



SUNNIYO KI
AAPASI LADAI
KA ILAAJ

ABDE MUSTAFA
MUHAMMAD SABIR QADRI

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Abde Mustafa Publications

Sunniyo Ki Aapasi Ladai Ka Ilaaj

Writer: Abde Mustafa Muhammad Sabir Qadri
Roman Urdu Transliteration By Team Abde Mustafa Official

Publisher : Sabiya Virtual Publication
Running Under Abde Mustafa Publications
Powered by Abde Mustafa Official

Publication Date: June 2023 Total Pages: 34
Genre: Mamulaate Ahle Sunnat
Laanguage: Roman Urdu
Book No.: SVPBN409

Cover Design & Formatting : Pure Sunni Graphics

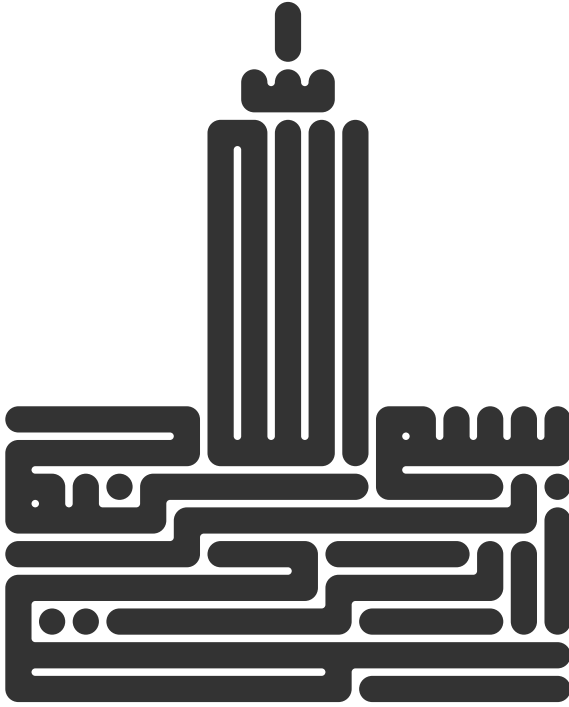
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All Praise to Allah, the Lord Of The Creation,
and countless blessings and peace upon
our Master Muhammad, the leader of the Prophets.

Contents

About Us	2
Risala Likhne Ki Wajah	5
Ek Aham Nuqta : Umoomi Kalaam Karein	7
Alfaaz Ka Intekhab	13
Haque Goi Ke Naam Par Fitna	15
Ikhtelaf Ya Radd Kaun Kare?	15
Kya Aap Mustaqil Hain?	17
Ulama Se Rabta Rakhein	18
Har Jagah Taang Adana	19
Saamne Waale Ko Waqt Dein	21
Mera Tajriba	22
Giroh Bandi Ka Ikhtelaf	24
Manwana Chhod Dein	25
Etidal Kahan Hai?	25
Naujawanane Ahle Sunnat Se Guzarishaat	28

About Us

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Our Mission

Humara Maqsad Allah Ta'ala Ke Aakhiri Nabi, Paighambare Islam, Hazrat Muhammad ﷺ Ke Deen Ki Isha'at Hai Aur Iske Liye Hum Mukhtalif Shobo (Departments) Mein Apna Kirdar Ada Kar Rahe Hain Jiski Tafseel Mundarija Zel Hai

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E Nikah Service

Ye Ek Matrimonial Service Hai Jo Sirf Ahle Sunnat Wa Jama'at Ke Liye Shuru Ki Gai Hai, Is Ke Zariye Sunniyo Ka Nikah Sunniyo Mein Karwaya Jaata Hai, Agar Aap Ko Sunni Rishte Ki Talash Hai To Ye Service Aapke Liye Mufeed Saabit Ho Sakti Hai **visit: www.enikah.in**

Nikah Again Service

Ek Se Zaid Nikah (Polygamy) Islam Mein Pasandeeda Amal Hai, Iske Beshumar Fawaid Hain, Aaj Humare Zamane Mein Iska Riwaaj Na Ke Barabar Hai, Aise Mein

Humne Is Service Ko Shuru Kiya Hai Taaki Ek Se Zaaid Nikah Ko Farogh Diya Ja Sake, Ye Service Un Logon Ke Liye Hai Jo Ek Se Zaaid Nikah Karna Chahte Hain Mazeed Kisi Tarah Ki Malumaat, Mashware Ya Shikayat Ke Liye Humse Rabta Karein

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Risala Likhne Ki Wajah

Wajah Bilkul Waazeh Hai Ke Aaj Kal Kisi Bhi Mas'ale Ko Mas'ala Bana Diya Jaata Hai Yaani Wo Hota To Sharai Mas'ala Hai Lekin Us Mein Masala Laga Kar Mas'ala Khada Kar Diya Jaata Hai, Aisa Nahin Hai Ke Purane Zamane Mein Aisa Nahin Hota Tha Lekin Aaj Kal Means Of Communication Thode Advance Ho Gaye Hain To Jahan Iski Wajah Se Daana (Aqlmando) Ka Aapas Mein Rabta Badha Hai Wahin Bewukoof Aur Jahil Log Bhi Ek Dusre Se Jud Gaye Hain, Social Media Ke Is Daur Mein Koi Bhi Baat Jo Til Jaisi Ho Uska Taad Ban Jaata Hai Aur Raai Ke Daane Ka Pahaad

Hindustan Aur Pakistan Ka Haal Ye Hai Ke Koi Bhi Mas'ala Chahe Wo Kisi Bhi Noyyat Ka Ho, Use Bahaso Mubahisa Ki Bhent Chadha Dete Hain Aur Ek Dusre Ka Ailanya Radd Shuru Kar Dete Hain, Ilmi Aur Tehqeeqi Baato Ka To Aise Mein Janaza Hi Nikal Raha Hota Hai

Aapas Mein Sunniyo Ka Radd Is Tarah Kiya Jaata Hai Goya Kisi Badmazhab Kafir Ya Mushrik Ka Radd Ho Raha Ho, Isse Awaam Mein Nafrat Aur Fitna Farogh Paata Hai

Humne Is Risale Mein Koshish Ki Hai Ke Darde Dil Ko Bayaan Kiya Jaaye Aur Ummeed Karte Hain Ke Padhne Waale Bhi Is Dard Ko Mahsoos Karenge Aur Phir Ahle

