

## Exploring Islamic Moral Dimensions: The Relevance of Shah Waliullah Philosophical Works for Contemporary Youth and Academia



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**Abstract:** *Shah Waliullah (1702-1762) was a key Islamic scholar in the 18th century, known for his major contributions to religious studies, law (Fiqh), and philosophy. His important works, including Hujjatul Allah al-Balighah, Lama'at, Altaf al-Qudus, Hama'at, Sata'at, and Tafhimat al-Ilahiyya, represent high points in Islamic philosophical and ethical writing, influenced by neo-Platonic ideas. Shah Waliullah's deep study of the Quran, the traditions of the Prophet (Sunnah), and independent reasoning (Ijtihad) led to significant developments in the study of Islamic history, making his work essential for later scholars in theology and history. His writings cover a wide range of topics, including history, philosophy, ethics, and Sufism (Tassawuf), and are considered literary and scholarly masterpieces of his time. Specifically, Shah Waliullah's work on ethics, Islamic theology (Ilm al-Kalam), and the philosophy of Islamic law (Shariah) and history shows a thoughtful combination of classical Arabic literary culture (Adab), the improvement of morals (Akhlaq) and spirituality, and a rational approach to Islamic traditions through philosophical thinking. This research paper aims to thoroughly examine the Islamic moral and ethical ideas in Shah Waliullah's works and explore how they remain relevant for today's youth and academic communities.*

**Keywords:** Universal Narrative, Philosophy of Shariah, Hujjatul Allah al-Balighah, Contemporary Academics

### Birth and Early Life

Imam Shah Waliullah (رحمه الله) was born on Wednesday, 1702, in the town of Phulat, Muzaffarnagar district. His birth name was Qutbuddin, and he was historically known as Azeemuddin. His lineage can be traced back to Hazrat Umar (رضي الله عنه) on his father's side and Hazrat Musa Kazim on his mother's side. Thus, he belonged to pure Arab descent and was from the Sadat-e-Farooqi family. His education began under the guidance of his respected father, Shah Abdul Rahim. At the age of seven, he memorized the Quran and simultaneously learned religious matters. Afterward, he started performing prayers. By the end of his seventh year, he began studying elementary Arabic and Persian books. At the age of 14, he got married.

At the age of 17, his esteemed father passed away. Before his death, in his ill state, his father granted him permission to take bai'ah (pledge) and stated that pledging allegiance to Shah Waliullah (رحمه الله) is equivalent to pledging allegiance to him.<sup>1</sup>

### Pursuit of Religious Knowledge

In his Persian treatise "Al-Jazalateef fi Tarjamatul Abdul-Dhaeef," Shah Waliullah (رحمه الله) describes his further pursuit of religious knowledge in the following words.

"In the field of Fiqh, I studied the books 'Sharh Waqayah' and 'Hidayah' almost entirely. In Usul al-Fiqh, I studied parts of 'Hami' and 'Tawdeeh wa Talweeh.' In logic, I completed 'Sharh Shamsiya,' part of 'Sharh Mataali,' and in

<sup>1</sup> Chughtai, Muhammad Ikram, "Shah Waliullah: Biography and Works," Lahore, Sang-e-Meel Publications, 2017, p.35.

theology, part of 'Sharh Aqaid,' 'Khiyali,' and 'Sharh Mawafiq.' In Sufism, I studied part of 'Awarif' and some Naqshbandi treatises, and in Haqaiq (metaphysical truths), I studied 'Sharh Rubaiyat Maulana Jami,' 'Dilwiyah,' the preface of 'Sharh Lamhaat,' and the preface of 'Naqd al-Nusoos.' In the science of special properties of names and verses, I had a special collection from my revered father, for which he gave permission multiple times. In medicine, I studied 'Mujiz al-Qanoon,' in philosophy, 'Sharh Hidayat al-Hikmah,' and others. In grammar, 'Kafiyah' and 'Sharh Mulla,' and in rhetoric, most of 'Mutawwal,' and part of 'Mukhtasar Ma'ani,' on which there is Mulla Zada's commentary. In geometry and arithmetic, I studied some brief treatises, and during this period, specific points about each subject would come to mind, and I would achieve more than the efforts made."<sup>2</sup>

