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Izhar ul haq book

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Izhar-ul-Haq is an authoritative and objective study of the Bible, originally written in Arabic by Maulana Rahmatullah Kairanvi in 1864. This Indian scholar wrote the book in response to Christian missionaries' allegations against Islam during the British colonial era. The book was later translated into Urdu, English, Turkish, and Bengali. Christine Schirrmacher describes Izhar-ul-Haq as a comprehensive summary of charges against Christianity, making it a valuable reference after Kairanvi's death. Akbar Ali Khan of Darul Uloom Karachi translated Izhar ul-Haqq into Urdu, with commentary by Taqi Usmani. The translation and commentary were published in three volumes. The book was also accompanied by a preface written by Taqi Usmani, which has since been published as a separate book titled What is Christianity? Maulana Rahmatullah Kairanawi wrote the original work Izhar ul-Haqq, which is considered an important apologetic text against Christian missionary efforts in the 19th century. Rahmatullah Kairanawi's ancestral lineage is a lengthy one, spanning many generations and prominent Islamic scholars. In 1837, Karl Gottlieb Pfander was appointed to Agra, Northern India, by the Church Mission Society for missionary work among Muslims. Pfander engaged in a notable public debate with leading Islamic scholars, including Kairanawi, in 1854. Kairanawi drew upon arguments from European theological works, which Pfander was unfamiliar with due to his departure before their publication. Notably, Kairanawi relied heavily on the apocryphal Gospel of Barnabas. Following armed uprisings against British rule, in which he participated, Kairanawi left behind his property and boarded a ship from Bombay. He journeyed to Mecca over two years, eventually settling there. Kairanawi wrote extensively in Arabic, Persian, and Urdu, including the six-volume Izhar ul-Haqq, which was later translated into English. This work aimed to counter Christian criticism of Islam by utilizing Western scholarly works to identify errors within the Bible. Kairanawi's academic pursuits extended beyond his writings. He founded a religious school named Madrasah as-Sawlatiyah in Mecca and taught Islamic sciences there. Recognized for his knowledge, he was appointed a lecturer at the Masjid-e-Haram by Sheikh Ahmad Dahlan As-Shafiee. Kairanawi played a crucial role in establishing an authentic Islamic Law School to teach through a sound curriculum, which remains operational to this day. Notably, a lady from Calcutta named Sawlat-un-Nisa was a major contributor to the Madrassah's establishment, and it continues to bear her name. Rahmatullah Kairanawi was a renowned Islamic scholar who had many notable alumni from around the world. He passed away in 1891 in Mecca and was buried in Jannat al-Mu'alla. Kairanawi's legacy is still celebrated today through institutions like Madrasa Sawlatia, which has produced many influential scholars. Kairanawi was a key figure in Islamic education and apologetics, particularly during the 19th century. He was influenced by German biblical criticism and used these ideas to develop his own brand of Islamic scholarship. His work had a significant impact on Muslim apologetics, as he sought to engage with Christian missionaries and defend Islam. Kairanawi's contributions to Islamic learning are still recognized today. He was a pioneer in using Western knowledge to strengthen Islamic thought and was known for his debates with Christian scholars. Despite facing opposition from some quarters, Kairanawi remained committed to his vision of a modern Islamic education system that incorporated Western ideas. Throughout his life, Kairanawi faced challenges and criticisms from both within and outside the Muslim community. However, he continued to advocate for the importance of education in promoting Islam and fostering a sense of unity among Muslims. Today, Kairanawi's legacy continues to inspire new generations of Islamic scholars and thinkers. His work remains an important part of the broader history of Islamic thought and learning.