Sunnat Ke Andar Ittefaq Aur Ittehad Ki Baqa Ke Liye Apna
Hissa Bhi Pesh Kareng

Abde Mustafa
Muhammad Sabir Qadri
18 June 2023

Ek Aham Nuqta : Umoomi Kalaam Karein

Ye Nuqta Bahut Zyada Aham Hai, Hum Shuru Mein Hi Is Par Baat Isliye Karna Chahte Hain Ke Agar Koi Sirf Is Nuqte Ko Samajh Le Aur Is Par Amal Kare To Pachaas Feesad Se Zyada Mas'ala Hal Ho Jayega

Is Nuqte Par Hum Yahan Thodi Tafseel Se Guftagu Karengye Taaki Har Ek Isko Samajh Sake

Umoom Bana Hai Aam Se Yaani Aisa Jo Aam Ho, Khaas Na Ho Aur Umoomi Kalaam Se Muraad Wo Kalaam, Wo Baatein, Wo Tehreer Ya Wo Taqreer Hai Jo Aam Ho Yaani Jis Mein Kisi Ko Khaas Na Kiya Gaya Ho

Ek Aasan Si Misaal Dekhein Ke Zaid Ne Kaha "Jo Gunah Karega Wo Saza Payega" Ab Yahan Kisi Khaas Shakhs Se Ye To Nahin Kaha Gaya Ke "Tum Gunahgar Ho Aur Iski Saza Paoge" Yahi Farq Hai Aam Aur Khaas Mein

Hum Jis Umoomi Kalaam Ki Baat Kar Rahe Hain Uska Saaf Matlab Hai Ke Kisi Ko Khaas Na Kiya Jaaye Yaani Yun Keh Lein Ke Kisi Ko Nishana Na Banaya Jaaye Ya Yun Bhi Keh Lein Ke Naam Le Kar Radd Na Kiya Jaaye, Khayal Rahe Ke Hum Yahan Aapas Mein Ek Dusre Par Kalaam Karne Ke Talluq Se Arz Kar Rahe Hain, Hum Hargiz Iske Qaail Nahin Ke Koi Badmazhab Ya Kafir Waghaira Ho To Usko Bhi Khaas Na Kiya Jaaye, Hum Ye Kehna Chahte Hain Ke Jab

Sunniyo Ka Aapas Mein Ikhtelaf Ho To Umoomi Kalaam Ko Tarjeeh Dein

Maan Lijiye Ke Do Aalimo Mein Ya Do Muftiyo Mein Ya Do Tanzeemo Mein Ya Do Giroho Mein Jinka Talluq Ahle Sunnat Wa Jama'at Se Hai, Kisi Wajah Se Ikhtelaf Hua To Humein Awwalan Us Par Kalaam Karna Hai Ya Nahin Iski Tafseel Aage Bayaan Hogi Lekin Umoomi Kalaam Ke Hawale Se Hum Yahan Ye Kahenge Ke Agar Kalaam Kiya Jaaye To Umoomi Kalaam Kiya Jaaye Yaani Kisi Ko Khaas Kar Ke Saari Baatein Na Ki Jaayein

Iska Bahut Saare Faide Hain, Iska Sabse Bada Faida Ye Hoga Ke Aapka Kalaam Aainda Ke Liye Baaqi Rahega Aur Uski Wuq'at Bhi Baaqi Rahegi, Aise Kalaam Se Humesha Zyada Faida Haasil Kiya Jayega Aur Badi Satah Par Wo Aam Hoga

Misaal Dekhein Ke Kisi Mas'ale Par Do Fareeqo Mein Ikhtelaf Hua Aur Aapne Un Mein Se Kisi Ek Ki Tarafdari Karte Hue Khaas Unka Naam Le Kar Kalaam Kiya Aur Fareeqe Saani (Yaani Dusre Fareeq, Dusri Party) Ka Radd Karte Hue Unko Khaas Kiya Aur Unka Naam Liya Aur Zaahir Hai Ke Jab Khaas Karenges Aur Naam Lenge To To Aaghaz, Unwaan Se Le Kar Aakhir Tak Sab Aisa Hi Hoga Ke Wo Apna Khaas Hona Zaahir Kar Dega Maslan Koi Risala Ya Kitab Hai To Uska Naam Bhi Isi Khaas Ki Akkasi Karega Aur Agar Koi Bayaan Hai To Uska Unwan Bhi Isi Ki

Akkasi Karega, To Aisa Kalaam Mahdood Ho Jayega Aur Ise Bas Ek Tayeed Ya Tanqeed Ka Samaan Samjha Jayega Aur Phir Is Par Kaan Lagane Waale Bhi Khaas Honge Baaqi Ise Nazar Andaz Karenge Ya Nazar Mein Layenge To Alag Nazariye Se Padhenge

Ab Agar Iske Bar Aks Hum Umoomi Kalaam Karte Hue Us Ikhtelafi Mas'ale Par Ek Aisa Ilmi, Tehqeeqi Aur Tafseeli Kalaam Karein Ke Jis Mein Kisi Ko Khaas Na Kiya Jaaye Yaani Hum Kisi Ka Naam Na Lein, Na Unwaan Khaas Ho Na Aaghaz, Yaani Kalaam Se Aisa Lage Ke Ye Kisi Ek Khaas Mas'ale Par Nahin Likhe Gaye Hain, Yaani Baad Mein Wo Kalaam Jis Tak Bhi Pahunche To Wo Use Kisi Khaas Muamle Ya Kisi Khaas Ikhtelaf Par Mabni Kalaam Na Samjhe Balki Ghair Janib Daar Ho Kar Dekhe

Hum Iski Mazeed Tafseel Bayaan Karte Hain Taaki Baat Aur Waazeh Ho Jaaye, Ek Misaal Hum Yahan Quraan Ki Aayato Ki Dena Chahte Hain, Dekhiye Aayatein Kisi Khaas Mauqe Pe Naazil Hui Ya Kisi Khaas Mas'ale Par Naazil Hui Lekin Unka Hukm Aam Hai

Agar Kisi Sahabi Ke Saath Koi Muamla Pesh Aaya Aur Us Par Aayat Nazil Ho Gai Jis Mein Koi Hukm Tha To Ye Nahin Kaha Gaya Ke Aye Fulaan Sahabi Tum Ye Hukm Baja Lao Balki Umoomi Kalaam Hua Aur Hukm Aam Hua Ke Ab Qiyamat Tak Ke Musalmano Ko Us Par Amal Karna Hai

