Socio-political thought of Shah Waliullah.
which is greatly in his religio-philosophical
thought.

1. Introduction

Shah Waliullah, a prominent scholar
and reformer of the 18th century, stands as an
influential figure whose socio-political thought was
interwoven with his religio-philosophical perspectives.
Shah Waliullah's socio-political thought reflected a
deep commitment to the revival and preservation
of Islamic values, the reestablishment of Muslim
unity, and the pursuit of social justice. His legacy
included not only the spiritual realm but
extended to the realm of governance,
ethical leadership and the welfare of the
common people. Shah Waliullah's writings
paved the way of Islamic revivalism, and
his ideas have left an indelible mark on
contemporary intellectual and political debate.

2. Socio-political thought of

Shah Waliullah is deeply
rooted in his religiophilosophical beliefs
The term "Socio-political" refers to ideas
and principles concerning the organization
and functioning of society, politics, and the
role of religion in these spheres. As a
prominent Islamic scholar and reformer in
Indian subcontinent, Shah Waliullah sought to

adress the challenges muslims faced in the 18th century, such as political decline, social fragmentation, and religious discord.

Islam in the subcontinent faced many challenges. There were conflicts between different sects, a decline in moral values, a lack of understanding of Holy Quran, and general ignorance about Islam. Shah Walliullah's contributions represent an early and significant effort to reassess the entire Islamic system with a scientific and objective approach.

(a) Shah Walliullah's religious philosophy (Tawhid concept) informed his social and political views

The concept of tawhid, or the oneness of God, was central to shah waljullah's religious and philosophical musings. He held that it is responsibility to recognize God as the sole object of worship. He saw Tawhid as unifying principle that should guide both knowledge and action. In his views, Islamic knowledge and practice should be integrated. He emphasized that the belief in the oneness of God should lead the ethical

behaviour, justice, and compassion in one's
interactions with others. Tawhid is out of as guiding principle
moral and ethical living

(b) He argued that muslims should reconsider their practices in the light of Quran and the Sunnah

He believed that muslims could recover from
their current state of decline by making
changes in their religious and social insti-
tutions. His political and social ideas
reflected his emphasis on education and the
need for muslim to acquire knowledge in
order to reform themselves and their society,
which is consistent with his idea of returning
to the roots of Islam.

Analyzing his political thought, Iqbal states,

"The prophetic method of teaching,
according to Shah Walli'ullah is that, the
law revealed by the prophet takes especial
notice of habits of people to whom he is
specifically sent. His method is to train
one particular people and to use it as a
nucleus for the build up of a universal "Shariah"
(The reconstruction of religious thought in Islam)

3. Tenets of shah Waliullah's socio-political philosophy

The central tenets of Shah Walliullah's socio political philosophy are as follow:

(a) Shah Waliullah emphasized the need for Unity among Muslim Ummah

He believed that internal divisions weakened the muslim community and made it susceptible to external threats and influences. He advocated for muslims to come together and work as a cohesive unit. The muslim community should be united around a common interpretation of Islam in order to strengthen their socio political position. He advocated for mutual respect and tolerance among competing Islamic schools of thought. He believed that sufi spirituality would be compatible with the orthodox interpretation of Islamic law. This reconciliation was intended to promote a more inclusive and Harmonious society

(b) Shariah should serve as the foundation of all administration

Shah Waliullah was a firm Islamic believer in the Islamic legal system. He emphasized

the importance of following the Quran and the Sunnah in all aspects of life, including politics, economics, and social interactions. He emphasized incorporation of Islamic teachings into public policy and daily life in order to maintain social peace and fairness.

> "And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers"
>
> (Quran, 5:44)

(c) Islamic law is the only way to ensure social justice and welfare

Shah Waliullah was deeply concerned about social injustice and inequality. He spoke up for the right of the poor and outcast, including women, and for the use of social welfare and education to combat poverty and strengthen communities. Decisions and policies should align with Islamic law, including justice, equality, and accountability.

> "And when you judge between people, Judge with justice"
>
> (Quran - 42:38)

(d) Shah Waliullah valued the role of human intellect to interpret the religion

He emphasized on striking balance between reason and revelation. He believed that human intelligence could be used to interpret and apply Islamic principles to modern-socio-political issues. This approach enabled him to apps develop a moderate and inclusive view of Islam. He believed that qualified scholars, well-versed in Quran and Hadith, should play a crucial role in deducing Islamic laws.