### Stages of Spiritual Development

Imam Shah Waliullah (رحمه الله) had the honor of performing Hajj in 1114 AH. There, he had the privilege of learning Hadith narration from Sheikh Abu Tahir (رحمه الله) and other Mashayikh of Haramain. He obtained the comprehensive khirqah (spiritual authority) from Sheikh Abu Tahir, which encompasses all orders. In the field of spirituality, Shah Waliullah (رحمه الله) compiled his inspirations in "Lamaat" and "Lataif al-Qudsi." Regarding this, Shah Waliullah (رحمه الله) states:

"I have been granted knowledge of the four perfections: Ibda' (innovation), Khalq (creation), Tadbeer (planning), and Tadleel (guidance), which exist throughout the expanse of this world, as well as the capacities of human souls and their perfection and fate. These two sciences are so important that no one before me reached their essence. I have been fully endowed with the practical wisdom necessary for the reform of this era. Along with this, I have been granted the ability to consolidate this practical wisdom through the Quran, Sunnah, and the traditions of

<sup>2</sup> Shah Waliullah al-Dihlawi, "Al-Juz' al-Latif fi Tarjamat al-Abd al-Da'if," Archive al-Islamiyah, Beirut, p. 2.

<sup>3</sup> Shah Wali Allah, Al-Tafhimat al-Al-Hiyah, Majlis-e-Ilami, Dabhal, Surat, 1936, p. 56

the Companions (رضي الله عنهم)."<sup>3</sup>

### Moral Dimensions of Imam Shah Waliullah

- 1) According to Maulana Maududi, Shah Waliullah (رحمه الله) was the first to present Islamic philosophy and ethics independently from Greek philosophy.<sup>4</sup> He was a distinguished scholar and also held the position of a Mujaddid (reformer). In the field of education and training, he had profound insight. He aspired for the development of human values in accordance with nature and reason. Besides divine revelation, he considered human experiences and the inner self (Nafs Natiqah) as essential sources of knowledge. Shah Waliullah believed that just as the physical senses assist in gaining knowledge, so do the inner senses.
- 2) He distinguished humans from animals through qualities like spiritual power, acquired intellect, creative ability, public welfare, love of beauty, love of status, and varying strengths. Shah Waliullah regarded the material world as a reality and also acknowledged metaphysical realities, considering it essential to fulfill their fundamental requirements.<sup>5</sup>
- 3) In Shah Waliullah's view, it is necessary to disseminate religious teachings to promote revolutionary ideas. He believed that reconciliation between scholars and politicians is crucial for social peace. He emphasized that the primary goal of humans is to strive for eternal happiness. According to him, education should be provided in an environment that highlights human virtues and aligns religious education with natural and biological needs. Education should shape the human personality and foster balanced mental, physical, spiritual, emotional, and moral growth.
- 4) Shah Waliullah believed in the unity of

<sup>4</sup> Maududi, Abul Ali, Renewal and Revival of Religion, Islamic Publications (Private) Limited, 13-e-Shah Alam Market Lahore, 1997, p.142-48

religion and the world, and of body and soul. He viewed Islam as a comprehensive code of life, which neither supports monasticism nor worldliness and materialism. Instead, Islam considers the world as a means for achieving success in the hereafter and stresses the need to establish a just system in the world, advocating relentless efforts for it. Therefore, Muslim youth should seek proper guidance from Shah Waliullah's teachings to understand the correct perspective of religion and the world and strive for it accordingly

- 5) Shah Sahib considered the recitation, understanding, and practice of the Holy Quran essential for awakening the Muslim Ummah and the Muslim youth. He also translated the Quran into Persian, a task that his sons continued. Therefore, it is incumbent upon the government, scholars, and philanthropists to establish institutions for Muslim youth that combine religious and contemporary education to protect the new generation from various misguidances.
- 6) During Shah Sahib's era, theologians adopted Aristotle's theoretical philosophy. However, Shah Sahib, following the upbringing of his father, emphasized 'strategic wisdom' according to the demands of practical life and social needs. He considered this strategic wisdom a divine gift and aimed to document it in the light of the Quran, Sunnah, and the traditions of the Companions.
- 7) Whenever a boy or girl reaches marriageable age, they should marry. However, before marriage, both should be taught the necessary issues related to marriage, divorce, maintenance, marital rights, and waiting periods. The marriage should be publicly announced and not done secretly. The method should not violate Islamic injunctions, such as dancing,

singing, frivolity, and music. Shariah does not forbid healthy entertainment and happiness, so joy should be expressed at weddings. Playing the drum(Daff) is permissible, but music is forbidden even at this time.

