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A study on Imam Ahmed Raza Khan Bareli's life and teachings for Muslims reformsin Modern India

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ABSTRACT

Muslims acquires the second largest position in Indian population. India being a home for several eminent Muslim personalities, Muslimsreformation hasn't been accountable ineducational, social, cultural, religious, economic, healthand political arena. The key tool for reforms is self-transformation. The life of Imam Ahmed Raza Khan Bareli is worth to learn and follow. His life and teachings adds value for every individual in self-transformationin specific and in Muslim reforms in general. This paper has focused on reforming of IndianMuslims by providing the understandings of life and teachings of Imam Ahmed Raza Khan Bareli in every aspects of life. Finally, on conclusion the efforts have imparted for the need of adopting the learning's from Imam Ahmed Raza Khan Bareli life and the benefits attend by it.

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Introduction

Man's insatiable desire for the acquisition of knowledge was intended to help him inherit and inhabit the earth and he taught. Adam the nature of all things (Quran 2:21)

India is the home for 20.1 crores (15%) (2019) Muslims being second largest population in the country and is one of the largest Muslim-majority countries in the world.India is the home for 10% of world Muslim population and going to be world's largest Muslim population by 2050. The religious beliefs and practices in India are diversified by Hinduism being followed by majority of population and Islam, Christianity, Sikhism, Buddhism, Jainism and Zoroastrians being followed by minority population and regional indigenousethnically basedfaiths (Source).

Muslims are still on bottom ofreformation indices lagging over economic, social, political, religious, educational and cultural disparities. In fact, the data's of census 2011, Sachar committee report(2006), Gopal singh minority panel report, Kundu committee report (2014)the reports of the 43rd Round and the 55th Round of the National Sample Survey, and the program of action under the New Education Policy (1986) and NEP revised (1992)opened the alarming results of Muslims in India.The reports also states the various government schemes have not accrued to Muslims in any significant measure. Many schemes did not succeed, or fetch satisfactory results even today but it hasn't stopped continuing the endeavor.

Though we could notice some developments of Muslims in few urban areas, the scenario of rural areas are still lowest of the percentage on reformation indices.The Sachar committee reports states the literacy level within Muslims is very much below than the national average (74%) and 25% of elderly Muslims hasn't attended their schooling. The most of rural areas with Muslim population doesn't have the access to schools.Survey data on higher education states Muslim student ratio was only 4.9 – 5.0 % in 2017-18 in proportion to the population of 14.1% and has only 4.9% teachers from the community in the higher education.The work participation rate within the Muslims is 33% that is below the national average. The presences of Muslims in central government jobs are 5.4% (2016),2.67% of directors and 62 senior executives of the 2324 executives among BSE 500 companies are Muslims, that scarce in the private sector.Muslims own total of 8.8% of assets (building and land) in India. Substantially large percent of Muslims are under Rs500 expenditure bracket which is much lower than of SC and ST's in India. All most the quarter of India's 370,000 beggars are Muslims and 15.8% of all convicts and 20.9% of all under trails in jails across the country are Muslims (2018).

The life expectancy at birth in India has improved from 47 years in 1969 to 69 years in 2019 with the average population growth rate of 1.2% between 2010 and 2019 according to a report by the United Nations Population Fund. Muslims has 47% of age group in between 0 to 19 years, 46% in age group of 20 to 59 years and 6% in the age group of 60 and above (which is much lowest among all religion). Politically Muslims contribute to average of 7% overall in panchayats, assemblies and parliament.

Scanning on the above data it's understood Muslims reforms still lags behind. Very important we could know the life and teachings of Imam Ahmed Raza Khan Bareli could prompt an effortin Muslim reforms in educational, social, cultural, political,

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religious and economic sphere.

Imam Ahmed Raza Khan Bareli is most famously known as Ala Hazrat that means the grand master, as the name states a plenty of knowledge to gain and implement indeed his life opens to the opportunity in research that can surely provide the answers for many modern days question.