"So ask the people of the message if you do not know"

(Quran - 16:43)

(e) He also emphasized the importance of Political pragmatism

Shah Waliullah believed in Islamic government-principles but he also recognized the importance of politics, in dealing with the realities of his country's complicated social and political situation. In his opinion, a Muslim leader must be willing to form alliances and make compromises in order to advance the interests of the faith. This was evident

in the fact that he defended the Mughal
Empire throughout its decline, seeing it is as
essential to the security and prosperity of
India's Muslim population.

① |Muslim Ummah Unification|

② |The Centrality of Shariah|

      ③ |Interplay of reason and revelation|

④ |Social justice and welfare|

⑤ |political pragmatism|

Fig (Tanets of shah Walliullah's socio-
political philosopy based on
religio-philosophical thoughts)

4. Modern implication of Shah Walullah philosophy rooted in Islamic principles

Shah Walliullah's socio-political philosophy
continues to have contemporary implications
in various ways. His book, "Hujjat-ul-Baligha"
explains how Islam wa found suitable
for all races, cultures, and people of
the world and how successfully it solves
social, moral, economic and political
problems of human beings.

While the word has evolved significantly since his times, many of the core themes in his thought remain relevant and resonate with contemporary disscussions and challenges.

(a) His vision of unity among muslims can be extended to interfaith dialogue and cooperation. In a world marked by religious diversity, his emphasis on unity and tolerance can be a source of inspiration to promote harmony among different religious communities.

(b) The principles of ethical governance are crucial in contemporary disscussion

He advocated the principles about transparancy, accountability and responsive leadership. These ideas resonate with efforts to combat corruption and promote good governance worldwide

(c) His teachings can be used to counter extremism and terrorism within muslim world His call for moderation and rejection of radical (new-bidat) ideologies align with efforts to counter violent extremism and promote peace.

His promotion of both religious and secular sciences can be seen as precursor to discussion on modernization and development. His emphasis on justice can be interpreted to support the principles of human rights and individual liberties.

6- Conclusion

Shah Waliullah's socio-political thought is deeply intertwined with his religio-philosophical beliefs. His vision of harmonious society, guided by the principles of Tawhid and Shariah, serves as a source of inspiration to adress moral, social, and political complexities of the modern world. His legacy highlights the relevance of governance within the Islamic tradition, offering a framework for adressing contemporary socio-political issues.

principles of Ijtihad in Islam as given by Allama Iqbal. How it can be made possible in the modern age.

1- Introduction

Ijtihad as a process of independent reasoning in Islamic jurisprudence, has been a corner stone of Islamic intellectual tradition for centuries. However, it was Allama Muhamad Iqbal, a renowned philosopher, poet, and scholar, who revitalized the concept of Ijtihad and offered a visionary perspective on its role in modern Islam. Iqbal's vision on Ijtihad goes beyond the traditional boundries of legal interpretation, encompassing a broader ethical revival within the Muslim world. Ijtihad embodies a set of principles that collectively aim to infuse a new life into Islamic ethics and spirituality. His ideas on Ijtihad continue to inspire and shape contemporary discussion about role of Islam in a changing world.

2- Ijtihad has a tremendous significance in the Legal history of Islam

Right from the times of the Prophet (PBUH) with the changing times and the emergence of new problems Ijtihad has been performed by Sahabah the Tabi'in and Imams of legal schools of Islam. Ijtihad under the

Sahabah served as source of "Shariah".

Ijtihad is derived from the word "jahada" which means striving one's efforts in performing certain activity.

According to Imam Ghazali

"It is effort and employment of one's utmost power to extract a command (Hukm)"

Sayf al-din al-Amidi define Ijtihad as

"the total expenditure of the effort in search of an opinion that an individual senses (within himself) an ability to expand further effort.

Muslims are directed to exercise Ijtihad in both Quran and Hadith. Following verse of Quran reflect this guidance:

"We have sent down to you the Book in truth, so that you might judge between men as guided by Allah"

(Al Quran, 16:89)

"Those who strive in (cause) We will certainly guide them to our paths"

(al-Quran, 26:36)

Iqbal was prepounder of Ijtihad and advocated strongly the practice of Ijtihad. He says,

"Ijtihad is the means whereby changes can be affected in the laws of Islam provided, they are in consistent with basis on which the system rests"

Pre requisites of exercising Ijtihad as per Iqbal:

(i) Knowledge of Islam, deep understanding of the ultimate aims of the ideology, institutions and politics. Secondly, a Mujtahid must aware of modern problems that beset the muslim world. Thirdly, he must be close to the Prophet's way. lastly, he must have a reliable moral character so that decisions may be looked upon with respect.