- 8) Engagement should be done before marriage so that people know that a particular boy and girl are interested in each other and intend to marry. After marriage, the man will be the guardian, and the woman will be the follower; thus, balance will be maintained in society. The man will be responsible for the economy, while the woman will manage the household and raise the children. The woman will be obedient and submissive to the man.
- 9) Children, being dependent on their parents for upbringing, necessitate the parents' close relationship for their well-being. Since parents are older than children, children should respect and honor them. Parents have done a great favor to the children by facing every hardship for their sake and enduring significant difficulty in their upbringing. Therefore, it is incumbent upon children to repay this favor with respect and honor.
- 10) The Almighty says, "Is there any reward for good other than good?"<sup>6</sup> Similarly, it is stated: "And We have enjoined upon man [care] for his parents."<sup>7</sup> High moral standards also dictate that children respect their elders. The Hadith states: "He is not of us who does not have mercy on our young and respect our elders."<sup>8</sup>

The work of Imam Shah Waliullah was multifaceted, and even today, scholars testify to his achievements. In short, due to the sincere and dedicated efforts of Shah Waliullah and his family, the illustrious banner of Islam kept flying over the Indian sub-continent despite the decline and fall of the Mughal Empire. In Spain, the faith of Islam disappeared with the

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<sup>6</sup> Surah Ar-Rahman, Ayah 30

<sup>7</sup> Surah Al-Ahqaf, Ayah 15

<sup>8</sup> Jami' al-Tirmidhi, Muhammad ibn Isa ibn Surah al-Tirmidhi, Dar Ihya al-Turath al-Arabi, 1991 CE,

disappearance of Muslim rule. Many Muslims were killed, and many were converted to Christianity. However, in India, the intention of the British Government did not materialize, and Muslim India did not convert to the faith of the ruling people despite the missionary efforts of the British Government, which spent millions of pounds on missionary activities and arranged lectures, debates, and seminars to propagate their faith. The failure of the British Government in converting Muslim India was due to the dedicated efforts of Hazrat Shah Waliullah and his noble family."

➤ **Principles of Real Success (Saadah):**

According to Imam Shah Waliullah, the following principles are essential for achieving happiness:

1. **Purity (Taharat):**

- The first principle is purity. Purity is a trait that elevates a person to an angelic environment and instills angelic qualities within them. When a person with a sound nature completes their basic human needs such as urination, defecation, and sexual intercourse, they feel a kind of discomfort in their heart, as if they are being crushed by a narrow and suffocating space. When they achieve cleanliness and wear clean clothes, this discomfort vanishes, and their soul feels peace and happiness. This is the benefit of purity: by cleansing oneself from the impurities of animalistic behaviors, one attains angelic qualities. Conversely, if someone remains in a state of impurity, they will be afflicted by satanic whispers, fears, and discomfort. Such a person experiences disturbing thoughts and dreams, and due to these thoughts, their soul succumbs to animalistic tendencies, which pleases the devils<sup>9</sup>. Allah loves those who are clean, as stated in the Quran: "Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."<sup>10</sup> Similarly, a

Hadith states: "Purity is half of faith."<sup>11</sup>

2. **Humility (Ikhbat):**

- The second major principle for achieving happiness is humility. Ikhbat refers to a state of the heart that brings about humility, modesty, and devotion in the presence of Allah. The manifestations of this state include having faith, being obedient, showing submissiveness, being a person of prayer, and engaging in the remembrance and contemplation of Allah. A person with these qualities always has the remembrance of Allah and His majesty before them. Such a person never develops attributes of disbelief, dishonesty, ingratitude, or rebellion; instead, they are always in a state of prostration before their Lord. This quality among human attributes is extremely close to that of angels, as angels also stand humbly in rows before Allah and do not deviate from His command. Thus, a person with these attributes becomes very close to the angels.<sup>12</sup>

3. **Generosity (Samahat):**

- According to Shah Sahib, when the trait of generosity becomes ingrained in a person, they become disinterested in material desires and yearn for spiritual pleasures. This does not mean that they abstain from eating, drinking, or sexual relations, or that they never get angry. Rather, due to generosity, they remain involved in these activities for a short period and quickly disengage from these temporary engagements, leaving no lasting effect on their soul. Conversely, if they lack generosity, these conditions leave a permanent impact on their heart. The same results will manifest in the hereafter; a person whose heart was ingrained with generosity will be very happy after death,

