



Contextualizing the Academic Life and Some *Fiqhī* Works of Shāh Walī Allāh for the Scholars: A Critical Appreciation

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Abstract:

Why Shāh Walī Allāh is misunderstood between Muslim scholars? The aim of this study is an attempt to make answer of this question and to rectify the misconceptions regarding the most misunderstood personality i.e. Shāh Walī Allāh of Delhi (1703-1762) and his thoughts with especial reference to Islamic law and jurisprudence which are taken wrong way by various Muslim scholars. The methodology of the study is to use the context of Shāh's academic life and some of his published *fiqhī* works, using descriptive approach with a critical appreciation, which is not dealt by the academics as per humble knowledge of the researcher. Explaining the context, his family background, early and later education have been dealt on one hand and on the other hand some of his *fiqhī* academic works have been used to rectify the misunderstood thoughts by the scholars. Commenting on his juristic thoughts, Shāh was an eminent *Mujtahid* as well as *Muqallid* where he was ordained by the Prophet (PBUH) to follow his regional *fiqhī* school (*Hanafī*) for making the Muslim society peaceful, despite the fact that he used to follow other *sunnī* schools too when necessary.

Keywords:

Shāh Walī Allāh,
Islamic law and
Jurisprudence,
Misconceptions,
Fiqhī Schools,
Contextual Study,
Balanced Approach.

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Introduction:

Establishing the context of this study, one needs to keenly look at the order of the paper, given below, as the misconceptions regarding the thoughts of Shāh often emerge when the scholars do not take due care of it.

Qutb al-Dīn Ahmad² ibn ‘Abd al-Rahīm, commonly known as Shāh Walī Allāh descended on his father’s side from ‘Umar ibn Khattāb³ (R), the second caliph of Islam while his lineage on the mother side is traced to ‘Alī⁴ (R), the fourth caliph of Islam. Shāh ‘Abd al-Rahīm took special interest in the learning of his son as he saw signs of greatness in him. The Shāh reported some visions that has been seen by his parents before his birth.⁵ The Shāh was sent to *maktab* (مکتب) (school) at the age of five where he memorized the *Qurān*, after that he started studying Persian and mastered it within a year as Persian was the language of education, administration and culture of India at that time. When he was eight years old, he studied Arabic language and its grammar.

At age ten, he started studying the famous difficult books *Sharh Mullā Jāmī* and *Kāfiyah*. At the age of fifteen, he formally graduated from the *Madrasah-i Rahīmiyyah*, the Madrasah founded by his father, and was awarded the Turban of Honor along with the permission to teach at the *Madrasah*. A ceremony was arranged by his father where jurists, ‘ulamā’, saints and judges were invited to celebrate this event.⁶ Shāh ‘Abd al-Rahīm, the father, took special interest in the spiritual guidance of his son where he taught him method of contemplation and endued him the robe (*khirqah*) of mystics (خرقة التصوف). When he was fifteen years old, he started performing the spiritual rites on *Naqshbandiyah* order along with his other *madrasah* duties. During the last illness of the father, the Shāh was permitted by him to guide people in *sulūk* (السُّلُوك).⁷

² His actual name is Ahmad, for detail, see Muhamad Yāsīn Mazhar Siddīqī, *Shāh Walī Allāh Kā Aṣl Nām aur ḍamīma-i Tasānīf* (‘Azam Garh: Ma ‘arif, October; 2001), 287-300, (hereinafter referred to as Mazhar Siddīqī, *Shāh Walī Allāh Kā Aṣl Nām*).

³ Walī Allāh, *Anfās al-Arifīn*, (Deoband: Maktaba al-Falāh, 1393 AH), 331.

⁴ G. N. Jalbānī, *Life of Shāh Walī Allāh* (Dehlī: Idarah-i Adabiyāt, 1980), 4.

