

CHAPTER - IV.

SHAH WALI ALLAH'S PHILOSOPHY OF EDUCATIO.

Islam as a Din covers all aspect of life, religious and temporal and discovers every secret of life and universe. This approach towards life and universe can be justified and satisfied only through a certain level of knowledge. And, this level can be achieved only through education. In Islam greatest emphasis has been laid upon getting education. Even the revelation from God started in a pattern of educational lesson, as is manifested from this verse.

(Read in the name of your God who created)

Following the same Godly tradition, the Holy Prophet Muhammad (PBUH) made his mosque (known as Majid-i-Nabvi) as the first centre of Islamic learning in Islamic history in which thousands of the people were educated and trained by him.

That is why, in Islamic terminology, the basic duty of the Prophet (PBUH) is to educate the people and make clear the difference between good and bad things in the universe. As regards importance of

knowledge and education, the Muslim philosophers presented their view towards the education, its purpose, nature, teaching, methodology, etc. Famous educational theorist Dr. Syed Abdullah is of the opinion that among them, the ideas of only a few can be called mile-stone in the History of education. Bu Ali Sina among them is first and then, respectively Ibn Miskawaiya, Al Ghazali, Ibn Khaldun, and last person is Shah Wali Allah (1).

According to Syed Abdullah, Bu Ali Sina's importance is due to the reason that he presented the discipline of education as a science and questioned the abilities of a teacher and a student. He called it a game of pondering and experience. Ibne Miskawaiya's emphasis remained over the external and spiritual basis of education. Al-Ghazali presented the idea that the purpose of knowledge is the achievement of knowledge through revelation. Ibne Khaldun gave importance to external and Physical elements and environment in Education. But Shah Wali Allah's importance lies in the way that he harmonized temporal and religious life and declared both necessary for the totality of life. He tried to present the same in his educational theory. His educational theory represents both *Din* and *Dunia*.

Shah Wali Allah also presented the importance of personality in a positive manner⁽²⁾. Accordingly the syllabus which Shah Wali Allah proposed for study contains both religious and temporal subjects on the pattern of Dars-e-Nizami and also advises the parents to make their children learn crafts and arts⁽³⁾. On the other hand he stresses upon the pupils to get the knowledge of the sayings of the Prophet Muhammad

(Peace be upon him). In this way he uses the symbolic personality of the Prophet in a very positive way and wanted to achieve his reformist aims.

No doubt Shah Wali Allah was basically a social reformist, but his reform campaign covers all aspects of life. Shah Wali Allah wanted to achieve his reformist aim and spread them through education.

Shah Wali Allah is of the opinion that human being resembles to animals and trees in many ways. But man has some peculiarities which distinguish him from other animate and inanimate beings. The most important among them are his ability to talk and understand others, talks, seek knowledge through experimenting experience or intellect and seeking knowledge through the organization of these matters which he thinks better. Men have peculiarity of feelings and movement and they accept the natural revelations and Physical sciences. Along with all that they hold intellect and have ability of getting knowledge⁽⁴⁾.

In this way to Shah Wali Allah, the most important thing which distinguish man from animals is his quest for acquisition of knowledge. But every information can not be called knowledge. It is necessary that the knowledge should be in organized form for some particular purposes. That organized form is called sciences and seeking knowledge through these organized disciplines is called education which is concerned with respective study.

In his book "Al-Khair-al-Kathir" Shah Wali Allah has pointed out four kinds of knowledge in respect of sources. In "The fourth Khazana" he wrote:

The meaning of knowledge in general has been restricted to four kinds and they are as under:

1. The Feelings (Ihsas), acquired by means of one of the five senses. It is connected with the bodily faculty (Latifah qalbiyyah).
2. The thinking (al-Takhayyul). It has connection with the thinking faculty. Its function is to consider the absent objects possessing colour and shape.
3. The Imagination (Tawahhum). It is connected with the imaginative faculty. Its function is to understand the particular meanings, bearing relations to the senses and then to retain and preserve them.
4. The Intellect (Ta'addul). It has connection with the faculty of the rational soul (Nafs Natiqah). Its function is to understand the natural conceptions and the non-material things.

