, were failing to achieve true spirituality. The picture is less black than that painted by the Wahhābīs, but it is black enough and the understanding is that illumination is rare, that this age is particularly sinful and the unenlightened masses bear a heavy burden of shame owing to their inability to live up to Sufi ideals.

### Sufi Reformers: Shāh Walī Allāh and Aḥmad b. Idrīs

Among the most forceful voices pressing for change were two outstanding eighteenth century Sufis: Shāh Walī Allāh of Delhi, a

major Indian intellectual Sufi whose influence has been deeply felt to the present among the Muslims of South Asia and more indirectly further afield, and Aḥmad b. Idrīs of Morocco, already noted, who was to play a key role in inspiring the foundation of new reforming orders in Africa.

### Shāh Walī Allāh of Delhi (1703–62)

A critical event that shaped Shāh Walī Allāh's commitment to reform took place in 1731–32. This was his journey from India for a fourteen-month stay in the Holy Cities of Mecca and Medina. Once in the Hijāz, he studied Ḥadīth with some of the senior scholars of his day and received guidance in Sufism and initiation into four Sufi orders from the noted mystic Abū Ṭāhir Muḥammad (d. 1733).<sup>12</sup> But in addition to his exposure to different legal schools and a variety of scholarly views on religious questions, he experienced visionary dreams which were to affect the pattern of his life. On 14 August 1731, he records how the Prophet's grandsons, Ḥasan and Ḥusayn, appeared to him in a dream:

Ḥasan carried in his hand a reed-pen, of which the point was broken. He stretched out his hand to give it to me, and said: "This is the pen of my grandfather, the Messenger of God." Thereupon he (withdrew his hand and) explained: "Let Ḥusayn mend it first, since it is no longer as good as when Ḥusayn mended it the first time." So Ḥusayn took it, mended it and gave it to me.<sup>13</sup>

Ḥusayn then proceeded to clothe him in the Prophet's mantle. Through this and other dreams Shāh Walī Allāh developed a deepening spiritual relationship with the Prophet, spending much time in Medina in contemplation at his tomb and on his return journey to India underwent a vision of him, in which the Prophet personally clothed Shāh Walī Allāh in a mantle.

Through his experiences, his external journey to the Hijāz and his internal spiritual journey, he was awaking to an awareness that not all was well with the contemporary state of Islam, as symbolized by the broken reed-pen of Prophet Muḥammad, but also that he had a major role to play in rectifying that state of affairs, being the recipient of the mended pen and the Prophet's mantle. His belief in his own very special position is in ample evidence from his writings, for he

## NOTES and REFERENCES

1. M.A. Folorunsho, "Religious Tolerance and National Unity" *Nigerian Chronicle*, No. 5069, August 30, 1991, p. 10.
2. Khurshid Ahmad and Munawwar Hasan, (Ed.), *Islam: An Introduction*, Begum Aisha Bawany Wakf, n.d., p. 54.
3. R.A. Shittu, *Islam and Christianity Why the Conflict?* Arowojeka Press, Shaki, Nigeria, 1979, p. 1.
4. Khurshid *et al.*, *op. cit.*, p. 55.
5. A.R.I. Doi, *Introduction to the Qur'an*, IPB, Lagos, 1981 edition, p. 27.
6. Shittu, *op. cit.*, p. 2.
7. Khurshid *et al.*, *op. cit.*, p. 55.
8. *Ibid.*, p. 57.
9. M. A. Folorunsho, "Towards Understanding the Qur'an", *The Muslim World League Journal*, vol. 19, Nos. 1, 2, Muharram/Safar 1412 - July/August 1991, p. 13ff.
10. Khurshid *et al.*, *op. cit.*, p. 58.
11. A detailed discussion of the Bible is contained in *Is the Bible God's Word* written by Ahmed Deedat, available free on request from Box 1818, Dubai, U.A.E.
12. G. Miller, *Missionary Christianity*, publisher and date not indicated, p. 6.
13. *Ibid.*, p. 10.
14. *Ibid.*, p. 9.
15. Ahmed Deedat, *Is the Bible God's Word*, reproduced by Centre for Islamic Awareness, Ibadan, Nigeria, n.d., p. 26.
16. G. Miller, *A Concise Reply to Christianity*, publisher and date not indicated, p. 12.
17. Deedat, *op. cit.*, p. 25.
18. *Ibid.*, p. 25.
19. H.H. Isik, *Islam and How To be True Muslim*, Hakikat Kitabevi, Turkey, 1984, p. 14.
20. Shittu, *op. cit.*, p. 5.
21. Miller, *Concise ... op. cit.*, p. 14.
22. *Ibid.*, p. 14.
23. Miller, *Missionary ... op. cit.*, p. 13.
24. Isik, *op. cit.*, p. 14.
25. *Ibid.*, p. 14.
26. H.H. Isik, *Islam and Christianity*, Hakikat Kitabevi, Turkey, 1990, p. 94.
27. See Islami Mission's (Lahore — Pakistan) series of tracts on Comparative Religion, especially, the one on the Bible.
28. Isik, *op. cit.*, p. 94.
29. Deedat, *op. cit.*, p. 8.
30. *Ibid.*, p. 9ff.
31. *Ibid.*, p. 9.
32. Isik, *op. cit.*, p. 15.
33. *Ibid.*, p. 109.
34. *Ibid.*, p. 91.
35. *Ibid.*, p. 82.
36. Deedat, *op. cit.*, p. 6.
37. Sayfuddin, *Christianity or Islam?* Islamic Foundation, Karachi, March 1969, p. 29.



## TEACHINGS OF SHAH WALI ALLAH AND THE MOVEMENT OF SAYYID AHMAD SHAHID OF BAREILLY

GHULAM MUHAMMAD JAFFAR

The political and religious ideas of Sayyid Ahmad Shahid can not be judged properly unless we study the ideas of Shāh Walī Allāh (1703-1765) and Shāh 'Abd al-'Azīz (1159-1239 A.H.). The movement of Sayyid Ahmad was inspired by Shāh 'Abd al-'Azīz and fully supported by the family of Shāh Walī Allāh. It was Shāh 'Abd al-'Azīz who appointed Sayyid Ahmad to start the work of reform and to wage *jihād* against the Sikhs. Among the members of Shāh Walī Allāh's family, Shāh Muḥammad Ismā'il was an enthusiastic supporter of Sayyid Ahmad's movement. He wrote *Taqwiyat al-Imān*, *Manṣab-i-Imāmat* and compiled *Shirāt-i-Mustaqīm*, which are considered the basic books of Sayyid Ahmad's movement. These books explained the religious and political ideas of Sayyid Ahmad and his movement.

Prior to the start of the Jihād movement, Sayyid Ahmad and his family had relations with Shāh Walī Allāh and his family. When Shāh Walī Allāh started his movement of reform in Delhi, a committee of three scholars was set up for the propagation of his ideas and teachings. For this purpose, three *madāris* were established. Of these *madāris*, one was set up in Dairah-i-Shah 'Ilm Allāh, in Rai Bareilly, and was run by the ancestors of Sayyid Ahmad. "Dairah-i-Shāh 'Ilm Allāh served as a centre, from where radiated the ideas and ideals of the movement of Shāh Walī Allāh."<sup>1</sup>

Dairah-i-Shāh 'Ilm Allāh was actually set up by Shāh 'Ilm Allāh, the great grand-father of Sayyid Ahmad, in the seventeenth century. Sayyid Ahmad's uncle and his maternal grand-father, Sayyid Nu'mān and Sayyid Abū Sa'id, had received their religious education under the circle of Shāh Walī Allāh. Sayyid Ahmad's elder brother, Shāh Muḥammad Ishāq, was a student of Shāh 'Abd al-'Azīz. Thus even before the commencement of the Jihād movement, Sayyid Ahmad and his family members were familiar with the ideas of Shāh Walī Allāh, who was the main source of their inspiration. The movement of Sayyid Ahmad had no connection with the Wahhābi movement of Muḥammad

The Ethics of Shâh Walî Allâh Dihlawî (1703-62)

J. M. S. BALJON

Muslim scholars known for their moral philosophies expound their views as a rule in separate monographs. Ibn Sinâ left an ethical treatise, called *ʿIlm al-akhlâq*; Miskaway earned renown by his *Tahdhîb al-akhlâq*; Naṣîr al-Dîn al-Ṭûsî produced his *Akhlâq-i Nâsiri*, and two centuries later al-Dawwânî wrote his *Akhlâq-i Djalâlî*.

Shâh Walî Allâh of Delhi, however, has not made it so easy for a student of Muslim morality, since his ethical theories are interspersed in discourses on themes of a different or wider tenor. Thus, e.g., in *al-Budûr al-bâzigha* the seven excellences specific to man are explained in a chapter dealing with the peculiarities of the human race, while in *Hudjdjat Allâh al-bâligha*, another work of his in which almost all the typically Muslim points of discussion are touched upon, the so-called four primary virtues appear in a paragraph on *ihsân*, spiritual perfection, which is immediately subjoined to a chapter elaborating on the rites of the *ḥadjj*, and is followed by a dissertation on the mystic *maqâmât* and *ahwâl*.

Yet I feel happy that the Indian divine has done it in this way, for it leaves to me the challenging task of gathering the elements scattered all over his literary works, in order to reconstruct the moral system he has thought out. After that, it will be endeavoured to indicate to what extent he dissents from his famous predecessors and to see how much or how little he is still indebted to the Greek heritage that has been so influential in the classical Muslim philosophical ethics.

In order to afford a solid foundation to any exposition on moral philosophy, one needs first of all to determine the criteria to be applied to the moral category of "good." In Islam the crucial dilemma is this: Is a thing good because God has designated it as such or has He designated it as such because it is good? Shâh Walî Allâh apparently prefers to avoid making a choice in this issue. Rather, he likes to suggest that both assumptions hold good. Ultimately it is no doubt dependent upon the decision of God whether something is to be regarded as good (*ḥasan*) or vile (*qabîḥ*).<sup>1</sup> But it is wrong to think that God is like a master who is fond of giving senseless orders with the sole purpose of testing his servant's obedience. On the contrary, reason can in most cases discern the considerations of expediency contained in the divine commands and prohibitions.<sup>2</sup>

<sup>1</sup> Shâh Walî Allâh, *al-Tashhîmât al-ilâhiyya* (Bidjawnr 1936) I, 146.

<sup>2</sup> Shâh Walî Allâh, *Hudjdjat Allâh al-bâligha* (Delhi 1954) I, 4f. But the possibility should be left open that man misses the sense of a provision in the *sharʿa*. Thus, we do not know why the charge fixed for the *zakât* is as it is, and why not a different rate was set (*Hudjdjat Allâh al-bâligha* I, 130).

Still, the purposes of God's management extend beyond the sense deducible from most of His prescriptions. The very principle on which God created mankind, is, that the human individual should come up to the authenticity (*siḥḥa*) specific to man.<sup>3</sup> Consequently, good is all that is in consonance with human nature, and vice is as repugnant to the agent as the braying of an ass.<sup>4</sup> Sin is in essence a deviation from true humanity.<sup>5</sup> Man's felicity consists in giving full scope to the properties which are part of his nature.<sup>6</sup> Therefore, according to our author, a permissible beauty treatment is smearing the eyelids with *kuhl*,<sup>7</sup> because it accentuates the properties allotted to the human species; but depilation or shaving the beard is reprehensible, for in that way changes in God's creation are effected.<sup>8</sup> In case something yields what it should not yield, or does not produce what it ought to produce, we have to do with evil (*sharr*).<sup>9</sup> In agreement with, and at the root of this natural moral philosophy is the function of God's legislative activity which is said to be the complement of His destination of things in the universe: *tashrīʿ tatimmat-i taqdîr ast*.<sup>10</sup> And if somebody raises the objection: "Why is man under the obligation to perform the *ṣalât* and to obey the Prophet, and why is he prohibited from adultery and thieving?", he is, according to Shâh Walî Allâh, to be given the answer: "These things are prescribed and forbidden to him in precisely the same way as the herbivore is ordered to eat grass and is forbidden to eat meat and beasts of prey are compelled to eat meat and are denied to eat grass."<sup>11</sup> Hence, the provisions of the *sharʿa* are adapted to natural conditions, as can be inferred from the fixation of the times of the *ṣalât*. What is thought of here, are regions with a moderate climate, in which day and night are of the same length and where the customary division of time is by one fourth of a day, i.e. a period of three hours.<sup>12</sup>

Biologically, man belongs to the genus of animals. And since his felicity depends on a full development of the potencies inherent in him, it is logical that he must not repress his animal nature. On the contrary, practice has demonstrated that his intense animal urges can be of special value. For it is exactly in a state of tension (*tadjâdhub*) between a fine angelic potency and a powerful animal potency that the most eminent characters are shaped, as prophets, zealous devotees and heroes of war. Only in such a state are people incited to really great deeds for the public benefit, whereas symmetry between both potencies merely fosters

<sup>3</sup> Id. I, 51.

<sup>4</sup> Shâh Walî Allâh, *al-Khayr al-kathîr* (Karachi n.d.), *khizâna* 8.

<sup>5</sup> Shâh Walî Allâh, *Taʾwîl al-aḥādîth* (Hyderabad 1966), 18.

<sup>6</sup> *Hudjdjat Allâh al-bâligha* I, 36.

<sup>7</sup> Antimony reduced to fine power and used for blacking the eyelids.

<sup>8</sup> *Hudjdjat Allâh al-bâligha* I, 107, 182.

<sup>9</sup> Id. I, 12.

<sup>10</sup> Shâh Walî Allâh, *Ṣaṭaʾât* (Hyderabad 1964), 24.

<sup>11</sup> *Hudjdjat Allâh al-bâligha* I, 24.

<sup>12</sup> Id. I, 188.

25 HAZIRAN 1993

Bergi / Kāp  
Kitāphanade Mevcutdur

## SHĀH WALIULLAH OF DELHI: HIS THOUGHT AND CONTRIBUTION\*

K.A. Nizami

SHĀH WALIULLAH of Delhi (1703-1762) is one of the most resplendent personalities of Islam during the eighteenth century. His deep erudition, his rare insight into the religious sciences combined with the vigour and dynamism of his thought which could analyse complex sociological situations in the light of religious principles, make him one of the most seminal figures in the history of Islamic thought. His magnum opus *Hujjat ullah al-Bāligha*, which ranks with the *Ihya-i ulum al-Din* of Imām Ghazzālī as a classic on the religious philosophy of Islam,<sup>1</sup> ushered in the dawn of a new era in the intellectual history of modern Islam. The task before the modern Muslim is to rethink the whole system of Islam without completely breaking with the past and, as Iqbāl has correctly said, "*perhaps the first Muslim who felt the urge of a new spirit in him was Shah Waliullah of Delhi.*"<sup>2</sup> This makes all efforts to understand him and his thought relevant to the needs of present day Muslim society.

What gives Shāh Waliullah a pre-eminent place in the history of Islamic thought is the depth and dimension of his approach which responded to the changing needs of the time and provided new tools for the interpretation of moral and religious values of Islam.<sup>3</sup> Rejecting the terminology of a practi-

---

\* Paper written for a Seminar on Shah Waliullah, organized in Malaysia in December, 1978.

(1) Shibli, *Ḥm al-Kalām*, Ma'arif Press, 1939, p. 117.

(2) *Reconstruction of Religious Thought in Islam*, p. 97.

(3) A contemporary thus evaluates his contribution:

حضرت شاه ولی الله محدث راحة الله عليه طریقه جدیدہ بیان نمودہ  
اند و در تحقیق اسرار معرفت و غوامض علوم طرز خاص دارند ،  
باین همه علوم و کمالات از علماء ربانی اند مثل ایشان در محققان  
صوفیہ کہ جامع اند در علم ظاہر و باطن و علم نویسان کردہ اند  
چند کس گذشتہ باشند .

# A Critical Evaluation of Shāh Walī Allāh's attitude to *Ijtihād* Vis-a-Vis the views of the other Jurists\*

Dr. Muhammad Athar 'Ali

Associate Professor, Department of Islamic History and Culture,  
University of Chittagong, Chittagong, Bangladesh.

*Ijtihād*, independent investigation and interpretation, is very common in the vocabulary of Islamic jurisprudence. It arises from the root-word *jahadah* that means exertion. Hence in accordance with its etymological derivation *ijtihād* means to exert oneself intellectually for testing the efficacy of a thing by means of personal experience, whereas its other derivation *jihād* means physical exertion to resist or suppress any vicious impediment.

In ordinary vocabulary, as also in the Prophetic sayings, *ijtihād* stands for personal exertion to experience or grasp the significance of a thing, or of a course of action so as to follow it for the sake of sanctification or embellishment of one's life. In a word, *ijtihād* is a good mental exertion which in the Islamic way of life is the obligation of every human being as a free moral agent. On the other hand, in the eyes of jurists and the doctors of law, it is a tool of legal judgment; they define it as personal exertion on the part of a legal expert to give a legal opinion upon a course of action or a question.

Shāh Walī Allāh tries to look at it from an ordinary Muslim's point of view and makes it a contingent virtuous quality of a person, whereas the other jurists look at it from a merely legal point of view.

As stated earlier the Arabic word *ijtihād* philologically means exertion, effort, striving, searching, endeavour and so on. It is derived from *jahd* or *juhd* (pl. *juhūd*). *Ijtihād* and *tajāhud* signify to exert utmost capacity (*al-was'* or *al-wus'*) and ability

(*majhūd*). These derivations are based on three letters, *jīm-hā-dāl*.<sup>1</sup> The word *ijtihād* is made to the measure (*wazn*) of *bāb ifti'āl*. *Ijtihād fī al-amr* means one's exertion to the utmost in the affair. So philologically *ijtihād* means to exert oneself to the utmost to attain an object involving hardship. It is all the same as to whether it is perceptive (*ḥissī*), as exerting one's utmost capacity in lifting a huge stone, or abstract (*ma'nawī*), as endeavouring oneself in extracting (*istikhraj*) a rule (*ḥukm*) which may either be rational (*'aqlī*) or philological (*lughawī*), or else, legal (*Shar'ī*).<sup>2</sup>

The word *ijhād*, another derivative from the same root; *jahd* or *juhd*, also means an exertion or striving including waging war or giving battle when necessary. The word *jihād* and *mujāhidah* are made to the measure (*wazn*) of *bāb mufā'alah*, the characteristic of which is to indicate mutual confrontation, as in a battle.

Moreover, *jihād* implies selfless fighting in the way of Allah for the cause of Islam. However, the meaning of *jihād* is deeper and more exhaustive than any other derivatives of the root, *jahd* or *juhd*. In the Islamic terminology *jihād* means physical exertion or fighting in the way of Allah,\*\* and *ijtihād* means mental and intellectual exertion in search of a rule for the solution of a given problem in the light of the Qur'ān and the *Sunnah*. The Qur'ān is a guidance for human beings but sometimes it becomes difficult to elicit guidance under changing circumstances without having recourse to *ijtihād*.

Before we enter into the main theme let us see Shāh Walī Allāh's definition of *ijtihād*. In his opinion,

\*The article has been written with the materials of my unpublished Ph.D. thesis, 'Shāh Walī Allāh's Concept of *Ijtihād* and *Taqīd*', which I feel may add, to a great extent, some special aspects of knowledge about Shāh Walī Allāh's attitude towards *ijtihād*.

\*\*However, *jihād al-qalb* or overcoming one's *nafs-i-ammārah* (concupiscent self) has been described as *Jihād al-Akbar*. See al-Qārī, *Al-Asrār fī Ma'rifah al-Akhbār al-Mawḍū'āt*, 1404 H, Beirut, p. 127 — Ed.

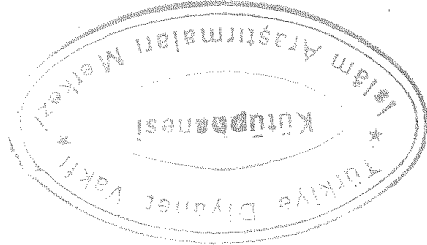
Şâh Velîyullah Dehlevî  
(1114-1176 / 1703-1762)

HALİD ZAFERULLAH DAUDİ

Pakistan ve Hindistan'da Şâh Velîyullah  
ed-Dehlevî'den Günümüze Hadî's Sâlemaları.

İstanbul-1995, s. 97-148. DN140215

18 HAZİRAN 1996



A. ŞÂH VELİYULLAH'IN YAŞADIĞI DEVİR  
(H. XII./XVIII. YÜZYIL)

1. Siyasî Durum

ŞÂH VELİYULLAH'IN DÖNEMİNDE siyasî kargaşa had safhaya ulaşmıştı. Moğol hükûmetinin temelleri bizzat Moğol şehzadelerinin taht kavgaları yüzünden sarsılıyordu. Evrengzib 'Alemgîr (1118/1707) vefat eder etmez tahta geçmek için şehzadeler Muhammed Mu'azzem, Muhammed A'zam Şâh ve Muhammed Kâm Bahş arasında şiddetli savaşlar olmaya başladı. İktidar hevesi kardeşleri birbirine karşı can düşmanı yaptı. Kılıçlar kınından çıktı. Muhammed Mu'azzem kardeşlerini katlederek Bahâdur Şâh lakabıyla tahta geçti ve h. 1124/1712 yılında vefat edene kadar iktidarda kaldı.

Bahâdur Şâh'tan sonra dört oğlu Cahândâr Şâh, 'Azîmu's-Şân, Refî'u's-Şân ve Cahân Şâh arasında Moğol âdetlerine göre

Delhi: Manohar Book Service.

ANSARI, Ghaus

1960 *Muslim Caste in Uttar Pradesh*. Lucknow: Ethnographic and Folk Culture Society.

AZIZ, K. K.

1967 *The Making of Pakistan*. London: Chatto and Windus.

Government of Pakistan

1949 *Pakistan. The Struggle of a Nation*. Karachi: Government of Pakistan.

HUSAIN, Abid

1956 *National Culture of India*. Bombay: Jaico Books.

—, ID.,

1965 *The Destiny of Indian Muslims*. New Delhi: Asia Publishing House.

KABIR, Humayun

1955 *The Indian Heritage*. Bombay: Asia Publishing House.

MALIK, Hafeez

1963 *Moslem Nationalism in India and Pakistan*. Washington: Public Affairs Press.

MISRA S.C.

1964 *Muslim Communities in Gujarat*. Bombay: Asia Publishing House.

MUJEËB M.

1967 *The Indian Muslims*. London: George Allen and Unwin Ltd.

QURESHI, I. H.

1962 *The Muslim Community of the Indo-Pakistan Sub-Continent*. S-Gravenlage: Mouton and Co.

Edited by Christian W. Troll

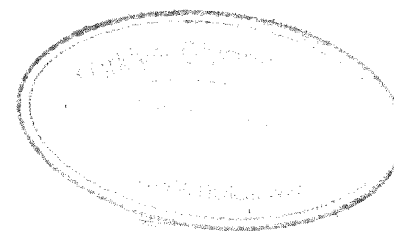
Islam in India: Studies and Commentaries  
Volume two: Religion and Religious Education

New Delhi 1985, s. 271-281.

DN: 59114

19 NISAN 1999

⑤ - Shah Waliullah Dikheri  
- Abdulaziz Dikheri



SHAH WALIUULLAH (1703-63) AND SHAH 'ABDUL 'AZIZ  
(1746-1824) CRITICALLY RECONSIDERED\*

*Syed Vahiduddin*

Dr. Saiyid Athar Abbas Rizvi is a well-known historian of Sufism in India. His earlier works are marked by vast scholarship and comprehensiveness. As they deal with subjects concerned with sectarian polemics and controversial themes, it is but natural that they provoke emotional reaction. Scholarly detachment is still a great desideratum, and when the principal figures of the study have built schools of their own, any remark which is considered adverse is likely to be considered as wilful distortion and based on misunderstanding. In a first work, published in 1980, Dr. Rizvi was concerned with Shah Waliullah and his achievements in the realm of theology and Sufism as well as with his impact on the Muslim intellectuals. In a second work, published two years later, he deals with the writings and achievements of Shah Waliullah's famous son,

\*Sayyid Athar Abbas Rizvi, *Shah Wali-Allah and His Times* (A study of Eighteenth Century Islam, Politics and Society in India) (Canberra, Australia: Ma'rifat Publishing House, (1980), pp. XI-452.

Id., *Shah 'Abd al-'Aziz. Puritanism, Sectarian, Polemics and Jihad*. (Canberra, Australia: Ma'rifat publishing House, 1982), pp. XI+609.

assumption about «the relationship of gold and gold coinage to economic prosperity under medieval conditions»<sup>53</sup>. Nevertheless, the Fāṭimid dīnārs were made of Sudanese gold<sup>54</sup> and the sources report the immense riches that the Fāṭimids amassed in North Africa — riches which were used for the conquest of Egypt. Maqrīzī for example, quoting earlier Fāṭimid sources says and al-Muʿizz spent 24,000,000 dīnārs on the conquest of Egypt<sup>55</sup>. The sum should perhaps not be taken literally, but it gives an idea of the order of magnitude of the resources available to the Fāṭimids. A flourishing economy was a precondition for carrying out the Fāṭimid ambitions, not the other way round, namely; that economic and trade considerations dictated the direction of Fāṭimid expansion<sup>56</sup>. After all, the Fāṭimids were promulgators of faith, not promoters of trade<sup>57</sup>.

jów Handlu Transsaharyjskiego: Kupcy i Misjonarze Ibadyccy w Zachodnim i Środkowym Sudanie w VIII-XII w.,» *Przegląd Orientalistyczny*, 37 (1961), 3-18. M. Devisse «Routes de commerce en Afrique Occidentale XI-XVI siècles» *Revue d'histoire économique et sociale* (1972), 42-73, 357-397. For Sijilmāsa its place in the trans-Saharan trade, and the Fāṭimid occupation and taxation see: N. Levtzion, «Ibn Ḥawqal, the cheque and Awdaghust» *Journal of African History*, 9 (1968), 223-33, esp., 225-6. *idem* «The Jews of Sijilmāsa and the Saharan Trade» in *Communautés juives des marges sahariennes du Maghreb*, (ed.) M. Abithol (Jerusalem, 1982), 253-264, esp. 258, 260. J. Devisse, «La question d'Audagust» in *Tegdaoust I: recherches sur Aoudaghost*, (eds.) D. and S. Robert & J. Devisse (Paris, 1970), 141-5, esp. 141-2.

<sup>53</sup> «Ifriqia as a Market for Saharan Trade from the Tenth to the Twelfth Century A.D.» *Journal of African History*, 10 (1969), 349.

<sup>54</sup> R. A. Messier, «The Almoravids: West African Gold and the Gold Currency of the Mediterranean Basin» *JESHO*, 17 (1974), 31-41, esp. 34, 35, 39.

<sup>55</sup> *Ittiʿāz*, 96-7, 100, 146-7, 230. Ibn al-Zubayr, *Kitāb al-Dhakhāʾir wa-l-Tuhaf*, (Ed.) Ṣ. al-Dīn al-Munajjid (Kuwait, 1959), 232, see also; 13-4, 150-1.

<sup>56</sup> M. Shaban, *Islamic History: A New Interpretation A.D. 750-1055 (A.H. 132-448)*, (Cambridge, 1976), 193.

<sup>57</sup> W. Ivanow, «The Organization of the Fāṭimid Propaganda» *Journal of the Bombay Branch of the Royal Asiatic Society*, (N.S.) 15 (1939), 3-35. S. M. Stern, *Studies in Early Ismāʿīlism*, Part two, chs. 2, 3, 4, 5.

## SHAH WALIY ALLAH ATTEMPTS TO REVISE WAḤDAT AL-WUJŪD

BY

ABDUL HAQ ANSARI

THE theosophical system of *waḥdat al-wujūd*<sup>1</sup>, or ontological/ existential monism, which Ibn al-ʿArabi (d. 638/1240) formulated, became very soon popular among the sufis. Some of them, however, did not agree with it, others disliked, and some even denounced it. Nevertheless, the doctrine continued to dominate sufi speculation for four hundred years till Shaykh Aḥmad Sirhindī (d. 1034/1624) subjected its basic concepts as well as its moral and religious consequences to searching criticism, and came out with a parallel theosophy<sup>2</sup>, popularly known as *waḥdat al-shuhūd*.

Sirhindī said that mystical experience has three levels: One is the level of pure union (*jamʿ*) which in modern terminology is called unitive experience; next is the experience of separation after union (*farq baʿd al-jamʿ*) in which the mystic is one with God in one sense, and different from him in another; the final stage of the experience is that when the feeling of oneness or union completely disappears and God is perceived as transcending the world absolutely. Sirhindī said that some sufis like Al-Ḥallāj<sup>3</sup> (d. 309/922), remained at the first stage till the end of their life; others moved to the second stage, but stayed on there; only a few rose up to the third stage. He claims that Ibnul Arabi stayed on the second stage, and could not

<sup>1</sup> There is a vast literature on *waḥdat al-wujūd*, but *The Mystical Philosophy of Muḥyi-d Din Ibnul Arabi* of the late Dr. A. E. Affifi (Cambridge University Press, England, reprinted, Ahsraf Press, Lahore) is still the best introduction in English to the whole system.

<sup>2</sup> There is not much literature on Shaykh Aḥmad's theosophy. The earliest and partly outdated work is *The Mujaddid's Conception of Tawḥīd*, by Dr. Burhan Aḥmad Faruqi (Lahore 1940); Dr. Fazlur Rahman's *Selected Letters of Shaykh Aḥmad Sirhindī* (Iqbal Academy, Karachi, 1969) contains a good discussion of Sirhindī's concepts.

<sup>3</sup> Shaykh Aḥmad Sirhindī, *Maktūbāt*, Vol. 3, Letter 33, Nur Muhammad edition, Lahore, p. 1283.

20 ARALIK 1993

Deği / Kütüphane  
Kütüphane Mevleviye

Arabica, Tome xxxv, 1988. 1/2 (Leiden) s. 197-213.

NOTE

08 EKIM 1993

"The sacred aayat from the Holy Qur'an and ahadith have been printed for Tablish and for increase of your religious knowledge. It is your duty to ensure their sanctity. Therefore, the pages on which these are printed should be disposed of in proper Islamic manner".

ACKNOWLEDGEMENT

The Journal of the Pakistan Historical Society is a quarterly magazine, edited and published by the Pakistan Historical Society to serve the cause of history and culture and to strengthen the historical contacts between Pakistan and the outside world. The editors gratefully acknowledge the co-operation and assistance of the Hamdard Foundation Pakistan which, sharing in this noble objective, finances the entire printing and publication of the Journal since January 1986.

NATIONALIST 'ULAMA'S INTERPRETATION OF  
SHAH WALI ALLAH'S THOUGHT AND MOVEMENT

DR. SHAFI ALI KHAN\*

The First Phase

The Wali Allāhī Movement, named after Shāh Walī Allāh (1703-1762), which began in 1731, was directed to:

1. bring about an Islamic revolution by reviving classical Islam;
2. restore the Mughul sovereignty, rule and administration on sound footing by crushing all subversive and anti-Mughul forces, which were non-Muslims, such as the Marathas and the Jats, etc.;
3. do justice with all the eliminating poverty, joblessness and providing equal opportunities of work to all.

It means that it was a comprehensive religio-political and socio-economic movement aiming at the betterment of the Muslims and the non-Muslims all. It was indeed a great movement which assumed various phases (mainly five), on different occasions, producing charismatic personalities, leaders, scholars, thinkers, teachers and authors; issuing historic *fatwās* and proclamations, launching crusades against the Sikhs and later on against the British government, establishing impressive educational institutions, forming religio-political parties, contacting the foreign Muslim powers and inviting everybody to work for the liberation of India. But, ultimately, the movement was merged with the All-India National Congress (founded in 1885), on the eve of the Khilafat Movement by the then leaders and scholars of the Deoband seminary (founded in 1867).

Thus the Wali Allāhī movement served as a guide, friend and philosopher of the Indian Muslims and, later on, the non-Muslims for about 217 years, i.e., from 1731 to 1947. It is a pity that the movement which began as a comprehensive lofty manifesto, as described above, ended by embracing and upholding the secular, territorial and Western material nationalism of the Indian National Congress, which was manifestly against the spirit of Islam.

With the passage of time, the movement drifted from aim to aim, some times, strictly following the fundamentals of the Wali

\*Prof. Dept. of English, Govt. National College, Karachi.

- Reckless, W. "A New Theory of Delinquency and Crime." *Federal Probation*, no. 25 (1961): 42-6.
- , *The Crime Problem*. 5th ed. Santa Monica, CA: Goodyear, 1973.
- Reppetto, T. A. *Residential Crime*. Cambridge, MA: Ballinger, 1974.
- Sābiq, al Sayyid. *Fiqh al Sunnah*. 2d. ed. Beirut: Dār al Kitāb al 'Arabī, 1985.
- al Sa'id, Aḥmad. "Dirāsah li ba'd Mutaghayyirāt al Shakhsīyah li al Muj-rimīn al 'Ā'idīn li al Sujūn fī al Mamlakah al 'Arabīyah al Sa'ūdīyah." Ph.d. diss., Imam Muhammad ibn Sa'ud University, 1412/1992)
- al Samālūtī, Nabīl. "al Tafsīr al Islāmī li al Inḥirāf wa al Sulūk al Ijramī." *Majallat Jāmi'at al Imām Muḥammad ibn Sa'ūd al Islāmīyah*, no. 3 (1990): 405-68.
- al Ṣanī', Ibrāhīm. *Al Tadayyun 'Ilāj al Jarimah*. Riyadh: Jāmi'at al Imām Muḥammad ibn Sa'ūd al Islāmīyah, al Majlis al 'Ilmī, 1993.
- Shelley, J. *Criminology*. Berrington, CA.: Wadsworth, 1991.
- Stack, S. and M. Kanavy. "The Effect of Religion on Forcible Rape: A Structural Analysis." *Journal for the Scientific Study of Religion*, no. 22 (1983): 67-74.
- Stark, R., L. Kent, and D. P. Doyle. "Religion and Delinquency: The Ecology of a Lost Relationship." *Journal of Research in Crime and Delinquency*, no. 19 (1982): 4-24.
- Stark, R. and W. Bainbridge. *The Future of Religion: Secularization, Revival and Cult Formation*. Berkeley: University of California Press, 1985.
- al Tā'ī, Nizār. *Miqyās al Sulūk al Dīnī*. Kuwait: Sharikat al Rubiyān li al Nashr wa al Tawzī', 1985.
- Tuttle, C. "Crime Rates and Legal Sanctions." *Social Problems*, no. 16 (1969): 408-23.
- Tucker, R. *The Marx-Engels Reader*. New York: W. W. Norton, 1978.
- Waldo, G. P. and T. G. Chiricos. "Perceived Penal Sanctions and Self Reported Criminology: A Neglected Approach to Deterrence Research." *Social Problems*, no. 19 (1972): 522-40.
- Weber, M. *The Protestant Ethic and the Spirit of Capitalism*. New York: Charles Scribner's Sons, 1958.
- Welch, M., C. Tuttle, and T. Petee. "Religion and Deviance among Adult Catholics: A Test of the Moral Communities Hypothesis." *Journal for the Scientific Study of Religion*, no. 30 (1991): 159-72.
- Wuthnow, R. "Sociology of Religion." *Handbook of Sociology*, edited by N. Smelser. Beverley Hills: Sage, 1988.

## Universal Social Culture: An Empirico-Revelational Paradigm of Shāh Walī Allāh

Muhammad al Ghazali

Shāh Walī Allāh's (1703-63) ideas and profound intellectual legacy continue to attract scholastic interest. Despite many works on his legacy, significant facets remain unknown. As his futuristic ideas hold great promise for modern and future Islamic thought, his works should be analyzed. We will focus on one such idea: his synthesis of reason, revelation, and empiricism. Building on evidence from an inductive survey of social phenomena to support the claims of revelation and staying within the doctrinal framework of revealed guidance, he constructs a universal social culture paradigm and says that all Qur'anic injunctions and instructions of the Prophet are compatible with the demands of human nature.

His view of the individual and human society is an integral facet of his philosophy of life and is one of the most original parts of his legacy. He sees life as a display of the grand divine scheme in natural order and social organization. Although his exposition of humanity's social development seems to be in the nature of a humanist and sometimes assumes the form of an empirical survey, his final conclusions confirm the fundamental postulates of religion. Some modern exponents of his social doctrines suggest that his ideas are not original and say that he might have taken them from Ibn Sīnā' or Ibn Khaldūn. However, a totalist view of his framework of thought shows that this is an unwarranted assertion.<sup>1</sup>

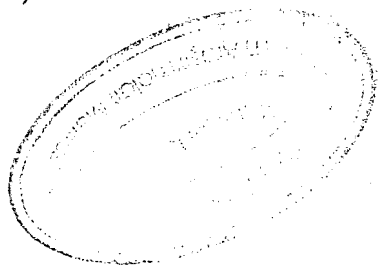
---

Muhammad al Ghazali is an assistant professor at the Islamic Research Institute, Islamabad, Pakistan, and the editor of *al Dirāsāt al Islāmīyah*.

<sup>1</sup>See Baljon, *Religion*, 1986, who says that the principle of mutual aid as a central element in a social order is not an original idea of Shāh Walī Allāh, for it was recognized as such by Ibn Sīnā' in his *Kitāb al Najāt* and Ibn Khaldūn in his *Muqaddimah*. We submit that any social or political doctrine of Shāh Walī Allāh should be viewed with reference to, and as an integral part of, his overall philosophy of life and in the given frame-

*Dastûr al-Mulûk*," *Al-Shajarah* 5, no. 1 (2000), pp. 45-94 (in particular pp. 51-56), and to my forthcoming "Al-Ghazâlî's Times and the Virtue of Advice (*Nasîhah*): Selected Features from His Persian Letters," in *Proceedings of the International Conference on Al-Ghazâlî's Thought and Relevance to the Contemporary World, in Kuala Lumpur, Malaysia (25th-27th October 2001)* (Kuala Lumpur: ISTAC, forthcoming end of 2001-beginning of 2002).

- (14) It should be noted here that the term 'revivalism' is quite inappropriate with regard to Islam, since 'to revive' means simply 'bringing back to life (after death)'...
- (15) Ahmad Ghorab, *Subverting Islam. The Role of Orientalist Centres* (Kuala Lumpur: The Open Press, 1995, reprint), pp. 3-4.
- (16) Edward W. Said, *Orientalism* (New York: Vintage Books, 1978).
- (17) Suraiya Faruqi, *Approaching Ottoman History. An Introduction to the Sources* (Cambridge, UK: Cambridge University Press, 1999), p. 15.
- (18) Refer, for instance, to Jacob Burckhardt, *The History of the Renaissance in Italy*, trans. by S.G.C. Middlemore, with a new introduction by Peter Burke and notes by Peter Murray (London: Penguin, 1990).
- (19) On some of those prejudices refer to my forthcoming article "Some Reflections on Alleged Twelver Shî'ite Attitudes toward the Integrity of the Qur'ân", *The Muslim World* (Hartford, U.S.A.) (forthcoming in spring 2001).



# THE STYLE OF SHÂH WALÎ-ALLÂH AS ARABIC AUTHOR IN *HUJJAT-ALLÂH AL-BÂLIGHAH* ✓ IN THE HISTORICAL PERSPECTIVE

ABDUL ALI

SHÂH WALÎ-ALLÂH (A.D. 1703-1762) was the most prominent Muslim scholar of pre-modern India. He was the author of several books in Arabic and Persian. His magnum opus *Hujjat-Allâh al-Bâlighah* is his most famous and a standard Arabic work. It was produced in the period of decline in the standards of the Arabic language and literature not only in India, but in the whole Arab and the wider Muslim world.

The history of the deterioration of the standards of the Arabic language goes back to the fall of Baghdad in A.D. 1258. That event destroyed the very centre of Arab culture. Thereafter Arabic no longer remained the official and common language of the Muslim world. Other languages like Persian and Turkish established themselves as official languages in different places. All these factors had damaging effects on Arabic. As a consequence it lost its original simplicity, grace, beauty and polish, and gave way to affectation and bombasticism due mainly to the impact of the Persian language and literature upon it.

India was no exception to this decadent phenomenon in the history of the Arabic language and literature. In India the standards of Arabic prose had been lower than those of poetry from the very beginning. And after the disintegration and downfall of the Mughal Empire at the hands of the British Arabic and Islamic studies suffered a serious setback in the sub-continent. This led to further deterioration in the standards of Arabic in Indian institutions. Also, Indian Arabic scholars and authors had been by and large under the spell of al-Ḥarîrî and his style which was marked by rhymed and ornamental Arabic prose. The main reason for this was that the

\* This paper was presented at the International Seminar on "Shâh Walî-Allâh's Thought as Contained in *Hujjat-Allâh al-Bâlighah*," AMU, Aligarh, on 20-22 February, 2001.

02000000



Islamic Quarterly, vol: XL1 / 3

1997, London,

s. 167-186.

O. 554

20 APR 1997

# A COMPARISON OF THE IDEAS OF MAULANA MAWDUDI (1903-1980) AND SHAH WALI-ALLAH (1703-1762):

A PURE ISLAM OR CULTURAL HERITAGE

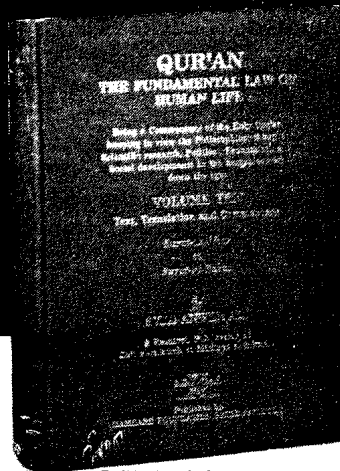
Ron Geaves\*

## INTRODUCTION

There are several organisations in Britain which are inspired by Maulana Mawdudi's vision of Islam. None of them are yet important in terms of popular following, nonetheless, their highly efficient administration, excellent publications in English and growing impact both inside and outside the Muslim community attract young educated Muslims.<sup>1</sup> As some Muslims in Britain seek their identity within Islam, ideas inspired by Maulana Mawdudi can appear increasingly attractive. The British offshoots of Mawlana Mawdudi's Jamat-i Islami are likely to grow in prominence as the organisations best capable to promote the religious needs of British-born and British-educated Muslims.

In Britain, young Muslims are coming into contact with Islam as a world religion rather than as a set of practices and beliefs which are an integral part of South Asian Muslim culture. Organisations associated with the Islamic Movement are calling for a purification of Islam from perceived collected cultural accretions gathered over the centuries. This is by implication, and often explicitly, a critique of the values and traditions which first generation Muslim migrants have brought with them from the

\* Lecturer in Religious Studies, University of Wolverhampton



## QUR'AN THE FUNDAMENTAL LAW OF HUMAN LIFE

This commendable work by Syed Anwer Ali is a Commentary of the Holy Qur'an keeping in view the issues that are fundamentally religious and their relevance to our own time, the Islamic principles of justice, philosophical thought, scientific research, political, economical and social developments in the human society down the ages.

This thought-provoking Commentary is a rich contribution to Islamic studies and literature and will be highly useful to those desirous of understanding the social and psychological implications of human evolution from the Qur'anic point of view.

Written in a simple language, it is studded with references and quotations from authentic sources. Facts and figures which appeal to our intellect have been brought forth in a rational and sophisticated manner.

Ten out of the series of sixteen volumes have already been published and are as follows:

		Pages	Price	
			Pak. Rs.	U.S. \$
<b>Introduction</b>				
Vol. 1	Introduction to the Study of Qur'an	540	125/-	12/-
<b>Text, Translation and Commentary</b>				
Vol. 2	Ch. 1 to Ch. 2 (Ss. 1 to 21)	506	125/-	15/-
Vol. 3	Ch. 2 (Ss. 22 to 37)	522	200/-	20/-
Vol. 4	Ch. 2 (Ss. 38 to 40) to Ch. 4.(Ss. 1 and 2)	558	200/-	20/-
Vol. 5	Ch. 4 (Ss. 3 to 24) to Ch. 6 (Ss. 1 to 5)	506	200/-	20/-
Vol. 6	Ch. 6 (Ss. 6 to 20) to Ch. 9	699	300/-	30/-
Vol. 7	Ch. 10 to Ch. 14	464	300/-	40/-
Vol. 8	Ch. 15 to Ch. 18	404	300/-	40/-
Vol. 9	Ch. 19 to Ch. 23	507	350/-	45/-
Vol. 10	Ch. 24 to Ch. 26	484	350/-	45/-

Size 245 x 175 mm.

Hamdard Foundation Press, Pakistan  
Hamdard Centre, Nazimabad, Karachi-74600, Pakistan

## HOLISTIC TREND IN ISLAMIC THOUGHT: PIONEERING CONTRIBUTION OF SHĀH WALĪ ALLĀH

MUHAMMAD AL-GHAZALI

Qutb al-Dīn Aḥmad b. 'Abd al-Raḥīm (1114/1703-1176/1763) popularly known as Shāh Walī Allāh lived at a tumultuous period in the history of the sub-continent of South Asia.<sup>1</sup> He witnessed the disintegration of the once powerful and prosperous Mughul empire which dominated the Indian Scene for 200 years, and left a deep impact on the socio-economic, cultural and civilizational planes of the Indian Society.<sup>2</sup> By the time Shāh Walī Allāh was born (1114/1703), various hostile principalities had emerged claiming independence from the central authority of Delhi — the great cultural and political metropolis of the Indian Muslim Empire. It was in the city of Delhi, the seat of Muslim power and prestige for centuries, that Shāh Walī Allāh was born (1114/1703), to the renowned scholar, jurist and *ṣūfī* of his time Shāh 'Abd al-Raḥīm (1131 A.H.). The family of Shāh 'Abd al-Raḥīm who was a direct descendent of Sayyidnā 'Umar b. al-Khaṭṭāb had migrated centuries ago from Hijaz to India via Central Asia and Afghanistan, ostensibly in search of better Islamic environment like thousands of their brothers and sisters in faith, who came to live in India from different parts of the Muslim world. This family of the Fārūqīs had a long and deep-rooted tradition in Islamic scholarship and spiritual reform.<sup>3</sup>

Shāh Walī Allāh received the most abiding influence on his intellectual and spiritual orientation from his illustrious father. His father had been a student of his elder brother Shaykh 'Abd al-Raḍā (d. 1101). Both Shāh Walī Allāh's father and uncle had been inter-alia, influenced by Shaykh Aḥmad Sarhandī, popularly known as Mujaddid Alf-i-thānī, through spiritual association with latter's disciples.<sup>4</sup>

In keeping with the tradition followed among the Muslim families in India, Shāh Walī Allāh started his education by committing *Qur'ān Karīm* to memory at the age of seven. He also read the whole of the Qur'an with his father several times with a short commentary. This

22 NISAN 1996

the world can afford of the eternal truth that there cannot be a great or lasting empire without a great *people*, that no people can be great unless it learns to form a compact *nation* with equal rights and opportunities for all. . .<sup>1</sup>

The modern Muslim attitude to Aurangzeb has ranged from apologetics to adulation,<sup>2</sup> reflective revivalistically of Muslim fear of submergence. How real was this danger of spiritual submergence of Indian Islam into Hinduism during the spiritual conflict polarized in the attitudes of Dārā Shikoh and Aurangzeb can best be summed up in the words of a modern British writer; 'What might reasonably have been expected, had the policy of Akbar been followed by Aurangzeb and his successors, was an insensible modification of Hindu thought (such as had already begun) in the direction of monotheism, accompanied by a progressive absorption of the Islamic faith (or all that survived of it) into the ever-plastic fabric of Hinduism.'<sup>3</sup>

<sup>1</sup> Sarkar, v, 459.

<sup>2</sup> Shibli Nu'mānī, *Aurangzeb 'Ālamgīr par ek nazar*, A'zamgarh.

<sup>3</sup> W. G. Orr, *A Sixteenth Century Indian Mystic*, London, 1947, 24.

Aziz Ahmad

Studies in Islamic culture

in the Indian Environment,

Oxford - 1969, s. 201-217.

DN: 72524



## IX

### THE WALĪ-ULLĀHĪ MOVEMENT

#### (i) *The Religious and Political ideas of Shāh Walī-Ullāh*

SHĀH WALĪ-ULLĀH of Delhi, who forms the bridge between medieval and modern Islam in India, was born in 1703, five years before the death of Aurangzeb, which marked the collapse of Muslim power and the disintegration of Muslim morale in India. His father Shāh 'Abd al-Rahīm was one of the compilers of *Fatāwā-i 'Ālamgīrī*, the encyclopaedic collection of religious edicts commissioned by Aurangzeb; he was a follower of the Mujaddidī branch of the Naqshbandī order,<sup>1</sup> but not without a qualified admiration for the monistic doctrines of Ibn al-'Arabī. The main influence which shaped his mind was that of the doctors of the Hijāz, Shaykh Abū Tāhir Muhammad ibn Ibrāhīm al-Kurdī,<sup>2</sup> under whom he studied *hadīth* in Medina and Shaykh Sulaymān Maghribī who lectured to him on Mālikite jurisprudence, as well as under other Arab scholars like Shaykh al-Sanāwī, and Tāj al-dīn al-Hanafī,<sup>3</sup> at a time when his great contemporary, Muhammad ibn 'Abd al-Wahhāb was also studying in these holy cities of Islam, and perhaps among others with these very teachers.<sup>4</sup> The two systems these two divines of the eighteenth-century world of Islam worked out had the same source of inspiration, going back through the tradition of the study of *hadīth* in unmystical Hijāz to the orthodox discipline of Ibn Taimiyya,<sup>5</sup> and though it is difficult to establish any theory of mutual influence of either on the other, their two systems did come closer, if not actually merge, in the Indian Islam of the nineteenth century.

Like his Arab contemporary, Shāh Walī-Ullāh was conscious of the religio-ethical disintegration of Islam in general, and therefore chose Arabic rather than Persian as the language for *Hujjat Allāh al-bāligha*, his major contribution to theological dialectics, to rehabilitate the theory and practice of orthodox Sunnī belief. To

<sup>1</sup> Shāh Walī-Ullāh, *Juzw-i latīf*, Delhi, 1897, 27.

<sup>2</sup> Ibid. 28.

<sup>3</sup> 'Ubayd-Ullāh Sindhī, *Shāh Walī-Ullāh aur unkī siyāsī tahrīk*, Lahore, 1952, 7.

<sup>4</sup> S. M. Ikram, *Rūd-i Kawthar*, Karachi, n.d., 335.

<sup>5</sup> Sindhī, 7-9.

Bergah Yangınları  
Kitaplığı

SHAH WALI ALLAH  
A SAINT-SCHOLAR OF MUSLIM INDIA

Sark Veliyellah

08 EKİM 1993

**A. D. MUZTAR**

Türkiye Diyanet Vakfı  
İslâm Araştırmaları Merkezi  
Kütüphanesi

Demirbaş No:	18035
Tasnif No:	922.97 SHA.



NATIONAL COMMISSION ON  
HISTORICAL AND CULTURAL RESEARCH  
ISLAMABAD

1979

ب) مصطلح "التفرد"، وله عند الخلّال معنيان، هما:

الأول: تفرد راوٍ عن الإمام أحمد خالف بروايته رواية الجماعة أو الجمهور، فهذا يدل على ضعف الرواية التي تفرد بها الراوي، ولا تثبت بها رواية لمخالفتها رواية الجماعة، وإن كان الراوي ثقة.

الثاني: تفرد الراوي عن الإمام أحمد برواية لم يشاركه غيره في روايتها عنه، ولا تخالف رواية غيره، فتكون مقبولة لدى الخلّال.

١٤- لا خلاف في إمامة الخلّال في المذهب الحنبلي ولا في كونه من مجتهد المذهب الكبار، فإليه انتهت رئاسة المذهب في عصره وكان شيخ الحنابلة وعالمهم، ولا غنى لطالب فقه الإمام أحمد عن تصانيفه، ثبت هذا بشهادات بعض معاصريه ومن أتى بعدهم، حتى لقب بابن حنبل الصغير، فقلوه معتبر في المذهب ومكانته فيه كبيرة، ولذا علماء المذهب إذا أطلقوا اسم "الخلّال"، فلا ينصرف إلا إليه لشهرته وعظم شأنه.

١٥- للخلّال أثر كبير في نشر المذهب الحنبلي، فجهوده العلمية والمتمثلة في تدوين فقه الإمام أحمد في كتابه الجامع، فأظهر به شأن المذهب الحنبلي، وأصبح محل عناية واهتمام، وكذلك حلقة في جامع المهدي ببغداد لها أثر في نشر المذهب، فتخرج منها علماء أفذاذ كان لهم شأن في المذهب بعده، كأبي بكر عبدالعزيز بن جعفر، المعروف بغلام الخلّال.

١٦- اهتم علماء المذهب باختيارات الخلّال وأقواله الفقهية، فنقلوها في مدونات المذهب، وعني بعضهم باختياراته التي خالفه فيها تلميذه عبدالعزيز بن جعفر.

١٧- اعتمد علماء المذهب الحنبلي على مصنفات الخلّال على اختلاف علومها، فكتابه الجامع مصدرهم للمذهب الحنبلي الفقهي وللروايات عن الإمام أحمد في المسائل الفقهية، واعتمدوا عليه محدثاً، فنقلوا عنه نصوص الحديث النبوي وآثار الصحابة والتابعين وكلامه في علل الحديث وغيره، كما اعتمدوا على مصنفه في تراجم أصحاب الإمام أحمد ابن حنبل، فنقلوا عنه واستفادوا منه، وهذا ظاهر لمن تأمل مدونات المذهب الحنبلي.

١٨- تميز الخلّال بوقوعه في السند الذي يصل الطبقة الأولى في المذهب بمن بعده من طبقاته، بحيث لو لم يبق الخلّال بهذا الدور لحصل انقطاع السند إلى الإمام أحمد.

\*\*\*\*

## "المقدمة في فن الترجمة" للإمام شاه ولي الله الدهلوي

DS44



تقديم وتعريب: مصباح الله عبد الباقي

الحمد لله رب العلمين والصلاة والسلام على سيد الأنبياء والمرسلين وعلى آله وأصحابه أجمعين، وبعد.

كتب الإمام ولي الله الدهلوي - عند تسويده لترجمة القرآن الكريم - رسالة صغيرة الحجم باللغة الفارسية سماها المقدمة في قوانين الترجمة وقد ورد اسمها في بعض المصادر "مقدمة در فن ترجمة" (١) وهي رسالة مهمة في بابها، ومن هنا أقدم تعريبها للقراء الكرام مع بعض التعليقات البسيطة لتوضيح بعض ما ورد فيها.. وأسأل الله سبحانه وتعالى أن ينفع بها الناس، إنه سميع مجيب.

أولاً: أهمية هذه الرسالة:

هذه الرسالة مختصرة لكنها مهمة جداً في نفس الوقت، وتكسب أهميتها من أمرين اثنين: أحدهما: صاحب الرسالة. والثاني: موضوعها. وسأتحدث عن الموضوع الأول (وهو ترجمة مسند الهند الإمام ولي الله الدهلوي) (٢) بشيء من التفصيل هنا، وأما الموضوع الثاني (وهو موضوع الرسالة ومباحثها) فيمكن إدراكه من خلال الاطلاع على موضوعات الرسالة نفسها وتفاصيل مباحثها.

١- المقدمة في فن الترجمة.

٢- وسيكون أسلوب الترجمة مختلفاً عن الأسلوب العام؛ فإني سأركز على عمل الشيخ شاه ولي الله الدهلوي العلمي والإصلاحي، ومن هنا لا يكون تكرار لما في كتب التراجم وغيرها.

NATIONALIST 'ULAMA'S INTERPRETATION OF  
SHAH WALI ALLAH'S THOUGHT AND MOVEMENT

SOME IDEOLOGICAL AND INTELLECTUAL DEVIATIONS OF THE  
SCHOLARS OF DEOBAND DARUL ULOOM  
FROM THE FUNDAMENTALS OF WALI ALLAH PHILOSOPHY

DR. SHAFIQUE ALI KHAN\*

NOTE

"The sacred *aayat* from the Holy Qur'an and *ahadith* have been printed for *Tabligh* and for increase of your religious knowledge. It is your duty to ensure their sanctity. Therefore, the pages on which these are printed should be disposed of in proper Islamic manner".

ACKNOWLEDGEMENT

The Journal of the Pakistan Historical Society is a quarterly magazine, edited and published by the Pakistan Historical Society to serve the cause of history and culture and to strengthen the historical contacts between Pakistan and the outside world. The editors gratefully acknowledge the co-operation and assistance of the Hamdard Foundation Pakistan which, sharing in this noble objective, finances the entire printing and publication of the Journal since January 1986.

*Mawlana Ubaidullah Sindhi's Secularism*

Mawlānā Sindhi as a nationalist Muslim was bound to embrace secularism,<sup>1</sup> as propounded by the National Congress. Shāh Walī Allāh in the *Hujjat*<sup>2</sup> and other works, has eloquently spoken of the spread and domination of Islam in the Sub-continent. He and his son Shāh 'Abd al-'Azīz has, no doubt, pleaded for Hindu-Muslim unity on political platform for the common causes of India, but it is wrong to infer that both of them worked for secularism.

Mawlānā Sindhi, when returned to India in 1939 after self-exile, he further developed his theory of secularism and made it a part and parcel of the Walī Allāhī political thought, which was certainly an objectionable encroachment. Shāh 'Abd al-'Azīz had approved of the learning of English language and the service of the East India Company with certain conditions. Mawlānā Mahmud Hasan wanted to incorporate all the positive qualities of the Western thought and knowledge in the syllabus of the Darul Uloom Deoband course, but nowhere any stalwart of the Walī Allāhī philosophy, openly or secretly, preached and propagated for secularism. But for the preaching and embracing the secular philosophy, the entire responsibility lies on Mawlānā Mahmud Hasan who advised the Muslims to join the National Congress. The membership of the Congress naturally implied the acceptance of secularism.

Mawlānā Sindhi did not only embrace secularism but also incorporated it into the Walī Allāhī thought. He forgot that the entire basis of the Walī Allāhī philosophy was the Qur'an and the *Sunnah* along with the Hanafī *fiqh*.

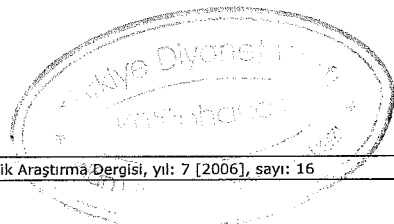
He favoured secularism as was introduced by Akbar,<sup>3</sup> the Mughul emperor (1556-1605), in the form of *Dīn-i-Ilāhī*. As Akbar had

\*Prof. Dept. of English, Govt. National College, Karachi.

For the earlier parts of the article see Vol. XXXVII, Part III, July 1989, and Vol. XXXVIII, Part I, January 1990.

- Menâkib iş-Şeyh Muhyiddin), çev.: Abdulkadir Şener-M. Rami Ayas, Ankara Üniversitesi İlahiyat Fakültesi Yayınları, Ankara 1972.
- El-Gazâlî, Ebû Hâmid, "Mişkâtü'l-envâr" (*Mecmûatu rasâilî'l-imâm el-Ğazâlî*, Dâru'l-Fikr, Beyrut 1996 içinde).
- En-Neşşâr, Alî Sâmî, *Neş'etu'l-fikr el-felsefî fi'l-islâm*, Dâru'l-Ma'ârif, tsz.
- Ertuğrul, İsmail Fennî, *Vahdet-i Vücûd ve İbn Arabî*, ed.: Mustafa Kara, İnsan Yayınları, İstanbul 1991.
- Eş-Şa'rânî, Abdolvahhâb, *el-Yavâkît ve'l-cevâhîr fî beyânî 'akâidî'l-ekâbir*, Mısır 1889.
- İbn Haldûn, *Mukaddime*, çev.: Zakir Kadîrî Ugan, Milli Eğitim Basımevi, İstanbul 1986.
- İbn Kesîr, 'Îmâduddîn Ebû'l-Fidâ' İsmâîl, *Tefsîru'l-kur'ânî'l-'azîm*, Dâru'l-Fayhâ, Şam 1994.
- İbn Manzûr, Ebû'l-Fadl Muhammed el-İfrîkî el-Mısıfî (ö.711/1312), *Lisânu'l-'Arab*, Dâru Sâdir, Beyrut tsz.
- İbnu'l-Arabî, Ebû Abdillâh Muhyiddîn Muhammed bin 'Alî, *el-Fütûhâtü'l-mekkiyye fî ma'rîfeti'l-esrâr el-mâlikiyye ve'l-mulkiyye*, ed.: Osmân İsmâîl Yahyâ, el-Mektebetü'l-'Arabîyye, Kahire 1983.
- İbnu'l-Arabî, Ebû Abdillâh Muhyiddîn Muhammed bin Alî, *el-Fütûhâtü'l-mekkiyye fî ma'rîfeti'l-esrâr el-mâlikiyye ve'l-mulkiyye*, Dâru İhyâ' et-Turâs el-'Arabî, Beyrut 1998.
- İbnu'l-Arabî, Ebû Abdillâh Muhyiddîn Muhammed bin 'Alî, *Fusûsu'l-hikem*, çev.: Niyazi Gencosman, Milli Eğitim Bakanlığı Yayınları, İstanbul 1990.
- İbnu'l-Arabî, Ebû Abdillâh Muhyiddîn Muhammed bin Alî, *Kitâbu Mevâkiû'n-nucûm ve mutâlaati ehilleti'l-esrâr*, ed.: Muhammed Bedruddîn en-Na'sânî, Mısır 1907.
- Idel, Moshe, "Reification of Language" (*Mysticism and Language*, ed.: Steven T. Katz, Oxford University Press, New York 1992 içinde).
- Keklik, Nihat, *İbn 'ül-Arabî'nin Eserleri ve Kaynakları İçin Misdak Olarak el-Futûhât el-Mekkiyye*, Kültür Bakanlığı, Ankara 1990.
- Knysh, Alexander D., *İbn 'Arabi in the Later Islamic Tradition; The Making of A Polemical Image in Medieval Islam*, State University of New York Press, Albany 1999.
- Konuk, Ahmed Avni, *Fususul-Hikem Tercüme ve Şerhi*, ed.: Selçuk Eraydın-Mustafa Tahralı, Dergah Yayınları, İstanbul 1987.
- McGaha, Michael, "The Sefer Ha-Bahir and Andalusian Sufism", *Medieval Journal of Christian and Muslim Culture Encounters in Confluence and Dialogue*, cilt 4, sayı 1, Mart 1997, Leiden.
- Nasr, Seyyed Hossein, "Şihâb al-Dîn Suhrawardî Maqtûl", *A History of Muslim Philosophy*, ed.: M.M. Sharif, A Venture of Low Price Publications, New Delhi 1995.
- Nesefî, Azîzüddîn, *İnsân-ı Kâmil*, çev.: Ahmed Avni Konuk, ed.: Sezai Fırat, Gelenek, İstanbul 2004.
- Nicholson, R.A., "Some Notes on the Fusus al-Hikam", *Studies in Islamic Mysticism*, Curzon Press, England 1994.
- Palacios, Asin, *İbn 'Arabi, hayatuhû ve mezhebuhû*, Arapça'ya çev.: 'Abdurrahmân Bedevî, Dâru'l-Kalem, Beyrut 1979.
- Yahyâ, Osmân, *Müellefâtü İbn Arabî, ta'rîhuhâ ve tasnîfuha*, Fransızca'dan Arapça'ya çev.: Ahmed Muhammed et-Tîb, Dâru'l-Hidâye, Kahire 1992.
- Yazır, Muhammed Hamdi, *Hak Dini Kur'an Dili: Yeni Meallî Türkçe Tefsir*, Matbaai Ebüzziya, İstanbul 1936.