<sup>9</sup> Shah Waliullah, Hujjatullah al-Balighah, Dar al-Jil, 2005, Beirut, p. 106

<sup>10</sup> Surah Baqarah, Ayat 222

<sup>11</sup> Sahih Muslim, Book of Purification, Chapter on the Virtue of Ablution, Volume 2, Page 122

<sup>12</sup> Shah Waliullah, Hujjat Allah al-Baligha, Dar al-Jeel, 2005, Beirut, p. 107

while the one without it will be distressed.<sup>13</sup>

#### 4. Justice (Adalat):

According to Shah Sahib, justice is a deeply ingrained quality within the soul that brings about a fair and just system. This system ensures the reform of domestic life and the correctness of state affairs. A person who strives for a just system—whether at home, in the neighborhood, in society, or at the international level—aligns with the system favored by angels and becomes deserving of their prayers.<sup>14</sup> As mentioned in the Holy Quran: “Those who bear the Throne and those around it exalt [Allah] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], ‘Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire.’<sup>15</sup> A just system is Allah’s preferred system, and He desires that matters and decisions among people be based on justice.

##### ➤ justice is a fundamental Ethical value

In Shah Sahib's view, justice is a fundamental ethical principle and trait that should be present in a good person. This trait should be free from excess and deficiency; otherwise, it will lead to arrogance, oppression, and rebellion, which are destructive to society. Similarly, in the case of deficiency, it will result in cowardice and laziness. The balanced form of this quality manifests as bravery, support for the truth, justice, the correction of domestic affairs, and the improvement of state matters through justice and order. A person who possesses this quality will be considered an excellent human being, and where such people are found, justice and fairness will prevail. These people will succeed in this world and the hereafter and will be deserving of the prayers and good treatment of the close angels. They will attain Allah's pleasure and love.<sup>16</sup>

##### ➤ Important Ethical Traits:

- **Contentment:** Being satisfied with what

one has.

- **Generosity:** Exhibiting kindness and a willingness to give.
- **Limiting Expectations:** Keeping one’s hopes and desires moderate.
- **Patience and Gentleness:** Displaying calmness and softness in demeanor.
- **Humility and Avoiding Arrogance:** Being humble and steering clear of pride.
- **The Harms of Unjust Anger:** Recognizing the negative impact of undue anger.
- **Importance of Patience:** Understanding the significance of being patient.
- **Compassion for Others:** Showing mercy to others.
- **Consequences of Oppression:** Understanding the negative outcomes of oppression.
- **Sanctity of Life and Property:** Respecting the sanctity of others' lives and possessions.
- **Avoiding Harm:** Refraining from causing harm with one’s hands or words.
- **Charity:** Observing the duty of giving zakat.
- **Not Unjustly Consuming Property:** Avoiding consuming others' wealth unjustly.
- **Unity of Believers:** Believers should be like one body, supporting each other.
- **Kindness to Orphans and the Helpless:** Treating orphans and the needy with kindness.
- **Good Treatment of Women:** Treating wives and daughters with respect.
- **Obedience and Good Treatment of Husbands:** Wives should obey and treat their husbands well.
- **Spending on Family:** Providing for one’s family.

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<sup>13</sup> Hujjat Allah al-Baligha, p. 108

<sup>14</sup> Hujjat Allah al-Baligha, p. 108-109

<sup>15</sup> Surah Momin, verse 7

<sup>16</sup> Hujjat Allah al-Baligha, p. 112

- **Good Treatment of Neighbors:** Treating neighbors well.
  - **Maintaining Family Ties:** Observing the importance of family relationships.<sup>17</sup>
  - **Avoiding Disobedience to Parents:** Refraining from disobeying parents and treating them well.<sup>18</sup>
  - **Good Treatment of All Muslim Classes:** Treating all classes of Muslims well.<sup>19</sup>
- **Imam Shah Waliullah Easy method for Young People to Settle Down:**

