



KAIOJR
ISSN (Applied)

KANZULIMAN

Academic International Journal on Razawiyāt

Multilingual Annual Peer-Reviewed Scholarly Online

Homepage : www.research.kanzuliman.org/
Volume : First
Issue : First (English)

Frequency : 1 issue per Year
Year : 2019
Email : kaiogr.kanzuliman@gmail.com

3rd Nov. 2018 KAIOJR 1st National Conference on "Razawiyāt: An International Theology"

A study on Imam Ahmed Raza Khan Barelwi's life and teachings for Muslims reforms in modern India

Shaheen Ali S B

Research Scholar, Visvesvaraya Technological University, Belagavi, Karnataka, India

ARTICLE INFO

Article history:

Received : 29 October 18
Revised : 01 Nov 18
Revised : 15 Nov 19
Accepted : 02 Nov 19

Keywords:

Imam, Ahmed, Raza, Khan,
Ala, Hazrat,
Barelwi,
Life, Teachings,
Muslims, Reforms,
Modern, India

ABSTRACT

Muslims acquires the second position in Indian population. India being a home for several eminent Muslim personalities, Muslims reformation hasn't been accountable in educational, social, cultural, employment, religious, economic, health and political arena. The key tool for reforms is self-transformation. The life of Imam Ahmed Raza Khan Barelwi is worth to learn and follow. His life and teachings adds value for every individual in self-transformation in specific and in Muslim reforms in general. This paper has focused on bringing reforms in Indian Muslims by providing the understandings of life and teachings of Imam Ahmed Raza Khan Barelwi in every aspect. On conclusion the efforts have imparted for the need of adopting the learnings from Imam Ahmed Raza Khan Barelwi life and the benefits attend by it.

DOI: 10.7910/DVN/QGCXPJ ©2019 Hosting by KAIOJR. All rights reserved.

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 (Qur'an 2:21)

India is the home for 20.1 crores (15%) (2019) of Muslims by being the second largest population in

* Corresponding Author. Tel.: +91- 91487 81581

E-mail address: shaheenali.sb@gmail.com

Peer review under responsibility of Kanzuliman Foundation.

Page No: 23



KAIOJR

DOI: 10.7910/DVN/QGCXPJ ©2019 Hosting by www.kanzuliman.org

. All rights reserved.

<http://research.kanzuliman.org/volume-1-2019/>

Kanzuliman Research Publications

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 (Wikipedia, 2019). 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 indigenous ethnically based faiths.

Muslims in India are still on bottom of reformation indices lagging over economic, social, political, religious, employment, educational and cultural disparities. According to 2011 census data, 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, the program of action under the New Education Policy-NEP (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 measures. Many schemes did not succeed or fetch satisfactory results even today but it hasn't stopped continuing the endeavour.

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 haven't attended their schooling. The most of rural areas with Muslim population doesn't have the access to schools (Minority Affairs, 2006). Survey data on higher education states Muslim students ratio was only 4.9-5.0% in 2017-18

in proportion to the population of 15% and has only 4.9% teachers from the community in the higher educational institutions. 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 (The Companion, 2018). Muslims own total of 8.8% of assets (building and land) in India. Substantially large per cent of Muslims are under Rs 500 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) (Deeptiman Tiwary, 2016).

The life expectancy in India has improved from 47 years in 1969 to 69 years in 2019 respectively, with 1.2% of average population growth rate in between 2010 and 2019 according to a report by the United Nations Population Fund (Nations, 2019). 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) (The Hindu, 2019). Politically Muslims has 27 MPs, based on the population the ideal number should be 76 (Zia Haq, 2016).

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 Barelwi could prompt an effort in Muslim reforms in educational, social, cultural, political, religious and economic sphere.

Imam Ahmed Raza Khan Barelwi 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 questions.

Imam Ahmed Raza Khan Barelwi, the scholarly eminence has influenced on masses of his time with his philosophy based on Qur'an and Hadith. His contribution towards economic development of Muslims and his global acceptance with his knowledge and writings on fatwa that deals with Islamic jurisprudence signifies his visionary thinking in development of Muslims that is essential for implementation. His life, literature works, knowledge and reform movements sets as an example in crafting the life beautifully.