02193



## ŞAH VELİYYULLAH DİHLEVÎ'NİN (1703-1762) BAZI TASAVVUFÎ GÖRÜŞLERİNE FELSEFÎ BİR BAKIŞ

Muhammed KIZILGEÇİT \*

### Abstract

A philosophic view to the sufic opinions of Shah Waliullah

Shah Waliullah of Delhi (1703-1762) is one of the most resplendent personalities of Islam during the eighteenth century. His deep erudition, his rare insight into the religious sciences combined with the vigour and dynamism of his thought which could analyse complex sociological situations in the light of religious principles, make him one of the seminal figures in the history of Islamic thought. His Magnum opus Hujjat Allah al-Baligha, which ranks with the *Ihya ulum al-din* of Imam Ghazzâlî as a classic on the religious philosophy of Islam, ushered in the dawn of a new era in the intellectual history of modern Islam. The task before the modern Muslim is to rethink the whole system of Islam without completely breaking with the past and, as Iqbal has correctly said, "perhaps the first Muslim who felt the urge of a new spirit in him was Shah Waliullah of Delhi." This makes all efforts to understand him and his thought relevant to the needs of present day Muslim society.

**Keywords:** Shah Waliullah of Delhi, India,, modern Islamic thought, eighteenth century, world of refiguration.

### Giriş

Hindistan; mistik düşüncenin doruklara ulaştığı "akıl ve hikmet" ülkesi... Dini anlayışların, tecrübi düşüncenin neşv ü nema bulduğu mümbit bir toprak...

İnsana, insan olmanın, benlik sahibi bulunmanın anlamını, "İnsana sığın, âlemdir; âleme sığmayan insandır!"<sup>1</sup> Dizelerinde olduğu gibi sunan, insanlık idrakine yüksek seslerle seslenen ve farklı boyutlarda dolaşmayı başarabilenlerin ülkesi... Kısmen de olsa, alegorik ve egzotik "şark"ı temsil eden, mistik bir yapıyla içkenleşmiş ve bu yapısına uygun bir şekilde Müslümanlaşma sürecini

\* Atatürk Üniversitesi Sosyal Bilimler Enstitüsü, e-mail: kmuhammed25@hotmail.com

1 Muhammed İkbal, *Cavidnâme*, çev.: Annemarie Schimmel, Kırkambar Yayınları, İstanbul 1999, s. 207.

144044

# Shah Waliullah

(1703-1762)

His Religious and Political Thought

*Edited & annotated by*

**M. IKRAM CHAGHATAI**

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	144044
Tas. No:	922.974 ŞAH



**SANG-E-MEEL PUBLICATIONS**

25, SHAHRAH-E-PAKISTAN (LOWER MALL) LAHORE.

1005

ISLAMIC RENAISSANCE  
IN  
SOUTH ASIA  
1707-1867

The Role of Shāh Walī Allāh  
and His Successors

MAHMOOD AHMAD GHAZI

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphane	
Dem. No:	136105
Tas. No:	207.00 136105

Islamic Research Institute  
International Islamic University  
Islamabad 2002

*Muhammad Saeed*  
Post Box 1378 Lahore 54000

---

ISLAM IN SOUTH ASIA

# PSYCHOLOGY AS APPREHENDED AND APPLIED BY SHÂH WALÎ ALLÂH DIHLAWÎ

BY

J. M. S. BALJON

University of Groningen

"In a dream I saw Hasan and Husayn descending into my house. Hasan carried in his hand a pen, of which the point was broken. He stretched out his hand to give it to me, and said: 'This is the pen of my grandfather, the Messenger of God!' But thereupon he withdrew his hand, and explained: 'Let Husayn mend it first'. The latter mended it and gave it to me. Then, there was brought a cloak, which Husayn lifted with the words: 'This cloak belongs to my grandfather, the Messenger of God'. And he clothed me with it. From that day my breast was opened for writing books on religious subjects".<sup>1</sup>

This vocational vision which Shâh Walî Allâh at the age of 28 received in Mekka on the 15th of August, 1731, has turned out to be effective. The pen of Mohammed, passed into the hands of this versatile genius of Delhi, produced some fifty works in which all the branches of Islamic learning—exegesis of the Koran as well as criticism of the Tradition-literature, jurisprudence as well as mysticism—are dealt with.

Psychology, however, as a rule has attracted hardly any attention from traditional Muslim scholarship. Yet, one exception is to be made. Throughout all ages Muslims endowed with mystical leanings have continually felt a particular need for getting insight into human nature. This stands to reason, for the development of mystic experience is a process which passes through successive levels of mental and psychic perceptions.<sup>2</sup> Accordingly, sûfi scholars like the Ikhwân al-şafâ' assigned the *'ilm al-nafsâniyyât* ('science of the souls') a place in their encyclopaedia.

Shâh Walî Allâh himself was brought up in an atmosphere of contemplation and world-renouncing. Of his father, Shâh 'Abd al-Rahîm, it is told that once he declined the offer of a grant of land by the emperor Awrangzîb on the ground that a man "whose name is entered in the Imperial Office is automatically removed from the office of the Lord".<sup>3</sup> Therefore, we need not be surprised when we read in the autobiography of his son that the author considers 'the knowledge of the dispositions (*isti' dâdât*) of human souls' as one of the most valuable divine favours, effused upon him.<sup>4</sup>

In the studies of Shâh Walî Allâh psychological notions are mainly applied for two purposes: 1) moral ends; 2) esoteric objects.

As to morality, he makes fine distinctions between the proportion of 'angelic' and 'animal' potencies in human individuals in order to divide these into different ethical classes. He also

<sup>1</sup> SHÂH WALÎ ALLÂH, *al-Taşbîmât al-ilâhiyya* (Hyderabad 1967), II, p. 300.

<sup>2</sup> In a monograph on *taşawwuf* (mysticism) SHÂH WALÎ ALLÂH states that through knowledge of one's innate predispositions the mystic can find out the most appropriate path for attaining full development (*Hama'ât*, Hyderabad 1964, p. 97).

<sup>3</sup> YUSUF HUSAIN, *Glimpses of Medieval Indian Culture* (Bombay 1962), p. 59.

<sup>4</sup> SHÂH WALÎ ALLÂH, *Şaşa'ât ma'ahu risâla al-Djuz' al-latîf* (n.d.), p. 28.

Author: KHAN, HAFIZ A. GHAFAR  
Title: SHAH WALI ALLAH: AN ANALYSIS OF HIS METAPHYSICAL THOUGHT (ISLAM)  
School: TEMPLE UNIVERSITY (0225) Degree: PHD Date: 1987 pp: 399  
Source: DAI 48/02A, p.417 Publication No.: AAC8711361  
Subject: RELIGION, PHILOSOPHY OF (0322); BIOGRAPHY (0304)

Abstract: The distinguishing characteristic and the dominant aspect of man's life is his rationality. It is this characteristic which prompts man to know the reality in its totality as well as in detail. The natural philosophers concern themselves with the particular things in order to know the world in which they live. The metaphysicians, on the other hand, attempt to know the particulars with respect to their causes or first principles, origin, nature, and ultimate purpose. This approach to the reality of existence has always been present in almost all human traditions.

The Islamic contribution motivated by the Qur'an also deals with the basic metaphysical questions. During the eighteenth century, in continuity with the legacy of Islam, Shah Wali Allah (1703-1762) comprehensively presented such a metaphysical system. This is the central theme of the present dissertation.

Starting with introductory information about Shah Wali Allah's life, it then proceeds to outline in details the four main branches of metaphysics: Epistemology, Ontology, Theology, and Cosmology. His unique approach i.e., reconciliation between various metaphysical doctrines, is emphasized. Likewise, his originality in each of these areas is pointed out. The work concludes with a discussion of the influence of Shah Wali Allah with respect to the popularization of his movement in the Indo-Pakistan subcontinent.

The metaphysics of Shah Wali Allah provides an indispensable link in the continuity of the Islamic tradition between the "Golden Age" of Islam and modern times. Any comprehensive modern formulation of Islamic thought would have to take account of his systematic presentation and would benefit from it.

المجلد الثاني  
A-40

# ارشاد الشيخين

في

الكشف عن آي القرآن المبين

سبحانك يا ذا الجلال والإكرام

مع

مقدمة في علم النفس  
للعلامة الدهلوي

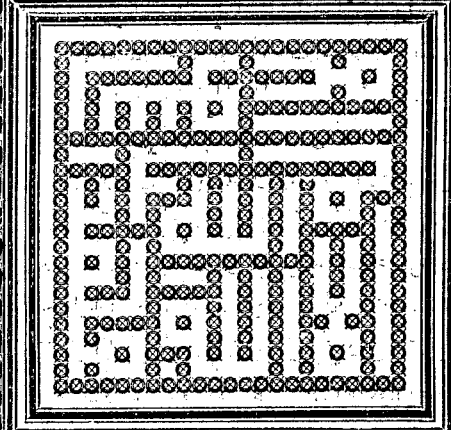
عمل ووضع

محمد منير الدمشقي

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphane	
Demirbaş No:	123205
Tasnif No:	297.12 DIM.1

عالم الكتب

(لا) عدم وقف علامتیدرا کر وقف اولنه جن اولسه بکراراعاده ایتک لازمدر  
 (ق) قد قبل دن عبارتدرکه یعنی بعض قزا وقف بعض قزا وصل اولی دیشدر  
 (قف) شول وقف علامتیدرکه تلاوت ایدن کیمسه وقف اولنیه جن ظن ایدوب  
 وصل ایده جل اولورسه کانه قف لفظیه وقف ایتسه تنسه اولنور (ک) کذلک  
 دیمکدر یعنی ماقبلنده کی ایتک حکمی کیدر \* معلوم اوله که کوفیون ایله بصریون  
 بیننده بعض سوردرک ایاتی عددنده اختلاف واقع اولمدر اتفاقلری اولان اباتده  
 هر بیت آیه (ه) واون آیه (ع) حرفیله اشارت ایدرلر واختلاقلری اولان  
 آیتده کوفیون کذلک اول ابکی حرفی وضع ایدرلر اما بصریون بش آیه (خب)  
 واون آیه (عب) ایله اشارت ایدرلر وایتک اولنه عند البصرین (تب) وعند  
 الکوفین (لب) ایله اشارت اولمدر



297-211  
QUT

DN: 9292

12CICA  
"Tefsiri Cemali" - 4 cilt.  
Dihlevi

A-90



Arastirmalar Merkezi

16 HAZİRAN 1995

S. 599 varlı

# الْهَيْكَلُ السَّعْدِيُّ فِي تَفْسِيرِ الْقُرْآنِ

عَلَى حِوَالَةِ الْأَمَامِ السَّنْدِيِّ عَجِيدِ اللَّهِ بْنِ الْأَسْلَامِ

مِنْ إِفَادَاتِ الْأَمَامِ السَّنْدِيِّ عَجِيدِ اللَّهِ بْنِ الْأَسْلَامِ

الَّتِي تَلَقَّاهُ مِنْهُ

الْعَلَامَةُ مَوْسَى بَخَايَرُ الدِّينِ

عَنِ مُبَشَّرِ

أَبُو سَعِيدٍ غُلَامٍ مُحِصَّطٍ السَّنْدِيِّ

مَكْتَبَةُ "بَيْتِ الْحِكْمَةِ" بَكَّةَ اتَّشَى

مَطْبُوعَةٌ بِمَكْتَبَةِ كَيْشَنِلِ پَرِسِ كَرَاچِی

Sadi Velayyullah

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Detaylı No:	289965-1
Tasnif No:	297.2412 SINIF

# الفوق الكبير في

## أصول التفسير

للإمام ولي الله أحمد بن عبد الرحيم الدهلوي  
(١١١٤ - ١١٧٦ هـ)

Dihlvi, Sah Ulayyullah  
(Karak)

15 MAYIS 1991

حقوق الطبع محفوظة

الطبعة الأولى ١٤٠٥ - ١٩٨٤ م بالهند

الطبعة الثانية ١٤٠٧ - ١٩٨٧ م بيروت

نقله من الأصل الفارسي إلى اللغة العربية  
ووضع عناوينه الجانبية

سلمان الحسيني النوري

Ta	h
Key	9170
Tech	297.2
DiH	F

دار البشائر الإسلامية

دار البشائر الإسلامية

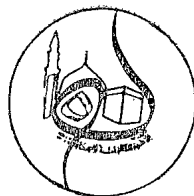
للطباعة والنشر والتوزيع بيروت - لبنان - ص.ب: ٥٩٥٥ - ١٤

# THE MUSLIM LUMINARIES

LEADERS OF RELIGIOUS, INTELLECTUAL AND  
POLITICAL REVIVAL IN SOUTH ASIA.

AAVICORI N. A. Baloch

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	132186
Tas. No:	957 NOL-L



NATIONAL HIJRA COUNCIL  
ISLAMABAD PAKISTAN.  
1408 H./1988

NOT FOR SALE  
OUTSIDE PAKISTAN

PROF. G. N. JALBANI

## Shah Waliyullah of Delhi (1704—1763)

Qutb-ud-Din Ahmad b. 'Abd-ur-Rahim, generally known as Waliyullah, was born at the break of dawn on Wednesday, 4 Shawwal 1114/1702 in the vicinity of Delhi. Some astrologers, through calculations based on their observation of the conjunction of the stars, had drawn the conclusion that the year of his birth was auspicious and his horoscope was at the height of its perfection.<sup>1</sup>

The name Waliyullah was given to him by his father most probably because of his having perceived in him the manifest signs of his friendship with God. At one place, Shah Waliyullah states that by his name Waliyullah is meant a person for whose outward and inward God had become responsible. He further states that his having been given such a name had the approval of even heavenly causes. Thus, he was the effect of those causes.<sup>2</sup>

His other name is Qutb-ud-Din Ahmad. The cause of giving this name to him was that when once his father paid a visit to the shrine of Qutb-ud-Din Ahmad Bakhtiyar Kaki, his spirit appeared to him and, while giving him the good news of the birth of a son, advised him to name him after him. When he

T.C.  
MARMARA ÜNİVERSİTESİ  
SOSYAL BİLİMLER ENSTİTÜSÜ  
İLAHİYAT ANABİLİM DALI  
İSLAM HUKUKU BİLİM DALI

ŞAH VELİYYULLAH DİHLEVÎ'NİN

İCTİHAD ANLAYIŞI

(Yüksek Lisans Tezi)

ÖZGÜR KAVAK

İSTANBUL 2002

İSAM 99741

Diklat: San Waligullah  
- Hucetullahik bair

19 9 AGUSTOS 1993

STUDIA ISLAMICA, LXIII, 1986,

Paris, s. 143-157.

Dergi / Kitap  
Kütüphane Mevcuttur

SHĀH WALĪ ALLĀH OF DELHI'S  
HUJJAT ALLĀH AL-BĀLIGHA:  
TENSION BETWEEN THE UNIVERSAL  
AND THE PARTICULAR IN AN  
EIGHTEENTH-CENTURY ISLAMIC THEORY  
OF RELIGIOUS REVELATION

Marcia K. HERMANSEN.

Sunni Islamic intellectual history may be viewed as a cycle of fragmentation and diversification followed by attempts to reintegrate and synthesize trends in community opinion. One may more readily understand against this background the role of the traditional renewer, or mujaddid, who is supposed to appear in every century to renew the religion, with this renewal being variously interpreted as reviving adherence to the basic truths, smoothing the tensions among various factions, or synthesizing divergent tendencies for the reconsolidation of the community and the revitalization of the tradition. Perhaps the most well-known renewer has been al-Ghazālī (d. 1111), who is noted for his efforts to reconcile the Sufi mystical goal of religious experience with ritualistic and legalistic elements of formal Islam. The subject of the present paper, Shāh Walī Allāh of Delhi (d. 1762), has on occasion been termed the "Ghazālī" of Islam in the Indian subcontinent. The reason for this epithet is in part his mastery of a wide range of Islamic intellectual disciplines, including Law, Theology, and philosophical and experiential Sufism. Shāh Walī Allāh resembles al-Ghazālī not only on this account, but also, more significantly, in the way in which he used his wide knowledge in an attempt to reconcile the tensions which he felt were tearing Islam in India apart.

Araştırma Yayınları: 46



# Şah Veliyyullah Dihlevî'nin Kelâmî Görüşleri

Dr. Mehmet İlhan

Dizgi, kapak: Ankara Dizgi Evi  
Baskı, cilt, kapak baskısı: Özkan Matbaacılık  
Birinci basım: Temmuz 2007

ISBN: 978-975-6788-47-9

**Araştırma Yayınları**  
İstanbul Cad. İstanbul Çarşısı 48/81 İskitler/Ankara  
Tel/faks: (0312) 341 06 90

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	170670
Tas. No:	2934 1145

**Araştırma Yayınları**  
Ankara 2007

## CHAPTER 37

### Shah Walīullāh

*Rahimuddin Kemal and Salim Kemal*



Shah Walīullāh – Quṭb al-Dīn Aḥmad ibn ‘Abd al-Raḥīm – was born near Delhi at sunrise on 4 Shawwaal 1114 (Wednesday 21 February 1703) to a distinguished family, known for its contribution to the educational, intellectual and religious life of Delhi. On his paternal side Shah Walīullāh claimed descent from the second caliph while his mother’s family claimed descent from the Prophet’s grandson. His paternal grandfather, Wajīh al-Dīn Ghāzī Shahīd, had been a commander in the army of Aurangzeb, who bestowed on him the title of *ghāzī*; his father, Shah ‘Abd al-Raḥīm, was an eminent savant who gave up his imperial nobility in order to devote himself to learning and mysticism.

Shah Walīullāh was educated at a school established by his father. He studied Arabic and Persian, the Qur’ān, *Hadīth*, *tafsīr*, *fiqh*, *manṭiq*, philosophy, mysticism, medicine, rhetoric and mathematics before graduating in 1130/1718. In that year his father initiated him into the Naqshbandī Sufi order and in the following year granted him *ijāzah* in that order. On his father’s death in 1131/1719, Shah Walīullāh took charge of the school, remaining there for the next dozen years, guiding students and developing his own theories.

Shah Walīullāh had married in 1130/1718. He had a son and a daughter from this marriage and, following his wife’s death a few years later, married again at the age of forty-three. This marriage yielded him four sons. In 1143/1731 he made his *hajj*. He stayed in Mecca and Medina for more than a year to study with a number of eminent scholars and mystics, including the notable Shaykh Abū Ṭāhīr al-Madanī.

On returning to India he engaged with the political and social turmoil afflicting the country. His life spanned the reign of ten rulers in Delhi, who cumulatively added to the problems facing the populace. Central Muslim power had dissipated to provincial governors and nobles; other groups such as the Marathas, Sikhs, Jats and Europeans were vying

about their traditions, their social structures, the rivalries that existed between dynasties and between various merchant groups. Over the seven years during which Vijayanagar and Gujarat collapsed, they were aware that the balance of power in the Deccan had been disturbed. They observed and commented upon the conditions created by the conquests of the Emperor Akbar, and were able to glimpse the changes likely to come about by the arrival of the Dutch and English in the early seventeenth century.

On the other hand, the experience of the Portuguese was basically limited to the southern and coastal regions, and primarily to maritime activities. There was a good deal of interest in the Indian way of life, its customs and its local legends. But the Portuguese made no attempt at this time to search for the deep significance underlying the Indian religious and social activities. Even though some Portuguese acquired a good knowledge of local and regional vernaculars, they had neither the desire nor the opportunity to learn Sanskrit. It was not until the great impetus of Jesuit evangelization in the second half of the sixteenth century that we encounter a desire—often among Italian missionaries rather than Portuguese—to find out more about the spiritual background of the peoples whom they were trying to convert. But the limitations of the Portuguese sources are more than offset by their positive aspects, as Bouchon amply demonstrates. It only remains to add that this volume is well produced, printed, and indexed. It is an essential work for the shelves of any library seriously concerned with the history of South Asia in the early modern period.

C. R. BOXER

MARC GABORIEAU (ed.): *Islam et société en Asie du sud/Islam and society in South Asia*. (Collection Puruṣārtha, 9.) 203 pp. Paris, École des Hautes Études en Sciences Sociales, 1986. Fr. 170.

J. M. S. BALJON: *Religion and thought of Shāh Walī Allāh Dihlawī 1703–1762*. (Studies in the history of religions, XLVIII.) ix, 221 pp. Leiden: E. J. Brill, 1986. Guilders 70, \$31.75.

SHEELA RAJ: *Mediaevalism to modernism: socio-economic and cultural history of Hyderabad 1869–1911*. xiii, 340 pp., 2 plates. London: Sangam Books, 1987. £19.95.

The first work under review is a collection of papers in French and English by an international group of scholars, assembled with the particularly welcome aim of presenting 'l'état actuel des recherches' on the subject to an audience within France, where the long Muslim presence in India has been somewhat neglected as a focus of research since the pioneering days of Garcin de Tassy.

The range of the papers (in either language) does adequate justice to the necessary time-depth across the eighteenth-century divide, and is particularly interesting for its coverage of areas on the periphery of the heartlands. Bouchon's brief survey of the maritime dimension in the initial spread of Islam draws attention to a rather neglected process. The importance of this process's consequences are underlined from quite different viewpoints in the later papers of Taraḍar, on the origins of the numerically colossal Muslim community of Bengal, and of Markovits, examining the status of the great Muslim commercial magnates (overwhelmingly based in Calcutta and Bombay) before 1947 and the equivocal significance of Pakistan in this context thereafter.

Any collection of papers on this general theme is, however, bound to concentrate on the central issues of Indo-Muslim identity, as reflected both during its long days of glory and its subsequent sunset. Hardy is, as ever, perceptive in addressing the theme of the justification for royal authority in South Asia, when this was still exercised by the Muslims. His paper is followed by a majestic examination of the role of the Sufi Shaikh in mediaeval times by Digby. Inevitably based principally upon Chishtī sources, this is particularly valuable for its demonstration of the consequently entailed shadowing of the Suhrawardī *tarīqa*, however great the continuing prominence of the Bahawal Haq shrine in Pakistan today; but the richness of the paper serves to suggest much else besides.

Other papers are more general in tone, e.g. Friedmann on Islamic thought in India or Akbar Ahmed on the triple historical models to be discerned respectively from the very different styles of Ayub Khan, Bhutto, and Zia ul Haq in their leadership of Pakistan. The general focus of the papers dealing with contemporary affairs is, however, on India, where the 'fragmentation' or 'integration' of the Muslim community is, depending on one's viewpoint, strikingly illustrated both by Heuzé's study of the Muslim working class and by Graff's admirably detailed analysis of the Muslim vote in the 1984 national elections.

Brief bilingual summaries/résumés are given for the contents of each paper (except for Bouchon's). The full bibliographies appended to most of the articles will add much to the value of the volume as a work of reference, and there is a useful final glossary of Urdu words with definitions in both French and English.

The name of Shāh Walī Allāh, that great divine of eighteenth-century Delhi whose name is so awkward to romanize to accord with South Asian norms ('Waliyullah, Waliy Allah, Waliullah', etc.), is inevitably referred to in several papers as a seminal figure in the painful transition of Indian Islam from the relatively assured days of its political supremacy to self-realizations of its intrinsic minority status in the subcontinent. Some of the more casual references might well have been modified, had Baljon's book been available to their authors at the time of writing.

This is a finely executed scholarly attempt to present the salient characteristics of the religious thinking of an author notorious both for the copiousness of his output and for the elliptical manner of his style. Since most western

scholars in the field of Indian Islam have had to spend many years acquiring the necessary competence in Urdu and Persian, Shāh Walī Allāh's preferred cultivation of a particularly idiosyncratic Arabic style will inevitably set his major works beyond the reach of most, who must accordingly be grateful to Professor Baljon for his selective presentation of this important corpus, through the medium of linked summaries arranged by subject. All who have ever attempted to grapple with the originals will ruefully sympathize with the prefatory remark that 'their perusal, the present writer must confess, was much more time-consuming than he had expected' (p. vii).

Future casual references to Shāh Walī Allāh would do well to pay particular attention to the first footnote of Baljon's first chapter, in which the authenticity of the collection of letters published by K. A. Nizami (Aligarh 1950) is dismissively questioned. The picture of Shāh Walī Allāh's thought presented here rings much truer than that of the remote precursor of Pakistan all too frequently encountered in so many footnotes. The emphasis laid in the introduction both upon the Naqshbandī background and on the formative experience of the Hājī, which has determined the spiritual evolution of so many South Asian Muslims over the centuries, is rightly reflected in the arrangement of the chapters, which begin with extensive summaries of Shāh Walī Allāh's mystical writings, proceeding to those concerned with the orthodox disciplines, in which many of his views are noteworthy for their eclectic common sense, only finally dealing briefly with his socio-economic ideas, particularly his theory of the four evolutionary stages he termed '*irifāqāt*'.

Copious footnotes usefully serve to link the discussion of Shāh Walī Allāh's views on particular issues with the western Islamological literature. The brief introduction presents an outline of Shāh Walī Allāh's life and a bravely attempted chronology of his Arabic and Persian works in a fashion so condensed as to be all too worthy of its subject. While fully recognizing the limitations of space imposed thereafter, one regrets the absence of at least slightly fuller summaries of the works' contents also. Perhaps a subsequent specialized bibliography might be envisaged for separate publication in a scholarly journal.

There is, by contrast, certainly no shortage of factual detail in Raj's laboriously compiled account of the evolution of Hyderabad during the long reign of Mir Mahbub Ali Khan. However unfairly, this must be unfavourably compared with the very attractive account of Hyderabad under the sixth Nizam in Lynton and Rajan's classic *Days of the beloved* (Berkeley 1974), quite one of the best books to have been written about any princely state. This is much more sober affair, with an abundance of statistics from official sources used in turn to describe social and economic patterns, the development of communications, industry, commerce and education, with a final chapter on literature and the arts. The sheer weight of facts is certainly impressive, but the conclusions drawn from them are often less so, being seldom more analytical than the favourable reflections on this period of his ancestral state's history advanced by Prince Muffakham Jah in his fore-

word. There is, however, a good index, following the useful glossary and bibliography, which will assist future researchers in making use of this as convenient source. One or two maps might well have been included, and would certainly have made the account of, e.g. the complex process of the expansion of the railways (broad gauge 330 miles, metre gauge 441.5 miles, narrow gauge 35 miles, total 806.5 miles in 1912) rather easier to follow.

C. SHACKLE

HANS HENDRIKSEN: *Himachali studies. I: Vocabulary; II: Texts; III: Grammar*. (Det Kongelige Danske Videnskabernes Selskab, Historisk-filosofiske Meddelelser, 48, 1–3.) xxiii, 227 pp.; 132 pp.; viii, 228 pp. København: Munksgaard, 1976; 1979; 1986. DKK 180; 150; 200.

These three volumes, together amounting to some 600 pages published over ten years, collectively comprise a magnificently full study of two Himachali dialects, based on materials collected by Professor Hendriksen in a series of field-trips extending over thirty years. The result of his prolonged dedication to the comprehensive presentation and minute analysis of material from a peculiarly interesting region is a majestically rounded set of studies, which will command a place on the shelves of all scholars concerned with New Indo-Aryan for many years to come.

The first two volumes may be described briefly here, since some time has elapsed since their publication. The modestly entitled *Vocabulary* is an exceptionally detailed list of some 4,500 words, based primarily on the Kotgarhi dialect (Kg.) but also including items from the neighbouring Kochi (Kc.). This fortunately appeared in time to be included in the *Addenda* to the *CDIAL* (reviewed in *BSOAS*, xl, 3, 1986, 592–4) as by far the largest single source of new citations. The second volume of *Texts*, again primarily in Kotgarhi, is a model of its kind, containing both prose stories and a wide selection of traditional verse, all carefully transcribed and accompanied by parallel English translation. Although the purpose of the volume is chiefly that of linguistic illustration, much of the material has great interest in its own right, whether in the simple beauty of some of the verses, or the ribald humour of such stories as the goat-herd who used the magic word 'Hront', taught him by Shiva, to make a buffalo's horn stick to a Brahman's behind (II, 29–32).

It is, however, the third and final volume of *Grammar* which will be of greatest interest to Indo-Aryanists, most of whom will welcome Hendriksen's decision to switch therein from his earlier IPA orthography in favour of subscript dots to indicate retroflexion, etc. The treatment is splendidly full, if sometimes rather densely organized, since it involves not only synchronic analysis and comparison of the two dialects, but also explanations of their individual features, whether held in common or contrastive between them, by reference to MIA antecedents, as well

Fikr u Nozar, 9/2, 1971 Islamabad. s. 123-131

## شاہ ولی اللہ اور مسئلہ اجتہاد

محمد مظہر نقا

اجتہاد کے حقیقت :- لفظ اجتہاد "جہد" سے ماخوذ ہے جس کے معنی ہیں طاقت اور مشقت۔ لغوی اعتبار سے اجتہاد کے معنی ہیں کسی ایسے کام کی تحقیق میں سعی بلیغ کرنا جو مشقت اور کلفت کو مستلزم ہو۔  
اصولیین کی اصطلاح کے مطابق اجتہاد کی تعریف یہ ہے :  
"استفراغ الفقیہ الوسع لتحصیل ظن بحکم شرعی۔"

فکر کے ساتھ ان کے لئے فرحت و انبساط کے سامان بھی بہم پہنچاتا تھا اور یہ کہنے میں کوئی مضائقہ نہیں کہ اپنی تحریر میں ہمیشہ تجدید پسندی پر بڑی کڑی نکتہ چینی کرتے تھے۔ جہاں تک ان کے لندن کے خطوط کا عنوان یاد آتا ہے "نئی روشنی کا نام و پیام" تجدید پسندوں کی دلچسپی کا مرکز تھا۔ اسی طرح "نئی روشنی کی دکشتری" کا سلسلہ بھی پسندیدگی کے ساتھ پڑھا جاتا تھا۔

انتخاب اودھ پنج میں سید محمد آزاد کی تصویر بھی موجود ہے۔ جس سے رئیسانہ رعب و

داب ظاہر ہے۔

یہ کہنا حقیقت سے بعید نہیں کہ بنگال و بہار میں مسلمانوں میں اسلامی تعلیم کی روح پھونکنے اور اسلامی تہذیب و ثقافت کی آبیاری میں نواب سید محمد آزاد اپنے بزرگ نواب عبداللطیف کی مساعی میں بڑی حد تک شریک رہے۔  
حق مغفرت کرے عجب آزاد مرد تھا

۱۔ آمدی - ج ۲ ص ۱۲۹ -

۲۔ مختصر ابن حاجب ج ۲ ص ۲۸۹، تلویح ج ۲ ص ۱۱۷، کشف بزدوی ج ۴ ص ۱۱۳

اس تعریف میں استفراغ الوسع کی قید اس لئے ہے کہ اگر سعی تمام نہ کی تو وہ

اجتہاد معتبر نہ ہوگا۔ (التقریر ج ۳ ص ۱۹۱)

فقیہ کی قید اس لئے ہے کہ اگر غیر فقیہ مثلاً کوئی نحوی یا متکلم اس طرح کی کوشش کرے

تو اسے اصطلاحی اجتہاد نہ کہیں گے۔ (کشف بزدوی ج ۴ ص ۱۱۳، تقریر ج ۳ ص ۱۹۱)۔

تحصیل ظن کی قید کا فائدہ یہ ہے کہ اگر کسی نے تحصیل علم کی کوشش کی مثلاً کسی حادثہ

کے موقع پر کسی نص کی جستجو کی اور نص اسے مل گیا تو یہ اجتہاد نہ کہلائے گا (التقریر

ج ۲ ص ۱۹۱، کشف بزدوی ج ۴ ص ۱۱۳)۔ قاضی عسکری لکھتے ہیں کہ تحصیل ظن

کی قید اس لئے ہے کہ قطعیات میں اجتہاد نہیں ہوتا۔ (شرح عسکری ج ۲ ص ۲۸۹)۔

حکم شرعی کی قید اس لئے ہے کہ عقلی، حسنی اور عرفی وغیرہ حکم کی جستجو کو (باقی صفحہ پر)

29 AGUSTOS 1996

# ثقافة الهند

يصدرها مجلس الهند للروابط الثقافية

المجلد الرابع مارس سنة ١٩٥٣ العدد الأول

محتويات هذا العدد

الصفحة		
٢	الاستاذ محمد عبد السلام	١ فلسفة الهند القديمة
٣٥	صاحب الفخامة الاستاذ مولانا أبو الكلام آزاد	٢ الفقه الهندوسي الأكبر - مؤلفه ما سأترا
٤٢	الدكتور زيد أحمد	٣ أكاديمية الموسيقى والرقص والتثيل
٥١	صاحب الفخامة الاستاذ مولانا أبو الكلام آزاد	٤ إلى الأدب العربي
٦٩	الفنان السيد أفضل حسين	٥ مساهمة الوسائل القاعدية ونظرياته
٩١	رابندر نات طاغور	٦ فن الرسم الهندى الحديث
٩٣	العلامة الشريف المرحوم مولانا عبد الحى	٧ العقار المودع
١٠٧		٨ أعيان الهند فى القرن السابع من الهجرة
١٢٢		٩ من أخبار الهند الثقافية

١٢٧

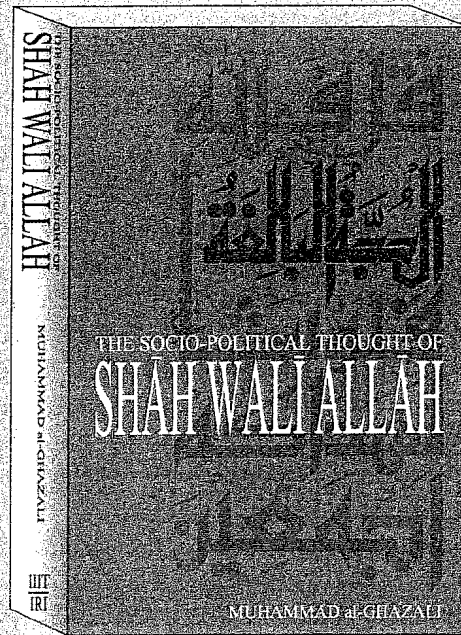
- 1- Dihlevi Abdurrahman, 53-54, 55, 56
- 2- Sindhi Ali bin Muhammad, 54
- 3- Muvatta, 54-56
- 4- el-Muhsned (CEB Hanife) s. 57
- 5- Mesarikul Envar, 57-8
- 6- Kenz-ul-Universal, 58-9
- 7- Mecmaul-Bihari'-Envar
- 8- Fethani, 60-61
- 9- ul-Usul, 62-63
- 10- Muttalir el-Hindi, 63-64
- 11- Dihlevi Sahvetiyullah, 54-56, 65-66
- 12- Huceetullahi'-Balise 68-69
- 13- Sagani Radhygulshan

Not: Makale "DIHLEVI ABDÜHFA  
Pöşetindedir.

تطلب من

مجلس الهند للروابط الثقافية، حيدرآباد هاؤس، دلهى الجديدة نمرة ١

طبعا خليل شرف الدين فى مطبعته بالهند (٢٩ شارع محمد على، بمباى رقم ٣)  
بأمر مجلس الهند للروابط الثقافية



IRCICA Ktp.

— Şah Velîyullah

## Shāh Walī Allāh Dihlawī: A Traditionist's Perspective of Gender Relations\*

GULFISHAN KHAN

### Introduction

During the past few decades the study of feminism, along with gender related issues, has emerged as an important field of study and research. Simultaneously, gender studies have undergone a number of changes in orientation. Beginning with Marx's dialectical materialism, women studies have come under the heavy influence of varied ideas and philosophies such as Freudian psychoanalysis, radical feminism, and ideas associated with post-structuralism such as feminist humanism.<sup>1</sup>

Studies on women issues, however, are not wholly a recent phenomenon; rather, the subject has been of concern to many sensitive thinkers down the ages. A careful examination of legal, historical, literary, philosophical, religious and juridical texts reveals an ongoing, if marginal preoccupation with gender issues such as the notions of an ideal womanhood, marriage, family life and the various aspects of gender relations as a part of other societal problems. Perhaps it would be quite rewarding in this regard to study a 12th/18th century Muslim theologian's interest and concern with topics that have lately become immensely popular in the debate among scholars concerned with gender issues.

23 HAZ 2010

*The Socio-Political Thought of Shāh Walī Allāh, apart from being an excellent account of the great thinker's intellectual contribution, reflects his holistic vision of life. Shāh Walī Allāh regards life as a manifestation of Divine unity which prevades all its facets. His thought synthesizes revelation, reason and empirical knowledge to construct a universal paradigm that seeks to integrate man's existential concerns with the moral and spiritual purposes of life, blending these seemingly disparate elements into a meaningful whole suffused with Divine grace and beneficence. To allow the great sage to speak for himself, the book contains an English rendering of significant passages, pertaining to socio-political matters, from his magnum ous, Hujjat Allāh al-Bālighah.*

Paperback  
ISBN 1-56564-098-5-PB  
Price: US \$ 20.00

Hardbound  
ISBN 1-56564-097-7-HB  
Price: US \$ 25.00

ISLAMIC RESEARCH INSTITUTE PRESS  
P. O. BOX: 1035, Islamabad (Pakistan). E-Mail: iri.publications@gmail.com

\* My special thanks are due to Dr Zafar Ishaq Ansari, editor, *Islamic Studies*, for his careful reading of and comments on the manuscript of the article.

<sup>1</sup> For a theoretical discussion on feminism and feminist perspectives of the debate see Karen Green, *The Women of Reason: Feminism, Humanism, and Political Thought* (Cambridge: Polity Press, 1995), 1–9. The central argument of these feminist writers is that sexual relations are also political relations and sexuality is an arena for the expression of men's power and domination of women. In the patriarchal society, as most of the societies are, the female half is controlled by the male half. The continuing concern is how a society can be organized in order to transform patriarchy and promote the good of women, rather than merely the good of men. See also Kate Millet, *Sexual Politics* (London: Sphere, 1971).

SONKA JELKA KOKUMAN

## شاہ ولی اللہ صاحب کی تصانیف کے خدا بخش لابریری میں محفوظ قلمی نسخے

(ایک تعارف)

عارف باللہ اور امام الملتہ حضرت شاہ ولی اللہ کی شخصیت عجائب روزگار میں تھی۔ اسے ہمہ جہت اور ہشت پہلو کہنا بے جا نہ ہوگا کیوں کہ آپ بیک وقت مترجم و مفسر قرآن، شارح حدیث، واضع اصول تفسیر، فقیہ، عارف کامل، ادیب، مصنف اور شاعر تھے۔ آپ مصلح قوم تھے۔ آپ کی فکر ارفع اور خیالات بلند تھے۔ ان میں سمندر کی گہرائی اور سمندر کی ہی جیسی وسعت پائی جاتی ہے۔ آپ کے کارنامے متنوع اور کثیر الجہات ہیں۔ آپ کی مقدس ہستی صرف برصغیر ہندو پاک کے لیے ہی نہیں، بلکہ پورے عالم اسلام کے لیے سرمایہ افتخار و مایہ ناز تھی۔ آپ کے علمی، ادبی اور عملی کارناموں کی معنویت و افادیت سدا بہار ہے۔ آپ کی ذات گرامی سرچشمہ کمالات اور منبع فیوض و برکات تھی۔ اور بقول شیخ الاسلام حضرت مولانا سید حسین احمد مدنی:

”امام الملتہ حضرت شاہ ولی اللہ قدس سرہ العزیز کی مقدس ہستی ان ممتاز ہستیوں میں سے ہے، جن کے وجود سے اللہ تعالیٰ نے امت محمدیہ (علیٰ صاحبہا الصلوٰۃ والتحیہ) کو دیگر ائمہ پر امتیاز اور شرف بخشا ہے، منبع فیوض الربانیہ اور قاسم الحکم الازلیہ آقائے نامدار حضرت خاتم النبیین علیہ علی آلہ وصحبہ الصلوٰۃ والسلام سے ایسی نسبت رکھنے والے اشخاص جیسی کہ آفتاب سے آئینہ کو ہے، ملت مرحومہ میں بہت کم نظر آتے ہیں۔ حضرت شاہ صاحب موصوف انہیں میں سے ہیں۔ ان کی تصانیف، ان کے مضامین عالیہ، ان کے اعلیٰ پایہ کے تلامذہ، ان کے سلاسل علوم ظاہریہ اور معارف باطنیہ کا علی مرالد ہور جاری ہونا ان کے متبعین کا تقویٰ اور علم میں بے نظیر ماہر ہونا بتلا رہا ہے کہ یہ مقدس ہستی منظور نظر الہی اور

بہادروں ۱۹۰۳ء اس ترقی میں مصنف کے نام کے ساتھ ”مدظلہ“ لکھا ہے گویا وہ ۱۲۶۲ھ میں بقید حیات تھے۔ مولوی غلام حسین ہوشیار پوری کی دو اور تصانیف تحقیقات ضروریہ للجمعہ اور رفیق السالکین کے قلمی نسخے دستیاب ہیں۔ دیکھیے: احمد منزی، فہرست مشترک نسخہ ہای خطی فارسی پاکستان، مرکز تحقیقات فارسی ایران و پاکستان، اسلام آباد، جلد دوم، ص ۱۰۵۸، ۱۹۸۴ء، جلد سوم، ص ۱۵۲۲، ۱۹۸۴ء، جلد چہارم، ص ۴۳۸، ۱۹۹۷ء۔

(۷) یقیناً یہ درالمعارف کی تدوین کی طرف اشارہ ہے کیوں کہ اسی مجموعے میں ۱۲۳۱ھ کی مجالس کے ملفوظات ہیں۔

(۸) شاہ رافت کی اپنی عبارت یہ ہے اور یہی زیر نظر مجموعے کا ابتدائی بھی ہے: ”بعد حمد و صلوٰۃ فقیر رؤف احمد مجددی جعلہ اللہ سبحانہ لذاتہ گزارش می نماید کہ چون در سنہ یک ہزار و دو صد و سی و دویم / ۱۲۳۲ سعادت تالیف ملفوظات حضرت پیر دستگیر قیوم زمان قطب دوراں مرشدنا و امامنا حضرت عبداللہ دہلوی معروف حضرت شاہ غلام علی مدظلہ العالی حاصل نمودم بعد ازاں، آنجناب ایں بندہ گندہ را مشرف بخلاف فرمودہ برائے ترویج طریقہ بطرف مالوہ رخصت نمودند۔ بعد از مراجعت از آن سفر چون حاضر حضور شدم باز بخاطر ریخت کہ چندی از دور غرر معارف کہ از زبان گوہر فشاں حضرت ایشان میریزند، در رشتہ تحریر انتظام دہم و کتابی دیگر جمع نمایم۔ بسبب عدم فرصت از حلقہ و مراقبہ مقصر این امر ماند۔ آخرش چندی از تقریرات ہفت روزہ رشتہ از آن سحاب و فتح از آن گلستان برای شاداب ساختن کشت قلوب طالبان صادقان و معطر نمودن دماغ صوفیان صافیان در سلک تحریر در آورد۔“ (ص ۲-۳)۔

(۹) یہ ”رسالہ در ذکر مقامات و معارف و واردات حضرت مجدد“ اور ”مقامات مظہری“ ہو سکتے ہیں۔

(۱۰) محمد اقبال مجددی حوالہ مذکور، ص ۵۶۹۔

☆☆☆

0.520

*Dastûr al-Mulûk*," *Al-Shajarah* 5, no. 1 (2000), pp. 45-94 (in particular pp. 51-56), and to my forthcoming "Al-Ghazâlî's Times and the Virtue of Advice (*Nasîhah*): Selected Features from His Persian Letters," in *Proceedings of the International Conference on Al-Ghazâlî's Thought and Relevance to the Contemporary World*, in Kuala Lumpur, Malaysia (25th-27th October 2001) (Kuala Lumpur: ISTAC, forthcoming end of 2001-beginning of 2002).

- (14) It should be noted here that the term 'revivalism' is quite inappropriate with regard to Islam, since 'to revive' means simply 'bringing back to life (after death)'...
- (15) Ahmad Ghorab, *Subverting Islam. The Role of Orientalist Centres* (Kuala Lumpur: The Open Press, 1995, reprint), pp. 3-4.
- (16) Edward W. Said, *Orientalism* (New York: Vintage Books, 1978).
- (17) Suraiya Faroqhi, *Approaching Ottoman History. An Introduction to the Sources* (Cambridge, UK: Cambridge University Press, 1999), p. 15.
- (18) Refer, for instance, to Jacob Burckhardt, *The History of the Renaissance in Italy*, trans. by S.G.C. Middlemore, with a new introduction by Peter Burke and notes by Peter Murray (London: Penguin, 1990).
- (19) On some of those prejudices refer to my forthcoming article "Some Reflections on Alleged Twelver Shi'ite Attitudes toward the Integrity of the Qur'ân", *The Muslim World* (Hartford, U.S.A.) (forthcoming in spring 2001).



28 MAR 2003

## THE STYLE OF SHÂH WALÎ-ALLÂH AS ARABIC AUTHOR IN *HUJJAT-ALLÂH AL-BÂLIGHAH* IN THE HISTORICAL PERSPECTIVE\*

ABDUL ALI

SHÂH WALÎ-ALLÂH (A.D. 1703-1762) was the most prominent Muslim scholar of pre-modern India. He was the author of several books in Arabic and Persian. His magnum opus *Hujjat-Allâh al-Bâlighah* is his most famous and a standard Arabic work. It was produced in the period of decline in the standards of the Arabic language and literature not only in India, but in the whole Arab and the wider Muslim world.

The history of the deterioration of the standards of the Arabic language goes back to the fall of Baghdad in A.D. 1258. That event destroyed the very centre of Arab culture. Thereafter Arabic no longer remained the official and common language of the Muslim world. Other languages like Persian and Turkish established themselves as official languages in different places. All these factors had damaging effects on Arabic. As a consequence it lost its original simplicity, grace, beauty and polish, and gave way to affectation and bombasticism due mainly to the impact of the Persian language and literature upon it.

India was no exception to this decadent phenomenon in the history of the Arabic language and literature. In India the standards of Arabic prose had been lower than those of poetry from the very beginning. And after the disintegration and downfall of the Mughal Empire at the hands of the British Arabic and Islamic studies suffered a serious setback in the sub-continent. This led to further deterioration in the standards of Arabic in Indian institutions. Also, Indian Arabic scholars and authors had been by and large under the spell of al-Harîrî and his style which was marked by rhymed and ornamental Arabic prose. The main reason for this was that the

\* This paper was presented at the International Seminar on "Shâh Wali-Allâh's Thought as Contained in *Hujjat-Allâh al-Bâlighah*," AMU, Aligarh, on 20-22 February, 2001.

۵۔ صرف حربی امور میں اجتہاد جائز تھا۔ (۷)

اس تفصیل سے معلوم ہوا کہ اشاعرہ، معتزلہ اور نفاء قیاس کے سوا جمہور مشروط یا غیر مشروط طور پر رسول اللہ صلی اللہ علیہ وسلم کے لیے جواز اجتہاد کے قائل ہیں۔

اس مسئلہ میں شاہ صاحب کی رائے

شاہ صاحب اس مسئلہ میں جمہور کے ساتھ ہیں۔ وہ فرماتے ہیں کہ رسول اللہ صلی اللہ علیہ وسلم سے منقول ہو کر جو ذخیرہ کتب حدیث میں مدون ہے اس کی دو قسمیں ہیں:۔

- ۱۔ وہ امور جن کا تعلق تبلیغ رسالت سے نہیں۔
  - ۲۔ جن امور کا تعلق تبلیغ رسالت سے ہے۔ شاہ صاحب نے ان کی تین قسمیں کی ہیں۔
- (۱) علوم معاد اور عجائب ملکوت۔ یہ تمام تر وحی پر مبنی ہیں۔ گویا ان میں اجتہاد نبوی کو کوئی دخل نہیں۔

(۲) شرائع، عبادات اور ارتفاقات کا ضبط، فضائل اعمال اور مناقب اعمال۔ ان میں سے بعض وحی پر مبنی ہیں اور بعض اجتہاد پر۔

۳۔ حکم مرسله اور مصالح مطلقہ، مثلاً اچھے اور برے اخلاق کا بیان۔ یہ بیشتر اجتہاد پر مبنی ہیں۔

اور جو امور تبلیغ رسالت سے متعلق نہیں، ان میں سے بعض تجربہ پر مبنی ہیں۔ مثلاً طب یا علیکم بالادھم الاترح، بعض عادت پر مبنی ہیں مثلاً حدیث ام زرع اور حدیث خرافہ اور بعض مصلحت جزئیہ پر مثلاً تعبیه جیوش اور تعین شعار۔ (۸)

## شاہ ولی اللہ اور مسئلہ اجتہاد

۵

محمد مظہر بقا

رسول اللہ صلی اللہ علیہ وسلم کے لئے اجتہاد جائز تھا یا نہیں

اس میں اختلاف ہے کہ رسول اللہ صلی اللہ علیہ وسلم اجتہاد کے لیے مامور تھے یا نہیں اور آپ کے لیے اجتہاد جائز تھا یا نہیں۔

اس ضمن میں ہمیں حسب ذیل پانچ اقوال ملتے ہیں:۔

۱۔ اولاً آپ ص انتظار وحی کے لیے مامور تھے، لیکن اگر وحی نہ آئے اور حادثہ کے فوت ہونے کا خوف ہو تو ثانیاً اجتہاد کے لیے مامور تھے۔ احناف کے نزدیک مختار یہی ہے (۱) پھر اگر آپ کو اس اجتہاد پر باقی رکھا گیا تو اس کی صحت قطعی ہو جاتی ہے اور اس کی مخالفت حرام ہے۔ احناف ایسے اجتہاد کو وحی باطن کا نام دیتے ہیں (۲)۔

۲۔ انتظار وحی کے بغیر آپ مطلقاً اجتہاد کے لئے مامور تھے۔ امام مالک، امام شافعی، امام احمد، امام اصحاب حدیث اور عام اصولیین کا یہی مذہب ہے، اور امام ابو یوسف سے بھی یہی منقول ہے (۳)۔

۳۔ نہ آپ اجتہاد کے لیے مامور تھے اور نہ آپ کے لیے اجتہاد جائز تھا۔ اشاعرہ اور اکثر معتزلہ یہی کہتے ہیں (۴) نفاء قیاس یعنی ظاہریہ اور اساسیہ کا مذہب بھی یہی ہے (۵)۔

۴۔ دینی اور حربی امور میں آپ کے لیے اجتہاد جائز تھا، شرعی احکام میں جائز نہ تھا (۶)۔

- Taftāzānī, Sa'd al-Dīn, *Hāshiya* (printed with Ijī's *Sharḥ*), 2 vols. (Cairo: Maktabat al-Kulliyāt al-Azhariyya, 1973).
- Tilimsānī, Muḥammad b. Aḥmad al-Sharīf, *Miftāḥ al-Wuṣūl fī 'Ilm al-Uṣūl* (= *Miftāḥ al-Wuṣūl ilā Binā' al-Furū' 'alā al-Uṣūl*) (Cairo: Maktabat al-Kulliyāt al-Azhariyya, n.d.).
- Tūfī, Najm al-Dīn Sulaymān b. Sa'id, *Sharḥ al-Arba'in al-Nawawiyya*, in Muṣṭafā Zayd, ed., *al-Maṣlaḥa fī al-Tashrī' al-Islāmī*, 2nd edn. (Cairo: Dār al-Fikr al-'Arabī, 1384/1964).
- , *Sharḥ Mukhtaṣar al-Rawḍa*, ed. 'Abd Allāh Turkī, 3 vols. (Beirut: Mu'assasat al-Risāla, 1407/1987).
- Udovitch, A. L., 'The "Law Merchant" of the Medieval Islamic World', in G. E. von Grunebaum, ed., *Logic in Classical Islamic Culture* (Wiesbaden: Otto Harrassowitz, 1970), 113–30.
- , *Partnership and Profit in Medieval Islam* (Princeton: Princeton University Press, 1970).
- Vesey-Fitzgerald, S. G., 'Nature and Sources of the Sharī'a', in M. Khadduri and H. J. Liebesny, eds., *Law in the Middle East* (Washington, D.C.: Middle East Institute, 1955), 85–112.
- Wansharīsī, Aḥmad b. Yaḥyā, *al-Mi'yār al-Mughrib wal-Jāmi' al-Mu'rib 'an Fatāwī 'Ulamā' Ifriqiyya wal-Andalus wal-Maghrib*, 13 vols. (Beirut: Dār al-Maghrib al-Islāmī, 1401/1981).
- Yamānī, Muḥammad b. Ibrāhīm Ibn al-Wazīr, *Īthār al-Ḥaqq 'alā al-Khalq* (Cairo: n.p., 1318/1900).
- Zinjānī, Shihāb al-Dīn Maḥmūd, *Takhrīj al-Furū' 'alā al-Uṣūl*, ed. Muḥammad Ṣāliḥ (Beirut: Mu'assasat al-Risāla, 1404/1984).

Dergi / Kütüphane  
Kütüphanede Mevcuttur

25 ARALIK 1992

## SHĀH WALĪ ALLĀH: ON THE NATURE, ORIGIN, DEFINITION, AND CLASSIFICATION OF KNOWLEDGE

HAFIZ A. GHAFFAR KHAN

Department of Islamiyat, University of Peshawar

### BIOGRAPHICAL SKETCH

Quṭb al-Dīn Aḥmad b. 'Abd al-Raḥīm, known as Shāh Walī Allāh, was born on 4 Shawwal 1114/21 February 1703 at Phulat, a small town in the vicinity of Delhi. Being a member of a distinguished intellectual and religious family, he was exposed to a highly structured formal education. Most of his early education was undertaken at the Madrasa Raḥīmīyyah under the supervision of his father, Shāh 'Abd al-Raḥīm. He completed the study of the traditional and rational sciences current at that time when he was barely fifteen years old. Three eminent scholars, Shāh 'Abd al-Raḥīm, Shaykh Muḥammad Fāḍil Sindhī known as Shaykh al-Qurrā', and Shaykh Muḥammad Afḍal Siyalkotī, played a major role in his early education. He was later initiated into the famous Naqshbandī Sufi order by his father.

After completing his formal education, Shāh Walī Allāh started his career as a teacher at Madrasa Raḥīmīyyah. When his father died in 1131/1719, he became the head teacher of the *madrasa*. For the next twelve years, while he taught traditional and rational sciences at this *madrasa*, his fame as a teacher spread throughout the country and students from far and near came to join his circle.

In 1143/1731 Shāh Walī Allāh left for pilgrimage to Makka. After performing *hajj*, he stayed at the Ḥaramayn for some fourteen months. During his stay there he benefited in many ways from the great scholars of the sacred cities, among whom Shaykh Tāj al-Dīn al-Qal'ī al-Ḥanafī, Shaykh Abū Ṭāhir al-Kurdī al-Madanī, Shaykh Wafī Allāh al-Makkī al-Mālikī, Shaykh 'Umar b. Aḥmad al-Makkī, Shaykh 'Abd al-Raḥmān al-Makkī, and Shaykh Salīm b. 'Abd Allāh deserve mention. This opportunity provided him with first-hand knowledge of the various Islamic

of Makkah' is called *mihrāb*, not *qiblah* (p.22). Apart from such details this section presents a fairly correct description of the performance of the *Hajj* in its main outlines.

It is in the following two sections of the book that the author makes his own contribution to the better understanding of the *Hajj* today. In part two, on the administrative aspects of the *Hajj*, he describes the early beginnings of the *Hajj* administration, which developed from a *laissez-faire* system under Ottoman rule, when the only official interest in the *Hajj* appeared to be some taxes which the local administrators could levy from the pilgrims, to the highly regulated and controlled system of services under the present Saudi rule. A detailed survey of the contemporary *Hajj* fees and services is followed by a description of efforts made by the Saudi government to eliminate abuses. Other chapters in this section discuss transport, health, development of administrative bodies for the *Hajj*, travel, security, protocol, etc.

Part three gives some idea of the impact the *Hajj* has on Saudi Arabia today. Here the economic impact, according to Long, must not be overlooked. Although the expenditure of the Saudi government on the *Hajj* as a whole is much higher than the income from fees paid by the pilgrims (1972 figures are US \$45 million spent by the government on the *Hajj* services as against US \$8.5 million *Hajj* fees paid by the pilgrims, p.97), the *Hajj* nevertheless remains of prime importance to the private sector of the Saudi market and numerous business people from Hijaz and elsewhere. The gross income for the combined '*Hajj* service industry' (including both government agencies as well as all private enterprise) has been estimated, in the absence of accurate statistics, to be in the region of US \$61 million for the same year. The estimated gross income from the approximately two month *Hajj* season now exceeds US \$100 million (p.104). The economic importance of the *Hajj* is also underlined by the fact that, although the oil revenues are obviously much higher than the income from the *Hajj*, 'more people are employed in providing services for the *Hajj*, whether full or part-time, private or government employees, than any other economic activity in the country' (p.114).

In the concluding section on '*Hajj* Administration: A Balance Sheet' the author, assesses favourably the achievements of the Saudi authorities. He suggests that much of the criticism raised against them, even by Muslims, comes from people of relatively high social class and corresponding material expectations. While the mass of pilgrims find themselves in conditions 'probably not much worse, and in some cases perhaps even slightly better, than what they experienced at home' (p.119).

His hypothetical question, as to how good Americans would fare if they had to administer annually in Williamsburg, Virginia a month-long gathering of more than a million people from more than 75 countries, most of them not speaking English, slaughtering a million sheep and cows, in mid-winter in a snow storm, is indeed a good reminder of the enormous problems facing those who each year administer and organise the *Hajj*, and certainly gives due credit to the achievements which people in Saudi Arabia have made in this area of its social, economic and religious life during the past decades.

**SHĀH 'ABD AL-'AZĪZ: Puritanism, Sectarian Polemics and Jihad.** By Saiyid Athar Abbas Rizvi. Ma'rifat Publishing House: Canberra, 1982. Pp.609. Aust. \$38.00.

Following his *Shāh Walī-Allāh and His Times* (see *MWBR*, Vol. 2, No. 2, pp. 22–5), Rizvi, a prolific writer, has produced yet another voluminous work, this time about the Shāh's illustrious son, Shāh 'Abdul 'Azīz (1746–1824). After Shāh Walī-Allāh (d.1762), his sons continued the work initiated by him, which, among other things, also resulted in giving rise to the *Mujāhidīn* movement led by Sayyid Aḥmad Shahīd (1786–1831) and Shāh Ismā'īl Shāhīd (1779–1831), which met its major defeat at Balakot (1831), though it continued to trouble the British till the early twentieth century. All these figures had a profound influence on Muslim history in India and a considerable number of books have been written about them and their work. Rizvi's book, covering the period 1762–1831, is different in two respects: (a) it claims to present the Shī'ī sources, 'for the first time', while earlier works used only Sunni material; (b) it gives direct access, in English language, to the corpus of religious literature of that period which grew around the Shāh family, like *Fath al-'Azīz*, *Fatāwā*, *'Ujāla-i-Nāfi'a*, *Tuḥfa Ithnā 'Ashariyya*, *Sirāt-i-Mustaḥqīm*, *Taqwiyat al-Imān* and *Manṣab-i-Imāmat*. One must admire Rizvi's painstaking translations which draw extensively from these sources and occupy page after page in his book.

About half the book is devoted to Shāh 'Abdul 'Azīz's polemical work against Shī'īs, *Tuḥfa Ithnā 'Ashariyya*, and its Shī'ite refutations. One cannot but agree with Rizvi's perceptive observation: 'No effort was made to develop mutual understanding although the beliefs uniting the two sects greatly outnumbered those dividing them'. But let us not be harsh on them, for few amongst us, even in this age of 'enlightenment', can resist the temptation of succumbing to the same disease.

However these polemics did not occupy the same important place in the literature of that period, as they do in this book. For, during that period of decay, foundations were being laid for the Islamic renaissance, now so much evident in the subcontinent. *Firstly*, Shāh Rafiuddin (1749–1818) translated the Qur'ān in literal Urdu (c.1786), and Shāh Abdul Qādir (1753–1813) in idiomatic Urdu (1792). These 'farsighted' steps, together with the equally important method of teaching the Qur'ān, which first took the students directly to the text without the help of exegeses, perhaps for the first time, had an almost revolutionary impact. *Secondly*, endeavours were made to formulate truly Islamic responses, based on the Qur'ān and the *Sunnah*, to the multifarious religious, social, economic and political challenges of the time. *Fatāwā* of Shāh 'Abdul 'Azīz is a robust example of how *ijtihād* was being exercised in the late eighteenth century, while its gates are often supposed to have been closed. *Thirdly*, the efforts to disentangle Islam from later accretions, what Rizvi calls Puritanism, have exercised a lasting and healthy influence of their own, whatever the conflicts and strifes surrounding them. Such movements do not always succeed in achieving *total* success, but they change the course. *Fourthly*, the *Jihād* literature — an

Shah Waliyullah Dehleevi

Karachi

## A GLIMPSE INTO THE PAST!

# SHAH WALIYULLAH

Hazrat Shah Waliyullah of Delhi, the famous saint, scholar and Divine of the Indo-Pak Sub-continent, had a remarkable genius and a most dominating personality. He was gifted by God with rare qualities and was destined to be a leader. He was thoroughly imbued in both external and internal (mystic) sciences.

The aim which he had in view has been stated by him in the *Muquddimah* (Preface) of his book *Hujjatullah-ul-Baalighah* which contains the sum total of his teachings and is like an encyclopaedia of religious sciences. According to him the modern age demands that the 'Shariah' be explained and popularised with convincing arguments. He has also stated that the best science among all the sciences of 'Shariah' is one which seeks to unravel the real purpose of the injunctions of Islam. 'Fuyooz-ul-Haramain' and 'Tafhimaat', his two other books, he has expressed the view that the social changes that have taken place require a new approach in presentation of Islamic values and that he had done his best to formulate the guidelines.

He was fired with a zeal for *Jihad*. His works inculcate a true spirit of *Jihad*. To him *Jihad* is not only waging war against the rebellious infidels, it also includes fighting against all kinds of evil and has also the significance of social revolution.

