

Economic philosophy of Shah Waliullah Dehlvi (R.A)

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Abstract

Shah Waliullah Dehlvi (R.A) is considered a most influential figure in the history of sub-continent. His philosophy is believed to be a springboard for all contemporary interpretations of Islamic thoughts, moments emerged in the sub- continent, they are influenced by his intellectual inspiration. His distinguished position is reflected in his remarkable economic theory, his theory provides comprehensive interpretation of the function of religious teaching and connects religious values with practical wisdom. Integrity among various domains of human society and effectiveness of economic system on other domains are main objectives of his economic philosophy, these two objectives make his ideology so practicable and give importance to it to be implemented for the purpose of humanism. This study is conducted to introduce theoretical perspective of his economic thoughts and their background. Material has been collected from his original books and some views have been taken from some another scholars, then analysis of views is given in the perspective of practical measurement which is impacting on nature of work, to justify his distinguished position.

Keywords: Springboard, Practical wisdom, Intellectual inspiration, Economic philosophy, Theoretical perspective.

1: Introduction:

Shah Waliullah Dehlvi, is considered a reformer in various fields of Islamic sciences, his contribution in every branches of Islam, is unforgettable, His dynamic role is believed to have brought rejuvenation in Islamic theoretical aspects as well as practical applications. The most precious thing that makes him unique is that he does not believe in disintegration into the human activities, his systematic analysis of human nature and its ethical behavioral connection with society is resulted in the interpretation of religious practical wisdom. In first half of eighteenth century, when world yet was not acquainted with logic and reasoning analogy, Shah Waliullah justified the divine commands and meta-physical things with logical interpretation, He inspired the modern Islamic scholars with intellectual aspiration and

rational interpretation , His main objective was to cloth divine inspiration with rational support and logical reasoning, He has devoted his whole life to revise the logical criteria for interpretation of basic sources of Sharia, for that he extracted the principles, which are accepted universally in all human society, through those principles he wanted to prove that the divine commands are natural desire or need of human beings. He said that Islam is complete code of life in the perspective of being safeguard of original message of previous religions. He does not believe that the role of religion is confined into giving support for spiritual progress as Ibne Khaldoon says, but he argues that religion is necessary for all aspects of life, weather they belong to spiritual, social or physical progress. His work can be said that it is link between traditional interpretation and modern interpretation of Islam, his remarkable work is analysis of previous contribution and light for coming generations. Two things of his work can be called basic characteristics of nature of his work. First, he got success to find uniformity among difference diversified interpretations, weather they are belonged to mystical, Islamic jurisprudence or exegetic or literal aspect of hadith's interpretations. Second, He considers religion as a revolutionary moment, which brings reforms in every aspect of life, for that he is looking to emphasize on economic reformation, he pointed out that moral and spiritual progress will never be accomplished until the physical elementary natural needs are not fulfilled.

Shah Waliullah stands as bridge between medieval and modern Islamic thoughts, it is undeniable reality that his intellectual inspiration put prolong impacts on moments appeared after him. His ideology regarding to reconciliation and collaboration among all aspects and functions of human life, provides him a unique position throughout the history of knowledge of Islamic ideas, his contribution in the intellectual development of sub-continent will put irremovable color on modern interpretation of Islamic teaching. In his contribution, much more important thing is his economic theory, this research aims at providing footprints of that theory, because that is main stream of his moment. This perspective of his ideology does change the perspective of understanding the role of religion in the human societies, additionally his ideology creates integrity among all aspects of life, his philosophy of applied aspects of economics, division of labor, system of taxes, distribution of wealth, nature and function of money, objectives of state's economic policy and undesirable economic practices, is substantial.

