



الفضلان: مجلة التربية الإسلامية والتعليم

AL-FADLAN: Journal of Islamic Education and Teaching

Journal website: <https://al-fadlan.my.id>

ISSN: 2987-5951 (Online),

DOI: <https://doi.org/10.61166/fadlan.v4i1.141>

Vol. 4 No. 1 (2026)

pp. 50-63

Research Article

Contribution of Shah Waliullah Muhaddith Al-Dehlawi to the Field of Sufism

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Received : March 11, 2026

Revised : April 13, 2026

Accepted : May 17, 2026

Available online : June 16, 2026

How to Cite: Wahidul Islam, Amir Hussain, & Abul Kalam Choudhury. (2026). Contribution of Shah Waliullah Muhaddith Al-Dehlawi to the Field of Sufism. *Al-Fadlan: Journal of Islamic Education and Teaching*, 4(1), 50–63. <https://doi.org/10.61166/fadlan.v4i1.141>

Abstract. This article explores the historical and spiritual trajectory of Sufism in India tracing back to its emergence from the 11th century and its consolidation through organized orders (silsilah) by the 12th century. Sufism not only as a mystical practice but as a disciplined path of inner purification. It is guided by khanqahs and sustained through dargahs that became enduring centres of devotion. Drawing on the perspectives of eminent scholars such as Allama Taqi Uthmani and Haji Imdadullah Muhajir Makki (RA), the article describes how tasawwuf is rooted in strict adherence to *Sharia'h* and spiritual mentorship instead of ritualistic additions. A central focus is placed on Shah Waliullah Al-Dehlawi (RA), whose life and *ilm* exemplify the integration of Sufi spirituality with Qur'anic exegesis, Sunnah, and jurisprudence. Through textual analysis of his writings and contextual study of Indian

Sufism, the article highlights how Sufism functioned as both a spiritual discipline and a reformative framework. Ultimately, the discussion demonstrates that Indian Sufism represents a dynamic synthesis of inner purification and outward law, offering insights into its enduring relevance in Islamic thought and practice.

Keywords: Shah Waliullah Al-Dehlawi, tasawwuf, haqeeqah, ma'rifat and spiritual growth.

INTRODUCTION

Sufism (التصوف) is a sacred form of Islam. In Sunnah it is mentioned as (الاحسان) surrounded by devotion to God, remembrance of Him, the method of spiritual training, the deeper knowledge of Almighty, and direct experiential knowledge of Lord. Therefore, we can say that Sufism is a collection of *Sharia'h* (sacred law), *Tariqah* (spiritual path), *Haqiqah* (reality), and *Ma'rifah*. It inspires all human beings to be pure and true from the bottom of hearts. It is an Islamic mystical movement which can connect the people directly with the God. It has a rich and impactful history in India. From the 11th Century it came to light.

The Indian subcontinent has a long and rich history, marked by many years of Muslim rule (Kapgate & Yadav, 2021). During this time, some rulers actively promoted the spread and development of Islam. However, many others failed to preserve the true teachings of the faith. For example, the emperor Akbar in the sixteenth century tried to create a new mixed religion, which led to a decline in the influence of genuine Islam (Kutlutürk, 2016; Shivaprasad, 2025). During this period, many Muslims began to turn away from the Quran and the Sunnah, focusing instead on spiritual practices that were not always authentic. They believed that nothing was valid unless approved by Sufi leaders, and gradually, false spiritual ideas became part of the education system (Kartal, 2020). The sayings and actions of some Sufis started to be valued more than the Quran and the Sunnah. Several great Islamic scholars, such as Imam Rabbani Ahmad Sirhindi (d. 1624AD) and later Shah Waliullah Al-Dehlawi (d. 1762AD), criticized this false Sufism and guided people toward the true spirit of Islam (Ahmed, Rahman, & Khatun, 2025). After the decline of Muslim rule in India, the Muslim community faced hopelessness, confusion, and stagnation. Shah Waliullah Al-Dehlawi played a major role in reviving their faith and confidence (Chowdury, Alkan, & İsmailoğlu, 2023). He was not only a philosopher and Sufi but also an educationist, thinker, and social reformer. Shah Waliullah worked to protect Muslim society from un-Islamic practices in both social and political life (Majid & Akhtar, 2024). His ideas also helped remove confusion from Muslim thought and inspired movements for political freedom, especially against British rule (Ahmed et al., 2025). He edited and improved the famous book *Fatawa-e-Alamgiri*, originally compiled under the emperor Aurangzeb (Alamgir) who admired and respected him greatly (Khan, Muhammad, & Bibi, 2024).

