

Mediating the Interpretations to Resolve Sectarian Differences: Shah Wali Allah's Approach to the Quranic Exegesis and His Legacy

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ABSTRACT

The present discussion will explore the aspects of Shah Wali Allah's effort to unite Muslims so as to enable them to defend their Sultanate as well as their faith on collective basis as the unity of the Muslims is among the basic trait of their faith without which they are not in a state to safeguard their faith. This could not be achieved without softening the sectarian tension prevailing at that time and this, in turn, could not be done without going beyond the religious interpretations causing the rift among the Muslims. Besides the thought paradigm the practical steps taken by Shah Wali Allah for Muslim cause will be analyzed to fully understand his practical approach to understand the Quran. The impact and the legacy of Shah Wali Allah's thought will also be discussed at length.

A. Introduction

Quran is the basic source to which all interpretations return as no interpretation is considered valid by the Muslims unless it is not endorsed by the Quranic text. A reference to the Quran is enough to pacify the doubts arising in any Muslim mind. However, Allah Almighty has inscribed His warning in these words: “By it he misleads many, and many he guides thereby” (2: 26). Therefore, the real motive to understand the Quran is one which would keep man on right path. Like other righteous exegetes of the Quran Shah Wali Allah also emphasized this point in understanding the Quran. The exclusiveness lies in the fact that Shah Wali Allah did this in such period of history which was very crucial for the Muslims of India. This is the central argument of the discussion that Shah Wali Allah struggled to integrate the Muslim Society at a time when disintegrating forces were ruthless to subdue the existence of the Muslims as a nation. They interpreted Quran in such a way which appealed the common Muslims and which helped to mend the religious angularities to a greater extent. Though the Muslim polity could not check its downfall, the society was very much moved by the logic of Shah Wali Allah and the movement of his disciples.

The present discussion will explore the aspects of Shah Wali Allah’s effort to unite Muslims so as to enable them to defend their Sultanate as well as their faith on collective basis as the unity of the Muslims is among the basic trait of their faith without which they are not in a state to safeguard their faith. This could not be achieve without softening the sectarian tension prevailing at that time and this, in turn, could not be done without going beyond the religious interpretations causing the rift among the Muslims. Besides the thought paradigm the practical steps taken by Shah Wali Allah for Muslim cause will be analyzed to fully understand his practical approach to understand the Quran. The impact and the legacy of Shah Wali Allah’s thought will also be discussed at length.

1. Methodology

The study is descriptive and interpretive. It is descriptive in the sense that it is an account of Shah Wali Allah’s effort to his exclusive exegesis of Quran along with his other works which are complementary to his exegesis. The interpretive aspect of the study is to relate the Shah

Wali Allah's approach to the phenomenon of sectarianism. That is to say how his interpretation helped to minimize or subdue the sentiments of sectarianism for the collective cause of the Muslim society.

2. Review of the Literature

Extensive research work has been conducted on Shah Wali Allah by a number of notable scholars in which life and works of Shah Wali Allah are elaborated in great details. To have an annotated bibliography of these works a separate study is needed therefore it could not be covered under the present study. The list of works at the end would show the interests of scholars in Shah Wali Allah. Even the Arab World published works of Shah Wali Allah and Arab scholars wrote on Shah Wali Allah. The present study is new from its interpretive aspect as no work hitherto relates the Shah Wali Allah's approach to the phenomenon of sectarianism.

B. Shah Wali Allah: A Brief Account

Popularly known as Shah Wali Allah, Qutb al-din Ahmed ibn Abd al-Rahim¹ was born on 4th of Shawal 1114 AH/1703AD² to a noble religious family at Delhi. His father Shah Abd al-Rahim was a notable *alim* of the age and for a short time worked to compile *fatawa Alamgiri* (A notable work on *hanfi* jurisprudence) in the reign of Mughal Emperor Aurangzeb Alamgir (1658-1707).³ He ran a seminary the supervision of which was passed down to Shah Wali Allah. Shah Wali Allah continued the private status of the seminary and wrote on every branch of Islamic studies. For two years from 1143-45 AH he lived at Hejaz where he was benefited by the scholars of Hejaz; Abu Tahir⁴ was prominent among them. Returning from Hejaz he started teaching and writing at his seminary and continued till his death in 1762.