⁵ Ibid., 393, for detail see, Nūr al-Hasan Rāshid Kāndhlvī, "Ḥaḍrat al-Imām Shāh Walī Allāh Dehlavī kaē Ajdād-i Girāmī aur Akhlāf-i Kirām: Khānvāda-i Walī Allāhī kaē bārē main Tārīkhī-o Tahqīqī M 'alūmāt", *Quarterly Sh'aūr-o Agahī* (Lahore:, Rahīmiyah Institute of Qurānic Sciences, Oct-Dec, 2009), 79-117.

⁶ Walī Allāh, *Anfās al-'Arifīn*, Urdu version, 394.

⁷ See, Ibid.

Journey of the Shāh to Hijāz

The Shāh himself stated: “More or less twelve years I struggled to study and teaching the religious and rational subjects. Then I had a great yearning to perform the Hajj and visiting the two holy mosques. In 1143 A.H. I was bestowed the opportunity for performing Hajj. In 1144 A.H. I spent some time in both Makkah and Madinah and got *Ijāzah* (permission) from Shaikh Abū Tāhir (d. 1145/1733) and other scholars and got the excellent companionship of learned of two sacred places, the *Haramain Sharīfain* (الحرمين الشريفين). I was given the *khirqah jāmi‘ah* (الخرقة الجامعة) (special robe of sufism combining robes of all sufis-orders) from Shaikh Abū Tāhir. In the end of the year I performed another Hajj (الحج) and in the beginning of 1145 A. H. proceeded to my homeland and safely reached home on Friday, 14th Rajab, 1145 A.H.”⁸

The Some Famous Teachers of Shāh

The famous names of the teachers of the Shāh are as below:

1. Shāh ‘Abd al-Rahīm (1054/1644-1131/1719), the father of the Shāh, the Shāh studied major conventional syllabus of the time and some books of mysticism under the tutorship of his father.⁹
2. Abū Tahir Madanī (1081/1671-1145/1733), the Shāh got lot of inspiration from him during his stay at Hijāz along with the studies of *Hadīth*. Abū Tahir also was very inspired by his student (Shāh Walī Allāh)¹⁰
3. Hājī Muhammad Fāḍil Sindhī (d. 1145/1733) taught him the text of *Qurān* with the narration of *Imām* Hafs.¹¹
4. Shaikh Muhammad Afḍal Siyālkūtī Thumma al-Delavī (d. 1146/1734), the Shāh studied *Mishkāṭ* and *Ṣiḥāh Sittah* (الصّحاح الستة) (the most six authentic books of *Hadīth*) from him.¹²
5. Shaikh Tāj al-Dīn al-Qal‘ī al-Hanafī (d. 1734) permitted him to read and narrate the *sihhāh sittah* (most authentic six books of *Hadīth*), *Muwattā* of Imām Mālik, *Musnad*

⁸ See, *Ibid.*, 396.

⁹ Walī Allāh, *Shifā al-'Alīl fī Tarjamat al-Qawl al-Jamīl: Urdū version of al-Qawl al-Jamīl fī Bayān-i Sawā' al-Sabīl*, trans. Khurum 'Alī (Lahore: Maktabah Rahmāniyah, n.d.), 211.

¹⁰ Nasīm Ahmad Amrōhavī, *Nādir Maktūbāt-i Shāh Walī Allāh: Maktūb no. 59* (Lahore: Idārah-i Thaqāfat-i Islāmiyah, 1999), 2:523, (hereinafter referred to as Amrōhavī, *Nādir Maktūbāt-i Shāh Walī Allāh*).

¹¹ Walī Allāh, *"Muqaddimah-i Fath al-Rahmān bi-Tarjamt al-Qurān"*, ed. 'Abd al-Khāliq Azad Raēpūrī, *Quarterly Sha 'ūr-o Agahī* (Lahore: Rahīmia Institute of Quranic Sciences, July-September, 79-120, 2014), 117.