Agar Aap Kitabein Padhte Hain Aur Bayanaat Sunte Hain To Aapne Ye Jumla Padha Suna Hoga Ke Is Aayat Ka Hukm Aam Hai Yaani Wo Naazil To Kisi Khaas Mas'ale Par Hui Hai Ya Kisi Khaas Waqiye Par Lekin Uska Hukm Aam Hai

Umoomi Kalaam Karne Se Ek Bada Faيدا Ye Hoga Ke Wo Kalaam Aainda Ke Liye Is Tarah Baaqi Rahega Ke Badi Satah Par Usse Faيدا Uthaya Jayega Warna Agar Aap Khaas Kisi Ka Naam Le Kar Kalaam Karte Hain To Wo Bahut Mahdood Ho Jayega Aur Wo Pazeerai Haasil Nahin Hogi Jo Umoomi Kalaam Se Haasil Hoti

Aaye Din Ulama Mein Ikhtelaf Hota Hai, Wo Trend Mein Fauran Aa Jaata Hai Aur Social Media Par Laan Taan, Tafseeq Aur Tazleel Ka Silsila Badi Jaldi Shuru Ho Jaata Hai To Iski Wajah Yahi Hai Ke Log Khaas Kar Ke Kalaam Karte Hain Aur Aise Mein Agar Wo Kalaam Ilmi Ho To Bhi Khaas Karne Ki Wajah Se Uski Wuq'at Khatm Si Ho Jaati Hai Lihaza Aise Mein Umoomi Kalaam Karna Bahut Fayedemand Hoga

Thodi Der Ke Liye Samajh Lein Ke Aap Aise Shakhs Hain Jise Pata Nahin Ke Haal Mein Do Muftiyo Ke Darmiyan Kya Muamla Hua Ya Phir Awaam Mein Koi Aisa Shakhs Hai Jise Inke Baare Mein Kuchh Nahin Pata Ke Kahan Kin Ulama Mein Kin Masail Mein Ikhtelaf Ho Gaya Hai Aur Use Ek Aisa Kalaam Jo Risale Ya Bayaan Waghaira

Kisi Bhi Shaki Mein Ho Mil Jaata Hai Jis Mein Umoomi Kalaam Kiya Gaya Hai To Wo Us Kalaam Se Ek Alag Tariqah Se Faida Haasil Karega Aur Ikhtelafi Muamle Mein Bhi Nahin Padega Lekin Agar Wo Kalaam Aisa Ho Ke Jo Khaas Ho To Usse Faida Uthane Waala Us Muamle Ko Jaanega Phir Us Par Tawajjo Dega Aur Apni Raaye Bayaan Karega Aur Is Tarah Har Koi Apni Raaye Bayaan Kar Ke Ek Giroh Ki Taraf Ho Lega Aur Dusre Ke Khilaf Kuchh Bhi Kahega

Dekha Jaaye To Umoomi Kalaam Se Kaafi Hadd Tak Hum Inteshar Ko Rok Sakte Hain, Khaas Kar Wo Log Jo Bade Paimane Par Kaam Kar Rahe Hain Aur Ek Badi Tadaad Unse Munsalik Hai To Unka Is Tarah Khaas Kar Ke Kalaam Karna Aur Nuqsan Pahunchata Hai, Agar Wo Umoomi Kalaam Kar Dein To Bade Masail Paida Hone Se Pehle Khatm Ho Sakte Hain

Ek Muamla Aisa Hua Ke Jis Mein Ek Mufti Saahib Ne Kisi Buzurg Ke Kisi Sher Par Aitraz Karte Hue Kalaam Kiya To Un Buzurg Ke Manne Waalo Ne Unka Bharpoor Radd Kiya Aur Radd Karne Mein Aadaab Hadein Bhi Paar Ki Gai, Aise Mein Humne Ek Risala Banaam "Ash'aar Par Aitraz" Shaya Kiya Jis Mein Humne Ash'aar Par Aitraz Karne Ke Talluq Se Kuchh Usooli Baatein Bayaan Ki Aur Us Mein Kisi Ka Naam Nahin Liya Aur Aisa Ishara Tak Na Diya Ke Aasani Se Koi Ye Samajh Jaaye Ke Wo Kis Muamle Par Likha Gaya Tha Aur Aane Waale Dino Mein Jab Wo Kisi Ke Paas Pahunchega To Wo Use Ek Aam Bayaan Ke Taur

Par Padhega Aur Baato Ko Samjhega Aur Faida Uthayega
 Aur Kisi Aalim, Kisi Mufti Ya Kisi Giroh Se Badzan Bhi
 Nahin Hoga Aur Na Badguman Hoga
 Umoomi Kalaam Aisa Hai Jaise:
 Saanp Bhi Mar Jaaye Aur Laathi Bhi Na Toote

Umoomi Kalaam Karne Waala Bhi Har Ek Ke Nazdeek
 Pasandeeda Aur Achha Kehlata Hai, Uske Bayaan Se Faida
 Zyada Hota Hai Aur Uski Shakhsiyat Aalami Satah Par Upar
 Uth Rahi Hoti Hai Jabki Humesha Kisi Ko Khaas Kar
 Kalaam Karne Waale Ek Jagah Mahdood Reh Jaate Hain

Ek Faida Ye Bhi Hai Ke Umoomi Kalaam Se Faida
 Uthane Waalo Mein Zyada Zauq Paaya Jaata Hai Aur Wo
 Is Tarah Ke Yahan Talab Hoti Hai Aur Ye Talab Isliye Paida
 Hoti Hai Ke Umoom Mein Muraad Ko Samajhne Ki
 Koshish Ki Jaati Hai, Jab Murad Ko Samajhne Ki Koshish
 Hoti Hai To Kalaam Bhi Zyada Samajh Mein Aata Hai,
 Haan Ek Baat Ka Khayal Yahan Kalaam Karne Waale Ko
 Rakhna Zaroori Hai Ke Wo Apne Umoomi Kalaam Mein
 Itna Ijmaal Na Rakhe Ke Iski Tafseel Samjhi Na Ja Sake Ya
 Phir Uski Muraad Ko Samajhna Bahut Zyada Dushwar Ho,
 Agar Aisa Hua To Phir Ghalat Tashreeh Aur Tafseel Tak
 Jaane Ka Imkaan Badh Jayega Aur Us Kalaam Ka Ghalat
 Istemal Bhi Kiya Jayega Lihaza Itni Tafseel Zaroor Bayaan
 Kare Ke Asal Mudda Zaahir Ho