Professor Dr Masud Ahmad (1976) in his book imparts the effortson unveiling the personality of Imam Ahmed Raza Khan Bareli as the scholarly eminence. He also points Ala Hazrat influence on masses of his time without taking an active part in freedom movement but paved through his philosophy based on Quran and Hadith.He also calls for the need of translation of all writings of Imam Ahmed Raza Khan Bareli from Urdu to English by providing more access to historians to work on it (2)

Prof. Rafiulla Siddiqui (1988) in his work describes the guidelines of Imam Ahmed Raza Khan Bareli in economic development of Muslims. Specifically the work deals on education, banking and investments, business principles and Litigation in the context of Muslims development. His work also provides the understanding on the farsightedness of Ala Hazrat in economic aspects required for modern India.(3)

Abu Hasan (2013) writes on education, teachers, students, habits, humility and literature works of Imam Ahmed Raza Khan Bareli. His work clarifies many false accusations on Ala Hazrat and provides the chronological key events of his life.(4)

Muhammad Aftab Cassim Al-Qadiri Razvi Noori work hascontributed to translations of books written by Imam Ahmed Raza Khan on Islamic jurisprudence which is known as ‘fatwa’. ‘Fatawa Mustafaviya’, ‘Glimpse of Fatwa of Ahmed Raza Khan’ and Fatawa Africa. His works also signifies the global acceptance of Ala Hazrat.(5)

Usha Sanyal (2005)describes on pre independence scenario of India and settling of the family of Ala Hazrat in Rohilkand (Uttar Pradesh), belief system, Barelwi movment that’s known as Ahl e Sunnat Wa Jamat reform movement and legacy of Imam Ahmed Raza Khan Bareli.

Thus, the subject line of the article focus on new context in the Muslim reforms with the detailed explanation on Imam Ahmad Raza Khan Bareli’s life, life events, teachings, principles and contributions in modern India by comprehending with current circumstances.

DISCUSSION

The life and teachings of Imam AhmedRaza Khan Bareli delivers many such lessons thatare essential for every Muslim to make their life worth living in Modern India and to contribute in the development of self, community and country.

Divine Birth and Ancestors

The most eminent scholar and a reformer Imam Ahmed Raza Khan Bareli popularly known as Ala Hazrat was the son of Mawlana Naqi Ali Khan and was born in 1856 (Hijri 1272) in Bareilly of Uttar Pradesh. At birth his grandfatherMawlana Muhammad Rida Ali Khannamed him as Al Mukthar. Their ancestors settled in Rohilkhand (Bareilly) at the time of Mughal Empire and are basically from Qandahar, Afghanistan. Ala hazrat had five siblings andtwo sons named as mawlana hamid rida khan and mawlana Mustafa rida khan.(4)

Habits and Attitude

Ala Hazrath was epitome of humility and simplicity by being exceedingly cautious, pious, virtuous and scrupulous in following Sunnah. He spent his entire

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life studying, writing, researching and teaching without wasting his time. Ala Hazrat used to wear a simple jubbah and loose straight trouser with an ordinary cap that he used to change twice a week on Friday and Tuesday. He was obedient to his parents and elders. After his father passed the inheritance that was distributed to him was self-handed over to his mother and allowed her to dispense as she pleased. Ala hazrat was so humanistic that once an admirer who read the offensive letter wrote to Ala Hazrath and reacted on punishing him, Ala Hazrath stopped him and brought a bunch of letter that commended him, he said first reward the all that praised him and then punish who abused him. The said every man is obligated to his deeds.

Imam Ahmad Riza Khan was punctilious in observing and interpreting the Sunnah in every detail of his life and taught his followers to do likewise.Frowning on what he considered be-shar‘ (without shari‘a) behavior, he dressed, walked, and conducted himself with others in ways that conformed with what he took to be the shari‘a. Public events such as the Miladand Urswere also conducted within the bounds of shari‘a – without use of drugs and intoxicants and qawwali singing (though the latter was allowed in small groups by some Ulama), and emphasizing Qur’an readings and the recitation of poetry in honor of the Prophet. Like the other reform movements,he and the Ahl-e Sunnat ‘ulama in general also encouraged their followers to fulfill the five “pillars” of Islam and to refrain from antisocial behavior of any kind.(6)

Generosity and Kindness

Ala hazrat never turned back in terms of his kindness and generosity. In winter,it was the practice of Ala Hazrat to have a number of quilts made and distributed to the needy. The expensive gifts and clothes he used to distribute to needy within days. Ala hazrat would never turn back who come for a help or need of money and allowances was fixed for widows and destitute. The biggest thing he used to give to others was education.