Shah Waliyullah was born in 1702 C. E. in a village in Distt. Muzaffargarh (Pakistani Punjab) and died in Delhi in 1763 C. E. His personal name was Qutubuddin but he refers to himself as Ahmad in his works. His father, who discovered signs of a 'friend of Allah' in him, named him as such, that is *Waliyullah*. This name gained so wide a popularity that it eclipsed the real name and is now on everybody's lips. His was a period of religious disintegration. The people had forgotten the lesson of *Jihad*. There was oppression and suffering all around. The conditions of life of the rich

and those of the poor were simply shocking. Thus a reform in both the religious and socio-political spheres was called for. He was eminently suited for the work he had in view. He first equipped himself for the great task and then called upon the Muslims to scrupulously follow the Quran for their salvation. He presented Islam in its pristine purity, not losing sight of modern development which posed a challenge to Islam. He was aware of the fact that in an age of science, people asked for proof before pledging their belief. He therefore, resolved to reason out the fact of Islam to the common people. Though he believed that reason strengthened belief, he did not make religion subservient to reason. He rendered a yeoman's service to the cause of Islam by boldly validating the belief of the early Muslims and meeting the objections of rationalists with his convincing arguments.

In the Indo-Pak Sub-Continent Shah Waliyullah was the first 'Alim' (Religious scholar) to have translated the Quran in Persian. He did not like too much reliance being placed on the commentaries of Quran as it tended to smother the spirit of research and inquiry. In his unique treatise *Al-Fauz-ul-Kabir-fi-usul-it-tafsir* he has laid down five principles for the study of the Quran. He also divided the teachings of the Quran into five broad categories. He desired that the Quran should be studied meditatively and its injunctions practised in the light of the Prophet's doings.

According to Shah Waliyullah, Quran is the fountainhead of real knowledge which is capable of meeting human requirements till eternity. He was in favour of taking the obvious meaning of the Quran and his own commentary 'Faihur Rahman' is brief and simple. He was however, averse to offering his own opinion as far as he could avoid doing so. He also wanted to revive the science of Tradition (*Hadith*) and established a 'Darul-Hadith' the first of its

## Egypt to Launch Jihad

President Anwar Sadat said on March 23 that Egypt will launch a Jihad against Israel if the Jewish state continues to deny the Arabs' rights. He made the threat in a message he sent to a conference of Muslim scholars at Lagos. Sadat said: "If we are attacked or if the enemy continues to procrastinate and deny our rights or the rights of our brothers, then we only have one plan from which we will not deviate, which is Jihad."

## Soviet Muslims' Support

Mufti Ziauddin Babakhanov, the Chairman of the Board of the Muslims in Central Asia and Kazakhstan, on return from a tour of the Middle East, said on March 14 that "Like all Soviet people, Muslims in the Soviet Union have supported and will come out in support of the Palestinian Arab people. He said, he rightly valued the meetings with fellow Muslims in Iraq, Syria, Jordan and Egypt."

kind in the Indo-Pak Sub-continent. This Institution greatly developed under the able guidance of his illustrious son, Shah Abdul Aziz. He regarded the 'Muwatta' of Imam Malik as the most reliable book on jurisprudence. 'Al-Musawwa' his commentary of Imam Malik's 'Muwatta' is a highly learned work which has presented Islam in its true perspective. He completed his study of the science of Tradition at the hands of eminent religious scholars of Mecca and Medina when he visited these places in 1731 C. E. He occupies an honoured place among the traditionists and jurists of the Muslim world. He possessed vast knowledge of Traditions and was highly skilled in eliminating and resolving the difference between the so-called conflicting Traditions.

Shah Waliyullah was indisputably a great and incomparable scholar, a great religious reformer and a great mystic who has left ineffaceable marks on the sands of time. The influence he exercised on his own and future generations of Muslims is indeed great. He will always be remembered with devotion by vast multitudes of people everywhere in the Muslim world.

(Courtesy : Yaqeen International)

## THE ORIGINS AND OBJECTIVES OF ISLAMIC REVIVALIST THOUGHT, 1750-1850

AHMAD DALLAL

SMITH COLLEGE

This paper examines and compares four major intellectual trends of Islamic thought in the period from the mid-eighteenth to the mid-nineteenth century. It characterizes the works of the Arabian Muḥammad Ibn 'Abd al-Wahhāb (1703-1787), the Indian Shāh Wali Allāh (1703-1762), the west African 'Uthmān Ibn Fūdī (1754-1817), and the north African Muḥammad 'Alī al-Sanūsī (1787-1859). It then argues that, contrary to the accepted paradigm, the intellectual models produced by these scholars are quite distinct and cannot be grouped under one rubric.

STUDIES OF MODERN ISLAMIC THOUGHT often assert that the roots of the modern Islamic revival originate in the eighteenth century. An intellectual link is postulated between Wahhābī puritanical ideas and later Islamic thought; Wahhābism, it is argued, continues to inspire a growing number of Muslims in their encounter with the problems of the modern world.<sup>1</sup> "Wahhābī" is applied to such diverse groups as the followers of the Indian Sayyid Aḥmad Barelvi<sup>2</sup> and the Subbanu al-Muslimin (association of young Muslims) of west Africa,<sup>3</sup> despite the recognition that in both of these cases the title Wahhābī is a misnomer.<sup>4</sup> The argument for the continuity of

the "fundamentalist tradition"<sup>5</sup> is also founded on the assumption that, despite the diversity in their "organizational styles," the revivalist movements stretching from the mid-eighteenth to mid-nineteenth century have produced a single, more or less homogeneous, body of thought which belongs to an identifiable "fundamentalist mode of Islam."<sup>6</sup> This mode which traverses Islamic history is defined in terms of such themes as the need to abide by the Qur'ān and the Sunna, return to origins, revival of *ijtihād* and *ḥadīth* studies, rejection of innovation and imitation (*taqlid*) in matters of law, and rejection of the excesses of sufism.<sup>7</sup> More generally

<sup>1</sup> Wilfred Cantwell Smith, *Islam in Modern History* (Princeton: Princeton Univ. Press, 1977), 42; for a similar notion of the gradual spread of Wahhābism in the Muslim world see H. A. R. Gibb, *Modern Trends in Islam* (Chicago: The Univ. of Chicago Press, 1947), 27-28.

<sup>2</sup> Qeyamuddin Ahmad, *The Wahabi Movement in India* (Calcutta: Firma K. L. Mukhopadhyay, 1966).

<sup>3</sup> Lansine Kaba, *The Wahhabiyya: Islamic Reform and Politics in French West Africa* (Evanston: Northwestern Univ. Press, 1974).

<sup>4</sup> Bari argues convincingly that the name "Indian Wahhābis" given to the nineteenth-century militant reform movement led by Sayyid Aḥmad Barelvi (d. 1831) was an afterthought, "perhaps given by co-religionist opponents to discredit them"; M. A. Bari, "The Politics of Sayyid Ahmad Barelwi," *Islamic Culture* 31.1 (1957): 158. He also argues that the name was adopted by British administrators for the same purposes; M. A. Bari, "A Nineteenth-Century Muslim Reform Movement in India," in *Arabic and Islamic Studies in Honor of Hamilton A. R. Gibb*, ed. George Makdisi (Cambridge, Mass.: Harvard Univ. Press, 1965), 84. Ahmad adds,

however, that "the title became unavoidable on account of its wide prevalence"; Ahmad, *Wahabi*, v. The name was given to the mid-twentieth-century movement in west Africa by the French head of the Bureau of Muslim Affairs in Bamako in the 1950s; Kaba, 8.

<sup>5</sup> Rudolph Peters, "Idjtiḥād and Taqlid in 18th and 19th Century Islam," *Die Welt des Islams* 20.3-4 (1980): 145.

<sup>6</sup> John O. Voll, "The Sudanese Mahdi: Frontier Fundamentalism," *International Journal of Middle East Studies* 10 (1979): 160.

<sup>7</sup> There is abundant reference in writings on 18th- and 19th-century Islamic thought and movements in which these themes are said to define the common intellectual trend of fundamentalist or revivalist Islam; see, for example, Smith, 42, 52; Fazlur Rahman, *Islam* (Chicago: Univ. of Chicago Press, 1968), 242-50; John Esposito, "Tradition and Modernization in Islam," in *Movements and Issues in World Religions*, ed. Charles Weihsun Fu and Gerhard E. Spiegler (New York: Greenwood Press, 1987), 92; Mervyn Hiskett, *The Development of Islam in West Africa* (London: Longman, 1984), 157; John O. Voll, "Muḥammad Ḥayyā al-Sindī and Muḥammad ibn 'Abd al-Wahhāb: An

\* Şah Velîyullah  
- Muh. b. Abdülvehhâb  
- Senûsî, Muh. Ali  
- Haccetullahî'l-Bâligâ  
(Pozetinde)

02 OCAK 1995

Ankara Okulu Yayınları: 54

86382

**Modernist  
Düşüncenin Şekillenışı  
Şah Veliyyullah Dehlevî**

**J. M. S. Baljon**

© Anka Basım Yayım San. ve Tic. Ltd. Şti.  
Dizgi, redakte ve kapak: Ankara Okulu Yayınları  
Baskı, cilt, kapak baskısı: Özkan Matbaacılık  
Birinci basım: Kasım 2002

Çeviri  
İsmail Çalışkan

ISBN: 975 - 8189 - 53 - 9

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	86382
Tas. No:	777-7 17.04.11

**Ankara Okulu Yayınları**  
İstanbul Cad. İstanbul Çarşısı 48/81 Ulus/Ankara  
Tel/faks: (0312) 341 06 90

**Ankara Okulu Yayınları**  
Ankara/2002

29 MART 2003

# ŞAH VELİYYULLAH'IN HAYATI

G.N. Celbânî

Çeviren  
Hasan Nureddin

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi Yayın ARGİT Bölümü	
Dem.No.	120722
Tec.No.	922 974 ŞAH

*İstanbul-2002*

# شرح تراجم ابواب الجنائز

لِلْعَلَّامَةِ الْمُحَدِّثِ  
شَاهِ وَلِيِّ اللَّهِ د. هِلَوِيِّ  
وَالْحَافِظِ  
ابْنِ حَبْرَةَ الْعَسْقَلَانِيِّ

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	70286
Tas. No:	297.332 844.5

راجعه  
محمد عبد الحكيم القاضي

مفت  
عزت محمد فرغلي

دار الكتاب اللبناني  
بيروت

دار الكتاب المصري  
القاهرة

1420/1999

# TEACHINGS OF SHĀH WALĪYULLĀH *of* DELHI

By  
G. N. JALBANI

*Formerly Professor and Head of the Department of Arabic  
University of Sind, Hyderabad*

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	25709
Tasnif No:	922.97 Dih.

**KITAB BHAVAN**  
New Delhi-110002

1988

14 MAYIS 1988

This is, in brief, the contribution of the Muslim monarchs and the elite made to the Islamic architecture of the Subcontinent. They built countless mosques, mausoleums, palaces, pavilions, forts, fortifications caravanserais, colleges, hospitals, highways and *bā'olis*. Among these, the conspicuous achievements which might be noted as the 'seven wonders' of Islamic architecture in South Asia are the Qutb Minār, the mausoleum of Rukn-i 'Ālam, the Gōl Gumbadh, the *madrasah* of Maḥmūd Ghūrī, the Sūrī's tomb, the imperial city of Fathpur Sikri, and finally the Tāj which indeed presents the finest of all which was built by the Muslims here.

Edited by Dr. Waheed-Uz-Zaman  
Dr. M. Saleem Akhtar

Islam in South Asia

Islamabad 1993, s. 315-337, IZCICA: 32076

## SHĀH WALĪ ALLĀH

Mahmood Ghazi

Shāh Walī Allāh is probably the greatest scholar produced by Muslim India. He is often compared with the Arab revivalist, Shaykh Muhammad ibn 'Abd al-Wahhāb (d. 1787) in view of some points of similarity between the two, though there are some equally important points of difference as well. In their religio-juridical ideas both of them were highly impressed by Ibn Taymiyyah (d. 1328), the celebrated Muslim revivalist of the post-Tātār period, whose influence, though of varying degrees, on all subsequent revivalists, including Shāh Walī Allāh, cannot be denied. Shāh Walī Allāh's indebtedness to Ibn Taymiyyah is evidenced by lengthy extracts from his writings in the works of the Shāh.<sup>1</sup>

While Muhammad Ibn 'Abd al-Wahhāb basically represented an extension of the religious doctrine of Ibn Taymiyyah, Shāh Walī Allāh's was the continuation of the mission of Shaykh Ahmad Sirhindī, popularly known as the *Mujaddid* (d. 1624). Shāh Walī Allāh considered the *Mujaddid* the *irhās* of his movement and completed the work initiated by the latter.<sup>2</sup> By *irhās* he meant the one who paved the way and accomplished the spade-work. By a strange coincidence the *Mujaddid* and Shāh Walī Allāh both traced their genealogy to 'Umar ibn al-Khattāb. While the *Mujaddid* diverted the course of history from heterodoxy to orthodoxy, Shāh Walī Allāh saved the *Ummah* from the religio-social downfall which was the natural outcome of the decline of its political fortunes.

Shāh Walī Allāh conceived an all-pervasive revolution which would completely root out evils from individual and collective spheres of life and would rebuild the socio-political life of the

1. For details, see Muhammad Uways Nadwi, "Shāh Sāhib Kā Ēk 'Ilmī Ma'khaḍh", Monthly *Al-Furqān*, Shāh Walī Allāh Number, Second Edition, Bareilly, 1941. pp. 372-373.
2. 'Ubayd Allāh Sindhī. *Shāh Walī Allāh Aur Unki Siyāsī Tahrīk*, Lahore, 1965, pp. 96-97.

05 MAYIS 1997

# ثقافة الهند

يصدرها مجلس الهند للروابط الثقافية

المجلد الرابع مارس سنة ١٩٥٣ العدد الأول

محتويات هذا العدد

الصفحة		
٢	الاستاذ محمد عبد السلام	١ فلسفة الهند القديمة
٣٥	صاحب الفخامة الاستاذ مولانا أبو الكلام آزاد	٢ الفقه الهندوسي الأكبر - منودهرما شاسترا
٤٢	صاحب الفخامة الاستاذ مولانا أبو الكلام آزاد	٣ أكاديمية الموسيقى والرقص والتثيل
٥١	الدكتور زيد أحمد	٤ إلى الأدب العربي
٦٩	صاحب الفخامة الاستاذ مولانا أبو الكلام آزاد	٥ مساهمة الوسائل الغنائية ونظرياته
٩١	للغنان السيد أفضل حسين الحسيني	٦ فن الرسم الهندي الحديث
٩٣	راشدونات طاغور	٧ العقار المودع
١٠٧	العلامة الشريف المرحوم مولانا عبد الحى	٨ أعيان الهند في القرن السابع من الهجرة
١٢٢		٩ من أخبار الهند الثقافية

١٢٧

- 1- Dihlevi Abdulhak, 53-54
  - 2- Sindi Ali bin Muhammad, 54
  - 3- Muvatta, 54-56
  - 4- el-Muhsin CEbt Hanife, 57
  - 5- Mesarikul Envar, 57-8
  - 6- Kenz-ul-Ummal, 58-9
  - 7- Mecmaul Bihari'l-Envar
  - 8- Fethani, 60-61
  - 9- ul-usel, 62-63
  - 10- Muttal el-Handi, 63-64
  - 11- Dihlevi Sahvetiyullah, 54-56
  - 12- Huceetu'llah-i-Balige 65-66
  - 13- Sagani Radhyullah
- Not. Makale "DIHLEVI ABUÜHF  
Posetinder.

تطلب من

مجلس الهند للروابط الثقافية، حيدرآباد هاؤس، دلهى الجديدة نمرة ١

طبعا خليل شرف الدين في مطبعة الهند (٢٩ شارع محمد علي، بمباى رقم ٣)  
بأمر مجلس الهند للروابط الثقافية

SHAH WALIYULLAH'S  
TA'WIL AL-AHADITH

*Shah Waliyullah ed-Dihlevi*

9 TEMMUZ 1996

Rendered into English  
by  
G. N. JALBANI  
Formerly Professor of Arabic  
University of Sind

Türkiye İslam Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	25708
Tasnif No	297.3 Dih. 5

**KITAB BHAVAN**  
New Delhi-110002

1990

Library of the National Library of the Islamic Republic of Iran	
Copy No. :	10702
Classification No. :	322.374
	DH

مجال الفكر والعلوم في الإسلام  
الجزء الرابع

Dihlur, Sah Uluhyullah (Kopah)

الأعمال الفقهية

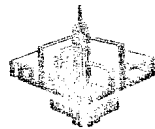
١١١٤ - ١١٧٦ هـ

حياة حكيم الإسلام الإمام أحمد بن عبد الرحمن المعروف  
بالشيخ ولي الله الدهلوي ( ١١١٤ - ١١٧٦ هـ ) ،  
والعريف بالدور الإصلاحي التجديدي ،  
القيادي الاجتهادي ، الذي قام به  
في مجال العلم والفضل ،  
والفكر والتأليف

تأليف

أبو الحسن علي الحسيني الندوي

08 MAYIS 1991



— Dikhai, Sah Waliyullah

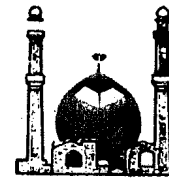
Dia ism Kap. seldilbi  
R. Kerkulwa,

25 HAZIRAN 1993

# LIFE OF SHAH WALIYULLAH

By  
G.N. JALBANI

Türkiye Diyanet Vakfı İslam Ansiklopedisi	
Kayıt	9512
Tasnif No. :	922.974 JAL. L



IDARAH-I ADABIYAT-I DELLI

2009 QASIMJAN ST  
DELHI (INDIA)

# Dîvân

İlmî Araştırmalar 2004/2 Sayı 17

## İ Ç İ N D E K İ L E R

SUNUŞ .....	V-IX
Hint alt-kıtasında İslâm araştırmalarının dünü bugünü: Kurumlar, ilmî faaliyetler, şahıslar, eserler <b>Abdülhamit BİRİŞİK</b> .....	1-62
Ticaretten sömürgeciliğe XIX. yüzyılda Hindistan ve İngiliz hâkimiyeti <b>Durmuş BULGUR</b> .....	63-102
Hindistan'da İngiliz hâkimiyeti ve ulemânın tavrı <b>Azmi ÖZCAN</b> .....	103-115
Zor zamanda âlim olmak: <u>Şah Veliyyullah Dihlevî'nin</u> kendi kaleminden hayatı <b>Özgür KAVAK</b> .....	117-145
Hindistan hicret hareketi <b>Halil TOKER</b> .....	147-162
Bâbürlü Devleti'nde Türkçe <b>Ali Fuat BİLKAN</b> .....	163-168
Garip bir memleket, garip bir sultan: <i>Bâbürmâme</i> 'deki Hindistan <b>Fatih BAYRAM</b> .....	169-191
Türk sanatında <i>pelengi</i> ve <i>şâhî benek</i> nakışları ya da <i>çintamani</i> yanılışı <b>Aziz DOĞANAY</b> .....	193-218
Mâverdi'nin ahlâkî, içtimâî, siyasî ve iktisadî görüşleri <b>Cengiz KALLEK</b> .....	219-265
KİTAP DEĞERLENDİRMESİ	
Müşir Hüseyin Kîdwai, <i>Osmanlı'nın Son Dostları</i> <b>Ahmet GÜZELER</b> .....	267-271

### DÎVÂN İlmî Araştırmalar

2004/2 Yıl 9 Sayı 17

Sahibi: Bilim ve Sanat Vakfı

Yayın Kurulu: Ahmet Davutoğlu, Mustafa Özel, Harun Anay, Coşkun Çakır, İhsan Fazlıoğlu, Burhan Köroğlu, Sami Erdem, Hızır Murat Köse, Ahmet Okumuş

Danışma Kurulu: Alparslan Açıkgenç (Fatih Üniversitesi), M. Akif Aydın (Marmara Üniversitesi), İ. Kâfi Dönmez (Marmara Üniversitesi), Ömer Dinçer (Marmara Üniversitesi), Y. Ziya Özcan (Ortadoğu Teknik Üniversitesi), Şakir Kocabaş (İstanbul Teknik Üniversitesi), Fazıl Önder Sönmez (Boğaziçi Üniversitesi)

Yazı İşleri Müdürü: Mehmet Köse Grafik Tasarım: Salih Pulcu Basım: Kurtiş Matbaacılık

DÎVÂN İlmî Araştırmalar hakemli bir dergidir; yılda iki defa yayınlanır.

DÎVÂN İlmî Araştırmalar sosyal bilimler, İslâmî ilimler, felsefe, bilim tarihi, hukuk, sanat, tarih ve edebiyat alanlarında, özgün nitelikli telif makaleler, araştırma notları, tebliğ ve konferans metinleri, kitap, tez, makale ve yazma değerlendirmeleri, sempozyum, konferans ve panel tanıtımları, literatür incelemeleri, Arapça ve Osmanlıca metin neşirleri, ilmî röportajlar ve vefeyât türünden yazılar yayınlar.

Yazıların yayınına hakem raporları doğrultusunda yayın kurulu karar verir. Yayınlanmayan yazılar iade edilmez. Yazıların bilim, dil ve hukuk açısından sorumluluğu yazarlarına aittir.

Adres: Bilim ve Sanat Vakfı, Vefa Cad. No: 35 34134 Vefa İSTANBUL Tel: 0212. 528 22 22 (pbx) Faks: 0212. 513 32 20 e-mail: divan@bjsav.org ISSN 1300 9648

Abonelik: ABONET Tel: 0212. 522 72 06 Faks: 0212. 222 27 10 e-mail: abonet@abonet.net, www.abonet.net Abone Dağıtım: Aktif Dağıtım

# شاہ ولی اللہ اور مسئلہ اجتہاد

محمد مظہر بقا

۲

البتہ اس میں تفصیل ہے کہ ان میں سے کس چیز کا کتنا علم ضروری ہے۔

۱۔ کتاب میں حسب ذیل امور کا علم ضروری ہے۔

۱۔ صرف آیات احکام کا علم، جن کی تعداد پانچ سو ہے۔ لیکن ان آیات کا حفظ ضروری نہیں، صرف ان آیات کے مواقع کا علم ضروری ہے تاکہ بوقت ضرورت ان کی طرف رجوع کر سکے۔ ۷

۱۔ مستصفیٰ ج ۲ ص ۲۵۰، التقرير ج ۳ ص ۲۹۲۔ مالدی نے بھی یہی تعداد بتائی ہے (ارشاد ص ۲۵۰)۔ لیکن ابن امیر الحاج لکھتے ہیں کہ یہ تعداد ظاہر کے اعتبار سے ہے۔ یا اس اعتبار سے کہ احکام پر پانچ سو آیات کی دلالت، ذاتی اور ادائی دلالت ہے، یعنی یا التزامی نہیں (التقرير ج ۳ ص ۲۹۲) بصورت دیگر اس تعداد پر انحصار درست نہ ہوگا، کیونکہ قصص و امثال تک سے احکام کا استخراج ہوتا ہے۔ (ارشاد ص ۲۵۰)۔

۲۔ مستصفیٰ ج ۲ ص ۲۵۰، تلویح ج ۲ ص ۱۱۷۔ بعض کے نزدیک پورے قرآن کا حفظ ضروری ہے، بعض کے نزدیک صرف آیات احکام کا حفظ ضروری ہے اور بعض کے نزدیک حفظ مطلقاً ضروری نہیں (دکشف بزدی ج ۲ ص ۱۱۳۵)۔ امام شافعی سے یہ منقول ہے کہ حفظ قرآن ضروری ہے اور بہت سے اہل علم بھی یہی کہتے ہیں (تیسیر ج ۲ ص ۱۸۱)۔

سے پہلی ڈکشنری ہے۔ جو اس طرح سے ترتیب دی گئی۔ اس کتاب میں ترتیب ہے مگر تفصیل نہیں ہے۔ کیونکہ یہ پہلے مجازی و استعارہ معنوں کی طرف نشان دہی کرنے کی غرض سے قلمبند کی گئی تھی۔ مصر کے مطبعۃ الوہبیۃ سے باہتمام محمد مصطفیٰ ۱۲۹۹ھ میں یہ کتاب دو جلدوں میں شائع ہوئی۔ الفاظ کی صحت اور حسن انتخاب کے اعتبار سے اس البلاغ ایک انتیازی حیثیت کی حامل ہے۔ اس کتاب کی ایک خوبی یہ ہے کہ مصنف نے اس میں بہت سے خوبصورت جملے پیش کئے ہیں اور اس کا اسلوب بہت پاکیزہ ہے اس کتاب کی خصوصیت کے طور پر مصنف نے یہ بھی کوشش کی ہے کہ کثرت استشہاد کے ساتھ ہر لفظ کے صحیح معنوں کا استعمال، لفظ کی پوری تاریخ و تحقیق اور اس کا پس منظر بھی قارئین کے سامنے آجائے۔ عام حروف ہجائیہ کی ترتیب سے یہ کتاب مرتب کی گئی ہے۔ اس کی ترتیب میں "الصالح للجوہری" کی تقلید کی گئی ہے۔ مؤخر الذکر یعنی الفائق فی غریب الحدیث نامی کتاب احادیث نبویہ کی پیچیدہ گفتنیوں کو بہترین پیرایہ میں ایک ایک کر کے سلجھاتی ہے اور اس کے تمام مشکل مقامات و مغلفات کو واشگاف کرتی ہے الفائق فی غریب الحدیث دو جلدوں میں حیدرآباد دکن سے ۱۳۲۲ھ میں شائع ہوئی ہے۔ (جاری ہے)



29 AGUSTOS 1994

# شاہ ولی اللہ اور مسئلہ اجتہاد

محمد مظہر بٹا

۳

مجتہد مطلق کے لئے بعض مزید شرائط :- (۱)۔ امام غزالیؒ نے مجتہد مطلق کے لئے ایک شرط یہ لکھی ہے کہ وہ عادل ہو اور ان معاصی سے مجتنب ہو جو عدالت کو مجروح کر دیتے ہیں۔ یعنی خود ہی یہ بھی سمجھتے ہیں کہ عدالت قبولیت فتویٰ کے لئے شرط ہے صحت اجتہاد کے لئے شرط نہیں ہے۔ ابن مہام نے بھی عدالت کو صرف قبولیت فتویٰ کے لئے شرط قرار دیا ہے۔ ۱۔

۲۔ علامہ شاطبی نے مقاصد شریعت کے کامل فہم کو ضروری قرار دیا ہے۔ ۲۔

۳۔ امام شافعی صحت فہم اور حسن تقدیر کو ضروری قرار دیتے ہیں۔ ۳۔

۴۔ بعض حضرات نے صحت نیت اور سلامت اعتقاد کو ضروری قرار دیا ہے۔ ۴۔

ان میں سے آخری دو باتوں کی ضرورت سے کوئی شخص بھی انکار نہیں کر سکتا اور چوں کہ یہ بنیادی ہیں جن کا ہر مجتہد میں ہونا ضروری ہے، غالباً اسی لئے دوسروں نے اور شاہ صاحب نے بھی انہیں مستقل شرائط کے طور پر ذکر نہیں کیا۔

مجتہد مطلق کے لئے بعض مختلف فیہ شرائط :- (۱)۔ دلیل عقلی کے علم کو امام غزالیؒ نے

شرط قرار دیا ہے۔ امام فخر الدین رازیؒ اور ایک جماعت بھی یہی کہتی ہے۔ لیکن دوسرے لوگ جن میں شاہ صاحب بھی شامل ہیں اسے شرط قرار نہیں دیتے کیوں کہ اجتہاد کا مدار اولہ شرعیہ پر

یوجب ذلك فرضيتها في حق پروردگار کی تنزیہ نہ کرے اور اس کی عظمت الصلاة و في حق كل مجعولة بیان نہ کرے جب تک کہ ان کی فرضیت نماز کے حق میں ضروری نہ قرار دے۔ نیز ہر پیدا ہی قید لا من طریق یوضح الفرضية کردہ شی میں اس کی فرضیت کو نہیں کے من غیر طریق النہی ذکر کرت ، سوا جسکو میں ذکر کر چکا ہوں ، کسی راثم لیست ہی بفرضية في حق اور طریقے سے واضح نہ کرے،

القراءة في الصلاة لوجوه : احدها نیز حق قراءت کے لحاظ سے نماز کے اندر سورة فاتحه کی قراءت چند وجوہ کی بنا پر ان فرضية القراءة عرفنا بقوله فرض نہیں ، اولین وجہ یہ ہے کہ قراءت کی فقرہ ما تسر من القرآن ، وفيها فرضیت کو ہم اللہ تعالیٰ کے قول : فاقروا ما الدلالة من وجهين : احدهما انه تيسر من القرآن : (قرآن سے جس قدر آیتوں کی قراءت آسان ہو پڑھو) سے سمجھتے ہیں ، قد يكون غيرها ايسر والثاني ان فرضية القراءة في هذه الآية اس آیت میں قراءت کے فرض ہونے کی طرف دو طرح سے رہنمائی ہوتی ہے : ایک یہ کہ من حيث الامتنان بالتخفيف علينا ، دوسری آیتوں کی قراءت ممکن ہے کہ زیادہ ثم التيسير ولو لم يكن فرضية لم سهل و آسان ہو ، دوسری وجہ یہ ہے کہ یکن علينا في التخفيف منه اذا اس آیت میں قراءت کی فرضیت بطور امتنان بالترك ، ثم لا تخير في فاتحة اور احسان جتانے کے ہے کہ اللہ تعالیٰ نے ہمارے لئے قرآن پاک سے بسہولت چند آیات کے پڑھنے کا حکم دیکر انسان پر بڑا فضل و احسان کیا ہے ، نیز اگر یہ سہولت و آسانی فرض نہ ہوتی تو آیتوں کے ترک کے ساتھ تخفیف کرنے میں ہم پر اللہ تعالیٰ احسان نہ جتاتا ، (مسلسل)

۱۔ المخطوطة : الہمامی

۱۔ متصفیٰ ج ۲ ص ۳۵۰ - ۲۔ تحریر ، ص ۵۲۳ -

۳۔ موافقات ج ۴ ص ۵۶ - ۴۔ البرزہ ، اصول فقہ ، ص ۳۷۳ -

۵۔ ایضاً - ۶۔ متصفیٰ ج ۲ ص ۲۵۰ - ۷۔ ارشاد - ص ۲۵۲ -

29 AGUSTOS 1996

Kashgharian oasis: *Chinese Central Asia*, p. 112.

68. *Visit to High Tartary and Kashghar*, pp. 302-303; *The Agrarian System of Kashmir, 1586-1819*, pp. 60-78.
  69. *Travels in Cashmere, Little Thibet and Central Asia*, pp. 236-237. *The Valley of Kashmir*, pp. 325-326.
  70. *Visit to High Tartary and Kashghar*, pp. 145-146.
  71. *The Book of Ser Marco Polo*, vol. I, pp. 188-189, *Travels in Cashmere, Little Thibet and Central Asia*, pp. 9-10; *The Valley of Kashmir*, pp. 325-344.
  72. *Visit to High Tartary and Kashghar*, pp. 155-157.
  73. *The Valley of Kashmir*, pp. 272, 384-398.
  74. Basil Davidson, *Turkistan Alive: New Travels in Central Asia*, London, 1957, pp. 152-154.
  75. *Visit to High Tartary and Kashghar*, pp. 473-476.
  76. *The Valley of Kashmir*, pp. 63-63, 272, 393.
  77. *Lahore to Yarkand*, pp. 109-110; *Kashmir and Kashghar*, pp. 220-221; *Chinese Central Asia*, pp. 174-175.
  78. *Turkistan Alive: New Travels in Central Asia*, pp. 142-143.
  79. *Lahore to Yarkand*, p. 142; *Visit to High Tartary and Kashghar*, pp. 473-476; *Moved on from Kashmir to Kashghar*, p. 29.
  80. *The Valley of Kashmir*, p. 378.
  81. *Ibid.*, p. 62.
  82. *Chinese Central Asia*, pp. 172-174; *The Valley of Kashmir*, pp. 370, 377.
  83. *Chinese Central Asia*, pp. 205-206.
- Uighurs made caps embroidered with silver and gold works:  
*Turkistan Alive: New Travels in Central Asia*, p. 183.
84. George Roerich, *Travels to Inmost Asia*, Oxford, 1931, pp. 63-64.
  85. *Chinese Central Asia*, p.5.
  86. *A History of the Mughals of Central Asia*, p. 296.
  87. *Travels in Cashmere, Little Thibet and Central Asia*, p. 189.
  88. *The Agrarian System of Kashmir, 1586-1819*, pp. 7, 334; *The Valley of Kashmir*, pp. 383-389.

D 641

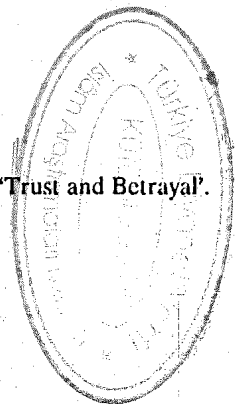
## SHĀH WALĪ ALLĀH DEHLAVI: SOME ASPECTS OF HIS LIFE AND WORKS (1703-1762)

DR. ARSHAD ISLAM

The eighteenth century was one of the most arduous and tumultuous periods in the history of the Muslim people in the Indian subcontinent, during which they had lost their political empire. The life of a common Muslim, his property, and even his honour were no longer secure because of the belligerent Maratha incursions.<sup>1</sup> The Sikhs' and Jats' havoc made life difficult in Delhi, Agra and their environs.<sup>2</sup> Though defeated during the reign of the Mughul Emperor Awrangzib 'Ālamgīr (1658-1707), the profligate and insurgent Jats resumed highway robbery during the reign of Farrukh Siyar (1712-1719) under their leader Churāmān (d. 1722), to be once again suppressed by the imperial army.<sup>3</sup> In 1715, the Sikh insurgency was, however, at its peak, but it was crushed by 'Abd al-Ṣamād Khān, the governor of Lahore.<sup>4</sup> Nonetheless during the long troubled reign of Emperor Muḥammad Shāh (1719-48), the political condition of the country was virtually out of control, because of Nādir Shāh's (1737-1747) sack and plunder of Delhi in 1739.<sup>5</sup> Thus, Muslims suffered the most, the infidels committed atrocities, and the feeble imperial army was helpless. Safdar Jang (1739-1756), the selfish Mughul noble, who was also instrumental in Nādir's sack of Delhi, secured the support of the Jats in his tactical rebellion against Emperor Aḥmad Shāh (1748-1754), and brought them into the vicinity of Delhi. The large Muslim settlements outside Delhi were terrorized and looted by the Jats who were involved in frequent incidents of rape, murder, arson, and plunder. Many families committed suicide to avoid humiliation at these criminals' hands.<sup>6</sup> The

\* Associate Professor, Department of History & Civilization, International Islamic University, Jalan Gombak, Kuala Lumpur, Malaysia.

14. *Ibid.*
15. *Ibid.*
16. Air Marshal Tommy Eimhirst to Air Marshal Lord Tedder. Letter, 28 July 1948. See also FO 371:69721. F 11779976/6/85/G.
17. Telegram No. 417, 21 February 1948, British High Commissioner in India to the Political Department U.K. See also FO 371:69729.
18. *The Pakistan Times*, 23 September 1947, p. 12 d.
19. *Ibid.*, 11 November 1947, p. 12 b.
20. See S.C.O.R., Fifth year, 466th Meeting, 10 Feb. 1950. S/Pv. 466, *The Daily Telegraph*, London, 29 Oct. 1947, Telegram, no. 1114, 28 October 1947, F. M. Auchinleck to U.K. Commonwealth Relation Office. Telegram no. 1270, 7 November 1947, Minister of Defence UK to Auchinleck. Telegram No. 4444, 30 December 1947, Foreign. Office to New York.
21. Report by the Supreme Commander Auchinleck, Part 11. Also PREM 8/587. C.O.S (47) 113, 8 October 1947.
22. Telegram no. 1270. *op. cit.*
23. FO 371:63570 F-14686/8800/85/G.3 November 1947.
24. Noel-Baker to the British Prime Minister, 30 October 1948.
25. Telegram no. 1270, *op. cit.*
26. FO 371: 69721. F. 11799/6/85/G.
27. *Ibid.*
28. *The Pakistan Times*. 8 August 1948, p. 6 a. See the Editorial 'Trust and Betrayal'.
29. *The Pakistan Times*, 13 April 1948.
30. *Ibid.*, 1 October 1949.
31. *Ibid.*, 13 August 1948.
32. *The Time*, London, 12 November 1949 and 7 June 1950.
33. *Ibid.*, 11 September 1952, p. 9 d.



Journal of the Research Society of  
Pakistan, vol: XXXII / no: 4 (1995)

S. 13-23 (Lahore)

A. Sattar Khan  
Zulfiqar Anwar

## The Movement of Shah Waliullah and its Political Impact

The death of Aurangzeb Alamgir had landed the Mughal Empire in a very effete position. The princes who ascended the throne after him were not even a shadow of their forefathers who had founded the empire and raised it to the pinnacles of glory. Their successors were devoid of the qualities of sterling character and leadership. They were more interested in luxurious palace life full of merry-making; had little time to look after the affairs of the state and welfare of the people. Their complete absorption in pleasure-seeking pursuits and lack of interest in the state affairs loosened their grip over the administration. It made the centre weak and let loose the forces of intrigue and treachery which in turn ruined the empire. As G. Allana puts it: "The history of the Mughal Empire from that period onwards presents a dismal picture of ruin, brought about by an impossible thirst for intrigue and treachery."<sup>1</sup>

Within a couple of decades after the death of Alamgir, the surging tide of internal disruption started shaking the foundations of the empire. Disintegration set in, and the empire started squeezing. Deccan, Oudh and Bengal became independent. Professor Sh. Abdur Rashid writes: "The process of disintegration of the empire which had set in after the death of Alamgir, was accelerated by the selfishness of soldiers of fortune who wanted to secure territories for themselves."<sup>2</sup> The Marathas and Jats were raising their heads and posing a big menace to the central authority. The Sikhs had also become a formidable force to be reckoned with. These powers were threatening the government because it was weak and helpless. The moral sterility of the throne provided an opportunity to the rival forces of Muslims India, such as the Jats, the Marathas and the Sikhs, which lay submerged under the powerful Mughals, to emerge to the surface and to assert their presence by rampaging and looting in Mughal territories. Life in Delhi was

-Dihlawi Šāh Waliullāh  
-Abd al-'Aziz  
-Abd al-'Aziz Dihlawi

FRANCO COSLOVI

Osservazioni sul ruolo di « Šāh Waliullāh Dihlawī » e « Šāh 'Abd al-'Aziz »  
nella « Naqšbandiyya » Indiana



ANNALI, vol: 39 (Nuova serie XXIX) fas. 1

Napoli-1979, s. 73-84.

28 EKİM 1995

MARTE MARTE MARTE  
BONRA BONRA BONRA

Sebbene gli studi su *Šāh Waliullāh* siano ormai numerosi, si può facilmente notare come coloro che si sono interessati all'argomento – anche il Baljon che è forse lo studioso che più se ne è occupato – abbiano considerato la figura dello *Šāh* quasi scissa dalla tradizione in cui era inserito, limitandosi a trattare essa tradizione marginalmente e solo nella misura in cui lo *Šāh* stesso si definiva il nuovo *Muğaddid* ed erede di *Sirhindī*. Questo nostro studio vorrebbe tentare di proporre una nuova e più ampia lettura del personaggio e del pensiero di *Šāh Waliullāh*, per cui essi risultino organicamente inseriti nella tradizione *Naqšbandī* e in quella della rivificazione islamica in India cui certamente appartenevano.

Nel periodo che va dalla morte di Aurangzeb (1707 a.d.) all'annessione dell'impero indiano alla corona britannica (proclama della regina Vittoria 1858 a.d.), l'India attraversa un periodo di profonda crisi durante la quale la *ṭarīqa Naqšbandiyya* mostra ancora una volta la sua vitalità e la sua capacità di imporsi quale forza determinante nell'ambito culturale (inteso nel suo senso più lato e quindi anche politico e sociale oltretutto religioso). Ciò soprattutto grazie all'opera di due suoi esponenti, da considerarsi forse le figure di maggior spicco dell'epoca, *Šāh Waliullāh Dihlawī* e suo figlio, *Šāh 'Abd al-'Aziz*. Il loro intervento sulle teorie e sulla linea d'azione politica della *Naqšbandiyya* produce un cambiamento sostanziale di base. Infatti fino ad allora la *ṭarīqa* si era fondata sull'idea che il re islamicamente « buono » fosse condizione necessaria e sufficiente ad ottenere uno stato « buono »; dopo il fallimento della politica del « buon » Aurangzeb e la disgregazione dell'impero e dell'autorità imperiale, la *ṭarīqa Naqšbandiyya* sembra cambiare il suo obbiettivo allargando la sua azione dalla sommità della piramide statale (il sovrano) alla sua base (il popolo). Operazione, questa, che rivitalizzò la *ṭarīqa* e ne accrebbe l'influenza. Tale nuova linea, che si rispecchia ad esempio nelle analisi sociali ed economiche fatte da *Šāh Waliullāh*, nelle traduzioni del Corano sue e dei suoi figli,

SHAH WALIYULLAH'S  
TA'WIL AL-AHADITH

Dia. 100m. 100m.  
A-100m.



Dihlevi, Şah Velîyyullah

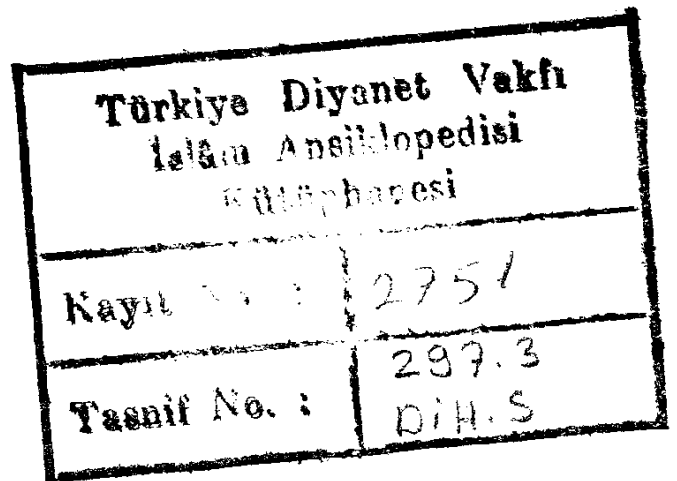
Rendered into English

by

G. N. JALBANI

Formerly Professor of Arabic  
University of Sind

15 MAYIS 1991



SH. MUHAMMAD ASHRAF  
KASHMIRI BAZAR LAHORE (Pakistan)

Kap. 60.  
Am. 10/10

# عَقْدُ الْجَدِيدِ

في أحكام الاجتهاد والنقل

تأليف

شاه ولي الله احمد بن عبد الرحيم الفاروقي  
الدهلوي

( ١١١٠ - ١١٧٦ )

( سنة ١٣٩٨ هجرية )

نشرها  
مكتبة محمد بن عبد الوهاب

القاهرة

١٣٩٨

Türkiy - Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
Kayıt No. :	9971
Tasnif No. :	297.501 DİH.1

Sah Yelgyullah

10 OCAK 1998

المكتبة  
A-40

وَنَكْتُبُ مَا قَدَّمُوا وَابْتِغَاءَ مَعْرِفَةٍ

12 HAZİRAN 1995

# إِتْحَافُ الذَّبِيرِ

في ما

يُحْتَاجُ إِلَيْهِ الْحَدِيثُ وَالْفَقِيهَةُ  
وهو القسم الثاني من كتاب

Sah Veliyyullah

الِإِسْتِبْرَافُ مِنَ الْإِسْلَامِ وَالْإِسْلَامُ وَالْإِسْلَامُ وَالْإِسْلَامُ  
تأليف

الإمام حجة الإسلام الشاه أحمد بن أبي عبد الله محمد بن أبي عبد الله  
١١١٢ هـ (١٦٠٢ م) — ١١٦٤ هـ (١٧٥٣ م)

حققه و قدّم له وكتب عليه

التعليقات الطراف

أبو الطيب محمد بن عطاء الله حنيف بن هوجيا في عفر عنه

طبع لأول مرة ،

تحت إشراف

المكتبة السلفية  
شبكة إلكترونية

ربيع الثاني ١٣٨٩ هـ  
يوليو ١٩٦٩ م

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	29329
Tasnif No:	297.301 DİH-İ

﴿ فسيحان الذي يده ملكوت كل شيء واليه ترجعون ﴾

# رسالة

﴿ شرح تراجم ابواب صحيح البخاري ﴾

للعارف الرباني الجامع بين الشريعة والطريقة احمد المروف

بمولانا شاه ولي الله الفقيه المحدث الذهلوي ابن مولانا

الشيخ عبد الرحيم قدس الله سرهما

العزيز

طبع بمطبعة دائرة المعارف النظامية الكائنة في الهند بجهد رابادالك

عمرها الله الى اقصى الزمن

( ١٣٢٣ ) هجرية

Türkiye Diyanet Vakfı  
İslâm Ansiklopedisi  
Kütüphanesi

t No : 2711

f No : 297.532

297.332

297.532

Copy / Khari  
Sufi / Marcelline

## شاہ ولی اللہ کی فتح الرحمن کا ایک

### نادر قلمی نسخہ

احمد خان

شاہ ولی اللہ دہلوی کی دینی خدمات خصوصاً اسلام کو منقح شکل میں پیش کرنے کی سعی و کوشش سے ہر شخص واقف ہے۔ آپ کی سوانح حیات اور کارناموں سے متعلق کئی کتابیں لکھی جا چکی ہیں۔ آپ کے خیالات، نظریات اور تعلیمات پر متعدد علماء نے روشنی ڈالی ہے۔ موجودہ تحریر میں ان کی ایک کتاب جو فتح الرحمن فی ترجمۃ القرآن ہے، کے ایک نادر قلمی نسخے کا تعارف پیش کرنا مقصود ہے۔ اس نسخے پر روایت کی اجازت خود شاہ ولی اللہ کی تحریر کردہ ہے۔ ان کی یہ تالیف ان کے سامنے پڑھی گئی اور اور پڑھنے والے کو شاہ صاحب نے باقاعدہ روایت کی اجازت دی۔

شاہ ولی اللہ کی تمام تالیفات چھپ چکی ہیں۔ ان کی حیات ہی میں ان کی تالیفات کو مقبولیت حاصل ہو چکی تھی۔ ان تالیفات میں ترجمہ قرآن کی ایک ممتاز حیثیت ہے، کیونکہ شاہ صاحب ہی وہ پہلی شخصیت ہیں جنہوں نے اہل ہند کو قرآن کے ترجمے سے روشناس کرایا۔ یہ ترجمہ ۱۱۵۱ھ میں مکمل ہوا اور ۱۱۵۶ھ سے اس کی تدریس کا باقاعدہ سلسلہ شروع کر دیا گیا۔ اس ترجمے کے ساتھ جو تشریحی نوٹ ہیں وہ بہت ہی اہم ہیں جن کے بارے میں مولانا عبید اللہ سندھی نے یوں تحریر فرمایا ہے :

”آپ نے ترجمہ کے ساتھ مختصر طور پر جو تشریحی فوائد لکھے ہیں

ان کی اہمیت میں یورپ میں جا کر سمجھ سکا ہوں۔“

29 AGUSTOS 1996

۳۳۱۷۷

قرآن کے ترجمے کے بارے میں مولانا سندھی فرماتے ہیں :

”قرآن عظیم کا مذکورہ ترجمہ میرے نزدیک ایک ہندوستانی کے لئے

تمام تفاسیر سے بہتر کتاب ہے“ (۱)۔

طالبان علم کسب فیض کے لئے دور دراز کے علاقوں سے چل کر شاہ صاحب کی خدمت میں حاضر ہوتے تھے۔ طریقہ یہ تھا کہ طلبہ اپنے قلم سے خود لکھ کر یا کسی کاتب سے لکھوا کر کتابیں شاہ صاحب کے پاس لے جاتے اور ان کے سامنے اس کا کچھ حصہ یا پوری کتاب پڑھتے۔ شاہ صاحب غلط مقامات کی تصحیح فرما دیتے، کوئی نکتہ ذہن میں آتا تو دورانِ تعلیم وہ بھی فرما دیتے۔ ایسے نکتے طالب علم اپنی کتاب کے حاشیہ پر افادات کی شکل میں لکھ لیتے تھے۔ خود اپنی جن تالیفات کی روایت مقصود ہوتی شاہ صاحب ان کو نہایت اہتمام سے سنتے، ان کے ایک ایک لفظ کو درست کراتے اور ان کے مشتملات کے ضمن میں اگر کوئی بات اس وقت ذہن میں آتی تو اضافہ فرما دیتے تھے۔ چنانچہ ہر مصنف کی طرح ان کی بھی یہی کوشش ہوتی تھی کہ ان کی ہر کتاب کامل ترین صورت میں عوام کے سامنے آئے۔ شاہ صاحب نے اپنی اس تالیف کو بھی عمر کے آخری سالوں میں مکمل ترین صورت میں تحریر کرانے کی سعی کی ہے۔

شاہ صاحب کے شاگردوں کی تعداد شمار سے باہر ہے۔ پورے عالم اسلام کے اس وقت کے علماء نے آپ سے استفادہ کیا ہے۔ آپ کے شاگردوں میں بعض تو خود جید قسم کے عالم ہو گزرے ہیں۔ ایک صاحب نور شاہ نامی اکتساب علم کے لئے شاہ صاحب کی خدمت میں حاضر ہوئے ہیں۔ انہوں نے غالباً دوسری کتابوں کے علاوہ فتح الرحمن فی ترجمۃ القرآن بھی ان سے پڑھا ہے۔ قاعدے کے مطابق شاہ صاحب نے اس نسخے سے کچھ حصہ سنا اور پھر پوری کتاب

Harun Bnay 4tp.

۲۱

Ferheng, 4-5, 1368 (Iran) Tehran

## فتح الرحمن\*

نوشته: احمدخان

ترجمه: حسن لاهوتی

در میان آثار برجسته شاه ولی الله،<sup>۱</sup> کتاب فتح الرحمن فی ترجمان القرآن<sup>۲</sup> از جهت تبلیغ و تعلیم قرآن مجید در بین مسلمانان شبه قاره (هند) از همه نافذتر و مؤثرتر شناخته شده است. این اثر در میان ترجمه‌های فارسی قرآن کریم از مقامی عالی برخوردار بوده و هست.

اکنون تمام آثار این دانشمند بزرگ مسلمان از پرده اختفا بیرون آمده و کاملاً مشهود است. معدودی از آنها با دقت تصحیح شده و بقیه در انتظار آن است تا به افکار و اندیشه‌هایی که مؤلف ما شرح و تفسیر کرده است جانی تازه بخشد. این ترجمه مفید و بجا، دانشپژوهان و دانشجویان را چه در زمان حیات مؤلف و چه پس از او مسحور و شیفته خود ساخت. واقعیت آن است که این ترجمه، در حفظ تماس

---

\* اصل این مقاله به زبان انگلیسی در ماهنامه "فرهنگ اسلامی" ژانویه ۱۹۷۸ چاپ شده است:

Islamic Culture, An English Quarterly, Vol LII, No. I Jan. 1978.

# المؤلفات العربية لعلماء الهند المسلمين

د. س. ت. محمد بن عبد الرحمن

— ٣ —

الدهلوى ، صاحب كتاب « حجة الله البالغة » المعروف الذى يعد من أمهات المؤلفات العربية فى القرن الثانى عشر .

وقد ولد الشيخ الإمام قطب الدين أحمد ولى الله بن عبد الرحيم ، الملقب بشاه ولى الله الدهلوى ، فى الرابع عشر من شوال سنة ١١١٤ هـ ، وكان جده الشيخ وجيه الدين العمري ، من كبار مشايخ (دلمى) ، وقيل : إن نسبه يتصل بالإمام موسى الكاظم رضى الله عنه ، وبعد أن أخذ العلوم عن والده الشيخ

قدمنا فى العدد السابق بعض المؤلفات العربية القيمة للعالم الهندى الشيخ عبد الحى ابن نجر الدين الحسى ، واستعرضنا نماذج من كتابه « نزهة الخواطر وبهجة المسامع والنواظر » ، فى تاريخ رجال الهند وأعيانها المسلمين فى مختلف العصور ، وكذلك كتابه « جنة المشرق ومطلع النور المشرق » ، فى جغرافية الهند والتاريخ الإسلامى فيها . ونقدم الآن بعض المؤلفات العربية فى مختلف العلوم ، للشيخ الإمام ولى الله بن عبد الرحيم

( بقية المنشور على الصفحة السابقة )

سيرته التى ما زالت نهب الضياع نائمة فى بطون المؤلفات والتراجم الهادسة . هذا عن الرجل أما الكتاب فهو هذا معه لقاء قادم إن شاء الله ؟

محمد بن عبد الرحمن

مهد البحوث والدراسات العربية العالية

= وانتهى منه إلى حرف الفاء - نقلًا عن كشف الظنون لحاجى خليفه الذى ذكر أيضا أن الحكيم شاه محمد القزوينى ترجم حياة الحيوان إلى الفارسية وزاد عليه أشياء .

إلى لغات عدة واختصره وهذبوه واستفادوا منه (١) . ولا شك أن الشيخ الدميرى جدير بنظرة من الأزهر أو وزارة الثقافة أو وزارة الأوقاف فهو حقيق بإحياء ذكره وتبديد ضريحه ومسجده وإلقاء بعض الضوء على

(١) فى مجلة المشرق ١٠ / ٧٦٥ - أن السكولونيل د جاكار ، أحد أساتذة كلية (ممباى) بالهند ترجم كتاب « حياة الحيوان » إلى الإنجليزية ووضح القسم الأول منه فى لندن سنة ١٩٠٦ م والقسم الثانى سنة ١٩٠٨ م =

يروى - رأيت فى المنام أنى أقول لشخص : لقد بعد مهدى بالبيت العتيق ، وكثر شوقى إليه فقال : قل لا إله إلا الله الفتاح العليم الرقيب المنان . فصار يكثر ذكر ذلك حتى حج فى تلك السنة رحمه الله ، وعظ فأفاد وخطب فأجاد .

وقالوا عن تفواه الشئ الكثير فما يروى

عنه أنه كان أكلًا لا سيما فى مطلع حياته فلما أخذته سبجات العبادة وتصيغ برداء التقوى صار بحيث يطبق متابعة الصيام . وكان له أذكار يراظ عليها ، وعنده خشوع وخشية وبكاء عند ذكر الله سبحانه . ويقول صاحب شذرات الذهب : « وكان ذا حظ فى العبادة تلاوة وصياما ومجاورة فى الحرمين ويذكره كرامات كان يخفيها وربما أحاطها على غيره » . والرجل لا يقتصر على مدارس القاهرة ومساجدها ودور عليها فهى وحدها لا تسكن فيضه العزيز وإنما يطلب الرحلة العلمية من جديد ليفيد بعدما استفاد وليعطى مثلاً أخذ ، ثم هو كذلك فى رحلاته هذه يلهم بصيرته الغذاء والنساء والاكتمال ويشد الرحال إلى أم القرى مكة مرة بعد مرة حتى توفى بينه وبينها نسبا وصهرا ، فلقد ناهل فيها بأم فاطمة ابنة (يحيى بن عباد الصنهاجى : المسكية) التى ولدت له (أم حبيبة وأم سلمة وعبد الرحمن وكانت أولى قدماته على ما أخبرت عنه زوجها ، فى موسم

والذى يعيننا الآن أنه انفصل عن مكة سنة تسع وتسعين وسبعمائة لظلال القاهرة يحاضر الطلاب فى حلقات العلم ويذكر الناس فى مجالس الوعظ ثم هو لا يئس حين يعود إلى داره أن يلم بالقرطيس فيجبر بياضها بنتاج فكره وفائض هجويته وغزير علمه حتى طواه الموت فيمن طوى الثلاث ليال خلون من جمادى الأولى سنة ثمان وثمانمائة من الهجرة وذكرت كتب تراجم المعتمدة أنه دفن بمقابر الصوفية المعروفة يومها بمقابر « سعيد السعداء » ، ويبدو أن زاوية صغيرة أقيمت على قبره وما زالت باقية حتى الآن بعد أن جددتها وزارة الأوقاف عام ١٣٢٤ هـ أى منذ ستين عاما . وبالزاوية . فى حى الحسينية بالقاهرة - ضريحه المعروف بضريح سيدى محمد كمال الدين الدهيرى الشهير « بالصوابى » ، إلا أن المسجد صغير مهديم لا يليق بقدر الرجل الذى اهتم به علماء الغرب ومستشرقوه فترجوا مؤلفه عن حياة الحيوان (البقية على الصفحة التالية)

## شاہ ولی اللہ دہلوی کی سوانح حیات

القول الجلی واسرار الخفی کا نسخہ خدابخش - ایک تعارف

فضیل احمد قادری

خدابخش اورینٹل پبلک لائبریری پٹنہ میں شیخ محمد عاشق پھلتی کی نوشتہ حیات شاہ ولی اللہ دہلوی (۶۲-۱۷۰۳) کا ایک قدیم مگر ناقص مخطوطہ موجود ہے (۱)۔ مگر مخطوطے پر اس کتاب کا نام افادات شاہ ولی اللہ تحریر ہے۔ راقم الحروف جب خدابخش لائبریری آیا تو اس کے ذمہ تصوف اور صوفیاء کے تذکروں کی کیتلاگ سازی کا کام تفویض ہوا۔ دوران مطالعہ اس کتاب کے اندرونی صفحات پر دو جگہ القول الجلی لکھا ہوا ملا۔ میں نے اس کتاب کا بالاستیعاب مطالعہ کیا اور استاذ محترم پروفیسر خلیق احمد نظامی صاحب کی کتاب شاہ ولی اللہ دہلوی کے سیاسی مکتوبات (۲) کے ضمیمے سے استاذ محترم کے مضمون „مولانا محمد عاشق پھلتی کی نوشتہ حیات شاہ ولی اللہ المعروف بہ قول الجلی واسرار الخفی کا تعارف“ سے اس کا مقابلہ کیا۔ نسخہ ہذا کے مندرجات مل گئے اور راقم الحروف کی خوشی کی انتہاء نہ رہی (۳)۔ پھر جب ۱۲ دسمبر ۱۹۸۳ء کو استاذ محترم پٹنہ تشریف لائے تو انہیں یہ نسخہ دکھایا گیا۔ انہوں نے اپنی تشفی کا اظہار کرتے ہوئے فرمایا کہ، غنیمت ہے۔ محب مکرم جناب مسعود انور علوی لکچرر شعبہ عربی علی گڑھ

## حدود و تعزیرات

اور

## قصاص و دیت (فقہ جعفری)

ترتیب و تدوین: ڈاکٹر سید علی رضا نقوی

صفحات: 472 (7x9) قیمت 85.00 روپے

زیر نظر کتاب ادارہ تحقیقات اسلامی کے تراجم مصادر اسلامی کے سلسلہ کی چھٹی تالیف ہے جو حدود و تعزیرات اور قصاص و دیت کے مسائل سے متعلق اثنا عشری مسلک کی آراء اور نظریات پر مشتمل ہے اس کی تدوین میں اس مسلک کی امہات الکتب کو سامنے رکھا گیا ہے کتاب کے شروع میں موضوعات و محتویات اور آخر میں اسماء رجال، اسماء کتب اور مصطلحات کی فہارس شامل ہیں۔

مولانا نجم الحسن کراروی نے اشاعت سے قبل کتاب کا مسودہ ملاحظہ فرما کر اسے وکلاء علما اور ارکان عدلیہ کے لئے انتہائی مفید اور کارآمد قرار دیا۔

وفاقی شرعی عدالت کے سابق چیف جسٹس جناب جسٹس آفتاب حسین اور سپریم کورٹ کے شرعی ایبل بنچ کے جسٹس پیر کرم شاہ الازہری نے بھی ادارہ کی اس کوشش کو سراہا ہے۔

سرکولیشن منیجر، ادارہ تحقیقات اسلامی پوسٹ بکس نمبر ۱۰۳۵، اسلام آباد۔ پاکستان۔

29 AGUSTOS 1994

بتائیں گے کہ یہ اسلامی نظام معیشت کے لئے مسلسل خود کار حرکتی عمل کی خاطر کیسے بنیاد فراہم کرتا ہے مگر اس سے پہلے دیگر معاشی نظامات کے بنیادی تصور پر کچھ لکھنا ضروری ہے۔

ائمہ معاشیات نے معاشی مسئلہ کی بنیاد اس بات کو قرار دیا ہے کہ انفرادی اور اجتماعی سطح پر انسانی ضروریات لا محدود ہیں جب کہ وسائل معاش محدود ہیں۔ لازمی امر ہے کہ انسان کو اقتصاد کا سہارا لینا پڑے گا۔ یہ ہے وہ بنیاد جس پر تمام معاشیات موقوف ہے اور جس پر ہر ایک معاشی نظام استوار ہوتا ہے، یعنی جملہ خواہشات کے مقابلہ میں ذرائع تسکین خواہشات کا بہت ہی کم ہونا۔ ادنیٰ سا تامل اس بات کو واضح کر دیتا ہے کہ یہ نظریہ خالصتاً حیوانی، بالکل بے بنیاد اور سراسر غیر منطقی ہے۔ کیونکہ انسان کی بنیادی معاشی خواہشات اور ان کا احساس ایک جملہ تقاضا ہے جبکہ اقتصادیات کے مسائل خالص عقلی ہیں، یہ نظریہ ان دونوں کے درمیان کوئی ربط نہیں بتاتا۔ پھر یہی نامعقول نظریہ ہے جس نے بلاوجہ دنیا کو دو انتہائی نظریات میں الجھا کر متضاد فریقین میں بانٹ دیا۔ کیونکہ جب معاشی ذرائع کا سوال پیدا ہوتا تو لازماً معاشی ذرائع کے عناصر پیداوار کا بھی سوال پیدا ہوا۔ یہاں سے سوچ بٹ گئی۔ ایک فریق نے یہ سوچا کہ عناصر پیداوار صرف دو ہیں، زمین اور محنت۔ ان میں سے زمین ایک غیر مستعد (PASSIVE) مگر بنیادی عنصر ہے اس کو کسی متعدد (ACTIVE) عامل کی ضرورت ہے جو اس کے سینے کو چیر کر اس سے خزانے حاصل کرے۔ اس لئے محنت کا عنصر ناگزیر ہے۔ ان دو کے ملنے سے پیداواری عمل مکمل ہو گیا، اب یہاں تیسرے کسی عامل غنصر ادارہ یا فریق کی ضرورت نہیں جہاں تک حکومت کا سوال ہے یہ انسانی معاشرت و معیشت کا ایک ناگزیر اضافہ ہے۔ یہ اپنے دیگر سیاسی، انتظامی اور معاشی فلاح و بہبود کے ذرائع کی سب آدری کے ساتھ معاشی پیداواریت کی جدوجہد میں تنظیمی ضرورت کو بھی پورا کرے گی۔ لہذا حکومت فلاحی کاموں کے لئے ہمیشہ تنظیمی عامل اپنا حصہ لے کر باقی محنت کے لئے چھوڑ دے گی۔ اس تصور نے آگے چل کر اشتراکی تصورات پیدا کئے اور ساتھ یہ بھی کہ اس طرح محنت کو اس کا پورا پورا حق مل سکے گا اور محنت بہت خوش ہوگی حکومت اور محنت کے درمیان تیسرا کوئی استحصال کرنے والا نہ ہوگا۔

اسی نظریہ میں محنت کو بنیادی اہمیت دی گئی ہے اس کا اعتراف بابائے علم الاقتصاد

Fikr u Nazari, 13/10, 1976 Karachi, s. 860-870

Dr. M. A. Hashmi  
Department of Economics  
University of Karachi

## شاہ ولی اللہ کے معاشی افکار

الہی بخش جارا اللہ

شاہ صاحب کے نظریات میں سے ایک نظریہ ارتقاء عمران و اقتصاد (SOCIO - ECONOMIC Evolution) کا ہے۔ ان کا یہی نظریہ اسلامی نظام معیشت کے لئے ایک حرکتی اور مستحکم بنیاد فراہم کرتا ہے۔ انہوں نے اپنے اس نظریہ میں نظریہ ارتقاء کے بنیادی اصولوں، تبدیل، نظام، صراطِ مستقیم، ارتقاء اور استحکام کو پوری طرح ملحوظ رکھا ہے۔ انہوں نے اپنے اس نظریہ کو اسلام کی لازوال بنیادی فکر سے حکیمانہ ربط دیا۔ اور اس تمام حرکت کی بنیاد ایک ایسی فکری وحدت پر رکھی جو تمام تبدیلیوں کا منبع ہے مگر خود کوئی تبدیلی قبول نہیں کرتی۔ گویا خود غیر متبدل ہے۔ یہ ہے اسلامی فکر کی وہ وحدت و یکسانیت جو تمام افکار کے لئے مرکزی محور کا کام دیتی ہے۔

شاہ صاحب کا یہ نظریہ عمرانی ارتقائی نظریات میں قدیم ترین ہے اور مستحکم و مکمل بھی ہے۔ انہوں نے یہ نظریات اس وقت پیش کئے جب یورپ کے ماہرین معاشیات کو اس دنیا میں وجود ہی نصیب نہ ہوا تھا کیونکہ انہوں نے یہ ارتقائی نظریات اٹھارہویں صدی کے نصف اوّل میں پیش کئے جب کہ یورپ میں سب سے پہلا ارتقائی نظریہ، خواہ اس کی علمی بنیاد یا ذریعہ کچھ ہو، انیسویں صدی کے نصف آخر میں اس وقت پیش ہوا جب ڈارون نے اپنی کتاب ON THE ORIGIN OF SPECIES شائع کی۔ مگر عمرانی افکار میں تو ارتقائی نظریات کا ظہور بیسویں صدی کے ابتدائی بیس سالوں میں ہوا۔

اس تجزیہ میں پہلے ہم شاہ صاحب کے عمرانی ارتقائی نظریہ کا خلاصہ پیش کریں گے اور پھر

## شاہ ولی اللہ کے اجداد گرامی

(تحقیقی معلومات)

(صحیح نسب نامہ کی جستجو، اس خاندان کا ہندوستان میں ورود و نزول، حضرت شاہ ولی اللہ کی زوجات محترمت، اولاد کی تفصیل اور ان کی صحیح تاریخہائے ولادت و وفات)

نور الحسن راشد کاندھلوی  
حضرت شاہ ولی اللہ احمد بن عبدالرحیم رحمۃ اللہ علیہ نے اپنی تصنیفات میں اپنے فاروقی النسل ہونے کی صراحت فرمائی ہے (۱)، اور الامداد فی مآثر الاجداد (۲) میں اپنے والد ماجد سر سیدنا عمر فاروق رضی اللہ عنہ تک اپنا مفصل شجرہ نسب بھی درج کیا ہے جس میں حضرت فاروق اعظم تک درج ذیل کل بتیس (۳۲) واسطے بیان فرمائے ہیں :

،،فقیر ولی اللہ - بن شیخ عبدالرحیم - بن الشہید وجیہ الدین - بن معظم - بن منصور - بن احمد - بن محمود - بن قوام الدین عرف قاضی قاذن - بن قاضی قاسم - بن قاضی کبیر عرف قاضی بدھ بن عبدالملک - بن قطب الدین - بن کمال الدین - بن شمس الدین مفتی - بن شیر ملک - بن عطا ملک - بن ابو الفتح ملک - بن عمر حاکم ملک - بن عادل ملک - بن فاروق - بن جرجیس - بن احمد - بن محمد شہریار - بن عثمان - بن



29 AGUSTOS 1996

Fikr u Nazar, 25/11, 1987 Islamabad

Dihlari Sah Waliyullah

Orin kargi calulda!  
R. K. K. K.

