

ITTEBA SUNNAT KI AHMIYAT

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Arshad Basheer madani ke urdu books ko Roman English mai lane wale ahabab Mubarakbadi ke mustahiq hai ke unoun ne asan kia urdu reading Na janne Waloun ke liye

الحمد لله

فجزاكم الله خيرا

Note : arshad basheer madani ne Word to Word check nahi kia Kiunke bohot books ko roman Kia gaya un sab ko Check karna asan nahi, time ka commitment deegar Urdu books Aur syllabus par laga huva hai is liye badi mazirat ke sat arz hai ke jahan kahin apko pronunciation ya talaffuz mai Diqqat lage Urdu Janne Waloun se asal Kitab ki taraf rujoo farmaen in sha Allaah in sha Allaah

Askislampedia ki Team ka shukriya ke Roman mai book lane mai madad faramee

Khas tour se

Riaz bhai , shaikh abdullah Umeri, faheem iqbal , Mushtaq ahmed Aur baz sisters bhi hain jo madad kie Aur kuch brothers bhi madad kie Likin ijazat nahi hai ke unka naam zikr Kia jae Allaah qabool farmae sab ki mahant

Ameen

Shukriya

Shoba e nashro ishaat,

Askislampedia

Sunnat Nabavi ﷺ deen ka ek hissa hai, Imam Maalik Rahimahullah kahte hai : Sunnat Nooh Alaihissalaam ki kashti ke maanind hai, jo shakhs is par savaar ho gaya vo najaat paayega aur jisne iska inkaar kiya vo **gharqaab** ho gaya. (Majmoo al Fataavi: 57/4). Nabi kareem ﷺ ne farmaaya : Saari ummat Jannat me jaayegi sivaye unke jinhone inkaar kiya. Sahaba ne arz kya, Ya Rasoolullah ! Inkaar koun karega? Farmaaya ke, jo meri itaat karega vo Jannat me daakhil hoga aur jo meri naa farmaani karega usne inkaar kiya. (Sahih Bukhari:7280)

FEHRIST

1. USOOL E MU'TABAR

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Ulama ne **mutaqaddimeen** aur **mutaakhareen** ka is baat par ijmaa hai ke ahkaam ke saabit karne aur halaal va haraam ki touzee ke liye usool mu'tabar chaar hai.

Oolaa : Kitaabullah al azeez (Quraan paak) jiske naa aage se baatil aa sakta hai naa peeche se.

Saaniya : Sunnat Rasoolullah ﷺ, kyu ke vo apni nafsani khvaahish se baate nahi bataate hai, inka irshaad vahi hai jo in par bheji jaati hai.

Salaasa : **Ijmaa ulamaye ummat, Raabi'aa : Qiyaas** : agar che baaz ulama ne qiyaas ke hujjat hone me ikhtilaaf kiya hai, lekin jamhoor ahle ilm is baat par muttakhir hai ke jab qiyaas me tamaam zaroori sharaayet paaye jaaye to vo hujjat hai chunache is usool par beshumaar dalaayel hai aur itne mash'hoor hai ke inke zikar ki zaroorat nahi.