Shah Sahib considered marriage the best means to avoid sexual immorality and an easy recipe for young people to settle down.<sup>20</sup> He cited the following Hadith: The Prophet (PBUH) said, "O young people, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding chastity. And whoever is not able to marry should fast, for it will be a restraint for him."<sup>21</sup> Marriage is the Prophet's (PBUH) tradition, as stated in the Hadith: "Whoever turns away from my Sunnah has nothing to do with me."<sup>22</sup> It is essential for young people who can afford it to marry and settle down. Shah Sahib believed that marriage is the best way to avoid sexual immorality, and in the current age of widespread temptation, its necessity has increased manifold. Simplicity should be observed in marriage, and the girl's character should be considered, as emphasized by Shah Sahib through the following sayings of the Prophet (PBUH): "The world is a provision, and the best provision of the world is a righteous woman."<sup>23</sup> And, "A woman is married for four things: her wealth, her lineage, her beauty, and her religion. So, marry the religious woman; otherwise, you will be a loser."<sup>24</sup>

<sup>17</sup> Hujjat Allah al-Baligha, p. 132-136

<sup>18</sup> Jami` at-Tirmidhi, Book of Righteousness, Chapter on Dutifulness to Parents, Hadith Number 5142

<sup>19</sup> Sunan Abu Dawood, Book of Manners, Chapter on Giving People Their Due Position, Hadith Number 4843

<sup>20</sup> Hujjat Allah al-Baligha, p. 190

<sup>21</sup> Sahih al-Bukhari, Book of Marriage, Chapter on Encouragement to Marry, Hadith Number 5066

➤ **Veils (Hijabat) and Ways to Remove Them:**

Imam Shah Waliullah identified three types of veils that hinder the attainment of natural disposition and complete happiness:

1. **Veil of the Self (Hijaab an-Nafs):**
  - This veil involves basic human needs such as eating, drinking, and sexual relations. To fulfill these needs, sometimes a person deviates from the path of achieving perfection.
2. **Veil of the World (Hijaab ad-Dunya):**
  - This veil encompasses worldly customs, luxuries, industries, fame, etc., which become obstacles in the pursuit of happiness.
3. **Veil of Misunderstanding (Hijaab as-Su' al-Ma'rifah):**
  - This veil refers to errors in understanding Allah, leading to corrupt beliefs. This can be of two types: anthropomorphism (attributing human qualities to Allah) or associating partners with Allah (shirk).<sup>25</sup>

**1-Veil of the Self (desires) and Its Remedy:**

- The first remedy is to satisfy the sexual desire through legitimate means, such as marriage. If a person cannot afford to marry, they should fast. Some Sufis adopt incorrect methods to curb the self, such as castration or harming their own organs. These are satanic methods and alterations in Allah's creation. Legitimate methods are like medicine and should be used under expert advice; otherwise, they may have adverse effects.
- The second method to correct the self is

<sup>22</sup> Sahih al-Bukhari, Book of Marriage, Chapter on Encouragement to Marry, Hadith Number 5063

<sup>23</sup> Sahih Muslim, Book of Suckling, Chapter on The Best Possession in This World is a Righteous Woman, Hadith Number 1467

<sup>24</sup> Sahih Muslim, Book of Suckling (Kitab al-Rada'), Chapter on Encouragement to Marry a Woman of Religious Character, Hadith Number 1466

<sup>25</sup> Hujjat Allah al-Baligha, p. 112

through punishments. If someone makes a mistake, they should be punished accordingly. The punishment should be proportionate to the mistake; if the act is serious and the punishment is light, it will not be effective. Conversely, if the act is minor and the punishment is severe, it will cause distress and further issues. Therefore, the punishment should match the crime to correct the self.

## 2-Veil of the World and Its Remedy:

- The first method is to remember Allah while fulfilling worldly needs. One should engage in prayers, recite the prescribed supplications for various actions, and remember Allah morning and evening. This way, a person will always remember Allah and will not be distracted by worldly matters. As the Quran states:
  - 1- "Those who remember Allah while standing, sitting, and lying on their sides and give thought to the creation of the heavens and the earth, [saying], 'Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.'"<sup>26</sup>
- The second method is to establish regular acts of worship, such as the five daily prayers, annual Hajj, fasting during Ramadan, and giving zakat. Regular worship reminds a person of Allah and prevents them from becoming completely engrossed in worldly matters.