# حضرت شاہ ولی اللہ

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kutüphanası	
Kayıt	8507
Tasnif No. :	922.977 SAH

تالیف و ترتیب

احسان الحق اختر

بی۔ اے آنرز۔ ایم۔ اے

★ BOOKS ALL SORTS :

Exported &amp; Produced By :—

MALIK SIRAJUDDIN &amp; SONS

Kashmiri Bazar, Lahore (8) Pakistan

Phones : (042) 52169—853431—311498

شک میل پبلی کیشنز ● چوک اردو بازار۔ لاہور

# HISTORY OF ISLAM

(Classical Period 1206–1900 C.E.)

## Volume II

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphane	
Dem. No:	175139
Tas. No:	297-9 HAS.H

PROF. MASUDUL HASAN

Islamic Publications (Pvt.) Ltd.

13-B, Shah Alam Market, Lahore - Pakistan

1988

### Early life

Shah Waliullah was born in 1703 C.E. His grandfather, Sheikh Wajihuddin was a military officer in the army of Shah Jahan. In the war of succession he supported Aurangzeb. His father Shah Abdur Rahim was a sufi and a scholar. He established a school in Delhi known as "Madrassa Rahimiya". The institution aimed to find a path which the sufis, the scholastics, and the jurists could tread together. On the death of his father, Shah Wali Ullah occupied his father's chair in Madrassa Rahimiya.

### His writings

Shah Wali Ullah was a prolific writer. He wrote over fifty works of outstanding merit on various aspects of Islam. He translated the Holy Qur'an in Persian. He held that the object of the study of the Holy Qur'an was to reform human nature, and correct the wrong beliefs and injurious actions, and this could only be possible if the contents of the Holy Book were brought home to the people in the language they could best understand. He attached great importance to the traditions of the Holy Prophet. He wrote a number of books, wherein the traditions of the Holy Prophet were presented in proper perspective. He wrote books on Sufism, and suggested the need of reforms in sufi practices. He wrote books on Islamic philosophy and Ilm-ul-Kalam. He wrote some books on Islamic jurisprudence. He elaborated the principles of Ijtihad and Taqlid. He held that while a layman should strictly follow the school of Islamic jurisprudence to which he belonged, persons well versed in Islamic law should exercise their judgment in conformity with the Holy Qur'an and Sunnah. He wrote a book on the history of Islamic jurisprudence. He wrote a book on the Shia-Sunni problem, and exhorted the need of understanding between the two sects. His outstanding work is

### References :

1. *Cambridge History of Islam.*
2. *Cambridge History of India.*
3. *The Indian Muslims :* M. Mujeeb.
4. *Hundred Great Men :* Khawaja Jameel Ahmad.

552-553

San Waliullah Bk

28 TEM 2008

136

Shah Waliullah  
1703-1762 C.E.

ALESSANDRO BAUSANI

**Note su Shāh Waliullāh di Delhi**

(1703-1762)

Queste note, basate su materiali non completi, intendono servire unicamente da introduzione allo studio più approfondito di questa notevole personalità dell'Islam indiano. Mi spinge a pubblicarle soprattutto la completa inesistenza – a mia conoscenza – di studi europei su questo mistico e *muḥaddith* nel contempo, che pure esercitò tanta influenza sulla vita religiosa dell'India musulmana e che lo storico indiano della teologia musulmana Maulānā Shiblī Nu'mānī (m. 1914) giungeva, sia pur con evidente esagerazione, a ritenere superiore a pensatori musulmani del calibro di un Ibn Taimiyya, di un Rāzī, addirittura di un Averroé e di un Ghazzālī!<sup>1</sup>. In lingua inglese sono molto utili, ma non possono considerarsi sufficienti i brevi studi di Sh. Muhammad Ikram (*Shah Waliullah: Life and achievements in the Religious Sphere*) e di Khaliq Ahmad Nizami (*Shah Waliullah: His work in the political field*) scritti come capitoli rispettivamente XVI e XVII del primo volume della *History of the Freedom Movement (being the Story of Muslim Struggle for the Freedom of Hind-Pakistan)* pubblicata recentemente (1957) dalla «Pakistan Historical Society». Il secondo specialmente di questi studi offre interessanti notizie, che abbiamo, fra l'altro, qui utilizzate.

Acuto e succoso – ma brevissimo – è l'accento a Shāh Waliullāh nell'opera *Islam in Modern History* (Princeton, 1957) (pp. 44-47) di W. Cantwell Smith, uno dei pochi studiosi occidentali dell'Islam indiano. Si veda inoltre M. D. Rahbar, *Shah Waliullah and Ijtihad*, in *The Muslim World*, Hartford 44 (1955), pp. 346-58, e K. A. Nizami, *Shah Waliullah Dihlawi and Indian Politics in the 18th Century*, in *Islamic Culture*, Hyderabad, 25 (1951), pp. 133-45. Il Cantwell Smith dà – per una svista forse tipografica – come data di morte del Nostro

<sup>1</sup> Citato in K. A. Nizami, *op. cit.*, p. 512, n. 4. Si tratta della nota storia della teologia del poligrafo Shiblī (*Ta'rikh-i 'ilmu 'l-kalām*).

24 SUBAT 1995

ANNALI, nuova serie, vol: X, Napoli - 1960

s. 93-147

DIHLEVE, EAH VELIYULLAH (524-529)

# تاريخ الإسلام في الهند

4967

954.42

N.M.T

الدكتور عبد المنعم النمر

المؤسسة الجامعية للدراسات والنشر والتوزيع

İSAM KTP.

DM. 33215/1

محمد عيسى صالحية ، المعجم الشامل للتراث العربى  
المطبوع ، الجزء الثانى ، ص. 353-352 ، ١٩٩٣ القاهرة .

د. محمد عيسى صالحية

\* الدَّهْلَوِيّ (أحمد بن عبد الرحيم ، ولي الدين) ت ١١٧٦ هـ / ١٧٦٣ م .

١ - الإنصاف في بيان أسباب الاختلاف :

○ تحقيق عبد الفتاح أبو غده ، بيروت : دار النفائس ، ١٩٧٧ م ،  
١١٤ ص .

٢ - المُسَوِّى شرح المُوطَّأ :

○ تصحيح جماعة من العلماء بإشراف الناشر ، بيروت : دار الكتب  
العلمية ١٤٠٣ هـ / ١٩٨٣ م ، ج ١ : ٤٣٤ ص ، م ٥٩ ص ، ف  
٢٠ ص : المحتوى .

ج ٢ : ٥٣٧ ص ، ف ٣٥ ص المحتوى .

20 EKİM 1995

İSAM KÜTÜPHANESİ  
SUNULAN KİTAP

علي رضا قره بلوط , معجم المخطوطات الموجودة في مكتبات  
استانبول و أناتولي, الجزء الأول, [y.y.,t.y.] ISAM 141806 ,

S. 135

08 NISAN 2006

Dihlevi Jahvelayyallah  
0434 - شاه ولي الله أحمد بن عبد الرحيم بن وجيه  
الدين بن معظم بن منصور أبو عبد العزيز الدهلوي  
الهندي العمري الصوفي الفقيه الحنفي المفسر احدث  
الشاعر المعروف بشاه ولي الله وأيضاً بالدهلوي المتوفى  
بدفهي سنة 1762/1176

( أنظر : ذيل كشف الظنون 65/1 ، 98 ، 134 ،  
392 ، 445 ، 107/2 ؛ هدية العارفين 177/1 ؛  
كحالة معجم المؤلفين 272/1 ، 169/13 )  
من تصانيفه :

1- أطيّب النغم في مدح سيد العرب والعجم (منظوم)  
قره حصار رقم 18322 ورقة 4 ؛

God chooses the person who bears the duty of interpreting the inner meaning of revelation to men and of preserving the link between humankind and divine revelation. He is the *walī* of Allāh, the friend of God. He is given divine protection against error, like the prophets, in order to preserve God's religion intact.

[See also Guardianship; Imam; Wilāyah; and the biography of 'Alī ibn Abī Ṭalīb.]

#### BIBLIOGRAPHY

- Nasr, Seyyed Hossein. *Ideals and Realities of Islam*. Boston, 1975. Provides a brief overview of key concepts in Islamic thought, including the distinctive Shī'ī understanding of some concepts.
- Ṭabāṭabā'ī, Muḥammad Ḥusayn. *Shī'ite Islam*. 2d ed. Translated and edited by Seyyed Hossein Nasr. Albany, N.Y., 1977. Comprehensive overview of the history, doctrine, and ideology of Shiism and Shī'ī perspectives on issues of shared concern between Shī'ī and Sunnī Muslims.

ĀMINA WADŪD-MUḤSIN

**WALĪ.** See Sufism, article on Šūfī Shrine Culture.

**WALĪ ALLĀH, SHĀH** (1703-1762), the most prominent Muslim intellectual of eighteenth-century India and a prolific writer on a wide range of Islamic topics in Arabic and Persian. Shāh Walī Allāh's formal name was Quṭb al-Dīn Aḥmad Abū al-Fayyāḍ. Biographical material and anecdotes concerning his life and family may be found in his brief Persian autobiography, *Al-juz' al-laṭīf fī tarjamat al-'abd al-ḍa'īf* and in his Persian work *Anfas al-'arīfīn*. Some additional material on his life appears in the hagiographic account *Al-qawl al-jalī*, written by his close disciple Muḥammad 'Ashīq (1773).

Shāh Walī Allāh's father and spiritual guide, Shāh 'Abd al-Raḥīm (d. 1719), was a well-known scholar in charge of his own *madrasah* in Delhi and also a practicing mystic. Shāh 'Abd al-Raḥīm devoted considerable attention to the education of his precocious son: besides religious subjects, his studies included astronomy, mathematics, Arabic and Persian language and grammar, and medical science (*ṭibb*), from which many concepts and theories influence his works.

He was married at fourteen to the daughter of his maternal uncle. When he was fifteen years old, his father accepted him as a disciple in the Naqshbandīyah order, and he began to perform its practices. He also com-

pleted his course in Islamic studies in that year and was permitted by his father to teach others. For twelve years after his father's death Shāh Walī Allāh taught and studied the religious sciences and continued in meditative discipline. Then, in 1731, he left India to perform the pilgrimage to Mecca and Medina, where he stayed for some fourteen months.

This stay in the Hejaz was an important formative influence on his thought and subsequent life. There he studied *ḥadīth*, *fiqh*, and Sufism with various eminent teachers, the most important influence being Shaykh Abū Ṭāhir al-Kurdī al-Madanī (d. 1733). These teachers in Mecca exposed Shāh Walī Allāh to the trend of increased cosmopolitanism in *ḥadīth* scholarship that began to emerge there in the eighteenth century from a blending of the North African, Hejazi, and Indian traditions of study and evaluation (Voll, 1980). While in the holy cities Shāh Walī Allāh developed a particular respect for Mālik's work, the *Muwatta'*, on which he later wrote two commentaries, *Musawwā* (Arabic) and *Muṣaffā* (Persian).

Shāh Walī Allāh's writing career began in earnest on his return from pilgrimage. His most important and influential work, *Hujjat Allāh al-bālighah* (in Arabic), in which he aimed to restore the Islamic sciences through *ḥadīth* studies, was composed sometime during the decade after his return. This is the most readily available and best-known of his works; even today it is considered important by the present generation of Islamic reformers, whether Islamists or modernists, and it is studied in the Arab Middle East and Southeast Asia as well as in Muslim South Asia.

Shāh Walī Allāh's activities after his return to India included teaching in his *madrasah*, acting as a guide in Sufism, and writing on a wide range of Islamic subjects. In 1744, having been widowed, he made a second marriage from which four sons and one daughter were born; he had a son and a daughter from his first marriage.

His works are often characterized by a historical, systematic approach coupled with an attempt to explain and mediate divisive tendencies. Among his other important writings are: *Al-budūr al-bāzighah*, an Arabic work outlining his theory of social and religious development in human history, closely parallel to some sections of *Hujjat Allāh al-bālighah*; *Faḥ al-Raḥmān fī tarjamat al-Qur'ān* (completed in 1738), a pioneering annotated Persian translation of the Qur'ān; *Al-fawz al-kabīr fī uṣūl al-tafsīr* (Persian), a study of the principles of Qur'ānic interpretation (*tafsīr*); and *Al-tafhīmāt al-*

dans l'édition d'A. Faure. Ce texte révèle la personnalité, aux allures subversives, d'Abū 'l-'Abbās, sa participation à la doctrine soufi « Malāmatiyya », partagée par d'autres soufis célèbres d'Occident musulman. Ce personnage provocateur suscita toutes sortes de réactions dans la Marrakech almohade. Al-Tādili, tout en essayant de demeurer objectif, ne parvient pas à dissimuler son admiration et l'ascendant que ce personnage exerce sur lui. C'est un texte d'une grande originalité sur les activités des tenants de cette doctrine dans Marrakech, capitale d'un puissant empire almohade, où les descendants des princes almoravides souffrent de misère, les agriculteurs vivent dans l'angoisse de la sécheresse, et où les grands esprits andalous viennent s'informer de cette voie spirituelle inaugurée par Abū 'l-'Abbās al-Sabtī.

Enfin ce volume comporte une remarquable carte de la situation religieuse au Maroc à cette époque, permettant de visualiser les mouvements religieux dans leurs régions, selon l'emplacement des *ribāṣ* répertoriés.

L'ouvrage, fait appréciable pour une édition d'un texte arabe, peut facilement être consulté, au moyen de huit index : 1°) Index des versets coraniques; 2°) Index des *ḥadīṣ*; 3°) Index des rimes; 4°) Index des livres; 5°) Index des personnalités mentionnées dans le livre; 6°) Index des groupes et tribus; 7°) Index des lieux; 8°) Index des noms des personnes hagiographiées.

Vincent LAGARDÈRE  
(Université de Bordeaux III)

Alfred-Louis DE PRÉMARE, *Sīdī 'Abd-er-Raḥmān El-Mejdūb*. Paris, C.N.R.S. et Rabat, S.M.E.R. Edition, 1985 (« Les Cahiers du C.R.E.S.M. », n° 16). 300 p.

—, *La tradition orale du Mejdūb*. Aix-en-Provence, Edisud, 1986 (« Archives maghrébines »). 383 p.

Deux livres qui forment un tout, autour d'un personnage historique du X<sup>e</sup> s. H. / XVI<sup>e</sup> s. J.-C. devenu plus ou moins légendaire : Sīdī 'Abd al-Raḥmān al-Maḡdūb. Le *Maḡdūb* (en d'autres termes, celui dont l'esprit est soumis à l'attraction mystique, et « ravi », comme perdu dans l'extase) fut l'un des saints populaires du Maroc — il eut une petite zaouia au milieu des montagnards Maṣmūda, dans le Ḥabt —, en même temps qu'un homme doué d'éloquence et d'une certaine veine poétique : dans tout le Maghreb, la tradition lui attribue, sous la forme de quatrains (*rubā'īyyāt*), des propos divers de type proverbial.

1. *Sīdī 'Abd-er-Raḥmān El-Mejdūb*, publié en premier (1985), est consacré au personnage lui-même; celui-ci est d'abord replacé dans son contexte historique et géographique, ainsi que dans le milieu du soufisme confrérique du Nord marocain à cette époque (Première partie : p. 31-116); le portrait du Maḡdūb est ensuite illustré (par exemple, son enfantement spirituel, l'épisode de la multiplication des figues) au moyen d'amples citations empruntées aux sources hagiographiques et données en traduction française (Deuxième partie : p. 119-194, pages suivies du texte original arabe et des annotations, p. 195-244 et p. 245-272). Enfin, le volume est assorti d'une carte, de repères chronologiques, d'une bibliographie et d'un index des noms propres.

2. *La tradition orale du Mejdūb* (1986) présente un ensemble de textes de la tradition mejdūbienne, recueillis, transcrits, traduits et annotés par l'auteur.

La première partie de l'ouvrage rassemble (p. 20-91), dans une présentation bilingue (transcription en caractères latins diacrités et traduction française, en regard) vingt-sept récits et dialogues qui sont autant de tableaux fort vivants de la vie quotidienne, et qui constituent « une sorte de saga des Ulād el-Mejdūb », comme le dit précisément A. de Prémare; ce corpus est également donné en graphie arabe (p. 92-134).

Dans la deuxième partie, sont réunis deux cent un quatrains, dont beaucoup sont inédits, et à propos desquels l'origine des transmetteurs est toujours précisée; ces textes sont présentés simultanément dans leur langue initiale (donnée à la fois en caractères latins et arabes) et dans la traduction française (p. 136-204). A travers eux, le Maḡdūb (auteur présumé) commente l'actualité de son temps, livre son expérience des choses de la vie (le travail du paysan, par exemple), exprime une forme de sagesse souvent désabusée, profère imprécations et malédictions (prenant pour cibles les femmes, entre autres), ou, au contraire, énonce une leçon spirituelle et prend un ton plus recueilli.

La dernière section du livre (p. 205-370) est occupée par le lexique général indexé, précieux outil conçu de telle sorte que le maniement en soit aisé.

L'intérêt que présentent, pour divers secteurs de la recherche, ces deux livres complémentaires, n'échappera à personne. Dans le seul domaine de la tradition orale, cette publication a valeur d'exemple par « le parti pris de fidélité minutieuse à ce qui a été enregistré » (p. 12). Cette fidélité au texte se manifeste aussi dans la traduction française qui a su rendre la spontanéité et la saveur des dialogues (p. 20-91), et donner aux quatrains (p. 136-204) rythme et tonalité propres.

— Sah Veligullah

Micheline GALLEY  
(C.N.R.S., Paris)

Muhammad Abdul Haq ANSARI, *Sufism and Shari'ah*. Londres, The Islamic Foundation, 1986. 14,5 × 21 cm., 368 p.

J.M.S. BALJON, *Religion and Thought of Shāh Walī Allāh Dihlawī*. Leyde, Brill, 1986. 15 × 24 cm., 224 p.

La présentation des idées de ces deux personnages considérables que furent Aḥmad Sirhindi et Shāh Walī Allāh a le plus souvent été faite par des auteurs musulmans dont les interprétations, même dans des travaux à prétentions scientifiques, ont été largement dictées par leur position personnelle dans les débats qui ont agité l'Islam indien depuis plus d'un siècle. Šibli Nu'mānī, Iqbāl, 'Ubaydallāh Sindī, entre autres, sont responsables de lectures très orientées et fort discutables. Mentionnons aussi, à titre d'exemple, et en respectant la typographie originale, le comique paragraphe final de l'ouvrage du Dr. Burhan Aḥmad Farūqī, *The Mujaddid's Conception of Tawḥīd*, (« This doctrine is as near to religion or Islam as *waḥdat al-wujūd* ... is away from it ...

## Islamic History

SHAH WALI-ALLAH, Sah Veligulab

**SHĀH WALĪ-ALLĀH AND HIS TIMES.** By Saiyid Athar Abbas Rizvi. Ma'rifat Publishing House: Canberra, 1980. Pp.464. Aus. \$30.00.

One does not have to read for long before discovering that the main thesis of Athar Rizvi's voluminous study is quite simple to state: Shah Wali-Allah (1703—1762) was a Sunnī and his thought and times can be properly understood only in terms of the Sunnī vs. Shī'a-Hindu dynamics of his age, or, if you so wish to call it, the conflict between Awrangzeb-ism and Akbar-ism or between orthodoxy and liberalism. Of course he was a Sunnī (though one hardly needs a 450-pages long treatise to arrive at this conclusion), but can Rizvi's simplistic approach do full justice to the vast corpus of his religious and political thought that has had such a great impact on succeeding generations of Muslims? Not everyone may agree with all that Wali-Allah wrote or did, and some may even dislike him, but few will question that, as W.C. Smith says, he was the 'most important thinker in Indian Islam in the eighteenth century'. Rizvi agrees, but his narrow interpretative framework helps us little to understand, historically and objectively, why Wali-Allah is so important. Nor do the sectarian tensions, which evidently were there, adequately explain away the momentous developments of his times which were witnessing the passing away of Muslim rule from India, in fact the dying of an age.

Rizvi's book is the first serious attempt in English to study Shah Wali-Allah and his turbulent times. The elaborately compiled 25-page comprehensive bibliography, listing more than a thousand diverse sources in Arabic, Persian, Urdu and English, not only relating to the contents of his book but also on Islam and mysticism in general, is just one indication of the meticulous research and hard work which has gone into his study. Even aside from this, the book is replete with highly informative extracts from sources which may not be so easily accessible to a lay reader. He has succeeded greatly, in the first half of the book, in conveying a vivid picture of the political, social and religious life of the Mughals in general, and of eighteenth-century Muslim India in particular, even if in places his portrayal appears to be skewed by limited perspective. To the Shah himself he devotes relatively less space, about one-fourth, concentrating in the last part on some important Sufi personalities of Delhi at that time, like Mazhar Jāni Jānān, Khāwāja Mīr Dard and Mawlānā Fakhr al-Dīn. The three parts do not appear to hang together and a broader analysis linking them would have added greatly to the value of the book as well as fulfilling some of the expectations aroused by the title. Indeed his history tends to be narrative, fails to avoid the usual pitfalls, and bears very much the stamp of his own particular view. He is not as strong on analysis as on data, which he could have certainly put to better use, and even what he has extracted from his rich sources sometime appears to be rather one-sided.

The death of Awrangzeb in 1707, about the time Shah Wali-Allah was born, heralded the beginning of the end of Muslim sway over India and

therefore very rightly serves as the most appropriate starting point for Rizvi's history. However, it is not clear why he chose the third Battle of Panipat (1761) as his finishing point. A much more significant event for this purpose, both historically and symbolically, would have been the Battle of Plassey (1757), when finally the British firmly entrenched themselves in Bengal, poised to take over, ultimately, the whole of India. Strangely enough the role of the British traders who, during half a century of the Shah's life, were emerging as the most decisive force on the chess board, does not seem to receive enough attention from the author.

Perhaps he became too engrossed in Awrangzeb, for it is he, and not Shah Wali-Allah, who occupies the centre stage in Rizvi's account of history of this period, as a closer examination would soon reveal. According to Rizvi, it was Awrangzeb — epitomising the triumph of Sunnism, orthodox Islam, the rule of *Sharī'a*, bigotry, ascendancy of theologians, narrow-minded religious policies and measures against Shī'i-Hindu sections — who plunged the Mughal rule 'into a crisis to which there seemed to be no solution and from which it never recovered' (p.300). Awrangzeb and Akbar do represent two diverse and important currents in history, but for a long time historians have used them as symptomatic of almost everything they wish to approve or condemn — even in terms of thought categories which have developed much later. Especially those who do not approve of the Muslims aspirations to live by the totality of Islam have used all sorts of truths, half-truths and unsubstantiated allegations to paint Awrangzeb as the villain. A look at what Rizvi makes both of them represent may be useful. Akbar represents conciliation, liberalism, non-interference in religion and worship, multi-religious and multi-racial society, not to be 'governed by the *sheer brute force* (italics mine) of the *mujāhids*' (p.394). On the other hand, Awrangzeb is made to stand for orthodox Sunnism, use of military force to crush conflicts, a 'return to the ideals of the orthodox caliphs, no co-operation from 'perdition-damned Shi'is or Hindūs'.

What is ascribed to Awrangzeb in this book is not new — many have written in the same vein — but most of it, as many modern historians have shown, is questionable. One of the important contributions on this issue by Shibli is not even listed in Rizvi's bibliography. Apart from that, to take such a straightforward view of an age when so many diverse forces were playing and interacting on the stage — Marathas, Jats, Sikhs, Iranis, Turanis, 'Ulamā', Sūfis, merchants, nobles, *manṣabdārs* — does not throw much light on history. Similarly, to think that another Akbar, for whom the age 'cried out', could still have 'restored the Mughal empire to its former glory' (p.110), looks a superficial view of the historical developments, which were indeed global in character, rather than local. The society, as depicted by Rizvi himself, was not perhaps capable of sustaining a rejuvenation in any direction.

It should not be difficult to anticipate where Rizvi would place Shah Wali-Allah: he was the chief spokesman of Awrangzeb-ism and Sunnism, who stood for the 'revival of Sunnī power', for a system where 'non-Sunnīs were to be relegated to unremitting toil and humiliation', and whose exposition of Islam was an exposition of Sunnism. This view

هو

الشيخ أحمد بن عبد الرحيم العمري الفاروقي أبو عبد العزيز، الملقب بـ «شاه ولي الله»، محدث، أصولي، فقيه حنفي، وُلد بدلهي في الهند يوم 4 شوال سنة 1114هـ. حفظ القرآن بعناية والده وهو ابن سبع سنين، وفرغ من العلوم الرسمية حين كان عمره خمس عشرة سنة، ثم اشتغل بالدرس نحوًا من اثنتي عشرة سنة. فتبحّر في المذاهب الأربعة وأصول الفقه في الأحكام، وارتضى من بينها طريق الفقهاء المحدثين.

وفي سنة 1143هـ سافر إلى الحرمين الشريفين وأقام هنالك عامين كاملين أخذ فيهما عن علماء الحجاز في عصره وغيرهم من العلماء الوافدين للحج من البلدان الإسلامية، وتلمذ في الحرم المكي بالخصوص على الشيخ أبي الطاهر المدني، أما في المدينة المنورة فقد صحب علماء الحرمين ثم عاد إلى الهند وقد جمع بين الفقه والحديث وأسرار السنن ومصالح الأحكام وسائر ما جاء به النبي ﷺ.

له رسالة سماها «الجزء اللطيف في ترجمة العيد الضعيف»، ذكر فيها ترجمته مفصلة وحاصلها أنه اكتسب في صغر سنّه الكتب الفارسية والمختصرات من العربية، وشرع في القراءة وهو ابن عشر سنين، وتزوّج وهو ابن أربع عشرة سنة، واستعدّ بيبعة والده في الخامسة عشرة من عمره. واشتغل باشتغال المشائخ النقشبندية ولبس خرقة الصوفية، وقرأ «البياضاي» وأجيز بالدرس فيه، وتفرّغ لتحصيل العلم، فقرأ طرّفًا من «مشكاة المصابيح» لـ «البغوي»، و«الصحيح» لـ «البخاري»،

و«الشامل» لـ «الترمذي»، و«المدارك» لـ «القاضي عياض».

ومن علم الفقه، «شرح الوقاية»، و«الهداية». ومن أصول الفقه «الحسامي»، وطرّفًا صالحًا من «التوضيح والتلوّيح». ومن المنطق «شرح الشمسية»، وقسطًا من «المطالع». ومن علم الكلام «شرح العقائد»، وجملّة من «الخيالي»، و«شرح المواقف»، وقطعة من «العوارف». ومن الطب «موجز القانون». ومن الحكمة «شرح هداية الحكمة». ومن المعاني «المختصر والمطول».

وبعض الرسائل في الهيئة والحساب، وقد برع في هذه كلّها وأجازها والدّه بأخذ البيعة ممّن يُريدها، وقال: «يُدّه كِيدُو» [الكثاني، فهرس الفهارس، 2/ 1119 - 1122، الترجمة رقم 632].

كان من دأبه الاهتمام بالموطّل وتقديمه على سائر كتب الحديث حتّى «البخاري» و«مسلم» فضلًا عمّن دونهما حتّى قال في بعض إفاداته: «فالمطلوب العمل على الموطّل وتعطيل التخريجات والاكتفاء بما يترسّخ من مظاهر الحديث». ويعتبر أن الله «ألبسه خلعة المجديّة» وأنّ «أقرب الناس إلى المجديّة المحدثون القدماء كالبخاري ومسلم وأشباههما» وأنّ «الرأي في الشريعة تخريف».

نزل الهرم بدولة لا يرتفع، فلا فائدة في بذل القوة لإصلاحها وتقويتها؛ ولا بدّ من إعداد جماعة تحدث انقلابًا إسلاميًا، وتؤسّس دولة إسلامية جديدة على أساس ديني علمي جديد».

سعى الدهلوي إلى التفكير في الأسباب الرئيسية لتأخر المسلمين، وعزا أسباب انحطاط المسلمين وفساد أخلاقهم إلى جهلهم بتعاليم الإسلام. وكان يعتقد أنه يستطيع أن يقيم ثورة عارمة بعد العمل بالشرعية الإسلامية، ولاحظ عدم التوازن في النظام الاجتماعي للهند وأكّد على رفاهية الفلاحين والحرفيين لأن النظام الاجتماعي المتناسك كان في ذلك الوقت سندًا للنظام السياسي، وكان يريد بعض الإصلاحات الفورية بالإضافة إلى الخطط السياسية التي تحدث تغييرات في طريق عمل المسلمين، ولا تعوقها، وكانت خطته تتضمن أولًا تخليص المسلمين من مخاطر العادات والتقاليد غير الإسلامية والتي تصبح بمرور الوقت عرفًا سائدًا بين المسلمين بسبب علاقاتهم الاجتماعية المختلفة مع الطوائف الأخرى. ولم يكن يريد أن يصبح المسلمون جزءًا من البيئة العامة لشبه القارة الهندية فحسب، بل كان يريد أن يقيم العلاقات والروابط القوية مع بقية العالم الإسلامي. وأعطى شاه ولي الله أهمية أساسية للناحية الاقتصادية ودراسة تقدّم الأمم وتأخرها من هذه الوجهة. ومن هذا المعطى فهو يرى أنّ «أي مجتمع لا يستطيع أن يطبّق العدل ما دامت الجماعات المنتجة فيه تعتمد على الآخرين». كما يعتبر الفساد الأخلاقي نتيجة حتمية للتدهور الاقتصادي. يقول في «حجة الله البالغة»: إنّ «أي قوم يستمرون في طريق المدنية والحضارة فإنّ صناعتهم وحرفتهم تصل إلى أعلى درجة من الكمال، ولكن إذا ركنت الطبقة الحاكمة إلى حياة الدعة والراحة، فإنّ العبد سيزداد على الطبقات العاملة، ويعيش أكثر أعضاء المجتمع مثل الحيوانات وتدهور الأخلاق

على هذه البلاد، وضعف سلطان المغول؛ ونشأت دويلات على أنقاض هذه الدولة العظيمة. وفي الوقت ذاته كان الاستعمار الغربي قد بدأ يدبّ إليها ديبًا من وراء أستار وتحت شعارات خادعة، واستمرّت شبه القارة الهندية في هزائم متراكمة على الساحة السياسية وقلّة الاستقرار والخواء الروحي والمعنوي بسبب توقّف الأمة عن عطائها ومسيرة تقدّمها، وأمسى العالم الإسلامي صورة بائسة من الاستسلام والخضوع.

لذلك اقترح خطة إصلاحية تتمثّل في خمس نقاط منها أنّ المسلمين قصّروا في فهم التوحيد الإسلامي وأحاطت بعقيدتهم الجهالات والظنون الفاسدة والعادات الجاهلية، فلا بدّ من إبراز هذا التوحيد في نقائه ووضوحه وشرحه ما كان عليه أهل الجاهلية من اعتقاد في الله حتى يظهر الفرق بين عقيدتهم وبين ما جاء به الإسلام ومنها أنّ الشعب ليس له اتصال مباشر بالكتاب والسنة، وقد حال العلماء بينه وبين دراسة القرآن وفهمه بعلّة تعذّر فهمه للعامة، وخوف انحلال سلطتهم الروحية وسيادتهم العلمية، فلم يترجموا ألفاظ القرآن إلى لغة البلاد. ومن ناحية ثالثة فإنّ ثقافة علماء الهند ضعيفة ضئيلة في العلوم الدينية، وبضاعتهم مزجاة في الحديث خصوصًا؛ فلا بدّ من نشر علم الحديث، فدرس الصحاح والموطّأ؛ وأقبل على دراسة هذه الكتب حتى أصبحت للهند مكانة مرموقة في العالم الإسلامي في خدمة الحديث كما اعتبر أنّ العالم الإسلامي سوف يستقبل عصرًا عقليًا وثورة فكرية، فلا بدّ من إيضاح الفكرة الإسلامية وجلالها وبيان أسرار الدين وحكمته ولا بدّ من شرح نظام الخلافة في الإسلام، وأساليب الإسلام وأساسه في تنظيم الحياة والمجتمع، واعتبر أخيرًا أنّه لا أمل في نهضة الأسرة الملكية الهندية وتجديد شباب الدولة التيمورية، لأنّه كما قال ابن خلدون: «إذا

## Contents

The Foundations of the Koranic World .....	135
Selections from: The Reconstruction of Religious Thought in Islam .....	139
The Concept of a Separate Muslim State in the Subcontinent .....	148
Economic Blue-print of the New Muslim State .....	151
Muhammad 'Alī Jinnah	
The Theory of Two Nations of the Subcontinent .....	153
Impossibility of an Indo-Pakistan Federation .....	155
Abū 'l-A'la Maudūdī	
The Necessity of Divine Government for the Elimination of Oppression and Injustice .....	156
The Moral Foundations of the Islamic Movement .....	158
Ghulam Ahmad Parwez	
The Koranic Society .....	167
Two Contrasting Systems .....	168
Koranic Lexique Technique .....	171
The Problem of the Decline of Islam .....	172
This World and the Hereafter .....	174
Fundamental and Traditional Islam .....	178
Khalifa 'Abd al-Hakīm	
War and Peace .....	182
Selections from the Munir Report .....	190
A. A. A. Fyzee	
Sources of Modern Islamic Jurisprudence .....	195
Specific Rules of Interpretation .....	198
Credo .....	203
Extracts from the (First) Constitution of the Islamic Republic of Pakistan, 1956	
Preamble .....	206
Part II: Fundamental Rights .....	207
Part III: Directive Principles of State Policy .....	211
Extracts from the (Second) Constitution of the Republic of Pakistan, 1962	
Preamble .....	214
Part II: Principles of Law-Making and of Policy .....	215
Part X: Islamic Institutions .....	216
Islamic Clauses from Constitution of Pakistan (First Amendment), Act of 1963	
Preamble .....	218
Part I: The Republic of Pakistan .....	219
Part II: Fundamental Rights and Principles of Policy .....	219
Part III: The Centre .....	220
Mohammad Ayub Khan	
Islam and Pakistan .....	221
Index .....	231

Edited by: Aziz Ahmed and G.E. von Grunebaum

Otto Harrassowitz, Wiesbaden, 1970

## 1

## Introduction: A Biobibliographical Survey

Islamic conquest of India in three waves, by the Arabs, the Turks, and the Turco-Afghans, between the eighth and the thirteenth centuries was followed by the introduction and propagation of the mainstream of Islamic thought, theological, Sufic, and political, in India. The theological thought was mainly traditional and remained so until the eighteenth century when for the first time it faced a severe challenge, the loss of political power and economic decline. With the exception of Hujwiri, who composed the first great theoretical treatise on Sufism in Persian, and Shaikh Ahmad Sarhindi, who denounced the doctrine of ontological monism (*waḥdat al-wujūd*) which had become strongly tinged with Ibn al-'Arabi's pantheism and propounded in its place an elaborate theory of phenomenological monism (*waḥdat al-shuhūd*), the extensive contribution of Islamic India to mysticism consisted mainly of dicta, hagiographies, and commentaries on older texts. Political writing in Muslim India, however, showed from the very outset an awareness of the vulnerability of the Muslim ruling minority in the midst of an overwhelming majority of Hindu population. Political thinkers like Fakhr-i Mudabbir, historians like Ḍiyā al-Dīn Baranī, and mystics like Shaikh Ahmad Sarhindi reemphasized on the one hand the political theories of classical Islam derived as much from the injunctions of the jurists as from the speculations of philosophers like al-Fārābī, and developed on the other hand a mainly indigenous theory of Muslim political and social separatism and superiority within the subcontinent. Much of this political thought has remained untranslated in any European language with the exception of Baranī's *Fatāwā-i Jahāndārī*, an English translation of which is included in M. Habib and A. U. S. Khan, *The Political Theory of the Delhi Sultanate* (Allahabad, n. d.). Outlines of the Indo-Muslim political theory have been traced in Peter Hardy's contribution in William Theodore de Bary, *Sources of Indian Tradition* (New York, 1958), chaps. xvii and xviii, pp. 455-522; and Aziz Ahmad, "Trends in the Political Thought of Medieval Muslim India," *Studia Islamica*, XVII (1963), 121-130.

A measure of originality in the theological and political thought of Muslim India is traceable mainly to the eighteenth century, when the problem of decadence had to be faced. Creative fundamentalism was followed by modernism with the establishment of British power and its consolidation after 1858.

This anthology includes selections from significant literature and documents that hold a mirror to modern Islamic self-consciousness, self-statement, and self-definition in the Indo-Pakistan subcontinent. Its chronological range is from 1857 to 1968. It attempts to represent conservative and progressive trends alike, reflecting the archaic and futuristic orientations respectively from Sayyid Ahmad Khān and Muḥammad Qāsim Nānotawī to the Second Constitution of Pakistan.

In some selections the aesthetic level had to be neglected for documentary significance. The public to which, for example, a Nānotawī addressed himself did not

produced by the seemingly initiated, it is a good thing when an expert scholar makes her wide and intimate knowledge of Islamic mysticism accessible to a wider public in such an attractive form.

Leiden, August 1977

J. T. P. DE BRUIJN

\* \* \*

J. M. S. BALJON, *A Mystical Interpretation of Prophetic Tales by an Indian Muslim*. Shāh Walī Allāh's Ta'wīl al-Aḥādīth, Leiden E. J. Brill, 1973 (12 mo, IX + 67 s.) = Nisaba II.

Wenn man sich die islamkundlichen Publikationen der letzten 15 Jahre näher ansieht, stellt man mit Freude fest, daß die Beschäftigung mit der islamischen Literatur und Kultur des Subkontinents nicht mehr die Domäne nur ganz weniger 'Esoteriker' ist, sondern daß das Interesse der westlichen Islamkundler wie der einheimischen Gelehrten an der islamischen Kulturgeschichte des Subkontinents wächst. Ausgangspunkt bzw. Anknüpfungspunkt dieser Studien scheinen mir nicht ältere Arbeiten, wie etwa die Beschäftigung E. Trumpps mit der Poesie Shāh 'Abdul Latīf's<sup>1)</sup> und des Sindhi ganz allgemein, zu sein, sondern die reiche Literatur, die um die Persönlichkeit und das Denken Muḥammad Iqbāl's gewachsen ist<sup>2)</sup>. Hierdurch wurde man auf die Wurzeln der islamischen Kultur auf dem Subkontinent aufmerksam und begann, sich für die großen Vorläufer Iqbāl's, Theologen, Mystiker und Reformer, wie Aḥmad Sirhindī, Shāh Waliullāh und Syed Aḥmad Khān, zu interessieren. Neben den einheimischen Gelehrten wie Aziz Ahmad und Sheikh Muhammad Ikram kommt ein besonderes Verdienst den bekannten Religionshistorikern und Orientalisten, wie etwa A. Bausani, J. M. S. Baljon und vor allem A. Schimmel zu, die unter ihren zahlreichen Studien, Aufsätzen und Übersetzungen indopakistanischer Literatur auch die ersten sehr konzentrierten Literaturgeschichten dieses Gebietes verfaßt hat<sup>3)</sup>.

Shāh Waliullāh von Delhī (1703-62) wurde vier Jahre vor dem Tode von Aurangzeb, des letzten großen Moghulkaisers, geboren und erlebte von Jugend an den unaufhaltbaren Zusammenbruch des islamischen Reiches auf dem Subkontinent. Er mischte sich auch erfolglos in die verworrene Politik seiner Zeit und hatte wenigstens noch die Genugtuung, daß der Afghanenherrscher Aḥmad Shāh Durrānī 1761 die Sikhs auf dem historischen Schlachtfeld von Panipat besiegte. Die Größe Shāh Waliullāh's liegt aber nicht auf dem Gebiet der Politik, sondern auf dem der Theologie und Reform des Islam. Er wurde von Muḥammad Iqbāl überschwenglich, aber doch mit Recht als der letzte große Theologe des Islam genannt. A. Schimmel bezeichnete ihn als den genialsten Interpreten des

Islam, den der Subkontinent kennt<sup>4)</sup>. Shāh Waliullāh fand den Mittelweg zwischen haarspalterisch-kleingeistiger Setzauslegung und übertriebener monistischer Mystik, in der der Subkontinent zu ertrinken drohte, und brachte wieder mehr die praktischen Aspekte des Islam, d.h. den recht verstandenen Islam als Lebensweg, zur Geltung. Obwohl wir bereits eine umfassende Studie über den ihm um ein Jahrhundert vorausgegangenen großen islamischen Theologen und Reformen Aḥmad Farūqī Sirhindī (1564-1624) besitzen<sup>5)</sup>, der schon bald nach seinem Tod als 'mujaddid-i alf-i thānī' bezeichnet wurde, und auch die Literatur über die großen mystischen Zeitgenossen Shāh Waliullāh's wie Shāh 'Abdul Latīf von Bhit (1689-1752), dem großen Sindhimystiker, Bullhē Shāh (1680-1752), den berühmten mystischen Dichter Punjabs, und Mir Dard von Delhi (1721-85) ständig zunimmt<sup>6)</sup>, steht eine Gesamtzusammenfassung der Lehren und Ideen Shāh Waliullāh's noch aus. Dieser große Theologe hatte erkannt, daß die Muslime Indiens — des Arabischen unkundig — den Kontakt mit den Quellen der Religion, Koran und Hadith, verloren und von der eigentlichen Religion kaum Kunde hatten. Shāh Waliullāh übertrug zunächst den Koran ins Persische, der damaligen literarischen Sprache des Subkontinents, seine Söhne 'Abdul'aziz und Rafī'uddīn folgten der Tendenz ihres Vaters, indem sie das heilige Buch in die junge Urdu-Sprache übertrugen. Shāh Waliullāh beschäftigte sich aber besonders auch mit Koraninterpretation und Traditionsliteratur, um den Gläubigen die Propheten und Gestalten der 'islamischen Heilsgeschichte' als Vorbild vor Augen zu stellen.

In diesem Zusammenhang ist die verdienstvolle Übersetzung Shāh Waliullāh's 'Ta'wīl al-aḥādīth fi rumūz qīṣaṣ al-anbiyā' unter dem Titel 'A Mystical Interpretation of Prophetic Tales by an Indian Muslim' durch J. M. S. Baljon<sup>7)</sup>, dem wir schon eine wertvolle Studie über moderne islamische Koraninterpretation und verschiedene Arbeiten über Shāh Waliullāh<sup>8)</sup> verdanken, sehr zu begrüßen. Die vorliegende, umfangmäßig kleine Schrift, die aus der ersten Schaffensperiode (ca. 1735) des islamischen Theologen stammt und von dem rührigen Gelehrten Ghulām Muṣṭaphā al-Qāsimī und der Waliullāh-Academy (Hyderabad/Sind) 1966 herausgegeben und 1969 ins Urdu übersetzt wurde<sup>9)</sup>, ist ein schönes Beispiel für das in der islamischen Literatur bekannte Genus der Prophetenliteratur und einer gelungenen Verbindung von theologischer und mystischer Exegese. Denn Shāh Waliullāh nimmt auch auf dem Gebiet der Prophetologie eine Mittelstellung ein; er folgt nicht nur dem streng orthodoxen Standpunkt Aḥmad Sirhindī's mit seiner klaren Vorrangstellung des Propheten vor dem Heiligen, sondern ist auch Gedankengängen Ibn 'Arabī's über die 'wilāya' aufgeschlossen, wenngleich er hier mystische Höhenflüge meidet und die Prophetengestalten mehr im Zusam-

<sup>4)</sup> Islamische Grundlagen des jungen Staates = *Das Parlament* Nr. 34-35 v. 21.8.1963, S. 5.

<sup>5)</sup> Y. Friedman, *Shaikh Ahmad Sirhindi: An Outline of His Thought and a Study of His Image in the Eyes of Posterity* (Montreal 1971).

<sup>6)</sup> Vgl. A. Schimmel, *Mystical Dimensions of Islam* (Chapel Hill North Carolina 1975) 373-393.

<sup>7)</sup> Leiden 1973 (als zweiter Band der Reihe Nisaba).

<sup>8)</sup> U.a.: Two Lists of Prophets (A Comparison between Ibn al-'Arabī's Fuṣūṣ al-hikam and Shāh Walī Allāh al-Dihlawī's Ta'wīl al-aḥādīth) = *Nederlands Theologisch Tijdschrift* XXI, 2 Dec. 1966, 81-89; Prophetology of Shāh Walī Allāh = *Islamic Studies* IX, 1 March 1970: 69-79.

<sup>9)</sup> Unter dem Titel: Qīṣaṣ-i anbiyā' ke rumūz awr un kī hikmatin.

<sup>1)</sup> Sorathi. Ein Sindhi-Gedicht aus dem grossen Divan des Sayyid 'Abdul-Latīf = *ZDMG* 17(1863).

<sup>2)</sup> Vgl. die umfassende Bibliographie in: A. Schimmel, *Gabriel's Wing: A Study into the Religious Ideas of Sir Muhammad Iqbal* (Leiden 1963).

<sup>3)</sup> Islamic Literatures of India = J. Gonda (ed.), *A History of Indian Literature* (Wiesbaden 1973); Sindhi Literature = J. Gonda (ed.), *A History of Indian Literature* (Wiesbaden 1974); Classical Urdu Literature from the Beginnings to Iqbal = J. Gonda (ed.), *A History of Indian Literature* (Wiesbaden 1975).

*Bibliotheca Orientalis, 35, 1978 Leiden*

## [١٢٢٤ - ١٢٨١ هـ] أحمد المُجَاهِد [١٨٠٩ - ١٨٦٤ م]

أحمد بن عبد الرحمن بن عبد الله بن حسين بن علي المجاهد: قاضي، عارف بالتفسير، أصولي، من فقهاء الزيدية بصنعاء، انتهت إليه رئاسة التدريس والفتوى فيها. من مؤلفاته «فتح الله الواحد على عبده أحمد المجاهد» مقدمة في علم التفسير<sup>(١)</sup>.

## [٧٦٢ - ٨٢٦ هـ] ابن العِرَاقِي [١٣٦١ - ١٤٢٣ م]

أحمد بن عبد الرحيم بن الحسين بن عبد الرحمن الكردي الرازياني ثم المصري، أبو زرعة، ولي الدين، ابن العراقي: قاضي الديار المصرية، فقيه شافعي، أصولي، عارف بالتفسير والحديث والأدب. ولد بالقاهرة. رحل به أبوه (الحافظ العراقي) إلى دمشق وبيت المقدس فقرأ فيهما على جماعة من كبار الشيوخ. وعاد، فأخذ عن شيوخ الديار المصرية، ودخل دمشق ثانية، وحج غيرة مرة، فسمع من شيوخ مكة والمدينة. أفتى ودرّس، وناب في القضاء نحو عشرين سنة. ثم ولّاه الملك الظاهر قطز (٧٦٩ - ٨٢٤ هـ) قضاء الديار

(١) نيل الوطر ١: ١١١ والدر الفريد ٢٣ والأعلام ١٤٣: ١ ومعجم المؤلفين ١: ٢٦٦.

المصرية في منتصف شوال سنة ٨٢٤ هـ، بعد الجلال البلقيني، وحدث سيرته، واستمر في القضاء حتى صرف في ٦ ذي الحجة سنة ٨٢٥ هـ، في أيام الاشرف برسباني، لعدم محاباته لأحد من أجله، وتصميمه في أمور لا يحتملها أهل الدولة. فكانت مدة ولايته سنة ودون شهرين. توفي بالقاهرة. ترجم له السخاوي ترجمة مطولة وأثنى عليه. من آثاره «حاشية» على الكشاف للزمخشري، قال صاحب كشف الظنون: «في مجلدين، لخص فيها كلام ابن المنير وعلم الدين العراقي وأبي حيان وأجوبة السمين الحلبي والسفاقي مع زيادة تخريج أحاديثه...»<sup>(١)</sup>.

## [١١١٠ - ١١٧٦ هـ] شاه وليُّ الله [١٦٩٩ - ١٧٦٢ م]

أحمد بن عبد الرحيم بن وجيه الدين بن معظم بن منصور الفاروقي الدهلوي الهندي، أبو عبد العزيز، الملقب شاه ولي الله: محدث، مفسر، من فقهاء الحنفية. من أهل دهلي بالهند، وبها نشأ وتعلم. زار الحجاز سنة ١١٤٣ - ١١٤٥ هـ، ولقي

(١) الضوء اللامع ١: ٣٣٦ والبدر الطالع ١: ٧٢ والشذرات ٧: ١٧٣ وحسن المحاضرة ١: ٢٠٦ وكشف الظنون ١٤٨٠ وفهرس الفهارس ٢: ٤٣٥ والمنهل الصافي ١: ٣١٢ ولخط الألفاظ ٢٨٤ والأعلام ١: ١٤٤ ومعجم المؤلفين ١: ٢٧١.

SAIYID ATHAR ABBAS RIZVI: *Shāh Walī-Allāh and his times: a study of eighteenth century Islam, politics and society in India*. xi, 452 pp. Canberra: Ma'rifat Publishing House, 1980. A\$30.

On pages 393-4 of a text of 399 pages one thought one might have discovered a trace of

BSOAS. 44. c, s. 389-390, 1981  
(HERTFORD)

Dihlevi, Ebu Abdilaziz Sah Valiyul-  
lah Ahmed b. Abdurrahman b. Vaci-  
hiddin el-Faruki el-Hindi (v. 1176-

a developed thesis in this otherwise incoherent book: 'the administrative, cultural and social institutions of the Mughals led to the crystallization of two different attitudes and propensities among the governing classes of northern India. The leaders of one group drew their inspiration from Akbar's policies and believed that the multi-religious and multi-racial society of India could not be governed by the sheer brute force of the *mujāhids* [which *mujāhids*?]. We may call them the conciliatory group... The second group consisting of the orthodox Sunnis took too simple an attitude towards the problem of obedience in the multi-religious and multi-racial society of India. This group believed that military force was sufficient in itself to crush conflicts of the different racial and religious groups, and to destroy indigenous loyalties [among whom and towards what?]. ... We may call them the militant group'. On the next page we are told of 'other groups who advocated a middle-of-the-road policy but the deepening political and economic crises of the eighteenth century drove them either to the side of the conciliatory of the militant groups'. (One is hard put to find this thesis set forth in the chapter that covers the political history of the eighteenth century.) But then, following the misinformation that the Marathas had established 'their base' in Gujarāt and Malwā by the end of Aurangzib's reign, that theme is forgotten, and we are informed that 'the rapid decline of revenue from the villages' (no figures given) ... made *jizya* from the urban Hindu merchants and bankers the only easy source of government income' (no data supplied and no period specified in which this might have been true). Nevertheless, in the next paragraph (pp. 395-6) we are told that in the early eighteenth century revenue farming and the network of new grain merchants gave bankers unprecedented power over the rest of society. The following paragraph opens four lines later with 'The number of impostors and charlatans among the *sūfis* and *yogis*, astrologers and fortune-tellers—which was never insignificant—became astoundingly large in the eighteenth century [no comparative quantitative date offered]. They swindled all classes of Muslims and Hindus but the easiest victims were the Muslims'. But apparently there was no lack of Muslim intellectuals and reformers to arouse society, including Chishtī and Naqshbandī leaders 'whose main concern was to strengthen the Sunni society by removing differences' (my italics). 'Thus Shāh Kalim-Allāh introduced a new system of proselytization (*sic!*) but did not deviate from the *yogic* borrowings of the early Chishtīyyas. His war against the Mujaddidiyya influence was steady and firm, but he did not favour open estrangement. Maulānā Fakhr al-dīn and his successor in Delhi [does Dr. Rizvi mean that Fakhr al-dīn was Shāh Kalim-Allāh's successor?], organized *samā'* in the teeth of the opposition, and wrote a rejoinder to Shan Wali-Allāh's objections concerning the Chishtīyya belief of Hasan Basri's association with 'Alī, although the Shāh had in fact broken no new ground.' A few sentences later we are informed that Shāh

Wali-Allāh remained strongly opposed to *samā'* (p. 396).

Worse confusions of thought and of expression are visible in the main chapters. The chapter 'Mughal imperial traditions' lurches from a narrative of military events in which Mughal supremacy was gradually established to an account of Akbar's, Jahāngir's and Shāh Jahān's appointments to certain offices at the centre, then to a sketchy account of *mansabdārī* and *jagirdārī* (under Akbar), followed by references to 'provincial and local administration' the chief ingredient of which is a six-page translation of a *farmān* containing ethical advice to royal officers. Then there is an account of the *zamindārs* followed by a section on trade and industry which floats above time and chronology—and the solid work of modern economic historians. There follow references to the various ethnic and other elements in the Mughal service with a discursive account of factionalism among these elements, again floating above time and chronology. In a one-paragraph aside (p. 58) on Muslim artisans, Dr. Rizvi quotes Bernier to the effect that 'the Muslim artisans were as rigidly endogamous as the Hindus, but this may have been true only so long as they adhered to their ancestral professions. Each artisan group was divided into a class, had their caste councils (*panchayats*), but they did not like the Iranian artisan guilds ... system' (*sic*). (Did they know of it?) 'After entering into a different position, there was no difficulty for them to marry outside their class. In Mughal India, then, Muslim social stratifications depended mainly on position, status and influence at the Court'. This chapter (entitled 'Mughal imperial traditions', remember) also contains a section on the philosophical and religious ideas of the Mughal period, whether or not there is any evidence for there being any Mughal imperial acceptance of them. This is Dr. Rizvi on Mir Dāmād and Mullā Sadrā: 'The *mutakallimun* ... believed that the world began at some point in time, while the peripatetics used the term "beginning" in its purely ontological sense. Mir Damad propagated the notion of eternal creation (*hudūth-i dahrī*) which means neither a beginning in time, nor a beginning which took place eternally, but a beginning which is perpetually occurring, an eternal happening. Mir Damad like the *ishrāqīs*, saw the essence as principal and existence as accident. His pupil, Mulla Sadrā, however, endorsed the views of the peripatetics and *sūfis* and emphasized the principality of Being. In his criticisms of his predecessors, Mullā Sadrā strongly opposed Dawānī, possibly to undermine his influence.'

Rizvi promises to complete two further volumes on the religious and social history of Indian Muslims to 1906. The Ma'rifat Publishing House should employ an editor to ensure that Rizvi's industry and devotion do not go to waste, as it is feared they have done in this volume. At least an editor might have prevented a work in which only 126 of nearly 400 pages of text are devoted to Shāh Wali-Allāh's activities from being entitled *Shāh Wali-Allāh and his times*.

الدكتور عبد الوهاب ابراهيم ابو سليمان  
كتابة البحث العلمي، ص 476، ١٩٨٣، مكتة المكرمة.

ثم ذكر أن هذه الأصناف الثلاثة تتفرع إلى أسباب متعددة. وجاء الكتاب بعد هذا تحليلاً وتفصيلاً لتلك الأسباب مستوفاة الدراسة والبحث على الطريقة الدقيقة التي عرفت عنه.

Dihlevi, SHAH VELIYULLAH

الانصاف في بيان سبب الاختلاف في الأحكام الفقهية: تأليف شاه ولي الله أحمد بن عبد الرحيم الفاروقي الدهلوي (ت ١١٧٦ هـ):

رسالة جامعة مفيدة وضعها المؤلف جواباً لسؤال عن سبب اختلاف المصحابة ومن بعدهم في الأحكام الفقهية بخاصة. اشتملت على الموضوعات التالية:

باب أسباب اختلاف الصحابة والتابعين في الفروع.

باب أسباب اختلاف مذاهب الفقهاء.

باب أسباب الاختلاف بين أهل الحديث، وأصحاب الرأي.

باب حكاية الناس قبل المائة الرابعة، وبيان سبب الاختلاف بين الأوائل

والأواخر في الانتساب إلى مذهب من المذاهب وعدمه.

باب حكاية ما حدث في الناس بعد المائة الرابعة.

وجاء في مقدمة الرسالة قول المؤلف:

«إن الله تعالى ألقى في قلبي وقتاً من الأوقات ميزاناً أعرف به سبب كل اختلاف وقع في الملة المحمدية على صاحبها الصلوات والتسليمات، وأعرف به ما هو الحق عند الله وعند رسوله. ومكنني من أن أبين ذلك بياناً لا يبقى معه شبهة ولا إشكال».

٢٠٦ - الدهلوي، ولي الله بن عبد الرحيم (١١٧٦ هـ / ١٧٦٣ م)

Dihlevi

(معجم المؤلفين ١٦٩/١٣)

الانصاف في بيان أسباب الاختلاف

نشره: عبد الفتاح أبو غدة

طبعة جديدة مع مزيد من التحقيق، ١١٤ ص

(دار الفكر - بيروت)

## المؤلفات العربية لعلماء الهند المسلمين

د. أستاذ محيي الدين الألوائي

- ٣ -

الدهلوي ، صاحب كتاب « حجة الله البالغة » المعروف الذي يعد من أهم المؤلفات العربية في القرن الثاني عشر .

وقد ولد الشيخ الإمام قطب الدين أحمد ولي الله بن عبد الرحيم ، الملقب بشاه ولي الله الدهلوي ، في الرابع عشر من شوال سنة ١١١٤ هـ ، وكان جده الشيخ وجيه الدين العمري ، من كبار مشايخ (دلهي) ، وقيل : إن نسبه يتصل بالإمام موسى الكاظم رضي الله عنه ، وبعد أن أخذ العلوم عن والده الشيخ

قد سافر في العدد السابق بعض المؤلفات العربية القيمة للعالم الهندي الشيخ عبد الحى ابن غفر الدين الحسنى ، واستعرضنا نماذج من كتابه « نزعة الخواطر وبهجة المسامع والنواظر » ، في تاريخ رجال الهند وأعيانها المسلمين في مختلف العصور ، وكذلك كتابه « جنحة المشرق ومطلع النور المشرق » ، في جغرافية الهند والتاريخ الإسلامى فيها . ونقدم الآن بعض المؤلفات العربية في مختلف العلوم ، للشيخ الإمام ولي الله بن عبد الرحيم

( بقية المنشور على الصفحة السابقة )

سيرته التي ما زالت نهب الضياع تائهة في بطون المؤلفات والتراجم الهادسة . هذا عن الرجل أما الكتاب فهو هداية معه لقاء قادم إن شاء الله ؟

محمد جاد الدين

مهد البحوث والدراسات العربية العالمية

= وانتهى منه إلى حرف الفاء - نقلا عن كشف الظنون لحاجي خليفة الذي ذكر أيضا أن الحكيم شاه محمد القزويني ترجم حياة الحيوان إلى الفارسية وزاد عليه أشياء .