C. Sectarianism: A Worldwide Dilemma of the Muslims

Religion of Islam was not any exception regarding the difference of opinion as it is a natural phenomenon on the part of human behaviour.

¹ al-Ghazali, 3

² Mahmud, 4

³ Shah Wali Allah's genealogy went back to the Second Caliph Umar ibn Khattab according to his own account. His ancestors came from Turkistan and first of his ancestor who came to India was Sheikh Shamsuddin Mufti who was twelfth in the genealogical table. Some of his ancestors also joined army. See *ibid*, 5-11

⁴ from Sheikh Tahir he took certificate of Hadith.

However, the problem started when a tussle aroused among different sections of the Islamic society. With the rift in political allegiance these differences became accentuated and began to take shape as distinct codes of action. The situation became irreparable when dissident elements coined interpretations of the Quran and the Hadith better suited their political ends. It seldom implied that Islam lost its true interpretation as it would require another religion like the case of Judaism and Christianity. Heirs of the Prophetic traditions took up the task of retaining true spirit of interpretation in private capacity as seeking patronage of any political group would mislead them. It should be noted that preceptors of major schools of thought refrained themselves from accepting any governmental position. The dilemma was that with the passage of time adherents of these righteous schools became adamant towards each other and every one endeavoured to make one's school popular among the public by hook or by crook.

Despite the acute dissensions the authority of the *Shariah* continued to rule at macro level until the Islamic Sultanates remained intact. With the downfall of the Muslim Sultanates Muslims became bewildered in all spheres of life. Particularly in India Muslims were clearly threatened by an overwhelming Hindu majority which had a pervasive system of life. In such a crucial situation sectarianism would further weaken the Muslims. Whoever provided the panacea must have worked to eradicate the sectarian tension. Shah Wali Allah rightly diagnosed the situation and worked for its treatment as well as the cure.

Moreover, as the European powers unleashed their expansions upon the Muslim lands and implemented the Modern setup by overthrowing the Muslim Sultanates more interpretations crept in moved by the modern thought which rests upon negation of religion under Renaissance and Enlightenment movements. Therefore, modern interpretations become another challenge for the predecessors of Shah Wali Allah as Shah Wali Allah did not confront the modern thought. However, his reflections bore a canvas for confronting modernism.

D. Role of Shah Wali Allah in Reviving Islamic Sciences

During the ebb and flow of the Islamic polity a number of men who were preceptors of the noble tradition penned their findings to reform anomalies of thought and practice. Al Ghazali, Ibn Tamiah and Mujaddid Alf-i-Thani (India) were prominent in this regard. Shah Wali Allah revived and revised the Islamic sciences in such a fashion that these become complementary to the earlier works. Keeping in view the

overall downfall of the Muslims he wrote prolifically on every topic of the Muslim conduct. His main concern was to correct the approach for embracing the Divine guidance, thereby remedying the diseases of soul.

His foremost work is upon the exegesis of the Quran. *Fathur Rehman* (Karachi: 1984) was the Persian translation of the Quran which caught much attention of the public. *Al Fauz al Kabir* (Lahore: 1951) and *Fath al Khabir* (Lucknow: 1314 AH) were booklets on the principles for exegesis of the Quran.

He did abandon work on Hadith. He wrote commentary upon Mawatta Imam Malik both in Arabic and Persian entitled as *al Musawwa* (Delhi: 1293 AH) and *al Musaffa* (Delhi: 1293 AH) respectively. On the authority of Hadith reporters he wrote three books; *Musalsalat*, *al Intibah fi Asnad Hadith Rasulillah* and *al Irshad ila Muhimmat il Asnad*. On the pattern of Imam Nowavi he also made a collection of forty Hadiths entitled as *Chihl Hadith*.

The magnum opus of Shah Wali Allah is his book *Hujjat ullah ul Baligha* (Cairo: 1933). It has been considered as a true supplement to *Ahya-i-Ulumu-Din* of Imam al Ghazali. This book covers the true message of Shah Wali Allah which he wanted to impart to the Muslim society. In his words, “of all branches of Islamic sciences the secrets and philosophy of the commands of the shariah are the most important”.⁵ The book comes under the cover of scholasticism. *Al badar ul Bazigha* (Hyderabad: 1970) is a supplement to the above mentioned magnum opus. Besides it touches the experiences of mysticism.