2: Importance:

Shah Waliullah is brilliant intellectual, prominent scholar of the history of sub-continent. He has contributed in every field of Islamic sciences, one of them is his remarkable work on economy. Though particularly he has not presented the book on the economics, but his ideas about economics are found scattered into parts placed into different books, so it is necessary to show the picture of his economic ideology by understanding his footprints of economic theory and evaluating his views systematically. Though some people have been observed to bring out some glimpses of his economic ideas, like work of Afsana Khatoon, in her doctoral thesis, work of Abdul Azim Islahi or work of Muhammad Ullah Khalil Qasmi, but all of them put stress and drew much attention on his theory of social progress (Irtefaq), they analyzed his economic theory in the perspective of social development. This study is devoted to inspiring the modern scholars with basic principles or aspects of his economic theory in a

systematic understanding. In this paper, I have reflected on five aspects of his economic theory, which are decisive and conclusive interpretation of his work on the economics. First, role of religion as revolutionary moment, not only spiritual inspiration, second, link between ethics and economics, third concept of justice. Fourth stability of economic system and its objectives. Fifth, concept of property.

3: Economic theory of Shah Waliullah:

3.1: Role of religion:

Common mistake is observed to consider the religion an individual function of life, which is matter between God and his slave, this thinking gives interpretation of meaning of life as a developing the spiritual power by deeply focusing on inner complicatedness of self and function of religion is just providing guidance in spiritual problems of life, in addition, it is privilege narrative that religion can play role in meta-physical things, it has nothing to deal with social or economic and political dimensions of the society, as Molana Ubedullah Sindhi points out this problem: Now it is the custom of mystic people to keep themselves away from social life and its , they are feeling happiness to not take part in social moments of society.(01:Sindhi: 2008). But Shah Waliullah does not accept this mystic behavior as true path for interpretation of Islam, he flatly combats this school of thought, he founds his moment on two basic principles, one is understanding the Quran through practical wisdom and second one is economic equality. On basis of practical wisdom he comes to define the role of religion as a social moment which makes a group of people to establish a well-being economic system (02: Sindhi: 2008). In his ideology, he connects the necessity of economic equality with moral development of society and purity of self. He does not only emphasize on spiritual progress and concentrate on coming life by ignoring the value of social life. In his sight, primary requirements are physical needs, without fulfilment of physical needs, the person can never get the position in which he would be able to bring development in the spiritual progress and fulfilment of physical needs requires a systematic planning through that common people get benefits according to their contribution to the development of the society and measurement of that development is depending on their contribution to production of wealth. (03: Sindhi: 2008). It means it is the function of religion to establish humanistic economic system, because that system is necessary for people to enhance their spiritual capabilities which are linked with divine energy. As he has written in one place of his substantial work in his critical book: Hujjatullah Baligha: "Conventions among the support of civilization have a role analogous to that of the heart in the body. There may become interpolated into the conventions harmful elements due to the leadership of a group who lack the control of the comprehensive intellect. (Al-aql-alkulli), so that they perform savage, lustful, or devilish acts and they promote these so that most people imitate them. From another similar aspect, there is a great need for powerful man, aided by unseen, who is inclined to the universal beneficial purpose, in order to change their conventions to what is correct through a regulation to which in most instances only those supported by the Holy Spirit are guided. Then, if you have comprehended some of this knowledge, you should know that the basic element in the mission of the prophets, although it was essentially and primarily to teach aspects of worship, still included besides this the desire to extirpate corrupt conventions and to encourage people to aspects of the supports of civilization. This is the prophet's saying may the peace and blessings of God be

upon him, I was sent to eradicate musical instruments, and this saying, I was sent to bring the noble virtues to fulfilment”. (04: Dehlvi and Hermansan: 2020)

