

SOCIAL THOUGHTS OF SHAH WALI ULLAH IN MODERN PROSPECTIVE

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Abstract

Shah Wali Ullah (1702–1763AD) was a great sociologist besides an eminent religious scholar and an Islamic philosopher. He was a prolific writer whose contribution extended over the entire spectrum of classical Islamic disciplines Quranic Studies, Hadith, Islamic Jurisprudence, Mysticism and Islamic philosophy. He possessed in his writings an amalgam of various thoughts. He wrote a number of books on different subjects, which testify his scholarship and deep thinking. His work Hujjat-Allah al Baligha (the conclusive argument from Allah) which is magnum opus, fully reflects his holistic vision of life. In his view point, life with all its facets is a manifestation of divine unity. The most striking aspect of his teachings in the field of sociology is in the chapter of the above book, titled “Irtifaqath” which inscribes four socio-economic developmental stages, while comparing it with growth of mankind i.e. infancy, childhood, adulthood and geriatric. This unique theory of Shah Wali Ullah is treated as data tools. In present research article, the focus is made to explain, criticize, compare and discuss this unique theory with other contemporary sociologists including its significance in modern prospective.

Key Word: Irtifaqath, developmental stages of social life, comparison with contemporary sociologists and modern prospective.

INTRODUCTION:

Literary” IRTIFAQATH” is Arabic term derived from” RIFQ’ which means softness, elasticity, quietness, to deal with softness, humaneness. It implies that man should utilize the resources available to him with wisdom, forethought and consideration so that the humanity could be served. (Lughat-ul-Quran-2010) “IRTIFAQATH” are the availability of the basic needs and their enhancement. In fact the human society is replete due to problems and experiences that call for further search and problem-solving. Irtifaqath, are the techniques and management to cope with the daily challenges. It can be categorized as materialistic and Spiritual (Shah Wali Ullah-62). No doubt, man can think better after accomplishment of physical requirements. According to the Diana Kendall, societies continually experience cultural change at both material and non-material (spiritual) levels. Change in technology continues to shape the culture while technology refers to the knowledge, techniques and tools that allow people to transform resources into usable forms and the knowledge (Diana Kendall-2007). Shah Wali Ullah develops a theory for the socio anthropological emergence on these lines. Mehmood Ahmed States that once a society is formed it passes through four stages, until it reaches perfection (Mehmood Ahmad-2002). Shah Wali Ullah explains the evolution of social life by identifying four stages as following:

First socio-developmental stage of society:

In first socio-developmental stage, the society focuses on the fulfillment of basic needs like eating, drinking, sheltering and other household requirements. The basic human urge is for food which is the key factor for human existence on earth. So the various techniques i.e. cultivation of land, plantation of trees, digging of wells, adaptation of different methods of cookeries and nutrition, making of pottery and development of water containers. All these different techniques are adopted to fulfill the needs of food. Animal backs, meats, skins, hair, furs, dairy and their offspring are used for this purpose. The first and the important problem facing human being in this primitive stage of life is communication skills.... utterance of words embodied with meaning is a great phenomenon (Roberet J- 1993). According to Shah Wali Ullah language is an instrument whereby man expresses his mind (Shah Wali Ullah-62). Modern linguistic analysts agree with Shah Wali Ullah. Durkham writes that language is the system of sounds and words by humans to express their feelings (Durkham -1935). Like other basic needs in this stage, human beings need to build houses to seek refuge from heat and cold, as well as make dresses to protect and cover their bodies, identification of undisputed spouses for sexual satisfaction, procreation of progeny and mutual assistance in raising children are the basic household needs. In this stage cooperative activity is the major force to fulfill basic needs. Besides all these, some common customs take birth among the people to solve issues involving the basic needs. To cope with the problems in a better way, and to set the dispute as well as provide justice and repelling lame mentality, leadership in society emerges. With fulfillment of these primitive needs, society enters into second stage of social change (Shah Wali Ullah – 62) where one phase of life develops and is in progression enters into the next phase till it reaches the fourth stage.

Second socio-developmental stage of society:

Society grows up in this stage due to existence of various faculties i.e, intuition power, inventional trends and esthetical sense. These qualities in human being help in promoting social development. In this stage Shah Wali Ullah mentions the following five wisdoms which generate social development. When man seeks satisfaction in basic needs, it gives birth to five sciences as expounded by Shah Wali Ullah which are as under:

- (i). Wisdom of living
- (ii). Wisdom of earning
- (iii). Wisdom of house holding
- (iv). Wisdom of business
- (v). Wisdom of co-operation (Budder ul Bazigha-1980)

(i). Wisdom of living: It is the science which examines the manner of progression beyond managing the needs previously established in the first degree of Irtifaqath. Philosophy of living arises out of interference of fine behavior (Smath-Salih) and experimental service about food, drinks, dreams, dwellings, etiquettes, speeches, and journey. The customs and conventions as mentioned by Shah Wali Ullah are mostly part of the universal human culture which according to him is rooted in “healthy human temperaments”. It means that in every sphere of life there are some universally accepted ideas and etiquettes of living amongst the people of different societies which shape the change continuously. The sum total of practices subjected to the scrutiny of the principles of excellence morals that are inculcated in the people who have perfect temperament of pragmatic ethical standard and quality. In short, the wisdom of living is the science which deals with the department of human knowledge and guides man towards cultural sophistication.