إلى لغات عدة واختصره وهذبوه واستفادوا منه (١) . ولا شك أن الشيخ الدميرى جدير بنظرة من الأزهر أو وزارة الثقافة أو وزارة الأوقاف فهو حقيقى بإحياء ذكره وتجديد ضريحه ومسجده وإلقاء بعض الضوء على

(١) في مجلة المشرق ١٠ / ٧٦٥ - أن الكولونيل « جاكار » أحد أساتذة كلية (بنماي) بالهند ترجم كتاب « حياة الحيوان » إلى الإنجليزية ووضح القسم الأول منه في لندن سنة ١٩٠٦ م والقسم الثاني سنة ١٩٠٨ م =

عنه الحديث المسلسل بالأولية عن الشيخ إبراهيم بن الحسن المدنى ، وعاد إلى الهند ، سنة ١١٤٥ هـ .

وكتابه ( حجة الله البالغة ) هو عمدة تصانيفه في علم أسرار الشريعة وأصول الدين ولم يتكلم في هذا العلم أحد قبله على هذا الوجه من تأصيل الأصول وتفريع الفروع وتمهيد المقدمات والمبادئ . واستحتاج المقاصد . وبعد كتابا مبتكرا في موضوعه وأسلوبه العللى (١) . ومن نعم الله تعالى عليه أن أولاده أجمع بين العلوم والفنون الكثيرة والفصاحة في اللغة العربية والرباط الخاص بالفنون الأدبية في النظم والنثر ، فإنه حاز علم تفسير القرآن وعلم الحديث والأثر مع حفظ المتن وضبط الأسانيد والنظر في دواوين الجوامع والمسانيد وعلوم الفقه على المذاهب الأربعة

وأصحابها ، والاطلاع على ما أخذ المسائل ومنازع الحجج والدلائل ، وعلم العقائد وأصول الدين وعلم الحقائق وآداب السلوك .

وقد أنشئ كثير من أجيال العلماء على الشيخ ولي الله الدهلوي وأولاده وسريده الأجداد ، لما نفع الله بهم وبعلمهم في سبيل توطيد ركن علم الحديث في الهند ورد كيد الشرك والبدع ومحدثات الأمور في الدين ، كما شهدت بذلك كتبهم وفتاواهم ، ومنهم شيخه أبو طاهر

عبد الرحيم ، وحصل له التبحر في علوم الحديث والفقه والتوحيد ، اشتاق إلى زيارة الحرمين الشريفين ، فرحل إليهما سنة ١١٤٣ هـ ، ومعه خاله الشيخ هبيل الله البارهمى وابن خاله محمد عاشق ، وغيرهما من أصحابه ، فأقام بالمحرمين عامين كاملين ، وصحب علماء الحرمين صحة علم وتحقيق ، وتلف على الشيخ أبي طاهر محمد بن إبراهيم الكردى المدنى في المدينة المنورة ، فتلقي منه ، ما بين قراءة وسماع ، صحيح البخارى ، وصحيح مسلم ، وجامع الترمذى ، وسنن أبى داود ، وسنن أبى ماجه ، وموطأ الإمام مالك ، ومسند الإمام أحمد ، والرسالة للشافعى ، والجامع الكبير ، ومسند الحافظ الداريمى ، وسمعه من أوله إلى آخره في عشرة مجالس كلها بالمسجد النبوى هند الحراب العثماني تجاه القبر الشريف (١) .

وأجاز له الشيخ أبو طاهر الكردى والمدنى إجازة عامة بما تجوز له وعنه روايته من مقروء ومسموع وأصول وفروع وحديث وقديم وحفوظ ورقم ، ثم ورد الشيخ ولي الله الدهلوي بمكة المكرمة ، وأخذ موطأ مالك عن الشيخ « وفد الله » المالكي المكي وحضر دروس الشيخ تاج الدين القلمى المكي ، وسمع عليه أطراف الكتب الستة ، وأخذ الإجازة عنه لسائر الكتب ، وأخذ

# SHAH WALI ALLAH'S PHILOSOPHY OF EDUCATION

Shah Waliullah (1815-55)

25 Nisan 2010

MADDE SAYINLANDIKTAN  
SONEA GELEN DOKUMAN

Dr. Mohammad Afzal



National Institute of Historical and Cultural  
Research (Centre of Excellence),  
Quaid-i-Azam University, Islamabad.

2003

61644



SAH VELIYULLAH DIHLEVI

PSIKOLOJİ

BALJON, J.M.S. Psychology as apprehended and applied by Shāh Walī Allāh Dihlavi. *Acta Orientalia Neerlandica* ed. P.W. Pestman, 1971, pp. 53-60.

Şah Velî Allah Dihlevî'nin  
anladığı ve uyguladığı  
Şehvî psikoloji

SAH VELIYULLAH

643 ASIRI, Fazle Mahmud. Shah Wali Allah. *Visvabharati* Q. 25 (1960), pp. 233-239

Şah Velîyullah

16 ARALIK 1991

Dihlevî Şah Velîyullah

75439 ANSARI, A. "Shah Waliy Allah at-tempts to revise Wahdat al-wujūd." *Arabica* 35, no. 2 (1988) 197-213.

663 BAUSANI, A. Note su Shāh Wali-ullāh di Delhi (1703-1762). *AIUON* N.S. 10 (1960), pp. 93-147

Dihlevî, Ebu Abdurrahmān

10 AGUSTOS 1992

SAH VELIYULLAH

2504 ASIRI, Fazl Mahmood. Shah Wali Allah as a mystic. *IC* 20ii (1952), pp. 1-15

Bî mütasavvıf olarak  
Şah Valî Allah

2672. Baljon, J.M.S. 'Prophetology of Shah Wali Allah'. IS; 1970; 9: 69-80. A study of teachings of Ahmad ibn Abd ar-Rahman Shah Wali Allah (1114-76/1703-62) on the concept of prophethood.

DIHLEVI, SAH VELIYULLAH

25 OCAK 2009

361 WALI ALLAH DIHLAWI, Shāh. *Al-insaffi bayan sabab al-ikhtilaf. A rational explanation of difference of opinion in fiqh.* Tr. Wahhab, Muhammad Abdul. London: Ta-Ha, 2003. 112pp.

Şah Velîyullah  
Dihlevî

Sait Savaş  
204

25 OCAK 2009

268 IBRAHIM, Hassan Ahmed. Shaykh Muhammad ibn 'Abd-al Wahhāb and Shāh Walī Allāh: a preliminary comparison of some aspects of their lives and careers. *Asian Journal of Social Science*, 34 i (2006) pp.103-119. (The two key Mujaddis in the entire eighteenth-century Muslim world.)

Muh b. W b. Sühret  
Şah Velîyullah

01307 BALJON, J.M.S. The ethics of Shāh Walī Allāh Dihlavi (1703-62). *Akten VII. Kong. Arabistik (Göttingen 1974)*, 1976, pp. 66-73.

Şah Walî Allah Dihlevî'nin  
Asklevi (1707-62) -

760. HERMANSEN, Marcia K. "Shāh Walī Allāh's Theory of the Subtle Spiritual Centers (Latā'if): A Sufi Model of Personhood and Self-Transformation". *Journal of Near Eastern Studies* 47, 1 (1988) pp. 1-25.

Shah Wali Allah de Delhi (mort en 1762) est un grand mystique et théologien indien dont l'entreprise majeure consista en la recherche d'une synthèse entre les diverses approches du divin (mystique, philosophie, théologie). La première partie de l'article résume sa pensée à ce sujet. La seconde traite de sa théorie des "centres spirituels subtils" (latā'if). L'auteur présente tout d'abord les conceptions physiologiques qui sont à l'arrière-plan de cette théorie. Il fait ensuite ressortir l'originalité de la structure à trois niveaux (animal, humain, angélique; matériel, rationnel, spirituel) élaborée par Shah Wali Allah en l'opposant à des modèles antérieurs à cinq ou sept niveaux. A partir d'un diagramme de Shah Wali Allah, chacun des trois niveaux est alors étudié en détail selon ses "centres subtils", leur fonction respective et leurs relations. L'ensemble est ensuite intégré dans une théorie du progrès individuel selon deux voies entre lesquelles Shah Wali Allah établit des correspondances: celle de la Prophétie et celle de la Sainteté. Enfin, l'histoire spirituelle de l'humanité est présentée comme un développement parallèle à l'élévation d'un individu vers le "centre subtil" suprême du cercle supérieur (al-dhāt, l'"Essence Divine").

24 EKIM 1991

Dihlevî Şah Velîyullah

653 MAHMUD, Fazle. An exhaustive study of the life of Shah Wali Allah Dehlawi. *Oriental College Magazine* 33 (1956), no. 1, pp. 1-45

Shah Wali Allah Dehlawi-nin  
hayatiny türkçe ve ictihat  
Fethihs

3472 BALJON, J.M.S. A comparison between the Koranic views of 'Ubayd Allah Sindhi and Shah Wali Allah. *Sind through the centuries*. Ed. Hamida Khuhro. Karachi: Oxford Univ. Press, 1981, pp. 183-190

-DIHLEVI. SHAH VELIYYULLAH

683. [BALJON, J. M. S. *Religion and Thought of Shah Wali Allah Dihlawi, 1703-1762*. Leiden, Brill, 1986, ix-221 p. (Numen, Suppl. 86)]

181555  
SAH VELIY-  
YULLAH

3704 BHAT, Abdur Rashid, 'Shah Waliullah's Political Thought in the Context of His Notion of Irtifaqat' (18th Century Revivalist, India). *Journal of Objective Studies* (Aligarh), 3:1, 1991, pp. 67-78

11396 DEVA, Muhammad Farooq. The development of Islamic thought in India from Shah Wali Allah to Dr Iqbal. *Muslim & Arab Perspectives*, 3 vii-xii / 11 (1996) pp. 414-420

06609 RIZVI, Saiyid Athar Abbas. *Shāh Wali-Allāh and his times. A study of eighteenth century Islam, politics and society in India*. Canberra: Ma'rifat P.H., 1980.

Shah Velipullah ve zaman  
Bir 18. asır İslamı tahlili

3111 ASIRI, F. M. Shah Wali Allah. *Visva-Bharati Annals* 4 (1951), pp. 1-50

Shah Wali Allah

• SHAH VELIYYULLAH DIHLEVI

BALJON, J.M.S. Psychology as apprehended and applied by Shāh Wali Allāh Dihlāwī. *Acta Orientalia Neerlandica*, 1971, pp. 53-60.

Shah veli Allah Dihlavi-nin  
anlatip, ve uyg. gul. adip  
psikoloji

۱۰۴ غوث، محمد عبدالسلام محمد  
جهود الشاه اسماعيل بن عبدالغني بن الشاه ولي  
الله الدهلوي في توضيح عقيدة السلف في شبه القارة  
الهندية: ۱۱۹۳ - ۱۲۴۶ هـ / اعداد محمد عبدالسلام  
محمد غوث؛ اشراف عطية بن عتيق الزهراني. - المدينة  
المنورة: الجامعة الإسلامية، كلية الدعوة و اصول الدين،  
شعبة العقيدة، ۱۴۱۵ هـ، ۱۹۹۵ م.  
۴۳۶ ورقة، ۳۰ سم  
رسالة (ماجستير) - الجامعة الإسلامية،  
۱۴۱۵ هـ - ن: مودع نظاميا.  
۱. العقيدة الإسلامية ۲. الاسلام - الهند  
۳. الشهيد، محمد اسماعيل بن عبدالغني،  
ت ۱۲۴۶ هـ. أ. الزهراني، عطية عتيق عبدالله،  
مشرف ب. العنوان

01 KASIM 1993

181555 SHAH VELIYYULLAH

BALJON, J.M.E.. *Religion and Thought of Shāh Wali Allāh Dihlāwī 1703-1762*. Leiden: E.J. Brill, 1986, 221pp.

01 KASIM 1993

2640 BALJON, J.M.S. *Religion and thought of Shāh Wali Allāh Dihlāwī 1703-1762*. Leiden: Brill, 1986. 221pp.

181555  
SAH VELIY-  
YULLAH

3338 BHAT, Abdur Rashid. *Shah Wali Allah's political thought in the context of his irtifaqat*. *Journal of Objective Studies*, 3 i (1991) pp. 67-78

67064 GHAZI, M. "State and politics in the philosophy of Shah Wali Allah." *Islamic Stud.* 27, no. 4 (1984) 353-71.

İKbal  
ŞAH VELİYYULLAH

HALEPOTA, A.J. Affinity of Iqbal with Shah Waliullah. *Iqbal rev.* 151(1974), pp. 65-72

İkbal ile Şah Velîyyullah  
ile yakınlığı

651 KHAN, Muin-ud-Din Ahmad. Shah Wali-Allah's conception of *Ijtihad*. *J. Pakistan Hist. Soc.* 7 (1959), pp. 165-194

ŞAH VELİYYULLAH

İCTİHAD 1176/  
(1762)

Şah Velîyyullah'ın İktihat  
değeri

24 EKİM 1991

Baljon, Johannes M. S. Religion and thought of Shāh Walī Allāh Dihlavi, 1703-1762 (1986)  
AHR 92 (1987), 1263. G. Minault  
Arabica 35 (1988), 215-216. M. Arkoun (F)  
Bull. critique 4 (1987), 91-93. M. Chodkiewicz (F)  
Islam 64 (1987), 359-360. A. S. Asani  
ZDMG 137 (1987), 443-444. A. Schimmel (G)

Dihlevi, Şah Velîyyullah

2367. Jalbani, G. N. *Teachings of Shah Waliyullah of Delhi*. Lahore: Sheikh Muhammad Ashraf; 1967; vii + 199pp.  
Chapter II, 'Tradition', pp. 29-43 explicates the position of Ahmad ibn Abd ar-Rahman Shah Wali Allah (1114-76/1703-62) on Hadith.

6 SUBAT 1993

HALEPPTA, A.J.

22 HAZİRAN 2001

"Shah Waliyullah and Iqbal, The Philosophers of Modern Age", *Islamic Studies* XIII (4), December, 1974, s. 225-234

Dihlevi, Şah Velîyyullah  
(KİM)

899 KAMALI, Sabih Ahmad. Shah Waliy Allah's doctrine of Ittifaqat. *Iqbal* 11 iii (1963), pp. 1-17

Şah Velîyyullah'ın İttifaqat  
doktrini

ŞAH VELİYYULLAH

5575 DAR, B. A. Wali Allah: his life and times. *Iqbal R.* 6 (1965), pp. 1-36

Velîyyullah: hayat ve  
zamanı

-Dihlevi, ŞAH VELİYYULLAH 27 MAYIS 1993

3275 AHMAD KHAN, Kabir. A select bibliography of writings by and about Shāh Walī Allāh Dihlavi in English and Urdu. *Muslim World Book Review*, 7 i (1986) pp.56-65

-Dihlevi, Şah Velîyyullah

Şah Velîyyullah

46 HERMANSEN, M.K. The current state of Shāh Wali Allāh studies. *Hamdard Islamicus*, 11 iii (1988) pp.17-30 [Mainly bibliographical.]

17 ARALIK 1993

01 KASIM 1993

181555 ŞAH VELİYYULLAH  
HERMANSEN, Marca K., 'Shah Walī Allāh of Delhi's Hujjat Allāh al-Bāligha'. *Studia Islamica*, 63 (1986), pp.143-57.

الشيخ (قدس سره) شاه ولي الله دهلوي

توله (كان الله ولم يكن شئ غيره - ولم يكن شئ قبله)  
ثانه يدل على ان العالم بنقيره وقطيره مادت  
كلها وامني دينه فقالا ويعتقد بحدوث الاكوان الا الله  
واختار الله في بعض رسائله قدم العالم وعلمك  
هو الله وما خلقه هو الله. انما قبل ان يخلق خلقه: كان في عماد ما فوقه  
يدون الملك عيسى عند الازدهان فاحياء الرسول على السائل  
سبب سؤاله عن قدره ففرجه.

Muhammad Fezool-Bari, Surt (Hindistan) 1938,  
Enver Kizilirmir  
(1352) 4/1-2.

HERMANSEN, Marcia K. Shāh Walī Allāh. *The Islamic world*. Ed. Andrew Rippin. London & New York: Routledge, 2008, (The Routledge Worlds), pp.390-395.

Shah Waliullah

109 MAYIS 1992

24803 Hidayat Husain, M. Mawlavi. The Persian autobiography of Shāh Waliullah bin 'Abd al-Rahim al-Dihlavi: its English translation and a list of his works. *JASB* N.S. 8 (1912), pp. 161-175

SAH VELITULLAH

(1176/1762)

RIZVI, S.A.A. The political thoughts of Shāh Walī Allāh. *Abr-Nahrain* 16 (1975-6) pp. 91-107.

Shah wali Allah ve Şeyar  
dis ünceleri

2548 RAHBAR, Muhammad Daūd. Shāh Walī Ullāh and ijtihad. A translation of selected passages from his "Iqd al-jid fi ahkām al-ijtihād wa-l-taqīd." *MW* 45 (1955), pp. 346-358

Shah Waliullah ve Ijtihad  
"Ikd al-jid fi ahkam al-ijtihad  
vel taklid, ismi orendey  
serilmiy parajlarin Tercumesi

- Shah Waliullah  
- Seriat

01727 MUHAMMAD, Mīrāj. Shāh Walī Allāh's concept of the Shari'ah. *Islamic perspectives. Studies in honour of Sayyid Abul A'la Mawdudi*. Leicester 1979 no. 247-250

HINDUSTAN

SAH VELITULLAH

5568 ABBOTT, F. Islam in India before Shāh Walīullāh. *Studies in Islam* 1 (1964), pp. 1-11

Shah Waliullah zamanında  
Hindistanda İslam

SAH VELITULLAH

ANSARI, Zafar Ishaq  
Shah Walī Allāh and Fiqhī disagreements. *Iqbal* 15111 (1967), pp. 44-52

Shah wali Allah ve Fikih  
anlayışları

SAH VELITULLAH

654 MAHMUD, Fazle. Philosophy of Shah Walī Allāh. *Oriental College Magazine* 33, no. 3 (1957), pp. 1-46

Shah Waliullah felsefesi

00892 MUZTAR, A.D. *Shah Wali Allah, a saint scholar of India*. Islamabad: National Commission on Historical and Cultural Research, 1979. (Biographical series, 4.)

Dihlevi, Şah Veliyyullah

10 AGUSTOS 1992

BALJON, J.M.S.

22 HAZIRAN 2001

Religion and Thought of Shah Wali Allah Dihlevi (1703-1762), Leiden, Brill, 1986

920

2861 ANSARI, M. Abdul Haq. *Shah Waliy Allah attempts to revise Wahdatu'l-wujud*. *Islamic Quarterly*, 28 (1984) pp.150-164

Dihlevi, Ebu Abdurrazz Şah Veliyyullah (v. 1176/1762) Şah Wali Allah

EI, II, 254, 1A, II, 585.

- 2485- Asiri, F.M., "Shah Wali Allah", *Visva-Bharati Qly.*, 1950-1, 16: 217-26.
- 2486- Asiri, F.M., "Shah Wali Allah", *Visva-Bharati Qly.*, 1960, 25: 233-9.
- 2487- Asiri, F.M., "Shah Wali Allah", *Visva-Bharati Annals*, 1951, 4: 1-50.
- 2488- Mahmud, F., "An exhaustive study of the life of Shah Wali Allah Dehlawi", *Oriental college magazine*, 1956, 33(1): 1-45.
- 2489- Al-Ma'sumi, M.S.H., "An appreciation of Shah Waliullah al-Muhaddith ad-Dihlawi", *IC*, 1947, 21: 340-52.
- 2490- Siddiqi, A.H., "Renaissance in Indo-Pakistan: Shah Wali Allah Dihlawi", *A hist. of Muslim philosophy*, 2: 1557-80.

642 ASIRI, Fazle Mahmud. *Shah Wali Allah. Visvabharati Q. N.S. 16 (1950-51)*, pp. 217-226

ŞAH VELIYULLAH

Şah Veliyullah

Dihlevi, Şah Veliyullah  
(ed. Diwan's-senior, adli eseri)  
(Kutle hadise ile ilgili.)

(814.1)

zübeyd Ahmed  
el-Adabul-arabiye  
I. 92-93.

Şah Veliyullah Dehlavi

Detlev Khalid  
Some Aspects of Neo Mutazilism  
S. 321-322.

Mutazile 1 posetinde.

00947 WALIULLAH, Shah. *Sufism and the Islamic tradition: the Lamahat and Sata'at of Shah Waliullah*. Transl. by G.N. Jalbani and ed. by D.B. Fry. London: Octagon Press, 1980.

Dihlevi, Ebu Abdurrazz

10 AGUSTOS 1992

34854 MALIK, H. "Shah Wali Allah's last testament: Al-Maqala al-Wadiyya fi al-Nasiha wa al-Wasiyya." *Muslim World* 43, no. 2 (Ap '73) 105-18.

20 NISAN 1993 M.Y.

الاستاذ محمد مظهر بقا

١ - أصول الفقه والشاه ولي الله (بالأردو) : رسالة  
لنيل شهادة العالمية العالية .  
DIHLEVI, SHAH VELIYYULLAH

2.4 AUGUSTUS 1992

3460 [WALĪ ALLĀH DIHLAWĪ, Shāh]. The sacred  
knowledge of the higher functions of the mind:  
Alīf al-Quds, by Shāh Waliullah of Delhi.  
Tr. Jalbani, G.N. Ed. Pendlebury, D. London:  
Octagon, 1982. 103pp.

FARUQUE, Muhammad

22 HAZIRAN 2001

"Some aspects of Muslim Revivalist Move-  
ments in India During the 18<sup>th</sup> Century:  
The activities of Shah Wali-Allah of Delhi,"  
Islamic Culture, LXIII (3), July 1989  
Hyderabad, p. 19-41

11 EKIM 1992

Shah Veliyyullah  
ihtilaf  
WALĪ ALLĀH al-DIHLAWĪ  
(Ahmad ibn 'Abd al-Rahīm).  
- الاتصاف في بيان أسباب الاختلاف / تأليف ولي الله الدهلي  
! راجعه وعلق عليه عبد الفتاح أبو غدة . - بيروت : دار النفايس  
. 114p.; 20cm. - . 1977/1397  
[16° F. 3471  
"Inṣāf (Al-) fī bayān asbāb al-ihtilāf". - Rev. et  
annot. par 'Abd al-Fattāḥ Abū Gūdda. - Acq. 77-  
15479. - Br.  
Droit musulman.  
Doctrines. Divergences.

- Dihlevi, Shah Veliyyullah

193 MALLICK, Muhammad Tahir. Rationale of  
jihād as expounded by Shāh Wali Allāh of  
Delhi. Journal of the Pakistan Historical Society,  
34 i (1986) pp. 14-25

SUBAT 1993

21 SUBAT 1992

3256. KHAN, Ahmad. A unique ms. of Fath al-  
Dihlevi. Rahmān by Shāh Wali Allāh. Homdard  
Islamicus, 5 i (1982) pp. 37-44

Dihlevi, Shah Veliyyullah  
شاه ولي الله الدهلوي

القول الجميل في بيان سواد السبيل  
٢٢٢. ١. 248.

Dihlevi, Shah Veliyyullah  
(شرح تداع ابواب البخاري  
(adhi eseri).

1914.1

Zubeyd Ahmed  
el-Adabul-arabiyye  
I, 86-87.

Dihlevi  
Shah Veliyyullah Dihlevi  
(تفسير في تفسيري تفسيري)  
(adhi eseri)

1914.1

Zubeyd Ahmed  
el-Adabul-arabiyye  
I, 66-68.

2165. Samarrai, Qasim al-. 'A Sharh or Shadkh?. IS; 1979; 18(3): 255-73.  
Includes a critique of J. M. S. Baljon's (1973) translation of Tawil al-  
Ahadith of Ahmad ibn Abd ar-Rahman Shah Wali Allah (1114-76/1703-62).

- DIHLEVI, SHAH VELIYULLAH

U 9 NISAN 1996

3068 GHAFFAR, KHAN, Hafiz A. Shāh Walī Allāh: on the nature, origin, definition, and classification of knowledge. *Journal of Islamic Studies*, 3 (1992) pp.203-213

SAH VELIYULLAH 11275 68  
WALI ALLAH al-DIHLAWI  
(Ahmad ibn 'Abd ar-Rahim)  
رسالة شرح تراجم ...  
[49 02, 1945]

(Risalat Sharh tarajim akhbar Shah al-Dihlawi) or  
Sharh tarajim akhbar Shah al-Dihlawi. 2 ed. - Germania  
Oriental Publications Bureau.)

Shah Wali (al-).  
"Jamil as-Sahih".

06 EKIM 1999

1143 WALI ALLAH (DIHLAWI), Shāh. *The conclusive argument from God. Shāh Walī Allāh of Delhi's Hujjat Allāh al-bāligha*. Tr. Hermansen, M.K. Leiden: Brill, 1996 (Islamic Philosophy, Theology and Science: Texts and Studies, 25). 506pp.

16 EKIM 1999

01 KASIM 1993

181555 SAH VELIYULLAH 88-961581

Walī Allāh al-Dihlawī, 1702 or 3-1762 or

3.  
[Fawz al-kabīr fī uṣūl al-tafsīr.  
Arabic]

(Fawz al-kabīr fī uṣūl al-tafsīr)  
الفرز الكبير في أصول التفسير / ولي  
الله الدهلوي، مربي من الفارسية لسان  
المعنى الهندية - الطبعة 2.  
القاهرة: دار المعرفة، 1986.

201 p.; 19 cm.  
ISBN 977-1430-72-8

1. Koran—Criticism, Interpretation,  
etc.

Acquired only for LC.

28 MAYIS 1993

- el-FEVZÜ'İ-KEBİR

X- DIHLEVI, Şah Veliyyullah

Y9-963035

Walī Allāh al-Dihlawī, 1702 or 3-1762 or

3.  
(Fawz al-kabīr fī uṣūl al-tafsīr)  
الفرز الكبير في أصول التفسير /  
حجة الله الدهلوي. - بيروت: دار  
كتيبة، 1989.

130 p.; 22 cm.  
Includes bibliographical  
references.

\$3.50 (U.S.)  
Acquired only for LC.

IRICA

297.701

DA.S

Dahlawi, Shah Wali Allah Ahmad b. 'Abd al-  
Rahim

(Sata'at)

سطعات / تاليف شاه ولي الله محدث

دهلوي: ترجمة محمد متين هاشمي -

لاهور: ادارة ثقافت اسلامية، 1976.

192 p.; 11 cm.  
Text in Urdu

1. Sufism I. Author (Arabic) II. Title

8597

III. Title (Arabic)

Baljon, J. M. S. Religion and thought of Shāh Walī Allāh Dihlawī, 1703-1762. 1986. (ix, 221 p.) (NumS, 48)

ISBN 90 04 07684 0

cloth Gld. 70.—

This is the first comprehensive survey of the thought of Shāh Walī Allāh Dihlawī. It deals with his ideas on vocational visions, nonscriptural mediums of divine revelation, metaphysics, psychology, mysticism, ethics, life to come, prophetology, the various categories of people of religious eminence, Koran, *Hadith*, Islamic law, true and false religion, religious rites and customs, and society and economics. The argument is amply documented by citations in English translation from Shāh Walī Allāh's works.

Dihlewi, Şah Veliyyullah  
(el-Shaidul-Hasene 'sinli')  
(eseri)

1914.1

Zubeyd Ahmed  
el-Adabiye-arabiyye  
I. 137-138.

۲۲۲ مجموعه الرسائل الكمالية - ۴ : في الاجتهاد والتقليد

۱- الطائفة: مكتبة المعارف، ۱۴۰-هـ،

۱۹۸-هـ.

۴۰۸ ص ۲۰۴ سم

المحتويات: فصل في التقليد / لابن تيمية -

تفصيل القول في التقليد / لابن القيم - الرد على من

اخذ الى الارض وجعل ان الاجتهاد في كل عصر

فرض / جلال الدين السيوطي - الانصاف في بيان

سبب الاختلاف في الاحكام الفقهية / شاه ولي الله

احمد الدهلوي - القول المفيد في ادلة الاجتهاد

والتقليد / الشوكاني - حكم التزام مذهب معين

والانتقال من مذهب الى آخر / سعيد بن حجي ...

۱. اصول الفقه ۲. الاجتهاد (اصول فقه) ۱. ابن

تيمية، احمد عبدالحليم، ت ۷۲۸هـ. فصل في

التقليد ب. ابن قيم الجوزية، محمد بن ابي بكر،

ت ۷۰۱هـ. تفصيل القول في التقليد ج. السيوطي،

عبد الرحمن ابي بكر، ت ۹۱۱هـ. الرد على من

اخذ الى الارض د. الدهلوي، احمد شاه ولي الله

عبد الرحيم، ت ۱۱۷۶هـ. الانصاف في بيان سبب

الاختلاف ... هـ. الشوكاني، محمد علي،

ت ۱۲۰هـ. القول المفيد في ادلة الاجتهاد و. ابن

حجي، سعيد، ت ۱۲۲۹هـ. حكم التزام مذهب

معين ... ز. عنوان: في الاجتهاد والتقليد ح. عنوان:

فصل في التقليد ط. عنوان: تفصيل القول في التقليد



2673. Baljon, J.M.S. 'Two Lists of Prophets—A Comparison between Ibn al-Arabi's *al-Hikam* and Shah Wali Allah al-Dihlawi's *Tawil al-Ahadih*. *Nederlands Theologisch Tijdschrift*; 1967; 2: 81-9.  
A comparative study of works of Abu Bakr Muhammad ibn Ali Muhi ad-Din al-Hatimi at-Tai al-Andalusi (Ibn Arabi, 560-638/1165-1240) and Ahmad ibn Abd ar-Rahman Shah Wali Allah.

3594 ALIYU, Chika Umar. Sha Waliullah's views on stages of economic development. *Readings in Islamic economics*. Vol 1. Ed. Sule Ahmed Gusau & Muhammad Lawal Ahmad Bashir. Sokoto: Department of Economics, Usmanu Danfodiyo University, 1993, pp.156-168

99 JAFFAR, Ghulam Muhammad, 'Teachings of Shah Wali Allah and the Movement of Sayyid Ahmad Shahid of Bareilly' (19th Century Revivalism, India). *Hamdard Islamicus* (Karachi, Pakistan), 16:4, 1993, pp.69-80

21 NISAN 2000

18 EKIM 1999

F973 ASIRI, FAZL-E-MAHMUD. "Shah Wali Allah," VBA:4 (1951), 1-50. His life and teachings, from Arabic, Persian, and Urdu sources.

F974 ———. "Shah Wali Allah as a Politician," *IsL*:7 (March 1955), 35-41. Based on Waliullah's writings.

F956 Abd al-Fattah Political and Religious Ideas of Shāh Wali-Ullāh of Delhi," *MW*:52 (1962), 22-30. Based on his writings.

F1020 NIZAMI, K. A. "Shah Waliullah Dihlavi and Indian Politics in the Eighteenth Century," *IC*:25 (1951), 133-45.

F1022 RAHBAR, MUHAMMAD DAUD (tr.). "Shāh Wali Ullāh and Ijtihād; A Translation of Selected Passages from His 'Iqd al-jid fi ahkām al-ijtihād wa-l-taqlid.'" *MW*:45 (1955), 346-58.

1334 HERMANSEN, M.K. Shāh Walī Allāh of Delhi's *Hujjat Allāh al-bāligha*: tension between the universal and the particular in an eighteenth-century Islamic theory of religious revelation. *Studia Islamica*, 63 (1986) pp.143-157

351 GHAZALI, Muhammad al. Universal social culture: an empirico-revelational paradigm of Shāh Walī Allāh. *American Journal of Islamic Social Sciences*, 11 i (1994) pp.13-24

1713 KEMAL, Rahimuddin & KEMAL, Salim. Shah Waliullah. *History of Islamic philosophy*. Ed. Seyyed Hossein Nasr & O. Leaman. London: Routledge, 1996 (Routledge History of World Philosophies, I), pp.663-670

18 EKIM 1999

F968 ANSARI, A. S. BAZMEE. "Al-Dihlawi, Shāh Wali Allāh," *EI*:2, 254-55.

F969 ———. "Shah Ismail Shaheed," *PR*:11 (Oct. 1963), 4-9.

F970 ———. "Shah Waliullah," *PR*:9 (Aug. 1961), 21-24, 28.

F971 ANSARI, ZAFAR AHMAD. "Deoband and Nadwah," *HFM*:2, 1831-1905, part 2, 415-24.

00908 BALJON, J.M.S. A comparison between the Qur'anic views of 'Ubayd Allāh Sindhi and Shāh Walī Allāh. *Islamic studies* 16 (1977) pp. 179-188.

Ubayd Allāh Sindhi a Shah Wali Allāh in Kusonla (Ppl) pointing towards mekaynes.

20 EKIM 1999

1178 UMAR, Muhammad Suheyl. Understanding the rationale of Shah Wali Ullah, Shibli and Iqbal. *Iqbal Review*, 37 i (1996) pp.121-125

18 EKIM 1999

5.0200001  
-181555 SHAH VELIYYULLAH  
081378 HÜCCETULLAH'I-BALIGA 38057 69  
DAHLAWI (Wali Allāh ibn Abd al-Rahīm).  
الدهلوي (ولي الله بن عبد الرحيم)  
- حجة الله البالغة للإمام أحمد المعروف بشاه ولي الله بن عبد الرحيم الدهلوي، حققه وراجعته السيد سابق.  
- Huṣṣat Allāh al-Bāliḡa - Sayh Walī Allāh al-Dahlawī... Le Caire, Dār al-kutub al-ḥadīṭa, Bagdād, Maktabat al-Muṭannā, s. d. - 2r. en 1 vol. - In-8° (24cm) XXII+888p. [Acq. 165-69]  
1 8° 23. 2171  
(Huṣṣat Allāh al-Bāliḡa, Ed. par al-Sayyid Sābiq).  
Islamisme. Principes(5).  
18 SUBAT 1995

Dihlevi, Shah Veliiyullah  
Iqbal, Muh.

HALEPOTA, A.J. Shah Waliyullah and Iqbal, the philosophers of modern age. *Islamic studies* 13(1974), pp. 225-234.

Shah Veliiyullah ve Iqbal  
Son asarın fıkrofları

131 AGUSTOS 1992

2369. Khatoon, Saeeda. 'Shah Wali Allah's Philosophy of Society—An Outline'. *HI*; 1984; 7(4): 57-67.  
With reference to Ahmad ibn Abd ar-Rahman Shah Wali Allah (1114-76/1703-62).

Hamdard Islamicus

Dihlevi, Ebo Abdhaz  
Shah waliyullah

MALIK, Hafeez. Shah Wali Allāh's last testament: al-Maqāla al-Waḡiyya fī al-Maḡība wa al-Waḡiyya. *MW* 63(1973), pp. 105-118.

Shah veli Allah in  
Sun sahadeh

131 AGUSTOS 1992

2378. Masumi, M. S. H. al-. 'An Appreciation of Shah Waliyullah al-Muhaddith al-Dihlavi'. *IC*; 1947; 21(3): 340-52.

Islamic Culture

Dihlevi Shah Veliiyullah

(1176-1762)  
(1.2.3.4.10.11.6k)  
Fasıl.

1914.2.

Zübeyr Ahmed  
el Adabul Arabiye...  
II, 366

Shah Veliiyullah Dihlevi

1914.2

27 MAYIS 1993

2341. Baljon, J. M. S. 'The Ethics of Shah Wali Allah Dihlavi (1703-62)'. In: *Kongresses für Arabistik und Islamwissenschaft, Akten des VII.* Gottingen: Vandenhoeck und Rupprecht; 1976: pp. 66-73; ISBN 3-525-82377-0.  
A study of Ahmad ibn Abd ar-Rahman Shah Wali Allah Muhaddith Dehlavi (1114-76/1703-62).

Zübeyr Ahmed  
el Adabul Arabiye...  
II, 366

30 MAYIS 1992

MADDE İSTANLAĞI TAN SONRA GELEN DOKÜMAN

22 MAY 2007

Baljon, J. M. S. Religion and thought of Shāh Wali Allāh Dihlavi, 1703-1762. 1986. (ix, 221 p.) (NuS, 48) ISBN 90 04 07684 0 cloth Gld. 70.—/US\$ 35.—

MADDE İSTANLAĞI TAN SONRA GELEN DOKÜMAN

2354 RIZVI, Saiyid Athar Abbas. *Shah Wali-Allah and his times: a study of eighteenth century Islam, politics, and society in India*. Canberra: Ma'rifat Publishing, 1980. 452pp.

Shah Waliyullah Dihlavi

07 TEM 2009

SYED HASHIMI (FARIDABADI), "THE DA'IRAT-UL-MA'ARIF", ISLAMIC CULTURE, IV, s. 637, 1930 HYDERABAD.

(12) شرح تراجم ابواب بخاری (Sharah Tarajam-i-Abwab-i-Bukhari) i.e. Commentary of Bukhari by Ahmad bin 'Abdur Rahim Shāh Waliullah of Delhi (born 1114 A.H. died 1176 A. H.).

The author is a great scholar of the later line of Muslim 'Ulama. He completed the course of religious education at the age of 17 years and became the disciple of his father. His works show his extraordinary ability and intelligence, ranking him very high among his contemporaries. It was he who led the way in the investigation of the philosophy of Islamic teachings, and his *Hujjatullah-ul-Balighah* is one of the greatest works on the subject. His works are scholarly and very instructive, numbering 25 altogether.

The rank of Bukhārī in Hadith is well-known. But his arrangement of chapters is very peculiar and original and the very headings give the whole purport of its contents. In some places he inserts such traditions also which seem to have no connection with the subject. Some look to be quite clear but he deduces inner meanings from them which the general reader could not detect. For these reasons Bukhārī is not easily understood. The author of *Sharah* has explained these problems in the best way. He deals with the arrangement, headings and their meaning in relation to the text. Though brief, the book is very useful. No other analysis of Bukhārī of this kind has ever been published.

Medium size, pages 152.

09 MAYIS 1993

2371 BHAT, Abdur Rashid. Shah Waliy-Allah Dihlavi: an analysis of his Sufism. *Islamic Culture*, 71 ii (1997) pp.35-49

2970 ISLAHI, Abdul Azim. Shah Wali Allah's concept of al-irtifaqat (stages of socio-economic development). *Journal of Objective Studies*, 2 i (1990) pp.46-63

SHAH WALIYULLAH - IRITFAK

02 KASIM 1993

MADDE İSTANLAĞI TAN SONRA GELEN DOKÜMAN

MALLICK, Muhammad Tahir, 'Rationale of Jihad as Expounded by Shah Wali Allah of Delhi'. *Journal of the Pakistan Historical Society*, 34, Part 1 (January 1986), pp.14-25.

131 AGUSTOS 1992

NIZAMI, K.A. Shāh Waliullah of Delhi: his thought and contribution. *IC* 54 (1980) pp. 141-152.

1155 BHAT, Adur Rashid. Shah Waliy-Allah Dihlavi: an analysis of his theology. *Islamic Culture*, 70 iv (1996) pp.63-70

Shah Waliyullah

11 EKIM 1994

and for his pupils. Among many of his disciples and devotees his own son, Shah Abdul Aziz is rightly credited to have trained a score of persons and inspired them to live and die for the cause. Syed Ahmad Shaeed Bareilvi and his own nephew, Shah Ismail Shaheed initiated a pen and sword Jihad against ignorance and negligence for building up a strong political, military and economic order as has been laid down in the Quran and Sunnah.<sup>12</sup>

Dihlevi, Abdulhak  
(ayrıl 6, 11 adlı muntih eser)

1914.1

Zübeyd Ahmed  
el-Adabul-arabiyye  
I. 166-167

Dihlevi, Şah Velîyyullah  
(İmâm Malik'in muvatta'ı üzerine  
50 b. isimli hasiyesi)

1914.1

Zübeyd Ahmed  
el-Adabul-arabiyye  
I. 86.

Dihlevi, Şah Velîyyullah  
(Hutbesi)

1914.1

Zübeyd Ahmed  
el-Adabul-arabiyye  
I. 222.

Dihlevi, Şah Velîyyullah

1914.1

Zübeyd Ahmed  
el-Adabul-arabiyye  
I. 143-148.

Dihlevi, Şah Velîyyullah  
(en-nevadir mine'l-hadis adlı eser)

1914.1

Zübeyd Ahmed  
el-Adabul-arabiyye  
I. 93-94

00763 RIZVI, Saiyid Athar Abbas. *Shāh Walī-  
Allāh and his times: (a study of 18th century  
Islām, politics and society in India.)* Canberra:  
Ma'rifat Publishing House, 1980.

- Şah Velîyyullah  
Hindistan

145 [ISMĀ'IL SHAHĪD, Muḥammad]. 'Abaqāt of Shāh  
Muḥammad Ismā'īl Shahīd: being an exposition of Shāh  
Waliyullah's *Satāat & Lamahāt*. Tr. Jalbani, G.N.  
Delhi: Kitab Bhavan, 1994. 339pp.

05689 RIZVI, S.A.A. The political thoughts of  
Shāh Walī Allāh. *Abr-Nahrain* 16 (1975-6) pp.  
91-107.

Dihlevi, Ebu  
Abdülaziz

297.7  
DA.H

Dahlawi, Şah Wali Allah Ahmad b. 'Abd Al-Rahim

(Hududiat-Allah al-baligha)

حجة الله البالغة / تاليف شاه ولي الله

احمد بن عبدالرحيم الدهلوي : تحقيق السيد

سبق - القاهرة : بغداد : دار الكتب الحديثة

: مكتبة المثنى ، (د.ت.)

2 vol. in 1 (886 p.); 24 cm.  
Missing pp. 417 - 497

1. Sufism I. Sabiq, Sayyid (ed.) II. Author  
(Arabic) III. Title IV. Title (Arabic)

161 BHAT, Abdur Rashid. *Shāh Walīy-Allāh Dihlavī: an  
analysis of his Sufism. Islamic Culture*, 71 ii (1997)  
pp.35-49

18 KASIM 1998

المقدمة السنية والاستصار للفظة السنية  
أحمد شاه ولي الله الدهلوي  
٢٢، ١١، ١٥٤٤.

- Dihlevi Sah Veliyyullah

SAH VELIYYULLAH

01199 BALJON, J.M.S. Shāh Wali Allāh's terminology of creation. *Actes 8 Cong. Union europ. arabisants et islamisants* (1976) pp. 17-22.

Shah Waliullah in  
yanatma terminology

27 MAYIS 1993

DIHLEVI, SAH  
VELIYYULLAH

103 ANSARI, Abdul Haq. Shāh Waliy Allāh attempts to revise *wahdat al-wujud*. *Arabica*, 35 (1988) pp.197-213

AKHTAR, Waheed

haven't

22 HAZIRAN 2001

"Sayyid Ahmad Khan's Approach  
to Religious ...." *Aligarh Journal of  
Islamic Thought*, No:2, 1989 Aligarh  
Muslim University

DIHLEVI, Sah Veliyyullah  
(KIM)

903 MAHMUD, Fazle. Shāh Wali Allāh's Hujjatullahil Balighah. *J. Arab. and Pers. Soc. Panjab Univ.*, Nov. 1960-Feb. 1961, pp. 1-28

Sah Veliyyullah in Hujjatullah  
et Balighah

- شرح تراجم أبواب البخاري  
شاه ولي الله الدهلوي (ت ١١٧٦ هـ) - القاهرة: زكريا علي  
يوسف، ١٩٠، ١٢٠ ص  
صدر أيضاً بعنوان: رسالة شرح تراجم أبواب البخاري  
- Sah Veliyyullah

23 EYLUL 1995

Control. UBAYDULLAH SINDI  
SAH VELIYYULLAH

DIHLEVI

00907 BALJON, J.M.S. A comparison between Koranic views of Ubaydullah Sindhi and Shah Waliullah. *Sind Quarterly* 7 i (1979) pp. 7-12.

Ubaydullah Sindhi and  
Sah Veliyyullah in Kur'an and  
arabinda for mukayyaf

- رسالة شرح تراجم أبواب صحيح البخاري

لأحمد المعروف بشاه ولي الله الدهلوي بن عبد الرحيم (ت ١١٧٦ هـ) -  
حيدر آباد الدكن: مجلس دائرة المعارف العثمانية، ١٣٢٣ هـ،  
١، ١٠١، ٤٠ ص

ط ٣ - حيدر آباد الدكن: مجلس دائرة المعارف العثمانية، ١٣٦٨ هـ،  
١٣٧ ص  
القاهرة: مكتبة وهبة، ؟

صدر أيضاً بعنوان: شرح تراجم أبواب صحيح البخاري

- el-Camius-Sahih (Bulbuli)  
- Sah Veliyyullah

SAH VELIYYULLAH

649 HALEPOTA, Abdul Wahid. Shāh Waliullah's conception of society. *Pakistan philos. J.* 1 iii (1958), pp. 33-39

Sah Veliyyullah in concept  
discovery

SAH VELIYULLAH

SIDDIQI, Nusrat Rashid

The socio-political perspective of Shah Waliy Allah's time.

Proc. 3rd All Pakistan Political Science Conf. 1962, pp. 81-86

Sah Veliy Allah zamaninin  
socio-economic perspective

18 TEM 2007

R250 Islamic renaissance in South Asia: 1707-1867; the role of Shāh Wali Allāh and his successors / Ghazi, Mahmood Ahmad. Islamabad, 2002  
Manzoor, S. Parvez. Muslim World Book Review, 23 iv (2003), pp.24-27 (E) *Shah Veliyullah Dihlevi*

04 TEM 2007

R555 Socio-political thought of Shāh Wali Allāh / Ghazali, Muhammad al-. Islamabad, 2001  
Hofmann, Murad Wilfried. Muslim World Book Review, 22 iii (2002), pp.22-23 (E)

Dihlevi, Sah Veliyullah  
(el-kavul cemil fi beyan, Sevaissob.)  
evler eseri)

1814.1

Zabeyd Shmeel  
el-Adab ul-arabiyya  
I. 117-118.

S. Özeren

-181555 SAH VELIYULLAH  
-081378 MUCCETULLAH-I-BALISA 18157 89  
DAHLAWI (Wali Allāh ibn  
عبد الرحيم)  
-حجة الله البالغة للامام... احمد المعروف بشاه ولي الله بن  
عبد الرحيم الدهلوي حقه وراجعه السيد سابق  
-Huṣṣat Allāh al-Bāliḡa -Shayh Walī Allāh al-Dahlawī... Le Caire, Dār al-  
kutub al-ḥadīṡa; Baḡdād, Maktabat al-Muṣannif, s.d. -2r, en 1 vol. -In-8° (24cm)  
XXII+888p. [Acq. 165-69] 1 [8° 22g. 2171  
(Huṣṣat Allāh al-Bāliḡa, Ed. par al-Sayyid Sabiq).  
Islamisme. Principes (5).

21 SUBAT 1995

SAH VELIYULLAH  
2953 KHAN, Hafiz A. Ghaffar, 'Shah Wali Allah: On the Nature, Origin, Definition, and Classification of Knowledge'. Journal of Islamic Studies (Oxford, UK), 3:2, 1992, pp.203-13

21 EKIM 1995

21 EKIM 1995

SAH VELIYULLAH d. DEHLEVI

53201 NIZAMI, K. "Shāh Waliullah of Delhi: His thought and contribution." Islamic Cult. 54, no. 3 (Jl '80) 141-52.

5613 ABBOTT, F. Islam in India before  
Shāh Waliullāh. Studies in Islam I  
(1964), pp. 1-11

SAH VELIYULLAH  
HINDUSTAN

Sah Veliyullah  
zamanında Hind de islamizet

297.211  
QU.I

Quran.- Arabic and Turkish

(Tefsir el-cemali ale et-tenzil al-celali)  
التفسير الجمالي على التنزيل الجليل / شاه  
ولي الله احمد بن عبدالرحيم الدهلوي : ترجمة  
خير الدين خان حيدر آبادي - القاهرة : مطبعة بولاق  
مصر المحروسة ١٢٩٤هـ

4 vol. in 2; 27 cm.  
Translated from Persian into Ottoman Turkish

1. Koran, Commentaires I. Al-Dahlawi, Shah  
Wali Allah Ahmad b. 'Abd al-Rahim (comm.) II.  
Haydarabadi, Khayr al-Din Khan (tr.) III. Author  
(Arabic) IV. Title V. Title (Arabic)

9292

MADDE SAHINLANDIRKAN  
SONRA GELEN OKUMAN

1 - AGU 2007

502 BHAT, Abdur Rashid. Political thought of Shah Wali-u-Allah: an analytical study. Delhi: Adam, 1996. 102pp.

503 BHAT, Abdur Rashid. Political thought of Shah Waliullah. Delhi: Rightway, 2002. 94pp. [Previously published 1996.]

Dihlevî, Şah Velîyyullah  
(1176/1762)

1914.2.

Zübeyr Ahmed  
el-Adabul-Arabiyye  
II. 438.

Dihlevî,  
Şah Velîyyullah b. Abdurrahim  
(1176/1762) — Dihlevî

1914.2

Zübeyr Ahmed  
el-Adabul-Arabiyye  
II. 281-282, 297, 322.

Dihlevî, Şah Velîyyullah  
(Şah Velîyyullah b. Abdurrahim)

Zübeyr Ahmed  
el-Adabul-Arabiyye  
I. 101-103.

1914.1.

01 KASIM 1993

305 BALJON, J.M.S., 'Social and Economic Ideas of Shah Wali Allah'. In: A.H.M. Sadeq and A. Ghazali (eds.), *Readings in Islamic Economic Thought* (18th-Century Revivalist). Petaling Jaya: Longman Malaysia, 1992. pp.238-45

ŞAH  
VELİYY-  
ULLAH

14

01 KASIM 1993

330 JALBANI, G.N., 'The Socio-Economic Thought of Shah Wali Allah'. In: A.H.M. Sadeq and A. Ghazali (eds.), *Readings in Islamic Economic Thought*. Petaling Jaya: Longman Malaysia, 1992. pp.246-59

ŞAH VELİYY-  
ULLAH

ŞAH VELİYYULLAH

01238 NIZAMI, K.A. *Shah Waliullah of Delhi: his thought and contribution*. IC 54 (1980) pp. 141-152.

Delhi'de Şah Waliullah  
düşünceleri ve katkısı

1523. Wali Allah, Ahmad ibn Abd ar-Rahman Shah (1114-76/1703-62). *A Mystical Interpretation of Prophetic Tales by an Indian Muslim—Shah Wali Allah's Tawil al-Ahadith* (Translated, with Introduction and Notes, by Baljon, J. M. S.). Leiden: E. J. Brill; 1973; ix + 67pp.

DİHLEVÎ, ŞAH VELİYYULLAH

Şah Velîyyullah

305 ABDUL MAJEED, Nazeer Ahmad. International seminar on Shāh Walī Allāh's thought February 20-22, 2001. *Islamic Studies*, 40 ii (2001) pp.373-375

12 EYLÜL 2006

FREMBGEN, Jürgen Wasim. Sayyid Shah Wali - missionary and miracle-worker. Notes on the hagiography and cult of a Muslim saint in Nager and Hunza (northern Pakistan). *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 155 i (2005) pp.69-104. [Shī'ī saint.]

Şah Velîyyullah Dihlevî

Şah Velîyyullah

3029 KHAN, A. Sattar and ANWAR, Zulfiqar, 'The Movement of Shah Waliullah and its Political Impact' (18th Century Muslim Scholar and Revivalist, India). *Journal of the Research Society of Pakistan* (Lahore, Pakistan), 32:4, 1995, pp.13-23

26 EKİM 1996

MADDİ HAYAT ADANIR  
SONRA GELİR CÜMÜMAN

1 - AĞU 2007

385 GHAZALI, Muhammad al-. *The socio-political thought of Shāh Walī Allāh*. Islamabad: International Institute of Islamic Thought: Islamic Research Institute, 2001. 335pp.

Dihlevî, Şah Velîyyullah

16 ARALIK 1993

00918 SAMARRAI, Qasim al-. *How a Western scholar interprets Islamic prophetic tales?* (A review article of A mystical interpretation of prophetic tales by an Indian Muslim. Shāh Wali Allāh's *Ta'wīl al-Aḥādīth* by J.M.S. Baljon.) 15 pp. Leiden: New Rhine Publishers, 1979.

Dihlevi, Şah Velîyyullah

4848 HABIB, Irfan M. The political role of Shaikh Ahmad Sirhindi and Shah Waliullah. *Essays in Indian art, religion and society*. Ed. K.M. Shrimali. Delhi: Munshiram Manoharlal, 1987 (India History Congress Golden Jubilee Year Publication series, 1) pp.219-235

Wali Allāh, Shāh. — A mystical interpretation of prophetic tales by an Indian Muslim. Shāh Wali Allāh's *Ta'wīl al-aḥādīth*. Translated by J. M. S. BALJON. 1973. Sm. 8vo. (ix, 67 p.) (N1, 2) ISBN 90 04 03833 7 Gld. 18.—

95 DALLAL, Ahmad. The origins and objectives of Islamic revivalist thought, 1750-1850. *Journal of the American Oriental Society*, 133 iii (1993) pp.341-359 (Muhammad Ibn 'Abd al-Wahhāb, ... Shāh Wali Allāh ... 'Uthmān ibn Fūdī ... Muḥammad 'Alī al-Sanūsī.)

22 ARALIK 1993

Şah Velîyyullah ed. Dehlevî

M. Ahmad Gazi  
Emergence of Sannusiye Movement  
S. 26-27 vd.

Sannusiye posetinde

ilim dah: KLM

4 KASIM 1991  
madde: Dihlevi Şah Velîyyullah

A. Br. : c. , s.  
B. L. : c. , s.  
F. A. : c. 1 , s. 128 (Dâsünürle bsl.)  
M. L. : c. , s.  
T. A. : c. , s.

Dihlevi, Şah Velîyyullah  
(KLM)

457 ABBOTT, F. Islam in India before Shāh Waliullah. *Studies in Islam* 1 (1964), pp. 101-116

Şah Velîyyullahî tan önce  
Hindistan'da İslâm

"ŞAH VELİYYULLAH ED-DEHLEVİ"

KLM/TSU/FKH/HOS

G. Allana, "Eminent...", S. 33-48

2251 A. SATTAR KHAN & ANWAR, Zulfiqar. The movement of Shah Waliullah and its political impact. *Journal of the Research Society of Pakistan*, 32 iv (1995) pp.13-23

26 OCAK 1994

510. DEHLAVI, Ahmad ibn 'Abd ar-Rahim, dit Şah Wali-ol'Lāh (1114-1176 H.L./1736-1763): *Fath ur-Rahmān fi tarjamāt al-Qur'an*, traduction persane du Coran, publiée ligne par ligne avec l'original arabe du Livre Saint, par Taj Co. (Karachi, Lahore), plusieurs réimpressions dont celle de 1983.

Taj Co Ltd est l'éditeur le plus important du Pakistan pour le Coran. Cette traduction persane est présentée sous quatre formats dont les avantages ne sont pas les mêmes:

- 1- Édition 34x24 cm, avec en bas de page, la traduction persane et le commentaire persan de Vā'ez Kāsefī (voir n° 514 dans ce vol. d'Abstracta). Ne contient pas l'introduction du traducteur ni les notes marginales.
- 2- Édition 24x18 cm, ne contient pas l'introduction du traducteur mais contient les notes marginales qui se trouvent aussi bien dans les éditions suivantes, 732 p.
- 3- Édition 12x9 cm, datée, d'avril 1738, contient l'introduction du traducteur, sur l'évaluation des possibilités de traduction du Coran (et des textes arabes en général). 732 p. (C'est l'édition que nous recommandons)
- 4- Édition 6x4,5 cm, contient l'introduction.

Les fautes d'impressions provenant des erreurs de lecture des calligraphes (dont la langue de culture est l'ourdu) sont à déplorer.

R. F.

21 EKIM 1996

131 AGUSTOS 1992

Dihlevi, Sah  
Waliyullah

2387. Rizvi, Saiyid Athar Abbas. *Shah Wali Allah and his Times*. Canberra (Australia): Marifat Publishing House; 1980; 452pp.

Reviewed by Ahmad, Manzoor (1980) HI 3(4): 91-3; Murad, Khurram (1982) MWBR 2(2): 22-5.

Detailed historical background and political perspective to the biography of one of the great Muslim scholars of Hadith in modern times, Ahmad ibn Abd ar-Rahman Shah Wali Allah (1114-76/1703-62).

131 AGUSTOS 1992

2330. Ansari, A. S. Bazmee. 'Book Review' (Barakati, Mahmud Ahmad. *Shah Wali Allah aur unka Khandan*, Lahore: 1976, 208pp.). HI; 1981; 4(4): 91-101.

Dihlevi, Sah  
Waliyullah

In-depth review of an Urdu-language book; the reviewer makes detailed references to previously published works on Ahmad ibn Abd ar-Rahman Shah Wali Allah (1114-76/1703-62).

131 AGUSTOS 1992

2395. Wali Allah, Ahmad ibn Abd ar-Rahman Shah (1114-76/1703-62). A *Mystical Interpretation of Prophetic Tales by an Indian Muslim—Shah Wali Allah's Tawil al-Ahadith* (Translated, with Introduction and Notes, by Baljon, J. M. S.). Leiden: E. J. Brill; 1973; ix + 67pp.

Dihlevi, Sah  
Waliyullah

F994 Habib Mohammed. "The Persian Autobiography of Shāh Waliullāh bin 'Abd al-Rahīm al-Dihlavi: Its English Translation and a List of his Works," ASB: NS 8 (April 1912), 161-75.

1026 Rahman Fagius. "The Thinker of Crisis: Shah Waliy-Ullah," PQ:6 (Summer 1956), 44-48. Good summary.

L84 KAMALI, S. A. "The Concept of Human Nature in Hujjat Allah al-Balighah and Its Relation to Shah Waliullah's Doctrine of Fiqh," McGill, 1959. 478 pp.

04 EKIM 1999

1860 GHAZALI, Muhammad AL-, 'Universal Social Culture: An Empirico-Revelational Paradigm of Shah Wali Allah' (18th Century Revivalist, India). *The American Journal of Islamic Social Sciences* (Herndon, VA), 11:1, 1994, pp.13-24

20 EKIM 1999

Mahmud Ahmad

*Bibliography:* Firdawsī, *Shāhnāma* (ed. Mohl, viii, ff.); M. C. Inostrancev, *Sasanidskie Etiudi*; Quatremère, *JA*, 2 ser., xvi, 532; P. Horn, *Gr. I. Ph.*, i, 2, 178; Nöldeke, *Gesch. der Perser*, 440; Max Van Berchem, *Propriété territoriale*, 25; A. V. Kremer, *Culturgeschichte. Streifzüge*, 14; Wellhausen, *Das arabische Reich und sein Sturz*, Berlin 1902; Bartold, *Die Rolle der Gebiete des kaspischen Meeres in der Geschichte des muslimanischen Welt*, Baku 1924, 21; K. H. Menges, *Drei Osbekische Texte*, in *Isk.*, xxi, 179; F. Løkkegaard, *Islamic taxation in the classic period*, Copenhagen 1950; D. C. Dennett, *Conversion and the poll tax in early Islam*, Harvard 1950, 22-3, 29-30, 32-3; F. W. Cleaves, *Darūya and Gerege in Harvard Journal of Asiatic Studies*, 1953, 237; A. K. S. Lambton, *Landlord and Peasant in Persia*, Oxford 1953. (ANN K. S. LAMBTON)

†**ĀL-DIHLAWĪ, SHĀH WALĪ ALLĀH**, the popular name of **ḲUṬB AL-DĪN AḤMAD ABU'L-FAYYĀD**, a revolutionary Indian thinker, theologian, pioneer Persian translator of the **Ḳur'ān**, and traditionist the first child of the 60-year-old **Shāh 'Abd al-Raḥīm al-'Umarī** of **Dihli**, by his second wife, was born in 1114/1703 at **Dihli**, four years before the death of Awrangzīb. A precocious child, he memorized the **Ḳur'ān** at the early age of seven and completed his studies with his father, both in the traditional and rational sciences, at the age of fifteen. On the death of his father in 1131/1719 he succeeded him as the principal of the religious college, *Madrasa Rahimiyya*, which **Shāh 'Abd al-Raḥīm** had founded, at **Dihli**. This institution, in later years, produced a galaxy of brilliant scholars and was the fore-runner of the famous *Dār al-'Ulūm* at **Deoband** [q.v.]. In 1143/1730 **Wālī Allāh** went on a pilgrimage to **Mecca** and **Medina** and stayed in **al-Hijāz** for 14 months before returning to **India** in 1145/1732. He took advantage of his stay in **Medina** to learn *ḥadīth* from eminent scholars like **Abū Ṭāhir al-Madanī**, 'Abd Allāh b. **Salīm al-**

The reform movement outlined by Shāh Walī Allāh, which found full expression in the religio-military campaigns of Sayyid Aḥmad Barēlawī [q.v.] and Shāh Ismāʿīl, the grandson of Walī Allāh revolved round his concept of *maṣlaḥa*, i.e., the establishment of a kind of welfare state based on the "relationship of man's development with the creative forces of the Universe". The time and the environment were both unsuited for the success of such a revolutionary movement. The inevitable result was that the movement, although launched with a great deal of fervour, soon lost impetus when faced with realities. On the other hand, the Wahhābī movement launched by his contemporary, Muḥammad b. ʿAbd al-Wahhāb, [q.v.] succeeded, as it sternly refused to accept the idea of compromise, which constitutes the kernel of Shāh Walī Allāh's thought; he even attempted to reconcile such antithetic theories as the *waḥdat al-wuḍūd* [see IBN AL-ʿARABĪ] and *waḥdat al-shuḥūd* [see AḤMAD SIRHINDĪ].