Umoomi Kalaam Ke Talluq Se Aur Bhi Likha Ja Sakta
 Hai Lekin Kalaam Taweel Ho Jayega, Humne Jitna Yahan

Bayaan Kiya Wo Samajhne Waalo Ke Liye Bahut Kaafi Maloom Hota Hai Lihaza Isi Par Iktefa Kiya Jaata Hai

Alfaaz Ka Intekhab

Jab Aap Kisi Sunni Ka Radd Kar Rahe Hain Ya Usse Ikhtelaf Kar Rahe Hain To Achhe Alfaaz Ka Intekhab Bahut Zaroori Hai, Agar Hum Sakht Aur Fehash Alfaaz Ka Istemal Karte Hain To Isse Nafs Ko Sukoon Pahunchate Hain Aur Samne Waale Ke Nafs Ko Bhi Is Par Ubharte Hain Ke Wo Bhi Isi Tarah Ki Jawabi Karwayi Kare

Aaj Kal Social Media Par Kasrat Se Dekha Jaata Hai Ke Log Ilmi Ikhtelaf Mein Bhi Gande Gande Alfaaz Istemal Karte Hain Aur Apne Ilm Ki Tarefein Karte Hain Magar Miyaar Se Giri Guftagu Karte Hain

Kisi Bhi Aalime Deen Ko Mehaz Ikhtelaf Ki Bunyad Par Jahil Keh Diya Jaata Hai, Koi Kisi Ko Janwaro Se Tashbeeh De Raha Hota Hai Aur Koi Zaatiyaat Par Utar Aata Hai

Agar Aise Alfaaz Ka Istemal Kiya Jayega To Phir Ladai Hogi, Nafarat Phailegi Aur Fitna Hoga

Alfaaz Ke Achhe Intekhab Se Hum Bahas Ko Ilmi Dayere Ke Andar Rakh Sakte Hain Aur Jab Tak Hum Is Dayere Ke Andar Rahenge Tab Tak Faida Hoga Aur Jab Isse Baahar Niklengi To Nuqsan Hi Nuqsan Hai

Humare Sunni Bhaiyo Ko Is Par Kaafi Ghaur Karne Ki

Zaroorat Hai, Jo Alfaaz Hum Istemal Kar Rahe Hote Hain Unke Baare Mein Pehle Sochna Chahiye Ke Agar Wahi Alfaaz Humare Ya Humare Azeezo Ke Liye Istemal Kiye Jaayein To Humein Kaisa Mahsoos Hoga

Asal Mein Yahan Baat Hai Apno Ki, Jo Sunni Hain, Nabi Ke Chahne Waale Hain, Auliya Ke Deewane Hain Aur Humare Apne Bhai Hain To Phir Mehaz Kisi Mas'ale Mein Ikhtelaf Ki Wajah Se Hum Uske Saath Dushmano Aur Badmazhabo Jaisa Rawaiyya Kaise Apna Sakte Hain? Kya Humare Nabi Isse Khush Honge? Kya Unhein Ye Pasand Hai Ke Unke Chahne Waale Aapas Mein Ek Dusre Ko Zaleel Karein? Hargiz Nahin!

Kuchh Jahilo Ne Facebook Par Pages Bana Rakhe Hain Aur Social Media Accounts Pe Jahilo Ko Jama Kar Rakha Hai Aur Wahan Aap Dekhenge Ke Kisi Bade Sunni Aalime Deen Ko Kutta, Kamina Aur Jahil Tak Khule Aam Kaha Ja Raha Hota Hai Aur Humare Kuchh Sunni Hazrat Use Pasand Kar Rahe Hote Hain Aur Phir Fitne Ko Badhawa De Rahe Hote Hain

Haque Goi Ke Naam Par Fitna

Ye Bhi Aaj Kal Aam Hota Ja Raha Hai Ke Log Apni Fitnebazi Ko Haque Goi Ka Naam De Dete Hain Aur Unhein Lagta Hai Ke Ek Bas Wo Haq Par Hain Aur Saare Baatil Par, Wo Isi Ghalat Fahmi Mein Hote Hain Aur Haqeeqat Nahin Dekh Paate Aur Insaf Se Door Hote Chale Jaate Hain

Aise Log Badtameezi Ko Apne Nafs Ki Taskeen Ka Samaan Banate Hain Aur Apne Sakht Alfaaz Se Kisi Ka Bhi Shikar Karte Hain, Kisi Ki Riayat Nahin Karte, Apni Auqaat Bhool Kar Chhota Moonh Badi Baat Karte Hain, Inka Lehja Hi Fitna Phailane Waala Hota Hai Aur Fitna Wo Jurm Hai Jo Qatl Se Zyada Sakht Hai Aur Us Par Jurm Ye Ke Ise Haque Goi Se Tabeer Kiya Jaata Hai

Ikhtelaf Ya Radd Kaun Kare?

Ye Har Kisi Ka Kaam Nahin Hai Ke Moonh Utha Kar Chala Aaye Aur Kisi Ka Bhi Radd Karna Shuru Kar De, Aaj Kal Dekha Ja Raha Hai Ke Jise Deeno Shariat Ka Ilm Na Ke Barabar Hai Wo Bhi Bade Bade Masail Mein Bahas Kar Raha Hai Aur Kisi Ko Bhi Jahil Qarar De Raha Hai, Apni Baat Ko Haq Aur Harfe Aakhir Samajh Kar Sab Par Laan Taan Kar Raha Hai

Ikhtelaf Ya Radd Karne Ka Haq Sab Ko Haasil Nahin Hai, Jo Aisa Kehta Hai Ke Koi Bhi Ye Kaam Kar Sakta Hai

Wo Asal Mein Sab Ke Haath Mein Hathyar Dene Ki Baat Karta Hai

Kai Sunni Naujawan Aise Hain Ke Unhein Bas Apni Zaroorat Ke Masail Seekh Kar Un Par Amal Karne Ki Zaroorat Hai Lekin Wo Aage Badh Kar Aisa Kaam Kar Rahe Hain Ke Jiski Unke Andar Ahliyat Nahin Hai

Humne Kai Logon Ko Dekha Jo Ghalat Nazariyaat Ko Ahle Sunnat Ke Andar Aam Kar Ke Aisi Giroh Bandi Kar Rahe Hain Ke Jisse Ahle Sunnat Ko Nuqsan Hi Nuqsan Hai