In another place he has discussed the objective of revealing of the last Prophet Muhammad (PBUH) in detail, from that we can easily understand how Shah Waliullah analyses the practical position of religion and its link with economic system, He explicitly states that the main reason of Islam was to bring change in social and economic conditions of society. “You should know that the Persian and the Byzantines, since they had passed on hereditary rulership for many generations and had become engrossed in the pleasure of this world and forgotten the next world, and the devil had gained mastery over them-had become deeply involved in life’s comfort and they prided themselves on these. Scholars travelled to them from the far horizons to discover from them the fine arts of living and its comforts. Thus they continued to practice them and some of them became more excessive in them than others and they showed off to one another in this regard, until it was said that they used to rebuke those of their leaders who were a girdle or a crown whose value was less than a hundred thousand dirhems, or who did not have lofty palace, a bath tub, a bathing pool and gardens, who did not have swift riding animals and handsome slaves, who was not expansive in dispersing food, and who did not wear beautiful clothes. The citation of these would take long time, and what you see with your own eyes the conditions of kings of your countries makes recounting unnecessary for you. All of this had penetrated the foundation of their way of life and could not be removed from their hearts even if they were cut to pieces. Due to this an incurable disease was engendered in all of the parts of the city, and a great calamity. Not one remained of their markets or villages, nor their rich or their poor who had not been overwhelmed, dominated and weakened by it, and in whom it had provoked sorrows and anxieties without limit. This is because these things are not obtained without significant expenditure of wealth, and such wealth is only acquired through multiplying the taxes on the peasants, merchants and their like, and oppressing them, so that if they refuse, they fight them and torture them, and if they obey, they become like donkeys and cattle which are used in irrigating, threshing and harvesting, and which are only procured in order to fulfil their master’s needs. Therefore, these people were not given an hour free from hardship until they got to the points where they did not give any of their attention to the felicity of the world to come and they had become incapable of this. Sometimes there would be a wide region in which not one person assigned importance to his religion and there would only be found people who had acquired propensities for these foods, cloths, buildings and so on, and they abandoned the principles of the professions on which order of the world is built. The masses who surrounded them began to affect the ways of leaders in these things, or else they would not have a privileged position with them nor would they receive any attention from them, and most of the people became entirely dependent on the caliph, begging from him. Sometimes they did this because they were among fighters, and the managers of the city. They used to take on customs of the leaders, and the intention was not to perform what was needed but to subsist in the manner of their ancestors. Sometimes (They begged) on the basis of their being poets on whom kings customarily bestow gifts, and sometimes on the basis that they were ascetics and Sufis and that it would be shameful of the caliph not to take note of their situation. Thus, some of these groups came to oppress the others, and their means of acquiring livelihood became conditional on companionship with the kings, friendship with

them, good conversation with them, flattering them, and this became art in which their thoughts were absorbed, and their time was wasted. As these occupations multiplied despicable attitudes took form in the souls of people and they turned from the righteous virtues. If you want to know the truth of this illness, look at a people who do not have a caliphate and who are not absorbed in the pleasure of food and clothing- and you will find every one of them in control of his own affairs, and he will not be weighted down with heavy taxes, and such people will have time free for religious and community concerns. Then imagine their condition, if the caliphate had existed among them with its accompanying notables and that they had reduced the subjects to servitude and had power over them. When this disaster increased, and the sickness worsened, God and the nearer angels became wrathful towards them. It was God's pleasure, may He be exalted, that He should cure this illness through cutting off its material aspects. Thus, He sent unlettered Prophet, may the peace and blessing of God be upon him, who had not mixed with the Persian and the Byzantines and who did not practice their customs and He made him a measure through which to recognize the righteous guidance that pleases God from that which incurs His wrath. (05: Dehlvi & Hermanson: 2020)

3.2: Link between economic and ethics:

According to Shah Waliullah, there are two aspects of human natural desire, which are necessary to be fulfilled in order to be a perfect or God-oriented person. First is social progress (Irtefaqat) and second is spiritual progress (Iqterabat). He does not analyze the development of societies on the basis of conceptual morality, rather he extracts the principles which can play a vital role in societal progress. According to him economics is basic element behind the development of human progress, from village, then urbanizing, after that nationalism and at the end internationalism. He explains the functions of the two aspects of human nature, then he links between them by considering the economic system as basic pillar of social progress and establishment of civilization. Before him, lot of Muslim and non-Muslim scholars are known to have written on sociology, meta-physics, philosophy of history or aesthetics, like Socrates, Plato, Aristotle and Epicure. From Arab scholars, like, Al-Ghazali, Abne Rushud, Abne Khaldoon and Abne Arabi. All of them have discussed on ethics with deepest analysis and pull out all bids of it but they could not have concluded the connectivity morality with economic system. (06: Sehvari: 1951). Most of philosophers and mystics have been trying to preach the universal human values and emphasizing on inner development, it is common interpretation of philosophy to start it with morality and ethical behavioral demonstration but it cannot be realized to highlight relationship between ethics and economics and impact of economic system on social and ethical behavior. (07: Sindhi: 2008), conclusively we can say that according to them, through preaching of moral values, we can establish a humanistic society, but we can easily see the result of idea of these mystics and philosophers who prefer the ethics and ignore the economic system, that neither people get success in spiritual progress nor in social progress. But Shah Waliullah says that moral development of individual as well as society is entirely depending on healthy economic system, destabilization of economic system leads to society to destroy its structure, to create turmoil and to produce frustrate minds. Exploitative economic practices will never allow to society to have development in spiritual as well as ethical progress, (08: Sindhi: 2008). But in

that kind of society labor and former class is like animals which does not extend its thoughts from physical needs to the spiritual progress, rather that class is inclined with physical needs, as he highlights that thing in Hujjatullahe Baligha: “This is because these things are not obtained without significant expenditure of wealth, and such wealth is only acquired through multiplying the taxes on the peasants, merchants and their like, and oppressing them, so that if they refuse, they fight them and torture them, and if they obey, they become like donkeys and cattle which are used in irrigating, threshing and harvesting, and which are only procured in order to fulfil their master`s needs. Therefore, these people were not given an hour free from hardship until they got to the points where they did not give any of their attention to the felicity of the world to come and they had become incapable of this”. (09: Dehlvi: 2005). It is the reason, that establishment of healthy economic system is one of the main objectives of teaching of the Prophets (PBUH). As he writes: “In the period of the beloved Prophet Muhammad (PBUH) system of civilization had been crippled, unhealthy conventions were privilege, social destabilization, injustice oriented system had destructed the structure of the society, then Allah Almighty bestowed blessing upon those people with sending the Prophet Muhammad (PBUH) who made a team of followers through that he changed the whole system of the society. (10: Dehlvi: 1936). From this statement Shah Waliullah is looking to put stressed on the importance of healthy conventions for moral development, it means in order to be ideal or balanced personality, it is inevitable to have best cultural-oriented society. Shah Waliullah clearly says that system of fulfilling the physical needs has deep impact on nature of man, as he writes: “ Know that the thoughts which persons find themselves, having the basis of which they are motivated to act, must necessarily have causes, just as is the way (Sunnah) of God, may He be exalted, with the rest of temporally originated events, investigation and experience show that among these causes, and in fact, the greatest among them, is the natural disposition of humans according to which they were created.....Among them is a person’s natural temperament which is liable to change due to the attendant regime of food, drink and so on”. (11: Dehlvi & Hermansan: 2020). That thing he has concisely said in three words with coherence and cohesiveness in his book Boodre Bazighaa: انما الاخلاق بالأحوال لا بالعلوم Means Progress in morality is connected with the system of watering the physical needs, not with cognitive development. (12: Dehlvi: 1354 AH.).According to Shah Waliullah: Exploitative economic practices create psychological complexity among all elements of human society, it resulted into depriving people of basic human values and making them like animals, this condition gets starting from lower class then it ascends to the upper class of the society. In exploitative system, all labors and formers are compelled to spend energy for the luxurious life of upper class, this practice does not contribute in the moral development rather it bears frustrate and ill minds. (13: Sindhi: 2008). The exploitative practice of economic system which creates discrimination and inequality between rich and poor, is more dangerous than the hoarding of silver and gold. In this practice, rich people only get benefit from the sources of wealth without struggling and they spend luxurious life. Poor people live in the state of complexity which compel them to engage in devastating activities and involve themselves in crime. (14: Dehlvi: 2005).

3.3: Concept of justice:

Everything in the physical word has been identified with characteristics which are basic

requirements of its form of species. (15: Dehlvi: 2005), then Shah Waliullah discussed in the chapter which is attributed to human felicity that the nature of human being requires to adopt four qualities, according to him main objective of all divine laws is to guide people to demonstrate the behavior which gives reflection of one of these four qualities.