We on our part refuse to take this intellect as connected with the rational soul. It is rather connected with a preceptive faculty (Idrakiyah)

which is an agent to the rational soul in the world of space, and is nearest to the bodies towards it (preceptive faculty).

Though each one of these four has a particular seat reserved for its investigation shows that they are a complete dress which has covered the whole of Rational Soul (Nafs-i-Natiqah)⁽⁵⁾.

In another treatise "Al-Sirr-al Maktum fi Asbab-i-Tadween-i-ulum" Shah Wali Allah has presented his view about the development of sciences among the Muslim masses. In this treatise Shah Wali Allah has divided the sciences into four types in accordance with their nature:

1. Arabic Sciences.
2. Divine Sciences
3. Natural Sciences.
4. Philosophy.

Following the traditional Muslim theorists, Shah Wali Allah condemns philosophy although he includes it in the syllabus of Rahimiyah College, but urged upon the scholars to keep themselves away from it. His emphasis remained over the education of the Holy Quran and Hadith ⁽⁶⁾.

In Tafhimat-i-Ilahiah addressing the scholars, Shah Wali Allah wrote:

I address the seekers of knowledge who have named themselves ulema. O! you are caught in the Greek techniques in over-indulgence of studying Grammar and philosophy. This you call knowledge whereas the knowledge is the word of God or the word or deeds of the Prophet. But you are sunk in the propositions induced by the jurists of yore. Do you not know that only the word of God and Word of the Prophet are taken as commands. But the pity is that most of you decline to accept a hadith. Whenever a hadith is quoted you say. "I do not act upon hadith. I confirm to this or that school of jurist. The pretext you make for not conforming to the Hadith is equally silly. You say the job of understanding hadith and to extract prediction from it can only be performed by expert jurists. And then you contend that Imams of Islamic law were not the persons who could have ignored a hadith. If they have ignored a hadith they must have done so for some reason. Let it be known to all of you that religion does not recommend this attitude. If you believe in it you ought to obey your Prophet irrespective of the consideration that his command goes against or in favour of a school of thought. The Will of God is that you should follow the Quran and Hadith in all matters. If you find some difficulty in understanding them you can seek help from the Ulema whose rulings are nearest to the hadith, and hence, are more authentic and correct. Do you not remember that God has made it compulsory that you should spread knowledge among the masses so that Islam dominates over the lands of God. But, instead of doing so, you have

plunged into the study of superfluities and by your practices you have made the acquiring of Islamic knowledge so big a thing that it has become almost impossible to follow Islam. Do you not see that all the big cities are becoming empty of righteous ulema and if per chance there are any, they are unable to give currency to the Islamic symbols ⁽⁷⁾.

In the text Shah Wali Allah condemns the study of Philosophy and Grammar and stresses upon the study of the Holy Quran and Hadith. But in general, the language has an important place in Shah Wali Allah's Philosophy. He knows its importance. According to him, it is a peculiarity of men from animals that they can talk and understand the talks not only of their species but also of others. Shah Wali Allah thinks it very necessary. It is the element and tool through which men can learn and understand. So Shah Wali Allah advises to teach a student first the language. In this regard Shah Wali Allah stresses upon the education in Arabic language.

In his Wasiyat Nama he advises:

Fortunate is that person among us, who acquires proficiency in Arabic its syntax and etymology, and its literary works and develops comprehension of the Quran and Tradition. Familiarity with Persian and Hindi books and endeavors in the composition and recitation of poetry and the study of speculative Rationalism affairs of state and kings etc. lead only to the blind valley of ignorance. If the exigencies of the day require their knowledge and practice then atleast this much is necessary that their practitioners should regard them as

worldly knowledge and then looking down upon them express their regrets. It is necessary for us to reach the sacred shrines of Islam and then rub our foreheads on thresholds therein lay blessing for us and turning away from them amounts to bad luck for us⁽⁸⁾.