Ikhtelaf Karne Ke Liye Sabse Pehle Zaroori Hai Ke Bande Ke Andar Liyaqat Ho, Ilm Ho, Gehrai Ko Samajhta Ho, Bareeki Ko Pakadta Ho Aur Ikhtelaf Ke Aadaab Jaanta Ho, Isi Tarah Radd Karte Hue Apni Hadein Pehchan Sakta Ho Warna In Baato Se Na Balad Shakhs Jab Is Maidan Mein Utrega To Kisi Par Bhi Hamla Kar Baithega Jisse Alag Jung Chhid Jayegi

Aap Kisi Bhi Sunni Ka Radd Karne Ya Usse Ikhtelaf Karne Aur Phir Is Par Kalaam Karne Se Pehle Dekh Lein Ke Kya Waqai Ye Aapka Kaam Hai? Kya Aap Ki Zimmedari Hai Ke Aap Ye Kaam Karein Ya Aap Par Laazim Hai Ke Aap Is Mein Aage Aayein? Agar Aisa Nahin Hai To Khudara Khamosh Rahein Aur Do Qadam Pichhe Hat Kar Ahle Sunnat Ke Andar Fitna Paida Hone Se Rok Lein

Kya Aap Mustaqil Hain?

Ye Sawal Bhi Har Sunni Ko Khud Se Karna Chahiye Ke Kya Wo Mustaqil Hai? Yaani Kya Wo Kisi Fann Ya Kisi Shobe Mein Kisi Maahir Ki Nigrani Ke Bina Ya Kisi Ki Nazre Saani Ke Bina Kaam Kar Sakta Hai? Misaal Ke Taur Par Dekhein Ifta Ka Shoba Yaani Fatwe Dena To Kya Koi Aisa Mustaqil Hai Ke Bina Kisi Mufti Ki Rahnumai Ya Nigrani Ke Ab Itna Maahir Ho Gaya Hai Ke Khud Se Fatwa Likh Kar Aam Kar De? Agar Haan To Beshak Kare Lekin Agar Nahin To Jis Fann Mein Aap Mustaqil Nahin Hain Us Fann Mein Haath Na Daalein Aur Daalein To Seekhne Ke Liye Na Ke Seekhane Ke Liye

Agar Koi Kisi Fann Mein Mustaqil Hai Yaani Us Mein Usne Itni Maharat Haasil Kar Li Hai Ke Ab Khata Ka Imkaan Bahut Kam Ho Gaya Hai To Wo Us Fann Mein Kaam Kar Sakta Hai Aur Aise Kaam Se Beshak Faida Hoga

Mustaqil Hone Ke Liye Bahut Mehnat Karni Padti Hai, Din Raat Ek Kar Ke Kisi Fann Mein Apni Saari Tawanai Kharch Karni Padti Hai, Qurbaniya Deni Padti Hain Aur Phir Ek Lambe Arse Tak Ye Silsila Jaari Rehta Hai

Ye Baat Unhein Samajh Mein Nahin Aayegi Jinhone Kuchh Hi Dino Mein Kisi Fann Ka Khud Ko Maahir Samajh Liya Hai, Unhein Abhi Hawa Bhi Nahin Lagi Ke Mustaqil Hona Kise Kaha Jaata Hai

Ulama Se Rabta Rakhein

Ulama Se Jude Rehne Waale Ghalatiya Bahut Kam Karte Hain Aur Karte Bhi Hain To Bahut Jaldi Unki Islah Ho Jaati Hai Jisse Wo Phir Aage Chal Kar Wl Ghalati Nahin Karte Lekin Jo Ulama Ke Rabte Mein Nahin Rehte Aur Khud Ko Mustaqil Samajh Kar Kaam Kar Rahe Hote Hain Wo Ek Hi Ghalati Ko Baar Baar Karte Hain Aur Unki Islah Bhi Mushkil Hoti Hai, Aise Log Jitna Sanwarne Ki Koshish Kar Rahe Hote Hain Wo Sab Kuchh Utna Hi Bigaad Rahe Hote Hain

Sunni Naujawano Ko To Khaas Kar Ke Ulama -e- Ahle Sunnat Se Rabta Rakhna Chahiye, Gaahe Gaahe Unse Milna Chahiye Aur Jo Masail Zehan Mein Khatak Rahe Ho'n Unke Baare Mein Puchhna Chahiye Lekin Aisa Karne Ki Fursat Hi Kahan Hai, Bas Social Media Par Kuchh Bayanaat Sun Lo Aur Ek Do Kitabein Padh Lo Phir Kisi Bhi Mauzu Par Muhaqqiq Ban Kar Bado Par Zuban Darazi Shuru Kar Do, Ye To Badmazhabo Ka Tariqa Hai Jiska Hum Radd Karte Hain Phir Kya Aaj Humare Andar Ye Baatein Nahin Aa Gai Ke Hum Khud Ki Chala Rahe Hain Aur Apne Muqabil Mein Ulama Par Zuban Daraziya Kar Rahe Hain, Aisa Karne Waalo Ko Ghaur Karna Chahiye Aur Social Media Pe Kuchh Bhi Likhne Se Pehle Ya Kahin Bhi Sharai Muamlaat Mein Kalaam Karne Se Pehle Ulama Se Rahnumai Leni Chahiye

Har Jagah Taang Adana

Ek Beemari Sunniyo Mein Ye Ghus Aai Hai Ke Har Banda Har Mas'ale Mein Apni Taang Adane Ko Zaroori Samajhta Hai, Humne Dekha Hai Ke Jab Bhi Kinhi Do Ke Darmiyan Kisi Mas'ale Mein Ikhtelaf Hota Hai Ya Kinhi Do Giroho Ke Darmiyan Koi Muamla Ho Jaata Hai To Har Ek Jiska Usse Talluq Ho Ya Na Ho Wo Kalaam Shuru Kar Deta Hai

Ulama Ke Darmiyan Koi Ikhtelaf Hua Ya Kisi Mas'ale Pe Tabadla -e- Khayaal Hi Jaari Tha Ke Idhar Sab Apni Raaye Dena Shuru Kar Dete Hain, Jise Dekhiye Apne Social Media Accounts Ya Kam Az Kam Whatsapp Pe Status Laga Kar Ye Zaahir Kar Deta Hai Ke Uski Kya Raaye Hai Aur Wo Kiski Tarafdari Kar Raha Hai Aur Kiska Radd Karna Chahta Hai, Ye Badi Ajeeb Harkat Hai Jiska Nuqsan Ye Hota Hai Ke Usse Jude Log Bhi Apne Aap Ko Kisi Taraf Kar Lete Hain Aur Dusri Taraf Waalo Ke Khilaf Raaye Qaaim Kar Dete Hain Jabki Yahan Khamoshi Mein Hi Khair Thi