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

DISCUSSIONS

The life of every individual is influenced by information obtained from various sources and practiced accordingly. The positive gain of the information transforms the individual and reach on to next individual and community with the transformational information of his or her own life, teaching's and preachings. In this transformational arena the information gained from the life, teachings and preachings of Imam Ahmed Raza Khan Barelwi delivers many such essential lessons for every Muslim to transform and make their life worth living in modern India and invest them in the development of community and country.

Imam Ahmed Raza Khan Barelwi well known as Ala Hazrat (grand master) the most super eminent scholar and reformer was the son of Mawlana Naqi Ali Khan and Husaini Khanum and the grandson of Mawlana Muhammad Raza Ali Khan was born on 14th June, 1856 (Hijri 1272, 10th Shawwal) in Bareilly of Uttar Pradesh. Their ancestors were from Qandahar of Afghanistan belonging to Bar'hech tribe and had settled in Rohilkhand (Bareilly) in the Mughal period now it is in Uttar Pradesh of India (Qadiri M. I., 2017). Ala Hazrat wife was Sayyida Irshad Begum (Muazzam, 2016). They had five daughters and two sons who were also the prominent scholars named as Mawlana Hamid Raza Khan and Mawlana Mustafa Raza Khan (Qadiri M. I., 2017). The family tree of Imam Ahmed Raza Khan rises to Prophet Sayyiduna Ishaq and to Prophet Sayyiduna Adam (maslakealahazratblog, 2016).

The comportment

Ala Hazrat was epitome of humility and simplicity by being exceedingly cautious, pious, virtuous and scrupulous in following Sunnah and taught his followers to do likewise. Frowning on what he considered is iniquity. He spent his entire life studying, writing, researching and teaching without wasting his time. He dressed, walked, and conducted himself with others in ways that conformed as of shari'a. He refused pageantry and used to wear a simple jubbah and loose straight trouser with an ordinary cap and used to change twice a week on Friday and Tuesday.

His obedience for his parents was at peak, after his father passed the inheritance that he got was self-handed over to his mother and allowed her to dispense as she pleased. Ala Hazrat was humanistic

in his action, once an admirer who read the offensive letter wrote to Ala Hazrat reacted to punish him but Ala Hazrat stopped him and brought a bunch of letter that commended him and asked the admirer to reward the praises and then punish the abused one. Then said every man is obligated to his deeds (Hasan, 2013).

Imam Ahmed Raza Khan encouraged and conducted public events such as Milad and Urs within the bounds of shari'a, the intoxicants and drugs were strictly prohibited and emphasized with Qur'an readings and recitation of poetry in the honour of Prophet. Ala Hazrat always encouraged Muslims to strictly fulfil the five pillars of Islam and to refrain from anti-social behaviour of any kind.

Generosity and Kindness

Ala Hazrat was always ahead in terms of his kindness and generosity. He had the practice of getting quilts made and distributing it to the needy in every winter. Ala Hazrat used to distribute the expensive gifts and clothes he received to needy within days. He never stepped back to the one who approaches him for the need of money. The allowances for widows and destitute were kept fixed. On the other way his kindness used to reach people with his words, education and writings. People with illness from all faith are used to reach Ala Hazrat for the treatment and he used to treat for free of cost according to the illness through Qur'an and unani medicinal practice (Hasan, 2013).

The first school

Imam Ahmed Raza Khan's first school was home. The learning began with his grandfather Mawlana Muhammad Raza Ali Khan then continued by his father Mawlana Muhammad Naqi Ali Khan by

teaching him the syllabus of dars e Nizami. The schooling of Imam Ahmed Raza Khan set an example for the mankind that a childhood to be encapsulated with home as first school that leads to legendary development of children. It is where the child can see the world and his future in significant manner. Ala Hazrat further studies were continued from many well-known scholars and few of the subjects was self-studied. Ala Hazrat also practiced similar schooling system in educating his both son Mawlana Hamid Raza Khan and Mawlana Mustafa Raza Khan, who were also the well-known scholars and has taught most of well-known scholars and successful personalities of those times.