## 3-Veil of Misunderstanding (Hijaab as-Su' al-Ma'rifah) & Its Remedy:

### 1<sup>st</sup> Aspect: Incorrect beliefs about Allah (S.W.T):

- The third veil, سوء معرفت (su' al-ma'rifah), refers to having incorrect beliefs about Allah. This can manifest in two ways:
  - 1- Anthropomorphism: Thinking of Allah as similar to His creation. For instance,

if someone says Allah sees, a person might think Allah sees like humans. However, Allah's attributes are not like those of humans. This belief is the error of the Mushabbihah sect.<sup>27</sup>

### Remedy:

1-for this veil is not to delve deeply into the nature of Allah's essence but to know that Allah exists and possesses all perfect attributes. No human attribute can be ascribed to Allah, as stated in the Quran:

- "There is nothing like unto Him, and He is the Hearing, the Seeing."<sup>28</sup>

2-Simply knowing this is sufficient; further speculation about Allah's attributes can lead to misguidance.

### The 2nd Aspect: Attributing Divine Qualities to Creation:

This veil occurs when people become so infatuated with something that they treat it with the same reverence that should be reserved for Allah. They look upon objects such as stones, trees, or personalities with excessive admiration and love, leading to injustice in their love and hate towards others. Consequently, they may attempt to attribute the Creator's qualities to the creation, thereby falling into the error of equating non-divine entities with Allah.

### Remedy:

1. **Constant Remembrance of Allah:** Engage in activities and practices that constantly remind one of Allah, illuminating the heart with His presence.
2. **Isolation in Divine Love:** Occasionally retreat into solitude to deepen the love for Allah, ensuring that no one is given the status that belongs solely to Allah.
3. **Avoiding Distractions:** Stay away from things that distract from the remembrance of Allah, expressing love for Him at different times.

### ➤ The Overview of the Moral Situation of

<sup>26</sup> Surah Al-Imran, Ayah 191

<sup>27</sup> Hujjat Allah al-Baligha, p. 113

<sup>28</sup> Surah Ash-Shura, Ayah 11.

## **Contemporary Muslim Youth:**

The adoption of modern and Western secular culture has led to the following detrimental effects on Youth & the current society:

### **1. Religious Neglect:**

- Neglect in prayers, especially congregational prayers.
- Consistent avoidance of Quranic recitation, reflection, and practice.
- Negligence in adhering to prescribed supplications.

### **2. Dishonesty and Deceit:**

- Engaging in lying, betrayal, fraud, and quarrels.
- Lack of patience and involvement in online business scams and cybercrimes.
- Sexual exploitation and extreme greed, leading to the inability to differentiate between lawful and unlawful earnings.

### **3. Financial Misconduct:**

- Involvement in interest-based transactions.
- Neglecting charity and spending in the way of Allah.<sup>29</sup>

### **4. Love Affairs and Materialism:**

- Engaging in romantic affairs, focusing education solely on job acquisition.
- Participating in violent acts against women, and engaging in mixed gatherings with immodesty during weddings.
- Indulging in mixed dancing, musical programs in Universities, and uploading inappropriate content on social media.
- Adoption of the girlfriend-boyfriend culture and excessive obsession with selfies, sometimes leading to dangerous

situations.

### **5. Mockery and Western Celebrations:**

- Mocking and making comedy of teachers and elders.
- Celebrating Western festivals like Valentine's Day, April Fools, birthdays, Halloween, and Christmas.<sup>30</sup>
- Indulging in reckless activities like one-wheeling on 14th August.

### **6. Superstitions and Modern Influence:**

- Resorting to black magic and talismans for love marriages and jobs.
- Seeking friendships with non-mahram cousins and reading literature from modernist and secular authors.
- Assisting in the propagation of atheism.

### **7. Substance Abuse and Health Neglect:**

- Consuming drugs and excessive junk food, leading to various health issues.
- Involvement in music and vain activities, harboring unrealistic long-term aspirations, and remaining in a state of impurity.

### **8. Fashion and Fame Obsession:**

- Following Western fashion trends, especially girls wearing immodest clothing.
- Uploading pictures and videos to gain fame, leading to the misguidance of other youths.
- By joining various clubs, theaters, and societies, especially obtaining jobs in NGOs, they implement their nefarious intentions, etc.<sup>31</sup>

### **➤ Guidance for Contemporary Muslim Youth and Academia in the Light of Imam Shah Waliullah Moral Teachings:**

By adhering to these guidelines, Muslim youth

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<sup>29</sup> Dr. Muqaddas Allah, "Globalization: In the Islamic Perspective," Ph.D. Research Thesis (Islamic Studies), Department of Islamic Studies, Peshawar University, Session 2005, p. 396

<sup>30</sup> Dr. Muqaddas Allah, "Globalization: In the Islamic Perspective, p. 400

<sup>31</sup> Dr. Muqaddas Allah, "Globalization: In the Islamic Perspective, 2005, p. 405



can navigate their lives ethically and spiritually, aligning their actions with the teachings of Islam and the guidance of Imam Shah Waliullah.