¹² Walī Allāh, *al-Taḥīmāt al-Ilāhiyah*, 238-39.

of Dāramī, *Muwattā* of *Imām* Muhammad and a portion of *Kitāb al-Athār* of *Imām* Muhammad.¹³

6. Shaikh Wafd Allāh al-Makkī al-Mālikī taught him *Muwattā* of *Imām* Mālik along with permission to narrate all Ahādīth narrated by his father.¹⁴

Apart from the teachers, mentioned above, the Shāh's *sanad* (سند) (*Hadīth* chain) is connected with seven *mashaikh* of *Haramain Sharīfain*. Those are:

1. Shams al-Dīn Muhammad bin 'Alā al-Bablī (d. 1077 A.H.).
2. Shaikh 'Isā al-J'afarī al-Maghrabī (d. 1080 A. H.)
3. Muhammad bin Muhammad bin Sulaimān al-Maghrabī (d. 1194 A.H.)
4. Shaik Ibrāhīm al-Kurdī (d. 1070 A.H.)
5. Shaikh Hasan al-'Ajmī (d. 1113 A.H.)
6. Shaikh Ahmad al-Nakhli (d. 1130 H.)
7. Shaikh 'Abdullāh Sālim al-Basrī (d. 1134 A.H.)

The Shāh argued that the chain of the seven teachers, mentioned above, ends with the following two *shaikhs* (الشيخان):

1. Shaik al-Islām Zain al-Dīn Zakariyā (d. 852 A.H.)
2. Shaikh Jalāl al-Dīn al-Siyūtī (d. 911 A.H.)¹⁵

The Some Famous Students of Shāh Walī Allāh

After getting back from *Hijāz* (1145/1732), the Shāh started teaching again in his father *Madrasah Rahīmiyah* with his advanced knowledge and inspiration gained from the learned scholars of *Hijāz*. He deliberately tried to select a limited number of students due to his interest in writings and guiding special students to a special field as per his plan that he was given during his stay in *Hijāz*, even that the number of his student is very high.¹⁶

The names of his famous students are mentioned here in a chronological order:

1. Shāh Ahl Allāh (1119/1708-1186/1772), the young brother of the Shāh, he was given charge of *Madrasah-i Rahīmiyah* by the Shāh during his stay in *Hijāz*. His academic work is worth mentioning that is as below:

¹³ Walī Allāh, *Anfās al-'Arīfīn* (Urdu version), 392.

¹⁴ Ibid., 376

¹⁵ See, Ibid., 366-393

¹⁶ 'Abdul 'Azīz, *Malfūzāt-i Shāh 'Abdul 'Azīz*, 40.

- i. *Anfās-i Rahīmiyah*, the collection of letters written by Shāh ‘Abd al-Rahīm Dehlavī (d. 1719), the father of the Shāh.
- ii. *Takhrīj-i Ahādīth-i Hidāyah*
- iii. One *Risālah* on *Usūl al-Fiqh*
- iv. *Tafsīr-i Qurān*
- v. Persian translation of *Kanz al-Daqaiq*
- vi. *Risālah-i Chahār Bāb* (four chapters)
- vii. Persian translation of *Mūjaz al-Qānūn*
- viii. *Risālah-i Fawaid*

All his works are still manuscripts and need to be edited.

2. Khawāja Muhammad Amīn Kashmīrī (d. 1773)
3. Shāh Muhammad ‘Ashiq Phaltī (d. 1187 H.), the maternal cousin and best friend of the Shāh, his academic work is as below:
 - a. *al-Qawl al-Jalī fī zikr-i Āthār al-Walī* (the biography of the Shāh, written during his life)
 - b. Notes on “*al-Khair al-Kathīr*” of the Shāh
 - c. Edited “*Maktūbāt-i Shāh Walī Allāh*”
 - d. Edited “*al-Muṣaffā*” of the Shāh (the Persian treatise on *Muwattā* of Imām Mālik)
4. Shāh Abū Sa‘īd Ra‘ī Barailī (d. 19 Sep. 1779)
5. Shāh (Raḍī’ al-Dīn) ‘Abd al-Ghanī (1171/1757-1203/1789), the youngest son of the Shāh. His academic work is not known.
6. Muhammad Murtaḍā Zubaidī (1732-1791), he is the writer of “*Tāj al-Urūs*” and *Ittihāf al-Sādat al-Muttaqīn*.
7. Qaḍī Thanā Allāh Panī Pattī (1725-1810), he joined the Shāh when he was eighteen years old and he edited some parts of “*Wasiyyat Nāmāh*” of his teacher.¹⁷
8. Shāh (Mu‘īn al-Dīn) ‘Abd al-Qādir (1167-1230/1815), he is second last son of the Shāh who translated Holy *Qurān* into Urdu language entitled “*Mūḍīh al-Qurān*” with the support of “*Fath al-Rahmān*”, the Persian translation of *Qurān*, translated by his father (Shāh Walī Allāh).