Humare Sunni Naujawano Aur Naujawan Ulama Ko Bahut Ehtiyat Se Kaam Lena Chahiye, Ye Jo Aaye Din Muamlaat Hote Hain Ye To Hote Rahenge Lekin Is Par Apni Raaye Qaaim Karne Se Aur Kalaam Karne Se Us Waqt Tak Parhez Karna Chahiye Aur Hattal Imkaan Khud Ko Roke Rakhna Chahiye Jab Tak Ke Bahut Zyada Zaroori Na Ho

Ye Bilkul Achha Nahin Hai Ke Aap Fauran Na Sirf Ulama Ke Ikhtelaf Ki Tash'heer Karein Balki Us Par Apni Raaye Bhi Qaaim Kar Dein Wo Bhi Khusoosi Naam Le Kar! Isse Inteshar Badhega Nahin To Aur Kya Hoga?

Ab Agar Koi Ye Kahe Ke Humare Paas Logon Ke Suwalaat Aate Hain Aur Awaame Ahle Sunnat Humse Rahnumai Chahti Hai To Majbooran Humein Apni Raaye Bayaan Karni Padti Hai

Aise Logon Se Hum Ye Kahenge Ke Is Mein Bhi Khamoshi Se Kaam Liya Ja Sakta Hai Aur Agar Kehna Zaroori Maloom Ho To Ye Keh Kar Bhi Inteshar Ko Roka Ja Sakta Hai Ke Ye Unka Muamla Hai Wo Hal Kar Lenge, Humein Intezar Karna Chahiye Aur Sab Ko Waqt Dena Chahiye

Main Apna Haal Bayaan Kar Raha Hoon Ke Mere Paas Aaye Din Aise Muamlaat Ko Le Kar Log Haazir Hote Hain Ke Fulaan Fulaan Mas'ale Pe Aapki Kya Raaye Hai Aur Aap Ise Bayaan Karein Lekin Hum Ek Status Tak Nahin Lagate Ke Jisse Humare Chahne Waale Alag Mas'ala Khada Kar Dein Aur Inteshar Mazeed Badhe. Humein Chahiye Ke Jahan Bahut Zyada Zaroori Ho Wahan Kalaam Karein Aur Utna Hi Karein Ke Jitna Zaroori Ho Aur Us Mein Bhi Tamam Baato Ka Lihaaz Rakhein Ke Fitna Na Badhe

Ahle Sunnat Mein Jo Aaj Is Qadr Ladai Jhagde Ka Bazaar Garam Hai Uski Ek Wajah Ye Bhi Hai Ke Jisko Khamosh

Rehna Chahiye Wo Bhi Hadd Se Aage Badh Kar Kalaam Kar Raha Hai

Do Peero Ke Darmiyan Ikhtelaf Hua Phir Unke Khulafa Maidan Mein Aa Gaye Phir Unke Murideen Kalaam Karne Lage Phir Sabhi Bolne Lage To Mas'ala Hal Kaise Hoga? Aur Is Tarah Inteshar Ko Kaise Roka Ja Sakega? In Baato Par Ghaur Karna Chahiye

Saamne Waale Ko Waqt Dein

Jab Bhi Kisi Sunni Se Koi Khata Ho Jaaye To Humein Chahiye Ke Use Uski Taraf Tawajjo Dilayein, Achhe Andaz Mein Uski Islah Ki Koshish Karein Aur Aise Lehja Hargiz Na Apnayein Ke Jis Ki Wajah Se Humari Baatein Apna Waza Kho Dein

Saamne Waale Ko Waqt Dena Bahut Zaroori Hai, Kai Cheezein Waqt Ka Taqaza Karti Hain, Jaldbazi Mein Hum Nuqsan Uthane Waalo Mein Se Ho Jaate Hain

Kisi Ko Waqt Diye Bina Fauran Usse Is Baat Ka Mutaliba Karna Ke Wo Aapke Saamne Jhuk Jaaye Aur Apni Khata Ko Tasleem Kar Le, Ye Use Mazeed Aazmaish Mein Daalne Waala Hai, Hum Dusro Ki Jagah Khud Ko Rakh Kar Sochein To Ye Baat Achhe Se Samajh Mein Aa Sakti Hai

Apne Bil Aakhir Apne Hote Hain, Unki Islah Ka Tariqa Bhi Apno Jaisa Apnana Chahiye

Maine Khud Is Baat Ka Tajriba Kiya Hai Ke Waat Dene Se Kaafi Faida Hota Hai, Humare Waqt Dene Se Samne Waale Ko Ghauro Fikr Ka Mauqa Milta Hai Aur Jab Use Ehsas Ho Jaata Hai To Khud Aa Kar Kehta Hai Ke Aapne Sahih Kaha Tha Aur Main Khata Par Tha Aur Main Isse Ruju Karta Hoon Naur Aapka Shukriya Ada Karta Hoon

Aur Agar Hum Waqt Na De Kar Fauran Uska Radd Karna Shuru Kar Dete Hain Aur Is Sakhti Ke Saath Karte Hain Jo Ke Munasib Nahin To Samne Waala Bajaye Gharo Fikr Karne Ke Apne Nafs Ke Saath Aazmaish Mein Pad Jaata Hai Aur Khud Ko Haq Sabit Karna Aur Aapko Batil Pe Thehrana Uska Maqsad Ban Jaata Hai Aur Phir Apne Maqsad Ko Bas Poora Karne Ka Bhoot Suwaar Ho Jaata Hai, Phir Sahih Ghalat Ki Tameez Karne Ki Salhiyatein Kam Hoti Chali Jaati Hain Aur Ilmi Guftagu Ki Jagah Ladai Jhagde Shuru Ho Jaate Hain

Mera Tajriba

Ek Waqt Tha Ke Ahle Sunnat Ke Jumla Mashhoor Ikhtelafi Masail Par Bahas Karna Mera Mahboob Mashghala Tha Yaani Main Din Raat Isi Mein Laga Rehta Tha, Social Media Par To Aaye Din Kisi Na Kisi Se Aise Masail Par Bahas Hote Hi Rehti Thi Phir Maine Dekha Ke Isse Koi Faida Nahin Ho Raha Hai Aur Koi Samajhne Ke Liye Tayyar Hi Nahin Hai, Har Shakhs Pehle Se Sab Kuchh