#### 1. **Marriage (Nikah):**

- Marriage is a Sunnah of the Prophet (PBUH). If a young man likes a girl, he should marry her through her guardian instead of engaging in illicit relationships. Youth should strengthen their moral character by controlling their desires through the power of reason. As the Prophet (PBUH) said: "O young people, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding chastity. And whoever is not able to marry should fast, for it will be a restraint for him."<sup>32</sup>
- Before marriage, both should learn essential issues regarding marriage, divorce, maintenance, marital rights, and waiting periods. Workshops should be conducted for this purpose, and the marriage should be publicly announced, not done secretly.

#### 2. **Post-Marriage Responsibilities:**

- After marriage, the bride should live with loyalty, obedience, and modesty, while the groom should manage financial and external affairs. The marriage should be publicly celebrated, avoiding drums, music, and immodesty. Extravagant expenses and indecent behavior, often seen in modern weddings, should be avoided.

#### 3. **Parental Respect and Care:**

- Youth should serve their parents in every way possible and ensure their comfort and peace. Respect and good treatment of parents are obligatory and bring stability and blessings to society. A harmonious relationship between parents will foster unity among children.
- In today's social media age, we should not see our children just as kids. Instead, we

should treat them as more mature because they are well-informed, tech-savvy, and increasingly independent.

#### 4. **Family Outings and Health:**

- Families should go on recreational trips to health-promoting places, adhering to Shariah limits. Such outings should avoid immodesty and should be beneficial for mental and physical development.

#### 5. **Maintaining Cleanliness:**

- Muslim youth should always remain in a state of wudu and take a full bath (ghusl) whenever necessary. This will protect them from sins and satanic gatherings. External cleanliness includes keeping the body, clothes, and surroundings clean and staying away from filth and impure people. This practice brings them closer to angels and away from devils.

#### 6. **Developing Humility (Ikhbat):**

- Youth should be introduced to the reality of humility by attending gatherings of those who possess this quality. This will help them gain closeness to Allah and develop attributes such as humility, politeness, generosity, gentleness, piety, fear of Allah, and obedience.
- For cultivating humility, regular attendance of congregational prayers is essential. Parents should take their children to the mosque from a young age to build this habit. Congregational prayer fosters purity and humility, and practicing it instills obedience and keeps worshippers away from sinful pleasures, fostering a sense of community under an Imam's leadership, which aids in societal reform and justice.

#### 7. **Moral Development:**

- Youth need to focus on their moral development, which includes purity, humility, generosity, and justice. Efforts should be made to develop these qualities and avoid excesses. In youth, when

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<sup>32</sup> Sahih al-Bukhari, Book of Marriage, Chapter on Encouragement to Marry, Hadith Number 5066

animalistic urges are at their peak, controlling these desires is crucial for righteous actions. Self-improvement should follow Shariah guidance, avoiding self-harm or complete suppression of desires under the guise of reform, as this leads to corruption, not correction.

#### 8. **Gratitude and Generosity:**

- If we feel the quality of generosity within us, we should thank Allah and pray for its continuity. If we sense being selfish with our wealth, we should recognize it as a dangerous illness and immediately take steps to correct it.
- The remedy for selfishness is to spend wealth in the way of Allah. We should understand the virtues and benefits of spending in Allah's path and the harms of being selfish. We must seek refuge in Allah from selfishness.

#### 9. **Anger Management:**

- Anger can ruin many situations and prolong conflicts. The solution is to respond with patience and forbearance. Softness comes from patience, and a youth lacking this quality is not liked by anyone. However, distinguish between softness and cowardice. Anger is common in youth, but if controlled in time, it can prevent many problems. Anger can be managed through discipline and struggle, but it should not be so diminished that one cannot defend themselves or engage in jihad.