¹⁷ Muhammad Yāsīn Mazhar Siddīqī, *Haḍrat Shāh Walī Allā: Shākhsīyat-o Hikmat kā aēk T ‘arūf*, (Alīgarh: Shāh Walī Allāh Research Cell, Idārah ‘Ulūm-i Islāmīyah, Muslim University, 2001), 11-13, (hereinafter referred to as Yāsīn Mazhar, *Haḍrat Shāh Walī Allā: Shākhsīyat-o Hikmat kā aēk T ‘arūf*).

9. Shāh (Rafī' al-Dīn) 'Abd al-Wahhāb (1163/1750-1233/1818), he is the third last son of the Shāh who was a great scholar in his time. His academic work is worth mentioning:

- i. *Takmīl li-Ṣanā't al-Azhān*
- ii. *Asrār al-Muhabbah*
- iii. *Risālah-i Muqaddimat al-'Ilm*
- iv. *Risālah-i fī al-Tārīkh*
- v. *Risālah-i Muqaddimat al-'Urūḍ wa al-Qāfiyah*
- vi. *Risālah-i I'tibārāt-i Māhiyyat*
- vii. *Tafsīr-i Āyāt al-Nūr*
- viii. *Damgh al-Bātil*.¹⁸

10. Shāh (Imām al-Dīn) 'Abd al-'Azīz (1159/1746-1239/1824), the elder son of the Shāh from his second wife, was a great scholar, prolific writer and true successor of his father's academic, spiritual and political legacy. His few important academic works are as below:

- i. *Tafsīr-i 'Azīzī*
- ii. *Bustān al-Muhaddithīn*
- iii. *'Ujālah-i Nāi 'ah*
- iv. *Fatāwā-i 'Azīziyyah*
- v. *Tuhfah-i Ithnā 'Asharah*
- vi. *Malfūzāt-i 'Azīzī*.¹⁹

Some *Fiqhī* Works of Shāh Walī Allāh: A Critical Appreciation:

The Shāh was a prolific writer from his very young age and till his death where he has been writing voluminous books as well as brief booklets. The works cover all aspects of Islamic studies including Qurānic hermeneutics (*Tafsīr*), Hadīth, Islamic law and Jurisprudence, spirituality, history and social sciences etc. Among the core purposes of Shāh was to establish a balanced approach to deal with *fiqhī* polemics and to make reconciliation between *fiqh* and Hadīth. To make it realize, Shāh presented his moderate and comprehensive *fiqhī* opinions in his different books (those are most important on the topic are given below). Moreover, the

¹⁸ Shāh Rafī' al-Dīn, *Risālah fī al-Tārīkh*, Urdu version, trans. And ed., 'Abd al-Khāliq Azād Raēpūrī. *Quarterly Sha'ūr-ō Agahī* (Lahore: Rahimia Institute of Qurānic Sciences, Jan-Mar, 2011), 77-83, (hereinafter Rafī' al-Dīn, *Risālah fī al-Tārīkh*, Urdu version).