First is purity, second is humbling, third is magnanimity, and fourth is justice. This has been critical issue among philosophers and scholars of ethics that which quality of human being is worthy to have highest position or it must be prioritized? According to Socrates that is having ability to distinguish between right and wrong. (16: Sehvari: 1950), Aristotle says that is intellectuality. (17: Durant: 1926). But Molana Hifzul Rehman says that Aristotle prefers positivity. Plato looks sometime following the Socrates and sometime self-control is exalted quality for perfect man. Ibne Makaylah is following the Aristotle in positivity. But it is the uniqueness of Shah Waliullah that he has divided basic principles of ethics in four qualities, then preferred the justice as highest and exalted quality which is standard criteria for humanistic society. (18: Sehvari: 1950) Definitely this credit goes to Shah Waliullah that his systematic nature got success to analyze the human nature perfectly and find four qualities as natural requirements for that. Through that, Shah Waliullah has provided solution of the riddle which remained to be source of debate among scholars of ethics.

3.3.1: Meaning of Justice and its function:

In the philosophy of Shah Waliullah, Justice does not mean equality or giving right to its deserve person, or as opposite to the tyranny and the cruelty, but it is inner state of self, which has capability to control the whole system of man. (19: Dehlvi: 2019) In his words: "The fourth quality is justice (Adalat). This is a habit (Malaka) acquired in the soul which gives rise to those acts through which the order of the city and quarter is established with ease". (20: Dehlvi: 2005). It means this quality has substantial role in the development of civilization and its evolution. This quality is pillar of healthy society and human-oriented political structure of the state. In another place he considers this quality as way through that human progress gets culminated on internationalism, it means natural evolutionary process of human development cannot be completed without adopting this quality, also he is looking to believe that this is the quality through that human-oriented system will get sustainable position to shower fruits for the people, which is according to pleasure of divine will. (21: Dehlvi: 2005). After that He highlights the role of this quality in social life by considering it as basic tool of moral development. He says that if this quality is exercised in physical needs of life, like, eating, drinking, sleeping, walking and talking, means in all conventions and customs, it will be named with ethics, if it is adopted in utilization of economic sources, it will be called positive centrality or balanced nature, if it is executed in the planning of family, it will be emblem of liberty, if it is practiced in planning of city or state, will be symbol of politics and in social relationship it is second name of civilized culture. (22: Dehlvi: 2005). It means ethical philosophy of Shah Waliullah gives importance this quality and sees its adaptation as sign of felicity and criteria of righteousness in every aspects of life.

3.3.2: Importance of justice in economics:

Socially Shah Waliullah has divided human life in three categories:

01: Luxurious:

02: Barbarism:

03: Middle path.

Shah Waliullah says that first two categories are opposite to nature of human society, if few people spend sources of income on luxurious life, lower people get complexity which lead them to involve in criminal activities, and similarly human society does not remain to stand on one path of utilizing the thing in a conservative way, because adaptation and innovation are main tools of social life and its progress, that is the reason barbarism is against the nature of man, so that the middle path is only way of social life to be adopted and that is criteria for developed and healthy society.(23: Dehlvi: 1354 AH) . As he writes: “Philosophy of living means that you may fulfil your needs in accordance with the requirement of excellent characters of honesty and fine behavior, and the requirement of the experimental sciences and the consideration of the general interests (Rayun Kulliyun). Philosophy has its divisions. One of them relates to eating, drinking, cleanliness, elegance, dress, dwelling, walking, sitting, journey, speech, sleep, sexual inter-course, disease and calamities. They constitute its pillars and principles. People however, are of various kinds. Some live in bare luxuries, and some go very deep into those luxuries. Some are at the middle stage of luxuries, while there are some who short of the first and the second, unable to fulfil their needs except as much as the animals do. We are soon to make clear to you that it is the middle stage which should be made as the balance of philosophy of living. (24: Dehlvi & Hermansan: 2020). It means according to Shah Waliullah primary human values can be achieved through adaptation of quality of justice in the fulfilment of physical needs. It is the reason that Shah Waliullah emphasizes on social life and its natural progress, he says isolation or individualism, or monasticism has nothing with the religion of Islam. (25: Sindhi: 2008). According to him social progress is natural tendency of man, it is necessary to adapt the middle path or justice in every stage of progress, it will undoubtedly lead to spread the universal human values. (26: Dehlvi: 1354 AH). As he is observed to reflect on importance of justice, when is talking about the objective of Islam, he says that when byzantine empire and Persian empire extended their philosophy of living from middle path to adaptation of luxurious things, then Almighty Allah revealed the last Prophet Muhammad (PBUH) to demolish the harmful traditions and create a balanced humanistic society. (27: Dehlvi: 2005).