The lasting legacy of Shah Waliullah lies in his vital role in preserving the Islamic identity and culture of the Indian subcontinent (Hassan & Farid, 2025). His contributions were not only limited to theory but also worked actively to spread the teachings of the Quran and Sunnah among ordinary people and to bring together Islamic law, Hadith, and true Sufism (Barbhuiya, 2020). He believed that Islam should not remain restricted to mosques, madrasahs, or spiritual centres but should guide every part of life, including social, economic, political, cultural, and spiritual aspects (Iqbal, 2026). Shah Waliullah was one of the greatest Islamic philosophers and reformers of his time (Abrar & Rahim, 2025). Through movements such as *Hukumat-e-Ilahiya* (divine Government), he tried to build a system of thought that matched Islam's moral and cultural values while addressing the needs of the world and humanity (Zaman, 2020). This article aims to review Shah Waliullah Al-Dehlawi's life and give special focus to his ideas, writings, and work on Sufism (Ahmed, Rahman, & Khatun, 2025). It also highlights that his unique understanding of Sufism, centred on social justice and active political involvement, had a deep impact on Muslims in the Indian subcontinent. His reformative efforts continue to inspire Muslims around the world today (Tabassam, 2025).

LITERATURE REVIEW

Shah Waliullah Al-Dehlawi is widely recognized as a reformer who reshaped Sufism by grounding it firmly in the Qur'an and Sunnah. He rejected mystical excesses and magical practices and presented Sufism instead as a disciplined path of *tazkiyah* (purification of the soul) and the devotion aligned with *Sharia'h*. His writings, such as *Fuyooz Al-Haramayn* and *Anfaas Al-A'rifin* illustrate how spiritual experiences can coexist with strict adherence to Islamic law, offering a balanced model between rigid legalism and uncontrolled mysticism. Scholars also emphasize his influence on intellectual revival showing how his synthesis of spirituality and law. While writers highlight his reconciliation of *Sharia'h* and *tasawwuf* but less attention has been given to how his spiritual writings shaped everyday Muslim practices and community ethics. Addressing this gap could enrich understanding of his legacy as both a Sufi thinker and a social reformer.

RESEARCH METHODOLOGY AND OBJECTIVES

This research adopts a historical-analytical approach. Primary sources include Shah Waliullah's writings and creations while secondary sources consist of scholarly articles, dissertations, and historical accounts. The methodology involves thematic analysis of his texts to trace how he reconciled Sufism and spirituality. The study aims to examine Shah Waliullah's reinterpretation of Sufism in light of the Qur'an and Sunnah and analyse how his works like *Fuyooz Al-Haramayn* and *Anfaas Al-A'rifin* integrate *Sharia'h* and *tasawwuf*.

Early life and family of Shah Waliullah Al-Dehlawi:

Shah Waliullah Ahmad ibn Abdul Rahim ibn Wajihuddin ibn Mu'azzam ibn Mansur Al-Dehlawi (1114–1176 AH / 1703–1762 CE) was a well-known Islamic scholar and social reformer in the Indian subcontinent (Britannica, 2026). He was also considered as a kind and soft-spoken person. He was born in Delhi into a wealthy family, and his father, Shah Abdul Rahim, was a renowned teacher in the Naqshbandi Sufi order who contributed to the compilation of *Fatawa-e-Alamgiri* under Aurangzeb (Ahmed, 2025). Shah Waliullah received a thorough spiritual and technical education, learning both traditional Islamic studies and logical sciences from the very beginning. He memorized the Qur'an at the age of seven and studied tafsir, hadith, philosophy, mathematics, medicine, and Sufism under his father and other teachers (Haroon, 2025). He was very intelligent, with a strong memory, and worked hard to learn from a very young age.