¹⁹ Yāsīn Mazhar, *Haḍrat Shāh Walī Allā: Shākhsiyat-o Hikmat kā aēk T 'āruf*, 11-13.

opinions of Shāh revolved around three points which are scattered in his different books in diverse methodology and contexts:

1. Balanced approach to deal with *fiqhī* polemics.
2. Reconciliation between *fiqh* and Hadīth.
3. Reconciliation among *fiqhī* schools.²⁰

The total number of his books is an unresolved issue among his biographers as Hāfiz Rahīm Bakhsh has mentioned more than forty five; Athar ‘Abbās Riḍvī has mentioned seventy ; Hakīm Mahmūd Barakātī gave a list of fifty three while Professor Nithār A. Fārūqī set an alphabetical list where he suggested seventy eight books of the Shāh. According to Dr .M. Yāsīn Mazhar Siddīqī, the best list of books of the Shāh is given by Dr. Mazhar Baqā.²¹

This research has drawn from the works of Mazhar Baqā²² and Yāsīn Mazhar²³ where they have given a list of the books of the Shāh along with the subjects of the books. Although the scholars, mentioned above, have divided a specific work of the Shāh into a specific subject but according to the researcher, it is too difficult to confine his one work in one subject as the habit of Shāh is that he discusses different topics in one particular book due to the certain reasons.²⁴ This area of the books of the Shāh needs the attention of much more serious scholar.

A list of his published books has been given in annexure A, however, his most important works that have a significant role in the subject matter along with the *fiqhī* context, are given below:

Fath al-Rahmān bi Tarjamat al-Qurān (Persian)

This is not first Persian translation of the Holy Qurān, however, it is an exemplary and simple translation based on the principles of Qurānic translation (which are given below in his book) where the spirit of the Qurān has never been compromised. One of the main objectives of the

²⁰ Nadvī, Muhammad Faheem Akhtar, “Shāh Walī Allāh Dehlevī kī Fiqhī Taṣnīfāt; Fiqhī Ārā ke Hawāle se”, Imām Shāh Walī Allāh: Afkār-o Āthār, ed. Akhtar al-Wasi’ & Farhat Ihsas, (New Delhi: al-Balagh Publications, 2012), 135.

²¹ Muhammad Yāsīn Mazhar Siddīqī, *Tasānīf-i Shāh Walī Allāh-Aēk Tanqīdī Jāēzah*, (‘Aligarh: Idārah-i ‘Ulūm-i Islāmiyah, ‘Aligarh Muslim University, 2002),23-4, (hereinafter referred to as Yāsīn Mazhar Siddīqī, *Tasānīf-i Shāh Walī Allāh-Aēk Tanqīdī Jāēzah*)

²² Baqā, *Usūl-i Fiqh aur Shāh Walī Allāh*, 65-85.

²³ Yāsīn Mazhar Siddīqī, *Tasānīf-i Shāh Walī Allāh-Aēk Tanqīdī Jāēzah*, 23-93.

²⁴ The detail may be seen in his books like *al-Tafhīmāt al-Ilāhiyyah*, *Izālat al-Khīfā* and *Hujjāt Allāh al-Bālighah* etc.

translation was to give direct access to understand the Qurān which resulted the reducing *fiqhī* differences.

al-Muqaddimah fī Qawānīn al-Tarjamah (Persian)

This *Muqaddimah* is different from the *Muqaddimah* which is published with *Fath al-Rahmān bi Tarjamah al-Qurān*²⁵. Shāh Walī Allāh found different translations during his time, however, they were not up to the mark. Therefore, he pointed out the shortcomings and wrote the booklet on the principles of how to translate the Qurān.²⁶

al-Fawz al-Kabīr fī Uṣūl al-Tafsīr with Fath al-Khabīr (Persian and Arabic)

To make clear understanding of the sciences of Qurān in the light of his juristic concept of *al-Jāddah al-Qawīmāh*²⁷, Shāh Walī Allāh established the principles of *Tafsīr* (hermeneutics) in his book, mentioned above. To organize the book, he divided his book into five chapters where in the first chapter he discussed the five fundamental sciences of Qurān for making clear understanding of the definitive and explicit texts (*al-nuṣūṣ wal-mantūq Qurāniyah*) of Qurān (النصوص والمنطوق القرآنية). To clear hurdles to the understanding of Qurān, he allocated the second chapter while in the chapter three, he discussed the style of Qur and in chapter four he shed light on the God-Gifted sciences of Qurān.