First school and teacher

We could clearly understand by the life of Ala Hazrat the first school to an individual is home, likewise the first teacher of Ala Hazrat was his grandfather Mawlana Muhammad Rida Ali Khan then followed by his father Mawlana Muhammad Naqi Ali Khan who taught him dars e nizami syllabus. Further Ala Hazrat continued his education from manywell-known scholars of those times and few of the subjects was self-studied. Ala hazratwas the first teacher to his both son Mawlana Hamid Rida Khan and Mawlana Mustafa Rida Khan. Ala Hazrat was also the teacher of most of well-known scholars and successful personalities of those times.

Education and Knowledge

Theholy ‘Quran’ that evolved with the verse “Iqrah Bismi Rabbikallazhi Khalq” of “Surah Alaq” that means read in the name of Allah states the importance of literature and education to be understood by every individual and “the knowledge is understood to mean by the ‘Holy Quran’ as ‘ilm’ with the plural ‘ulm’. In whole it means knowledge. Thus,knowledge isn’t to be divided as religious or sciences or of world and it needto be consideredas one as it arises from Quran”. This we could learn from the life of Ala Hazrath.

Ala Hazrat was proficient in fifty five branches of knowledge that has been mentioned in authorization submitted to Shaykh Ismail Khali which has been documented and thar are Quranic sciences, hadith

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sciences,principles of hadith, jurisprudence in hanafi school, jurisprudence in other schools, principles of fiqh, polemics, Quranic exegesis, commentary, creed, rational theology, syntax, morphology, semantics, pragmatics, rhetoric figures of speech, logic debate, philosophy, fractions, astronomy, numeracy, geometry, recitations reading of the Quran phonology and phonetics, tasawwuf, Sufism, ethics, morality and etiquette, biographical evaluation of narrators, biographies, histories, lexicology and etymology, literature and associated sciences, arithmetic, algebra, logarithms, Chronometry, Calculation of Timings and Prayer Schedules, Science of Perspective and Optics, Spherical Geometry, Astrometry, Spherical Trigonometry, Plane Trigonometry, Modern Astronomy, Planetary Science, Cosmology, Quadratic Equations, Jafar, Zayircha, Arabic Verse [Prosody] , Arabic Composition, Persian Verse [Prosody], Persian Composition, Urdu Verse [Prosody] , Urdu Composition, Calligraphy: Naskh , Calligraphy: Nastáliq, Recitation with Tajwid, Inheritance.

Imam Ahmed Raza Khan as memorized the entire Quran in the age of 4 and made his first speech in the age of 6 and wrote the first fatwa under the guidance of his father in the age of 14.The only person who ever corrected any of Imam Ahmed Raza Khan's writing was his fathee Naqi Ali Khan as reported by Bihari. One of the important preaching's by Imam Ahmed Raza Khan in creating harmony in society through education is "All India Muslims should strengthen themselves by acquiring the knowledge of their faith".(6)

The book translated by Muhammad Hassan Qadri states on Ala Hazrat "Just like how a tree is known by the fruits it produces, a teacher is known by the students he has taught and inspired to go forward develop and spread the teachings he has received from his master, A'la Hazrat has taught number of persons"(7)

Ala Hazrat has a strong will in promoting education and states"The wealthy among Ahle Sunnah Wal Jamah should support by spending their surplus wealth on Ulama, students, education & setting up educational institutes and Madaris". This statement also states the visionary thinking of Ala Hazrath, today as the government data speaks most of Muslim populated rural areas neither they have school nor the madaris. In fact we could also understand the importance of madaris to be made accessible for most of urban Muslims in teaching the knowledge of faith.

Literature

Imam Ahmed Raza Khan's nephew Hasnain Riza owned a printing press which later published many of Imam Ahmed Raza Khan's writings. Ala Hazrath's contribution to literature is plenty, it teaches the essence of literature and makes every Muslim to have a taste of literature. Ala Hazrath was a poet and used to write in Arabic, Persia and Urdu.