Shah Wali Allah's time presents a very crucial stage in our history. The whole structure of society had been shattered. The Muslims were going away from their culmination period. The decline was evident in every aspect of life. Every class of society had become corrupt including ulema, mashaikh, politicians, Kings and princes. The religion was amended by so many local wills and there was tussel between every class of society.

In this atmosphere of decline, Shah Wali Allah wanted to reform the society. All the efforts of Shah Wali Allah were directed in this perspective. Shah Wali Allah's educational thoughts also hold a great deal with this spirit of reform. And all his reform movements were connected with the revival of Quranic and Hadith studies.

Shah Wali Allah was of the opinion that in Islam, *Din* and *Dunia* are not separated from each other. Quran and Sunnah are the basis of Islam and cover all aspects of human life. For this he believed that the Prophet was the only person whose taqleed was righteous. The understuding of four or five schools of fiqh was necessary ^{but} their taqleed was not essential for the Ulema. Taqleed of the Holy Prophet (PBUH). was binding That is why that he wanted to reform the Islamic principles and practices from sinful innovations and Polytheism crept into Islamic history

during the classical age. This was possible only through reviving education of Quran and Hadith through understanding Arabic language.

Explaining the general approach of Shah Wali Allah, an author has pointed out the following aims of education:

1. Development of the qualities of human species.
2. The fulfilment of biological necessities of individual.
3. The satisfaction of individual's Psychological necessities i.e. the attributes of self respect and confidence.
4. The intellectual, spiritual, moral, physical and passionate development of individual in balance.
5. Preservation of individual and society against necessary dangers.
6. Organization of welfare in respect of family, social and political matters.
7. Development of Friendship and harmony among the different classes of society.
8. Development of quest for creativity and fresh inquiry among the students instead of conformity or imitation.

9. The revival of religious sciences.

10. Harmonization of Divine Sciences and Rational Sciences ⁽⁹⁾.

Islamic educational system does not bind a student to continue special organized studies for a long time. The age of five for a young student is considered satisfactory for the beginning of education, Shah Wali Allah himself started education at that age.

In the old syllabus, the age of completion of education was very less than today's. In India Faizi completed his education at the age of 14, and Shah Wali Allah himself at the age of fifteen. Shah Wali Allah believes in the view that a student should complete his studies in a time in so far may be possible. His certificate shows that Sheikh Jaiia-ullah completed his studies in 6 years, he was of opinion that after formal studies they themselves should start to ponder over the matters concerning further education.

Instructions, and Qualities and Duties of Teacher:

Teacher has a key status in the system of education. The Prophet Islam (PBUH) himself was a great Teacher and Educator.

Although Muslim thinkers have their own method and view about the education but it is basically concerned with the nature and

purpose of learning and education. The Muslim scholars like Al-Farabi, Al-Ghazali and Ibn Khaldun have discussed the qualities and duties of a good teacher. Qazi Ibn Jama has touched the matter. He has discussed the characteristics of a good teacher, but these characteristics deal basically with the personal qualities of a teacher and his attitude towards the students. A little touch has been given to the method of teaching. That method itself revolves around the teachers' attitude towards teaching, not towards the technique of teaching. It is Shah Wali Allah who has dealt with the method of teaching. He has not only discussed basic characteristics of a good teacher, but has also dealt with the question how a teacher could teach and how a teacher can teach well to his students.

In one of his famous treatises i.e. "Fun-i-Danishmandi" (the Art of wisdom or intellectualism) he deals with that subject. By "Fun-i-Danishmandi", Shah Wali Allah meant the art of "Kitab Dani" (the Art of perception of books)⁽¹⁰⁾. It is a direction for the teacher that how he should read and teach the book. His expectations and instructions show that to him, a teacher firstly should know the Art of wisdom to which we can call the art of education. In Wali Allah's age, the course books tell about the educational system, so Shah Wali Allah's principle of "Kitab Dani", in fact are his principles of educational methodology.