His chief works are: (a) Arabic, (i) *Ḥudūd al-ʿAllāh al-bāliḡa*, his *magnum opus*, a unique work on the secrets of religion (*asrār al-dīn*), also dealing with various other subjects such as metaphysics, politics, finance and political economy. It was in this book (ed. Bareilly 1285/1868; Cairo 1322-3/1904-5), now prescribed as a course of study at al-Azhar and in the Sudan, that he propounded his revolutionary theory of "*ḡakk hull niṣām*" (down with all systems!). The book has also been translated into Urdū (Lahore 1953, Karachi n.d.); (ii) *al-Musawwā*, a commentary on the *Muwaffā*<sup>3</sup> of Mālik b. Anas; (iii) *al-Faḥ al-khabir* . . . . . the fifth and the last chapter of his Persian work *al-Fawz al-kabir fī uṣūl al-taṣīr*, but with the above independent title (Lucknow 1289/1872); it is a pithy but highly useful dissertation on the principles of the science of Qurʾānic exegesis; (iv) and (v) *al-Budūr al-bāriḡa* and *al-Khayr al-kathir*, both on the *ʿilm al-asrār*, a branch of *taṣawwuf* dealing with its truths and realities (Dābhūl n.d.); (vi) *al-Inṣāf fī bayān sabab al-ikhtilāf*, a masterly survey of the causes of the juristic differences between the various sects of Islam and the evolution of Islamic jurisprudence; (b) Persian, (vii) *Taḥmīnāt-i Ilāhiyya*, partly in Arabic, contains *inter alia* addresses to the various

was a schism between the Lombard Waldensians and those from north of the Alps, the followers of Valdès. The Lombards had instituted their own sacraments and ceased to lead the life of wandering preachers but lived in towns and by manual labor. The followers of Valdès maintained their original pattern of mendicant preaching and poverty. The Lombards elected their own head, whereas for Valdès only Christ could be the head. Despite a further attempt to heal the split in 1218 and some degree of contact, the two different wings went their own ways.

The Waldensians were the one genuinely popular heresy (before the Hussites) who drew their support from artisans and peasants. Although they had their base in the cities, especially in Lombardy, they were also of the countryside, especially north of the Alps and in the Alpine valleys of Piedmont, where geography protected them. Cohesion was maintained by the Waldensian priests, often called the "perfect," an analogy with the Catharist perfect but having a very different character. The Waldensian perfect, especially north of the Alps—and by the fourteenth century the Waldensians had in effect become a northern phenomenon, with their main strength in Germany and central Europe—were preachers acting as Christ's apostles as Valdès had done. But now they acted clandestinely. They visited individual Waldensian believers and administered their simplified version of the sacraments. In return they were supported by the believers materially, sometimes by a voluntary tax or payment. Otherwise, the ordinary Waldensian led an ordinary life, earning his living and observing outward obedience to the Roman church. That may well have involved less of a conflict than among the ordinary Cathar believer. The difference between being a Waldensian and an orthodox Christian was less one of belief than of adherence to the Waldensian perfects, regarded by the Waldensian believers as Christ's true representatives. The opposition between them and the Roman church was the main source of Waldensian belief as it developed after the death of Valdès.

The Waldensians claimed that they were the one true church to whom the apostolic succession had passed after the so-called Donation of Constantine, which gave to the pope headship of the western Roman empire. Although a forgery, the Donation was believed to be true until the fifteenth century, and the Waldensians were not alone in treating it as the cause of the Roman church's decline. From it they argued that the Roman priests were not true priests and, following Valdès, further held that any man, and, indeed, woman, pure in spirit and in the quality of his or her life, was a priest and ordained by God. Like the Cathari, the Waldensians

accepted women as perfect, although there seems to have been a decline in the number of female perfect in the fourteenth century. Once adopted, those Waldensian beliefs became irreconcilable with those of the Roman church. The Waldensians also came to reject the Roman church's sacramental forms and most of its prayers and ceremony, including prayers for the dead, a belief in purgatory, or the very need for churches. In their place they had their own modified spiritual forms of baptism (and only for adults, not children), confession, and marriage. At the same time, true to the literal interpretation of Christ's own gospel teaching, they rejected all non-spiritual activities, including the swearing of oaths, the exercise of legal authority, the waging of war, or the taking of life.

In all those ways they sought to obey God rather than man by turning away from the man-made laws of the Roman church to direct communion with Christ through God's word in the Bible. Their influence is to be seen upon the Hussites.

[See also *Cathari and the biography of Hus.*]

#### BIBLIOGRAPHY

- Lambert, Malcolm. *Medieval Heresy: Popular Movements from Bogomil to Hus*. New York, 1977. The fullest and most up-to-date account of medieval popular heresies.
- Moore, R. I., ed. *The Birth of Popular Heresy*. London, 1975. A representative selection of translated sources, mainly from the twelfth century, with a useful introduction.
- Russell, Jeffrey B. *Dissent and Reform in the Early Middle Ages*. Berkeley, 1965. A useful, wide-ranging survey of early medieval heresies to the end of the twelfth century.
- Thouzellier, Christine. *Catharisme et Valdésisme en Languedoc*. Paris, 1966. A very full analysis of the sources.
- Wakefield, Walter L., and Austin P. Evans. *Heresies of the High Middle Ages*. New York, 1969. The largest collection of translated sources, particularly valuable for their fullness.

GORDON LEFF

**WALĪ ALLĀH, SHĀH** (AH 1114–1176/1703–1762 CE), properly Abū al-Fayyāḍ Qutb al-Dīn Aḥmad ibn 'Abd al-Raḥīm al-Dihlawī, Indian theologian and reformer. Born in Delhi, Shāh Walī Allāh was precocious and inquisitive. Under his father's guidance he began the study of the texts of Qur'ān and *ḥadīth* (prophetic traditions) at an early age. Initiated by his father into the Naqshbandī Sūfī order, Walī Allāh acquired its ethos of social activism and individual contemplation within the limits of Muslim orthodoxy. At age sixteen, he became head of the Madrasah Raḥīmīyah, the religious institution founded by his father; this served as Walī Allāh's home base during his career.

His intellectual formation was completed during a

## The Sufi Epistemology of Shah Waliullah

*Tasadduq Husain\**

Besides being commonly known as an eminent traditionist (mohadith), Shah Waliullah is also a Sufi of vital importance and equal eminence. He has made multifarious contribution in the realm of Islamic mysticism. His treatises like *Hamat*, *Lamat*, *Satat* and many others are the valid evidence of his stage of devotion and erudition of mysticism. In order to describe his genuine interest in the realm, we need to discuss it at length. We shall presently limit ourselves to deal with his mystic theory of knowledge.

We are quite familiar that a Sufi even after having access to the universally acknowledged sources of knowledge emphasizes direct apprehension of God. He pursues it as a goal. The direct apprehension of God can only be possible with the help of intuition. A Sufi desires to apprehend each and every step in the universe with the help of mystic experience. The mystic experience, as we know, with all its characteristics, becomes the only source of knowledge to apprehend not only God but also the secrets of this universe. A Sufi also uses the other sources of knowledge but is fully aware with their cognitive worth and finalities. He knows their domain never allows them to enter into the intuitive world. He does not deny their importance but never takes them to be finally valid. Even the course of revelation is certified by his mystic experience. Shah Waliullah being a Sufi shares with other Sufis and builds up the edifice of his theory of knowledge on the similar foundations.

God, as Shah Waliullah and other mystics believe, has created man with some essential attributes. Knowledge is one of them. Being essential, it is a natural instinct of man. He rather feels inquisitive to know all around and beyond him. A Sufi realizes himself and his potentialities. He knows with the help of ordinary sources all that is around him but for the beyond he takes the help of his intuition. His

---

\* Dr. Husain teaches Philosophy at Aligarh Muslim University, Aligarh, India

Journal of Objective Studies, vol. 14, no. 1-2,

New Delhi 1422-1423/2002, s. 59-89.

29 AUG 2006

IRICA Ktp.

## THE DECLINE OF THE MUGHUL EMPIRE AND SHAH WALIULLAH

Aurangzib, the last great Mughul, ruled over an empire still reflecting its past glories; his successors ruled over a mere shadow. Bahādur Shāh, finally succeeding to the throne at the age of sixty-five, faced an unending chain of insurrection from Rajputs, Marathas, and Sikhs. He soon gave up, devoting the last six months of his reign to gardening, and when he died in 1712 the empire fell apart. "The story of the next fifty years," it has been said, "is one of the most piteous of all history..."<sup>1</sup>

Bahādur Shāh's successor, Jahāndār Shāh, invited discord and rebellion by combining brutal vengeance, prolific squandering, and absolute incompetency. He gave his concubine an allowance of twenty million rupees a year, plus clothes and jewels, spending much of his own time in drunken orgies. Naturally enough, his throne was never secure; in less than a year he had been murdered. The court split into Turanian and Iranian factions, and the government's efficiency vanished amid its feuding parts. Five emperors followed in seven years. The chief noble of the court left for the south, where he set up in Hyderabad (Haidarābād) in the Deccan (Dakhan), an area as large as Italy, a state of his own; another set up a state for himself in Oudh; the governor of Bengal acted, at least, as though he were independent. The Marathas, whom Aurangzib had been unable to subdue, appeared in 1737 before the gates of Delhi, but as suddenly withdrew. Two years later Nādir Shāh of Persia, aware of the unsettled conditions to the south, marched to Delhi, and the emperor, Muḥammad Shāh, "the asylum of negligence,"<sup>2</sup> saw his capital sacked. "For a long time," ran the metaphor of a contemporary historian, "the streets remained strewn with corpses, as the walks of a garden with dead flowers and leaves. The town was reduced to ashes, and had the appearance of a plain consumed with fire."<sup>3</sup> Then Nādir Shāh left, carrying all the Imperial gold plate, the Koh-i-nūr diamond and other jewels, the gem-studded Peacock Throne, and anything else he chose to carry on the innumerable horses, elephants, and camels which he also took back to Persia. So far had the mighty Mughul Empire fallen! Muḥammad Shāh, with a tired eye towards the future as the riches of his Empire traveled slowly northward and westward, issued a Royal Order which proclaimed: "All public officers should occupy themselves in the discharge of their ordinary duties, except the historians. These should refrain from recording the events of my reign, for at present the record cannot be a

<sup>1</sup> H. G. Rawlinson, *India, A Short Cultural History*, London, 1952, p. 352.

<sup>2</sup> Elliot and Dowson, *The History of India, As Told by Its Own Historians*, S. Gupta, Calcutta. This quotation is taken from the *Tarikh-i-Hindi of Rustam Ali*, p. 50 in volume 19 of Gupta's edition.

<sup>3</sup> *Tazkira of Anand Ram Mukhlis*, p. 97, in Elliot and Dowson, as above.

Several very interesting and challenging contributions followed and are continuing. The section has become now a regular feature of each issue of *JIMMA*. I do not wish to suggest that this fruitful experiment has led to a successful resolution of any particular minority problem on either side. But doors have been opened on a very sensitive, but very real issue; a rapport has been established. On an issue on which there is mutual commitment and concern, some listening across the borders has taken place. An understanding is in the process of developing that this issue is a reciprocal issue: you listen to us, we listen to you and together we try to create a climate that from academic discussion and responsible airing of views just might lead to some impact on the spheres of social and political action.

As suggested earlier, this discussion of real, shared issues has inexorably, but naturally, led to a discussion of substantive conceptual issues, of the doctrinal roots of our attitudes in this particular domain (religious minorities). But since such discussion followed rather than preceded focus on real issues, many of the roadblocks that one encounters when one launches forth directly into doctrinal issues have been avoided.

We have often been asked, especially by our side, what do we hope to gain by this limited experience: by this venture into a domain where angels fear to tread? Not much, at least not yet, perhaps never. We have no representative capacity, no sanction behind our effort. We speak on behalf of no one. We are frequently advised that the polarization that has taken place especially in modern times makes such efforts akin to a wild goose chase. We are also painfully aware that if the present is any index man seemingly possesses an almost inexhaustible capacity for intransigence and selfish contumacy.

But let's once again look at our theme for today: the role of *believers* in promoting trust and community.

"Indeed," reassures God in the Qur'ān, "We have created man in the best of moulds." It is only when he rejects faith and good works, that man is "reduced to the lowest of lows." (Qur'ān, 95:4-6)

*We ākhiru da'wānā ani'l-hamdu lillāhi rabbi'l-ālamīn.*

## SOME ASPECTS OF MUSLIM REVIVALIST MOVEMENTS IN INDIA DURING THE 18TH CENTURY: THE ACTIVITIES OF SHĀH WALĪ-ALLĀH OF DELHI

MUHAMMAD AL-FARUQUE

THE death of Awrangzib in 1707 was a turning point in the history of Mughal rule in India. Events following his death tell a new story of incompetence, short-sighted policy making, selfishness and treachery, producing anarchy, weakness, and a rapid decline in political power, and inhibiting social progress.<sup>1</sup>

The foremost cause of this decline was a crisis in the Muslim character itself. Muslim rule in the Indian subcontinent had endured for so many centuries that it was hard to believe that it could ever decline. The earlier Muslims had faced many dangers and had had to struggle for sheer existence. The little community was conscious of the consequences, if they failed to be vigilant. The frequent invasions from the north-west kept this feeling alive. This produced a sense of responsibility and the qualities of leadership necessary to ensure the survival of the community. With the coming of the Mughals such dangers disappeared because of their strong leadership. Under the Mughals the community prospered but their life became so soft that they lost the grit of their character. In the absence of major issues, like the question of survival, over an extended period of time, the community lost its political sense and became engrossed in petty matters, which sharpened its capacity for intrigue and selfishness, but deprived it of the qualities which alone could keep it politically alive. As a result, the nobles went on quarrelling among themselves, spending their energy and wealth in unproductive endeavours.<sup>2</sup>

The wave of decline touched every sector of the society. The quality of the Mughal army deteriorated. Tomb worshipping, the celebration of 'urs at the *mazārs* (graves) of the Sufis became a common practice. Moral corruption increased among the people. There were several large brothels in Delhi and homosexuality was prevalent among a sector of the population.<sup>3</sup> The Marathas, the Sikhs, and the Jats took full

(b) *Patristics**Doctor of Philosophy*

- 1969 COLLESS, Brian Edric  
The mysticism of John Saba.  
2V.  
[Melbourne] 1969.
- 1970 VAN GRONINGEN, Gerard  
Jacob of Serug: did Christ die physically on the cross?  
[Melbourne] 1969.
- WEATHERLAKE, Robert Clement  
A translation and critical discussion of the commentary  
of Dionysius Bar Salibi on the book of Isaiah.  
[Melbourne] 1969.
- 1972 WILKINSON, Thomas Leslie  
Antichrist in Christian literature of the first five centuries  
A.D.  
[Melbourne] 1972.
- 1974 DAVEY, Garry Richard  
The garden of delights: an attempt to show the dependence  
of the Christian communal life on worship, using as its  
medium and instrument the scriptures read in the lectionary.  
[Melbourne] 1973.
- RICKARDS, Raymond Robert  
The Hexameron of Moses bar Kepha: a critical analysis  
and translation of the second memra.  
[Melbourne] 1974.
- 1975 SIMPKIN, Marjorie Helen  
The Psalm-Commentary of Dionysius Bar Salibi.  
[Melbourne] 1974.  
2V.

*Master of Arts*

- 1965 WILKINSON, Thomas Leslie  
Aphraates' use of scripture.  
[Melbourne] 1965.
- 1967 MULLINS, George Austin  
"Image and likeness" in the catechetical lectures of Theodore  
of Mopsuestia.  
[Melbourne] 1967.

1975-1976

THE POLITICAL THOUGHTS OF  
SHĀH WALĪ ALLĀH

BY

S. A. A. RIZVI

Shāh Walī Allāh <sup>1</sup> (1114/1703-1176/1762) of Delhi was essentially a religious thinker and a ṣūfī. His understanding of esoteric spiritual ideas was not for the edification of his own soul but was to be revealed for the regeneration of the entire Sunnī sect of Islam. His role as the *mujaddid* (renewer) of his century was not confined to reforming the religious and mystical life of the Sunnis. His world view for the implementation of *dīn* <sup>2</sup> was comprehensive and covered not only religious matters but also problems relating to the social, economic and political activities of the Sunnis. Shī'is being schismatic were, according to the Shāh, excluded, Divine grace being reserved for Sunnis alone.

In the *Sharī'a* (revealed law of Islam) action associated with worship (*'ibāda*) and relations between people (*mu'āmalā*) were not in conflict. Al-Ghazālī (450/1058-505/1111) had previously divided sins according to those against God, men (meaning Sunnis) and oneself. In the *Hujjat Allāh al-bāligha* Shāh Walī Allāh divided the various discussions and comments on the rationalization behind the *Sharī'a* into two. Firstly, there were issues relating to virtues and vices; secondly, there were those concerning the governing of the Muslim community (*millā*).<sup>3</sup>

The Shāh's political ideas were based on two important groups of sources. In the first were included the works on Sunnī *fiqh* and *hadīth* and those of orthodox Sunnī theorists such as al-Māwardī (b. c. 364/974, d. 450/1058), al-Ghazālī and ibn Taymiyya (b. 661/1263, d. 728/1328). Secondly there were the ideas outlined by leading Muslim philosophers such as Abū Naṣr al-Fārābī (d. 339/950), Miskawaih (d. 421/1030) and ibn Sīnā (370/980-428/1037); all to be found in the *Akhlāq-i Nāṣirī* by Naṣīr al-Dīn Ṭūsī (597/1201-672/1274) and the *Akhlāq-i Jalālī*, written by Muḥammad bin As'ad Jalāl al-Dīn Dawānī (830/1427-908/1502-03). Although the Shāh had read both the Arabic and Persian translations of the *Kalila wa Dimna*, he rejected

# SHAH WALIY ALLAH ATTEMPTS TO REVISE WAHDATU'L-WUJUD

M. Abdul Haq Ansari

University of Petroleum and Minerals, Dhahran

The theosophical system of *wahdat 'l-wujūd*,<sup>1</sup> or ontological/existential monism, which Ibnul-Arabi (d. 638/1240) formulated, became very soon popular among the sufis. Some of them, however, did not agree with it, others disliked and some even denounced it. Nevertheless, the doctrine continued to dominate sufi speculation for four hundred years till Shaykh Ahmad Sirhindi (d. 1034/1624) subjected its basic concepts as well as its moral and religious consequences to searching criticism, and came out with a parallel theosophy,<sup>2</sup> popularly known as *wahdat 'l-shuhūd*.

Sirhindi said that mystical experience has three levels: One is the level of pure union (*jam'*) which, in modern terminology, is called unitive experience; next is the experience of separation after union (*farz ba 'da 'l-jam'*) in which the mystic is one with God in one sense, and different from him in another; the final stage of the experience is that when the feeling of oneness or union completely disappears and God is perceived as transcending the world absolutely. Sirhindi said that some sufis like Al-Hallaj<sup>3</sup> (d. 309/922), remained at the first stage till the end of their life; others moved to the second stage, but stayed on there; only a few rose up to the third stage. He claimed that Ibnul-Arabi stayed on the second stage, and could not separate the Divine from the not-Divine: though he upheld a kind of transcendence (*tanzīh*) for God he could not affirm his absolute otherness.<sup>4</sup>

For himself Sirhindi claimed the experience of God's absolute transcendence<sup>5</sup> (*mā wara' iyat*), and on the basis of that experience developed his theosophy of *wahdat 'l-shuhūd*. He agreed with Ibnul-Arabi in saying that *wujūd*, being/existence, is one; and it is God. But he differed from his view that the world is one with God, and is his manifestation or determination. For him the world, on the contrary, is a determination of non-being with a reflection of the Divine *wujūd* on it, and is other than and different from the Divine Existence. Essentially non-being, the world is unreal and illusory; what imparts it a permanence and a shadow reality is the reflection of God's existence on it. But since the reflection is other than the Divine Existence,

the world is in essence and existence other than God. On Ibnul-Arabi's view the world is substantially one with God: its existence is the existence of God; it is God in his finite manifestation, or in his determinate forms. His theosophy is a cosmic monism and a kind of pantheism; Sirhindi's theosophy, on the other hand, is a cosmic monism and absolute transcendentalism.<sup>6</sup>

Sirhindi's ideas were highly original; his concept of non-being was even radical. But he did not elaborate his ideas with that thoroughness which characterises the work of Ibnul-Arabi. Consequently, its impact on subsequent sufi speculation was not great. But his criticism of *wahdat 'l-wujūd* did have its impact; it shook the sufi world. One result was that some sufis while retaining Ibnul-Arabi's concepts tried to introduce into the system an element of transcendentalism. An outstanding instance of this attempt is the one made by the great eighteenth century scholar and sufi, Shah Waliy Allah.

Shāh Walīy Allāh<sup>7</sup> was born in Delhi in 1114/1702. His father, Shah Abdu 'l-Rahim (1056/1646 – 1131/1719), a great scholar of *fiqh* and a sufi conversant with many *tarīqahs*, took great interest in the education of his talented son. By the age of seven, Walīy Allāh had finished the reading of the Qur'ān; and by the age of ten, he was able to study Arabic and Persian books by himself. By the time he was fifteen, he had learned, in part or in full, all the texts in *hadith*, *tafsir*, *fiqh*, theology, grammar, *tasawwuf*, medicine and mathematics that were taught in the schools.<sup>8</sup> Shah Abdu 'l-Rahim then initiated him in the Naqshbandi tariqah,<sup>9</sup> but he soon died. Waliy Allah devoted the next twelve years to an intensive study of religious and rational sciences and formed his own ideas. Meanwhile he continued in his *suluk* and contemplated on the grave of his father till, as he says, the door of *tawhīd* was opened to him and ideas began to pour on his heart.<sup>10</sup>

In the year 1143/1730 Waliy Allah left for Hajj, spent some fourteen months at Makkah and Madīnah,<sup>11</sup> and made an extensive study of *hadith* literature<sup>12</sup> which convinced him that the heart of the Prophet's religion lay in *hadith*, and could only be revealed through it. He also meditated in the House of God and at the grave of the Prophet. The ideas that came to him in these meditations, he put in a book, *Fuyūd 'l-Haramayn*.<sup>13</sup> In 1145/1732 he returned to Delhi and embarked upon a great programme of writing. During the next thirty years before his death in 1176/1762 he produced more than fifty-one<sup>14</sup> large and short books on various subjects: Qur'ān, *hadith*, *fiqh*, philosophical theology (*hikmat*), sufism, ethics, social philosophy and polity. But the number of books or the variety of subjects is not so important as the way he approaches his problems. He combines a broad vision of Islamic history with a deep insight into its ideas and values.

# Shah Waliullah's Concept of *Millat-e-Qaswa* and the Problem of International Justice in the 21<sup>st</sup> Century

*Moazziz Ali Beg\**

I intend to examine Shah Waliullah Dehlvi's concept of *Millat-e-Qaswa* in the context of the present day global movement for the unification of world under a World Parliament whose Constitution is being brought up for ratification by countries of the east and west. (Appendix I, II & III). A compelling need seems to have arisen for integrating pragmatic approach with the idealistic orientation of thought which was advanced by Shah Waliullah who lived over two centuries before the coming of Nuclear Age and had anticipated the situation which we encounter in the present day world.

His concept of an ideal state is linked up with what he describes as the fourth stage of the evolution of human society calling for the creation of an internationally controlled government. Today we need an international order of justice which cannot come into existence without a radical change in our concept of sovereignty and its subsequent manifestation through surrendering State Sovereignty on the part of nations. The world, therefore, stands in a dilemma in the present century. Robert Adams (1998) has pointed out:

Throughout the twentieth century, there has been an underlying tension between two logically incompatible sets of ideas: the sovereignty of states, on the one hand and the creation of a supranational order through international law and organization on the other. Sovereignty implies the right of each state to have its own rules and institutions. International law and organization, especially when covering the vast range of matters which they now encompass,

Journal of Objective Studies, vol. 14, no. 1-2

New Delhi 1422-1423/2002, s. 41-57

29 AUG 2006

IRCICA Ktp.

---

Prof. Beg was formerly Head, Department of Psychology, AMU, Aligarh, India

## SHAH WALI ULLAH AND HIS IMPACT ON THE MUSLIM FREEDOM MOVEMENT

By

Dr. Waheed-uz-Zaman

*Eighteenth century produced a remarkable man in Shah Wali Ullah, who, in his own way of understanding, made an analysis of the causes that led to the fateful situation of the Muslims of his time. His chief role lay in suggesting constructive ways which would lead the Muslims out of the quagmire in which they had stuck. How his teachings inspired his contemporaries and how far they influenced the subsequent leaders of Muslim thought, is the theme of the present article by Dr. Waheeduz-Zaman, Chairman of the Department of History, University of Islamabad.*

The decline of the Muslim political power after the death of Aurangzeb created many political, social and religious problems for the Indian Muslim Society. The rapidly deteriorating conditions produced Shah Wali Ullah who not only correctly diagnosed the ills of the Muslim body politic but also produced effective remedies against future maladies.

Shah Wali Ullah was born on February 21, 1703 at Delhi. His father Shah Abdur Rahim, a man of saintly disposition and well known scholar of his time, had participated in the compilation of *Fatawa-i-Alamgiri*, a Code of Islamic law, at the court of Aurangzeb. He was, however essentially a recluse by temperament and "not enamoured of the atmosphere of the Court" devoted himself mainly to teaching at *Madrash-i-Rahimiyah* which he had himself founded.

Shah Wali Ullah received his early education from his father and later joined the staff of the *Madrasah-i-Rahimiyah*. After having served for twelve years at the *Madrasah* he went to Arabia in the pursuit of higher religious studies and to perform the pilgrimage. In all he stayed there for fourteen months. It was during his stay there that he came into contact with Shaikh Abu Tahir bin Ibrahim, a widely respected personage and a great scholar of *Hadis*. Shaikh Abu Tahir was a man of deep religious understanding and wide sympathies and was capable of rising above petty theological quarrels and minor differences of detail. It was this tolerance and breadth of vision of the great master that influenced Shah Wali Ullah the most. "I put on the all-comprising gown of Shaikh Abu Tahir which", he says "may be said to comprehend all the garments of the Suffis". This attitude, incidentally, was also in conformity with the teachings of his own father. It was this catholicity of outlook which, besides many great virtues, rendered Shah Wali Ullah essentially different from some of his otherwise illustrious predecessors.

It was during his stay in Arabia that he saw in a dream that God had selected him as an intermediary to establish a new Order. Thus inspired by the urge to fulfil a divine mission he returned to Delhi in July 1732. A marked change had clearly come about in his life. Before his departure for Arabia his principal occupation was teaching at *Madrasah-i-Rahimiyah*, but since his return home the political conditions prevailing in the country began seriously to engage his attention. The depressing political situation deepened his conviction that he must play a forthright role in curing the social and political maladies of the society and arresting the future decay of his co-religionists. The great Mughal Emperor Aurangzeb died in 1707 and within a few years of his death the central authority of the Mughals had considerably weakened. The incompetence of his successors, the conspiratorial activities of the nobles and their mutual jealousies coupled with the widely rampant moral degradation had resulted in frequent Maratha raids of Delhi and consequent lawlessness and helplessness of the authorities to stem the tide of this rapidly mounting menace.

## A Select Bibliography of Writings by and about Shāh Walī-Allāh Dihlavī in English and Urdu

Kabir Ahmad Khan

Shāh Walī-Allāh (1703-1762) of Delhi was not only a *Mujaddid* of the 18th century but an outstanding scholar of Islamic sciences. He lived in a period of multi-faceted crises for Indian Muslims, when the process of declining Muslim political power in India had almost set in and the age-old Shia-Sunni controversy once again plunged the Muslim community into unprecedented animosity and hatred of each other. Shāh Walī-Allāh played the pivotal role in safeguarding Islam from accretions and many syncretistic ideas and guiding the Muslim *Ummah* in their intellectual and spiritual realms, attempting to reintegrate Islam's socio-economic and religio-ethical structures and make them relevant to contemporary issues and situations.

Although Shāh Walī-Allāh had no contact with Europeans, he foresaw the problems Islam was to face in the future and, surprisingly far ahead of his time, indicated to later generations a very helpful way of reinterpreting Islam and making it relevant to real-life situations. He not only provided tremendous impetus for the revival of religious sciences, but laid the foundation of a new school of scholastic theology, narrowed down the gap between the *fuqahā'* and *Sūfiyā'*, reconciled the critics and exponents of the *Ghālī* Sufi doctrine of *Wahdatul Wujūd*, and revived and emphasized the principle of *Ijtihād* or fresh inquiry into matters not covered by the Qur'ān and *Sunnah*. He saved the *Ummah* from age-old *bid'at* and *Khurāfāt* as also from narrow and sectarian controversies, popularized the knowledge and learning of the Qur'ān and *Ḥadīth*, making the thought-contents of the former accessible to the common man in Persian translation, followed by its Urdu rendering by two of his illustrious sons, Shāh Rafiuddīn and Shāh 'Abdul Qādir. Through his fiery speeches and writings, he not only addressed the common man, the '*Ulamā'* and the *Sūfiyā'*, but also influenced the rulers, nobles, soldiers and traders and tried to infuse in them a new spirit of dedication and sacrifice. Among other things, he was instrumental in inviting Ahmad Shāh Abdālī from Afghanistan to support the Muslims against the Marathas and the Sikhs.

The seminary, Madrasah-i-Rahmānīa, which he inherited from his father, Shāh 'Abdur Raḥīm, became the centre for revolutionary movement for the reconstruction of religious thought in Islam and produced a galaxy of brilliant scholars and, in many ways, became the forerunner of the famous *Dār al-'Ulūm* at Deoband. To a great extent, the majority of Muslim institutions and attempts to rejuvenate Islam all over India from the 18th century onwards owe their existence and sustenance to the brilliant efforts of Shāh Walī-Allāh and his family. On account of such outstanding services to Islam, Iqbal calls him 'the first Muslim to feel the urge for a new interpretation of Islam' and Nawāb Siddiq Hasan Khān goes to the extent of saying that if Shāh Walī-Allāh had lived in the early centuries of Islam, he would have been regarded as an *Imām*, comparable to Abū Hanīfa or Al-Ghazālī.

Shāh Walī-Allāh was a prolific and voluminous writer who wrote on almost every subject related to Islam both in Arabic and Persian.

The exact number of his writings is not known. The biographical works on Shāh Walī-Allāh give different numbers of his books. Muḥammad Ayyūb Qādirī lists 58 works in total;<sup>1</sup> Raḥīm Bakhsh mentions only the printed works which number 45 and adds: 'Besides these there are many other books which can be seen in old libraries.'<sup>2</sup> Manzūr Nu'mānī gives 46 and adds: 'According to some authors the number reaches 100.'<sup>3</sup> According to Ḥāfiz Ibrāhīm Siyālkoti: 'The number of Shāh Walī-Allāh's books exceeded two hundred.'<sup>4</sup> Shāh Walī-Allāh's works which are so far known to us are given and arranged language and subject-wise as under:

### I - WORKS OF SHĀH WALĪ-ALLĀH DIHLAVĪ

#### Arabic Books (editions/translations/commentaries)

##### The Qur'ān

1. *al-Faṭḥ al-Khabīr*. (Arabic), Lucknow, Maṭba'a Nawal Kishore, 1314 A.H.

2. *Ta'wīl al-Aḥādīth*, Delhi, Maṭba'a Ahmadi, (n.d.), pp. 88. Eng. tr. by M.S. Baljon under the title *A Mystical Interpretation of Prophetic Tales by an Indian Muslim*, Leiden, E.J. Brill, 1973, pp. 67. Another Eng. tr. by G.N. Jalbāni, Lahore, Shaikh Muḥammad Ashraf, 1973. Also published from Delhi, Kitab Bhavan, 1981, pp. 103. Urdu tr. in *Al-Raḥīm*, Vol. 3, No. 12, May, 1966, pp. 881-96.

##### Ḥadīth

3. *al-Musawwā fī Ahādīth al-Muwaffa'*. Urdu tr. as *Imām Mālik Ṣāhib al-Muwaffa'*. *Al-Raḥīm*, Vol. 1, No. 5, Oct. 1963, pp. 22-32 and Vol. 1, No. 6, Nov. 1963, pp. 32-45.

4. *Arba'in*, Lucknow, Anwar Muḥammadī, 1319 A.H. Urdu tr. *Cehl Ḥadīth*, 'Abdul Majīd Daryābādī, 1967.

5. *al-Durr-al-Thamīn fī Mubashshirāt al-Nabī al-Amin*, (n.p.), 1898 A.D. Ed. and tr. in Urdu by Iqbāl Ahmad Fārūqī, Pakistan, Lyallpur, Alviyah, Rīḍviyah, 1368 A.H., pp. 60.

6. *al-Faḍl-al-Mubīn fī al-Salāsīl min Ḥadīth al-Nabī al-Amin*. Publication details not available.

7. *al-Nawādir min Ahādīth Sayyid al-Aw'īl wa al-Awākhir*. Publication details not available.

8. *Sharḥ Tarājīm Bu'd Abwāb al-Bukhārī*, Hyderabad, Deccan, Dā'ira al-Ma'ārif al-'Uthmāniyah, 1949.

9. *al-Irshād Ilā Muḥimmāt 'Ilm al-Asnād*, Delhi, 1889 A.D.

#### Philosophy of Islam

10. *Hujjat Allāh al-Bālighah*, 2 vols. Miṣr, Idārah al-Ṭibā'ah al-Muniriyyah, 1352 A.H./1933 A.D. Urdu *Sharḥ* (commentary) by 'Ubaidullāh Sindhī, Lahore, Maktaba Bait al-Ḥikmah, 1950, pp. 368. Urdu tr. under the title *Āyāt Allāh al-Kāmilah* by Khālid A. Isrā'īlī, Lahore, Kitāb Khāna Islāmī, (n.d.), pp. 620. Another Urdu tr. by Abū Muḥammad, Haq-qānī, Karachi, Nūr Muḥammad, (n.d.), 2 vols. Another Urdu tr. by 'Abdur Raḥīm, Lahore, Aḥsan Brothers, (n.d.), 2 vols.

#### Scholasticism

11. *al-'Aqīdah al-Hasanah*, Lucknow, Nadwat al-'Ulamā', 1962, pp. 72. Urdu tr. by S. Sajjād 'Alī Asifābādī, Aligarh Matba' Institute, (n.d.), pp. 22.

#### Islamic Law

12. *'Iqd al-Jid fī Ahkām al-Ijtihād Wa'l-Taqlīd* (with Urdu translation in parallel columns), Delhi, Muṭtabā'ī Press, 1344 A.H./1925 A.D. 93 Urdu tr. by Sajjād al-Raḥmān Siddiqī Kāndhālvi, Karachi, Qur'ān Maḥal, 1379 A.H., pp. 167. Eng. tr. of selected passages by Muḥammad Da'ūd Rahbar in *Muslim World*, Vol. 55, No. 4, Oct. 1955, pp. 346-58.

1. *al-Raḥīm*, Vol. 2, No. 1, June 1964, p. 17.
2. *Ḥayāt-e-Walī*, Lahore, 1972, 2nd ed., p. 420.
3. *Al-Furqān*, Shāh Walī-Allāh Number, 1941, pp. 388-9.
4. *Ta'rīkh-e-Ahl-e-Ḥadīth*, Lahore, 1953, p. 16.

humanly impossible to achieve it in practice. Even if one regards the lesser number sixty as the number of Solomon's wives, and the night is that of winter extending to 12-14 hours, it would be humanly impossible to sleep with all the sixty women over that period of time. It would, therefore, imply that Solomon engaged in non-stop love-making at the rate of five or six wives an hour. The absurdity of the story is so apparent that no *hadith*, no matter how sound it may look, can make this a fact. (Cf. Abū'l A'la Mawdūdī, *Tafhīm al-Qur'ān*, Lahore, 1972, vol. iii, p. 337, footnote 37 of Chapter 38).

7. Cf. *Encyclopaedia of Islam*,<sup>2</sup> s.v. 'Abbāsa (by J. Horovitz).

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Therefore the pages on which these are printed should be disposed of in the proper Islamic manner.

## A UNIQUE MS. OF *FATH AL-RAHMĀN* BY SHĀH WALĪ ALLĀH

AHMAD KHAN

Among the most prominent works of the great savant Shāh Walī Allāh al-Dihlawī<sup>1</sup> his *Fath al-Rahmān fī Tarjumat al-Qur'ān*<sup>2</sup> has been considered as the most influential in the propagation and teaching of the Qur'an among the Muslims of the Sub-continent. It enjoyed, and is still enjoying, an eminent place in the Persian translations of the Qur'an.

It is known that almost all the works of (Miyān) Shāh Walī Allāh have been discovered although some are believed to have been lost. While quite a number of them have been carefully edited and published the rest are still awaiting publication. This Persian translation (*Fath al-Rahmān*) by Shāh Walī Allāh has greatly influenced the students and scholars of Islamic learning all the world over. In fact this translation played a prominent role in keeping the Muslims of the Sub-continent in close touch with the Qur'an. Consequently a number of the students of Shāh Walī Allāh transcribed, studied and read it out with him. It was customary in those days that students gathered at the places of learning of eminent scholars to study the works written by them. Likewise Shāh Walī Allāh's abode in the Mehndiyān quarter of old Delhi (paradoxically enough now known as New Delhi) became a great centre of learning even in his life-time. Shāh Walī Allāh alongwith the other members of his family and descendants now lies buried at the same place. The students of his *madrasa* (later known as *Madrasa Rahīmiyya*) calligraphed or transcribed the books of great Muslim scholars of the past and studied them, in whole or in part, with the Shāh. He used to teach these books, explain and elucidate abstruse points and later give the *ijāza* (i.e. permission to teach to others) of those books, if desired to do so.<sup>3</sup> During the course of teaching, as was then customary, if any point worth mentioning struck Shāh Walī Allāh, he used to draw the

89. Dr. Khalifa 'Abdul Ḥakīm: *Ibid.*, p. 247.
90. Moḥd Asad: *Islam at the Cross Roads*, Lahore, 1963, p. 134.
91. Moḥd Asad: *Ibid.*, p. 136.
92. Ghulām Aḥmed Parvaiz: *Islam: A Challenge to Religion*, Lahore, 1968, p. 10.
93. Ghulām Aḥmed Parvaiz: *Ibid.*, pp. 126, 127.
94. Ghulām Aḥmed Parvaiz: *Ibid.*, p. 157.
95. Ghulām Aḥmed Parvaiz: *Ibid.*, p. 131.
96. Ghulām Aḥmed Parvaiz: *Ibid.*, 127.
97. Ghulām Aḥmed Parvaiz: *Ibid.*, 128.
98. Ghulām Aḥmed Parvaiz: *Ma'ārif-al-Qur'ān*, Delhi, p. 77.
99. Dr. Fazlur Raḥmān: *Islamic Methodology in History*, Karachi, 1965, p. 151.
100. Dr. Fazlur Raḥmān: *Ibid.*, p. 152.

ISLAMIC STUDIES

Vol. IX, No. 4 (1970)

## PROPHETOLOGY OF SHĀH WALĪ ALLĀH

M. S. BALJON

In Muslim mysticism a controversial subject is the proper evaluation of prophet and saint. To which of these holy men must preference be given? The Koran is silent on this point. In contradistinction to the Old Testament account, human frailties of the people charged with a divine mission are seldom or never mentioned and in this Holy Book there is an unmistakable tendency to depict prophetic figures as saints. In *taṣawwuf*, however, the factual point at issue in this dispute is the importance to be attached to the *sharī'a*. For full-fledged ṣūfīs the relevance of its precept is limited to the initial stages of the journey to divine realities, whereas more 'moderate' mystics wish to maintain the validity of the commandments divulged by the Messenger of God, for all the spheres of human life.

In the days of Shah Walī Allāh (1703-62) the question whether primacy should be granted to the prophet or the saint was of great moment. The followers of Aḥmad Sirhindī (1564-1624) stood up for the superiority of the prophet, because they stressed the need of a strict obedience to the *sharī'a* to counter the heresies introduced by the Moghul emperor Akbar. The admirers of Ibn al-'Arabī, however, took *wilāya* (sainthood) for the basis of all spiritual ranks. In the thought of Shāh Walī Allāh himself the prophet plays, as we shall see, a most prominent part. Still, his great regard for the person of a prophet does not prevent him from adopting at the same time several views of Ibn al-'Arabī in his prophetology. Also in this respect the Delhi reformer remains true to his self-imposed task to unite the parties by offering synthetic solutions for disputed points of doctrine.

But instead of running ahead of our conclusions we do better first to turn our attention to the views of prophecy Shah Walī Allāh has expressed in his writings.

(I) *Occasion and ends for the mission of a prophet.*

Man, as is taught in the Koran, was created as a *homo religiosus* (Sūra xxx, 29/30). And a *dahrī*, a materialist, as is inferred by Shāh Walī Allāh, is somebody who contradicts the knowledge of God, granted to him by birth<sup>1</sup>. In other words, Islam has in principle no need of a founder of religion.

# POLITICAL AND RELIGIOUS IDEAS OF SHĀH WALĪ-ULLĀH OF DELHI

Shāh Walī-Ullāh of Delhi, who forms the bridge between medieval and modern Islam in India, was born in 1703, five years before the death of Aurangzeb, which marked the collapse of Muslim power and the disintegration of Muslim morale in India. His father Shāh 'Abd al-Rahīm was one of the compilers of *Fatāwā-i 'Ālamgiri*, the encyclopaedic collection of religious edicts commissioned by Aurangzeb; he was a follower of the Mujaddidi branch of the Naqshbandi order,<sup>1</sup> but not without a qualified admiration for the monistic doctrines of Ibn al-'Arabī. Shāh Walī-Ullāh started as a disciple of his father, but the main influence which shaped his mind was that of the doctors of Hijāz: Shaikh Abū Tāhir Muḥammad ibn Ibrāhīm al-Kurdī,<sup>2</sup> under whom he studied *ḥadīth* in Medina, and Shaikh Sulaimān Maghribī who lectured to him on Mālikī jurisprudence, as well as under other Arab scholars like Shaikh al-Sanāwī, and Tāj al-Dīn al-Ḥanafī,<sup>3</sup> at a time when his great contemporary, Muḥammad ibn 'Abd al-Wahhāb was also studying in these holy cities of Islam, and perhaps among others with these very teachers.<sup>4</sup> The two systems that these two divines of the eighteenth-century world of Islam worked out had the same source of inspiration, going back through the tradition of the study of *ḥadīth* in unmystical Hijāz to the orthodox discipline of Ibn Taimiyyah,<sup>5</sup> and though it is difficult to establish any theory of mutual influence of either on the other, their two systems did come closer, if not actually merge in the Indian Islam of the nineteenth century.

Like his Arab contemporary, Shāh Walī-Ullāh was conscious of the religio-ethical disintegration of Islam in general, and therefore chose Arabic rather than Persian as the language for *Hujjat Allāh al-Balighah*, his major contribution to theological dialectics, to rehabilitate the theory and practice of orthodox Sunni belief. To this end he relied much more on the Mālikī<sup>6</sup> than the Ḥanafī<sup>7</sup> approach to *ḥadīth*, regarding it as the most distinguished among theological sciences and their source,<sup>8</sup> because the sunnah of the Prophet was a historically stable factor and could undergo no change.<sup>9</sup> In Muslim India, where the approach to religion had been either mystical, or traditional and

based primarily on *fiqh* (religious law), this was the establishment of a new religious discipline, which had been introduced already in the seventeenth century by Shaikh 'Abd al-Ḥaq Muḥaddith Dehlavī, also in the tradition of Hijāzī scholarship, but needed much more powerful intellectual treatment. This it received in the hands of Shāh Walī-Ullāh.

Historical circumstances helped in this process. So far the religious schools in India had emphasized the study of *fiqh* to meet the Muslim state requirement of training *qādis* for judicial appointments. With the collapse of Muslim power this economic stimulus declined; and the static formalism of the study of traditional Muslim jurisprudence could hardly be expected to revitalize the soul of a decadent community. By the beginning of the eighteenth century the two great Sūfī orders of the Mughal era, the Naqshbandī as well as the Qādirī, had lost their spiritual dynamism. Sūfism could no longer be relied upon as in the days of Shaikh Aḥmad Sirhindī when Indian Islam was facing the challenge of syncretism but had not actually entered the stage of decadence and degradation. Shāh Walī-Ullāh's contribution to the requirements of religious re-thinking in the early eighteenth-century Muslim India was, therefore, subordination of Muslim jurisprudence to the Prophetic tradition (*ḥadīth*) on the one hand, and a total absorption of the remnants of various Sūfī disciplines into orthodox Islam on the other. He pointed out that the era of Prophetic revelations was followed by the age of mystic revelations beginning with 'Alī and reaching its culmination in the writings of Ibn al-'Arabī.<sup>10</sup> He then proceeds to reconcile<sup>11</sup> Ibn al-'Arabī's doctrines of ontological monism with the stress on phenomenological monism in the teachings of Shaikh Aḥmad Sirhindī, the acknowledged precursor (*arḥāṣ*)<sup>12</sup> of his own line of religious and political, if not mystical, thinking.<sup>13</sup> To check the spiritual decadence of Islam in his age Shāh Walī-Ullāh completed the work begun by Shaikh Aḥmad Sirhindī, the channeling of the streams of Sūfī spiritual heritage into Islam, reorientated on the basis of the Prophet's traditions. This also involved a composition of Sūfism's internal differences of doctrine and practice, and a synthetic merging of the Sūfī disciplines of India into one.<sup>14</sup>

His sense of mission to face the challenge of the time led to his self-identification with the *qā'im al-zamān*,<sup>15</sup> the religious pivot of the age, a conception which restates more modestly the hierarchical spiritual role of the *Qutb*<sup>16</sup> and the more ostentatious one of *qayyūm* as

<sup>1</sup> Shāh Walī-Ullāh, *Al-Jus' al-Laṭif*, Delhi, 1890, p. 27.

<sup>2</sup> *Op. cit.*, p. 28.

<sup>3</sup> Ubaid-Ullāh Sindhī, *Shāh Walī-Ullāh aur unki siyasi tahrir*, Lahore, 1952, p. 7.

<sup>4</sup> Shaikh Muḥammad Ikrām, *Rūd-i Kawthar*, Karachi, n.d., p. 335.

<sup>5</sup> Sindhī, *op. cit.*, pp. 7-9.

<sup>6</sup> Shāh Walī-Ullāh, *Al-Musawwā* and *Al-Muṣaffā*, commentaries on Mālik's *al-Mawatta'*.

<sup>7</sup> Muḥammad Iqbāl, *Reconstruction of Religious Thought in Islam*, London, 1934, p. 92.

<sup>8</sup> Shāh Walī-Ullāh, *Hujjat Allāh al-Balighah*, Karachi, n.d., Vol. II, pp. 1-2.

<sup>9</sup> *Op. cit.*, Vol. I, p. 33.

<sup>10</sup> Shāh Walī-Ullāh, *Al-Tafhimat al-Ilāhiya*, Delhi, n.d., p. 122.

<sup>11</sup> Shāh Walī-Ullāh, *Saf'at*, Delhi, 1890; *Al-Jāf al-Quds*, Delhi, 1889, pp. 4-21.

<sup>12</sup> Sindhī, *op. cit.*, p. 81.

<sup>13</sup> Shāh Walī-Ullāh's *Al-Khayr al-Kathir*, *Lam'at*, and *al-Qawl al-Jamil*.

<sup>14</sup> Ikrām, *op. cit.*, p. 362.

<sup>15</sup> Shāh Walī-Ullāh, *Fayd al-Haramayn*, pp. 62, 89.

<sup>16</sup> Muḥyī al-Dīn ibn al-'Arabī, *al-Futūḥāt al-Makkīyah*, Bulaq, A.H. 1293, Vol. I, p. 196; Vol. II, pp. 7-11; Vol. IV, p. 95; also Sayyid Muḥammad ibn

- Princeton University Press, 1981), 24-25; 213; also, G. Makdisi, *The Rise of Colleges*, (Edinburgh: University of Edinburgh Press, 1981), 44-45.
35. R. Eaton, *Sūfīs of Bījāpūr*, (Princeton: Princeton University Press, 1978), 123ff.; also K.M. Ashraf, *Life and Conditions of the People of Hindustan*, (New Delhi: Manoharlal, 1970), 50-51; 101-102.
  36. B. Cohn, "The Initial British Impact on India: A Case Study of the Benares Region," *Journal of Asian Studies*, XIX, 4 (1959), 418-431.
  37. *Fatima Bibi vs. The Advocate General of Bombay*, Bom. VI, 42ff.; *Deoki Prasad (and others) vs. Inait Ullah*, All. XIV, 375ff.
  38. *Bikani Mia vs. Shuk Lal Poddar*, Calc. XX, 116ff; *Sheikh Mahomed Ahsan-ulla vs. Amarchand Kundu (and others)*, Calc. XVII, 498ff; also, *LI*, 340, 89ff.
  39. A. Hobhouse, *The Dead Hand*, (London: Chatto and Windus, 1880).
  40. Kozłowski, *Muslim Endowments*, 53ff.
  41. *Bikani Mia's case*, Calc., XX, 128-129.
  42. *Abdul Cadar (and another) vs. Tajoodin (and others)* *Bombay Law Reporter*, VI, 263ff.
  43. Amīr 'Alī, *Memoirs and other Writings of Syed Ameer 'Alī*, ed. S.R. Wāstī (Lahore: People's Publishing House, 1968), 279; see similar remarks in his *Mahommedan Law*, I, 1-2.
  44. Shiblī N'umānī, "Purdah awr Islam," *Maqālāt-i Shiblī*, (Ā'zamgarh: Ma'arif 1954), 103-120.
  45. *LA.*, XXII, 76.
  46. *Cassamally Jairajbhai Peerbhai vs. Sir Currimbhoy Ibrahim*, Bom., XXXVI, 214ff.
  47. A.A. Mawdūdī, *The Islamic Law and Constitution* (2nd edn), trans. K. Aḥmad, (Lahore: Islamic Publications, 1960) 100ff.
  48. Kozłowski, *Muslim Endowments*, chapter 6.
  49. *Selections from the Vernacular Press*, Punjab, X, 737.
  50. K. Ewing, "The Politics of Sūfism: Redefining the Saints of Pakistan," *Journal of Asian Studies*, XLII, 2s(1982), 251-268; for some of the issues current in India, see, S.K. Rashid, *Wakf Administration*.

Dergi / Kitap  
Kütüphane Mevcuttur

25 ARALIK 1992

## THE CURRENT STATE OF SHĀH WALĪ ALLĀH STUDIES

M. K. HERMANSEN

The following review and bibliography of primary and secondary sources aims to present the current state of studies on Shāh Walī Allāh of Delhi.

In developing the bibliography I drew primarily on my own research except for some titles drawn from Professor J. M. S. Baljon's bibliography in his recent work *Religion and Thought of Shāh Walī Allāh* (Leiden: E. J. Brill, 1986). Regrettably some articles, particularly in non-Western languages, have likely escaped notice here.

Interest in Shāh Walī Allāh's thought has increased both in the Indian sub-continent and in the West since the 1940s. In 1941 the *Nadwat al-'Ulamā'* in Lucknow brought out a special number of their journal *al-Furqān*, which focussed on studies related to Shāh Walī Allāh and included articles by Indian scholars and religious figures such as Abū al-A'ālā Mawdūdī and Maulānā 'Ubaid Allāh Sindhī.

Maulānā Sindhī (d. 1941) was the greatest and most influential interpreter of Shāh Walī Allāh's thought in Urdu in this century. Sindhī was a colorful figure himself, a convert to Islam from Sikhism at an early age who became a political activist and advocate of socialism.<sup>1</sup> Sindhī proported to base his version of Islamic reform and revolutionary activity on the thought of Shāh Walī Allāh. His two major works on the subject are *Shāh Walī Allāh aur un kī Siyāsī Tahrīk* (1970), and *Shāh Walī Allāh aur un kī Falsafa* (1946). The former work, the title of which translates as "Shāh Walī Allāh and His Political Movement," presents Shāh Walī Allāh as the founder and organizer of a movement for political and social reform which was carried on through subsequent generations of his followers and descendents. This interpretation has been influential on much of later scholarship, particularly in the sub-continent, although the socialist and revolutionary aspects read into Walī Allāh's thought are clearly Sindhī's own. In fact, the issue of Shāh Walī Allāh's political involvement has been a major area of scholarly interest. Professor K. A. Nizami published a collection of letters in 1956 entitled "*Shāh Walī Allāh kī Siyāsī Maktūbāt*" (Shāh Walī Allāh's Political Letters). This collection contains letters to major political figures in his troubled time, in particular, Aḥmad Shāh Durrānī, whom he requested to take Delhi in order to protect Sunni sovereignty.<sup>2</sup> On the other hand, critics of the view that Shāh Walī Allāh was politically involved and a precursor to the Muslim nationalist movement in the sub-continent, such as Irfan Habib in his article "The Political Role of Shaikh Aḥmad Sirhindī and Shāh Walī Allāh," have pointed out the remoteness of such figures from any real political activism. This line was pursued by Yohanan Friedman in his

HARRY M. ORLINSKY. <i>Israel Exploration Journal Reader</i> . 2 vols. (Dennis Pardee) .....	62
[HARRY M. ORLINSKY]. <i>Eretz-Israel: Archaeological, Historical and Geographical Studies</i> . Vol. 16. <i>Harry M. Orlinsky Volume</i> (Dennis Pardee) .....	62
G. J. H. VAN Gelder. <i>Beyond the Line: Classical Arabic Literary Critics on the Coherence and Unity of the Poem</i> (Suzanne Pinckney Stetkevych) .....	63
HESHMAT MOAYYAD and A. MARGARET ARENT MADELUNG, trans. <i>A Nightingale's Lament: Selections from Poems and Fables of Parvin E'tesami (1907-41)</i> (Leonardo P. Alishan) .....	64
CHARLES E. BUTTERWORTH, ed. <i>Averroes: Middle Commentary on Aristotle's Categories; Middle Commentary on Aristotle's De Interpretatione; Middle Commentary on Aristotle's Topics</i> (Herbert Davidson) .....	67
HAIM SCHWARZBAUM. <i>Biblical and Extra-Biblical Legends in Islamic Folk-Literature</i> (J. R. Perry) .....	69
HANS-JÖRG NISSEN and JOHANNES RENGGER, eds. <i>Mesopotamien und seine Nachbarn: Politische und kulturelle Wechselbeziehungen im alten Vorderasien vom 4. bis 1. Jahrtausend v. Chr. (XXV. Rencontre Internationale Berlin, 3. bis 7. Juli 1978)</i> (Piotr Michalowski) .....	71
BERNARD LEWIS. <i>The Jews of Islam</i> (Norman A. Stillman) .....	72
JEAN BOTTÉRO. <i>Mythes et rites de Babylone</i> (Robert D. Biggs) .....	74
<i>Books Received</i> .....	75

26 KASIM 1993

# SHĀH WALĪ ALLĀH'S THEORY OF THE SUBTLE SPIRITUAL CENTERS (*LAṬĀ'IF*): A SUFI MODEL OF PERSONHOOD AND SELF-TRANSFORMATION\*

MARCIA K. HERMANSEN, San Diego State University

## I. INTRODUCTION

THE human body together with its components and workings operates as a symbolic field standing in a mimetic relationship to other systems of the classification of society and knowledge. This is evidenced by the pervasive traditions of a microcosmic/macroc cosmic analogy. Recent studies of culture and the history of ideas have indicated that these analogies reflect and serve to maintain other cultural assumptions such as those concerning power relationships or sexuality.<sup>1</sup> In certain religious traditions, models of the human body may transcend the visible or physical order to postulate parallel "subtle" or "spiritual" bodies which function to mediate between the material and the transcendent realm. The concept of a "subtle body" provides an especially flexible and malleable field for mapping concepts of the human individual and relating these to wider metaphysical and ideological systems. If the construction of the "subtle body" may be studied to indicate underlying constructs of the person, shifts in the positioning and description of bodily components within a tradition should reflect theological and cultural change within that environment.

In the following study, the detailed theory of the subtle spiritual centers of the person developed by the eighteenth-century Indian theologian and mystic Shāh Walī Allāh of Delhi (d. 1762) will be considered. While a primary focus of the paper is a description of the concept of a subtle body within the Islamic tradition, a further intent is to demonstrate how Shāh Walī Allāh's recasting of elements of the model "embodies" his position on several theological issues as well as his understanding of spiritual transformation. Shāh Walī Allāh was recognized by subsequent generations as the intellectual instigator of a movement of reform among the Indian ulema, and certain aspects of cultural change and the reformist impulse are prefigured in his description of these subtle components.

The theory of the subtle spiritual centers (*laṭā'if*) developed by Shāh Walī Allāh of Delhi reveals the underlying structure of his schema for understanding the human individual. The term *laṭīfa* (plural *laṭā'if*) is derived from the Arabic word *laṭīf* meaning "gentle," "sensitive," or "subtle." In Sufi terminology the word *laṭīfa* refers to a nonmaterial component of the person which can be influenced or "awakened" through spiritual practices. The expression *laṭīfa* may originate in the concept of a

\* Commonly known words, such as ulema, are spelled in the English style throughout and are not italicized.

<sup>1</sup> For example, in structural and poststructural approaches to anthropology such as the work of McKim Marriott, Michel Foucault, and Pierre Bourdieu.

## *Shah Wali Allah's Concept of Al-Irtifaqat (Stages of Socio-Economic Development)*

Dr. Abdul Azim Islahi

### Introduction

Research on economic ideas of the past thinkers of the East has been long due on professional economists. The reason for not initiating such a task may be the theory propagated by some Western historians of economic thought that there was a great gap in economic thinking before the awakening of Europe in the twelfth century.<sup>1</sup> Thus researchers took it for granted that if there was nothing worth mentioning in the West, it was not to be found anywhere else.

At present abundant literature has appeared to refute this stand<sup>2</sup>, but the thinkers of the sub-continent still await the attention of economists. They have to offer a lot of economic ideas in miscellaneous works such as biographies and history books on great Mughals, works on ethics and religion, philosophy and sociology by *ulema*, *sufies* and reformers. The economic reforms by Sultan Ala al Din Khilji, issuance of token money by Sultan Mohammad Tughluq, survey and measurement of land by Sher Shah Suri, etc. must have been associated with certain economic ideas.

Shah Wali Allah Dehlawi (1703-1762) being the most prominent thinker of Muslim India, naturally takes the lead in attracting attention. There are a few articles and treatises, based on his one or two works presenting some aspects of his economic thinking.<sup>3</sup> But a comprehensive survey of all his works and presentation of his economic ideas in a systematic way is still to be made. In the present paper we propose to introduce his concept of *al irtifaqat*,

Shah Waliyullah Dikhvi

SHĀH WALĪ ALLĀH'S LAST TESTAMENT: *AL-MAQĀLA*  
*AL-WADIYYA FĪ AL-NASIHA WA AL-WASIYYA*

Shāh Walī Allāh (1703-1762) occupies a crucial place in the history of Indic Islam.<sup>1</sup> In him medieval Islamic thought culminates and modern Islam gains inspiration. Precisely for this reason both conservative and modernistically oriented Muslim scholars in Pakistan (as well as in India) claim to represent Walī Allāh traditions. In theory at least, his doctrine of *taṭbiq* (harmonizing divergent views) enables various schools of Muslim thought to achieve a *modus vivendi* and thus avoid unnecessary polemics of modernity vs. conservatism, discussions which generate only bitterness and erode national solidarity. Avoiding the extremes seems to be the crux of Shāh Walī Allāh's message as reflected finally in his Last Testament.

INTRODUCTION

*Al-Maqāla al-Wadiyya fī al-Nasīha wa al-Wasiyya* ("A lucid epistle in advice and counsel"), despite the appearance of a personal testament, is more like a farewell address of the sage than a private counsel to his immediate family. Written in Persian,<sup>2</sup> it contains eight precepts highlighting his views on Islamic laws and their schools of interpretation, mysticism and the cultural orientation of Indic Muslims.

In order to popularize Shāh Walī Allāh's views his disciples and admirers wrote commentaries on his precepts. Three well-known and extant commentaries written during the 19th century are that of Qādī Thanā' Allāh (d. 1810), Nawāb Ṣadiq Ḥasan Khān<sup>3</sup> (d. 1889)

---

<sup>1</sup> For detailed information on Shāh Walī Allāh's life and his contributions to the Muslim politics of 18th-century India, see Hafeez Malik, ed., *Shah Waliy Allah and the Muslim Renaissance in India*, forthcoming (Karachi: Council for Pakistan Studies); Aziz Ahmad, *Studies in Islamic Culture in the Indian Environment* (Oxford: Clarendon Press, 1964); Khaliq Ahmad Nizami, *Shah Wali Allah Kay Siyasi Maktubat* (Aligarh: M. U. Press, 1950).

<sup>2</sup> Although Shāh Walī Allāh wrote the tract for the layman's guidance it contains some intricate expressions which defy lucid and idiomatic translation. Scrupulous regard has been paid to the text of *al-Maqāla al-Wadiyya*; however, at some points literal and rigid translation has been avoided with a view to preserving the essence of Shāh Walī Allāh's thought.

<sup>3</sup> For Nawāb Ṣadiq Ḥasan Khān, see his biography by one of his descendants, Abū Naṣr Sayyid Muḥammad 'Alī Ḥasan Khān, *Ma'āthar-i Saddiqi* (3 vols.; Lucknow: Nole Kishore Press, 1924).

## THE ORIGINS AND OBJECTIVES OF ISLAMIC REVIVALIST THOUGHT, 1750–1850

AHMAD DALLAL

SMITH COLLEGE

\* Şah Velizullah  
- Muh. b. Abdülvehap  
- Senüsi, Muh. Ali  
- Hüccetullahi'l-Baliga

This paper examines and compares four major intellectual trends of Islamic thought in the period from the mid-eighteenth to the mid-nineteenth century. It characterizes the works of the Arabian Muḥammad Ibn ʿAbd al-Wahhāb (1703–1787), the Indian Shāh Walī Allāh (1703–1762), the west African ʿUthmān Ibn Fūdī (1754–1817), and the north African Muḥammad ʿAlī al-Sanūsī (1787–1859). It then argues that, contrary to the accepted paradigm, the intellectual models produced by these scholars are quite distinct and cannot be grouped under one rubric.

