

One of the most important rules of Islamic jurisprudents, which have vital significance in Islamic jurisprudence, is Istishab. ". It has been used as a solution of various social, personal and economic problems after the time of Holy prophet (s.a.w) and his pious Caliphs. It is practiced and counted up as a rule of Sharia after the Holy Quran and Sunnah as a solution for most of the problems.

"Istishab" means presumption of continuity or the continuance of companionship. Technically it refers to the presumption of constant of an earlier rule or continuance absence. In this sense it is used for the maintenance of a status with respect to the rule. The previous rule is accepted, unless a new rule is found that goes against. It is an easy orientation one may refer to "Istishab" as the "accompanying rule. But the fact is that, Istishab is neither a source of law nor it is a source for establishing new rules, but it is merely a set of presumptions. Istishab is practiced and used as a rule till the time a new rule is established which is derived from the Holy Quran and Sunnah as a Hukm.

"Shakk" is an important part of human life and Istishab has solution for this problem of "Shakk" therefore Istishab is used as one of the s One of the most important rules of Islamic jurisprudents, which have vital significance in Islamic jurisprudence, is Istishab. ". It has been used as a solution of various social, personal and economic problems after the time of Holy prophet (s.a.w) and his pious Caliphs. It is practiced and counted up as a rule of Sharia after the Holy Quran and Sunnah as a solution for most of the problems.

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"Shakk" is an important part of human life and Istishab has solution for this problem of "Shakk" therefore Istishab is used as one of the sources of sharia after Holy Quran, Sunnah, Ijma, Qiyas and personal activity of human life. Moreover, I tried to discuss Istishab in the light of the Ahl-e-sunnat arld Ahl-e-tashayyo researchers of Usol-e-Fiqah which is the need of this time for the unity of Muslim Ummah. So I suggest to all researchers specially the researchers of Islamic studies to comprise the all Muslims ideas with broad mind, so our struggles may become a source to bring Muslim Ummah closer to each other and give a message of unity, peace and harmony.

The thesis deals with its main four chapters and their sub-chapters: Frist Chapter is containing complete definition of Istishab in the light of scholars of both sects and compression between the views of them. Second Chapter contains the Arguments of scholars from both sects on the

Hujiayat- e-Istishab (acceptance) in the light of HoLy Quran, Sunnah, Ijma, and AqI and contrast between them. Third chapter is containing arguments of the Munkeren-e-Istishab (one who rejects Istishab) from the scholars of both sects and contrast the views from both of them on the acceptance and rejection of Istishab. Last chapter is focusing on an overall view of Istishab from the HoLy Quran, Sunnah and AqI, some important topics of Istishab and the views of scholars on it. At the end the thesis leads to its consequence that Istishab is an accepted rule of Islamic jurisprudence in all Islamic sects in the light of HoLy Quran, Sunnah, Ijma and Aqal, but the Istishab is neither designated as a permanent rule nor designated a source for establishing new rules. Hopefully, this kind of research can provide a base to bring peace and harmony among the various segments of the society.ources of sharia after HoLy Quran, Sunnah, Ijma, Qiyas and personal activity of human life. Moreover, I tried to discuss Istishab in the light of the Ahl-e-sunnat arld Ahl-e-tashayyo researchers of Usol-e-Fiqah which is the need of this time for the unity of Muslim Ummah. So I suggest to all researchers specially the researchers of Islamic studies to comprise the all Muslims ideas with broad mind, so our struggles may become a source to bring Muslim Ummah closer to each other and give a message of unity, peace and harmony.

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