The importance of text books is still there and different aspects of education can be guided by these principles.⁽¹⁰⁾ In this regard Shah Wali Allah offers two requirements for a teacher:

1. He should have the Art of wisdom and intellectualism called "Fun-i-Danishmandi".
2. He himself should have studied the syllabus upto a level so that he should know the text with a research oriented approach ⁽¹¹⁾.

In this way, Shah Wali Allah has pointed out fifteen principles for book reading and writing:

First: He should highlight the difficult and problematic words in the reading and should explain the suspicions in the names, acts and even of points of words so that one could be saved from the mistakes of words and script.

Second: If there is any unknown word and that word belongs to any other language, should be commented upon and explained. It means if any word is used very little and its meaning is not clear to the pupils then a teacher should explain its diction and content.

Third: If there is any problematic structure in the structure of text or difficult grammatical and compositional tense and it is hard to understand for the student, teacher should solve it according to the Grammar and composition.

Fourth: The problem of under-discussion should be understood or explained through exemplification or by presenting synonyms. For example, there is a reference of any principle or method in the book and students are unable to

understand it, then the teacher should describe it clearly with exemplification so that the pupils can get an access to the real purpose.

Fifth: If argumentation is applied to any problem in the book, the teacher should explain its secret prolegomena's in such a way that required result which lay in the relation of different prolegomena's can be achieved.

Sixth: While interpreting the definitions, their limitations with merits and advantages and boundaries (scope) should be described concisely and precisely.

Seventh: The principles of formula should be explained in such a way that it describes the advantages, divisions (Properties) and examples of limitations of definition, alongwith the reality of derivation of principle or formula.

Eighth: The explanation of divisions and their causes. Description of the properties which one thing processes or not processes and of causes of the order which the thing processes.

Ninth: If two things collaborate or confront each other, it is the duty of the teacher to describe the differences between them.

Tenth: Harmonization between two different things or two confronting religions. If there are differences in the writing of author on two different places, the teacher should solve it by argumentation -- generalized or specialized.

Eleventh: (related to ninth and tenth) The scholar should remove the visible or invisible suspicions. If reasoning of author is not in accordance with the topic under-discussion, then it is the duty of teacher that he should remove all kinds of misgivings.

Twelfth: The references, commentaries and criticisms should be explained alongwith the unexplained questions in the reading.

Thirteenth: The translation of book into the language of students so that students can easily perceive its recovering.

Fourteenth: If there are different explanations of one act or writing, the scholar should explain all and select the suitable one by duly emphasising it through the force of his intellect based on logic and argumentation.

Fifteenth: The description and speech of scholar should be so simple that the above fourteen mentioned principles can be clear and appealing to mind and intellect. It should be precise and concise. The teacher should combine the text of author in such a way that both should have harmonization ⁽¹²⁾.

Shah Wali Allah expects that only by obeying and using these fifteen principles, the teacher would be able to have a skill in teaching and interpretation and commentary on the book(s). For the purpose of higher education, Shah Wali Allah advised that the students at advanced level should be made aware of these five principles!

First: The teacher should tell his pupils briefly about these principles of book reading.

Second: He should tell them the reality of differences during the application of these principles.

Third: He should tell them the parameters of their study alongwith the fields of study.

Fourth: He should compare the study of the pupils with his own study and should emphasise in such a way that the pupil could be able to keep it in mind for ever.

Fifth: The teacher should ask his student to write notes and comments on the text of book for the purpose of reviewing different works so that the ability of student could be evaluated and enhanced ⁽¹³⁾.

Although Shah Wali Allah did not give direct comment on the personal character of a teacher, yet he wants to see him as a good Muslim. To become a good teacher, it is necessary that one should be a good Muslim possessing the following characteristics:

1. Tabarah (cleanliness in thinking)

It means that he should be good in nature and should remain away even from lexicon thinking.

2. Akhbat: He should have pondering over the verses and attributes of God with full consideration.
3. Samahat: He should not be the follower of beastic nature. It means that he should have control over his anim-al nature.
4. Adalah: It means that he should try to do every thing with a sense of justice and fair play.