(ii). Wisdom of earning: The wisdom of earning means that every individual should adopt an activity that suites his or her energies and faculties. This is the science that examines the manner of establishing exchanges, co-operation and sharing the means of earning in the first stage of human civilization. These means of cooperation relate to professions such as agriculture, livestock and mineral goods from land, sea, mines and industries mainly carpentry, iron-smiting, weaving and so on. The trade became a profession and running the affairs of a state became a profession also. Likewise, all areas where people co-operated and shared activities became professions. Some individuals who could not find good earnings and left behind adopted evil ways of earnings like thievery, gambling and beggary. The society however, moves on forward by increasing and strengthens opportunities of consensus, mutual cooperation and exchanges. Thus there emerge practices like crop sharing (muzarath), profit and loss sharing (mudaraba), hiring goods and services (ijera), partnership (musharka) (Islamic Banking – Imran Usmani). In fact all the society members are neither equally competent nor sufficiently rich to be able at all time to meet all their needs.

Some individuals are liable to undertake jobs while others scorn in doing so. Some are constrained for want of basic necessities of life while others enjoy luxurious life. So, mutual cooperation among the society members is must fore existence of life.

(iii). Wisdom of house holding: It is a unit which pertains to the bearing of children, marriages, property, rights of relations, politics and manners of companionship. The main issues which form part of this subject i.e. household management include an understanding of: (i) the factors and practices of matrimony (ii) the qualities required of the spouses; (iii) Kindness to parents; (iv) protection of lineage and descent etc. This relationship helps in strengthening cooperative relationship in the society.

(iv) Wisdom of business: This wisdom is also called commercial wisdom, which includes such matters as selling, renting, hiring, lending in concurrent debts, loans, or mortgage. (shah walli (v). Wisdom of co-operation (Budder ul Bazigha-1985): It relates to surety, speculations, partnership, proxy and seeking of protection. These principles of the second phase of development intermingle, good and bad characteristics of human society. These lead to progression in the third phase of social development (Irtifaq Thalith i.e. third Irtifaq).

Third socio-developmental stage of society

The third stage of "IRTIFAQTH" is more progressive then the second stage of life. Co-operation is essential because it gives birth to political parties and political system. Some take up the role as leaders whereas others become followers in different political systems. The socio-economic institutions of a developed society such as Mudarba and Muzarba etc came into being. The interaction of the five sciences with moral virtues and mutual co-operation leads to emergence of socio-political organization called 'city state'. The leaders come forward through political consensus to manage the affairs of city state in order to achieve common or agreed goals and objectives like justice, equal distribution of wealth, assurance of security, and wellbeing of the people. Various professions that place in city state are mainly confined to the following categories:

Thus the society members form inter-linkages for specific objectives and all the objectives which are governed by authority of imam or ruling group.

The Wisdom of Living: This science deals with the Department of Human Knowledge which gives men towards desirable manner and etiquettes of living. In life spare certain beneficial practices recommended by societies and some are eschewed. The sum total of practices subjected to the scrutiny of the principles of excellent morals that are inculcated in the people who have perfect temperaments of pragmatic ethical standard and quality. The scrutiny process continues in living matters finally on the basis of compatibility with the aims of universality of purpose existed and practiced as a habit and customs.

It means that in the social thought of Shah Wali Ullah all customs are adopted after complete scrutiny. The above survey shows the Shah Wali Ullah approaches inregard of family sciences is comprehensive. More over there is much chance to deduce general principle from these mentioned teachings.

The basis professions of the city state on that are necessary to society human needs are confined to the following categories:

- That which pertains defense of nation
- That which relates to providing food
- That which relates to the supply of dress
- That which relates to the procurement of drinks
- That which relates to the provision of housing
- That which relates to the provision of import and export matters

That which relates to the hunting, fishing or gathering of other valuable things from land, sea or mountain etc 0212 Choice of profassion according to Shah Walli Ullah depend upon following factors:

(a) Aptitude and ability. (b) The availability of suitable means and opportunities.