34: Stability of economic system:

In sight of Shah Waliullah, for a humanistic society, it is necessary to execute the healthy and stabilized economic system. Now the thing which is needed to be explained is that what the meaning of stabilized economic system. Actually, like other philosophers Shah Waliullah accepts that man is a social animal. As he writes: “You should know that all human being is such that all members of his species accord in their need for food, drink, sexual intercourse, protection from the sun and rain, seeking warmth into the winter, and so on. It was due to providence of God, may He be exalted, for man that He naturally inspire him based on requirement of his specific form how he could manage to accomplish these needs. (28: Dehlvi and Hermansan: 2020). It means it is inherited in the nature of human beings to find new ways to fulfil physical needs and manage the difficulties with suitable solution, this social progress is natural desire of human members which is encapsulated in their species form. Then Shah Waliullah divides this social progress in four stages, Ruralizing, Urbanizing,

Nationalism and Internationalism. He is first scholar which pointed out the roots and causes of this progress, he says there are three things which distinguish man from animals and play a role in the establishment of civilization.

First is comprehensive outlook or public will. Second is aesthetic sensibility. Third is sense of creation and innovation. (29: Dehlvi and Hermansan: 2020). But in his sight, social progress is meaningless if it does not support to establishment of civilized culture, in other words, civilized culture cannot be promoted without healthy economic system, it means without stabilized economic system, social progress cannot help people to infuse human values, as he writes: "Philosophy of living means that you may fulfil your needs in accordance with the requirement of excellent characters of honesty and fine behavior, and the requirement of the experimental sciences and the consideration of the general interests (Rayun Kulliyun). Philosophy has its divisions. One of them relates to eating, drinking, cleanliness, elegance, dress, dwelling, walking, sitting, journey, speech, sleep, sexual inter-course, disease and calamities. They constitute its pillars and principles. (30: Dehlvi and Hermansan: 2020).

"Excellent characters (Akhlaq Fazilaa). This is term of Shah Waliullah which is covering seven qualities of man. Wisdom, Chastity, Generosity, Bravery, Eloquence, Honesty and Good conduct. (31: Dehlvi: 1354 AH). It means Shah Waliullah defines the stabilized economic system as the system which helps society to ingrain such qualities. In this definition he is looking to make connectivity between economics and morality, he does not see that economic activities are only sought for material purpose rather they are to be exercised for moral development and personal construction. Then he gives detail of the stabilized system, when he is talking about the objectives of economic practices. According to him, economic practices should not be on the basis of competition rather on the basis of collaboration and contribution, those things which do not have part in contribution like interest and game of chance, are prohibited. (32: Dehlvi: 2005). This is the basic principle of his economic theory, he says state must promote those economic practices which support to each other not those which hoard wealth to few hands, it means Shah Waliullah firmly believes in the circulation of wealth and well-being economic system. We can easily understand his economic theory from his statement in which he is talking about the destruction of cities: "One of them is the depletion of the treasury, due to the fact that people have made a habit of earning a living by taking from it on the basis that they are soldiers, or ulema who have a right to it, or that the kings have customarily given gifts to some persons, such as ascetics or poets, or through some other forms of parasitism. Thus, the main goal among them has become gaining a livelihood without doing any worthwhile work, and one group succeeds another in making unpleasant the lives of others and have become a burden on the city. The second is the levying of heavy taxes on farmers, merchants, and professional people and raising them until this leads to the obedient ones being ruined and destroyed and the ones with enough strength rejecting this and rebelling". (33: Dehlvi: 2005). Two basic principles we can extract from his statement, Which are explaining his economic theory, First, tax system must be easy and endurable, when state put burden of huge taxes on formers and labors for the luxurious life of rulers, that thing will destruct the structure of the state and create turmoil and uncontrolled problems, second labor is basic source of income, those people who do not contribute in the economic practices, but snatching and pulling wealth without efforts and services, they are trying to ruin the system. As he pointed out that thing in the purpose of sending the last

