

HUJJAT ALLÂH AL-BÂLIGHA: A MASTERPIECE WORK OF SHAH WALI ALLAH DIHLAWÎ

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Abstract:

In the domain of Indo Arabic literature, *Hujjat Allâh Bâligha* proves to be a masterpiece work. It is contributed by Shah Wali Allâh Dihlawî (d.1762 AD.). He was an able scholar to spread education in the soil of India up to the mark of incomparable distinction. It is aware of the fact that the work *Hujjat Allâh Bâligha* is the foremost work in the line of faith and injunction of Islam. It imparts clear knowledge of Islam related to its scholastic theology ('ilm al-kalâm) and jurisprudence ('ilm al-fiqh) as well. It offers the right course of life for the Muslim people, and helps rescue them from any sort of doubts appeared in the context of Islam. As a work of religious science, it has a great role in finding the miraculous nature of Islam. It extends the rationality of Islam to comprehend the regulations and obligations treasured in the Holy Qur'ân and the Noble Ḥadith to the level mark.

Keywords: Indo-Arabic literature, scholastic theology, jurisprudence etc.

Introduction:

It is our great pride that an Indian scholar, Shah Wali Allâh Dihlawi (d. 1762 AD) established his profundity with his famous work entitled *Hujjat Allâh al-Bâligha* (The Profound Proof of Allâh) in the Arab world. In fact, he explains the Islamic faith and injunctions in this valuable book imparting clear knowledge on the innermost religious secrecies of Islam for leading the Muslim people to the right course of life and to rescue them from any sort of doubts found in the context of Islam. The work has been endowed with the true spirit of scholastic theology in its overall contents. Shah Wali Allâh Dihlawî mentions in the introduction of the book *Hujjat Allâh al-Bâligha* that he was inspired by a verse of the Holy Qur'an to write this book. In fact, the work has been accepted by all because of its consisting real source of Islamic knowledge. The book has two parts. It was written during the years from 1732 to 1739 AD. ⁽¹⁾ The first Part of the book deals with the seven chapters related to Islamic faith and theology; and the second explains the secret meaning of the Prophetic Traditions in regard to Islamic legislations.

Biography of the author:

Shah Wali Allâh Dihlawî thrived as a philosopher of Islam having been known as *Shaykhul Islam* in the domain of Arab world. His name is Qutub al-Dîn Ahmad, son of 'Abd al-Rahim, and grandson of Wajîh al-

Dîn al-'Umarî of Delhi. He was born on 21 February, 1703 A.D. during the reign of the emperor Aurangzeb (d.1707 A.D.) He was known as Shah Wali Allâh due to his piety to the great extent. He was one of the prominent Sufis and scholars of Delhi. He memorized the holy Qur'ân by the age of seven. ⁽²⁾ He achieved his primary education from his father in Arabic and Persian at ten years of his age. He got married at 14 (fourteen) years of his age in 1715 A.D. and took the responsibility of Sufi-order at the age of sixteen years in 1717 A.D. At the same year, after completing his education, he got permission to teach students in madrasa. He continued his teaching profession about twelve years long, and then his utmost zeal led him to leave for Hejaz in 1731 A.D and remained two years long at the holy cities of Mecca and Medina. During that period, he achieved better learning on the *Qur'ân*, Hadith and Islamic theology and then came back to India in 1733 A.D. ⁽³⁾

In fact, his contribution amounted to 51 in Persian and Arabic; among them, his book *Hujjat Allâh al-Bâligha* has been utmost familiar among all of his Arabic works; of course it is followed by his book entitled *izâlah al-khifâ fî ikhtilâf al-khulafâ'* composed in Persian language. All of his works are accepted by people without any doubt and hesitation. In addition, he tried his best to heal the division between Shia and Sunni. ⁽⁴⁾

Discussion:

It has been noticed that the minute secrecies of Islamic legislations and principles have been interpreted by many scholars of Islam, and this process continued right from the Prophet Muhammad (PBUH) and his companions and their followers as well. In fact, Shah Wali Allâh Dihlawî wrote this book *Hujjat Allâh al-Bâligha* to rescue the latter generations from any kind of doubts and ambiguities found in respect of Islam. Because the work imparts knowledge in various dimensions of Islamic legislations associated with the following benefits:

- (1) It offers clarification to the Prophet (PBUH)'s miracles.
- (2) It gives more solace to the heart of its readers rather than to study the earlier works.
- (3) Its knowledge gives more benefits with little performance of rituals (*'ibâdât*).
- (4) It dispels the differences of the legists (*al-fuqahâ'*).
- (5) It rejects the suspicious authority (*ahl al-tashkîk*).
- (6) It rejects allegation of the legists that defend the rejection of Hadith in contrary to the analogy. ⁽⁵⁾

And many other benefits are found in the book, *Hujjat Allâh al-Bâligha* which deserves due attention for more and more study.

It is admitted that the work has played an important role in matters of scholastic theology (*'Im al-Kalâm*) of Islam. In this connection, the author has dealt with some important problems and they are as follows:

- (1) The reason why man has been created responsible.
- (2) There is no change or break in the habit of Allah or nature.
- (3) The reality of the soul.
- (4) The reality of reward and punishment.
- (5) The reality of matters relating to *al-qiyâma* i.e. “the resurrection” and *al-âkhira* i.e. “the hereafter world”.
- (6) Regarding ‘*Âlam al-Mithâl* i.e. according to the interpretation made by Sufis “a world assumed to be located in between the world of bodies and souls”.
- (7) Regarding the reality of prophet-hood.
- (8) The origin of all religions is the same.
- (9) The reason why Allah brought religion into the existence of the world.
- (10) The necessity for a religion cancelling all the previous ones. ⁽⁶⁾

Here it may be reiterated that on all the above mentioned aspects the author has made a threadbare discussion in the lights of the holy *Qur’ân* and the noble Hadith. Thereby he remained at a safe and sound position barring any attachment with any sectarian groups.