In jurisprudence (fiqh) he wrote two books. *Al Insaf* (Beirut: 1977) is related to the same task of mediation of Shah Wali Allah. In this book he traced the causes of differences among different schools of thought thereby eradicating the conflict of interpretation. *Iqdul Jid* (Delhi: 1925) is upon ijtehad, which is also very important as there remains constant need of ijtehad with newly emerging problems.

A great deal of work has been done in the field of mysticism. *Sat'at* (Hyderabad: 1970) discusses the relation between wahda tul wajud and wahda tush shahud. *Fuyudul Harmayn* (Delhi: n.d.) consists of the personal religious experiences of Shah Wali Allah during his stay at Hejaz. *Ham'at* is the historical narration of Islamic mysticism. *al tafhimat-i-Ilahiya* (Bijnaur India: 1936) is another treaty to understand the Islamic mysticism. In *al qaul ul jamil fi sawa'is sabil* Shah Wali

⁵ Mahmud, 39

Allah describes different schools of Sufis. A number of booklets were written on mysticism by him.

On Islamic system of polity he wrote *Izala tul Khafa 'an Khilafa tul Khulfa* (Karachi: 1286 AH). The book clarifies the nature of early Muslim Caliphate and its relation to shariah. He also wrote books to respond the objections of Shiite scholars on the companions of the Prophet PBUH. He also did poetry but did not publish any diwan.

This extensive work is a testimony of his commitment to elaborate the essence of Divine code in order to make the Muslim society arrest their downfall. Though he could not check the political hold of Muslims the tradition of compiling Islamic literature set on and shelves were flooded with hundred thousands books on Islamic sciences especially in Urdu language. His all works are in Persian and Arabic and most of his works have been translated into English and other prominent languages.

E. Prevalent Trends of Quranic Exegesis prior to Shah Wali Allah's time

There was no chance of dissension as long as the Prophet PBUH himself was present among his companions. Even after him the companions of the Prophet successfully built a strong check upon any conflict pertaining to the exegesis. However, after the era of the companions sincere scholars compiled the traditions of the Prophet PBUH and his companions without segregation of authentic and non-authentic reports.⁶ In the following generations there arose scholasticism⁷ and linguistics⁸ in order to make exegesis of the Quran. These antagonistic interpretations gave rise to sects and a conflict set in between the political partisanship of these sects. In such an environment the real motive of exegesis disappeared and only the dialectics prevailed. The Learned were engaged to carve out new dimensions of their paradigm out of the exegesis while the commoners became excited to wear these interpretations on their sleeves. In other words instead of putting one's thought behind the Quran the vice versa became the practice.⁹ These trends weakened the Muslims as a community which triggered their

⁶ The exegesis by Ibn Jarir Tabari is famous in this respect and is a mine of reports regarding the exegesis.

⁷ The exegesis by Fakhar al Din Razi is famous in this respect.

⁸ The exegesis by Zamakhshari, *al-Kashaf* is famous in this respect.

⁹ For details see Islahi, 78

political downfall due to the loss of revenue by inflicting heavy wars upon each other.¹⁰ The political downfall, in turn, ruled out the possibility of any healthy trend regarding the exegesis and made the sectarianism acute as has been pointed out earlier in the discussion.

This constitutes the negative aspect of the trends. There were positive aspects as well. With the expansion of the Islamic Sultanate jurisprudence was much in vogue so that the Islamic state could run its business pertaining to the newly aroused problems. Although the ultimate source was the Quran but the scripture was studied pertaining to the jurisprudence. Most of the times students remained engaged in pondering over already extracted solutions to the problems. Students and scholars went into minute details and extracted meaning of the Quran so that all possible interpretations were available to the common man. Consequently the common man did not take pain to study the Quran as trusted scholars had provided him the traits of shariah. Thus an indirect relation was built to the Quran. In modern terms a 'scientific' approach was sought to build so that a complete code of conduct would be there to have guidance in any matter for the ease of commoners. However, with the weakening of the state this code of conduct lost its validity and commoners who had a relation to the Quran through this legalism, in turn, were at a threat to lose their relation with the Quran. All focus on the legal process lost sight of the spiritual relation with the Quran and that proved to be fatal.

