

IN THE CURRENT CONTEXT, THE USE OF IMAM AHMAD RAZA'S INTELLECTUAL AND SCIENTIFIC ASSETS IS INEVITABLE

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Abstract

Every patriotic peace-loving citizen is disturbed by the chaos, economic misery, political prostitution, instability, extremism, terrorism and corruption in the government of Pakistan from top to bottom. Our incompetent, dishonest and mischievous rulers have made the country in such a state that now the anti-Islamic forces are weighing America and Europe, the rulers of the body, to break up this great Islamic country or to seize its vital assets. Patriots look heartbroken, depressed and frustrated by the situation. But in spite of all this, such bright rays of hope seem to be shining through the windows of our bright past that as soon as we look at them, the clouds of future dangers begin to appear.

Introduction

Even before today, in every age, the world of Islam has been exposed to the invasion of infidels and polytheists and Jews and Christians and the internal conspiracies of the hypocrites and Kharijites in the ranks of Muslims. But in every age of affliction, Allah, the Blessed and Exalted, has created reformers of the ummah who, following the principles of Shari'ah and Tareeqah, strive for the betterment of society through education and remembrance, and the political dominance of Muslims and the greatness of Islam. Restored

Now that the door of prophethood and prophethood has been closed forever after the arrival of Khatam-un-Nabiyyin Syedna and Maulana Muhammad Rasoolullah. So, in such a case, the duty of reforming the Ummah will be performed by the scholars and leaders of your Ummah according to the instructions of the Holy Prophet.

In his book Islamic Culture, an Orientalist Professor AHKB (3), acknowledging the validity of Islamic teachings, writes:

There have been many occasions in the history of Islam where the culture of Islam has been fiercely opposed, but it has not been defeated by the Left. The main reason for this is that Sofia's attitude immediately came to her aid and gave her so much strength and energy that no force could match her.

(Pg. 1, with reference to: The Role of Imam Ahmad Raza Bareilvi in the Formation of Islamic Society, Saleemullah Jundran

Islamic sociologists have listed at least ten distinguishing features of Islamic society:

- Human unity Unity of human thought

- Practical Alliance Respect for humanity
- Commanding the good and forbidding the evil. Based on the inspired principles of justice and equality
- Godliness Love and obedience to the Prophet
- Payment of rights of Allah and rights of worshipers Survival of human dignity

The history of Islam bears witness to the fact that whenever the balance of the above mentioned elements of the Islamic society deteriorated or degenerated and weakened, the Islamic society deteriorated and as this deterioration progressed, the society faced a serious crisis. Due to its own weaknesses, anti-Islamic forces had the opportunity to invade intellectually and culturally. The tragedy of Karbala, the event of Hara, the fall of Baghdad, the fall of Granada (Spain), the fall of the Ottoman Empire, the overthrow of the Islamic Empire from the South Asian subcontinent, the occupation of the Holy Hijaz by Satan's priests and the The shameful fall of Dhaka in the recent past and many other traumas to the Muslims of the world were the result of this degeneration of Islamic society.

Where I have been under fire a hundred times before

Like the societies around the world, the people of the Islamic society of Pakistan also want their society to be alive and well, flourishing, prosperity and political stability in the society, mosques, madrassas, monasteries and other religious, Religious and educational institutions should be inhabited, their thoughts and ideas, beliefs and traditions should be developed, sciences and arts should be expanded and evolved, cultural heritage should be strengthened and increased. But this is possible only when we continue to inform our future generations about our thoughts and feelings, emotions and cultural heritage, and according to Justice SA Rehman, there is only one way, (on the right character). Implementation and evolution of education and training.

(Theory of Pakistan and Textbook, p. 2, with reference to the above)

Scholars and scholars of truth are well aware of the fact that our country is currently in the grip of a serious political, economic and social crisis. Some are completely inactive and some are missing. The WRIT has almost disappeared from a large part of the country. Therefore, the biggest crisis at the moment is the leadership of the country, which has been described in the books of jurisprudence as "the state of non-sultan". In such a situation, It is imperative that the rulers and the intelligent people turn to its fulfillment.

O you who believe!

O you who believe! Obey Allah and the Messenger and those in authority among you.