Tawīl al-Ahādīth (Arabic)

In this book, Shāh Walī Allāh explains the inner meaning of the stories given in the Qurān, starting from Adam (PBUH) to the Prophet Muhammad (PBUH). It is quite interesting that he enlightens the human vision through discussing the evolution of human society step by step from Adam (PBUH) to the Prophet Muhammad (PBUH).²⁸ If *Tawīl al-Ahādīth*

²⁵ See for detail, Walī Allāh, “*Qurānī Tarjama Nigārī kī Ahmiyyat aur Uṣūl-o Qawānīn*”, prefaced, Urdu trans. & ed., Azad Raipūrī, Abdul Khaliq (Lahore: Rahimia Matbūāt, 2016).

²⁶ The both *Fath al-Rahmān bi Tarjamah al-Qurān* (Persian) and *al-Muqaddimah fī Qawānīn al-Tarjamah* (Persian) are recently translated in easy Urdu language and published. See for detail; Muftī ‘Abdul Khaliq Azad Raipūrī, *Qurānī Tarjama Nigārī kī Ahmiyyat aur Uṣūl o Qawānīn* (Lahore: Rahimia Institute of Qurānic Sciences, 2016).

²⁷ Using the principles of “the science of reconciliation among different legal opinions” (علم تطبیق الآراء), Shāh Walī Allāh first of all used the term “*al-Jāddah al-Qawīmāh min al-Sharī‘ah al-Muhammadiyah*” (moderate and balanced path in the Sharī‘ah of the Prophet Muhammad (PBUH) , while in Urdu محمدی شریعت کی درست شاہراہ (فکر و عمل) to choose the moderate and balanced approach regarding some contested issues of Sharī‘ah of the Prophet (PBUH). The term has been frequently used by Shāh in many of his magnum opus works. Some time it is used briefly such as “الجادة القويمة” and some time it is found with some detail such as “الجادة القويمة من الشريعة او المصطفوية” that is, the moderate and balanced approach from the perspective of the Shar‘ah of the Prophet (PBUH). Perhaps the phrase first appeared in the treatise by Shāh titled, “*Fuyūḍ al-Haramain*” and then in his book “*al-Tafhīmāt al-Ilāhiyah*” where the Tafhīm number 66 is completely dedicated to this concept. See for detail: Nadeem, Muhammad Tayyeb. 2021. “*al-Jāddah al-Qawīmāh fī al-Fiqh; Analyzing the Juristic (Re) Interpretation of Shāh Walī Allāh for Reconciliation among Fiqhī Polemics*”. *Majallah-yi Talim o Tahqiq*, 3 (2), 172-182.

²⁸ Walī Allāh, “*Tawīl al-Ahādīth m‘a al-T‘alīq al-Athīr ‘alā Tawīl al-Ahādīth*”, ed. & commentary, Azad Raipūrī, Abdul Khaliq (Lahore: Rahimia Matbūāt, 2021). This edited book along with its commentary is recently

(Arabic) is read with the third chapter of *al-Budūr al-Bāzghah* by Shāh Walī Allāh, one can understand his rational and comprehensive approach of *Irtifāqāt* evidently.

***al-Musawwā min Ahādīth al-Muwattā* (Arabic)**

This book is in Arabic language.²⁹ The basic methodology suggested by Shāh Walī Allāh is as below:

- i. To arrange the Hadīths of *Musawwā* that is to be easy to reception.
- ii. To comprise same group of Hadīths from which majority of the *fuqahā* inferred the law and to add with them related verses of Qurān.
- iii. To discuss the opinions of *Hanfīte* and *Shāfīte* in every chapter.
- iv. To explain the comments of the jurists on Mālik with kind hinting if those explanations are supported by the sound and clear Hadīths.
- v. To fix the meanings of rare and difficult hard words of Hadīths as well as the jurisprudential meanings along with their legal effective causes.
- vi. To avoid mentioning references from the six authentic books except in rare cases as the scholars have completed this work.