F. Shah Wali Allah's remedy to the Sectarianism

Shah Wali Allah's understanding (Fahm) of the Quran was so vast that he extracted a number of essays from it in order to support his mission of remedying the sectarianism. Apart from direct discourse i.e. the translation and setting rules of exegesis, he built arguments from the verses of the Quran thereby making a framework for the society and the state. Following are the prominent features of his remedy to the sectarianism.

1. Translation of the Quran into the Persian: Problems and Objectives

¹⁰ Shah Wali Allah while pointing out the causes of the ills wrote, "in this time two are the chief causes of the ruin of the country: First, bankruptcy of the state treasury which is because a large number of people draw on it without giving any substantial return. Second, imposition of the heavy taxes.

The most prominent feature of Shah Wali Allah's effort to make the Muslims aware of shariah was to translate the Quran into Persian. Translation involves a lot of problems and the translation of a scripture like the Quran is more delicate matter. Before looking into the Shah Wali Allah's translation let us have a brief analysis of translation problem.

Language is the most influential factor in the unity of some people. Moreover, language has its brought up in the social values, customs and religion, therefore, a complete sense could not be conveyed by translation into some other language. The Arabs were over conscious about their language and could not even imagine that any other language could convey the sense as Arabic could do. This spirit was maintained and until the fall of Umayyad no other language was tolerated in the business of the state. Consequently, areas conquered by that time adopted Arabic as their lingua franca¹¹ and constituted Arab World despite being outside the Arab Peninsula. Even pan African movements could not sabotage this identity. Under this supremacy of Arabic scholars from Persian World also wrote exegesis of the Quran and the Hadith in Arabic. Direct understanding of the Quran by the commoners was not considered necessary and they were educated with the works of jurists in Persian. That was why in a span of 700 years only two translations of the Quran were available in India.¹²

No doubt, translation of the Quran was a genuine problem as by the translation essence of God's message is lost because it has been converted into man's words. Therefore only exegesis is possible whereby only the contents of God's message is conveyed to act upon it.¹³ For these problems people were reluctant to make a translation of the Quran. With the passage of time there arose a notion that common people should

¹¹ Sindh (Western part of India) was conquered by Muhammad bin Qasim under Umayyad rule but soon the area came out of the central Caliphate and independent Sultanates of Persian origin took hold of it. However, the short span of the Arabic rule was not without impacts. Learned men from Sindh did their literary works in Arabic and became renowned in the Arab World. Abu Najih al Sindi was a prominent name in this respect who wrote on Siyar.

¹² One translation was by Hasan bin Muhammad 'Alqami in 8th century AH. Second was by Syed Sharif of 9th century AH, erroneously attributed to Sheikh Sa'adi. See Nadvi, 145

¹³ For details see Hariri, 21-27

not consult the Quran directly lest they become derailed due to the wrong understanding (Fahm) of the Quran.¹⁴ The problem was genuine but it was on the part of the polity which did not think the necessary of a single language i.e. Arabic for whole Muslim World. With the Muslims speaking other than Arabic these problems became inevitable. It should be noted that difference of language created problems in every matter of the religion of Islam in non-Arab Muslim World.

Keeping in view this inevitability Shah Wali Allah thought it necessary to have the translation of the Quran in Persian. What objectives were set by him in doing the translation is given by him in the prologue of the translation. Important points regarding the objectives are as follows.