Shah Wali Allah believes that by having these qualities a man can be able to achieve "Saiadah' or "good fortune"⁽¹⁴⁾.

In the introduction of Hajjat-ullah-Al-Blighah Shah Wali Allah has put three more conditions while discussing the qualities of an expert scholar:

1. He should be expert in religious sciences and Divine Arts.
2. His heart should be brimful with the secrets of God.
3. His nature and mental approach should be faster and fluent.
4. He should know the method of derivation of principles through intellectual and comparative arguments⁽¹⁵⁾.

Shah Wali Allah wants to see a teacher having all qualities of kindness. While exemplifying his Fun-i-Danishmandi, he calls a teacher "Shafique Ustad" i.e. a kind hearted teacher.

In Tafhimat-i-Ilahiyyah Shah Wali Allah advises the teacher to remain away from the study of Philosophy and concentrate more on the studies of Quran and Hadith.

He writes:

'O' you are caught in the Greek teachings and in over-indulgence of studying Grammar and philosophy. This you call knowledge whereas the knowledge is the word of God and deeds of the Prophet
(16)

Syllabus for Study.

Shah Wali Allah's views towards the syllabus for education can be derived from three primary sources: the syllabus of Rahimiah College⁽¹⁷⁾ founded by Shah Wali Allah's father and administered by him after his death, a certificate⁽¹⁸⁾ issued by Shah Wali Allah to one of his students Sheikh Jaia Allah of Punjab, and third his last testament "Al-Maqala al-Wadiyyah-fi-al-Nasiqah wal- Wasiyah's" fourth and last precept deals with the question that what syllabus and with what classification and order should it be taught⁽¹⁹⁾.

Unity is the inner spirit of Islam and according to Hisham Nasbi that spirit is reflected in Islamic education. In Islam all knowledge belongs to Allah and all branches of knowledge are unified in Him, so there is no any prohibition of any subject and knowledge for learning and teaching. On that basis the Muslim education was based on generalized studies including all subjects.

As a part of traditional faculty of religious Muslim thinkers and educational theorists, Shah Wali Allah also believes in the general discipline of study for educating the peoples. To Shah Wali Allah there are four types of sciences among the Muslims containing every aspect of universe. The subjects, sub-subjects, purpose and development of these four types are discussed by Shah Wali Allah in one of his treatise "Al-Sirr-al-Maktum Fi Asbab-i-Tadween-i-Alam". These four topics are:

1. Arabic Sciences To have a skill in Arabic literature which is the basis of Islamic Sciences.
2. Sciences of religious law The skill in those matters which are in the words of the Prophet Muhammad (Peace be upon him).
3. Philosophical Sciences are divided into two:
 - a. Philosophy
 - b. Natural Sciences.

4. Philosophy aims at expounding the mysteries and secrets of all that which is difficult to prove by material arguments. And natural Sciences deal with the materialistic aspect of the world (20).

It is important to note that all these four types of sciences have been included in Shah Wali Allah's syllabi which is as follows:

1. Tradition
2. Commentary
3. Holy Qurān
4. Jurisprudence
5. Logic
6. Fundamentals of Law
7. Scholasticism
8. Mysticism
9. Realities
10. Properties of words and verses
11. Medicine
12. Philosophy
13. Grammar
14. Dictionary
15. Mathematics:
 - a. Mathematics
 - b. Geometry
 - c. Al-Gebra

To Shah Wali Allah these subjects should be taught to all the students in general and research study should be left to the student independently in any one of the branches of knowledge.

The following books were included into the syllabus for different subjects and sciences. The general material is taken from Rahimmiyah College's syllabus.