***al-Musaffā Sharh al-Muwattā* (Persian)**

The book is in Persian language and it was compiled by Shāh in later part of his life. Shāh had a wish to find a concept (*al-Jāddah al-Qawīmah*) for reconciliation among the *fiqhī* schools of thought. As a result, through heavenly inspiration Shāh choose the *Muwattā* of Mālik and described it under the title of *al-Musaffā*. Commenting on the book *al-Musaffā*, Nawāb Şiddīq Hasan Khan has given a prestigious status to this book by saying that it had been written on perfect way and grounded on the way of *Ijtihād*.³⁰

The last two books, mentioned above, are the best applications of Shāh's juristic theory where he successfully attempted reconciliation between *fiqh* and Hadīth and applied balanced approach among *fiqhī* schools.

published. The editor and commentator of the book has an outstanding command over the Shāh Walī Allāh's Studies.

²⁹ Walī Allāh, "*al-Musawwā Sharh al-Muwattā*" (Beirut: Dār al-Kutub al-‘Ilmiyah, 2nd Ed., 2002).

³⁰ Nawab Şiddīq Hasan Khan, *Ithāf al-Nubalā*, 152-53.

Tarājim Abwāb-i Bukhārī wa Sharh Trājim b‘aḍ-i Abwāb-i Bukhārī (Arabic)

This is one of the most important works on Hadīth by Shāh Walī Allāh. In this *Risālah*, he explained twenty four (24) parts and 359 chapters of the book *al-Ṣahīh* of al-Bukhārī, out of 383. Giving instructions to understand the relation among the titles of *abwāb* of *al-Ṣahīh*, he has stressed on the thirteen (13) points that are worth reading from the book.

Hujjat Allāh al-Bālighah (Arabic)

After definition of the science of inner meaning of *Sharā‘i* (الشارع) and the subject matter of the book, Shāh has presented a brief introduction of the chapters of the book which is broadly divided into two parts: one of them is about the general principles through which are systemized the beneficial purposes considered in the divine laws. Moreover, Shāh pointed out that the particulars of the inner dimensions of the divine laws go back to two fundamentals; the study of piety (البر) and sin (الائثم) and the study of the policies regulating religion (السياسة المليية). The most relevant part is the seventh chapter of the first part entitled “The derivation of the Shari'ah laws from the reports of the Prophet (PBUH). The second part of the book explained the inner meanings of the Hadīth under the topics of faith, knowledge, purification etc using the principles established in first part of the book in a *fiqhī* manner.³¹

al-Inṣāf fī Bayān-i Sabab al-Ikhtilāf (Arabic)

The book has five chapters deal with the issue of theoretic and juristic disagreement among *Fuqahā* (Muslim jurists) and the types and scope of *ijtihād* (individual reasoning) within the *fiqhī* schools of thought. A considerable portion of its text is the same which is found in Author’s book “*Hujjat Allāh al-Bālighah*”.

Iqd al-Jīd fī Ahkām al-Ijtihād wa al-Taqlīd (Arabic)

The book has five chapters which deal with nature, prerequisites and types of *Ijtihād* and *Taqlīd* (الاجتهاد والتقليد) along with juristic disagreement among the jurists of four legal schools of thought. The most important chapter is the chapter of maintaining the balance in *Taqlīd*.

³¹ Walī Allāh, *Hujjat Allāh al-Bālighah*, ed. Sa ‘īd Ahmad Palanpūrī, (Karachi: Zam Zam Publication, 2010), 55.