STUDIES OF MODERN ISLAMIC THOUGHT often assert that the roots of the modern Islamic revival originate in the eighteenth century. An intellectual link is postulated between Wahhābī puritanical ideas and later Islamic thought; Wahhābism, it is argued, continues to inspire a growing number of Muslims in their encounter with the problems of the modern world.<sup>1</sup> “Wahhābī” is applied to such diverse groups as the followers of the Indian Sayyid Aḥmad Barelvī<sup>2</sup> and the Subbanu al-Muslimin (association of young Muslims) of west Africa,<sup>3</sup> despite the recognition that in both of these cases the title Wahhābī is a misnomer.<sup>4</sup> The argument for the continuity of

the “fundamentalist tradition”<sup>5</sup> is also founded on the assumption that, despite the diversity in their “organizational styles,” the revivalist movements stretching from the mid-eighteenth to mid-nineteenth century have produced a single, more or less homogeneous, body of thought which belongs to an identifiable “fundamentalist mode of Islam.”<sup>6</sup> This mode which traverses Islamic history is defined in terms of such themes as the need to abide by the Qurʾān and the Sunna, return to origins, revival of *ijtihād* and *ḥadīth* studies, rejection of innovation and imitation (*taqlīd*) in matters of law, and rejection of the excesses of sufism.<sup>7</sup> More generally

<sup>1</sup> Wilfred Cantwell Smith, *Islam in Modern History* (Princeton: Princeton Univ. Press, 1977), 42; for a similar notion of the gradual spread of Wahhābism in the Muslim world see H. A. R. Gibb, *Modern Trends in Islam* (Chicago: The Univ. of Chicago Press, 1947), 27–28.

<sup>2</sup> Qeyamuddin Ahmad, *The Wahabi Movement in India* (Calcutta: Firma K. L. Mukhopadhyay, 1966).

<sup>3</sup> Lansine Kaba, *The Wahhabiyya: Islamic Reform and Politics in French West Africa* (Evanston: Northwestern Univ. Press, 1974).

<sup>4</sup> Bari argues convincingly that the name “Indian Wahhābis” given to the nineteenth-century militant reform movement led by Sayyid Aḥmad Barelvī (d. 1831) was an afterthought, “perhaps given by co-religionist opponents to discredit them”; M. A. Bari, “The Politics of Sayyid Ahmad Barelvī,” *Islamic Culture* 31.1 (1957): 158. He also argues that the name was adopted by British administrators for the same purposes; M. A. Bari, “A Nineteenth-Century Muslim Reform Movement in India,” in *Arabic and Islamic Studies in Honor of Hamilton A. R. Gibb*, ed. George Makdisi (Cambridge, Mass.: Harvard Univ. Press, 1965), 84. Ahmad adds,

however, that “the title became unavoidable on account of its wide prevalence”; Ahmad, *Wahabi*, v. The name was given to the mid-twentieth-century movement in west Africa by the French head of the Bureau of Muslim Affairs in Bamako in the 1950s; Kaba, 8.

<sup>5</sup> Rudolph Peters, “Idjtiḥād and Taqlīd in 18th and 19th Century Islam,” *Die Welt des Islams* 20.3–4 (1980): 145.

<sup>6</sup> John O. Voll, “The Sudanese Mahdī: Frontier Fundamentalism,” *International Journal of Middle East Studies* 10 (1979): 160.

<sup>7</sup> There is abundant reference in writings on 18th- and 19th-century Islamic thought and movements in which these themes are said to define the common intellectual trend of fundamentalist or revivalist Islam; see, for example, Smith, 42, 52; Fazlur Rahman, *Islam* (Chicago: Univ. of Chicago Press, 1968), 242–50; John Esposito, “Tradition and Modernization in Islam,” in *Movements and Issues in World Religions*, ed. Charles Weihsun Fu and Gerhard E. Spiegler (New York: Greenwood Press, 1987), 92; Mervyn Hiskett, *The Development of Islam in West Africa* (London: Longman, 1984), 157; John O. Voll, “Muḥammad Ḥayyā al-Sindī and Muḥammad ibn ʿAbd al-Wahhāb: An

Sahvetiyullah Dihlevi

## SHAH WALI ALLAH (QUTB AL-DIN AHMAD AL-RAHIM)

founder of the moral sense or sentimentalist school of ethics, whose foremost members were Hutcheson and Hume (see MORAL SENSE THEORIES). It is true that they were much influenced by him, but in the great eighteenth-century debate as to whether morality is founded on reason or on sentiment, Shaftesbury should, I think, be counted on the rationalist side in so far as he holds that there are eternal moral truths, existing independently of us, and revealed to us by the use of reason.

### List of works

- Shaftesbury (1995) *The Shaftesbury Collection*, Bristol: Thoemmes, 4 vols. (Comprehensive recent collection.)
- (1699) *An Inquiry Concerning Virtue or Merit*, ed. D. Walford, Manchester: Manchester University Press, 1977. (In the first part of his major work on ethics Shaftesbury discusses what virtue is, and in the second part he argues that it is in our interest to be virtuous.)
- (1709) *The Moralists, A Philosophical Rhapsody*, in *Characteristics of Men, Manners, Opinions, Times*, vol. 2, ed. J.M. Robertson, London: Grant Richards, 1900; repr. in *The Shaftesbury Collection*, vol. 2, Bristol: Thoemmes, 1995. (A philosophical dialogue, in which the claim that the world is the product of an intelligent and beneficent Mind is examined and defended.)
- (1711) *Characteristics of Men, Manners, Opinions, Times*, ed. J.M. Robertson, London: Grant Richards, 1900, 2 vols; repr. in *The Shaftesbury Collection*, vols 1 and 2, Bristol: Thoemmes, 1995. (Contains all important works published by Shaftesbury in his lifetime.)
- (1900) *The Life, Unpublished Letters, and Philosophical Regimen of Anthony, Earl of Shaftesbury*, ed. B. Rand, London: Swan Sonnenschein; repr. in *The Shaftesbury Collection*, vol. 3, Bristol: Thoemmes, 1995. (Contains Shaftesbury's important personal notebooks and a fairly full selection of his letters.)
- (1914) *Second Characters, or The Language of Forms*, ed. B. Rand, Cambridge: Cambridge University Press; repr. in *The Shaftesbury Collection*, vol. 4, Bristol: Thoemmes, 1995. (Contains Shaftesbury's uncompleted proposed work on aesthetics, including his long and fascinating instructions to the artist on the composition of 'The Judgement of Hercules', which he commissioned while in Italy.)

### References and further reading

Darwall, S. (1995) *The British Moralists and the*

*Internal 'Ought'*, Cambridge: Cambridge University Press, 176–206. (A lucid and authoritative discussion of Shaftesbury's ethics in relation to his predecessors.)

Fowler, T. (1882) *Shaftesbury and Hutcheson*, London: Sampson Low, Marston, Searle, & Rivington, 1–167. (A clear summary of Shaftesbury's main views with numerous quotations.)

Grean, S. (1967) *Shaftesbury's Philosophy of Religion and Ethics*, Athens, OH: Ohio University Press. (Discusses whole of Shaftesbury's work with particular emphasis on his advocacy of enthusiasm.)

Klein, L. (1994) *Shaftesbury and the Culture of Politeness*, Cambridge: Cambridge University Press. (Examines political context of Shaftesbury's writings in some detail and places emphasis on rhetorical structure of his writings.)

McNaughton, D. (1996) 'British Moralists of the Eighteenth Century: Shaftesbury, Butler and Price', in S. Brown (ed.) *Routledge History of Philosophy*, vol. 5, *The British Enlightenment*, London: Routledge, 203–27. (Expansion of the material in this entry.)

Taylor, C. (1989) *The Sources of the Self: The Making of the Modern Identity*, Cambridge, MA: Harvard University Press, 248–59. (A brief sketch, placing Shaftesbury firmly in his contemporary philosophical context.)

Trianosky, G. (1978) 'On the Obligation to be Virtuous: Shaftesbury and the Question, Why be Moral?', *Journal of the History of Philosophy* 16: 289–300. (A penetrating discussion of book II of *An Inquiry Concerning Virtue or Merit*.)

Voitle, R. (1984) *The Third Earl of Shaftesbury*, Baton Rouge, LA: Louisiana State University Press. (The definitive biography, with an excellent bibliography.)

DAVID McNAUGHTON

## SHAH WALI ALLAH (QUTB AL-DIN AHMAD AL-RAHIM) (1703–62)

*Shah Wali Allah of Delhi, the greatest Muslim scholar of eighteenth-century India, made an immense contribution to the intellectual, economic, social, political and religious life of the Muslim community in India, the effects of which persist to the present day. He lived during a time when the Muslim empire was losing ground on the Indian subcontinent, with the Muslim community divided and at odds. Seeking to give*

03 KASIM 1992

## Shah Wali Allah's Concept of Al-Irtifaqat (Stages of Socio-Economic Development)

Dr. Abdul Azim Islahi

### Introduction

Research on economic ideas of the past thinkers of the East has been long due on professional economists. The reason for not initiating such a task may be the theory propagated by some Western historians of economic thought that there was a great gap in economic thinking before the awakening of Europe in the twelfth century.<sup>1</sup> Thus researchers took it for granted that if there was nothing worth mentioning in the West, it was not to be found anywhere else.

At present abundant literature has appeared to refute this stand<sup>2</sup>, but the thinkers of the sub-continent still await the attention of economists. They have to offer a lot of economic ideas in miscellaneous works such as biographies and history books on great Mughals, works on ethics and religion, philosophy and sociology by *ulema*, *sufies* and reformers. The economic reforms by Sultan Ala al Din Khilji, issuance of token money by Sultan Mohammad Tughluq, survey and measurement of land by Sher Shah Suri, etc. must have been associated with certain economic ideas.

Shah Wali Allah Dehlawi (1703-1762) being the most prominent thinker of Muslim India, naturally takes the lead in attracting attention. There are a few articles and treatises, based on his one or two works presenting some aspects of his economic thinking.<sup>3</sup> But a comprehensive survey of all his works and presentation of his economic ideas in a systematic way is still to be made. In the present paper we propose to introduce his concept of *al irtifaqat*,

that is, stages of socio-economic developments, and hope that this will arouse curiosity and generate interest in further researches.

Importance of Shah Wali Allah's ideas lies in his expert analysis and diagnosis of the causes of the decaying Mughal rule, his suggestions for economic reforms and his concept of *al irtifaqat*, an evolutionary view of socio-economic development.

### Shah Wali Allah, the Man and His Environment

Ahmad bin Abd al Rahim, popularly known as Shah Wali Allah Dehlawi, born on 21 September 1703 and died on 22 August 1762, saw the reign of five Mughal kings. The birth of Shah Wali Allah, in the period of decline of the great Mughal dynasty of Babar in India, was no less than a miracle for many of those who noticed the steady decline of sciences and original thinking among Muslims since centuries side by side with the decline of Muslim rules and their political strength, Shah Wali Allah was well versed in all existing sciences of the time. His contribution includes commentaries on the Quran and Hadith, their principles, *fiqh*, principles of jurisprudence, *ilm al kalam*, wisdom (*hikmat*) and philosophy of Shariah, etc.

In 1730, he travelled to Hijaz where he stayed for about two years benefitting from great scholars at the two Holy Mosques. It was the same time when Mohammad bin Abd al Wahhab carried his revolutionary reforms in Najd region of the Arabian peninsula. There is no record of the two meeting or coming across each other. Shah Wali Allah's reformist movement was more comprehensive as he not only attacked the innovations (*Bid'at*) in the religion, but also tried to bring reforms in education, economy, the society and in the government as well. It may safely be said that he was parallel to Ibn Taimiyah (d. 1328 A.D.).

### Economic Ideas in His Works

Economic ideas of Shah Wali Allah are found in his different works such as *Hujjat Allah al Balighah*, *al Budur al Bazighah*, *al Tashimat al Ilahiyah* and his numerous letters addressed to different rulers, governors, nobles and friends. Especially in his letters, he is seen to hold the economic factors as outstandingly responsible for the weakening and decline of the Mughal empire in India, a subject which still perplexes many. The diagnosis by Shah Wali Allah is by a contemporary scholar who has studied the situation from very close quarters. It will be interesting and useful to note them here so that his economic ideas may be related to them.

Yūsofī, *Dīdār-i bā ahl-e qalam* II, Mašhad, 1358 Š./1979, pp. 149-84.

*Shah Waliullah Dihlevi*

(‘ALĪ-AKBAR SA’IDĪ SĪRJĀNĪ)

**DEHLAVI**, SHAH WALĪ-ALLĀH QOTB-AL-DĪN AHMAD ABU’L-FAYYĀZ (1114-76/1703-62), leading Muslim intellectual of India and writer on a wide range of Islamic topics in Arabic and Persian; more than thirty-five of his works are extant (for an annotated list, see Baljon, pp. 8-14). He was educated by his father, the well-known scholar Shah ‘Abd-al-Raḥīm ‘Omārī (1131/1719), founder and principal of the Raḥīmīya Madrasa in Delhi. At the age of fifteen years Shah Walī-Allāh was initiated into the Naqšbandī Sufi order by his father and assigned to teach at the Raḥīmīya, of which he became principal in 1131/1719. In 1143/1731 he made the pilgrimage to Mecca. He remained fourteen months in Medina studying Hadith, Islamic law (*feqh*), and mysticism with such eminent scholars as Shaikh Abū Ṭāher Kordī Madanī; he was much influenced by the emerging cosmopolitan tendency in Hadith scholarship, a blend of North African, Hejāzī, and Indian traditions of study and verification (Voll, p. 266). He also developed a particular respect for the *Mowatta’* of Mālek b. Anas (d. 179/796) and later wrote two commentaries on it, in Arabic and Persian (respectively entitled *Mosawwā* and *Moṣaffā*; facs. ed., 2 vols., Karachi, 1980).

Shah Walī-Allāh returned to India in 1145/1732 and devoted himself to teaching, writing, and leadership of his Sufi order. During the next decade he wrote his major work, *Hojjat-Allāh al-bāleḡa* in Arabic (ed. S. Sābeq, 2 vols., Cairo, 1952-53); in it he called for restoration of the Islamic sciences through the revival of Hadith studies within a proper framework. Other works range over the entire gamut of the Islamic religious sciences, from koranic and Hadith studies to law and mysticism. Many of his works are characterized by a systematic historical approach coupled with concern for explaining and reconciling divisive tendencies; in these writings his mystical outlook was kept in the background. He also formulated a unique set of terms and concepts (e.g., *erteḡāqāt*) to explain the mystical theophanies underlying historical development (*eqterābāt*). One group of Shah Walī-Allāh’s successors, best exemplified by his closest disciple and cousin, Moḥammad ‘Āṣeq (1187/1773), seems to have been influenced by his mystical inclinations; in fact, there is some evidence that he had envisioned establishing his own eclectic Sufi order (*Tafhīmāt* II, pp. 5-98).

Shah Walī-Allāh’s works in Persian include *Altāf al-qods fī ma’refa laṭā’ef al-naḡs* (ed. ‘A. Sorātī, Gujranwala, India, 1964; tr. G. H. Jalbani, ed. D. Pendlebury as *The Sacred Knowledge of the Higher Functions of the Mind*, London, 1982), in which the psychospiritual journey of the Sufi is detailed (Hermansen, 1988b, pp. 12 ff.); *Entebāh fī salāsel awliā’ Allāh*, on Sufi rituals, chains of authority (*esnād*),

and hagiography (Baljon, p. 11; the sections on transmission of Hadith and *feqh*, ed. M. ‘A. Ḥanīf as *Ettehāf al-nabīh fī mā yoḡtaj elayh al-moḡaddet wa’l-faqīh*, Lahore, 1969); *Faṡḡh al-raḡmān fī tarjamāt al-Qor’ān*, an annotated Persian translation of the Koran (compl. 1151/1738; Karachi, n.d.), in which he tried to strike a balance between literal rendering and fidelity to the sense of the text; *al-Fawz al-kabīr fī-oṣūl al-tafsīr*, a study of the principles of koranic commentary in which he elaborated on stylistic and exegetical elements of five major themes (Karachi, 1964; tr. G. H. Jalbani as *The Principles of Quran Commentary*, Islamabad, 1985); *Hama’āt*, an early work focusing on the historical development of Sufism and the practices and relative orientations of major Sufi orders (Lahore, 1964; sections tr. Mir Valiuddin as *Contemplative Disciplines in Sufism*, ed. G. Khakee, London, 1980); *al-Moqaddama fī qawānīn al-tarjama*, a still-unpublished short treatise on the proper translation of the Koran; *Saṭa’āt* (ed. Ġ. M. Qāsemī, Hyderabad, Sind, 1964; tr. G. H. Jalbani as *Sufism and the Islamic Tradition. The Lamahat and Sata’at of Shah Waliullah*, ed. D. B. Fry, London, 1980), a treatise on mystical philosophy reflecting the emanationist outlook of the school of Ebn al-‘Arabī (q.v.); *Qorrat al-‘aynayn fī tafzīl al-ṣaykayn* (facs. ed., Lahore, 1976) and *Ezālat al-kafā’ an kelāfat al-kolafā’* (facs. ed., Lahore, 1976), two works supporting the Sunni position on the succession of the early caliphate (Rizvi, pp. 249-56); and *al-Tafhīmāt al-elāhiya* (ed. Ġ. M. Qāsemī, 2 vols., Hyderabad, Sind, 1969-70), which is partly in Arabic, a summation of Shah Walī-Allāh’s thoughts on various topics at a mature age.

Shah Walī-Allāh also wrote a number of small literary and didactic treatises, including *Hawāmī* (Delhi, 1308/1890), a Persian commentary on the Shāḡelī Sufi litany *Hezb al-baḡr*. His Persian letters are preserved in several Indian libraries (Rizvi, pp. 224-28). Kāleq Aḡmad Neẓāmī edited and translated into Urdu selections from one set under the title *Šāh Walī-Allāh Dehlavī ke siāsī maktūbāt* (Aligarh, 1950; repr. Delhi, 1969); this collection stimulated considerable debate over whether Shah Walī-Allāh’s role in history was primarily that of a scholar with mystical inclinations or that of a Muslim nationalist.

Dehlavī was married twice and had five sons and one daughter (Baljon, p. 4). His shrine is in a cemetery at Delhi. His teachings were carried on by his descendants, particularly his sons Shah ‘Abd-al-‘Azīz (d. 1239/1823) and Shah Rafī’-al-Dīn (d. 1234/1818) and his grandson Shah Esmā’īl Šāḡīd (d. 1246/1831). The reforming and Muslim nationalist tendencies of this notable family have sometimes been designated the “Walī-Allāhī movement” (Sindhī; Ahmad, pp. 201-17). Today Shah Walī-Allāh is invoked as an intellectual progenitor of all major religious movements in Muslim South Asia. Groups with a more puritanical outlook hostile to Sufism find support for their own ideas in his emphasis on the fundamentals of the Islamic sciences and his rejection of certain local

Shah Waliyullah's Doctrine of Irtifaqat (181555)

VOLUME II

JANUARY 1963

NUMBER 3

# Iqbal

A JOURNAL OF THE BAZM-I-IQBAL

Hon. Editor: M. M. SHARIF

Assistant Editor: B. A. DAR

## CONTENTS

	Page
1. Shah Waliy Ullah's Doctrine of Irtifaqat, <i>Sabih Ahmad Kamali</i> . . . . .	I
2. The Significance of Ouroboros in Alchemy and in Primitive Symbolism, <i>S. Mahdihassan</i> . . . . .	18
3. The Political Theory of Nizam al-Mulk, <i>Ilyas Ahmad</i> . . . . .	48

PUBLISHED BY THE BAZM-I-IQBAL  
NARSINGDAS GARDEN VILLA, CLUB ROAD, LAHORE  
(WEST PAKISTAN)

Dergi / Kitap  
Kütüphanede Mevcuttur

SHĀH WALĪ ALLĀH'S (181555)  
PHILOSOPHY OF THE ISLAMIC SHARĪ'A

MUHAMMAD ABDUL HAQ ANSARI

MADE YAYINLANMIŞTIR  
SONRA 00 9 EKİM 2011

Of the great Islamic scholars and savants the Indo-Pak sub-continent has produced, Shāh Walī Allāh<sup>1</sup> of Delhi (1114/1702–1176/1762) is certainly the most outstanding. He wrote in almost all Islamic disciplines, and on each left his imperishable mark. But his *Hujjat Allāh al-Bāligha* contains the essence of his thought and is rightly held as his *magnum opus*. He has expounded in it the wisdom (*asrār*) of the Prophet's *aḥādīth* comprehending almost all the aspects of Islamic life — faith, worship, morals, spiritual pursuit, family, social relations, economic activity, government administration, preaching, *jihād* and eschatology. He has discussed the *aḥādīth* of these chapters in such a way that the reader gets a complete and integrated picture of Islamic life in which every part has its proper place without infringing on the other. In addition, Walī Allāh has written a long introduction in which he has discussed some fundamental concepts such as the object of religion, the nature of man and his destiny, happiness and virtue, society and cultural evolution, mission of the prophets, unity of religion (*dīn*) and the diversity of prophetic codes (*sharā'i*). This has transformed the book from a work on the *asrār 'l-ḥadīth*<sup>2</sup> into a work on the philosophy of the Islamic religion (*asrār 'l-dīn*)<sup>3</sup>, and raised it from the category of the *Ma'ālim 'l-Sunan*<sup>4</sup> of al-Khattābī (d. 388/998) to the level of the *Iḥyā' 'Ulūm 'l-Dīn*<sup>5</sup> of al-Ghazālī (d. 505/1111).

This paper is an attempt to discuss some of the main ideas of Shāh Walī Allāh's philosophy of Islamic *Sharī'a*, and determine its

Kur. Alb. Hasip SAYGIL'ın  
Bağışidir.  
3. Mayıs.. 2012

# The Socio-Political Thought of Shāh Walī Allāh

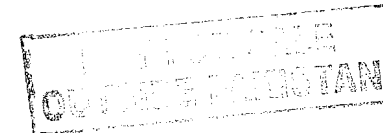
*Shah Waliyyullah (181555)*

Türkiye İslam Vakfı İslam Araştırmaları Merkezi Kütüphane	
Don. No:	201410
Tas. No:	022.974 SAH

MUHAMMAD AL-GHAZALI

Islam in South Asia

International Institute of Islamic Thought  
and  
Islamic Research Institute  
2001 Islamabad



# CONTENTS

2 TEM 2012

## OUR FREEDOM FIGHTERS (1562—1947)

Twentyone Great Lives.

G. ALLANA

Published by

Paradise Subscription Agency  
3, Bonus Road  
Karachi

1969

iii

### The Struggle for our Freedom (1562-1947)

	Page
1. Mujaddid-i Alf-i Thani .. .. (1562-1624)	17
2. Shah Waliullah .. .. (1704-1763)	33
3. Haidar Ali .. .. (1717-1782)	49
4. Tipu Sultan .. .. (1740-1799)	67
5. Haji Shariat Allah .. .. (1781-1840)	85
6. Hosh Mahomed Qambrani .. .. (1801-1843)	99
7. Sir Syed Ahmed Khan .. .. (1817-1898)	111
8. Nawab Mohsin-ul-Mulk .. .. (1837-1907)	125
9. Jamaluddin Afghani .. .. (1838-1897)	137
10. Nawab Viqar-ul-Mulk .. .. (1841-1917)	151
11. Syed Ameer Ali .. .. (1849-1928)	161
12. Maulana Obaidullah Sindhi .. .. (1872-1944)	173
13. Allama Iqbal .. .. (1873-1938)	185
14. A. K. Fazlul Haq .. .. (1873-1962)	199
15. Maulana Hasrat Mohani .. .. (1875-1951)	215
16. Quaid-e-Azam Jinnah .. .. (1876-1948)	227
17. His Highness The Aga Khan .. .. (1877-1957)	251
18. Maulana Mohammad Ali .. .. (1878-1931)	269
19. Nawabzada Liaquat Ali Khan .. .. (1895-1951)	281
20. Choudhary Rahmat Ali .. .. (1895-1951)	295
21. Nawab Bahadur Yar Jang .. .. (1905-1944)	307
Bibliography. .. ..	323
Index. .. ..	331

## Section 4. Shah Waliullah Dehlavi and After.

(1855)

ISAMON  
201303

The mission of the Mujaddid Alf-i-Sani, the Religio-Political Reform Movement of the official Islam to establish an ideal Muslim state according to the orthodox notions, was taken up and continued by Shah Waliullah Muhaddis Dehlavi, another Mujaddid of Islam in India<sup>21</sup>. Shah Waliullah was born at Delhi on 14th Shawwal, 1114 A.H. (1703 A.D.) at daybreak. He was named 'Azimuddin, which also yields the date of his birth, though afterwards he came to be known as Waliullah (a deputy of God). He was admitted to school when he was only five years of age. He was circumcised in his seventh year and started keeping the fast of Ramzan and reading of the daily prayers. He finished the reading of the Quran in the same year and was then given instructions in Persian. He mastered the Persian language at the age of ten years. He was married in his fourteen. He was initiated into the *Naqshbandiah* order at the hand of his own father, Shaikh Abdur Rahim<sup>22</sup>, and devoted his time to practising Sufism. His father conferred the *Khilafat* upon Shah Waliullah when the latter was seventeen and died soon after. Shah Waliullah occupied himself for twelve years in imparting instructions to his disciples. Afterwards he started for Mecca and stayed there for more than a year and during this period he performed the *Hajj* twice in A.H. 1143 and 1144. Shortly after he returned to India and reached Delhi on Friday, 14th Rajab, 1145 A.H. He spent the rest of

<sup>21</sup> Shah Waliullah declared himself to be the *Qaim-uz-Zaman* (Leader of the time) and *Mujaddid* of his age. *Tafhimat* vide *Tazkira Shah Waliullah*, Al-Furqan, Bareilly, pp. 354, 410, 411; *Shah Waliullah Dehlavi ke Siyasi Maktubat*, p. nun.

<sup>22</sup> Shah Waliullah claimed to be a descendant of Umar al-Faruq, the second Khalif of Islam, from his paternal side. See his *Imdad fi Maasir-ul-Ajdad*. Shaikh Abdur Rahim was an eminent Shaikh and mystic of his time. It is said that Shaikh Abdur Rahim played a prominent part in the compilation of *Fatwa-i-Alamgiri* during the reign of Aurangzib. Shah Waliullah's grandfather, Shaikh Wajihuddin, held a *mansab* under Aurangzib. See for details *Hayat-i-Wali*, Urdu, pp. 34-66, 113-176.

his life in India and devoted himself to the cause of Orthodox Islam in this country. He passed from this world on Muharram 29, 1176 A.H. (1763 A.D.) and is buried at Delhi<sup>23</sup>.

Shah Waliullah made a searching analysis of the history of Islam and the conditions of the Musalmans of India of his own age. He clearly saw that the whole trouble was due to the disappearance of the institution of *Khilafat* in favour of *Kingship*. People were accustomed to pay their homage blindly to the reigning sovereign disregarding the fact whether he deserved it or not. Secondly, the spirit of *Ijtihad*<sup>24</sup> was practically dead among the Muslim community. The differences and ambiguities in Islam remained where they were. Shah Waliullah made an attempt to reach a healthy solution of the complex problems and to reconcile the conflicting opinions in official Islam. He waged a regular war against the prevalent evils and tried to remove the dusty crust of innovation and indifference on the surface of Islam. He wrote numerous books on Traditions, Theology and Mysticism. He is the founder of a school of *Hadis* and *Tafsir* (commentary). He translated the Quran into Persian — itself a bold challenge to the narrow orthodox prejudice. Shah Waliullah tried to mould the life of the Musalmans according to the Islamic conception of a perfect man. But his efforts were no more successful than those of his predecessors. Though Shah Waliullah failed to remodel the Muslim society of his day, with them his writings are still an asset to be read with delight and benefit.

The activities of Shah Waliullah Dehlavi in the political field are particularly noteworthy. Under the later Mughals the disintegration of

<sup>23</sup> Shah Waliullah has written a short autobiography, *Al-juz-i-Latif fi Tarjumat-al-Abd-i-Z'arif*, from which the above account is abstracted. Also compare *Tazkira Shah Waliullah*, pp. 226, 403-406.

<sup>24</sup> *Ijtihad*. Lit. "Exertion". The logical deduction on a legal or theological question by a *Mujtahid* or learned and enlightened doctor, as distinguished from *Ijma*, which is the collective opinion of the community in general. This method of attaining to a certain degree of authority in searching into the principles of jurisprudence is sanctioned by the Traditions. For details see Hughes, *Dictionary of Islam*, s.v.

# Style Sheet for the Journal of the American Oriental Society

(CMS references are to the 13th ed., 1982)

## 1 Footnotes and Bibliographies:

1.1 Footnotes and bibliographies must accord with one of the following models (cf. CMS 15.4ff., 16.5ff., 17.26ff., as modified hereunder):

### 1.1.1 Humanities format

#### Footnotes, Book

IP. Q. Author, *The Book I Wrote*, Series Information if any (Place: Publisher, Year), 109.  
["p." and "pp." are not used]

#### Footnotes, Article

IP. Q. Author, "The Article I Wrote," *JAOS* 108.3 (1988): 456.

[a colon separates the volume number from the page reference]

#### Footnotes, Collected Papers

IP. Q. Author, "The Paper I Wrote," in *The Symposium to Which I Contributed*, ed. John P. Doe and Q. E. Dee (Place: Publisher, Year), 12.

["p." and "pp." are not used; "ed." stands for "edited by"; symposium title precedes editor's name]

#### Bibliography, Book

Author, P. Q., and John Doe. *The Book We Wrote*. Series Information. Place: Publisher, Year.

[first author's surname precedes; periods replace commas; no parentheses]

#### Bibliography, Article

Author, P. Q. "The Article I Wrote," *Journal of the American Oriental Society* 108 (1988): 409–19.

[or: *JAOS* 108: etc.; "pp." not used]

#### Bibliography, Symposium

Author, P. Q. "The Paper I Wrote," in *The Symposium to Which I Contributed*, ed. John P. Doe and Q. E. Dee. Pp. 10–29. Place: Publisher, Year.

["pp." is used; page numbers precede facts of publication]

### 1.1.2 Social Sciences Format

#### Bibliography, Book

Author, P. Q.; Jane Dee; and John Doe. Year. *The Book We Wrote*. Series Information. Place: Publisher.  
[year follows authors' names]

#### Bibliography, Article

Author, P. Q. Year. The Article I Wrote. *Journal of the American Oriental Society* 108:409–19.

[no quotation marks are used]

#### Bibliography, Symposium

Author, P. Q. Year. The Paper I Wrote. In *The Symposium to Which I Contributed*, ed. John P. Doe and Q. E. Dee. Pp. 10–29. Place: Publisher.

["pp." is used]

Notes in text have the form: (Author Year) or (Author Year: 12). But if the page number only is used, "p." or "pp." is appropriate: (p. 12). "P." or "pp." may be used at any time to distinguish pages from other kinds of numerical references (tables, lines, etc.).

1.2 The major and relevant place of publication only should be listed. [E.g., "London: Oxford University Press"; not "London, New York, Cape Town, Bombay, Sydney, Wellington: Oxford University Press."]

1.3 When the bibliography lists several works by a single author, his or her name should not be repeated, but replaced by "—."

1.4 The use of "ibid." and "op. cit." is discouraged. Instead, for subsequent references, an unambiguous short form is preferred [e.g., "Dickens, *Copperfield*, 77"]. "Idem" is used in place of an author's name when successive references to several works are made within a single note. It is not used of titles or in bibliographies (CMS 17.12–14). Note also the distinction between "see" (or, *vide*: used of a supporting point) and "cf." (*confer*, compare: used of a contrasting or complementary point; see CMS 15.53).

1.5 References to inclusive pages should conform to CMS 8.67: i.e., for two-digit numbers repeat all digits ["pp. 56–58"]; for 100 or multiples thereof repeat all digits ["pp. 100–106"]; for numbers greater than 100 repeat only last two digits (or more, if necessary) ["pp. 117–19"; "1698–722"]; but do not repeat any zeroes ["pp. 103–8," not "103–08"].

1.6 The use of footnotes in book reviews is discouraged; par-enthetical references in lieu of footnotes should conform to the appropriate footnote style. Footnotes to tables apart from text should be indicated by letters a to z, used consecutively.

1.7 The abbreviations "vol.," "no.," and "pt." are normally not capitalized.

2 Quotation marks are placed generally outside sentence punctuation. Exceptions are made for linguistic glosses in single quotation marks, for colons and semicolons, and for certain exclamation points and question marks. The *Journal* follows the CMS [see 5.15, 23, 67, 73, 81].

3 The following items should normally be italicized: titles of works and periodicals [7.129]; foreign terms cited in the process of inquiry. Foreign terms, however, which are employed by the author instead of translations, may be kept in roman, especially if commonly understood or frequently used [e.g., "karma," "dharma"]. Not italicized are: books of the Bible, classes of works (e.g., "purana," "veda") [7.85], Latin scholarly terms and abbreviations (with the single exception of "sic") [6.59]. The English plural ending on foreign words is not italicized: *sūtras* [6.8]; idiosyncratic italicization, for emphasis, etc., is discouraged. Special conventions govern the transliteration of cuneiform.

4 American spelling preferences are normally adopted.

5 The new two letter postal abbreviations for the States are used only in addresses. Elsewhere, spell out or use the unambiguous standard forms [e.g., "Miss." not "MS"; "Nebr." or "Neb." not "NE"].

Journal of the American Oriental Society, v. 113, s. 3,  
Connecticut—1993

02 EKİM 2012

THE ORIGINS AND OBJECTIVES OF ISLAMIC-  
REVIVALIST THOUGHT, 1750–1850

AHMAD DALLAL  
SMITH COLLEGE

(181555) - Sah Vahabiyullah  
- Muh. b. Abd. el-Wahab  
- Osman b. Fudh

This paper examines and compares four major intellectual trends of Islamic thought in the period from the mid-eighteenth to the mid-nineteenth century. It characterizes the works of the Arabian Muhammad Ibn 'Abd al-Wahhāb (1703–1787), the Indian Shāh Walī Allāh (1703–1762), the west African 'Uthmān Ibn Fūdī (1754–1817), and the north African Muhammad 'Alī al-Sanūsī (1787–1859). It then argues that, contrary to the accepted paradigm, the intellectual models produced by these scholars are quite distinct and cannot be grouped under one rubric.

STUDIES OF MODERN ISLAMIC THOUGHT often assert that the roots of the modern Islamic revival originate in the eighteenth century. An intellectual link is postulated between Wahhābī puritanical ideas and later Islamic thought; Wahhābism, it is argued, continues to inspire a growing number of Muslims in their encounter with the problems of the modern world.<sup>1</sup> "Wahhābī" is applied to such diverse groups as the followers of the Indian Sayyid Aḥmad Barelvi<sup>2</sup> and the Subḥan al-Muṣlimin (association of young Muslims) of west Africa,<sup>3</sup> despite the recognition that in both of these cases the title Wahhābī is a misnomer.<sup>4</sup> The argument for the continuity of

the "fundamentalist tradition"<sup>5</sup> is also founded on the assumption that, despite the diversity in their "organizational styles," the revivalist movements stretching from the mid-eighteenth to mid-nineteenth century have produced a single, more or less homogeneous, body of thought which belongs to an identifiable "fundamentalist mode of Islam."<sup>6</sup> This mode which traverses Islamic history is defined in terms of such themes as the need to abide by the Qur'ān and the Sunna, return to origins, revival of *ijtihād* and *ḥadīth* studies, rejection of innovation and imitation (*taqlīd*) in matters of law, and rejection of the excesses of sufism.<sup>7</sup> More generally

<sup>1</sup> Wilfred Cantwell Smith, *Islam in Modern History* (Princeton: Princeton Univ. Press, 1977), 42; for a similar notion of the gradual spread of Wahhābism in the Muslim world see H. A. R. Gibb, *Modern Trends in Islam* (Chicago: The Univ. of Chicago Press, 1947), 27–28.

<sup>2</sup> Qeyamuddin Ahmad, *The Wahabi Movement in India* (Calcutta: Firma K. L. Mukhopadhyay, 1966).

<sup>3</sup> Lansine Kaba, *The Wahhabiyya: Islamic Reform and Politics in French West Africa* (Evanston: Northwestern Univ. Press, 1974).

<sup>4</sup> Bari argues convincingly that the name "Indian Wahhābīs" given to the nineteenth-century militant reform movement led by Sayyid Aḥmad Barelvi (d. 1831) was an afterthought, "perhaps given by co-religionist opponents to discredit them"; M. A. Bari, "The Politics of Sayyid Aḥmad Barelvi," *Islamic Culture* 31.1 (1957): 158. He also argues that the name was adopted by British administrators for the same purposes; M. A. Bari, "A Nineteenth-Century Muslim Reform Movement in India," in *Arabic and Islamic Studies in Honor of Hamilton A. R. Gibb*, ed. George Makdisi (Cambridge, Mass.: Harvard Univ. Press, 1965), 84. Ahmad adds,

however, that "the title became unavoidable on account of its wide prevalence"; Ahmad, *Wahabi*, v. The name was given to the mid-twentieth-century movement in west Africa by the French head of the Bureau of Muslim Affairs in Bamako in the 1950s; Kaba, 8.

<sup>5</sup> Rudolph Peters, "Idjtiḥād and Taqlīd in 18th and 19th Century Islam," *Die Welt des Islams* 20.3–4 (1980): 145.

<sup>6</sup> John O. Voll, "The Sudanese Mahdi: Frontier Fundamentalism," *International Journal of Middle East Studies* 10 (1979): 160.

<sup>7</sup> There is abundant reference in writings on 18th- and 19th-century Islamic thought and movements in which these themes are said to define the common intellectual trend of fundamentalist or revivalist Islam; see, for example, Smith, 42, 52; Fazlur Rahman, *Islam* (Chicago: Univ. of Chicago Press, 1968), 242–50; John Esposito, "Tradition and Modernization in Islam," in *Movements and Issues in World Religions*, ed. Charles Weihsun Fu and Gerhard E. Spiegler (New York: Greenwood Press, 1987), 92; Mervyn Hiskett, *The Development of Islam in West Africa* (London: Longman, 1984), 157; John O. Voll, "Muḥammad Ḥayyā al-Sindī and Muḥammad ibn 'Abd al-Wahhāb: An

# المؤلفات العربية لعلماء الهند المسلمين

لدكتور محمد يحيى الدين الألوحي

— ٣ —

الدهلوى ، صاحب كتاب « حجة الله البالغة » المعروف الذى يعد من أهم المؤلفات العربية فى القرن الثانى عشر .

وقد ولد الشيخ الإمام قطب الدين أحمد ولى الله بن عبد الرحيم ، الملقب بشاه ولى الله الدهلوى ، فى الرابع عشر من شوال سنة ١١١٤ هـ ، وكان جده للشيخ وجيه الدين المصرى ، من كبار مشايخ (دلى) ، وقيل : إن نسبه يتصل بالإمام موسى الكاظم رضى الله عنه ، وبعد أن أخذ العلوم عن والده الشيخ

قدمنا فى العدد السابق بعض المؤلفات العربية القيمة للعالم الهندى الشيخ عبد الحى ابن نجر الدين الحسى ، واستعرضنا نماذج من كتابه « نزهة الخواطر وبهجة المسامع والنواظر » ، فى تاريخ رجال الهند وأعيانها المسلمين فى مختلف العصور ، وكذلك كتابه « جنة المشرق ومطلع النور المشرق » ، فى جغرافية الهند والتاريخ الإسلامى فيها . ونقدم الآن بعض المؤلفات العربية فى مختلف العلوم ، للشيخ الإمام ولى الله بن عبد الرحيم

( بقية المنشور على الصفحة السابقة )

سيرته التى ما زالت نهب الضياع تائهة فى بطون المؤلفات والتراجم الهادرة . هذا عن الرجل أما الكتاب فهو هذا مما لقاء قادم إن شاء الله ؟

محمد باد الدين

مهد البحوث والدراسات العربية للغة

= وانتهى منه إلى حرف الفاء - نقلنا عن كشف الظنون لحاجى خليفه الذى ذكر أيضا أن الحكيم شاه محمد القروينى ترجم حياة الحيوان إلى الفارسية وزاد عليه أشياء .

إلى لغات عدة واختصره وهذبوه واستفادوا منه (١) . ولا شك أن الشيخ الدميرى جدير بنظرة من الأزهر أو وزارة الثقافة أو وزارة الأوقاف فهو حقيق بإحياء ذكراء وتجديد ضريحه ومسجده وإلقاء بعض الضوء على

(١) فى مجلة المشرق ١٠ / ٧٦٥ - أن السكولونيل « جايبكار » أحد أساتذة كلية (بمباى) بالهند ترجم كتاب « حياة الحيوان » إلى الإنجليزية ووضح القسم الأول منه فى لندن سنة ١٩٠٦ م والقسم الثانى سنة ١٩٠٨ م =

يروى - رأيت فى المنام أنى أقول لشخص : لقد بعد همدى بأبليت للعتيق ، وكثر شوقى إليه فقال : قل لا إله إلا الله لفتح العلم الرقيب المنان . فصار يكثر ذكر ذلك حتى حج فى تلك السنة رحمه الله وعظ فأفاد وخطب فأجاد .

وقالوا عن تقواه الشيء الكثير فما يروى عنه أنه كان أكلًا لهما فى مطلع حياته فلما أخذته سبجات العبادة وتصبغ برداء التقوى صار بحيث يطبق متابعة الصيام . وكان له أذكار يواظب عليها ، وعنده خشوع وخشية وبكاء هند ذكر الله سبحانه . ويقول صاحب شذرات الذهب : « وكان ذا حظ فى العبادة تلاوة وصياما ومجاورة فى الحرمين ويذكر عنه كرامات كان يخفيها وربما أحاط على غيره . » والرجل لا يقتصر على مدارس القاهرة ومساجدها ودور علمها فهى وحدها لا تسكن فى فيضه الغزير وإنما يطلب الرحلة العلمية من جديد ليفيد بعدما استفاد وليعطى مثلاً أخذ ، ثم هو كذلك فى رحلاته هذه يلهم بصيرته الغذاء والنماء والاكتمال ويشد الرجال إلى أم القرى مكة مرة بعد مرة حتى توثق بينه وبينها نسبا وصهرا ، فلقد تأهل فيها بأم فاطمة ابنة (يحيى بن عباد الصنهاجى : المكبة التى ولدت له) أم حبيبة وأم سلمة وهبى الرحمن وكانت أولى قدماته على ما أخبرته عنه زوجته ، فى موسم

( البقية على الصفحة التالية )

فكري الجزار ، مداخل المؤلفين و الأعلام العرب حتى عام ١٢١٥ هـ = ١٨٠٠ ،  
الجزء الثاني ، ١٩٩٢ ، الرياد . ص . 761 .DIA KTP.16760..

S.O.

- Sahibuliyullah Bihlewi

181555

شاه ولي الله

أحمد بن عبد الرحيم، الفاروقي، الدهلوي، أبو عبد العزيز:

١١١٠ — \* ١١٧٦ هـ  
١٦٩٩ — ١٧٦٢ م

\* في فهرس مكتبة الأزهر توفى سنة ١١٨٠ هـ.

١- الأعلام ط ٣ في ١ : ١٤٤ ، ط ٤ في ١ : ١٤٩ .

٢- فهرس مكتبة الأزهر (أصول فقه) ٢ : ٧ -

٣- معجم المطبوعات العربية والمعرية «سركيس» ع ٨٩٠ .

٤- معجم المؤلفين ٤ : ٢٩٢ .

24 OCAK 1995

06 OCAK 1994

181555 ŞAH VELİYULLAH

Özdemir, Cemalettin: "Şah Velîyullah ed-Dehlevî, Hayatı, Eserleri ve Fikirleri", Yüksek Lisans Tezi, (Danışman: Prof. Dr. İsmail ÇERRAHOĞLU), 90 s.

An. Ü. Non. F. Tefsir ve Hadis 1990

Yukarıda ismini zikrettiğimiz bu tezi genel olarak üç bölümde inceledik. Birinci bölümde Şah Velîyullah ed-Dehlevî'nin yetiştiği çevreyi, Hindistan'ın siyasi, içtimai ve ilmi durumunu tanıtmaya çalıştık. İkinci bölümde Şah Velîyullah'ın hayatını, ilmi şahsiyetini ele alarak bulabildiğimiz eserleriyle özelliklerini belirttik. Üçüncü bölümde ise bu zatın Hadis, Fıkıh, Tasavvuf ve Tefsir ilimleri sahasında üzerinde durduğu meseleleri inceleyip vardığı neticeleri özetledik.

Şah Velîyullah gerek ilmi gerekse içtimai bir kargaşalığın hüküm sürdüğü bir devirde dünyaya gelmiş ve bütün hayatını insanların islahına ve ilme vakfetmişti. Şah Velîyullah Hindistan'ın Delhi şehrinde h. 1114/m. 1704 senesinde doğdu. Çok kısa bir müddet içerisinde babasından ilim öğrendi. Daha sonra Hicaz'a giderek orada iki sene kaldı ve Hicaz'daki meşhur alimlerle tanışarak onlardan ders aldı. H. 1145 yılı içerisinde memleketine dönen Velîyullah burada büyük bir medrese kurdu. Devrin hükümdarının da kurulması için yer tahsis ettiği bu medrese kısa zaman içinde önemli bir ilim merkezi haline geldi. Burada uzun zaman ders veren Velîyullah gerçek manada bir İslâm anlayışını insanlar arasında hâkim kılabilmek için bütün ömrünü sarfederek birçok kitab yazdı. 61 yaşında hastalanan Şah Velîyullah h. 1176/m. 1763 yılında vefat etti.

Bu zatın yaptığı hizmetlerden biri Kur'an-ı Kerim'i o günün geçerli lisanı Farsça'ya tercüme etmiş olmasıdır. Bu tercüme faaliyeti ile çok eleştiriye de maruz kalan ed-Dehlevî, eğitim-öğretim metodunu da değiştirerek yeni bir metod getirmiş ve ilmin gelişmesinde mühim bir rol oynamıştır. Üzerinde ehemmiyetle durduğu diğer bir husus da içtihad meselesidir. Müslümanlar arasında içtihad ruhunu yeniden canlandırabilmek için kitaplar telif etmiş ve mühim görüşler ile ri sürmüştür. Tefsir ve Kur'an ilimleri sahasında da gerek sebeb-i nüzul, gerek nesh, gerekse diğer konularda zamanının alimlerinden farklı fikirler ortaya atmış ve bu hususta da eserler kaleme almıştır.

Bütün hayatı böyle ilmi çalışmalarla dolu olarak geçen bu zât birçok âlim tarafından müceddid (dinin yenileyicisi) olarak kabul edilmiş ve takdirle anılmıştır.

Fvî, Şah Velîyyullah

Şah Velîyyullah Ahmed İbn Abdîrrahîm ed. Dehlevî (114-1176 H.-1704-1763 M.)  
 hayatı, eserleri ve fikirleri. ÖZDEMİR, Cemalettin. Bil. Uz. Ankara Üniversitesi,  
 Sosyal Bilimler Enstitüsü, Ankara, 1990. 92s.  
 Danışman: Prof.Dr.İsmail Cerrahoğlu.

11888

//dr.fek.

196

Ter. jürelen de jürelen.

ŞAH VELİYYULLAH  
DEHLEVİ

Şantay, Hasan Baki

"Müceddid büyük âlimlerden

Şah Velîyyullah'ı Dehlevî" Hicâl, Ankara.

1959/1 sayı 8 ss 11-13

Dehlevî, Şah Velîyyullah  
âelwîwla

1914.1.

Zübeyr Ahmed  
el-Adabul-andiye  
I. 97-98

DİHLEVİ, ŞAH VELİULLAH

E. A. İ. C.  
Tasarruf  
R. İ.

# İSLÂM TARİHİ DERSLERİ

Prof. Dr. Hüseyin G. YURDAYDIN

Türkiye Diyanet Vakfı	
İslâm Ansiklopedisi	
Kütüphanesi	
Kayıt No :	1132
Tasnif No :	556.301
	142.1

İslâm Ansiklopedisi

mundan fazla merkezîyetçi oluşudur. Sarkar, Evrengzib ile ilgili sözlerine devam ederek, böylece, Hindistan'da müslüman bir devletin yıkılışı hakkındaki düşüncelerini ortaya koymaktadır: "Evrengzib gibi, tahta çıktığı zaman, yüksek bir ahlâk ve eğitim bakımından bütün imkânlarla sahip ideal bir müslüman hükümdarın başarı kazanamaması, şunu açık bir şekilde, ebedî bir gerçek olarak ortaya koymaktadır ki, büyük bir halk kitlesi bulunmadan, büyük ve devamlı bir imparatorluk olamaz. Bir toplumun bütün fertleri de, herkes için eşit hak ve fırsatlara sahip, birbirine sınıksız bağlarla bağlı bir millet meydana getirmesini öğrenmedikçe büyük olamaz".

Evrengzib hakkındaki modern islâmî görüş ve davranış, onu, müdafaadan, mübalâğalı bir şekilde methe kadar gitmektedir. Aziz Ahmad'e göre, bunun, İslâm'ın su altında kalma korkusunun bir canlanması şeklinde tefsiri mümkündür. Dârâ Şükûh ve Evrengzib'in davranışlarında ifadesini bulan ihtilâf sırasında, Hindistan İslâmiyeti'nin Hinduizm içinde erimesi tehlikesinin ne derece doğru olduğu, öyle anlaşılmaktadır ki, modern bir İngiliz yazarının aşağıdaki sözleriyle ifade edilebilir: "Eğer Ekber'in siyaseti, Evrengzib ve halefleri tarafından takip edilmiş olsaydı, mantıkî olarak her zaman her kabila girmeye müsait Hinduizm bünyesi içinde İslâm inancının yer alması suretiyle Hindu tefekkürünün monoteizm istikametinde yavaş yavaş tadili beklenebilirdi." (Bu hususta bak. W. G. Orr, *A Sixteenth Century Indian Mystic*, London 1947, p. 24).

## VELİ-ULLAHÎ DÜŞÜNCE AKIMI

### Şah Velî-Ullah'ın dinî ve siyasî düşünceleri

Hindistan müslümanları içinde Ortaçağ ile Yeniçağ arasında bir köprü durumunda olan Delhi'li Şah Velî-Ullah, Evrengzib'in ölümünden beş yıl önce 1703 'de doğmuştur. 1708'de Evrengzib'in ölümü Hindistan'da İslâm kudretinin ve islâmî ahlâk bozulmasının işareti sayılabilir. Babası Şah Abdurrahman, Evrengzib zamanında hazırlanmış olan *Fetâvâ-yi Âlemgîrî*'nin toplanmasında hizmeti geçenlerden birisi idi. Velî-Ullah, Nakşibendî tarikatının "Müceddidi" koluna mensuptu. Fakat İbn el-Arabî'nin düşüncelerini de beğenmediği söylenemezdi. Fakat onun zihnine şekil veren başlıca tesir, Hicaz'dan gelmişti. Medine'de Şeyh Ebu Tâhir Muhammed İbn İbrahim el-Kurdî'nin yanında hadis okumuş, Şeyh Süleyman Mağribî de ona Maliki fıkhi ile ilgili dersler vermişti. Bu sıralarda çağdaş

Muhammed İbn Abdolvahhab da, İslâm'ın bu kutsal şehirlerinde aynı hocalardan ders almakta idi. XVIII. yüzyıl İslâm dünyasının yetiştirdiği bu iki şahsiyetin, mistik bir tarafı olmayan Hicaz'da, hadis tahsil etmek ve böylece aynı kaynaktan ilham almak suretiyle gerçekleştirdikleri bu iki akım, İbn Teymiye'ye kadar götürülebilir ve birinin diğeri veya her ikisinin de birbiri üzerine bir tesiri olup olmadığını tesbit çok güç olmakla beraber, XIX. yüzyıl müslüman Hindistan'ında bu iki sistem birbirine daha yakın bir hale gelmiştir.

Arap çağdaşı gibi Şah Velî-Ullah da, genellikle İslâm'ın dinî ve ahlâkî bakımdan çözüldüğüne kani idi. Bu sebeple sünni inancı gerek nazariye ve gerekse amel bakımından bir hayatîyete kavuşturmak ve eski iktidarını kazandırmak için yazdığı *Huccet Allah el-Bâliga* adlı eserini farsça yerine arapça kaleme aldı. Hanefilikten çok Maliki'lik'e itimat etmekte idi. Dinî ilimler ve onun kaynakları arasında, değişmeyen, tarihi, mustakar bir unsur olarak sünnet'e itibar ediyordu. Onun *el-Musavva* ve *el-Musaffa* adlı eserleri, İmam Malik'in *el-Mu'vatta* adlı eseri üzerine şerhleridir.

Bu sırada tarihî şartların da yardımcı olduğu görülmektedir. O sıralarda Hindistan'daki İslâm devletinin kadî ihtiyacını karşılamak için dinî okullarda fıkıh öğretimine önem verilmekte idi. Geleneksel İslâm fıkımın tamamiyle şekle müstenit öğretiminin çökmeğe olan bir cemiyetin ruhuna yeni bir hayatîyet vermesi beklenemezdi. XVIII. yüzyıl başlarından itibaren Babürlü devrinin iki büyük tarikatı Nakşibendilik ve Kâdirilik ruhi dinamizmlerini kaybetmişlerdi. Sâfizm'e artık Şeyh Ahmet Sirhindî günlerinde olduğu gibi itimat edilemezdi. Bu sebeple Şah Velî-Ullah, İslâm fıkımın bir taraftan hadis'e dayandırılmayı istiyor; diğer taraftan muhtelif tarikat kalıntılarını sünni İslâmiyet anlayışı içinde eritmeyi düşünüyordu. Onun *Tefhîmat el-İlahiye* (Delhi 1906, p. 122) adlı eserinde belirttiğine göre, peygamberî vahy devrini Hz.-i Ali ile başlayan ve İbn el-Arabî'nin yazılarında kemâlini bulan tasavvufî bir vahy devri takip etmiştir. O, bundan sonra da İbn el-Arabî'nin *vahdet-i vücud* anlayışıyla Şeyh Ahmed Sirhindî'nin *vahdet-i şahûd* anlayışını telife, uzlaştırmaya çalışmıştır. Kendi devrinde Hindistan'da İslâm'ın manevî çöküşünü durdurmak için türlü sâfi cereyanlarını, Şeyh Ahmed Sirhindî tarafından başlanmış olan geleneksel İslâm anlayışı içinde eritme işini tamamlamıştır. Bu hal, aynı zamanda sâfilik ameli bakımından olan iç ayrılıklarının ve bunların hepsinin türlü disiplinlerinin bir bütün halinde birleştirilmesini mümkün kılmıştır.

# Zor zamanda

Özgür KAVAK

## âlim olmak:

# Şah Veliyyullah Dihlevî'nin kendi kaleminden hayatı

Sunuş

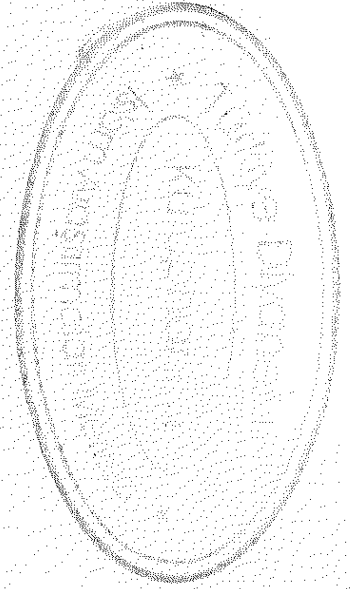
**H**int alt-kıtası Müslümanlarının tarih boyunca, alt-kıtanın dinî ve kültürel yapısı do-layısıyla sürekli olarak farklı medeniyet unsurlarıyla bir etkileşim içerisinde

bulundukları görülmektedir. Alt-kıtadaki farklı medeniyetlerarası bu etkileşim, zaman zaman farklı medeniyetlere ait yabancı unsurların Müslümanlar tarafından benimsenmesine sebebiyet vermiş; bölgede yaşayan bazı Müslüman âlim ve mutasavvıflar da bozulma olarak algıladıkları bu durum karşısında farklı tepkiler ortaya koymuşlardır.<sup>1</sup> Mez-kûr âlimlerin esas endişesini, diğer medeniyetlere ait olup İslâm dininin aslî prensipleriyle uyuşmayan düşünce ve uygulamaların Müslümanlar tarafından benimsenmesinin teşkil ettiğini ileri sürmek mümkündür.

Modern döneme geçiş sürecinde ise alt-kıta, daha farklı bir meydan okuyuşla yüz yüze gelmiştir. Kendisini XVIII. yüzyılla birlikte sömürge faaliyetleriyle belli eden Batı kaynaklı bu son meydan okuyuşun, sadece Müslümanları etkilemekle sınırlı kalmadığı, alt-kıtadaki diğer unsurları da etkilediği görülmektedir. Sömürge dönemine kadar birlikte yaşayan bu unsurların,<sup>2</sup> sömürge faaliyetleri ile birlikte mâruz

1 Alt-kıta ıslah geleneği içerisinde değerlendirilen İmam Rabbânî ve Abdülhak Dihlevî ile Babürlü hükümdarı Evrengzib'in faaliyetleri bu minvalde görülebilir. Konuyla ilgili değerlendirmeler için bkz. Aziz Ahmad, "The Role of Ulema in Indo-Muslim History," *Studia Islamica*, sy. 31 (1970), s. 1- 13; Khaliq Ahmad Nizami, "Hindistan: Din", *DİA*, c. XX (İstanbul 1999), s. 85-92; Saiyid Athar Abbas Rizvi, *Shah Wali Allah and His Times: A Study of Eighteenth Century Islam, Politics and Society in India*, Australia 1980, s. 174-202; Saiyid Athar Abbas Rizvi, *Muslim Revivalist Movements in Northern India in the Sixteenth and Seventeenth Centuries*, New Delhi 1993, s. 176-417.

2 Alt-kıtanın, özellikle dinî unsurlar açısından zengin bir çeşitliliği barındırdığı ve bu unsurların birbirleriyle çeşitli seviyelerde etkileşimle-



117

DİYÂN İlmî Araştırmalar  
sy. 17 (2004/2), s. 117-145  
Cilt: 3, İstanbul

D. 1525

'Allama 'Abdu'l-Hayy of Nadwatu'l-'Ulama, Lucknow

## NUZHATU'L-KHWATIR

(Part VI)

(Biographies of Eminent Indians  
of the 12th Century A.H. / 18th A.D.)

Edited by the Bureau from the author's transcript.

Under the auspices of the Ministry of Education

Government of India

Türkiye Diyanet Vakfı  
İslâm Ansiklopedisi  
Kütüphanesi

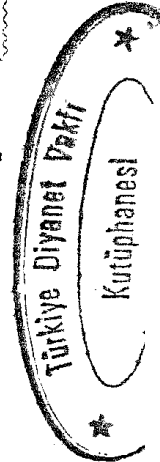
Kayıt No : 1421-6

Tasnif No. :

Published  
byTHE DAIRATU'L-MA'ARIF-IL-OSMANIA,  
(OSMANIA ORIENTAL PUBLICATIONS BUREAU)  
OSMANIA UNIVERSITY, HYDERABAD, 7.  
ANDHRA PRADESH,  
INDIA

1957 A.D./1376 A.H.

Price Rs. 10/-

DAIRATU'L-MA'ARIF-IL-OSMANIA  
(Osmania Oriental Publications  
Osmania University, Hyderabad)At Cal No. 1000  
At Cal Price Rs. 10/-  
Order No. 1000  
1000

ج-٦

٣٩٨

نزهة الخواطر

الدهلوى و هذا خطأ فاحش صدر منه لقلة تدبره وعدم وقوفه على تراجم علماء الهند ، فإن الشيخ ولى الله بن عبد الرحيم الدهلوى وإن كان شاعرا ولكنه اسمه فى الشعر « امين » وهذا الشيخ ولى الله وإن كان محدثا ولكنه كان من اسباط الشيخ عبد الأحد وكان يسكن بكوئله فيروز شاه وأين هذا من ذاك ، توفى ولى الله المترجم له سنة خمسين ومائة وألف ، قال الشاعر : « طوطى خوش مقال بود اى واى » ، كما فى « تذكرة الشعراء » لحسين قلى بن آقا على المؤلفة سنة ١٢٣٣ هـ و « تذكرة الشعراء » لفتح على شاه الدهلوى المؤلفة سنة ١١٩٦ هـ و « تذكرة الشعراء » لمير حسن بن المستحسن الدهلوى .

٧٦٠ - شيخ الإسلام ولى الله بن عبد الرحيم الدهلوى

الشيخ الإمام الهمام حجة الله بين الأنام امام الأئمة قدوة الأمة علامة العلماء وارث الأنبياء آخر المجتهدين اوجد علماء الدين زعيم المتضلعين بحمل اعباء الشرع المتين محى السنة ومن عظمت به الله علينا المنة شيخ الإسلام قطب الدين احمد ولى الله بن عبد الرحيم بن وجيه الدين العمري الدهلوى ،

العالم الفاضل النحرير افضل من بث العلوم فأروى كل ظمان

كان السلف من آباءه من حفدة السيد ناصر الدين الشهيد ومشهده ببلدة « سونى پت » معروف يزار ويتبرك به ، وجده الشيخ وجيه الدين العمري الشهيد حفيد للسيد نور الجبار المشهدى ونسبه يتصل بالإمام موسى الكاظم عليه و على آباءه السلام ، وكان ابوه الشيخ عبد الرحيم من وجوه مشايخ دهلى ومن اعيانهم ، له حظ وافر من العلوم الظاهرة والباطنة مع علو كعبه فى طريقة الصوفية وهو بشر بولده فى رؤيا صالحة بشره بذلك الشيخ قطب الدين بخيار الأوشى و قل له ان يسميه باسمه اذا ولد فلذلك قيل له

... ١٠

# 1 Footnotes and Bibliographies:

1.1 Footnotes and bibliographies must accord with one of the following models (cf. CMS 15.4ff., 16.5ff., 17.26ff., as modified hereunder):

## 1.1.1 Humanities format

### Footnotes, Book

IP. Q. Author, *The Book I Wrote*, Series Information if any (Place: Publisher, Year), 109.

["p." and "pp." are not used]

### Footnotes, Article

IP. Q. Author, "The Article I Wrote," *JAOS* 108.3 (1988): 456.

[a colon separates the volume number from the page reference]

### Footnotes, Collected Papers

IP. Q. Author, "The Paper I Wrote," in *The Symposium to Which I Contributed*, ed. John P. Doe and Q. E. Dee (Place: Publisher, Year), 12.

["p." and "pp." are not used; "ed." stands for "edited by"; symposium title precedes editor's name]

### Bibliography, Book

Author, P. Q., and John Doe. *The Book We Wrote*. Series Information. Place: Publisher, Year.

[first author's surname precedes; periods replace commas; no parentheses]

### Bibliography, Article

Author, P. Q. "The Article I Wrote." *Journal of the American Oriental Society* 108 (1988): 409-19.

[or: *JAOS* 108: etc.; "pp." not used]

### Bibliography, Symposium

Author, P. Q. "The Paper I Wrote." In *The Symposium to Which I Contributed*, ed. John P. Doe and Q. E. Dee. Pp. 10-29. Place: Publisher, Year.

["pp." is used; page numbers precede facts of publication]

## 1.1.2 Social Sciences Format

### Bibliography, Book

Author, P. Q.; Jane Dee; and John Doe. Year. *The Book We Wrote*. Series Information. Place: Publisher.