The Indian subcontinent has a very long and complicated past that was shaped in large part by Muslim rule for hundreds of years. Some kings during this time really worked to spread and protect Islam but not every ruler was as dedicated to this goal. In the sixteenth century, the emperor Akbar even tried to combine different religions into one new system as *Din-e-Ilahi*, which weakened the role of Islam in society (Akbar, 2026; Topbas & Siddique, 2020). Many Muslims started to ignore the Qur'an and Sunnah over time focusing instead on spiritual activities disconnected from their true meaning. Reformist thinkers, especially Imam Rabbani Ahmad Sirhindi (d. 1624) and later Shah Waliullah Al-Dehlawi (d. 1762) strongly criticized this decline and revived a balanced understanding of Sufism rooted in the Qur'an and Sunnah (Ahmad Sirhindi, 2026; Majid & Akhtar, 2024).

Education

Shah Waliullah's grandfather taught him the basic education in his father's Madrasa "Madrasah-e-Rahimiyyah". He received a deeper education in religion and philosophy. He memorized the Qur'an at a very young age, completing it by the age of seven, which earned him the title of *Hafiz* (Ahmed, Rahman, & Khatun, 2025). Along with Qur'anic studies, he gradually mastered disciplines such as *Ilm al-Kalam*, Sufism, mysticism, philosophy, reasoning, and *tafsir*, while also becoming proficient in Persian and Arabic language before later studying medicine (Hassan & Farid, 2025).

In 1730, Shah Waliullah travelled to the Hijaz (Arabia) to pursue advanced studies. He attended prestigious institutions in Mecca and Medina, where he gained recognition as a distinguished scholar. During his fourteen-year stay in Medina, he received *ijazah* (authorization) in Hadith from leading scholars, including Sheikh Obaidullah ibn Muhammad ibn Sulayman al-Maghribi, who trained him in the language and history of Hadith (Chowdury, Alkan, & İsmailoğlu, 2023). The prominent teachers of the Haramayn, such as Sheikh Abu Tahir al-Madani and

Muhammad ibn Ibrahim al-Madani also mentored him. Sheikh Abu Tahir granted him the Sufi *khirqah* (cloak of initiation). After years of study under eminent scholars like Sheikh Ahmad Thanawi, Sheikh Ahmad Kashani, and Sayyid Abdur Rahman Idrisi, Shah Waliullah returned to Delhi on the 14th of Rajab, 1145 AH (1732 CE), bringing with him a treasury of knowledge and spiritual influence that profoundly shaped Islamic thought in India (Majid & Akhtar, 2024).

Shah Waliullah's Marital and Family Life:

Following the advice of his father, Shah Abdur Rahim, Shah Waliullah married the daughter of his maternal uncle, Sheikh Ubaidullah Siddiqi of Phulat, Delhi at the age of fourteen. Although some relatives suggested postponing the marriage, later circumstances proved his father's decision to be wise and prudent (Hassan & Farid, 2025). From this marriage, his first son Sheikh Muhammad was born. Shah Waliullah personally supervised his son's education and even authored a foundational textbook for him that reflects his dedication to family and schooling.

After Shah Waliullah's death, Sheikh Muhammad settled in Budhana where he continued his father's legacy of learning. He passed away in 1208H/1793AD. He was buried in the courtyard of the Jame Masjid, a site that became associated with his memory and scholarship (Majid & Akhtar, 2024). Following the death of his first spouse, Shah Waliullah married Bibi Iradat, the daughter of Sayyid Thana Ullah of Panipat, who was a descendant of Sayyid Nasir-ud-Din Shahid. From this marriage, four eminent sons were born: Shah Abdul Aziz, Shah Rafiuddin, Shah Abdul Qadir, and Shah Abdul Ghani, who emerged as prominent intellectuals and reformers of their day. He had a daughter, Ummat al-A'ziz, who later remained in India.