Fuyūḍ al-Haramain (Arabic)

This is an Arabic book which was written by Shāh during his stay at Madīnah. The book is based on his forty six (46) visions (*Mushāhidāt o Mubashirāt*) (المشاهدات والمبشرات). To get rid of the doubts, Shāh asked the Prophet Muhammad (PBUH) questions on different issues and found the answers from the Prophet (PBUH) accordingly including the concept of “*al-Jāddah al-Qawīmah*”. There are five visions are most relevant to the fiqhī issues.

al-Tafhīmāt al-Ilāhiyyah with Maktūb-i Madanī (Persian and Arabic)

The book has different topics without any logical continuity. Every topic starts entitled “*Tafhīm*” and some are in Arabic and some are in Persian. The number of Arabic *Tafhīmāt* is two hundred forty (240) while in Persian are one hundred and eighty seven (187). One of the most important books of Shāh where the concept of *al-Jāddah al-Qawīmah* has been discussed in *Tafhīm* no. 66, in detail.

Izālat al-Khafā ‘an Khilāfat al-Khulafā (Persian)

The book discusses the principles of Islamic Caliphate and the balanced history of rightly guided caliphs. A considerable amount of Hadīths relating to Islamic Caliphate has been collected. It is in four volumes, among them one volume is dedicated to the *Fiqh* of ‘Umar (R). Shāh considers the *Fiqh* of ‘Umar is the text and all *fiqhī* laws derived later on are the explanations.

Some Applied Examples of *Ijtihād* and *Fiqhī* Balanced Approach:

Shāh Wlī Allāh stressed that his *ijtihād* and balanced *fiqhī* theory consisted of those principles on which all four schools, or at least the *Ahl al-Hadīth* and the *Ahl al-Rāi*, concurred. Shāh stressed the binding character of this theory and emphasized that legal activity should remain confined within its bounds.³² He mentioned the following examples in order to illustrate the doctrines which, according to Shāh, transgress its limits:

- I. To allow wiping of the feet Wūḍū instead of washing them;
- II. To regard Mut‘a (temporary marriage) as lawful;
- III. To hold the drinking of a small quantity of an intoxicant other than wine as permissible;

³² Wali Allāh, *al-Tafhīmāt al-Ilāhiyyah*, 155.

IV. To regard the extent of the time of the Zuhr prayer until the time when the length of the afternoon shade of a thing becomes double of its height plus the length of its shade at noon time. Among the four above mentioned doctrines, the two former belong to the Shī‘ī school and the two latter are those of the Hanafī School of law.

Shāh mentions the following variants to illustrate the discrepancy which does not amount to deviation from the fiqhī theory:

I. Disagreement on the doctrine of regarding the brushing of teeth with stick in the afternoon as reprehensible for a person who fasts;

II. Disagreement on choosing from among the various formulas which are required in prayer before the recitation of Sūrah al-Fātihah; or not uttering any formula at all;

III. Disagreement in choosing from among the different formulas of the Tahashhud transmitted by various Companions;

IV. Different Rak‘āt in the Witr prayer.³³

Conclusion

To conclude the study, it is stated that Shāh Walī Allāh is among those personalities who have full command over the sciences of ‘*Aql* (rationality), *Naql* (the *Qurān*, the *Sunnah* and their sciences) and *kashf* (intuition, mysticism) with the blessings of Allāh Almighty. In a result, he has explained that the differences among *Mujtahidīn* are not only in principles of Islamic Jurisprudence but they are *Furū‘āt* where these differences are either in preferences or in the sayings of better and ease; *awlā* and *ghair awlā* or ‘*Azimah* and *Rukḥṣah*. The Shāh had God-gifted ability to understand the reality of *fiqhī* differences and to attempt reconciliation between two or more texts which were apparently contradictory in nature, using his own method called “*al-Jāddah al-Qawīmah*”. Educating ethics of differences, the Shāh conveyed the message that our ancestors had difference of opinions but had great respect for each other. He focused on to follow *fuqahā muhaddithīn* who do not prefer sayings of *Mujtahidīn* over *Hadīth*. The four *Sunnī schools*, according to him, are equal and respectful, with each should having its own special traits. He always tried to attempt reconciliation among four *fiqhī* schools of thought in the light of *Hadīth*.

³³ Ibid.