Samajh Kar Baitha Hua Hai Lihaza Bahas Karna Be Sood Hai

Phir Maine Ye Tariqa Apnaya Ke Apni Baat Ko Achhe Tariqe Se Dalail Ke Saath Pesh Kar Ke Khamoshi Ikhteyar Kar Li Jaaye, Maine Isse Hone Waale Faide Ko Bahut Waazeh Dekha Ke Log Samajh Rahe Hain Aur Aapasi Ladai Bhi Kam Ho Rahi Hai, Bahaso Mubahisa Kam Ho Raha Hai

Maine Kai Masail Par Dekha Ke Jo Mere Kattar Mukhalif The Wo Bhi Ek Din Mere Paas Aaye Aur Tasleem Kiya Ke Aap Sahih The Aur Humse Khata Hui Aur Humne Jo Baatein Kahin Thi Uske Liye Muaafi Chahte Hain, Ye Alag Si Baat Hai Ke Ye Ek Din Saalo Baad Aaya

Maine Jab Waqiyaate Karbala Ke Talluq Se Tehqeeq Ko Pesh Kiya To Meri Jam Kar Mukhalifat Ki Gai Lekin Maine Kisi Ke Saath Koi Zabardasti Nahin Ki Aur Ek Waqt Aisa Aaya Ke Maine Apne Musalsal Kaam Karte Rehne Ka Natija Dekha Aur Ek Tadaad Aise Logon Ki Paai Jinhone Haq Ko Tasleem Kiya Aur Meri Hausla Afzai Jam Kar Ki Humein Ye Tariqa Lazim Pakad Lena Chahiye Ke Jab Bhi Koi Mas'ala Jo To Awwalan Us Mein Padne Se Bachein Aur Khud Ko Door Rakhein Aur Intezar Karein Ke Wo Khud Hal Ho Jaaye Phir Jab Bahut Zyada Zaroorat Ho To Ahsan Tariqe Se Kalaam Karein Taaki Inteshar Mazed Na Phaile Aur Kalaam Ke Baad Khamoshi Ikhteyar Kar Li Jaaye Yaani Bahut Zyada Kalaam Na Kiya Jaaye

Giroh Bandi Ka Ikhtelaf

Sunnayat Ko Nuqsan Pahunchane Waala Ek Bada Ikhtelaf Hai Giroh Bandi Ka Ikhtelaf, Ba Zaahir To Yahi Nazar Aata Hai Ke Masail Mein Ikhtelaf Hai Lekin Asal Ikhtelaf Giroh Bandi Ka Hai

Logon Ne Giroh Ke Giroh Bana Rakhe Hain, Apne Giroh Ko Chanda Dena, Apne Giroh Ki Tarfeein Karte Rehna, Apne Giroh Ki Ghalati Ko Dekh Kar Nazar Andaz Karna Aur Dusre Giroh Ke Liye Shiddat Pasandi Ka Muzahira Karna Ye Kaafi Aam Ho Chuka Hai

Apne Giroh Ke Ulama Ki Pairwi Aur Tazeem Ka Dars Dena Jabki Dusre Giroh Ke Ulama Ki Khule Aam Tauheen Karna Aur Use Haq Goi Ka Naam Dena Bhi In Giroho Ka Chalan Ho Chuka Hai

Is Giroh Bandi Ki Wajah Se Kai Baatein Jo Ikhtelaf Ka Sabab Nahin Thi Wo Inteshar Ka Sabab Ban Gai, Is Mein Kai Tanzeemein Bhi Shamil Hain Ke Jinhone Ahle Sunnat Ke Andar Kaam Ke Saath Saath Giroh Bandi Ko Bhi Farogh Diya Aur Apne Log Banaye Aur Apna Kaam Karwaya Aur Apne Paraye Ka Khoob Zehan Diya, Is Par Thodi Tafseel Humare Risale "Salasil Mein Bante Sunni Kab Ek Honge" Mein Dekhein

Manwana Chhod Dein

Apna Mauqif Bayaan Karna Alag Hai Aur Use Manwana Ek Alag Baat Hai, Ahle Sunnat Mein Ittefaq Ke Liye Zaroori Hai Ke Zor Zabardasti Ko Chhod Diya Jaaye Aur Apne Mauqif Ka Kisi Ko Jabran Qaail Banana Tark Kiya Jaaye, Ye Wo Kaam Hai Ke Jis Mein Bahaso Mubahisa Tool Pakadta Hai Aur Ladai Khatm Nahin Hoti, Humein Apne Mauqif Pe Jitna Yaqeen Hota Hai Ke Wo Sahih Hai To Samne Waale Ko Bhi Apne Mauqif Ke Sahih Hone Ka Utna Hi Yaqeen Hota Hai Lihaza Ek Dusre Se Zabardasti Karne Par Ladai Jhagde Hi Honge

Humein Yahan Par Apne Mauqif Ko Bayaan Kar Ke Khamoshi Ikhteyar Karne Ki Zaroorat Hai, Agar Samne Waala Zyada Samajhdar Hua To Aapke Bayaan Se Faida Haasil Kar Lega Warna Nahin

Humne Social Media Par Kasrat Se Dekha Ke Log Ek Dusre Se Apni Baat Manwane Ke Liye Din Raat Ladte Rehte Hain Aur Unhein Khabar Nahin Ke Isse Wo Apni Wuqat Kho Dete Hain

Baar Baar Kisi Ko Manwane Ke Chakkar Mein Baat Ka Wazan Bhi Kam Ho Jaata Hai

Etidal Kahan Hai?