#### 10. **Caring for Orphans and the Needy:**

- The Prophet (PBUH) said, "I and the person who takes care of an orphan will be in Paradise together like this,"<sup>33</sup> and he showed his index and middle fingers with a slight gap between them. The Prophet (PBUH) also said, "The one who looks after a widow or a needy person is like a warrior in the way of Allah."<sup>34</sup> Muslim youth should take care

of orphans, the needy, the helpless, and treat them kindly. This behavior leads to success in both this world and the hereafter.

#### **Recommendations:**

##### ➤ **Connecting Youth with Allah:**

- Youth are drifting away from knowing their Lord. Efforts should be made to reconnect them with Allah through remembrance, reflection, congregational prayers, Quran recitation, Quranic interpretation classes, the company of righteous people, and prayers.

##### ➤ **Modern Educational and Spiritual Institutes:**

- There is a dire need for modern-style schools and spiritual centers (khanqahs) where all Muslims, especially youth, can quench their spiritual thirst and receive excellent moral training. These institutions should establish strong connections with universities and colleges to combat materialism and work towards holistic personality development.

##### ➤ **Promoting Easy Marriages:**

- Curbing sexual immorality is partly the government's responsibility. Scholars, philanthropists, and parents should promote the "Easy Nikah" campaign to facilitate simple and easy marriages, enabling youth to start their families early and protect future generations.

##### ➤ **Moral Training Workshops:**

- Today's youth are afflicted with moral diseases and are unaware of their harms. Therefore, parents, scholars, teachers, schools, educational institutions, and the government should focus on the moral training of youth. Workshops and training sessions should be organized to raise awareness of the benefits of good morals and the harms of bad morals.

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<sup>33</sup> Sahih Bukhari, Book of Divorce, Chapter on Li'an, Hadith Number 2032.

<sup>34</sup> Sahih Bukhari, Book of Zuhd and Raqaiq, Chapter on Kindness to the Widow, the Poor, and the Orphan, Hadith Number: 7468

➤ **Parental Responsibility:**

- Parents should train their children according to contemporary and religious needs so that they can handle various responsibilities and arrange their marriages within righteous families. This will protect them from sexual crimes and help create a virtuous society.

➤ **Establishing Seerah Departments:**

- Departments focused on the life of the Prophet (PBUH) should be established in colleges and universities to enlighten the new generation with his exemplary life. Seerah of the Prophet and the lives of his companions should be taught in schools, colleges, and universities to make the new generation aware of their lives, achievements, and sacrifices, fostering their Islamic mindset. Educational institutions should regularly hold ethics classes, seminars, and workshops for this purpose. The Ministry of Education should develop and implement a comprehensive curriculum for this.

➤ **Special Workshops for Educators:**

- The government should initiate a comprehensive program of special workshops for parents, teachers, imams, and scholars to train the new generation on Islamic foundations.
- Promoting lifelong learning involves fostering a culture of continuous education through adult education programs, online courses, and community libraries, and organizing workshops and seminars on diverse topics. Integrating technology in education includes using digital platforms.
- Youth should get accustomed to worship, discipline, and struggle. Regular attendance in gatherings of righteous people is essential to stay free from these veils.

➤ **Personal Connection:**

- Build a personal connection with the youth you mentor. Understand their individual strengths, weaknesses, and interests.
- Be approachable and available for guidance and support.

➤ **Enhancing Skills and Promoting Well-being**

Enhancing interpersonal skills focuses on communication, leadership, conflict resolution, and emotional intelligence. Promoting health and well-being involves physical and mental health programs and nutritional education.

➤ **Establishing Justice:**

- The angels have obtained the preferred system of justice from Allah, which is why they favor a just system on earth and pray for the success of those who implement it. Allah desires that human civilization progresses with justice and moderation, that evil is eradicated, and that virtue prevails. Hence, He decreed that a just system is His preferred system for humanity. Muslim youth should adopt this mission in their lives, earn lawful income, and avoid unjustly consuming each other's wealth, as severe punishment awaits on the Day of Judgment for such actions.

**Conclusion**

By implementing these suggestions, modern educational and spiritual institutions can play a significant role in grooming the new generation. These comprehensive strategies, rooted in the principles of Islamic education and holistic development, can help create a well-rounded, morally upright, and intellectually capable youth who are prepared to contribute positively to their communities and the world at large.

May Allah grant us the strength and ability to fulfill these responsibilities. Ameen.

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