Mawlana abdul Mubin Numani listed 679 works of Imam Ahmed Raza Khan Bareli in Musannafat Al Ridawiyyah in 50 subjects in which 531 works are original and 148 are annotations and glosses. 240 works has been published so far and the few notable works are Kanzul Iman Fi Tarajamatil Quran, Al Ataya and Nabawiyyah Fil Fatawa Ar Ridawiyyah (Razawiya), Jadd Al Mumtar Ala Radd Al Muhtar, Al Dawlatul Makkiyyah Bil Maddatil Ghaybiyyah, Al Amn Wal Ula Li Nayitil Mustafa Bi Dafiy Al Bala a, Fatawa Al Afriqah, Fatawa Al Haramayn Bi Rajafi Nadwatul Mayn.

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The works contributions can be noted in Tafsīr, Tajwīd and Qur'ān Sciences -21 books, Áqāýid, Kalām, Criticism, Polemics-131 books, Ĥadīth, Uşūl Ĥadīth-59 books, Fiqh, Uşūl Fiqh, Terminology of Fiqh, Inheritance-266 books, Taşawwuf, Adhkār, Dream Interpretation, Morals, etc.-60 books, History, Biographies, Eulogies-37 books, Literature, Grammar, Lexicology, Prosody-7 books, Numerology, Jafar, Fractions, Calculations of Prayer Times, etc.-44 books, Algebra, Trigonometry, Arithmetic, Logarithms, Geometry-17 books, Astronomy, Astrometry-27 books, Logic, Philosophy, Miscellaneous-10 books, Total Number of Books-679

Organization

The institution established by Imam Ahmed Raza Khan Bareli "Manzar e Islami Bareli" in the year1904 was one of the contribution proved other institution Raza e Mustafa established in the year 1917

Employment

Few lines on employment perspective recollected from educational development principles of Imam Ahmed Raza Khan Bareli are "*Appropriate wages for teachers b*ased on their expertise and performance". Talking on job "Skilled human resource should be found and utilized for the work of Deen. If they are on job they should be compensated accordingly and their skills should be utilized for the benefit of Ahlesunnah Wal Jama'ah" states jobs need to be encouraged in various sectors. Other education and employment perspective is "Our own newspapers should be published daily or at least weekly along with the monthly magazines having news items and articles favouring our religion". *Building Institutions:* Grand educational institutes should be established with a systematic educational curriculum is other perspective give a enormous job opportunities within the community.

Trading

For honourable life Imam ahmed raza khan bareli has encouraged the trade practices in all mean and states"Trade within the community if possible; encourage and support fellow Muslims. Develop your skills as a community – be trained and train other Muslims in all permissible professions so that you are not at the mercy of other communities for your needs."(8)

We could notice a marwadi communities in india, how they develop the people within their religion, its just for safe guard their belief and welfare . Ala Hazrat pointed out this theory

Prodigality

Imam Ahmed Raza Khan had a strong opinion on prodigality and he used to abide it and could be seen as "Let the thought of recollecting minds recall the circumstances of Muslims in 1912 when hadrath Ahmed Raza Khan appealed to the Muslims to control conspicuous consumption and save money to use for productive purposes. Now, everywhere the governments are emphasizing the need of austerity to solve the multifarious economic problems. Will men of vision not realize the far sightedness of the A'la Hadrat Barelvi? J.M. keyness was awarded the highest title for the same proposition and exposition which mawlana barelvi had disclosed at least 24 years before him. The lines above direct the Muslims to restrict themselves over prodigality and invest their earnings on need and save it for better tomorrow. This statement could also realize on inflations while we realize and it essential to incur

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the principles of Ala Hazrath on day to day life. It also been understood a rupee saved is a rupee earned and spending on waste restricts us to spend on our needs.

Savings and Investment

Further to prodigality Ala Hazrath says Muslims to save and Invest "He also appealed to the rich Muslims to set up banks in which the Muslims could deposit their small savings and wherefrom the accumulated funds may be lent to the competent Muslim Industrialists so that they could compete with the Hindu Industrialists in the industrial and commercial fields". (source)

The most significant comment of Ala Hazrath is on savings that follows a statement saying to avoid prodigality and progress towards investment and further says rich Muslims to setup bank and get that investments into a bank and from it to use it over business and development and share the profits to investors earned over the business.

