

TODBA GUL

BATCH: 339

POLITICAL SCIENCE, PAPER-I

PART-II

SECTION-A

Q.No.4

Explain the Religio-political philosophy of Shah Wali Ullah. How it influenced the nationalism in sub-continent?

1. INTRODUCTION:

Shah wali ullah was the first Muslim reformer to appear during the decline of Muslims in the sub-continent. He worked for the revival of Muslims rule. After the death of Aurangzeb in 1707, the decline of Muslim power in the sub-continent started. They had degenerated from a powerful and well-organised community into to a helpless and disorganised crowd. Shah wali ullah took a number of social, religious and intellectual steps to revitalise the Muslim society in the sub-continent.

2. DECONSTRUCTING RELIGIO-POLITICAL PHILOSOPHY:

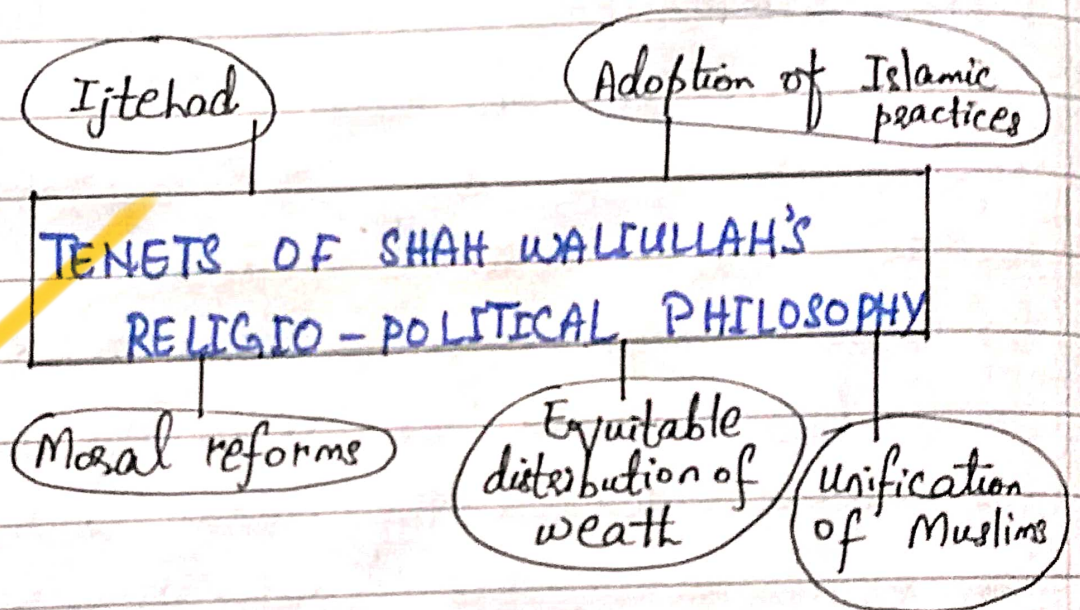
The term 'religio-political' refers to Shah waliullah's ideas and principles regarding



politics based on religious philosophy in order to shape the society of the sub-continent. Shah Waliullah sought to address the challenges Muslims faced in the 18<sup>th</sup> century, such as political, moral and religious decline.

### 3. RELIGIO-POLITICAL PHILOSOPHY OF SHAH WALIULLAH:

Shah Waliullah's religio-political philosophy is based on the following tenets:



### 3a. CONCILIATION BETWEEN MUSLIMS:

Shah Waliullah realized the necessity of Muslim solidarity for political stability. The worst internal conflict was amongst the Sunnis and Shias. In this regard, he wrote *Izalat-al Khafa* to eliminate active hostility



between the two sects.

### 3b. NEED FOR IJTEHAD:

Shah Waliullah considered Ijtehad obligatory because each age presents new problems and new situations which were not known to political leaders. He opined that human intelligence could be used to interpret and apply Islamic principles to modern political issues. In his treatise *Hujjatul-baligha* he discussed the general principles of Ijtehad.

### 3c. ADOPTION OF ISLAMIC PRACTICES:

Shah Waliullah urged that Muslims of the sub-continent need to concentrate on the fundamental principles of Islam. He forbade the adoption of Hindu customs because they lead to extravagance and debt.

### 3d. EQUITABLE DISTRIBUTION OF WEALTH:

Shah Waliullah's guiding principles were 'adl' and 'tawazun' i.e., justice and balance. Therefore, he was in favour of equitable distribution of wealth in the society. He stressed that economic equality should be eradicated because



it leads to social, spiritual and national degeneration.

### 3e. MORAL REFORMS:

Shah waliullah criticized the luxurious and indolent life-style of Muslims particularly the upper stratum of the society. He believed that the moral decadence of the Muslim elite had torn apart the very fabric of the society. He urged the rulers to shun their ostentatious lifestyle and perform their responsibilities with diligence and imbibe fear of Allah.

### 4. SHAH WALIULLAH'S PHILOSOPHY INFLUENCED THE NATIONALISM IN THE SUB-CONTINENT.

The poet and philosopher of Pakistan Allama Iqbal describes Shah waliullah as "the last great theologian of Islam and the first Muslim to rethink the whole system of Islam." The torch of Islamic revival and nationalism in the sub-continent kindled with Shah-waliullah. He was responsible for awakening in the community the desire to win back their moral fervour and maintain its purity. To rescue a community's faith, union, conscience and belief from destruction was no small achievement.



## 5- CONCLUSION:

In a nutshell, Shah waliullah played a great role in the revival of Muslims faith and unity in the sub-continent. His real greatness lies in the cumulative effect produced by his writings, by contribution of persons trained by him and by the achievements of the schools of thoughts founded by him.