[year follows authors' names]

### Bibliography, Article

Author, P. Q. Year. The Article I Wrote. *Journal of the American Oriental Society* 108:409-19.

[no quotation marks are used]

### Bibliography, Symposium

Author, P. Q. Year. The Paper I Wrote. In *The Symposium to Which I Contributed*, ed. John P. Doe and Q. E. Dee. Pp. 10-29. Place: Publisher.

["pp." is used]

Notes in text have the form: (Author Year) or (Author Year: 12). But if the page number only is used, "p." or "pp." is appropriate: (p. 12). "P." or "pp." may be used at any time to distinguish pages from other kinds of numerical references (tables, lines, etc.).

1.2 The major and relevant place of publication only should be listed. [E.g., "London: Oxford University Press"; not "London, New York, Cape Town, Bombay, Sydney, Wellington: Oxford University Press."]

1.3 When the bibliography lists several works by a single author, his or her name should not be repeated, but replaced by "\_\_\_\_\_."

1.4 The use of "ibid." and "op. cit." is discouraged. Instead, for subsequent references, an unambiguous short form is preferred [e.g., "Dickens, *Copperfield*, 77"]. "Idem" is used in place of an author's name when successive references to several works are made within a single note. It is not used of titles or in bibliographies (CMS 17.12-14). Note also the distinction between "see" (or, *vide*: used of a supporting point) and "cf." (*confer*, compare: used of a contrasting or complementary point; see CMS 15.53).

1.5 References to inclusive pages should conform to CMS 8.67: i.e., for two-digit numbers repeat all digits ["pp. 56-58"]; for 100 or multiples thereof repeat all digits ["pp. 100-106"]; for numbers greater than 100 repeat only last two digits (or more, if necessary) ["pp. 117-19"; "1698-722"]; but do not repeat any zeroes ["pp. 103-8," not "103-08"].

1.6 The use of footnotes in book reviews is discouraged; parenthetical references in lieu of footnotes should conform to the appropriate footnote style. Footnotes to tables apart from text should be indicated by letters a to z, used consecutively.

1.7 The abbreviations "vol.," "no.," and "pt." are normally not capitalized.

2 Quotation marks are placed generally outside sentence punctuation. Exceptions are made for linguistic glosses in single quotation marks, for colons and semicolons, and for certain exclamation points and question marks. The *Journal* follows the CMS (see 5.15, 23, 67, 73, 81).

3 The following items should normally be *italicized*: titles of works and periodicals [7.129]; foreign terms *cited* in the process of inquiry. Foreign terms, however, which are *employed* by the author instead of translations, may be kept in roman, especially if commonly understood or frequently used [e.g., "karma," "dharma"]. **Not italicized** are: books of the Bible, *classes* of works (e.g., "purana," "veda") [7.85], Latin scholarly terms and abbreviations (with the single exception of "sic") [6.59]. The English plural ending on foreign words is not italicized: *sūtras* [6.8]; idiosyncratic italicization, for emphasis, etc., is discouraged. Special conventions govern the transliteration of cuneiform.

4 American spelling preferences are normally adopted.

5 The new two letter postal abbreviations for the States are used only in addresses. Elsewhere, spell out or use the unambiguous standard forms [e.g., "Miss." not "MS"; "Nebr." or "Neb." not "NE"].

## THE ORIGINS AND OBJECTIVES OF ISLAMIC REVIVALIST THOUGHT, 1750-1850

AHMAD DALLAL

SMITH COLLEGE

This paper examines and compares four major intellectual trends of Islamic thought in the period from the mid-eighteenth to the mid-nineteenth century. It characterizes the works of the Arabian Muhammad Ibn 'Abd al-Wahhāb (1703-1787), the Indian Shāh Wali Allāh (1703-1762), the west African 'Uthmān Ibn Fūdī (1754-1817), and the north African Muḥammad 'Alī al-Sanūsī (1787-1859). It then argues that, contrary to the accepted paradigm, the intellectual models produced by these scholars are quite distinct and cannot be grouped under one rubric.

STUDIES OF MODERN ISLAMIC THOUGHT often assert that the roots of the modern Islamic revival originate in the eighteenth century. An intellectual link is postulated between Wahhābī puritanical ideas and later Islamic thought; Wahhābism, it is argued, continues to inspire a growing number of Muslims in their encounter with the problems of the modern world.<sup>1</sup> "Wahhābī" is applied to such diverse groups as the followers of the Indian Sayyid Ahmad Barelvī<sup>2</sup> and the Subbanu al-Muslimin (association of young Muslims) of west Africa,<sup>3</sup> despite the recognition that in both of these cases the title Wahhābī is a misnomer.<sup>4</sup> The argument for the continuity of

the "fundamentalist tradition"<sup>5</sup> is also founded on the assumption that, despite the diversity in their "organizational styles," the revivalist movements stretching from the mid-eighteenth to mid-nineteenth century have produced a single, more or less homogeneous, body of thought which belongs to an identifiable "fundamentalist mode of Islam."<sup>6</sup> This mode which traverses Islamic history is defined in terms of such themes as the need to abide by the Qur'ān and the Sunna, return to origins, revival of *ijtihād* and *ḥadīth* studies, rejection of innovation and imitation (*taqlīd*) in matters of law, and rejection of the excesses of sufism.<sup>7</sup> More generally

<sup>1</sup> Wilfred Cantwell Smith, *Islam in Modern History* (Princeton: Princeton Univ. Press, 1977), 42; for a similar notion of the gradual spread of Wahhābism in the Muslim world see H. A. R. Gibb, *Modern Trends in Islam* (Chicago: The Univ. of Chicago Press, 1947), 27-28.

<sup>2</sup> Qayamuddin Ahmad, *The Wahabi Movement in India* (Calcutta: Firma K. L. Mukhopadhyay, 1966).

<sup>3</sup> Lansine Kaba, *The Wahhabiyya: Islamic Reform and Politics in French West Africa* (Evanston: Northwestern Univ. Press, 1974).

<sup>4</sup> Bari argues convincingly that the name "Indian Wahhābīs" given to the nineteenth-century militant reform movement led by Sayyid Ahmad Barelvī (d. 1831) was an afterthought, "perhaps given by co-religionist opponents to discredit them"; M. A. Bari, "The Politics of Sayyid Ahmad Barelvī," *Islamic Culture* 31.1 (1957): 158. He also argues that the name was adopted by British administrators for the same purposes; M. A. Bari, "A Nineteenth-Century Muslim Reform Movement in India," in *Arabic and Islamic Studies in Honor of Hamilton A. R. Gibb*, ed. George Makdisi (Cambridge, Mass.: Harvard Univ. Press, 1965), 84. Ahmad adds,

however, that "the title became unavoidable on account of its wide prevalence"; Ahmad, *Wahabi*, v. The name was given to the mid-twentieth-century movement in west Africa by the French head of the Bureau of Muslim Affairs in Bamako in the 1950s; Kaba, 8.

<sup>5</sup> Rudolph Peters, "Ijtihād and Taqlīd in 18th and 19th Century Islam," *Die Welt des Islams* 20.3-4 (1980): 145.

<sup>6</sup> John O. Voll, "The Sudanese Mahdī: Frontier Fundamentalism," *International Journal of Middle East Studies* 10 (1979): 160.

<sup>7</sup> There is abundant reference in writings on 18th- and 19th-century Islamic thought and movements in which these themes are said to define the common intellectual trend of fundamentalist or revivalist Islam; see, for example, Smith, 42, 52; Fazlur Rahman, *Islam* (Chicago: Univ. of Chicago Press, 1968), 242-50; John Esposito, "Tradition and Modernization in Islam," in *Movements and Issues in World Religions*, ed. Charles Weihsun Fu and Gerhard E. Siegler (New York: Greenwood Press, 1987), 92; Mervyn Hiskett, *The Development of Islam in West Africa* (London: Longman, 1984), 157; John O. Voll, "Muḥammad Ḥayyā al-Sindī and Muḥammad ibn 'Abd al-Wahhāb: An

**TÜRKİYE DİYANET VAKFI**

YAYIN MATBAACILIK VE TİCARET İŞLETMESİ

Mesrutiyet Cad.Bayındır Sk. No:55 • Kızılay/ANKARA

Tel:418 59 49 • 417 09 04 • 425 27 75

Telex:43 433 tdvk tr. • Fax:417 00 09



TÜRKİYE DİYANET VAKFI YAYINLARI / 240

Yayın No: 240

İlmî Eserler Serisi: 46

**ISBN** 975-389-261-6

97.06.Y.0005.240

# BÜSTÂNU'L-MUHADDİSÎN

Abdülaziz b. Şah Veliyyullah Dehlevî

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	57293
Tas. No:	922.973 ABD - B

*Tercüme*

Prof. Dr. Ali Osman Koçkuzu

Kapak Tasarım ve Uygulama:  
Mehmet Fıdanç

Bu kitap^

Türkiye Diyanet Vakfı

Yayın Matbaacılık ve Ticaret İşletmesi'nin  
Dizgi, Fotomekanik, Ofset ve Cilt Tesislerinde  
hazırlanmıştır.

ANKARA  
1997

0 8 NİS 1997

koymak istediğimiz zaman ondan önce üzerimize vazife olan husus, bu âlemde insanın yerini bilmek ve onun - bu büyük nizâmdan bir cüz' olması hasebiyle - vazifesini yapabilmesi için sâlik olması kendisine borç olan yolunu açıklamamızdır. Gene böylece insanın hayatının gâyesini tâyin etmesi, - gerek hayat programında ve gerekse işlerinde teşhis ettiği üstün manzaralardan kat-ı nazarla - Al-lâh'ın onu hangi hikmete binâen yarattığını tefekkür etmesidir. Bu iki mes'e le hayatın esas mes'elerindendir. Hayat felsefesinin binâsı bu iki mes'elenin temelleri üzerinde yükselir. Sonra insan ve âlemle ilgili bütün ilimler bu felsefe altında işlemeye başlar. Onun muhtelif bölümlerinden lüzumlu ilimler hazırlanır. Öyle ki, bu ilimlerin tamâmından insanlık hayatının etrafında devredeceği mih-verin esaslarına şâmil olan bir hayat yolu ortaya çıkmış olur.

#### N A ' T

Senin şevkinle sûret buldu hilkat, yâ Resûl-allâh  
Semâya tal'atinden geldi satvet, yâ Resûl-allâh.

Şeref-yâb-ı kudûmun olduğundandır yine mahzâ  
Felekte hâke nisbet varsa rif'at, yâ Resûl-allâh.

Hayâl etmek uluvv-i kadrini bihûdedir; zîra  
Büyüksün rütbe-i tahminden elbet, yâ Resûl-allâh.

Senin Şer-i mübininle kıvâmın buldu âlemde  
Diyânet, nehc-i hikmet, resm-ü âdet, yâ Resûl-allâh.

Sana ma'tûf olur her kalb-i sadık dâimâ; çünkü  
Gelir zikrinle efkârâ selâmet, yâ Resûl-allâh.

Hulûs-ı kalbime bahşet kusurum, fart-ı aczimle  
Edâ-yı na'tna ettimse cür'et, yâ Resûl-allâh.

Füzundur cürmü isyânı Nigâr'ın Rûz-ı mahşer'de  
Yamandır hâli etmezsen şefâat, yâ Resûl-allâh.

NİGAR HANIM

#### AHMED ŞÂH VELİYYU'LLÂH DEHLEVÎ

H. 1110 — 1176 (M. 1699 — 1763)

(Hayâtı — Hizmetleri — Eserleri)

Osman KESKİOĞLU

Adı: Ahmet, lâkabı: Şâh Veliyyu'llâh, künyesi: Ebû Abdî'l-Azîz'dir. 1699 veya 1703 yılında doğdu. Babası Sofiyye ulemâsından Şâh Abdü'r-Rahîm'dir Âlemgîr'in yaptırdığı Fetâvâ-yı Âlemgîriyye'yi hazırlayan ulemâ arasında o da vardır. Şâh Veliyyu'llâh babasından ders aldı. Babası kendi adına nisbetle Medrese-i Râhîmiyye adını taşıyan bir medrese açmıştı. Şâh Veliyyu'llâh burada yetişti ve yirmi yaşına gelince babasının medresesinde talebe okutmağa başladı. Bu medresede oniki yıl ders verdi. Sonra hem haccetmek, hem de İslâm ulemâsiyle görüşüp bilgisini artırmak için Hicaz'a gitti. 1143 - 1145 H. yılları arasında Hicaz'da kaldı, Mekke ve Medîne ulemâsiye görüştü. Sonra yine memleketine dönüp dîni öğretmeğe, halkı aydınlatmağa devâm etti.

Şâh Veliyyu'llâh, son asırlarda yetişen ve üzerine dikkati çeken bir din âlimidir. Hindistan Müslümanlarının dîni ve siyâsî hayatında mühim rol oynamıştır. O, bir din bilgini olduğu kadar büyük bir mütefekkir de sayılır. O zamanda Hindistan'daki Müslümanlar koyu bir taklîdin esîri idiler. Zihinleri hurâfeler, bid'atler, hatta vehimler bürümüştü. Şâh Veliyyu'llâh bu koyu taklîd sislerini yırtıp hurâfeler çukurundan silkinmek için gayret gösterdi. İslâm düşüncesine bir canlılık ve tâzelik vererek yeni bir hareket yarattı. O, İslâm'ın hareket ve yenilik dîni olduğuna inanmıştı. Milletine bütün samîmiyetiyle kör taassubu bırakıp İslâm'ı, bir hayat dîni olarak görmelerini ve hareketlerini ona göre ayarlamalarını söyledi. İslâm, beşerin hayrı için gelmiş bir hayat dîni idi.

O zaman Hind Müslümanlarının durumu hazîn bir manzara arz ediyordu. Hinddeki son Moğol İmparatoru Âlemgîr'in zamânı kargaşalıklarla geçmişti. Bir taraftan Hindliler Müslümanlara saldırırken, diğer taraftan Müslümanlar da birbirine düşmüş, tâife, tarikat kavgaları içinde çalkalanıyorlardı. Âlemgîr'in ölümünden sonra mahallî hâkimler kendi istiklâllerini i'lân ettiler. Birbirlerine saldırmaya başladılar. Bunun neticesi memleket kargaşalık içinde çalkandı durdu. 1739'da Nâdir Şâh Delhi'ye hücum ederek Moğol İmparatorluğu'na son verdi. Şâh Veliyyu'llâh bu olayların içinde yaşadı. Bu siyâsî huzursuzlukların yanı sıra onu üzen diğer bir hal daha vardı. Hind'de Müslümanlık aşırı tasavvufî bir çehreye bürünmüştü. Müslüman olan Hindliler eski geleneklerinden, göreneklerinden bir takımını tasavvufî bir perde altında muhafaza ediyorlardı. Bu ise İslâm'ın gerçek çehresini değişik gösteriyordu.

# Müceddid Büyük Alimlerden Şah Velîyyullâh'ı Dehlevî

Hasan Basri ÇANTAY

*Bu yazımı Hindistân'ın  
ve İslâm âleminin yüksek  
âlimlerinden, üstadımız ve  
âziz dostumuz Mevlânâ Ebü'l  
-Hasen-i - Nedvî Hazretile-  
rine ithâf ediyorum.*

Şah Velîyyu'llâh Ahmed Hazretlerinin babası Abdü'r - Rahîm, onun babası Vecihüd - r dîn'dir. Tâ Hazretî - i Ömer radiyallahü anhe'dayan neseb silsilesi şöyledir: Abdür - Rahîm, Vecihüd - dîn, Musz-zam, Mansur, Ahmed, Mahmûd Kıvâmüd - dîn, Kaasım, Kebîrüd - dîn, Abdül - Melik, Kutbüd - dîn, Kemâled - dîn, Şemsed - dîn, Şirmelek, Muhammed, Ebül - Feth., Ömer Adil, Fârûk, Cêrcis, Ahmed, Muhammed, Osmân, Mahân, Hümâyün, Kureys, Süleyman, Afkân, Abdullah, Muhammed, Abdullâh, Ömer'ül - Farûk (R. a.)

Bu silsileye nazaran Şah Velîyyullah aslen arabtır, Kureysî ve Adevî'dir Baba ve dedeleri ya ilim ve fazilet, ya kahramanlık, ya cömertlik veya reislik gibi yüksek ve içtimâî mevkî'lere sâhib zatlarıdır.

Hindistan'a ilk önce gelen dedesi Müftî Şemsüd - dîn'dir ki Hindistan'ın hükümet merkezi olan Dehli'ye 30 mil mesâfedeki Rohetke kasabasına yerleşmişti. O kasaba o zamanlarda çok ma'mur idi. Yüksek ilmi, eşsiz takvâsıyla tanınan O zat, orada bir medrese kurmuş, akli ve nakli bilgilerin yayılmasına büyük gayretler sarfetmiştir. Halk onu çok sevdiği için memleketin dîni, adli, idari reisliğine seçmiş, o, o kasabanın hâkimi olmuştur.

Şemseddin'in ölümünden sonra yerine sırasıyla oğulları Kemâled-

dîn Kutbed'dîn, Şeyh Abdülmelik geçti. Bu zâtın zamanında resmîleşen Kadîh (Hâkimlik, vazifesi Kıvamüd - dîn'e kadar bu âilede kaldı.

Onun oğlu Şeyh Muhammed cennet bir askerdi. Ömrünü kumandan olarak muharebelerde geçirdi, düşmanlarla amansız savaşlar yaptı.

Onun oğulları da aynı yolu tutmuşlardı. Bunlardan vecihüd - dîn Hindistan hükümdarı Muhammed Âlemgir zamanında bir Muhaberede şehid edildi.

Vecihüd - dîn'in - ki sâhib - i tercemenin dedesidir - üç evlâdı kaldı: Şeyh Ebür - Rıza Muhammed, Şeyh Abdür - Rahîm Abdül - Hakîm. Üçü de birbirinden âlim olan bu zâtlardan Abdür - Rahîm, «Şah'ın» babasıdır. Doğum târihi 1054 h. = 1638 m. dir.

Bu zat, büyük kardeşi «Şeyh Ebür-Rızâ» dan Kur'an, sarf ve Nahiv ile akli ve nakli ilimleri okuduktan sonra meşhûr âlim ve filozof «Herat'lı Mir Muhammed Zâhid» in derslerine devâm etti.

«Abdür-Rahîm» artık akli ve nakli ilimlerde en yüksek pâyeyi bulmuş, ilim âşıklarının merçii olmuştu. O, «Dehli» de kendi adına izâfetle «Rahîmiyye» medresesini kurdu. Yüksek takvâ sâhibi ve mütevâzi bir adamdı. Kur'an, Sünnet, Fıkıh ve Tasavvuf ilimlerinde âdetâ deryâ idi.

«Sultan Âlemgir» in «Fetâvây-ı Âlemgiriyye» nin tenkiyhini uhdesine havâle ettiği yüksek âlimler arasında bulunarak, bu işi büyük bir salâhiyetle bitirdi ve Sultanın teşekkürlerini aldı.

Mezhebî Hanefî idi. Müstesnâ bir fakıyh ve tam ma'nâsile de bir sûfî idi. Nakş-bendî tarikatının da büyük.

lerindendi. Ba'zı zamanlarda Hadislerin delâleti ve millî maslahatlar bakımından Hanefî olmayan Ehl-i Sünnet'in kavillerini ihtiyâr eder, o derin tahkiryklerle büyük âlimleri geride bırakırdı.

Kur'an-ı Kerim'i ilk önce tefsirlerle karışık olmayarak metin hâlinde okutmaya başlayan odur. Bu kaidede kendisinden sonra gelenler arasında da devâm etti. O 12 inci hicret azrı başının müceddidlerinden sayılan bir kimsedir. Vefâtı «1131-1715» dedir.

«İmâm Velîyyu'llâh 4 Şevvâl 1114-1698 Çarşamba günü dünyâye geldi. Babası ona ma'nevî bir işaret ve tebşir üzerine «Kutbü'd-dîn Ahmed Velîyyu'llâh» adını vermişti. Nitekim bu işaret ve tebşir tamâmile gerçekleşti.

«Abdür-Rahîm» oğlunun ta'lim ve terbiyesine bizzât büyük ehemmiyet verdi. Zâten o, keskin bir zekâyâ mâlik, ilme âşıktı.

Evvelâ yedi yaşında Kur'an-ı Kerim'i ezberledi. Sonra bir sene içinde Farsca'nın mebdâdisini öğrendi. On yaşına kadar da Arabca okudu. Bundan sonra akli ve dîni ilimlere başlamış, onbeş yaşında iken ilmin yüksek bir derecesine yükselmışti. Asıl hocası babası olmakla beraber «Şeyh Muhammed Efdalî Selkûtî» den de istifade etti.

Babasının vefâtına, ya'nî onyediyâşına kadar vaktini mütâlaa ve ibâdetle geçirdi. Onun ölümünden sonra ise makaamına oturarak ta'lim ve irşâdda bulundu. Tefsir, Hadis, Fıkıh ve Usûl ile diğer dîni ve akli ilimleri okutuyordu. Allah onun kalbini en çok Kur'an-ı Kerim ve Sünnetle aşmış, o, şeriat'ın sırlarını, dînin maksadlarını asıl bu sâyede anlamıştır.

Bu oniki senelik iştigâlden sonra üstad Hicâz'a giderek (1143 - 1727) de haccını ve ziyaretlerini bi-

*Shari'ah*, distinguished between what it took from the Qur'an and the *Sunnah* and what it added and developed, pointed out the differences between the prophetic way (*tariq nubuwah*) and the saintly way (*tariq walayah*) to God, and discussed the various stages of the *sufi* experience and their value. He maintained that the doctrine of *wahdat al-wujud* is the product of the experience of union (*jam'*), which the mystic should transcend and affirm the difference (*farq*) between him and God. He developed the doctrine of *wahdat al-shuhud* corresponding to the highest stage of difference after union (*farq ba'd al-jam'*) where the mystic feels complete agreement with the *Shari'ah*.

Of these works, what has been most studied by scholars is what Sirhindī did to counteract the policies pursued by Akbar, to purge the lives of the people from *shirk* and *bid'ah*, and to revive the norms of the *Sunnah*. His criticism of the doctrine of *wahdat al-wujud* and his effort to develop the philosophy of *wahdat al-shuhud* comes next, followed by his effort to reform sufism, to distinguish between the prophetic way and the saintly way, and to define the parameters of Islamic sufism. The following bibliography also contains works in which some of the mystical experiences and claims of Sirhindī have been criticized and denounced as well as works that have been written in his defence.

### I. WORKS OF SHAYKH AHMAD SIRHINDI

(a)

1. *Ithbat al-Nubuwah* (Arabic). A treatise on the Defence of Prophecy written around 995/1587. The text with Urdu translation by Ghulam Mustafa Khan published by the Idarah Mujaddidiyah, Nazimabad, Karachi 1383/1963. The text published by the Idarah Sa'diyah Mujaddidiyah, Lahore, 1385/1965.

2. *Risalah dar Radd-i-Rawafid* (Persian). A tract on the Refutation of the Shi'ahs, probably written after the *Ithbat al-Nubuwah* around 1001/1592. Printed first as an appendix to the editions of the *Maktubat Imam Rabbani* (the Collection of the author's Letters, see *infra* 8) from Lucknow and other places. The text separately published by Hashmat 'Ali Khan along with an Urdu translation by Dr. Ghulam Mustafa Khan from Rampur, 1384/1964. The text with the translation also published by the Idarah Sa'diyah Mujaddidiyah, Lahore. Shah Wali Allah (d. 1176/1762) commented on the text.

3. *Mabda' wa Ma'ad* (Persian). A collection of 61 short notes on various mystical subjects, published from the Matba' Anshari, Delhi, 1307/1889 and Kanpur, 1309/1891. The Arabic translation by Shaykh Murad Makkī was printed in the margin of the Arabic translation of Sirhindī's Letters by al-Manzawi (see *infra* 8).

4. *Risalah Tahliliyah* (Arabic). Written probably in 1010/1601. The text with Urdu translation by Ghulam Mustafa Khan published by the Idarah Mujaddidiyah, Karachi, 1385/1965. The text alone published by the Idarah Sa'diyah Mujaddidiyah, Lahore, 1385/1965.

5. *Sharh Ruba'iyatyn* (Persian). A super-commentary on the Commentary by Shaykh 'Abd al-Baqi, the spiritual mentor of Sirhindī on two of his own quatrains, published by the Idarah Mujaddidiyah, Karachi, 1385/1965, and by the Idarah Sa'diyah Mujaddidiyah, Lahore, 1386/1966.

6. *Mukashafat 'Ayniyah* (Persian). Compiled posthumously by a disciple of Sirhindī, Muhammad Hashim Kishmī in 1051/1641. The text with Urdu translation by Ghulam Mustafa Khan published by the Idarah Mujaddidiyah, Karachi, 1384/1965.

7. *Ma'arif Ladunniyah* (Persian). First published by Hafiz Muhammad 'Ali Khan Shawq, Matba' Ahmadi, Rampur, 1898. Next published with an introduction by 'Abd al-Majid Salafi, Bedan Road, Lahore, 1376/1956-7. Also published by the Majlis 'Ilmi, Dāhail, as well as Idarah Mujaddidiyah, Karachi.

- Imam-i Rabbani

### MAKTUBAT IMAM RABBANI: AN ASSESSMENT

A.F.M. ABU BAKR SIDDIQUE

Shaykh Ahmad Sirhindī, known as the Mujaddid Alf-i-Thānī (Renewer of the Second Millennium), was born in Sirhand in 971 A.H. during the Mughal rule. He was a prolific writer. As a part of his revivalist movement, he produced several useful original works. The following are worth mentioning:

1. *Ithbat al-Nubuwah*,
2. *Radd-i-Rawafid*
3. *Risalat al-Tahliliyyah*
4. *Sharh-i-Ruba'iyat*,
5. *Ma'arif-i-Ladunniyah*,
6. *Mabda' wa Ma'ad*
7. *Mukashafat-i-'Ayniyah*
8. *Maktubat*

#### 1. *Ithbat al-Nubuwah* (Arabic).

Its manuscript copies are still extant in the private collection of Mujaddid's descendants and in their cloisters. It was published in 1383/1963 by the Kutub Khānah Idarah Mujaddidiyyah, Nazimabad, Karachi, along with Urdu translation. Subsequently its Arabic text was reprinted in 1385/1965 by Idarah Sa'diyah Mujaddidiyyah, Lahore.

#### 2. *Radd-i-Rawafid* (Persian).

It was written in reply to the criticism by certain Iranian scholars, perhaps in the year 1001/1596. Parts of it are identical with the matters discussed in letters No. 80 and 202 of volume I of the *Maktubat*. This work has since seen several reprints. Hashmat Ali Khan published the Persian text with Urdu translation by Prof. Dr. Ghulam Mustafa Khan at Rampur in 1384/1964. Thereafter, Idarah Sa'diyah Mujaddidiyyah, Lahore, brought out the Persian text and Urdu translation separately. Shah Wali Allah wrote a commentary on this work of Shaykh Ahmad but it was never published.

#### 3. *Risalah-i-Tahliliyyah* (Persian).

The brochure was written in 1010/1601, and according to Zawwar Hussain Shah a manuscript of it is extant. Idarah Mujaddidiyyah, Nazimabad, Karachi, brought out this work in 1384/1964 with Urdu translation. Thereafter, the Arabic text was published in 1385/1965 by Idarah Sa'diyah Mujaddidiyyah, Lahore.

koyamak istediğimiz zaman ondan önce üzerimize vazife olan husus, bu âlemde insanın yerini bilmek ve onun - bu büyük nizâmdan bir cüz' olması hasebiyle - vazifesini yapabilmesi için sâlik olması kendisine borç olan yolunu açıklamamızdır. Gene böylece insanın hayatının gâyesini tayin etmesi, - gerek hayat programında ve gerekse işlerinde teşhis ettiği üstün manzaralardan kat-ı nazarla - Al-lâh'ın onu hangi hikmete binâen yarattığını telekkür etmesidir. Bu iki mes'ele hayatın esas mes'elelerindendir. Hayat felsefesinin binâsı bu iki mes'elenin temelleri üzerinde yükselir. Sonra insan ve âlemle ilgili bütün ilimler bu felsefe altında işlemeye başlar. Onun muhtelif bölümlerinden lüzumlu ilimler hazırlanır. Öyle ki, bu ilimlerin tamamından insanlık hayatının etrafında devredeceği mih-verin esaslarına şâmil olan bir hayât yolu ortaya çıkmış olur.

### N A ' T

Senin şevkinle sûret buldu hilkat, yâ Resûl-allâh  
Semâya tal'atinden geldi satvet, yâ Resûl-allâh.

Şeref-yâb-ı kudûmun olduğundandır yine mahzâ  
Felekte hâke nisbet varsa rif'at, yâ Resûl-allâh.

Hayâl etmek uluvv-i kadrini bihûdedir; zîra  
Büyüksün rütbe-i tahminden elbet, yâ Resûl-allâh.

Senin Şer-i mübînle kıvâmın buldu âlemde  
Diyânet, nehc-i hikmet, resm-ü âdet, yâ Resûl-allâh.

Sana ma'tûf olur her kalb-i sadık dâimâ; çünkü  
Gelir zikrinle efkârâ selâmet, yâ Resûl-allâh.

Hulûs-ı kalbime bahşet kusurum, fart-ı aczimle  
Edâ-yı na'tına ettimse cür'et, yâ Resûl-allâh.

Füzundur cürmü isyânı Nigâr'ın Rûz-ı mahşer'de  
Yamândır hâli etmezsen şefâat, yâ Resûl-allâh.

NİGÂR HANIM

### AHMED ŞÂH VELİYYU'LLÂH DEHLEVİ

H. 1110 — 1176 (M. 1699 — 1763)

(Hayâtı — Hizmetleri — Eserleri)

Osman KESEKİOĞLU

Adı: Ahmet, lâkabı: Şâh Veliyyu'llâh, künyesi: Ebû Abdî'l-Azîz'dir. 1699 veya 1703 yılında doğdu. Babası Sofiyye ulemâsından Şâh Abdü'r-Rahîm'dir Âlemgîr'in yaptırdığı Fetâvâ-yı Âlemgiriyye'yi hazırlayan ulemâ arasında o da vardır. Şâh Veliyyu'llâh babasından ders aldı. Babası kendi adına nisbetle Medrese-i Râhîmiyye adını taşıyan bir medrese açmıştı. Şâh Veliyyu'llâh burada yetişti ve yirmi yaşına gelince babasının medresesinde talebe okutmağa başladı. Bu medresede oniki yıl ders verdi. Sonra hem haccetmek, hem de İslâm ulemâsiyle görüşüp bilgisini artırmak için Hicaz'a gitti. 1143 - 1145 H. yılları arasında Hicaz'da kaldı, Mekke ve Medîne ulemâsiye görüştü. Sonra yine memleketine dönüp dini öğretmeğe, halkı aydınlatmağa devâm etti.

Şâh Veliyyu'llâh, son asırlarda yetişen ve üzerine dikkati çeken bir din âlimidir. Hindistan Müslümanlarının dîni ve siyâsî hayatında mühim rol oynamıştır. O, bir din bilgini olduğu kadar büyük bir mütefekkir de sayılır. O zamanda Hindistan'daki Müslümanlar koyu bir taklîdin esiri idiler. Zihinleri hurâfeler, bid'atlar, hatta vehimler bürümüşü. Şâh Veliyyu'llâh bu koyu taklîd sislerini yırtıp hurâfeler çukurundan silkinmek için gayret gösterdi. İslâm düşüncesine bir canlılık ve tâzelik vererek yeni bir hareket yarattı. O, İslâm'ın hareket ve yenilik dîni olduğuna inanmıştı. Milletine bütün samîmiyetiyle kör taassubu bırakıp İslâm'ı, bir hayat dîni olarak görmelerini ve hareketlerini ona göre ayarlamalarını söyledi. İslâm, beşerin hayrı için gelmiş bir hayat dîni idi.

O zaman Hind Müslümanlarının durumu hazîn bir manzara arz ediyordu. Hinddeki son Moğol İmparatoru Âlemgîr'in zamânı kargaşalıklarla geçmişti. Bir taraftan Hindliler Müslümanlara saldırırken, diğer taraftan Müslümanlar da birbirine düşmüş, tâife, tarikat kavgaları içinde çalkalanıyorlardı. Âlemgîr'in ölümünden sonra mahallî hâkimler kendi istiklâllerini ilân ettiler. Birbirlerine saldırmaya başladılar. Bunun neticesi memleket kargaşalık içinde çalkandı durdu. 1739'da Nâdir Şâh Delhi'ye hücum ederek Moğol İmparatorluğu'na son verdi. Şâh Veliyyu'llâh bu olayların içinde yaşadı. Bu siyasi huzursuzlukların yanı sıra onu üzen diğer bir hal daha vardı. Hind'de Müslümanlık aşırı tasavvufî bir çehreye bürünmüştü. Müslüman olan Hindliler eski geleneklerinden, göreneklerinden bir takımını tasavvufî bir perde altında muhâfaza ediyorlardı. Bu ise İslâm'ın gerçek çehresini değişik gösteriyordu.

وكان والده الشاه عبدالرحيم من العلماء الكبار في الهند، وقد انتخبه السلطان عالمكير مع عديد من العلماء لجمع الفتاوى الهندية في اول الامر، وقد تلمذ في العلوم العقلية على الاستاذ الشهير المنطقي المتكلم مير زاهد فتبحر الشاه ولي الله في العلوم العقلية تحت اشراف والده العزيز.

و اما العلوم النقلية من الحديث و التفسير فانه أخذ من الشيخ افضل السرهندي المحدث الشهير كما اخذها من والده، لكنه ذكر في "الجزء اللطيف"، "انه قرأ من الحديث في الهند صحيح البخاري و الشائل للترمذي و جزءا من المشكوة"، و من الغريب أنه لا يذكر سائر الصحاح الستة و كانت شائعة في المدارس في ذلك العهد فقد توجهوا الى كتب الحديث و اكبوا على تحصيل العلوم النقلية منذ عصر الشيخ عبد الحق المحدث الدهلوي على العموم،

فلما رحل الى الحرمين الشريفين سنة ١١٤٣ هـ من الهجرة و كان في الثلاثين من عمره وقد أدى فريضة الحج في تلك السنة، و مرة أخرى في السنة التابعة لها، فانه اقام في الحجاز نحو عامين، و تلمذ على الشيخ ابي الطاهر المدني و سمع منه صحيح البخاري و قرأ عليه من الكتب الصحاح الستة اطرافا و المؤطا، و المسند للدارمي، و كتاب الاثار للامام محمد، و تناول منه اجازة بقية الكتب، و تلمذ ايضا على الشيخ تاج الدين القلعي الحنفي الذي كان مفتيا بمكة المكرمة، و كان متبحرا في علوم الحديث و التفسير و الفقه، فسمع منه صحيح البخاري و سائر الصحاح الستة، و المؤطا للامام مالك و محمد بن الحسن الشيباني و المسند للدارمي و كتاب الاثار و غيرها — و أعطاه الشيخ اجازة رواية الحديث فتمقتها و كتبها بقلمه على ورقة فلم يكتف على اجازة شفوية فقط.

انه لم يكتف بتحصيل العلوم و الاجازات فقط بل لقي أصحاب

الشاه ولي الله المحدث الدهلوي و كتابه

## البدور البازغة

الدكتور محمد صغير حسن معصومي

عندما ضعفت قوة ملوك المغول في الهند في القرن الثامن عشر الميلادي و انكسفت شمس أهل الاسلام في هذه المنطقة - منطقة البراهمة المتعبدة للشمس و الاصنام، ولد الشاه ولي الله في دهلي، عاصمة الهند، و ينتهي نسبه من جانب الاب الى الفاروق الاعظم عمر بن الخطاب رضى الله تعالى عنه، و من جانب الام الى الامام موسى كاظم رضى الله عنه، كانت ولادته في يوم الاربعاء اليوم الرابع من شهر شوال المكرم سنة ١١١٤ من الهجرة و سموه باسمه التاريخي "عظيم الدين"، و لقبوه "بولى الله و قطب الدين"، تيمنا ببركة الاسم، فصار بقضاء الله ولى الله و قطب الدين في الحقيقة فيما بعد في الهند و خارجها. و لله الحمد.

بدأ الشيخ احمد ولي الله تعليمه في الخامس من عمره و ختم قراءة القرآن المجيد في آخر السنة السابعة من عمره و أخذ يؤدى الصلوات المكتوبة حسب فحوى القول المأثور "مروا أبناءكم بالصلوة لسبع سنين"، و بعد ما تعلم الفارسية و العربية أخذ العلوم و الفنون في عنفوان شبابه و حصل الفراغ من الكتب الدراسية في العلوم و الفنون في الخامس عشر من عمره، و تزوج و هو ابن اربعة عشر عاما و حصل من والده اجازة الدرس و التعليم - و اشتغل في الدرس بعد والده في مدرسته المشهورة في ذلك الزمان لمدة اثنتي عشر سنة.

İnsan Yayınları 61  
kaynak eserler 4/4

özgün adı  
a history of muslim philosophy  
wiesbaden, 1963-1966 (2 cilt)

dizgi  
ertaş yazı merkezi  
baskı  
eko matbaası  
cilt  
kurtuluş mücellithanesi  
tashih  
salih mercan  
iç düzen  
fikret tokcan - recep ertaş - mehmet ertaş  
kapak  
çetin şimşek  
kapak baskısı  
orhan ofset

ISBN 975-7732-04-4 (Tk. No)  
ISBN 975-7732-21-4 (Cilt No)

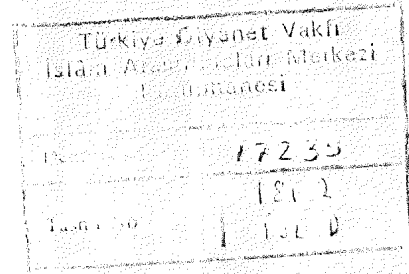
insan yayınları  
klodfarer cd. 27/5 türbe - istanbul  
tel: 516 08 28 - 518 08 78

# İslam Düşüncesi Tarihi

Editor: M.M.Şerif

Cilt 4

Türkçe Baskının Editörü  
MUSTAFA ARMAĞAN



  
**insan yayınları**  
İstanbul - 1991

## Hind-Pakistan Yarımadasında Rönesans

### ŞAH VELİYYULLAH DEHLEVİ

#### A GİRİŞ

Arabistan'daki Muhammed bin Abdolvahhâb ve Delhi'deki Şah Velîyyullah Dehlevî çöküşün ilk yıllarında ortaya çıkmış düşünce liderleridir. Ancak bunlardan ikincisi (Dehlevî) daha önemli bir konuma sahiptir. O, Hindistan tarihinin fırtınalı günlerinde şaşkın bir halde olan Müslümanlara doğru yolu, barış ve izzet yolunu gösteren bir bilgedir. O derin bir bilgi ve vukuf sahibidir ve asil bir şahsiyettir. Ölümünden çok kısa bir süre sonra onun düşüncesi Şâh İsmâîl Şehid ve Seyyid Ahmed Barelvî liderliğindeki, müslümanları Batı emperyalizminin kısıcından kurtarma hareketine can vermiştir.

#### B HAYATI ve ESERLERİ

Halk arasında Şah Velîyullah diye bilinen Kutbiddin Ahmed, İmparator Evrengzib'in ölümünden dört yıl önce 1114/1703 yılında doğdu. Soyu büyük Halife Ömer Faruk'un ailesine kadar uzanmaktadır. Atalarının Arabistan'dan ne zaman ayrılıp Hindistan'a yerleştiklerini tam olarak tesbit etmek zordur. Ancak Hicret'ten üç yıl sonra gelmiş olmaları kuvvetle muhtemeldir. Tarihî kayıtlar Şah Velîyullah'ın dedesinin Moğol sarayındaki önemli mevkiinden sitayişle söz etmektedir. Rivayete göre Şah Cihan'ın oğulları arasındaki iktidar mücadelesinde önemli bir rol oynamıştır. Deccanlı Marathas'a karşı da kahramanca savaşmıştır.<sup>1</sup>

Şah Velîyullah'ın babası Şah Abdurrahim büyük ilmi ve takvası nedeniyle halkın sevdiği ve saydığı bir kimseydi. İmparator Âlemgir *Fetavâ-yı Âlemgîrî*'nin gözden geçirilmesi gibi hassas ve önemli bir işi onun ellerine emanet etmiştir. O da bu görevi başarıyla yapmış ve karşılığında hiç bir ücret kabul etmemiştir.<sup>2</sup>

Şah Velîyullah *el-Cüz' el-Latif fî Tercemet el-Abd el-Za'îf* adlı risalesinde eğitim konusundaki parlak kariyeri hakkında bilgi vermektedir. Bu kitabın üstünkö-

1- *El-Furkân*, (Şah Velîyullah'la ilgili özel rakamlar), 2.baskı, Bareilly, 1941, s.203-204, 402.  
2- *A.g.e.*, s.113, 170.

Turkey - Türkiye	10702
Library - Kütüphane	822.874
Classification - Sınıflandırma	DİH

مجال الفكر والعروة في الإسلام  
الجزء الرابع

Hüccetullahi - Baliga (167-192)

الأستاذ العلامة

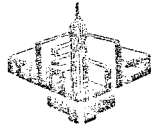
١١٧٦ - ١١١٤ هـ

09 MAYIS 1991

حياة حكيم الإسلام الإمام أحمد بن عبد الرحمن المعروف  
بالشيخ ولي الله الدهلوي ( ١١١٤ - ١١٧٦ هـ ) ،  
والعريف بالدور الإصلاحى التجديدى ،  
القيادى الاجتهادى ، الذى قام به  
فى مجال العلم والعمل ،  
والفكر والتأليف

تأليف

أبو الحسن علي الحسيني الندوي



الباب السابع

عرض الشريعة الإسلامية عرضاً مبرهنًا متسقًا  
والكشف عن مقاصد الحديث وأسراره في ضوء  
« حجة الله البالغة »

مميزة « حجة الله البالغة » وتفرده :

إن كتاب « حجة الله البالغة » للإمام الدهلوي يعد من جلائل أعماله  
العظيمة ومآثره العلمية الكبرى ، التى عرضت فيها الشريعة الإسلامية والدين  
الحنيف فى صورة جامعة متناسقة مدعمة بالحجج والدلائل الناصعة القوية ،  
وقدمت فيها أبواب الإيمان والعبادات والمعاملات والأخلاق والاجتماع والمدنية  
والسياسة والإحسان بترتيب وترابط ونظام ، وفى تناسق واتزان ، بحيث يخل  
إليك كأنها لآلىء العقد المنظوم أو حلقات سلسلة مترابطة ، مع توضيح الفروق  
بين الأصول والفروع والمقاصد والغايات والوسائل والآلات وبين الحقائق الدائمة  
المستقلة والأمور العارضة المؤقتة بحيث لا يغيب ذلك - لحظة - عن الأنظار ،  
وكثيرا ما يختلط الأمر بينهما فى كثير من البحوث والمؤلفات بل هى علة قديمة  
شائعة فى تلك الكتب والمؤلفات - بصفة خاصة - التى ألفت نتيجة رد فعل  
لتعسف أو مغالاة أو فى فورة عاطفة وحماس ، ويرجع السبب فى هذا الترابط  
والتناسق - عدا ما وهب الإمام الدهلوي من اتزان وتوسط وسلامة فطرة - إلى  
دراسته العميقة الواسعة لعلم الحديث الشريف ، وتلك الطبيعة الخاصة التى تتكون  
عن طريق الاشتغال والاهتمام بالسيرة النبوية والحديث النبوى أو عن طريق صحبة  
العلماء الربانيين وتربيتهم الذين تربوا فى المدرسة النبوية وقطرت عليهم رشحات  
من السيرة العطرة - على صاحبها الصلاة والسلام .

Emergence of the Qur'an as Foundational Text" (unpublished M.Soc.Sci thesis, University of Cape Town), especially chapter 3. The discussion above draws significantly on this study.

45. F. Rahman, *Islam* (Chicago: University of Chicago Press, 1979), 30.
46. F. Rahman, *Major Themes of the Qur'an*, 2d ed. (Minneapolis: Bibliotheca Islamica, 1989): 1.
47. F. M. Isma'il, *Al-Qur'ān wa al-Nazar al-'Aqlī* (Herndon, VA: International Institute of Islamic Thought, 1993), 25.
48. A. S. al-Nashshar, *Nash'ah al-Fikr al-Falsafi ft al-Islām*, 7th ed. (Cairo: Dar al-Ma'arif, 1977), 32-33.
49. *Ibid.*, 34.
50. *Ibid.*, 227.
51. S. P. Huntington, *The Clash of Civilizations and the Remaking of World Order* (New York: Simon & Schuster Paperbacks, 2003).
52. *Ibid.*, 13.
53. *Ibid.*, 209-18 and 254-65. It comes as no surprise that Huntington approvingly quotes veteran Orientalist Bernard Lewis and Zionist lobbyist Daniel Pipes in his account of the relationship between Islam and the West. For two compelling alternatives to Huntington's thesis, see R. W. Bulliet, *The Case for Islamo-Christian Civilization* (Columbia: Columbia University Press, 2006) and A. Sen, *Identity and Violence: The Illusion of Destiny* (London: Allen Lane, 2007).
54. Huntington, *The Clash of Civilizations*, 206.
55. R. L. Euben, "A Counternarrative of Shared Ambivalence: Some Muslim and Western Perspectives on Science and Reason," *Common Knowledge* 9, no. 1 (2003): 50-77.
56. A. Elmessiri, "The Imperialist Epistemological Vision," *The American Journal of Islamic Social Sciences* 11, no. 3 (1994): 416-29.
57. R. L. Euben, "Contingent Borders, Syncretic Perspectives: Globalization, Political Theory, and Islamizing Knowledge," *International Studies Review* 4, no. 1 (2002): 213-48.
58. Beliharz, *The Bauman Reader*, 25.
59. Taylor, *Modern Social Imaginaries*, 2.
60. *Ibid.*, 196.

## The Economic Ideas of Shah Wali-Allah al-Dihlawi

*Abdul Azim Islahi*

### Abstract

Shah Wali-Allah al-Dihlawi (d. 1174 AH/1762 CE) stands in the Indian subcontinent's history as a link between medieval and modern Islamic thought. Through his writings on various Shar'i'ah sciences, he brought about a revolution in the Muslim mind, one that continues to inspire his readers even today. Focusing on the economic problems of his time, he reflected upon the economy's applied aspects and such theoretical issues as a person's basic occupation, the need for a division of labor, the nature and function of money, and undesirable economic practices. He also analyzed *riba al-faḍl* (interest in terms of quantity) and *riba al-nasī'ah* (interest in terms of time of delivery) in economic terms and emphasized the need and importance of having a full treasury (to ensure that the government sufficient funds to meet its obligations to its inhabitants during times of war and peace).

In addition, he formulated a theory known as *al-irtifāqāt* (the stages of socioeconomic development). Starting from primitive village life and ending with an international community, he divided society's socioeconomic development into four stages, the first of which is dominated by simple economic struggle and the last of which is developed to maintain a just political order on the international level in order to safeguard the various states' socioeconomic interest and establish mutual peace and justice. All of his economic ideas revolve around and are related to his concept of *irtifāqāt*.

Abdul Azim Islahi is a professor of economics at King Abdulaziz University, Jeddah. This paper is a part of his research project on "Islamic Economic Thinking in the 12th AH / 18th AD Century, with special reference to Shah Wali-Allah al-Dihlawi." It is financed by the Deanship of Scientific Research, King Abdulaziz University, which is thankfully acknowledged. The author can be contacted at aaislahi@hotmail.com.

65-95

27 Nisan 2014

- 1171 UMI-SALMA. Sufic vision of Shah Muhammad Ghaus & Shah Wali Ullah in the light of Quranic studies. *The Dialogue: a Quarterly Research Journal*, 5 iii (2010) pp.270-283. [Online periodical (open access).] *Shah Waliullah* 181555

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

27 Nisan 2014

- 1211 BHAT, Abdul Rashid. Psychological trends in Shah Wali-u Allah Dehlvi: a brief analysis. *Insight Islamicus: an Annual Journal of Studies and Research in Islam*, 9 (2009) pp.115-124. [In his works *Hujjāt Allah al-balāghah* & *al-Budūr al-bāzighah*.] *Shah Waliullah* 181555

MADDE YAYIMI ANDIKTAN  
A GELEN DOKÜMAN

27 Nisan 2014

- 938 UMI-SALMA. Sufic vision of Shah Muhammad Ghaus & Shah Wali Ullah in the light of Quranic studies. *The Dialogue: a Quarterly Research Journal*, 5 iii (2010) pp.270-283. [Online periodical (open access).] *Shah Waliullah* 181555  
Gavs Muhammed 070031

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

- 942 USHAMA, Thameem. Shāh Wali Allāh's methodology of interpreting the Qur'an. *Al-Bayan: Journal of Quran and Hadith Studies*, 5 (2007) pp.49-70. [With abstract in Malay. Also online (open access).] *Shah Waliullah* 181555

27 Nisan 2014

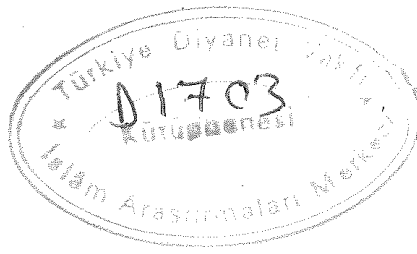
27 Nisan 2014

- 243 UMI-SALMA. <sup>010271645 N.iii - 181555 San Wali Ullah</sup> Sufic vision of Shah Muhammad Ghaus & Shah Wali Ullah in the light of Quranic studies. *The Dialogue: a Quarterly Research Journal*, 5 iii (2010) pp.270-283. [Online periodical (open access).]

MAKTUP YAZINLANDIRILAN  
SONRA GELEN DOKÜMAN

181155 Sadı Velıyul

- 1815559ah Vel-yuallah
- 179 BHAT, Abdul Rashid. Psychological trends in Shah Wali-u Allah Dehlvi: a brief analysis. *Insight Islamicus: an Annual Journal of Studies and Research in Islam*, 9 (2009) pp.115-124. [In his works *Hujjāt Allah al-halāghah & al-Budūr al-hāziehah*.]



# An Early Modern South Asian Thinker on the Rise and Decline of Empires: Shāh Walī Allāh of Delhi, the Mughals, and the Byzantines\*

VASILEIOS SYROS

Finnish Center of Political Thought  
and Conceptual Change/  
Humboldt-Universität zu Berlin

Şah Velîyyullah  
181555

IN the eighteenth century, Western intellectual history witnessed the production of a rich body of writing on the origins and decay of human civilization and the emergence and fall of empires, exemplified by such monumental works as Baron de Montesquieu's (1689–1755) *Considérations sur les causes de la grandeur des Romains et de leur décadence* (Reflections on the Causes of the Greatness of the Romans and Their Decline, 1734), Giambattista Vico's (1668–1744) *Scienza Nuova* (New Science, 1745), and Edward Gibbon's (1737–1794) *History of the Decline and Fall of the Roman Empire* (1776–1788). The quest to identify the forces that shape social evolution and the factors involved in the formation and decline of the state is not a phenomenon unique to the Western intellectual scene, however. In the eighteenth-century Mughal context, Shāh Walī Allāh Dihlawī (1703–1762), an eminent Sufi and theologian, propounded a theory of civilization and the

\* Thanks are due to Muzaffar Alam, Razi Aquil, Christos Baloglou, Jonathan Harris, Anthony Kaldellis, Dimitris Krallis, and Niketas Siniossoglou for reading drafts of the paper and offering valuable feedback. I would also like to acknowledge the financial support provided by the Centre of Excellence in Political Thought and Conceptual Change of the Academy of Finland (2008–2011) and the Martyr Martin Center for the Advanced Study of Religion at the University of Chicago (2010/2011).

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

21 Eylül 2014

- 223 SAMI, Kiran, KUBAR, Inam Ali, KHOWAJA, Mashooq Ali & PARDESI, Yasmeen Yousif. Shah Waliullah: synthesis of pantheism and apparentism. *Grassroots: Biannual Research Journal of Pakistan Study Centre*, 46 (2012) pp.119-130. A great Sufi.

*Shah Waliyyullah*  
181555

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

21 Eylül 2014

- 101 HERMANSEN, Marcia K. Šāh Muḥammad 'Āsiq Phulati: the closest disciple of Šāh Walī Allāh of Delhi. *Oriente Moderno: Rivista d'Informazione e di Studi per la Diffusione della Conoscenza della Cultura dell'Oriente soprattutto Musulmano*, 92 ii (2012) pp. 419-438.

*Shah Waliyyullah*  
181555

- 
- 1 AHMET AYDIN, Şah Veliyyullah ed-Dihlevî ve Dihlevîlik, Marmara Üniversitesi, Doktora, 2013

---

  - 2 BİLLUR MİNE KANTAR, Süleymaniye Kütüphanesi Halet Efendi 377 numaralı Hamse-i Dihlevî'nin minyatürleri, Mimar Sinan Güzel Sanatlar Üniversitesi, Yüksek Lisans, 2009

---

  - 3 GÜNEŞ ÖZTÜRK, El-Fevzu'l-Kebir bağlamında Şah Veliyyullah Dihlevî'nin Ulumu'l-Kur'an anlayışı, Selçuk Üniversitesi, Yüksek Lisans, 2006

---

  - 4 İSMAİL BULUT, Şah Veliyyullah Dehlevi'nin kelami görüşleri, Ankara Üniversitesi, Doktora, 2007

---

  - 5 MURAT ŞİMŞEK, Şah Veliyyullah Dihlevi'nin islam Hukuk felsefesi (makasidu's-şeria) ile ilgili görüşleri, Selçuk Üniversitesi, Yüksek Lisans, 2002

---

  - 6 ÜMİT GÜLER, Şah Veliyyullah Dihlevî'nin Hüccetullahi'l-Bâliğa adlı eserindeki Hikmet-i Teşrî' anlayışı, Uludağ Üniversitesi, Yüksek Lisans, 2010

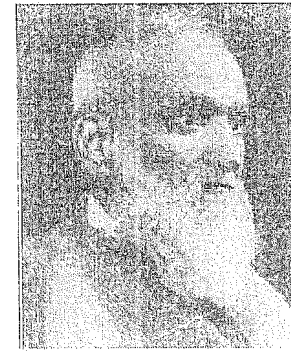
The Wahhabis and Salafis of the Gulf are not really traditionalists (and have nothing in common with Iran's Shia), but an aberration which the imperialists have promoted as a useful ally in controlling the rest of the Muslim world, and who have spawned al-Qaeda types as a manifestation of resentment among Muslims, especially rebellious Saudis. Nasr clinches this vital point by calling the terrorists emanating from the Muslim world *neo-Wahhabis*.

With this in mind, my analysis slots the various reform movements within the Islamic political world into those whose programs leave the system of imperialism intact (accommodationists, assimilationists, liberals), vs those whose programs confront imperialism (and who can simply be called traditionalists). These are by no means air-tight categories, as some who advocate accommodation later rejected this strategy (and vice versa), nor are there clear-cut good guys (though there are bad guys). The accommodationists by definition are working within the 'system' using imperial 'maps', the genuine reformers at least until recently—outside it, drawing their own maps. The best way to fight imperialism changes with the context, requiring *ijtihad* and jihad from Muslims and non-Muslims alike.

The eighteenth century was a watershed for the Muslim world. Prior to the eighteenth century, Arabic and Persia were the *lingua franca* of a truly world Islamic civilization, with cultural and economic coherence among hundreds of different ethnic groups. An Arab merchant could operate with confidence in Nigeria or Aceh (in present day Indonesia), knowing his presence would be welcomed, that he could be understood wherever he went, that all legal matters would be decided fairly by sharia. Post-eighteenth century, English (for a while, also Dutch and French) replaced Arabic and Persian in international commerce, imperial law replaced sharia, and local languages and European culture filled the void created as the West cut the delicate strings that held the Muslim umma together. This recapitulated in a more radical way what took place in Christendom with the declining use of Latin a few centuries earlier, though the decline of the Christian order was more from internal contradictions, while the last caliphate and the other Muslim 'empires' disintegrated more due to external pressures and ultimately occupation, abolishing *dar al-islam*, precipitating the upheavals of today.

In response to this, preceding all the other reformers are two contrasting figures—the remarkable Indian Shah Wali Allah (1703–1762), a Naqshbandi Sufi, and the Arab Muhammad ibn Abd al-Wahhab (1703–1791) born in the same year, but inspired in very different ways by the state of Islam they witnessed.

Shah Wali Allah worked to overcome divisions among the four schools of Islamic law, and bridge the chasm between both mystics and ulama,



Sunni and Shia. Responding to the British as they grabbed the reins of power from the faltering Moghul dynasty, he defied the ulama and translated the Quran into Persian, and his son—into Urdu, *a la* Martin Luther. What was needed was an educated umma, versed in both the Quran and real world science, armed with their own mapmaking skills. Any improvement of the situation of Muslims in the face of a newly aggressive West armed with always advancing technology, Wali Allah determined, must start here. Only an educated umma can practice effective *ijtihad*. Beginning with

Wali Allah, education became the priority of all reformers. All India's major Islamic movements today, the Deoband, Ahli Hadith and Aligarh, claim to be following Wali Allah, the first more Sufi in rituals, the second closer to the Wahhabis,<sup>16</sup> the third liberal.

Much as Wahhab is painted black in the western media and Islamic reform literature, writes Muhammad Asad, "All the renaissance movements in modern Islam—the Ahli Hadith movement in India, the Sanusi movement in north Africa, the work of Jamal al-Din al-Afghani and the Egyptian Muhammad Abduh—can be directly traced back to the spiritual impetus set in motion in the eighteenth century by Muhammad ibn Abd al-Wahhab."<sup>17</sup>

Wahhab was the son of a qadi and grandson of a mufti, a strict believer in revelation vs reason, a literalist, a follower of Hanbal and Ibn Taymiya.



He disapproved of the Sufi practice of praying at the tombs of 'saints', their revering of Muhammad as a 'perfect man' and of natural wonders (miracles), and their use of amulets and spells to ward off evil. Even the Prophet was just an ordinary man—his grave should not be revered nor can he intercede on someone's behalf with God. While Wali Allah sought to educate fellow Muslims to explain that such rituals were not sanctioned by the Quran or the hadiths, the impatient Wahhab "called anyone who engaged in those acts a polytheist, a valid target of jihad."<sup>18</sup>

Wahhab himself used *ijtihad* to justify

23 Mar 2015

MADE YATIMLANDIKTAN  
SONRA GELEN DOKÜMAN

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

HALEPOTA, A. J. Shāh Waliyullāh and Iqbāl, the philosophers of modern age. *Islam in South Asia. Volume II: Reform and resistance during the colonial period.* Ed. David Taylor. London & New York: Routledge, 2011, pp. 237-244. Originally published in *Islamic Studies*, 13 (1974), pp.225-233. *Shah Waliyullah* 181555 *ikbal ulu h* 031371

27 Aralık 2015

meat, *dhabīha* (prescribed method of ritual slaughter), and food production that conform to *sharī'a* prescriptions are priorities. Private Islamic secular schools are another feature of public life in which Deobandis are increasingly engaged.

#### BIBLIOGRAPHY

David S. Bone, Islam in Malawi, *Journal of Religion in Africa* 13/2 (1982), 126–38; Marc Gaborieau, *Tablighi Djamā'at*, *EI2*; Ebrahim Moosa, Discursive voices of diaspora Islam in southern Africa, *Jurnal Antropologi dan Sosiologi* 20 (1993), 29–60; Dietrich Reetz, The Tablighi madrasas in Lenasia and Azaadville. Local players in the global "Islamic field," in Inga Niehaus, Abdulkader Tayob, and Wolfram Weisse (eds.), *Muslim schools and education in Europe and South Africa* (Münster 2011), 85–104; Muhammad Khalid Sayed, South African madrasahs move into the 21st century, in Abdulkader Tayob, Inga Niehaus, and Wolfram Weisse (eds.), *Muslim schools and education in Europe and South Africa* (Münster 2011), 63–83; Goolam Vahed, Contesting "orthodoxy." The Tablighi-Sunni conflict among South African Muslims in the 1970s and 1980s, *Journal of Muslim Minority Affairs* 23/2 (2003), 313–34; Goolam Vahed and Shamil Jeppie, Multiple communities: Muslims in post-apartheid South Africa, in John Daniel, Roger Southall, and Jessica Lutchman (eds.), *State of the nation: South Africa, 2004–2005* (Cape Town 2005), 252–83.

EBRAHIM MOOSA

### al-Dihlawī, Shāh Walī Allāh

**Shāh Walī Allāh al-Dihlawī** b. Shāh 'Abd al-Raḥīm b. Shāh Wajīh al-Dīn (1114–76/1703–62) was an outstanding Indian Muslim thinker of the eighteenth century, who applied critical thinking to Muslim tradition and called for reform, influenced revivalist reformist movements in the nineteenth and twentieth centuries, and continues to be source of inspiration

for Muslim intellectuals. Born in Phalit, District Muzaffar Nagar, India, he was given the name Aḥmad at birth by his maternal relatives. His father later named him Qutb al-Dīn. 'Azīm al-Dīn was his chronogram, and he chose Abū l-Fayyād as his cognomen. Popularly he was known as Shāh Walī Allāh. He died in Delhi in 1176/1762.

His was a family of scholars and Sūfīs who had served in the Mughal empire as *qādis* (judges) as well as soldiers. His father had participated in the compilation of *Fatāwā-yi 'Ālamgīrī*, a guide for *qādis* prepared under the supervision of the Mughal emperor Awrangzīb 'Ālamgīr (r. 1068–1118/1658–1707). The family belonged to various Sūfī orders; his father, Shāh 'Abd al-Raḥīm (d. 1131/1718), and his uncle Abū l-Raḍā (d. 1101/1689) were closely associated with Khāwja Khurd (d. 1075/1665), whose father, Khāwja Bāqī bi-Llāh (d. 1011/1603), was an outstanding exponent of the Naqshbandiyya order in South Asia. Shāh Walī Allāh was initiated in 1129/1718 into the Chishtiyya, Qādiriyya, and Naqshabandiyya orders (Walī Allāh, *Anfās*, 77; *Tafhīmāt*, 1:11). This exposure to contemporary Sūfī trends and practices in his youth helped him understand the varying and often conflicting Sūfī world views.

Walī Allāh received his early education at home, largely under the tutelage of his father but was also taught by his grandfather and uncle. As was common in the family, after memorising the Qur'ān at the age of seven, he began learning Persian and Arabic, and his studies included foundational texts in grammar, logic, and Qur'ānic sciences. He then joined the Madrasa Raḥīmiyya, a school founded by his father, with a pioneering curriculum focusing on *ḥadīth*, theology, philosophy, logic, and other subjects, called *ma'qūlāt*