Banking and Finance

Imam Ahmed Raza Khan Bareli later the statement on investment have also said to setup banks "The rich Muslims of Bombay, Calcutta, Rangoon, Madras and Hyderabad-Deccan should setup banks for their Muslim brethren" We could understand the beauty of words flow right from education, employment and business, overcome prodigality and savings to investment in industries and businesses through banks. This economic cycle of education to earnings to investment to earnings is unique setup said by Al Hazrath in development of muslims.

Further the studies that have undergone on banking stream supports Ala Hazrath statements as "A comparative analysis of income generated from these income streams for different bank groups in India shows that new private banks and foreign banks in India have been more successful than public sector banks in generating a greater proportion of their income from non-interest and fee-based sources. This includes fees, commission and brokerage". (9)"The Islamic profit sharing concept helps to foster economic development by encouraging equal income distribution and which results in greater benefits for social justice and long term growth.""The Islamic financial system is more stable than the conventional banking system due to the elimination of debt financing. It also reduces inflation in the economy as the supply of money is not permitted to go above the supply of goods".(10)"The Malaysian banks targeted business sectors in lending loans as the returns on loans were high, however this concept can be used as banks can raise donations against the loans/ profit sharing on investment."Thus proving the time for reforms in India on Banking sectors.

Beggary

Imam Ahmed Raza khan has strongly condemned beggary in his pamphlet "khairal amal fl hukm al-kasab wa assoal suwal" and has emphasized the importance of hard work and legitimateways of earning one's livelihood which opens the doors of individual and social property. The above line discourages begging as a profession but encourages generosity and self-earnings in all means.

TheJurist

In the Quran, the verses stress on justice "Fulfill the command of thy Lord with truth and justice" and "When you decide between people, give your decisions with justice". And the line could represent with work of Fatawa Razaviyya that has been published in 30 volumes and in approx. 22,000 pages. It contains solution to daily problems from

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religion to business and from war to marriage.The fatwa published by Ala Hazrath in 1900 with approval of certification from sixteen ulama from Mecca and seven from Medina heightened his stature The British states if "Muslims weren't negligence on their religious practices then India wouldn't have been into the hands of British". The British rule in India after the decline of Mughal Empire in 1772 the Anglo Muhammadan law for Muslims was brought into practice, this implemented Islamic law with much alterations. This declined the role ofKazhi's and Muslim cases were handled by non-Muslim judges along with the use of penal codes. This made Mufti's to issue fatwa in making Muslims to know and abide sharia or Islamic law.In 1800 the Ahle Sunnath movement that established a Dar Al Ifta house for issuing fatwa was attached to Imam Ahmed Raza Khan's house andfrom here Imam Ahmed Raza Khan used to answer the questions that came from all over country.

Muslims in India are governed by"The Muslim Personal Law (Sharia law) Application Act, 1937, The Dissolution of Muslim Marriages Act, 1939 andMuslim Women (Protection of Rights on Divorce) Act, 1986. In settling disputes on Muslims in marriage, mahr (dower), divorce, maintenance, gifts, waqf, wills and inheritance.

Ala Hazrath states on "Excepting those matters in which the Government intervenes, the Muslims should settle their disputes by mutual consultation so that crores of rupees which spent on litigation may be saved (for Economic Development)". The above lines encourage in intra religious settlement of disputes that could be abided by Indian constitution and encourage role of Kazhi.

In 1921 Ala Hazrath passes the rights to both his sons and nephew and responds to a question whetherIndia again gains its freedom from the British and if so how Kazhi's and muftis to be appointed, he told his audience that day. "The country will definitely be free of English domination. The government of this country will be established on a popular basis. But there will be great difficulty in appointing a Kazhi and a Mufti on the basis of Islamic and sharia law. I am today laying the foundation for this so that no difficulty will be experienced after independence". He then appointed one of his close followers Amjad Ali Azmi as Kazhi and two othersMustafa Riza Khan and Burhan ul Haqq Jabal Puri as muftis to assist him. And its time for Muslims for another great reforms in solving the disputes in easily and effectively by preaching and spreading Islam and its law.

Health and Medicine

Imam Ahmed Raza Khan stressed on cleanliness and health and has wrote books pertaining to the medicines for many deceases with its cure. He preferred unani medicines for most of illness, his book has medicines for plague, which has spread rapidly in united provinces (Uttar Pradesh) and north India in early 18th century, he also suggested medicines for cough, cancer, diorreah, paralysis, small pox, chicken pox, snake bite-removing the poison, piles, white patches, diabetes, fever, heart diseases, non inheritance etc... He was specialist in understanding nafs and knowing the illness and suggesting remedies for it.