Pilgrimage to Mecca: Shah Waliullah's pilgrimage to the Hijaz is seen as a turning point in his goal to educate and change people's lives. He stayed there for more than a year and improved himself with learning opportunities and useful things that were hard to find in India at the time. For many years, the Hijaz was a gathering place for Muslim thinkers from all over the World. Shah Waliullah studied Hadith in great detail with some of the best and most famous teachers of the time. His earnest study of Hadith became the basis of his work to bring about change in India. During his time in the holy towns, he also gained a deep understanding of the *Sharia'h's* sacred and wise aspects which he thought had been mostly neglected by experts for hundreds of years (Shah, n.d.; Begum, 2024).

At the age of 30, he performed the Hajj despite the political instability in India. Traveling was very dangerous at that time because there were no rules on land and pirates at sea. Choosing to go on this trip in these conditions shows how brave he is and how much he loves the holy buildings of Mecca and Medina. Besides the spiritual reason for the journey, he also wanted to see how Muslim societies were doing outside of India so that he could figure out how to protect and revive Islam in his own country. He probably thought of the verse in the Qur'an that tells Muslims

to “witness what benefits them” that is, to learn from the experiences and knowledge of the experts who were meeting in the centre of the Muslim world to learn. At that time, Surat was the main port for ships going to Arabia. But the trip to Surat was also very dangerous. Maratha troops often attacked the areas of Malwa and Gujarat. To get from northern India to the western coast, it was a long journey that had to be made on camel or ox carts. Even the seas were dangerous because European pirates, especially English and Portuguese ones, were known for attacking ships and their people very violently. Travel reports from that time show that pilgrims often had to go through terrible difficulties. Once, when one of his group members went missing in the middle of the night, Shah Waliullah would say the prayer *Ya Badi’al-Aja’ib* (O Originator of Wonders) to protect them. It took forty-five days to get from India to Jeddah. The 15th of *Dhu’l-Qa’dah* was the day he got to Mecca. He started teaching right away in the Sacred Mosque, which is usually only for Hanafi teachers. A lot of people came to his talks which shows how highly he was thought of. As Shah Waliullah writes in his own works, especially *al-Juz al-Latif*, he finally got to do Hajj in 1143 A.H. (1730–31 C.E.), after wishing to do it for a long time. At the end of that year, he made the journey and then went to Medina to study Hadith with Sheikh Abu Tahir al-Madani and other important teachers from both towns. Sheikh Abu Tahir not only permitted him to teach Hadith, but he also gave him a robe, which is a sign of entry into the Sufi order. Before going back to India, Shah Waliullah did Hajj a second time. He set out on his way back early in 1145 A.H. (1732 C.E.) and arrived safely in Delhi on the 10th of Rajab (16th December 1732) (Shah, n.d.; Begum, 2024).

Death

As the Qur’an says, every soul must taste death, whether it be a Prophet, saint, or reformer. After spending his entire life teaching Hadith, remembering Allah, and guiding the Muslim community, in 1176 A.H. (1762 C.E.), at the age of sixty-two, he fell ill for a short time and died on Saturday, the 29th of Muharram (21 August 1762). He was buried in the Mehndiyan cemetery near Delhi Gate, beside his father, Shah Abdur Rahim. Later, his four sons and other family members were also laid to rest there. A mosque was later built near his grave, and the area became a resting place for many scholars and saints. Today, the cemetery remains a place of respect and remembrance for one of India’s greatest Islamic scholars (Raveen, 2021).

His service and work

When Shah Waliullah returned to Delhi, he started to teach at the Madrassa-e-Rahimiyyah, the institution which was founded by his father, Shah Abdur Rahim (Barbhuiya, 2020). After his father’s death, he assumed leadership of the school and taught there for twelve years. His scholarly depth and creativity attracted students from across the region (Ahmed, Rahman, & Khatun, 2025). The growing number of

students soon exceeded the capacity of the original building, prompting Mughal prince Shah Alam to invite Shah Waliullah to relocate the madrasah to a larger facility. The emperor himself provided the new building, transforming the institution into a renowned centre of learning that frequently compared to a Darul Uloom of its time (Hassan & Farid, 2025). Following the death of Shah Waliullah, his four sons continued his mission, strengthening the madrasah's reputation as one of South Asia's most prominent centres for Islamic education. Later, his grandson Shah Ishaq Muhajir Makki took charge until his migration to Mecca in 1256 AH. Leadership then passed to Maulana Rafiuddin's sons, Maulana Makhsusullah and Maulana Musa. The institution thrived until 1857AD, when it was destroyed by the British during the Great Rebellion (Majid & Akhtar, 2024).