Etidal To Isi Mein Hai Ke Har Sunni Ki Izzat Ki Jaaye, Har Ek Ki Suni Jaaye, Sab Ka Saath Diya Jaaye Aur Sabse

Insaf Kiya Jaaye, Aisa Na Ho Ke Apne Giroh Se Talluq Rakhne Waale Sunniyo Ke Saath Alag Rawaiyya Ho Aur Dusro Ke Saath Alag

Ek Shakhs Apne Peer Ki Tarefein Karta Nahin Thakta, Wo Kare, Karta Rahe, Humein Isse Aitraz Nahin Lekin Jab Kisi Dusre Ke Peer Ki Tareef Ki Jaaye To Use Radd Kar Dena Kaunsa Etidal Hai Jabki Dono Peer Ahle Sunnat Ke Hain Aur Aisa Bhi Nahin Ke Un Mein Sharait Ya Bunyadi Baatein Nahin Paai Jaati

Humne Kai Aise Logon Ko Dekha Ke Jo Apne Aapko Motadil (Etidal Par) Kehte To Hain Lekin Unka Etidal Faqat Apne Giroh Tak Hota Hai, Jab Apne Giroh Ki Baat Aati Hai To Aise Log Har Mumkina Taaweel Ke Qaail Hote Hain Aur Hattal Imkaan Difaa Karte Hain Lekin Jab Baat Dusre Giroh Ki Ho To Dhang Hi Badal Jaata Hai Aur Taaweel, Difa Waghaira Ka Lafz Hi Lughat Se Ghaaib Kar Dete Hain

Etidal Ke Muamle Mein Insaf Pasand Log Bade Kam Dekhne Ko Milte Hain Jo Haqeeqi Maano Mein Har Sunni Ki Izzat Karte Hain, Kuchh Log Is Ghalat Fahmi Mein Hain Ke Deen Ka Kaam Sirf Wo Ya Unka Giroh Kar Raha Hai Baaqi Sab Jhaal Baja Rahe Hain, Isi Feham Ki Bunyad Par Wo Ye Dekh Nahin Paate Ke Unka Kaam Aslan Bahut Kam Hai Faqat Shohrat Zyada Hai, Etidal Ka Naam Lene Waale Aisa Bhi Karte Hain Ke Apni Tanzeem, Apne Jamiaat, Apne

Idaro Mein Apno Ko Hi Jagah Dete Hain, Baaqi Dusro Ko Door Rakhna Chahte Hain

Main Ek Matrimonial Service Banaam E Nikah Service Chala Raha Hoon, Is Mein Hum Sunniyo Ka Nikah Sunniyo Se Karwate Hain, Ab Tak Sau Se Zaaid Nikah Karwa Chuke Hain, Hum Is Mein Har Sunni Ko Shamil Karte Hain, Main Sochta Hoon Ke Aaj Kal Humare Sunni Bhaiyo Ki Jaisi Zahniyat Ho Gai Hai, Agar Un Mein Se Koi Meri Jagah Hota To Kya Kisi Aise Shakhs Ko Is Service Mein Jodta Jo Unke Giroh Ke Khilaf Mauqif Rakhta Ho? Misaal Ke Taur Par Ek Giroh Sunniyo Mein Aisa Hai Ke Wo Ek Sunni Tanzeem Ke Khilaf Sakht Mauqif Rakhta Hai To Agar Wo Tanzeem Waale Aisi Service Chalate To Kya Aise Logon Ko Shamil Karte Ke Jo Unke Khilaf Sakht Mauqif Rakhte Hain? Ya Phir Iska Ulat Yaani Wo Giroh Is Service Ko Chalata To Kya Aise Logon Ko Shamil Karta Jo Is Tanzeem Se Munsalik Hain? Yahan Par Khanqah, Silsile Aur Biradri Waghaira Ki Kai Misaalein Pesh Ki Ja Sakti Hain,

Humne Sab Ko Shamil Kiya Aur Kisi Ke Saath Dohra Rawaiyya Nahin Apnaya Aur Yahi Wajah Hai Ke Aaj E Nikah Service Hindustan Mein Sunniyo Ki Sabse Badi Matrimonial Service Hai, Apni Noiyat Ke Aitbaar Se Pehle Darje Par Hai

Bayaan Karne Ka Maqsad Ye Hai Ke Etidal Ka Sahih Matlab Log Samajh Sakein, Jo Narmi Waale Usool Apne Giroh Ke

Liye Banate Hain Wahi Har Sunni Ke Liye Rakhein Warna Phir Apne Giroh Ke Liye To Har Shakhs Etidal Par Hai

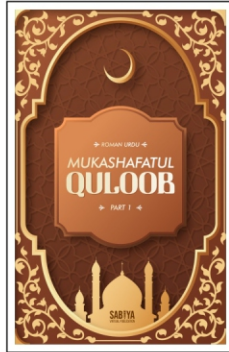
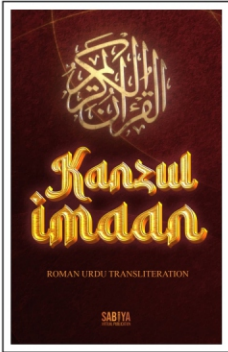
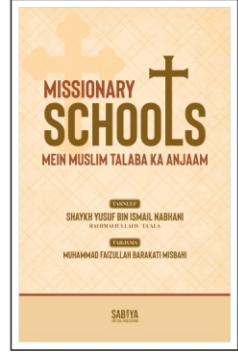
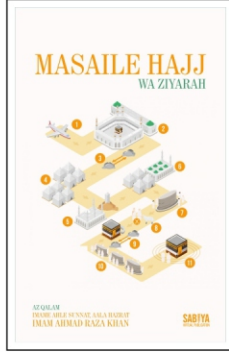
Naujawanane Ahle Sunnat Se Guzarishaat

Naujawan Awaam Aur Naujawan Ulama Ko Bahut Zyada Ehtiyat Ki Zaroorat Hai, Naya Khoon Jawan Khoon Ubaal To Maarta Hai Lekin Use Control Mein Rakhne Ki Zaroorat Hai, Aap Bolne Pe Aayein To Jazbaat Ko Apne Upar Haawi Na Hone Dein Balki Josh Mein Bhi Hosh Ke Saath Kalaam Karein

Kisi Bhi Sunni Buzurg Aalime Deen Ki Izzat Ko Sirf Isliye Na Uchhalein Ke Uska Mauqif Aapke Ya Aapke Giroh Ke Khilaf Hai, Hum Radd Ya Ikhtelaf Se Mana Bhi Nahin Karte Lekin Is Risale Mein Humne Bayaan Kar Diya Hai Ke Kise Aur Kitna Aur Kab Radd Ya Ikhtelaf Karna Chahiye, Naujawano Ne Agar In Baato Par Amal Kar Liya To Bahut Saare Masail Paida Hi Nahin Honge

Allah Ta'ala Humein Haq Likhne, Bolne Aur Sunne Samajhne Ki Taufiq Ata Farmaye

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