Education and Knowledge

The holy 'Qur'an' 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. In broader perspective "the knowledge is understood to mean by the 'Holy Qur'an' as 'ilm' with the plural 'ulm'. That states knowledge isn't to be divided as religious or sciences or of world and it need to be considered as one as it arises from Qur'an." (Attas, 1979). By setting an example to new generation Ala Hazrat life symbolizes in gaining the knowledge in whole.

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 are Qur'anic sciences, hadith sciences, principles of hadith, jurisprudence in hanafi school, jurisprudence in other schools, principles of fiqh, polemics, Qur'anic exegesis, commentary, creed, rational theology, syntax, morphology, semantics, pragmatics, rhetoric figures of speech,

logic debate, philosophy, fractions, astronomy, numeracy, geometry, recitations reading of the Qur'an 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 (Hasan, 2013). "Shama Shabistan e Raza" the book written by Ala Hazrat on unani medicine and symbolizes his practice on treating ill is an addition to Ala Hazrat knowledge basket.

Imam Ahmed Raza Khan had memorized the entire Qur'an 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. Imam Ahmed Raza Khan life and preachings has major focus on education. He had appealed "All India Muslims should strengthen themselves by acquiring the knowledge of their faith." Learning the faith will enlighten a human to progress in right path with the better understanding of good and bad. Here, I would consider this appeal with most importance in context of British statement while they took over India from Mughal Empire stating "If Muslims have followed their religion responsibly then they couldn't have taken over India from them." (Sanyal, 2005). We

could also set the examples of the history accepted the rule of Muslims followed their faith responsibly.

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, Ala Hazrat has taught number of persons." (Qadri, 2010).

Ala Hazrat has a strong will in promoting education and said "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 Hazrat, 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. Even though the school and madaris has a similar meaning performing their role in delivering the education, it's important to make it accessible throughout India. The statement of Ala Hazrat says it is the responsibility of wealthy and educates in the community and country to reach out every Muslims with education.

Literature

Imam Ahmed Raza Khan's writings were published by his nephew Hasnain Raza from his printing press. Ala Hazrat's enormous contribution for literature teaches the essence of literature and makes every Muslim to have a taste of literature. Ala Hazrat was a poet and used to write in Arabic, Persia and Urdu. Mawlana Abdul Mubin Numani listed 679 works of Imam Ahmed Raza Khan Bareilwi in book

Musannafat Al Ridawiyah having 50 subjects in which 531 works are original and 148 are annotations and glosses to name the few from published total 240 notable works of Ala Hazrat are Kanzul Iman Fi Tarajamatil Qur'an, Al Ataya and Nabawiyah Fil Fatawa Ar Ridawiyah (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, Fatawa Mustafaviya.

The contributions of works of Ala Hazrat in each area of his knowledge are Tafsir, Tajwid and Qur'an Sciences: 21 books. Áqayid, Kalam, Criticism, Polemics: 131 books. Hadith, Usul Hadith: 59 books. Fiqh, UsulFiqh, Terminology of Fiqh, Inheritance: 266 books. Tasawwuf, Adhkar, Dream Interpretation, Morals: 60 books. History, Biographies, Eulogies: 37 books, Literature, Grammar, Lexicology, Prosody: 7 books, Numerology, Jafar, Fractions, Calculations of Prayer Times: 44 books, Algebra, Trigonometry, Arithmetic, Logarithms, Geometry: 17 books, Astronomy, Astrometry: 27 books, Logic, Philosophy, Miscellaneous: 10 books, Total: 679 Books.

One of the famous literature works of Imam Ahmed Raza Khan Barelwi is "Kanzuliman" that means "treasure of faith" it is the translation of Qur'an from Arabic to Urdu verses which has been further translated to many Asian languages, Hindi, English, Dutch and Turkish. This translation proves the right usage of language being most accurate and pertinent according to the authentic exegesis (M hassan Imam, 2019).

The books of Ala Hazrat is a knowledge treasure and

a must read for Muslims and all in modern India that essentially can enlighten every individual by realizing the objective of their life and make life worth living. It is the need for translation of his literature work into English and other languages that can be used in researches in new findings and spreading the knowledge.