Hazrat Imam Ahmad Raza, the narrator of Barelvi Quds Surah Al-Sami says that here "Awli Al-Amr" means the scholars, as is the command of Allah Almighty and I wish they would return it

(in such a crisis and conflict situation). Towards the Messenger and towards those who are in authority over him (Awli al-Amr). (Translation from Arabic. Fataawa Rizviyah Jadeed, vol. 1, p. 1) Then a In the current context, the use of Imam Ahmad Raza's intellectual and scientific assets is inevitable

(Sahibzada Syed Wajahat Rasool Qadri,)

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authority over him (Awli al-Amr). (Translation from Arabic. Fataawa Rizviyah Jadeed, vol. 1, p. 1) Then a Ali further explains his position regarding the definition of "Oli Al-Amr" and its importance and says:

In the absence of a Sultan, it is even more imperative for Muslims to turn to the pious and trustworthy Sunni scholars in their religious affairs. You have to comply. "

(Fataawa Rizviyah Jadeed, vol. 1, p. 1)

Thus, after the Humayunite period of the Rightly Guided Caliphs, there has been a significant number of comprehensive and genius contemporaries in every age and region of the world who have met the criteria of the Qur'anic term "Oli-ul-Amr". Circumstances in their respective regions have played the role of Iqbal's "sahib-e-amrooz" man of faith in the revival of Islam, revival of religion, social reform and promotion of beneficial sciences and beneficial arts. The names of all of them cannot be recorded here for fear of length. Therefore, for example, the names of some holy beings are being written. Hazrat Syedna Imam Aali Maqam Hussain, Hazrat Imam Jafar Sadiq, the fifth caliph Hazrat Umar bin Abdul Aziz, Hazrat Imam Azam Imam Abu Hanifa Numan bin Thabit, Hazrat Imam Shafi'i, Hazrat Imam Malik, Hazrat Imam Hanbal, Hazrat Sheikh Abdul Qadir Jilani, Hazrat Imam Ghazali, Hazrat Imam Razi, Hazrat Imam Suyuti, Hazrat Baha'u'llah Naqshband Qudsat Israrham, and Hazrat Mujaddid al-Fathani, researcher on the subject of the subcontinent, Hazrat Sheikh Abdul Haq Muhaddith Dehlavi, Hazrat Aurangzeb Alamgir, Hazrat Shah Waliullah Hazrat Shah Abdul Aziz Dehlavi, Hazrat Fazl-ul-Haq Khairabadi, Hazrat Fazl-ur-Rasool Badawi (may Allah have mercy on him), and in the recent past, Hazrat Imam Ahmad Raza Khan Hazrat Azeem-ul-Barakat (may Allah have mercy on him) was the true successor of the Salaf-e-Saliheen in the fourteenth century AH and the trustee of the great reformers of the Ummah (may Allah have mercy on him) and his religious, religious, professional, educational, political, economic thoughts and ideas. This has been acknowledged by some of his contemporaries and contemporary scholars who also differ ideologically from him on various issues. One of your contemporaries, the renowned scholar, historian and author, Shaykh-e-Tariqat, Mr. Khawaja Hassan Nizami, Fazil Deoband says:

"His (Maulana Ahmad Raza's) writings and compositions have a special glory and special status. There are a large number of these books, and even the most ardent opponent has to admit the erudition of the writer.

Maulana Ahmad Raza Khan does what he says. That's the decent thing to do, and it should end there. "

(See: Weekly "Khatib" Delhi, March 8, 9, Volume 2, Number: 1, Pg. 3)

It should also be noted here that in spite of the good faith of Mr. Khawaja Hassan Nizami, when he wrote a treatise on the justification of prostration in the Sufi class, Imam Ahmad Raza Muhaddith Bareilvi (may Allah have mercy on him) immediately responded with a nonsense. He

wrote a research treatise entitled “Al-Zabda Al-Zakiyah for the Prohibition of Prostration of Prohibition” in which he declared the prostration of worship for a non-God as disbelief and polytheism and the prostration of reverence as haraam. In doing so, Hazrat Imam Ahmad Raza does not make any concessions to the good devotion of Mr. Khawaja Sahib towards himself. That's what they do, "he said.

Hakim Abdul Hai Lucknowi (father of Allama Abu Al Hassan Ali Mian Nadwi) did not hide his professional differences with Imam Ahmad Raza :

Inder Nazeera Fi Al-Atlaa 'Ali Al-Fiqh Al-Hanafi

(The Hanafi jurisprudence and its details, the mastery of which they have acquired, is hardly to be found anywhere.)

This is a great tribute to the jurisprudence and knowledge of Imam Sahib, because such a scholarly person who has access to the details of jurisprudence is such a scholar that his precedent is not found in Arabs and non-Arabs. Fareed al-Dahr deserves to be called the genius of employment, Mujaddid-e-Millat, Mujtahid fi Masa'il. Because such a person has not only problems related to Qur'an and Hadith, he has access to all Islamic sciences, but also all modern sciences, civil politics, customs and traditions of people, temperament, language and customs. He is well aware of economic and social issues. Therefore, the people and the Khus, all turn to Him for guidance in their religious and worldly affairs and for the solution of problems. Undoubtedly, in the language of Allama Iqbal, Imam Ahmad Raza was such a "Sahib-e-Amrooz" personality and Allama Iqbal himself confessed this in these words: Of course, he used to express his opinion after much deliberation. He was the second Imam of his time, Abu Hanifa.

Reza Muslim, the kingdom of Malik Sokhan

They have been seated in whichever direction they have come

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