Ala Hazrat used to treat the patients influenced by negative energy (mental illness or evils) through quran that creates positive energy. Most importantly the patients from every faith used to visit Ala Hazrath for medicines and he used to treat them for

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free of cost. By keeping communal harmony and spreading a message to the society.

Saving Resources

Imam Ahmed Raza Khan influenced the society to save water and said "Today we may not face water scarcity but in future there will be the issues raised with water scarcity, so we should save water by limiting it usage". He also created the society that used to save water, this also prove his far sightedness and care about nature and society.

Political View

To the end of his life he remained convincedthat the indian Muslim community needed internal reforms rather than political independence.In his views political alliance forged with hindus for the sake of overthrowing the british were misplaced.

However Ahmed raza khan bareli was against khilafat movement cause of saria reasons. The non cooperation movement everything from giving up british honours to boycott british courts and schools and non payment of taxes is can be found similar to one of the economic philosophy of imam ahmed raza khan litigations to settle within muslimsand infact as said to boycott the british courts. 1920-2.(6)

This signifies Ala Hazrath political view had a focus on religious stabilization with political view on development of its citizens rather than for a cause of hidden agendas.

As a Mujaddid reviewer

Through 1890 ahle sunnath was busy organizing meetings opposing nadwat al ulama. Ahmed riza khan on opposing nadwat movement wrotw 200 fatwas agains it."It was the week long meeting in patna on of the ulama in seromon refered ahmed riza khan as mujaddid of the present century".

In 1890 as trong Anti Nadwa campaign was waged by a follower of Ahmed Rida Khan from patna through the journal Tuhfa E Hanafiyya. Its circulation at its height was 250. Most of followed by them are from Bihar and United Provinces.Their professions included legal representatives, revenue collectors, students, mosque leaders and school administrators

Rebuttal of Shia

The rebuttal against raise of shiaism from Imam Ahmed Raza Khan was most "The foreign threat for Mughal Empire and internal fissure in north India gave rise to new development by raise of shiaas, the state religion of Bengal and Awadh. Even after Awadh fairly rapid political decline in later eighteenth century, Shiaism continued to influence the political and cultural landscape in gangetic plain, through the eighteenth and nineteenth century.Indeed, at the end of the nineteenth century Ahmed riza khan wrote frequently about the negative influences of shiaism on his home territory Rohilkhand, west of Lucknow urging his followers to refrain from participating in shia rituals and practices.(6)

Barelwi Movement

"Nevertheless,I take seriously the Ahl-e Sunnat claim to be a reformist movement.While critics might argue that the Ahl-e Sunnat were too accommodating of local practice, too local, and too parochial to be considered "reformist" – unlike the Deobandis or the Ahl-e Hadith or the Nadwa,for example – I would argue that the Ahl-e Sunnat movement was reformist in the self-consciousness of its practice, and in its insistence on following the sunna of the Prophet at all times.In paying atten- tion to every detail of their comportment on a daily basis, members of the Ahl-e Sunnat were no different from followers of rival

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movements at the time.What set them apart from the other movements was their interpretation of what,in practice, was entailed by following the Prophet's example.While they interpreted this in more custom-laden terms than their rivals, in their view they never transgressed the boundaries of the shari'a at any time."

Scholar's words on Imam Ahmed Raza Khan

Dr Muhammad TahirMalik, Chairman, Department of Islamic Learning, University of Karachi, Pakistan states "After a thorough study of many books and treaties of Imam Ahmed Raza Khan Bareli, I have concluded that he gives much importance to the teacher, book, paper and school etc..

Professor Dr Ayub Razvi, Head of Urdu department, Urdu college, Pakistan, Karachi states "The learned mawlana Ahmed Raza khan was a famous scholar, jurist, mathematician, writer and genius. He had special insight in mathematics. There is no parallel to his expertise in jurisprudence".