1. Tradition:

- a. Mishkat
(Except two chapters kitab-al-Baya and kitab-al-Adab.
- b. Sahih Bukhari
(upto the chapter on kitab-al Taharah)
- c. Shamail-al-Nabi

But the certificate issued to Sheikh Jaa' allah indicates that Shah Wali Allah also taught the following books on Hadith:

- a) Sunnan-i-Abu Daud
- b) Jamay Tirmizi

- c) Sunan-i-Ibne Maja
- d) Musnad-al-Darami
- e) Musnad-i-Imam Ahmad-wa-Abdullah bin Umar
- f) Al-Musawwa of Shah Wali Allah: a selection from Al-Mauwatta of Imâm Mâlik.
- g) Al-Nukhba and its commentary
- h) In his "Wasiyat Nama", Shah Wali Allah also includes the commentary of Al-Mauwatta by Yahya b. Yahya of Andalus and Commentary of Mishkat by Tiyybi

The above books are prescribed for the teaching of Hadith.

2. The Holy Qurân and its Commentary:

- a) Al-Qurân with a great stress on verbal translation
- b) Al-Baizawi: a commentary: only a part of it.
- c) Mudavic: a commentary: only a part of it.

- d) In “Wasiyat Nama” sixth precept he also refers 'Tafsir-i-Jalalain of Sheikh Jalal-al-Din Ab-al Rehman bin Abi Bakr-al-Suyuti.

3. Jurisprudence

- a. Sharh Waqaya (Except a little part of it which was not included in the syllabus).
- b. Hidayah ()also mentioned in the certificate except a little part).

4 Logic

- a. Sharh Shamsiyya
- b. Sharh Mutali (only a part of it)

5. Fundamentals of Law:

- a. Husami
- b. Tuzih-o-Talimih

6. Scholasticism

- a. Sharh Aqaid
- b. Khayali (only a part of it).
- c. Sharh Muwafiq (only a part of it).

7. Mysticism

- a. Awarif-al-Ma'arif (Only a part)
- b. Rasail-e-Naqshbandiyah (both mentioned in the Wasiyat Nama)

8. Realities

- a. Sharh Raua'iyah of Moulana Jami
- b. Lawa'ih
- c. Maqaddama Sharh Lam'at
- d. Muqaddama Naqd-al-Nasus

9. Properties of words and verses:

- a. A book of Shah Abdul Rahim (title not mentioned).

10. Medicine

- a. Mujaz-al-Qanun

11. Philosophy

- a. Sharh Hidayat-al-Hikma
- b. In the certificate Al-Gazali's Ihya-i-Ulum-ud-din is also mentioned.

12. Grammar

- a. Kifaya
- b. Sharh Mulla Jami

13. Philology

- a. Mutawwal
- b. Mukhtasir-al-Ma'ani

14. Mathematics.

Some books giving a concise study of the subject were taught (books not mentioned).

Shah Wali Allah also taught his own treatises and books, some of which have been mentioned in the certificate.

1. Hujjat-allah-al-Baligha
(Science of secrets of divine Law)
2. Al-Insaf-fi-Byan-i-sabab-al-ikhtilaf
3. Al-Qaul-al-Jamil
4. Al-Fauz-al-Kabir

The syllabus is basically developed as general study, having a main stress on religious sciences.

15. Technical education:

Although technical education is not mentioned anywhere in all these sources but Shah Wali Allah was of the view that students should be skilled in any technical work or crafts to meet the financial and economic needs.

Sa'adat Yar Khan Rangin's Tasnif-i-Rangin deals with Shah Wali Allah's concept of Islamization in which some ideas presented in the "Wasiyat Nama" also have been verified. Rangin claims that his Tasnif-i-Rangin was developed on the basis of a 'Risalah' which he obtained, devoted exclusively to the Islamization of the Muslim's moves from the time of birth to death. The eleventh title of "Tasnif-i-Rangin" exhorts parents to help their children learn crafts and earn their livelihood by honest means ⁽²¹⁾.

How the syllabus should be taught at different levels.

In Maqal-al-Wasiyya's sixth precept, Shah Wali Allah has given a view that how the syllabus should be taught at different levels. He calls it the method of instruction. It shows what order should be adopted for different levels of education. Here we are quoting the sixth precept indicating different levels.