3. Iqbal's principles of Ijtihad are grounded in few key concepts

Allama Iqbal emphasized the importance of Ijtihad as a means of intellectual and spiritual revival in muslim world. While he did'nt express. an exhaustive list of principles of Ijtihad, he did express certain ideas and principles in his works.

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(a) Iqbal believed in the intellectual freedom of Muslim scholars

That is necessary to engage in critical thinking and independent reasoning, free from dogma and blind adherence to tradition. The concept of intelectual freedom in Islam is rooted in the broader ethos of seeking knowledge, exploring ideas, and using one's intellect to better understand the world and one's faith.

"Indeed, in the creation of heavens and the earth and the alternation of night and the day are the signs for those of understanding."

(Quran 3: 190)

(b) Ijtihad should be employed to adress the contemporary challenges

He maintained that Islamic jurisprudence and thought should evolve to respond to the changing needs of society. This concept lies the flexibility and adaptability of Islamic principles to the modern context. Scholar could use this framework to derive ruling based on the principles of Quran and Hadith

3. Ijtihad could be used to harmonize the science and religion

He advocated for the integration of modern science and technology with Islamic principles. He believed that Ijtihad could be used to demonstrate that there is no conflict between science and Islam.

4. Iqbal's concept of Ijtihad extended beyond legal and doctrinal matters

He urged muslims to engage in ijtihad to revive their spiritual and moral values, emphasizing the importance of individual and collective introspection.

    " The Mujahid(one who strives) is he who strives against his soul for the sake of Allah"

                  (Prophet (PBUH), Jami a-tirmidhi)

5. The principles of consensus and collective Ijtihad are fundamental in Islam

Iqbal recognized the importance of consensus and collective ijtihade, which involves scholars working together to derive solutions to complex issues. He believed that collective wisdom of

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the muslim community should play a role in the process. Shura, a consultation, is a foundational principle for collective decision making in Islam.

"My Ummah (community) will not agree upon an error"

(Prophet (PBUH), Sunan Ibn Majah)

(f) Iqbal promoted a dynamic and contextual approach to ijtihad

He believed that interpretations of Islamic principles should be adapted to the changing circumstances of the time. This adaptability reflects a dynamic approach in Islamic jurisprudence.

. "Follow the customs of those who came before you, step by step)

(Prophet (PBUH), Sunan Abi Dawood)

(g) Iqbal's ijtihad emphasized the promotion of ethical values

Allam Iqbal's concept of ijtihad focused on broader issues, strongly aligns with the ethical principles outlined in Quran and Hadith. Iqbal's vision encouraged scholars and muslims to engage in ijtihad. that not only addressed legal issues but also

promoted justice, compassion and good character.

4. Ijtihad could be made possible in modern world as well

Iqbal opposed the idea that shariah is static and proposed that,

"life is a process of progressive change and teachings of Quran necessitates that each generation should be permitted to solve its own problems."

(a) Liberation of religious establishment from the Influence of political regime

closing the doors of Ijtihad has resulted into chronic stagnation as thousands of potential mujtahids have been prohibited from offering workable solutions to newly emerging problems. Corrupt governments help keep the doors closed. Religious authorities should dissociate themselves from the influence of political regime so they can independently issue and interpret laws. There cannot be true Ijtihad unless scholars are free to express their opinions and other scholars are free to criticize them if they make errors.

(b) Reforming muslim educational system is also essential

Instead of learning about only a single school of interpretation, which is a common practice, students should be exposed to all such schools. Students should also study comparative religion. Islamic schools should also pay more attention to the great Islamic literature on the objectives of Sharia.

(c) Ijtihad should be a collective endeavaur

There are currently several national and international fiqh councils, they should work together collaboratively. Membership should not be limited to . Sharia scholars; experts from the other desciplines must be included as advisors. This should strive to build consensus as much as possible

(d) contemporary issues must be considered

Modern mujtahids should actively engage with the muslim community to understand its needs, concerns and aspirations. This connection helps ensures that Ijtihad remains responsive to contemporary issues.

It is important to note that the practice of Ijtihad is a complex and evolving process. Modern Mujtahidi should be well-prepared, humble in their approach and committed to maintaing the ethical and spiritual integrity of their decisions.

5- Conclusion

Iqbal's principles of Ijtihad emphasize intellectual freedom, integration of science and religion, collective Ijtihad and promotion of ethical values. In modern age, making Ijtihad possible requires seperation of religious institutions from political influence, an interdesciplinary education system, collaboration and ethical consideration of modern contexts.

By embracing these principles and approaches, scholars can play a pivotal role in making a connection between the timeless wisdom of Islam and ever-changing realities of 21'st century.