Institutions

The institution "Manzar e Islami" and "Raza E Mustafa" that established in the year 1904 and 1917 by Imam Ahmed Raza Khan Barelwi and currently operational with the aim and objective in delivering the education is a mirror for the preachings of Ala Hazrat. Even though the institution faced financial drawbacks in earlier times it performed at its best in creating the best brains of the country by standing as an example for Muslims on educational front. The institution in terms symbolizes in establishment and development of the institutions, carving skilful individuals, creating efficient teachers and to live the life with dignity and morality, on the other hand it also alerts the rich to source for educational development in creating better tomorrow. Ala Hazrat has also directed the upcoming generation to build and establish grand educational Institutions by developing superior curriculum with proving insights in educational and employment sectors.

Employment

On employment perspective, we could recollect the principles of Imam Ahmed Raza Khan Barelwi from educational development stating "Appropriate wages to be paid for teachers based on their expertise and performance and skilled human resource should be found and utilized for the work of faith. If they are on job they should be compensated accordingly and

their skills should be utilized for the benefit of Ahle Sunnah Wal Jama'ah.” (Siddiqui, 1988). On the other hand the statement on publishing our own newspaper and magazines daily or at least weekly signifies the development of Muslims in knowledge sector by creating employment and to reach the people with fact on every aspect. In fact, we could realize the need of it in today's scenario.

Trading

Imam Ahmed Raza Khan Barelwi encouraged the honourable life with ethical business practices by stating “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.” (Hasan, 2018). The term skills that we have discussed with the education and employments aspects could be recalled here in focusing on professionalism, employment and trading.

In ancient times and in modern India the trade practices within the community and faith have gained enormous advantage. This in term lead the way into community development. Here we could also note that the intra community trade is encouraged without objecting the inter community trading practices. This theory demands for independency, ethics, self-actualization and communal harmony.

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 Hazrath 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. J.M. keyness was awarded the highest title for the same proposition and exposition which Mawlana Barelwi had disclosed at least 24 years before him.” With the lines above directing 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 the principles of Ala Hazrat 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 Hazrat 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 where from the accumulated funds may be lent to the competent Muslim Industrialists so that they could compete with the other Industrialists in the industrial and commercial fields.”

The most significant comment of Ala Hazrat is on savings that follows a statement saying to avoid prodigality and progress towards investment and further says rich Muslims to setup bank by getting those investments into a bank and from it to use it over business and development by sharing the profits to investors earned from the business. This explanation encourages financial up lifting of Muslim by encouraging competition. On business perspective the competition is key term used in the context of growth and sustainable development. So here we can easily know the savings to investments

can lead to a growth.

Banking and Finance

Imam Ahmed Raza Khan Bareilwi statements leading from investment flows towards setting up banks “The rich Muslims of Bombay, Calcutta, Rangoon, Madras and Hyderabad-Deccan should setup banks for their Muslim brethren.” (Siddiqui, 1988). 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 from “education to earnings to investment to development” is unique setup explained by Al Hazrat in development of Muslims.

Further the studies that have undergone on banking stream supports Ala Hazrat 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.” (Trivedi, 2015). The Islamic profit sharing concept helps to foster economic development by encouraging equal income distribution that results in greater benefits with 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.” (Ghattis, 2010). “The Malaysian banks targeted business sectors in lending loans as the returns on loans were high” (Mongia, 1982), considering this concept by banks in the

context of profit sharing basis or by raising donations against the loans/investments, this system can make banks to be a part of the business by monitoring and ensuring safe investments and high on returns.

Beggary

Imam Ahmed Raza Khan had strongly condemned beggary in his pamphlet “khairal amal fi hukm al-kasab wa assoal suwal” and has emphasized the importance of hard work and legitimate ways of earning one’s livelihood which leads him and his family for social ownership as stated by Allama Mohammad Abdul Hakeem Shraf Qadri, Lahore. The above lines of Ala Hazrat directs Muslims to earn in all ethical means by encouraging generosity.

Jurist

In the Qur’an, the verses stress on justice “fulfil the command of thy Lord with truth and justice” and “When you decide between people, give your decisions with justice.” This line apprehends the work of Fatawa Razaviyya that has been published in 30 volumes and in approximate 21,656 pages, 6847 answers for questions (Qadiri M. I., 2017). It contains solutions to the problems from religion to business and from war to marriage. The published fatwa of Ala Hazrat in 1900 with approval and certification from 16 ulama from Mecca and 7 from Medina heightened his stature (Noori M. A.).