1. First level: language

The method of instruction which has proved to be most effective suggests that a young student should be taught three or four small traits on Grammar and syntax. Subsequently he should be introduced to books on history and political economy (Hikmat-i-amli), using Arabic text. Moreover, he should be familiarized with the works on the Lexicon so that he may be able to understand difficult portions (of the Arabic and Persian languages).

2. Second level: Hadith

When a student has acquired proficiency in Arabic he should be taught the "Mauwatta" of Imām Mālik and its commentary by Yahya b. Yahya of Andlus (d.234/848). This study should not be abandoned because it contains the essence of the science of tradition (Hadith). Its study offers many blessings and have attended these recitations uninterruptedly.

3. Third level: Qurān

Then the Qurān should be taught with translation but without commentaries. This difficulty is encountered in matter of syntax on the occasion of revelation or different passages of chapters of the Holy Qurān.

4. Fourth level: Tafsir.

After learning Quran, Tafsir-i-Jalalayn should be learned according to the established syllabus. This method is most useful.

5. Fifth level: Fiqh. theology and mysticism

Subsequently, the student should be taught the books of tradition, i.e. from the sound six works of tradition and books on jurisprudence, dogmatic theology and sufism.

Then the time should be reserved for the study of works on logic, including Shah-i-Mulla and Qutbi and anything else for which God may grant a student some strength.

If it is possible one should study a portion of Mishkat-al-Masabih one day and its commentary by Tiybi, the next day. This practice is very useful.

Training of the Students:

Shah Wali Allah has not presented his views about the training of students in an organized form. As already discussed his educational thoughts basically depend upon his "Risalah-i-Danishmandi" which is the only treatise directly related to his educational theory. But it is evident that he wanted to reform all the classes of society without any distinction of classes. To him the students were the source for reformation

of the society. So he basically tried to train a number of students who could continue and disperse his reform movement and his thoughts.

Shah Wali Allah in this respect wanted to spread the knowledge of Hādith. To Shah Wali Allah the main cause of the decline which had been continued during his period fastly, was that the Muslims had become ignorant of Hādith. So his remedy for the revival and reform of the Muslim society was the diffusion and spread of the teaching of the Holy Qurān and Hādith. For that purpose Shah Wali Allah not only wrote "Forty Hadith" but also stressed on the study of "Mauwatta" of Imām Mālik and his commentaries. He himself wrote commentary on "Mawatta" not only in Arabic but also in Persian respectively under the title of "Al-Mussawa and "Al-Mussaffa" that was Shah Wali Allah's first direction for the students. It is important to note that the Holy Qurān is the basic source of our whole life structure and deals with all aspects of life as a Holy Book of the Divine religion: Islam. In this respect Shah Wali Allah wanted to train a student wholly on the principles and doctrines of Islam. The importance of the study of Hādith can hardly be over emphasized. Addressing the scholars in this respect he wrote:

Do you not know that only the word of God and words of the Prophet are taken as commands? But the pity is that most of you decline to accept a Hādith. Whenever a Hādith is quoted, you say: "I do not act upon hādith, I conform to this or that school". The pretext you make for not conforming to the Hādith is equally silly. You say the job of understanding and to extract predictions from it can only be performed by expert

jurists. And then you contented that the Imams of Islamic law were not the persons, who could have a hādith. If they had ignored a Hādith they might have done so for some reason. Let it be known to all of you that religion does not recommend this attitude. If you ought to obey your Prophet irrespective of the consideration that this command goes against or in favour of a school of thought, the Will of God is that you should follow the Qurān and the Hādith in all matters. If you find some difficulty in understanding them you can seek help from the Ulema, whose rulings are nearest to the Hādith and hence are more authentic and correct. Do you not remember that God has made it compulsory that you should spread knowledge among the masses so that Islam dominates over the lands of Islam. But, instead of doing so, you have plunged into the study of superfluities and by your practice you have made the acquiring of Islamic knowledge so big a thing that it has become almost impossible to follow Islam⁽²²⁾.