Analysis of the Book:

The content of the book consists of innumerable topics of Islam and the author has divided them into two important parts as follows:

The first Part deals with the seven chapters and again every chapter includes some sub-chapters under specific headings as regards importance goes; they are attempted to mention as follows:

- (1) The First Chapter on the causes of trouble and punishment
- (2) The Second Chapter: Manner of Punishment in the life and after the death
- (3) The Third Chapter: On the Utilization
- (4) The Fourth Chapter: On the Felicity or Happiness
- (5) The Fifth Chapter: On the Righteousness and the Crime
- (6) The Sixth Chapter: On the Religious Policies
- (7) The Seventh Chapter: On Finding Regulations from the Tradition of the Prophet, PBUH

The author has tried his level best in this book to solve every problem with clear and suitable expression and in his endeavour no boredom appears either for its exaggeration or for its brevity.

In the second part of the book, the author made explanations to the secret meaning of the Prophetic Traditions in regard to the chapters on *al-Imân* (faith), *Ilm* (knowledge), *al-Ṭahârat* (sanctity, purification), *Ṣalâh* (ritual prayer), *al-Zakât* (poor due), *Ṣaum* (fasting), *Hajj* (pilgrimage), *al-Iḥsân* (charity, performance

of good deeds), *al-Mu'âmilât* (dealings, mutual relations), *Tadbîr al-Manâzil* (household managements), *Siyâsatu 'l-Mudun* (city policies), *Âdâbu 'l-Ma'ishat* (living manners). In fine, the author brought three more sub-chapters namely (1) *sira al-nabiy şalla allâh 'alaihi wa sallam* “biography of the Prophet (PBHU)” (2) *al-fitân* (charms for evil deeds) (3) *al-manâqib* (good conducts of the great personalities). Furthermore, the author endowed his writing with the sayings of the Prophet’s companions following the earlier scholars who also made important discussions in the light of the same.

Criticism:

In fact, the book *Hujjat Allâh al-Bâligha* bears excellence in the domain of Islam. It has, undoubtedly, excelled all other contributions of his predecessors and become an incomparable work in the domain of the Arabic language and literature. ⁽⁷⁾ In this connection, Shaykh ‘Abd al-‘Azîz of Delhi remarks the following statement:

kitâb hujjat allâh al-bâligha min ‘umda taşânîfihi fî ‘ilm asrâr al-ḥadîth wa lam yatakallam fî hadhâ al-‘ilm aḥad qablahu ‘alâ hadhâ al-wajh min ta’şîl al-usûl wa tafri’ al-furu’ wa tamhîd al-muqaddamât wa al-mabâdi’ wa istintâj al-maqâsid minhâ ilâ al-majlis wa al-nâdî.⁽⁸⁾

(The book, *Hujjat Allâh al-Bâligha* is one of the excellent work of his contributions in the science of secret meaning of the Tradition, regarding this science no one before him spoke in this particular manner to establish the foundation of principles and to derive the applied ethics; to put the introductory preface in order and to draw a conclusion from the objectives for the people of social gathering.)

Here it has been observed that ‘Abd al-Hayy al-Hasanî who is a renowned scholar and historian of the modern period, comments on the book, *Hujjat Allâh al-Bâligha* as follows:

lam yatakallam fî hadhâ al-‘ilm aḥad qablahu ‘alâ hadhâ al-wajhi min ta’şîl al-usûl wa tafri’ al-furu’ wa tamhîd al-muqaddamât wa ‘l-mabâdi’ wa istintâj al-maqâsid.⁽⁹⁾

(No one spoke of this science before him in such a particular way to found the principles and to derive the applied ethics; to give the introductory preface and the sources to draw conclusion of the objectives.)

Furthermore, Professor Yûnus Najrâmî scholarly comments on the book *Hujjat Allâh al-Bâligha* as follows :

qad takallama al-shaykh al-dihlawî fî kitâbihi hadhâ ‘an falsafa al-shari’a al-islâmiyya wa asrârihâ, wa aḥkâmihâ innahu kitâb wahîd lâ nazîra lahu fî hadhâ al-mauḍu’.⁽¹⁰⁾

(Shaykh Dihlawî has spoken in his book i.e. *hujjat Allâh al-bâligha* about the philosophy of Islamic Sharia, and its secrecies and ordinances. Certainly it is a unique book and in this subject it has no similarity.)

Here it is worth mentioning that although the book was written in Arabic by a non-Arab scholar, it bears similar credits parallel to the literary style of the Arab. Above all, no any Indian or the non-Arabs and the

Arabs could produce such a book like *Hujjat Allâh al-Bâligha*. Under such circumstances, due honour is given to Shah Wali Allâh Dihlawî as a prolific writer in the realm of Arabic language and literature.

The entitlement of this book was made under a special care of the author, as and when Shah Wali Allâh Dihlawî was inspired by the Qur'ânic verse: *qul falillâh al-hujjat al-bâligha* i.e, “(oh Muhammad) say, with Allâh is the argument that reaches home” (6: 149); having been influenced thereby he wrote this book with the entitlement of *Hujjat Allâh al-Bâligha*.⁽¹¹⁾

Conclusion:

The language and diction of the book is simple and facile in contrast to the contemporary prose style. Undoubtedly, it is a comprehensive work. Because, all the chapters of the book and their sub-chapters have been explained in a comprehensive manner endowing with examples from the text of the *Qur'ân* and the Hadith. It is full of theological contents of Islam; and imparts religious knowledge and information thereof in a befitting manner.

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