This book is about the translation of the Quran. Comprehensive Arabic text has been expressed in Persian in such a way that essentials of composition are not sacrificed and things are arranged according to the original. Omitted meanings are also expressed. Arrangement of words is according to the Quranic text in the translation – except on those places where due to the different moods of the two languages displacement of meanings becomes inevitable. Event of revelation and difficult terms are explained where necessary. The translation is conducted after studying the text of Quran and some Persian booklets on the topic so that things in Persian remain intelligible. It is written keeping in view the mental level of the children of artisans and soldiers because there is little chance that they can acquire the knowledge of Arabic. The purpose is to educate them by this book at the start of school days so that the first thing which would grasp their minds be the lesson of

¹⁴ Shah Wali Allah himself pointed out this situation and criticized this notion in his *Tohfah al Mohdin*. After quoting the verse of the Quran, “He it is who sent among the unlettered ones a Messenger from among themselves, reciting to them His Verses, purifying them and teaching them the book and al-Hikmah” (62:2), he wrote, “The Prophet PBUH and his companions were unlettered but when the Prophet recited the Quran to his companions they were absolved of sins. So if an unlettered can not read the Quran how the companions of the Prophet understood the Quran”. See Nadvi, 142

the book of Allah and their innateness could not be obliterated and they would not be attracted by the arguments of atheists who in the guise of Sufis often detract the people...The old aged person who are inclined towards absolution but are unable to get education can also benefited from this book. Those who remain busy in earning their livelihood should gather and a person who knows Persian well and also has some knowledge of exegesis, keeping in view the shortage of time and literacy level of the audiences read this book for them thereby creating unity as the companions of the Prophet PBUH used to do. The real purpose of the Quran is preaching; what of that person who is unable to get the meaning of the Quran by reciting it, though mere reciting is not a useless practice...I hope even learned would get the meaning of the Quran more elaborated by reading this book.

The translation is distinguished from other such works for following peculiarities: (i) it is a simple rendering of the verses, neither too literal not merely sense carrying, but a middle course has been adopted. (ii) Allusions are only briefly mentioned. (iii) Taujih (illustrations) is based on genuine Hadith or verdicts of the faqihs (jurists). (iv) Translation has been given in a way that even a man with a little knowledge of grammar can follow it.¹⁵

By this translation the commoners began to have an insight into the Quran directly thereby could refrain themselves from building hatred for other Muslims belonging to different school of thought through acerbic dialects extracted out of the traditional Quranic exegesis.

2. Setting Rules for Exegesis: Righteous Understanding of the Quran

Shah Wali Allah thought it sufficient to make a simple translation of the Quran and did not write any detailed exegesis. However, he wrote a booklet to set the rules of exegesis, which despite its brevity imparts broad meaning for the exegesis. It is the credit of Shah Wali Allah that he set the rules of exegesis in so a simplified way.

First of all Shah Wali Allah categorized the subject matter of the Quran. Usually the text of Quran is taken as a whole which often creates hurdles in its understanding and also sows seeds of suspicion in the mind

¹⁵ Mahmud, 37

of lay person. According to Shah Wali Allah all verses of the Quran address five subjects: (i) Injunctions (*ahkam*); (ii) Dialectic (*Mukhasmah*); (iii) Reminding man of the Divine favours (*Tazkir bi a'la' Allah*); (iv) Reminding man of God's intervention in history (*Tazkir bi ayyam Allah*); (v) Reminding man of the death and the life thereafter (*Tazkir bi almawt wa ma ba'd almawt*).¹⁶ In the words of an eminent scholar who wrote on Shah Wali Allah, "Thanks to this classification, many misunderstandings of the students of the Quran disappeared and a number of problems as regards the sequence of the verses, their inter-relationship and thematic coherence, were solved. For no statement occurring in the Quran fall outside the scope of these five categories".¹⁷

Secondly, Shah Wali Allah did not take into account the matter of events of revelation (*Shan-i-Nuzul*) for various verses of the Quran. For him it blurs the focus of God's message as the reader considers verses related to peculiar events. According to him the verse would reveal even there was not event as the purpose of revelation was to impart the God's message to fellow men under the above mentioned five categories. Therefore verses should be taken in general sense and not in the particular.

Thirdly, abrogation of verses (*Naskh*) had been another matter of conflict. Exegetes often took verses in the order of *Naskh* thereby created different interpretations. Shah Wali Allah though considered the possibility of *Naskh* but according to him the number of such verses is small.

All these matters constantly added new interpretations thereby creating new sects among the Muslim. By correcting them Shah Wali Allah set the trend to think about the original message of the Quran and dissuaded people from being indulged in such details.