As a Social reformer and activist

Shah Waliullah played a pivotal role in reviving Islam in the Indian subcontinent through intellectual, spiritual, and social reforms. He emphasized the importance of restoring the study and practice of the Qur'an and Hadith, seeking to establish a genuine understanding of Sufism among Indian Muslims and to purify it from unfounded beliefs and unlawful practices (Hassan & Farid, 2025). He also worked against intellectual stagnation and blind imitation (taqlid) encouraging independent reasoning and critical engagement with Islamic sources. In addition, Shah Waliullah guided the Muslim community toward ethical and social reform based on Islamic principles. He trained scholars and leaders who would later play vital roles in defending and revitalizing Islam in the region, including his own sons: the most notably Shah Abdul Aziz, who carried forward his father's mission of reform and scholarship (Majid & Akhtar, 2024).

His scholarly contributions:

Shah Waliullah authored more than thousands works with around 51 extinct today. His writings cover *Tafsir*, *Hadith*, *Fiqh*, *Sufism*, *Kalam* (Islamic theology) and so on. Some of his most important works as follows:

1. *Hujjat Allah al-Balighah*: Shah Waliullah's *Hujjat Allah al-Balighah* is considered one of his most important works, written in Arabic as a comprehensive guide to *Sharia'h* principles and the philosophy of divine laws. The book combines legal and spiritual insights, offering answers to complex questions about faith and Islamic practice (Ahmed, 2018).

Abu Tayyiba said about Hujjat Allah al-Balighah "Although the book is not a hadith in science, it contains many interpretations of Hadith. Even the theories and mysteries of various hadiths have been revealed. No scholar had written such a

valuable book in the previous twelve centuries. This is not only the author's best book, but one of the best books of all time."¹

There are two important parts to Shah Waliullah's book. There are seven chapters in the first part, and each chapter is broken up into several pieces. There are in-depth descriptions of different parts of Sufism in these chapters.

In the 1st part of *Hujjat Allah al-Balighah*, Shah Waliullah presented the rules and mysteries of *Sharia'h* in a manner that made them accessible and easy to understand. He explained why Allah holds human beings accountable and why they receive either blessings or hardships as a result of their actions.

In the first chapter of his work, he explored the origins of the world and its order, beginning with the fundamental question of creation. He emphasized that Allah created humanity from a single drop of blood and elaborated on profound concepts such as *Alam al-Mithal* (the ideal world), *Mala-e-A'la* (the higher council), *Haqiqat al-Ruh* (the reality of the soul), and the principle of responsibility. Ultimately, he concluded that every individual must face the consequences of their deeds; good actions bring positive outcomes, while sinful behaviour leads to harmful results (Ahmed, 2018).

In the second chapter, Shah Waliullah addressed the central problem of human life and outlined the system necessary for a righteous and fulfilling existence. He explained how Muslims could succeed in various dimensions of life and how peace and harmony could be achieved at personal, social, national, and international levels. This section was divided into eleven parts, each focusing on a specific human need or right and its proper implementation. He discussed governance, commerce, military organization, social structures, and interpersonal relations. According to him, a leader must embody honesty, intelligence, and the ability to apply Islamic values correctly. In the times of conflict, a leader should demonstrate strength, while in dealing with people, he should show kindness. Shah Waliullah emphasized that a ruler must be wise, self-reliant, physically fit, compassionate, and consistently concerned for the safety and welfare of the community. In short, he provided a clear and detailed description of the qualities required for effective leadership (Wikipedia, 2024).