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 by declining the role of Kazhi’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 and from 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 and Muslim Women (Protection of Rights on Divorce) Act, 1986.” In settling disputes on Muslims in marriage, mahr (dower), divorce, maintenance, gifts, waqf, wills and inheritance (Wikipedia, 2019).

Ala Hazrat 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).” (Siddiqui, 1988). 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 Hazrat passes the rights to both his sons and nephew and responds to a question whether India 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 and then laid the foundation for it so that no difficulty will be experienced after independence.” He then appointed one of his close followers Amjad Ali Azmi as Kazhi and two others Mustafa Raza Khan and Burhanul Haqq Jabal Puri as muftis to assist him (Sanyal, 2005). And it's time for Muslims for another great reform in solving the disputes

easily and effectively by preaching and spreading Islam and its law.

Health and Medicine

Imam Ahmed Raza Khan stressed being healthy and fit. He had written books pertaining to the medicines for many diseases with its cure. He preferred unani medicines for most of illness to be treated, in his book “shama Shabistan e raza” he has defined the medicines for plague that had spread rapidly in united provinces (Uttar Pradesh) and north India in early twentieth century and had also written on medicines for cough, cancer, diarrhoea, paralysis, small pox, chicken pox, snake bite, piles, white patches, diabetes, fever, heart diseases and infertility (Khan). He was also the specialist in finding the illness through pulse.

Ala Hazrat used to treat the patients influenced by mental illness (negative energy or evils) through Qur'an. Most importantly the patients from every faith used to visit Ala Hazrat for treatments and he used to treat them for free of cost.

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 its usage as narrated by Mufti Anwar Hussain Misbahi.” He had created the revolution in the society by making the residents to save water, this also prove his far sightedness and care about the nature and society.

Freedom Fight and Political View

Ala Hazrat to the end of his life he remained convinced that 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 Barelwi was against Khilafat movement cause of sharia reasons. The non-cooperation movement that was incorporated in 1920 by giving up British honours to boycott British courts and schools and non-payment of taxes was similar that was followed by Imam Ahmed Raza Khan Barelwi.

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

Reviewer

The influence of Imam Ahmed Raza Khan was such that in 1890 a strong anti nadwa campaign was waged by a follower of Ahmed Rida Khan from Patna through the journal “Tuhfa E Hanafiyya” with the circulation at its height was 250 and most followed by them were from Bihar and United Provinces. Their professions included legal representatives, revenue collectors, students, mosque leaders and school administrators. Imam Ahmed Raza Khan wrote 200 fatwa’s by opposing nadwat movement. And in the weeklong meeting in Patna one of the ulama in sermon referred Imam Ahmed Raza Khan as mujaddid (Reviewer) of the present century.”

Imam Ahmed Raza Khan on negative influences of shiaism within the home territory Rohilkhand and west of Lucknow wrote urging his followers to refrain from participating in shia rituals and practices. The foreign threat for Mughal Empire and internal fissure in north India gave the way for new developments of shiaas activity within the state of Bengal and Awadh. This phenomenon that caused

rapid political decline in Awadh in later eighteenth century continued to influence the political and cultural landscape in gangetic plain with shiaism in eighteenth and nineteenth century. Ala Hazrat effective participation with his writings against the influencing shiaism was effective rebuttal to be noted that control the spread of shiaism in India.

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 attention to every detail of their comportment on a daily basis, members of the Ahl-e Sunnat were no different from followers of rival 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.” (Sanyal, 2005). The Barelwi movement can set a major mile in reforms which upholds the principles and beliefs in finding a way for transformation. Here I could note the integrity has leaded its way all by being and interpreting the practices by following Prophet and Qur’an as whole.

Scholar’s statements on Imam Ahmed Raza Khan

Allama Ata Muhammad Bindayalwi said “Hazrat

Barelwi 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 Qur'an 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."

Dr Muhammad Tahir Malik, Chairman, Department of Islamic Learning, University of Karachi, Pakistan states "After a thorough study of many books and treaties of Imam Ahmed Raza Khan Barelwi, I have concluded that he gives much importance to the teacher, book, paper and school etc.." (Qadiri Z. R.). 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." (Noori M. A., 2010).