Unity is a necessary for this organized city state. When the unity is Onth Shah Wali Ullah conceives the third stage of social development of be the first stage of political organization. At this stage natural evaluation of human society leads to the identification of an individual who, would head on behalf of the society, the agency to carry out a number of responsibilities, who is called imam; in the term of Shah Wali Ullah. So according to shah Wallis government which is constitute a highly management system where the supremvicegerancy of Allah can be seen; so government is not an abstract institution but as develop cultural type of a unique governing authority which leads in the 4th developmental social stage, that is globalization and khilafath-e-Aama in the terminology ease of shah Wali Ullah . By organization of waste national government, with all requisites this high level of social society resulted up on the universal type of government which is called 4th irthifaqat.

Fourthth stage of social developmental globalization:

when culture developed in highest degree its emerged a plurality type of state, where some confederacy taken place, some common status of life peace, security, justice are practiced by community. Perhaps Shah influenced this major confederacy organization. Confederacy concept which encompasses state city give the idea beside Geographical and ideological boundaries co operations chances are existed in various cultural societies unity is necessary for this type of organized city state". When the unity is established the constituent groups of a society and reinforced by the mutual cooperation. This collective body resembles a single individual having a kind of spiritual entity. This corporate individual through phase of health and illness who care the health of this society as a physician and those who adhere to him is called imam. Shah Wali Ulla in this it is clear that imam not mean any particular individual but imam seems to be the equivalent of government or ruling friups. Moreover in his view the recognition seems to be necessary on pragmatic groaned and its function. Unity is necessary for this type of organized city state". The unity is established between the constituent groups of a society and reinforced by their mutual cooperation. This collective body resembles a single individual. When having a kind of spiritual entity. This corporate individual through phase of health and illness who care the health of this society as a physician and those who adhere to him is called imam. So this stage of social setup is third irtifaq intern of Shah Walli Ullah in this theory of shah walliullah it is clear that imam not mean any particular individual but imam seems to be the equivilent of government or ruling friups. Moreover in his view the recognition seems to be necessary on pragetic ground and its function is to prevent ethical and social accomplished of the society.

It is also the function of the state to safeguard the individual to promote the collective economy. To control all the activities of social members a very prestigious government is projected. Its function is to; a) a proper and equitable distribution of economic resources. b) a fair and profitable employment on is to prevent ethical and social accomplished of the society.

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Recommendations:

In the light of above mentioned theory society should accommodate itself in their own means and vicinity in the other hand derivate from this spare it will be a destruction and dispersion in the society. The basic needs are the right of every member of society. In short a society can be prosperous and developed if the five science mention in this theory are practiced. There is sustainable development in society truthfulness, good governance, cleanliness and universal principle which should be inculcated in society for is prosperity. It is needed to implement all these principles mentioned by Shah Wali Ullah should be implemented to achieve progress society in this globalization era.

These four developmental stages of Shah Wali Ullah indicates that fact of social moment previously introduce by Shah Wali Ullah. Which extended in recent decades, including the contemporary woman's movement, the peace movement, environmental movement etc. the social developmental stages are the new social movement. That in infect the collective activities that promote autonomy and self determination as well as improvement in the quality of life. According to Shah Wali Ullah gradual process and developmental essence cannot be ignored in society. But the question is that what type of modern evolutionary theory is more adequate and closer to the Shah Wali Ullah socio developmental stages theory. Charles Darwin's (1809 – 1882) according to his approach there has been a continuing progression of successive life forms, and society is moving in a definite direction like Charles Darwin's August come

(1798 – 1857) also sees human societies moving toward the upper direction in a scientific and chronologic way. Scientific method progress is exactly that as mentioned by Shah Wali Ullah in which the progress should be in limitation of resources and in the range of political atmosphere. According to email Durham (1893 – 1933) society move form simple to complex these are the example of unilinear evolutionary theory. This approach contends that all society pass through the same successive stages of evolution and inevitably reach the same end. While Herbert Spenser likened society to a living body with inter related parts that were toward a common destiny. Contrasting to this theory multilinear theorist human culture has evolved along number of lines. Parson (1902 – 1979) functionalist school of thought view point is, change in society base upon the equilibrium he meant that society tends toward the state of stability or balance. According to him when change occurs took place in one part of society the other must be adjustment. Other wise strains will be occurred.

Obisely Shah Wali Ullah theory of change has no resemblance with these reflecting evolutionary approach Parsons (1966) mentioned that four process of social change are inevitable the first and second phase is constant while third and fourth one depend upon the Parson identified in collusions of group into society that were previously excluded of such a factors gender, race and social clause and background. Finally Parson contends that societies experience value generalization the developmental of new values that tolerate and legitimate a greater range of life (adoptive upgrading activities).

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