In the third chapter, Shah Waliullah examined the habits and beliefs that shape human life. The fourth chapter focused on the concepts of luck and fate, discussing what fortune means, how it can be attained, and the diverse ways people perceive it. Within this discussion, he emphasized the importance of core Islamic practices such as belief in the oneness of Allah, prayer, fasting, travel, and charity, along with the rules that govern them. He explained the spiritual significance of these acts and warned against the destructive nature of sin, showing how

¹ Shah Wali Allah Dihlawi, *The Conclusive Argument from God: Shah Wali Allah of Delhi's Hujjat Allah Al-Baligha (Islamic Philosophy, Theology, and Science)*, trans. Marcia K. Hermansen (Leiden: Brill Academic Publication, 1995), 77-84.

wrongdoing harms both individuals and society. He stressed that righteous deeds bring peace and happiness in this world and the hereafter in the fifth chapter (Ahmed, 2018).

The sixth chapter dealt with politics at the national level. Divided into twenty-one sections, it explored religion, national authority, pre-Islamic traditions, Islam, and the foundations of governance. Shah Waliullah also discussed the principles of government and the hidden wisdom of *Sharia'h*. The seventh and final chapter contained eleven sections, addressing the Prophet's knowledge, Hadith, and the opinions of the Companions, their successors, and jurists. He provided detailed explanations of matters such as cleanliness and prayer, concluding the first volume with a wide range of themes related to Islamic law and spirituality (Wikipedia, 2024).

The second part of *Hujjat Allah al-Balighah* focused on religion, social relations, and politics. Shah Waliullah began by explaining the meaning and importance of prayer, fasting, and travel. Unlike the first part, this section was not divided into chapters but organized by individual topics. After discussing spiritual devotion, he turned to economic life, emphasizing that the acceptance of prayer depends on lawful income. He highlighted that earning and conducting business in accordance with Islamic principles is an essential aspect of genuine worship. He then addressed family structures, including marriage, divorce, women's rights, education, and child-rearing. Later, he examined issues related to the state, such as the military system, the caliphate, and criminal law. He also described the everyday customs of ordinary people, including their clothing, behaviour, and social interactions. The book concluded with reflections on the noble qualities of the Prophet's Companions, underscoring their exemplary role in Islamic history.

2. Al-Fawz al-Kabir: on the principles of Tafsir, demonstrating mastery in exegesis (Dehlawi, 2014).
3. Fath al-Rahman fi Tarjamat al-Qur'an: Persian translation of the Qur'an to make it accessible to Indian Muslims (Dehlawi, 1730).
4. I'lam al-Muwaqqi' in and other Hadith Commentaries: Demonstrating profound scholarship in Hadith science (Dehlawi, 1800).

He also wrote on *Ijtihad* and *Taqlid*, emphasizing the need for independent reasoning within the framework of *Sharia'h*. His works reflect a synthesis of Islamic law, spirituality, and social reform.

His contributions to Sufism:

Fuyooz Al-Haramayn: It is regarded as a significant contribution to Islamic spirituality. In this work, Shah Waliullah described in detail his spiritual observations and mystical disclosures during his journey to the Hijaz in 1143 AH. The book also explores profound philosophical mysteries, reflecting his deep engagement with both mysticism and intellectual thought. He recounted experiences perceived through the "eye of the soul" such as radiant lights emanating from the Ka'bah,

luminous rays from the graves of the martyrs of Badr, and streams of light surrounding the Prophet (peace be upon him). He remained in Mecca and Medina for nearly two years, during which he documented more than forty spiritual visions and revelations (Ahmed, 2018). This text has long been considered a beacon for scholars and seekers of spiritual refinement. Shah Waliullah also narrated several of his dreams, offering guidance on how closeness to Allah can be achieved through reciting *Darud Sharif*. He emphasized that love, sincerity, politeness, and respect in sending blessings upon the Prophet bring divine pleasure and spiritual joy. The book inspired countless hearts and minds, helping readers align their lives with the Qur'an and Sunnah and walk the path of righteousness (Wikipedia, 2024).

