

ISLAM ME ADL VA INSAAF

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الحمد لله

فجزاكم الله خيرا

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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

Masaavaat ka mutaaliba ye hai ke saare insaan ke huqooq baraabar hai. Unka apna muqaam aur unke liye eksaa mouqa faraaham hai. Koyi shakhs apne khaandaan, khabeela vaghaira ki vajah se alag nahi hai, balke saare log ek hi hai. Islam logo ke darmiyaan unki nasal, rang, libaas, zabaan ke aitebaar se koyi farq nahi karta. Agar farq karta hai to bas unke taqwa aur parhezgaari ke aitebaar se.

FEHRIST

1. QURAAAN
2. HADEES

1. QURAAAN

Farmaayaa Baari Taala ne : Aye logo ! Hamne tum sab ko ek (hi) mard va aurath se paidaa kiya hai aur isliye ke tum aapas me ek doosre ko pahachaano, kumbe aur qabeele bataa dete hai. Allah ke nazdeek tum sab me baa izzat vo hai jo sab se zyada darne vaala hai. Yaqeen maano ke Allah daanaa aur baa khabar hai. **(Al Hujuraat : 13)**

Imam ibne Kaseer Rahimahullaah kahte hai : Is aayat me Allah Taala bayaan farmaate hai ke, usne tamaam insaano ko ek hi nafs se paida kiya hai. Yaani Aadam Alaihissalaam se, unhi se unki biwi saahaba Havva Alaihissalaam ko paida kiya tha, aur fir dono se nasle insaani failaayi. Is aayat ka maqsad mubaarika ye hai, Aadam Alaihissalaam jo mitti se paida huye the inki taraf nisbat me to saare jahaan ke aadme ham martaba hai. Ab jo kuch fazeelat jis kisi ko haasil hogi vo **ummor e deeni** itaat Allah aur itteba nabavi ﷺ ki vajah se hogi. Yahi raaz hai jo is aayat ko ghaib ki mamaaniyat aur ek doosre ki touheen va **tazleel** se rokne ke baad vaarid ki ke **sab lo** apni paidaayish nisbat ke lihaaz se bilkul eksaa hai. Kumbe, khabeele, biraadariya aur jamaate sirf pahchaan ke liye hai take **jattabandi** aur hamdardi khaayam rahe. Falaan bin falaan khabeele vaala kaha jaa sake aur is tarah ek doosre ki pahchaan aasaan ho jaaye

Varna **bashariyat** ke aitebaar se sab khoume eksaa hai fir farmaaya hasab nasab Allah ke yahaa nahi chalta vahaa to fazeelat taqwa aur parhezgaari se milti hai, Sahi Bukhari me hai ke Rasoolullaah ﷺ se daryaافت kiya gaya ke sab se zyaada buzurg koun hai? Aap ﷺ ne farmaaya jo sab se zyaada parhezgaar ho, logo ne kaha ham ye aam baat nahi poochte, farmaaya fir sab se zyaada buzurg Yusuf Alaihissalaam the, jo khud nabi the, nabi zaade the, par dada to Khaleelullah the, unhone kaha, ham ye nahi poochte, farmaaya fir arab ke baare me poochte ho? Suno ! Inke jo log jaahiliyat ke zamane me mumtaz the, vahi ab islam me bhi pasandeeda hai, jabke vo ilm deen ki samajh haasil karle. Sahi Muslim me hai ke, Allah tumhari soorato aur maalo ko nahi dekhta balke tumhare dilo aur amalo ko dekhta hai..... **(Tafseer ibn Kaseer : 385/7, 386)**

Neez farmaan Baari Taala hai : Allah Taala tumhe taakeedi hu kum deta hai ke amaanat vaalo ki amaanate unhe pahuchavo ! Aur jab logo ka faisla karo to adl va insaaf se faisla karo ! Yaqeenan vo behtar cheez hai jiski naseehat tumhe Allah Taala kar raha hai, beshak Allah Taala sunta hai, dekhta hai. **(An Nisa : 58)**

2. HADEES

Abu Huraira raziiallaahuanhu bayaan karte hai ke Rasoolullaah ﷺ ne farmaaya : Bila shubaa Allah azza va jal ne tum se jaahiliyat ki **naqoot** aur baap daada ke faqr ko door kar diya hai, aadmee do khism ke hai : Saahabe Eemaan, muttaqi ya faajir aur badbaqt, tum sab Aadam Alaihissalaam ki aulaad ho aur Aadam mitti se the, logo ko khoumi **naqoot** tark karna padega, vo to (kufr va shirk ke sabab) Jahannam ke koyle ban chuke, varna ye (khoun par takabbur karne vale) Allah ke yahaa gandagee ke kale **kaire** se bhi zaleel honge, jo apni naak se gandagee ko dhakelta firta hai. **(Sunan abu Dawood : 5116)**

Jaabir bin Abdullaah se rivaayat hai ke, Nabi ﷺ ne farmaaya hai : logo ! Beshak tumhara Rab ek hai aur beshak tumhara baap ek hai, haa arabi ko ajmi par aur ajmi ko arabi par, surq ko siya par aur siya ko surq par koyi fazeelat nahi magar taqwa ke sabab se. **(Sahee ut Targheeb : 2964)**