In the "First Precept" of "Wasiyyat Nama" Shah Wali Allah, while advising in general, stresses upon the study of the Holy Quran and Hadith, stressed the harmonization of taqleed (conformity or imitation) and Ijtihad (to make fresh inquiries). In this respect he advised that a student should observe all the five basic pillars of the religion. Shah Wali Allah wrote in the first precept of "Wasiyat Nama":

In matters of faith and action, this humble person believes that one should strictly adhere to the Qurān and Sūnah. One should always ponder over them and should study a portion daily from each. If one is unable to read them one should listen to a translation of a portion from either one of them.

In matters of faith one should follow the Sunni, classical authorities (of law i.e. madhab Qudama Ahle-i-Sūna) except those matters which have remained unexplained and uninvestigated by the classical authorities and also avoid the immature skepticism created by speculative rationalists. Regarding the issues of positive law one should follow in the footsteps of the scholarly traditionalists who have comprehensive knowledge of Fiqh and Hādith. Also one should constantly compare the expositions of jurists with the Quran and Sunnah and accept those which conform to them. Similarly, in rejecting some of their interpretations, a constant comparison with the Qurān and Sūnah is indispensable. In matters of speculation, the Muslim community can never be indifferent to Qurān and Sūnah. One should disregard the polemical statements of Jurists who have committed themselves to the taqleed of a scholar and have discarded the Sūnah altogether; one should seek closeness to God by staying away from them ⁽²³⁾.

In the third precept Shah Wali Allah stressed upon the study of Holy Qurān and Hādith. Shah Wali Allah advised the student to have a teacher. While discussing mysticism he advised that one should study the "Kitab Awarif-al-Ma'arif" and "Risail-i-Naqshbandi". He also advised the

people and especially the students that they should remain away from the contemporary Sufis, busy in Miracles and "bida" (sinful innovations).

At the same time he recommended that one must have a Shaykh for having an authentic position. He wrote:

If the Shaykh generally affects the spiritual conditions of the people then one should constantly remain in this Shaykh's company in order to achieve the desired condition. Subsequently, one may go into seclusion in order to remain in the state of bliss ⁽²⁴⁾.

Shah Wali Allah believes that a student should acquire knowledge and education from a person who should be perfect in his field. He wrote:

In the contemporary period, however, there is no shaykh commanding perfection in all matters. If he is perfect in one aspect he is deficient in another. Consequently one should learn from him things in which he has attained perfection and in other matters his counsel should be disregarded. One should accept what is clean and discard every thing that is covered with dust ⁽²⁵⁾.

Alongwith these, Shah Wali Allah declared the duty of a student to write a commentary or remark on the book, as a third part of "Fun-i-Danishmandi" and his studies should be examined ⁽²⁶⁾.

The other aspect of students' training which Shah Wali Allah's certificate indicates is that to him a student should raise questions and should enquire about the confused matters with a curiosity. He should discuss all matters openly ⁽²⁷⁾.

From the above discussion, we can derive the following guidelines from Shah Wali Allah for a student:

- a) He should have a teacher and should spend time with him.
- b) He should follow the teacher only in those matters in which he is expert.
- c) He should study his syllabus carefully and with complete consideration.
- d) He should remain away from the miraculous contemporary sufis and rigidity.
- e) He should adopt a way in between taqleed and Ijtihad.
- f) He should get a skill in "Fan-i-Danishmandi".
- g) He should write comment on the book studied and should appear in the examining process created and developed by his teacher.

- h) He should raise questions, develop arguments and discussions relating to the matters under discussion.

- i) The last two can be called the most emphasized by Shah Wali Allah. First is that the student should be the true observer of all the Five pillars of Islam and last one is that he should learn Quran and Hadith through every available source.

These conditions and instructions point-out that Shah Wali Allah had a close eye on the matter. He guided the student not only with his syllabus and method of learning, but also warned them against the prevailing social phenomenon. In fact, Shah Wali Allah seems to be applying here his programme of reformation of society, that could stop.

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