The poet, Doctor Iqbal says" I have carefully studied the decrees of Imam Ahmed Raza and thereby formed this opinion; and his fatwa bear testimony to his acumen, intellectual caliber, the quality of his creative thinking, his excellent jurisdiction and his ocean-like Islamic knowledge. Once Imam Ahmed Raza forms an opinion he stays firm on it; he expresses his opinion after a sober reflection. Therefore, the need never arises to withdraw any of his religious decrees and judgments. With all this, by nature he was hot tempered and if this was not in the way, then shah Ahmed Raza would have been the Imam Abu Hanifa of his age"(Arafat, 1970, Lahore) In another place he says, "Such a genius and intelligent jurist did not emerge".

Dr Jamil Jalibi, Vice Chancellor, Karachi University said "Maulana Ahmed Raza Khan Barelvi was an eminent Jurist, leading scholar, scientist, Naa'tia poet, a keen observer of Shariah and a Saint. His crowning scholarship can be imagined by the fact that he had commanding knowledge of about 54 branches of various sciences and humanities. He has contributed valuable works in almost all of them. He left behind more than a thousand treatises" (Source).

Allama Ata Muhammad Bindayalwi said "Hazrat Bareilvi has written about a thousand treatises. He exhaustively dealt with every topic he touched, but his most glorious work is his Urdu translation and explanation of the Holy Qura'n entitled, Kanzul Imaan. Indeed, there is no parallel. Real worth of this monumental work can be evaluated by only those scholars who possess vast and deep knowledge of different other translations and explanations of high standard in Urdu. Ala Hazrat kept the same pattern as adopted by the renowned writers, but he excelled in the explanation and expansion of the most difficult and complicated subject matter in relatively few simple words".(11)

Conclusion

There is a saying "Life cannot be maintained without society, nor society without government, nor government without religion".The article on conclusion proves the worth of learning from the life and teachings of Imam Ahmed Raza Khan in bringing reformation in the life of Muslims in every aspect.

The article proved the need of self-transformation and home is always the first school in the context of reforms. It does graduate the readers on need of education and to reach the remote places voluntarily in providing the education and increasing literacy

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rate.We could understand Ala Hazrath encouraged spending on Muslim reforms and developments rather on prodigality.

We could point one important concept, create the teachers and skills and they shall progress the reforms. It could be understood that on educating a person from areas which doesn't has an access to schooling or madaris, after the completion of education they could go back and educate their locality. The article encourages on literature and directs Muslim to learn their faith and be ethically strong.

Imam Ahmed Raza Khan by condemning beggary he encouraged self-earnings. On encouraging trade within Muslims the concept speaks about the followers of other faiths with same principles been economicallydeveloped. In fact, this can create intra and inter religious harmony by supporting the community growth. Referring on institutions, banks, logistics, printing are the other indicators of developments.

I would reframe the Islamic banking concept with proved inspiration from Ala Hazrath as the rich and able personalities to start an investment bank and expand its operations by offering fees and commissions. Trading for commissions from manufacturers on selling consumer durables and vehicles, foreign exchange, surety based donations encouraged loans and routing the investors on basis of sharia for business through banks that are interest free can create a new wave in banking sector in gaining customers trust and contributing in Muslim reforms.

The life and teachings of Ala Hazrath encourages the participation of Mufti's and Kazhi's in Muslim reforms. This could happen by graduating Muslims on Sharia law and Masjids by encouraging settling the civil disputes within Muslims that is abided by the constitution of India and spreading the benefits of it by being more conscious on development of every Individual Muslims. The Fatawa Razaviyya is a mirror of his work in encouraging sharia law in a simplest manner.

The research on health and medicines need more focus is what could be understand, unani is one field of medicine has more focus here. The medical benefits should be communicated to those who are suffering from diseases and India need to have a revolutionary medical system of unani.

Saving water is one of the prime need today, the far sightedness of Imam really an asset for us to look into future in a border perspective. In saving all natural resources and making best use of it.

As a reviver the work in withholding the faith from Ahle Sunnath from various influences was a revolutionary act by Imam Ahmed Raza Khan Bareli. As a reviver having a knowledge in various fields is essential proving his eminence.

I could do recall a word stating a strong nation could build using a strong people and strong world, the political participation in the sense of Ala Hazrath was on development of people and it shoudnt be for self praise or self development.

Finally, "Non-Muslims don't read Quran or Hadith, they read a Muslim, sothe need of reforms"

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