3. Developing Framework for the Society: Change of Focus

¹⁶ Wali Allah, *al Fawz*, 4,5

¹⁷ the same scholar continues, "the second heading in the classification of Shah Wali Allah namely; 'dialectics', is worthy of particular notice. Many ulema had been neglecting this important them of the Quran and thus were unable to appreciate the discourse of the revelation addressed to all mankind who must belong to either of the following categories: (i) the faithful, (ii) the people of the Book, (iii) the polytheists or atheists, and (iv) the hypocrites. See al Ghazali, 7

Shah Wali Allah accomplished a number of tasks in order to reform the society and to correct its ills. *Hujjat Allah al Balighah*¹⁸ was a similar effort in which he provided an integrated pattern of life and divine guidance so that rational demands of the mind regarding the practicing of religion could be satisfied. However, it was totally different from the modern approach to the religion. In his own words Shah Wali Allah had an idea of writing a book “which could provide understanding and guidance to the beginners and serve as a reminder for the learned”.¹⁹ In the words of a renowned scholar: “We do not find a philosophical explanation of the entire legal system of Islam before Shah Wali Allah. Therefore, according to our knowledge, *Hujjat Allah al-Balighah* is the first work dealing with this subject so extensively and comprehensively and with an intense emphasis which are all its own. Further, most of its subjects and themes are hitherto unparalleled. It is an extensive distinction of Shah Wali Allah that he combined the varied discussions on philosophy, scholastics, Quran, Hadith, and Tassawwuf with his own forceful contemplation, observation and dialectical vigour”.²⁰

One of the purposes fulfilled by this book was to divert the attention of the reader to those issues which are not related to the sectarian discussions. Secondly it is a real testimony of the extraction of vast and broader meanings of life from the exegesis of the Quran and the Hadith.

4. Urging Political Unity: Practical and Theoretical Steps

Political chaos of the Indian Muslims was the biggest crisis of Shah's time. The political problem was to be addressed both theoretically and practically. Shah Wali Allah took steps in both directions. To elaborate the nature of an Islamic political system he wrote *Izalat al-Khafa 'an Khilafat al Khulafa*. This is another important work of Shah Wali Allah which is valid to the date for those who want to know the nature and details of an Islamic polity.

On practical grounds Shah Wali Allah became active in contacting the Muslim elites advising them to arrest the political downfall

¹⁸ Egyptian scholar and Ikhwan leader Syed Sabiq has published this book from Dar al Kutub al Hadithia Cairo with his research and introduction.

¹⁹ Wali Allah, 4

²⁰ Abul Hasan Ali Nadvi, “Hazrat Shah Wali Allah Ba Haythiyat Mussanif”, in *al-Furqan* (Special No.) p. 363

of Muslims. It was he, who invited Ahmed Shah Abdali of Iran to invade India and purged it of the non-Muslim domination of Marathas (Hindu), as a result of which Ahmed Shah Abdali defeated Marathas in the third battle of Panipat (1761). However, he could not stay at India to transform this victory into the real consolidation of the Muslim government.

Shah Wali Allah wrote a hundreds letters to different people out of which three hundred and fifty are still preserved and have been published by different writers. In one of his letters to some noble he wrote: “No wrong or maltreatment should be meted out to the city of Delhi. The people of Delhi have several times faced the plunder of their wealth and property as well as dishonour and disgrace. That is why the realization of royal objectives has been delayed. For the cry of the oppressed dose have its effect. This time if you want that the delayed works are done, you should strictly prohibit that no one is to vex or offend the Muslims and the dhimmis of Delhi”.²¹

G. Legacy: Thought and Movement

The real asset of Shah Wali Allah is his legacy which is continuously inviting the society to the right path to the date. The most remarkable aspect of his legacy is that he or his successor did not found any new sect. further remarkable thing is that all sects of Sunni origin frequently quote him as an authority and consider him as their preceptor. Only few enjoy this status in the history of Islam and it is not an exaggeration that he was among the preceptors of the Muslims world. His legacy in thought and practice is described here under.