prophet Muhammad (PBUH). “The masses who surrounded them began to affect the ways of leaders in these things, or else they would not have a privileged position with them nor would they receive any attention from them, and most of the people became entirely dependent on the caliph, begging from him. Sometimes they did this because they were among fighters, and the managers of the city. They used to take on customs of the leaders, and the intention was not to perform what was needed but to subsist in the manner of their ancestors. Sometimes (They begged) on the basis of their being poets on whom kings customarily bestow gifts, and sometimes on the basis that they were ascetics and Sufis and that it would be shameful of the caliph not to take note of their situation. Thus, some of these groups came to oppress the others, and their means of acquiring livelihood became conditional on companionship with the kings, friendship with them, good conversation with them, flattering them, and this became art in which their thoughts were absorbed, and their time was wasted. As these occupations multiplied despicable attitudes took form in the souls of people and they turned from the righteous virtues”. (34: Dehlvi & Hermansan: 2020).

The result which we can get from above statements of Shah Waliullah that the stabilized economic system will have three characteristics:

01: Taxes will be bearable and easily payable, also taxes won't be put on the lower classes.

02: Labor is primary source of income.

03: Economic practices will be based on contribution and collaboration not on competition or won't be exercised for self-interest rather for common cause.

3.5: Concept of property:

Shah Waliullah has written in Budure Bazugha, when he is discussing on objective nature of economic practices: “Here are two rules radically opposed to each other, according to the one luxury is fine thing, a natural requirement, and through it one becomes a sound internal constitution, the brain and heart also are set right the characters and the sciences. All ignorance and bad characters arise from the bad rule in eating and similar other things. Every intelligence, fineness of character and gracefulness arise from the soundness of the arrangement. According to the other, luxury no doubt is a hateful thing, because it brings in its wake contentions and quarrels, toils and moils and diverts man from the unseen and from his making provision for the hereafter. The way of effecting an agreement between the two is by postulating that luxury is hateful because it leads to hateful things and it is fine because it takes one to the fine things. (35: Dehlvi: 1354 AH). It means Shah Waliullah does not accept to go into deep or be inclined with luxury life, but one should take middle stage, that is necessary for cognitive and social development. Then he leads man how to take middle stage, he wants to change state of mind regarding to the property. He writes in Hujatullahe Baligha, I said that the basic principle of wealth is that the all things are property of Almighty Allah. No one has any right to consider himself as sovereign or real owner of what is in his hand or he possesses. (36: Dehlvi: 2005). According to him all people have equal right to get benefit from natural resources or economic sources, because all things are property of God, God does not create discriminate any things. (67:3). I think this concept basically Shah Waliullah has taken from the holy Quran. 2: 29, and 9:111. This is revolutionary idea which drastically change the whole concept of man regarding to the wealth, because elements of luxurious life, like greed, enviousness, lust and power are born from the concept when person thinks that

he is absolute owner of his wealth, he will never have to give accountability before divine power. When person thinks that he is absolute free, from where and how he gets and where he spends. This thing is biggest problem of all economic issues which pushes society to inequality, discrimination, poverty and national decline. It is the reason for which Shah Waliullah emphasized on contribution in economic practices, that way is only sign of healthy economic system which leads to establish humanistic society.

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