

# **Saints and Saviours of Islam**

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“He was amongst the stalwarts of India whose instances are rare both in their time and in India, rather we cannot find their example either in various centuries nor the Muslim countries”. “He has been called as a sign among the signs of Allah (*aayatun min ayatil llahi*) and one of the miracles of the prophet of Allah (*mojizah tu nabhi hi*).<sup>13</sup>

The lead and originality belongs to him in the Islamic issues for his philosophical interpretation (*hakeemana tawjhee*) and explanation and the reconciliation between reason and revelation (*tatbiq -I-aql-wal-al naqal*), as he was different from his predecessors, like Ghazzali, Khattabi, and *Shaikh Al-Islam* Azzudin Ibn Abdul Salam, who have also indulged in this enterprise, and discussed the reasons and subtleties of the commandments of the *Shariah*. But the truth is that these people have just given allusions to , and presented some points on the subject. In reality the total and perfect picture of the complete system of Shari’ah has been for the first time presented by the Shah and there seems no one else who can be placed with him in this respect. While Shaikh Ahmad Sirhindi had mainly appealed to the rulers and the nobles, Shah Walî Allah turned to the people and appealed to almost every section of the Muslim society for reform and removal of political abuses.<sup>14</sup>

He was conscious of his importance and role. He has claimed in *Tafhimat* that he is the *Mujadid* of twelfth century after he completed the mission of propagating the secrets of *Shari’ah* and religion and started the reconciliation between the controversial problems.<sup>15</sup>

At other place he says that he is the *Mujadid*, *wasi* and *Qutb* of the present times and God willing his endeavours will usher into a new life for the Muslims, *Mujadid* interprets the laws of Shari’ah in the light of the Quran, and *Sunnah* with out bringing in his personal *Qiyas* to fore. He keeps the actions of the companions before him when he intends to present the teachings of religion and his opinions before the people. *Wasi* indicates about the lawful and unlawful matters in the light of the behaviour of the prophet. *Qutb* is a person who may unravel the actions desirable for people from the point of view of God’s pleasure.<sup>16</sup>

He has employed the method of synthesis (*tatbiq*) in his treatment to the sciences of the Quran and Hadith and specially in the Fiqh-disagreement of the *madahib* (schools of law). The same trend seems at work in the matters of Tasawwuf, Ijtihâd and Taqlîd. His over all approach to these subjects is moderate and reformistic. Shah finds limitations in Ibn Arabi’s term of *tanazulat* (determinations) and Sarhindi’s *Haqaiq al Mumkinat* (the essence of contingents) for conveying the reality of being (*wujud*). He uses *wujud-i-munbasit* (the universal existence) to comprehend the individuality of *wujud*.<sup>17</sup>

To the Shah, the former does not make clear distinction between Being and non-Being and presumptions of the vitiating of God’s transcendence are found in it. In the latter the confusion about the innate attraction towards God is found. Walî Allah devoted himself to the revision of the two doctrines in a moderate way. By declaring *wujud* as *munsabit* he seeks the unity between *ayan* (ideals) and *maujudat* (forms). This *wujud-i-munbasit* pervades over both the ‘determinations’ and the contingents. It is the descent of knowledge and action from God and, a manifestation of His Attributes. In his concept of *wujud-i munsabit* the Shah attempts at overcoming the misunderstanding found about the