Anfaas Al-A'rifin: This book is one of the renowned works of Shah Waliullah that offers exceptional insights into his spirituality and religious thought. It contains detailed accounts of prominent religious scholars, particularly the biography of his father, Shah Abdul Rahim. It also highlights the favours and blessings bestowed by prophets and messengers, while emphasizing the importance of sending divine blessings upon the spiritual guides of Islam. Within its pages, he described the discipline of spiritual practice, the value of religious gatherings, and the significance of efforts made for spiritual refinement (Ahmed, 2018). The text further affirms the belief that the Auliya (close to Allah) remain spiritually alive in their graves, possessing awareness of the living and maintaining a connection with them. Through these descriptions, the writer illustrated profound ways of establishing spiritual ties with Allah Almighty. Thus, the book serves as a guide for seekers, presenting a path of devotion rooted in reverence, discipline, and mystical connection to the Divine (Wikipedia, 2024).

FINDINGS

- Sufism and the Qur'an and Sunnah should work together: Shah Waliullah (RA) changed Sufism into a strict spiritual way based on the Qur'an and Sunnah. He did not agree with the skewed and magical versions of Sufism that were popular in India. Instead, he restored it as a way of purifying the soul (tazkiyah) and loyalty that was in line with Islamic law (*Sharia'h*). In his lessons, he stressed that real faith can't exist apart from heavenly revelation and the teachings of the prophets (Chowdury, Alkan, & Ismailoğlu, 2023).
- The return of Islamic ideas and spiritual reform: In Mughal India, when morals and politics were getting worse, Shah Waliullah worked to change things and bring back the glory of the Mughal Empire. He brought the Muslim academic practice back to life by making a link between religious law, spirituality, and reason. He gave the Muslim community hope and renewed their dedication to true Islamic ideals through his lectures, works, and guidance. His reforms were not just religious; they were also educational, social, and moral. They were meant to make the whole community better (Abrar & Rahim, 2025).

- Contributions to scholarly and philosophical depth: Shah Waliullah made a huge addition to Islamic learning with over one hundred works, such as *Hujjat Allah al-Balighah*, *Al-Fawz al-Kabir*, *Fath al-Rahman*, *Fuyooz Al-Haramayn*, and *Anfas al-A'rifin*. In his works, he mixed religion, law, and Sufism to show that Islam is a full moral and spiritual system. In particular, *Hujjat Allah al-Balighah* gave a logical explanation of divine law and how people should act, showing the reason behind *Sharia'h* and how it applies to both personal and society life (Ahmed, 2018).
- Making *Sharia'h* and *Tasawwuf* more compatible: Shah Waliullah made it possible for people to follow religion (*Sharia'h*) on the outside and experience spirituality (*Tasawwuf*) on the inside. He thought that these two aspects could not be separated; the first guided behaviour and the second cleansed purpose. In books like *Fuyooz Al-Haramayn*, he wrote about his spiritual experiences and showed how real Sufism strengthens your relationship with Allah while still following all Islamic rules. His balanced view stood in contrast to strict legalism and uncontrolled spirituality (Chowdury, Alkan, & Ismailoğlu, 2023).
- Influence as an educator and social reformer: In addition to being a Sufi and a teacher, Shah Waliullah had a big dream of changing society for the better. He taught many scholars, including his own boys, through *Madrasah-e-Rahimiyyah*. These scholars carried on his educational and spiritual work. He fought against *Taqlid* (blind copying) and intellectual stagnation. He supported moral discipline and social justice and *Ijtihad* (independent thinking). His attempts to change things paved the way for later movements of Islamic renewal and anti-colonial struggle in South Asia. (Majid & Akhtar, 2024).

CONCLUSION

It is said that Shah Waliullah Muhaddith Al-Dehlawi (RA) was one of the most important leaders in Islamic history, especially in the Indian region. The work he did with his life is the right mix of learning, faith, and change. He brought back the real meaning of Sufism, which is a philosophy based on the Qur'an and Sunnah. This brought order back to Islamic thought during a time of decline and confusion. Shah Waliullah brought together *Sharia'h*, *Tasawwuf*, and philosophy in his works, lectures, and social work. This made Islam a live force that could lead all parts of life, including the spiritual, social, political, and moral. Scholars, activists, and followers are still moved by his vision. It reminds everyone that true Sufism is not hiding from life, but cleaning up the heart so that you can serve others in line with God's will.

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