1. Thought: Exegesis of the Quran and Supremacy of the Hadith

After the Quranic translation of Shah Wali Allah a flood of translation in Urdu was there as by that time Urdu was rapidly replacing Persian as lingua franca. First of all two sons of Shah Wali Allah, Shah Abd al-Qadir and Shah Rafi al-Din translated the Quran into Urdu idiomatically and word to word respectively. After them a large number of translations were written according to the different modes of different school of thought. This constituted a regular genre of Urdu literature. The effort reached its climax in the translations of Abul ‘Ala Mawdudi²² and

²¹ Nizami, 232

²² Maulana Mawdudi made real idiomatic translation to the Quran. It is a work of deep research in which Maulana suggested different expressions of Urdu to the same words of Quran according to the context of the Quran. See Chishti, 11-13

Amin Ahsan Islahi²³ which have become popular among the Muslims of India and Pakistan irrespective of the sect. Another development was the addressing of the problems of translation. Maulana Mawdudi replaces the term translation with representation (*Tarjumanī*) to avoid the subtleties of the task.

Secondly, report of Hadith was not much in fashion before Shah Wali Allah. He stressed upon the reporting of hadith and elaborated its need in his writings. *Hujjah* is basically consisted of the science of Hadith. After him hadith occupied central position in the discussions of the religion and a school of thought emerged in this regards known as *ahl al-Hadith*. Although the sect adopted extremes measures in approach it laid a check upon them who endeavoured to undermine Hadith.

2. Movement: Jihad, Seminaries and Quranic Circles (Dars-i-Quran)

The legacy was not restricted to literary efforts only. Shah Wali Allah disciples took practical steps to safeguard Islam in India. One of his disciples Syed Ahmed waged Jihad against non-Muslim powers of India. His first encounter was with the Sikhs in which he was martyred but the movement continued and after the Sikhs, the British faced severe resistance from this Jihad Movement. Though the movement could not achieve its goals it left the message behind them that only political domination could save the identity of the Muslims.

When the Jihad movement was suppressed by the British machinery, successor of Wali Allah's thought opened different seminaries in order to keep the Prophetic tradition intact. As the education being imparted was set on modern grounds, these seminaries played an important role to safeguard the Islamic sciences with its true spirit. It is the sole reason that Christian missionaries were failed to convert the Muslims.

Another legacy was the fashion of *Dars-i-Quran* among the Indian Muslims as it was set as a motive by Wali Allah in his introduction to his translation. The Muslims held regular circles in which they recited Quran and read its translation. Afterwards it became a proper practice to recite the Quran with explaining its message. Today in Pakistan and India a great number of Islamic centres are imparting *Fahm Quran* to the commoners.

²³ Islahi further determines the intentions of Fahm Quran by analyzing the wrong passion of exegesis of the Quran. For details See Islahi, 15-21

H. Muslim Separatism in India: an offshoot of Shah Wali Allah's Ideals

Muslims lived with Hindus in India as their rulers for about thousand years. However, at the end of this supremacy they became subordinate to the British along with Hindus. Muslims were not reluctant to have a concerted effort with Hindus against the British and to restore the previous coexistence but Hindus being in majority were not ready to recognize the Muslims. In this situation the Muslims developed a sense of identity vis-à-vis Hindus under the impact of Shah Wali Allah's movement. This instils the Muslims with an idea of a separate state in India after the departure of the British as they have come to know that without political hold they were standing in air. Hence; Pakistan can be attributed to the legacy of Shah Wali Allah.

I. Conclusion

With the downfall of political power of the Muslims in India, the Muslims became bewildered regarding their survival and faith. In this crucial situation Shah Wali Allah diagnosed the real ills of Muslims and realized that it was the due to not having the proper understanding of the Quran. It was due to this ill that Muslims were divided among themselves into the sects and each sect was prone to subdue the other. Shah Wali Allah not only wrote prolifically to correct the understanding of Islam but also took practical steps to safeguard Muslims from disaster. He translated the Quran into the common language of Persian so that common Muslims could also take part in revitalization of the community. He also wrote on all Islamic sciences so that the Muslims could have a complete scenario and vision of their faith. His stance was so powerful that a strong legacy of his served Indian Muslims after him and his successors continued his mission. Consequently his teachings are still alive. The biggest contribution was the mending of sectarian angularities and Muslims considered the need of effort for the Muslims being outside the boundaries of sects.

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