

IN THE LIGHT OF THIS BEAUTY

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Abstract:

In the name of God, Most Gracious, Most Merciful

In the light of this beauty

The concept of the supremacy of justice and impartial accountability

(With reference to the month of Rabi-ul-Awal)

One of the many attributes of Allah is “Adl”. In the Qur'an, the Almighty has said: The Almighty has breathed His soul into man and then said: “O man! Corrected from and made you proportionate (fadlak).” As if “justice” is not only included in the nature of man but also included in the structure of man. Translation: “Allah commands justice and benevolence” If the whole collection is given the name of perfect justice, it will not be useless.

In terms of affairs, three terms are usually used in the vernacular, justice, benevolence and oppression. Justice means to pay one's due, benevolence means to pay more than the right, while oppression means to suppress someone's right. It is also widely used in the divine teachings which is actually used as a contradiction of "justice". The river goes beyond its limits, so when human behavior stays within its limits, it is as if justice is justified, and when it goes beyond its limits and begins to enter the boundaries of others, it will take the form of Zaghoot and then riots from here. They are born to be the cause of corruption in human society. Avoiding oppression, practicing justice and happily adopting the attitude of benevolence. Towards which the path of collective justice passes through the shadows of the straight path That's it.

The benefactor of humanity taught humanity the supremacy of justice and once he was unjustifiably pressured to stop the execution of a certain limit, he said that the nations before you perished because when they committed their heinous crimes they The law would be enforced with full force when the people of their lower classes committed crimes. On another occasion, to ensure the supremacy of justice, his statement is summarized as follows: The Prophet (peace and blessings of Allaah be upon him) said: I will file a lawsuit against this Muslim on the day of resurrection on behalf of the non-Muslim Muhammad. It is narrated from Hazrat Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: Whoever has a right over his brother, he should be appointed in this world before that day. The day will come when no one will have dirhams or dinars.

The justice of the Prophet (peace and blessings of Allaah be upon him) can also be inferred from the fact that whenever he sent someone as a ruler or sent him to carry out a government function or appointed him to collect Zakat, he would issue instructions to uphold justice. The Jews of Khyber were waiting to be enslaved and divided into Islamic forces, their property and ready

crops to be destroyed and their women to be driven away like sheep or goats. When the observer of human history saw on this page the process of negotiation between the conqueror and the conqueror for the first time and an agreement was reached on the distribution of a proportion of crops and then on the next crop when a messenger of the Prophet reached Khyber and divided the crops in half. The messenger said to the Jews, "Take whatever you want from them and we will take whatever you leave behind." There was a prophecy in the Torah about the bearer of justice He will be the last prophet.

One of the beautiful aspects of the prophethood of Muhsin Insaniyat is that he taught justice and accountability to the courts. This teaching of Islam renewed humanity in such a way that its due has been paid. Today, more or less one and a half thousand years have passed since the time of Prophet Muhammad (PBUH). During this time, humanity has progressed a lot. Man's footsteps in this universe have gone far into space far from the earth, the nights have become brighter than the days, the poles of civilization and culture want to be able to command the future, the distances have narrowed and man Arriving at a place where even a few years ago it was impossible to think, but in spite of all this, no Islam, no intellectual, no new system of life has suggested any lesson for the courts beyond justice. Despite the fact that the teachings of the Prophet of the End Times did not go beyond moderation, justice and accountability, our intellect says that we will consider him as the last prophet who Any addition to the teaching process will lead to further evolution of the court while our faith says that the evolutionary journey of the courts has been completed and now there is no room for any increase in it because And faith is greater and greater than every level of intellect, and justice is complete, and since it is no longer possible to increase it, there is no need for a new prophet.

Mohsin Insaniyat was the first to present himself for the applied aspect of justice, that is, for impartial accountability. A Muslim came forward and on the occasion of a battle of Arz, he straightened the rows and received a stick on my bare back, so the eyes of the sun became blinded when the court had stripped his back and said: Let him receive his reward. He came to the Muslim and kissed the Prophet (peace and blessings of Allaah be upon him) on the back of his head. He started sanding and first of all forgave the blood of Hazrat Hamza bin Abdul Muttalib of his house and ordered to free the slaves. He first freed his slaves on the occasion of Ghazwa-e-Hunain. He makes laws especially for his class The family that makes the law sets the precedent for Brahminical privileges for its offspring, but this example of self-accountability is nowhere to be found. He declared that it is forbidden and if the doors of kinship are closed forever, then the sweet spring of impartial accountability, Faiz Tabad, is issued, saying that no Arab has any superiority over a non-Arab and no non-Arab has any superiority over Arabic except piety.

The Prophet (peace and blessings of Allaah be upon him) said that when he leaves his blessed caste and finds a place in the society, then that society becomes the pure and holy state of Madinah-un-Nabi, where once The accountability of the Prophet (peace and blessings of Allaah be upon him) was extinguished and the talk ended when Hazrat Omar placed one cheek on the

ground and the son of the slave Sahib Iman placed his foot on the other. But he did not make any concessions in the matter of justice. On the occasion of the invasion of the parties, when the Bani Qurayzah besieged the power of treachery, they pressed hard but the whip of accountability of the Prophet (peace be upon him) fell on these Jews with such force that their hundreds Men were killed in Sar-e-Bazaar that Daman-e-Nabawi has room for both friends and relatives, but Daman-e-Nabawi for traitors who are snakes in the sleeve and sing the guns of the enemy and conspire against the believers. ﷺ I also have no soft corners.

For the past three centuries, secular Western civilization, in the name of people's democracy, has exposed the reality of the International Court of Justice within which the trial of millions of Bosnian Muslims, The world of humanity has received nothing but oppression from the courts. Even today, the teachings of the Prophet (peace be upon him) and the Prophet (peace be upon him) are full of impartial accountability. The day is not far away when secularism, like the demise of communism, will sink into the waves of the ocean and the remnants of the capitalist system will not be able to find it And will bring comfort and ease to our future generations. Insha'Allah.