



Deen aur Hum

Short Term Religious Course-IX

Ramadhan-ul-Mubarak, 1446/2025, Lucknow (INDIA)



Lecture Number: 07

Date: 06/03/2025

SUMMARY (Level 1)

Topic: Adle-Ilahi

Aayaat: Surah Nahl 89-91

Adal ke maani: Adal ki ek tareef hai "i'ta-o kule zi haq haqqah" - har sahib-e-haq ko uska haq dena. Adal ki doosri tareef yeh hai ke har cheez ko uske sahi maqam par rakhna.

Maula-e-Kainat (A.S.) ka irshad hai: Adal har cheez ko uske sahi maqam par rakhta hai. (Nahjul Balagha, Hikmat 437)

Khuda adil hai yani: Khuda-e-Mutaa'l apne nizam-e-khalqat mein bhi adil hai, lehaza jis cheez ko is nizam mein jahan par hona chahiye, usi ke mutabiq paida kiya hai. Nizam-e-shariat mein bhi Khuda adil hai, yani uske sare qawaneen adilana, baja, ba-maqсад aur maqsad-e-khalqat ke sath hamahang hain. Khuda-e-Mutaa'l ki zat mein adal ko uski hikmat se alag kar ke nahi dekha ja sakta.

Zulm ke kya asbaab: Adal-e-Ilahi ki baat mein adal ke muqabil mein zulm af'aal ko mad-e-nazar aata hai, na ke mutlaqan:

1. Jahalat: Masalan kisi siyah-faam par apni jahalat ki bina par zulm .
2. Khauf aur dar: Masalan apne hareef (rival) se khauf ke woh kahin hum par ghalib na aa jaye .
3. Nuqs-o-kami: Maadi ya nafsiati zaroorat aur nuqs kabhi kabhi doosre par zulm karne ke liye majboor karte hain .

Adl se Mutalliq kuch sawalat:

1. **Khuda ka qarzdar na hona:** Kya koi makhlooq Khuda par koi haq rakh sakti hai?

Khuda kisi makhlooq ka qarzdar nahi hai. Har makhlooq Khuda-e-Mutallik ki banisbat itna hi haq rakhti hai jitna uska wajood aur uski haqeeqat hai aur usko wajood dene wala Khuda-e-Mutallik hai lehaza us ke huqooq ko muayyan karne wali bhi wohi zaat-e-aqdas hai. Is se natija milta hai ke kisi makhlooq ko apna haq muayyan karne ka haq nahi hai.

2. Tabyeez aur tafreeq mein farq: Tabyeez aur tafreeq mein kya farq hai? Kya hamesha farq rakhna zulm hai, ya yeh halaat ke taqazoo ke mutabiq hona chahiye?

Tabyeez (Discrimination) zulm hai, tafreeq (Differentiation) zulm nahi hai. Maslan haath ki ungliyan. Tabyeez yani do cheezon ke halaat ek jaisay honay ke bawajood un ke darmiyan farq karna lekin tafreeq ka matlab hai alag alag halaat ke taqazoo ke lehazay se un ke darmiyan farq rakhna.

3. Adal aur barabari: Kya adal ka matlab hamesha barabari hota hai?

Hamesha adal ka matlab barabari nahi hai, balkay adal ka matlab istehqaq ki bunyad par ata karna hai jaisay teacher ka apnay shagirdon ko alag alag number dena. Jabke barabari aur masawat yani barabar se taqseem karna lehaza mumkin hai kisi misal mein barabari, adal ka misdaq qarar paye aur mumkin hai kisi misal mein misdaq qarar na paye.



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4. Samaji huqooq aur zaati huqooq: Kya samaji huqooq zaati huqooq par foqiyat rakhtay hain?

Samaji huqooq, amuman zaati huqooq par tarjeeh rakhtay hain. Jaisay kisi sarak ko bananay ke liye baaz logon ka ghar todna. Magar yeh ke woh zaat itni foqiyat rakhti ho ke aik samaj bhi us ke mud muqabil kam ho jaisay kisi buland martaba shakhs ko bachanay ke liye kisi samaj ka qurbaan ho jana.

5. Ilm ki mehdoodiat: Kya hamara ilm hamesha mukammal hota hai?

Hamara ilm mehdood hai, Is lie boht sare Allah ke faisle hume samjh me nahi ate misal ke tor par Hazrat Musa (AS) aur Khizr (AS) ka waqia.

6. Adalat ke bab mein jaldi faislay na lena: Kya insan apni fitrat ke mutabiq Khuda ki adalat ke baray mein jaldi faisla le sakta hai?

Hamare faislay jald-bazi ke hotay hain. " Aur insan jis tarah (jaldi se) bhalaai mangta hai usi tarah buraa mangta hai. Aur insan jald-baaz (paida hua) hai." (Al-Isra, 11). Insan ko ilahi af'aal ke muqabilay mein sabr se kaam lena chahiye ta ke sahih waqt par us ko ilahi af'aal ki hikmat ka ilm ho sakay.

7. Waqti halaat ka asar: Kya waqti halaat ke tehat kiye gaye faislay hamesha durust hotay hain?

Waqti halaat se mutasir hokar faisla karna. Maslan bachay ko bemari ke waqt injection lagwanay mein dard ko dekh kar faisla karna.

8. Apnay kirdaar se ghaafil na hona: Kya adalat-e-ilahi ke bab mein hum apnay aamaal se ghaflat rakhtay hain? Hum apnay role se bhi ghaafil na hon. (Surah Shura, Ayat 30) ke mutabiq kai sari balae khud Inssan ke amaal ke wajah se aati hain.

9. Mushkilat ka maqsad: Khuda-e-Mutallik insan ko mushkilat mein kyun dalta hai?

Sakhtiyan, rushd o kamal ka sabab hai, jaise ek dana zameen se sakhtoyo se use phad kae zameen se ek darakht ki shakl me nikalta hai aue ek bada aur pahal dar darakht banta hai.

10. Faida aur nuqsaan: Kya faida aur nuqsaan kisi cheez ke achay ya buray honay ka miyar ho sakta hai?

Faida o nuqsaan, achay aur buray honay ka miyar nahi hai. Jaisay barish ki wajah se parinday ka ghonsla kharab hona.

11. Imtihan Sunnat-e-Ilahi: Kya insan ka imtihan lena Khuda ki sunnat hai?

Insan ka imtihan, Khuda ki sunnat hai. Wo in aazmaisho ke zarie apne momin bando ke Imaan ko aazma ta hai, aur in imtehanat me kamiyaab hone walo ko kabhi Duniya me aur Akherat me humesha jaza de ga.

12. Achai aur burai ko ikatha dekhna: Kya ilahi adalat ko samajhne ke liye achai aur burai ko ikatha dekhna zaroori hai?

Nizam-e-ahsan ko samajhne ke liye achai aur burai ko ek sath seekhna zaroori hai. Insaan jab poore Nezame khelqat ko dekhta hai to use andaza hota hai ke ek kulli negah me har jagah khair hai, aur kisi ka Zahiri Nuqsaan hua hai to us ka jubran aur badla parwardegar aakherat me dega kyunki wo Adil hai. Isi lie Qayamat par Iman bhi Adl ka taqaza hai.