The poet, Dr 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 calibre, 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. In another place he says, "Such a genius and intelligent jurist did not

emerge." (Ahmad, 1976).

Dr Hassan Raza Khan Azami, Patna states "A study of the 'Fatawa Razvi' (Judicial Opinions) of Ala Hazrat has revealed his multi-dimensional personality to me. As a Jurist his discussion reflects his reach of imagination, deep insight, wisdom, sagacity and unparalleled scholarly talent. I found him a great historian that goes on quoting numerous historical references to support his view point in the matter under consideration. He appears to be an expert in Arabic grammar and diction alongside being an inspiring naatia poet. He is observed as a great scholar of Hadith, when he mentions logical interpretation of the Hadith that he quotes. After a deep study of his works, one finds in him not only a renowned jurist, a great logistician but also an outstanding physicist, astronomer, mathematician, philologist, philosopher and geographer whose expertise covers the minutets of details of the subject." (Noori M. A., 2010).

CONCLUSION

There is a saying "Life cannot be maintained without society, nor society without government, nor government without religion." The conclusion on article 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 Muslim literacy rate. We could understand Ala Hazrat encouraged spending on Muslim reforms and developments rather on prodigality. His statements

on refraining individuals from intoxications, drugs and anti-social behaviours are the need of now to be executed and directed Muslims on specific goals of development.

We could note an important concept in preachings of Ala Hazrat, create the teachers and skills and they shall progress the reforms. It could be understood that on educating the person even from areas with remote access to schooling or madaris, after the completion of education they could go back and educate their locality. Ala Hazrat in the context of education has stressed on establishing educational institutions. It is also understood the need of translations of literature works of Ala Hazrat in new research findings and to come up with the handy solutions for modern day issues.

Imam Ahmed Raza Khan by condemning beggary encouraged self-earnings. The concept of trade encouragement between Muslims symbolizes on economic development of Muslims, similarly this practice followed by other faiths and communities has fetched significant results. In fact, this can create intra and inter religious harmony by supporting the community growth.

I would reframe the Islamic banking concept with proved inspiration from Ala Hazrat to start an investment bank and expand its operations by offering fees and commissions. Trading for commissions from manufacturers on selling the goods (ex: consumer durables and vehicles), foreign exchange, loans against surety and encouraged by donations, chits and routing the sharia based investors for business through banks can create a new wave in banking sector in gaining customers trust and contributing in Muslim reforms.

The study on fatawa's and the Kazhi appointed by

Ala Hazrat encourages the participation of Masjids, Mufti's and Kazhi's in settling the Muslim disputes within them. This guideline will reduce the time line in solving the disputes along with the cost. On graduating Muslims on Sharia law and settling the civil disputes within Muslims in the way it is abided by the constitution of India can create a revolutionary step in Muslims development. The Fatawa Razaviyya is a mirror of his work in encouraging sharia law in a simplest manner.

His life sets an example in providing the free treatments for ill with unani medicine and through Qur'an. Unani is a field of medicine has a history from Prophets practicing it in effective cure of illness. Unani is also known for its low cost treatment for many illnesses and Ala Hazrat has written the book on cure using unani for many illnesses. Creating a society with limited and effective usage of water resource is a mirror to his knowledge in understanding the future. The saving of water even in the environment with enormous water resource can be considered as his far sightedness realizing it today and can be considered in the context of all natural resources in making best use of it.

The Barelwi movement, I would quote it as the movement of principles, morality, self-respect and belief that was against foreign influences with holding the faith of Ahle Sunnath and development of people. The Barelwi movement was another proof of his scholarly eminence and his writing influences. His patriotic stand on politics stating "politics is for the development of people nor for hidden agendas" symbolizes to build a country with harmony and development. Finally, Imam Ahmed Raza Khan Barelwi being a reviver and reformer his life,

teachings and preachings a must to be followed and implemented in Muslims reforms in India and worldwide. Thus, I would recall a revolutionary line “A nation is created and developed by communities and communities by religions and religions by people, hence the need for reforms”.

REFERENCES

- [1] *Minority Affairs*. (2006). Retrieved 2019, from www.minorityaffairs.gov.in: <http://www.minorityaffairs.gov.in/reports/sachar-committee-report>
- [2] *maslakealahazratblog*. (2016). Retrieved 2019, from [wordpres: https://maslakealahazratblog.wordpress.com/2016/02/27/family-background-of-alahazrat/](https://maslakealahazratblog.wordpress.com/2016/02/27/family-background-of-alahazrat/)
- [3] *The Companion*. (2018). Retrieved 2019, from www.thecompanion.in: <https://thecompanion.in/educational-status-of-muslims-in-india-problems-prospects/>
- [4] *The Hindu*. (2019). Retrieved 2019, from www.thehindubusinessline.com: <https://www.thehindubusinessline.com/news/indias-population-grew-at-12-average-annual-rate-between-2010-and-2019-un/article26803237.ece>
- [5] *Wikipedia*. (2019). (www.wikipedia.com) Retrieved 2019, from www.wikipedia.org: https://en.wikipedia.org/wiki/Islam_in_India
- [6] Ahmad, P. D. (1976). *Neglected genius of the east*. Alahazrat Network.
- [7] Attas, S. M. (1979). *Aims and Objectives of Islamic Education*. Jeddah: Hodder and Stoughton, King Abdul Aziz University.
- [8] Deeptiman Tiwary. (2016). *Indian Express*. Retrieved 2019, from www.indianexpress.com: <https://indianexpress.com/article/explained/muslims-dalits-undertrials-in-prison-ncrb-3734362/>
- [9] Ghattis, N. E. (2010). *Islamic Banking's Role in Economic Development: Future Outlook*.
- [10] Hasan, A. (2013). *Who is Alahazrat?* Ridawi Press.
- [11] Hasan, A. (2018). *Prospects for recovery*. Ridawi Press.
- [12] Khan, I. A. (n.d.). *Shama Shabistan e Raza*. Delhi: Farooqia Book Depot.
- [13] M hassan Imam, A. H. (2019). *Comparitive study of Kanzul Iman among other famous translation*. 6, 12-19.
- [14] Mongia, J. N. (1982). *Banking around the world*. Asia Book Corporation of America.
- [15] Muazzam, S. (2016). www.sayedmuazzam.blogspot.com. Retrieved 2019, from <http://sayedmuazzam.blogspot.com/2016/11/alahazrat-imam-ahmed-raza-khan-fazile.html?m=1>
- [16] Nations, P. U. (2019). *PTI United Nations*. PTI United Nations.
- [17] Noori, M. A. (2010). *Imam Ahmed Raza His Academic And Spiritual Services*. Durban, South Africa: Imam Mustafa Raza Research Center.
- [18] Noori, M. A. (n.d.). *A Glimpse into a Fatawa of Huzoor Mufti E Azam*. Durban, South Africa: Imam Mustafa Raza Centre.
- [19] Qadiri, M. I. (2017). *A brief Biography of Imam Ahmed Raza Khan*. Karachi: Maktabatul Madinah.
- [20] Qadiri, Z. R. (n.d.). *Ala Hazrat*. Retrieved 2019, from www.ala-hazrat.com: <http://www.ala-hazrat.com/eyes.html>
- [21] Qadri, M. H. (2010). *Al Amnu Wa al Ula - Safety and Greatness*. In I. A. Khan, *Al Amnu Wa al Ula*. Bolton U K: Maqtab e Qadria.
- [22] Sanyal, U. (2005). *Ahmed Riza Khan Barelwi - in the path of the prophet* (Vol. 32). Oxfor, England: One World Publication.
- [23] Siddiqui, P. M. (1988). *Economic Guidelines For Muslims*. Saddar Karachi: Idar I Tahqeeqath E Imam Ahmed Raza Internationl.
- [24] Trivedi, S. R. (2015). *Banking innovations and new income streams: Impact on banks performance*.
- [25] Zia Haq. (2016). *Hindustan Times*. Retrieved 2019, from www.hindustantimes.com: <https://www.hindustantimes.com/india-news/untouched-by-economic-growth-destitution-illiteracy-hurt-india-s-muslims/story-Lz5HhyifFkPxZ4pu5gT85N.html>