



Gunah, Zulmat-e-Qalb, Wasawis-e-Shaytaani, Qalbi-o-Baatini Gunah aur in gunahon ki
ma'lumaat hasil karnay ki ahmiyat say muta'liq ahym 'Ilmi Suwalaat-o-Jawabaat par
mushtamil ayk ahym Risalah

Gunah Ki Pehchan



گناہ کی پہچان

Gunah Ki Pehchan

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الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّبُوَّةِ سَلِيْمٌ
أَكَابِخُدُ فَلَمَوْذٌ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمٌ يَسِّمُ اللّٰهُ الرَّحْمٰنُ الرَّحِيمُ

Kitab perhnay ki Du'a

Deeni kitab ya Islami sabaq perhnay say pehlay zayl mayn di hui. Du'a perh li-jiye ان شاء الله jo kuch perhayngey yaad rahay ga. Du'a yeh hay:

اللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَالْجَلَالِ وَالْاِكْرَامِ

Tarjama:

Ay Allah (عَزَّوَجَلَّ)! Ham par 'ilm-o-hikmat kay darwaazay khool day aur ham par Apni rahmat naazil farma! Ay 'azamat aur buzurgi waalay!

(Al-Mustatraf, *jild. 1, safhah. 40*)

Note: Awwal aakhir aik baar Durood Shareef perh layn.

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Gunah Ki Pehchan

Durood Shareef Ki Fazeelat:

Farmaan-e-Aakhiri Nabi ﷺ: Qiyamat kay roz Allah Pak kay arsh kay siwa ko`ee saya nahin ho ga, 3 shaks Allah Pak kay arsh kay sa`ay mayn hon gay. Arz ki gaee: Ya Rasool-Allah ﷺ! woh kon loug hon gay? Irshaad farmaya: (1) Woh jo mayri ummat ki pareshani ko door karay. Mayri sunnat ko zindah karnay wala. Mujh par kasrat say durood shareef parhnay wala.¹

صَلَوٰةُ عَلٰى الْحَبِيبِ صَلَوٰةُ عَلٰى مُحَمَّدٍ

Suwaal: Khata par gunah ka itlaaq kab hota hay? Neez kiya shar'at mayn bhol par bhi gunah milta hay? Masalan: Ba halate-roza ghalati-o-bhool say kuch kha pee liya, ya namaz ka waqt guzar jaanay kay baad namaz yaad aa`ee, to Is ka kiya hukm ho ga?

Jawaab: Rozah-daar ko agar roza yaad na ho aur kha pee lay, to is soorat mayn roza nahin jaata, cheh ja`ikah gunah ho aur agar roza yaad hay, magar kulli kartay waqt ghalati say paani halq mayn chala gaya, to is soorat mayn roza to toot ja`ay ga, laykin is soorat mayn gunah nahin, al-batta rozay ki qaza laazmi hay. Yehi ma'umlah namaz ka hay, agar kisi shakhs ko namaz parhna yaad nahin raha ya soota reh gaya aur namaaz

¹ Al-Budoor-ul-Saafirah, safhah 131, Hadees 366

ka waqt nikal gaya to jab yaad aa`ay tab parh lay keh ab qaza parhna zimmay par farz hay. Albattah is soorat mayn namaz qaza karnay ka gunnah nahin milay ga. Sarkar-e-Do-Alam nay irshaad farmaya: Yani jo shakhs namaz ko bhol ja`ay ya namaz kay waqt mayn sota reh ja`ay, to jab usay yaad aa`ay usi waqt mayn parh lay keh yehi us ka waqt hay.¹

Is hadees-e-mubarakah mayn sonay walay shakhs ki sirf neend ki wajah say namaz reh ga`ee aur qasadan tark ki soorat nahin paee gaee, to batadiya gaya keh usay namaz tark karnay ka gunnah nahin milay ga, isi tarah agar namaz bhol gaya hatta keh namaz ka waqt bhi nikal gaya, to ab bhi gunah nahin, laykin namaz ki qaza ba-har soorat lazmi ho gi.

Dil Ka Zang Door Karnay Kay 4 Tariqay:

Suwaal: Dil agar gunahon ki wajah say zang aalod ho ja`ay, murda siyah ho ja`ay, to us zang, siyahi aur dil kay murda pan ko door karnay kay kiya tareeqay hayn?

Jawaab: Dil kay zang ko door karnay ka sab say bara aur behtareen zari'a Allah aur us kay Rasool ﷺ ki mohabbat aur Allah عَزَّوَجَلَّ ka khauf hay, yeh woh azeem chizayn hayn, jin kay zari'ay dil ka zang door hota hay, ab rahi yeh baat keh "Mohabbat-e-Rasool ﷺ" ka woh kon sa pehlu hay jis say dil ka zang door hota hay? Aur khauf-e-Khuda عَزَّوَجَلَّ ki kis kayfiyat kay zari'ay dil ka mayl door kiya jaa sakta hay? To yaad rakhayn keh mohabbat ka asal mafhoom "Qalb ka milaan neez dil ka pasandeedah cheez ki taraf ma'il hona hay". Phir khauf-e-Khuda عَزَّوَجَلَّ aur Mohabbat-e-Mustafa

¹ Ibn-e-Majah, Kitab-ul-Salat, Bab Min Naam 'An-ul-Salah-tul-Naseeha, safhah 227, hadees 695

صلَّى اللَّهُ عَلَيْهِ وَالَّهُ عَزَّلَهُ ki barakat say jab neechay bayan kiyay ga`ay aamal par istiqamat naseeb ho ja`ay, to dilon ka zang door ho jaata hay. Woh aamal yeh hayn:

(1) Tilawat-e-Quraan-e-Majeed:

Qur`aan-e-Pak ki tilawat tadabbur yani ghor-o-fikr kay saath ho, neez samajh kar aur zahiri-o-batni aadab kay sath tilawat ki ja`ay. Yahan aadaab say muraad shar`ee ahkaam kay saath us kay mustahabaat ka khayal rakhna hay. Jaisay tilawat kartay hu`ay poori tawajju Qur`aan-e-Pak ki tarf ho, qaari kalaam-e-Ilaahi ka tasawwur kartay hu`ay aur yun parhay jaisay Allah say hum kalaam ho raha hay aur woh mehsos karay keh Qur`aan-e-Pak ki nooraniyat us kay dil mayn dakhil ho rahi hay aur Qur`aan-e-Pak us kay dil ka zang dho raha hay. Agar ko`ee shakhs Qur`aan-e-Pak ki tilawat in haseen tasawwuraat kay saath karay ga to us kay dil ka zang bohot jald door ho ja`ay ga.

(2) Zikr-e-Ilaahi:

Isi tarah agar Allah ka zikr, fikr-o-tawajjaj kay sath ho aur bay tawajjahi aur ghaflat na paee ja`ay, bal-keh bator-e-khaas baargah-e-Ilaahi ki haazri ko dil-o-dimaagh mayn jamatay hu`ay Allah عَزَّوَجَلَّ ka zikr kiya ja`ay, zikr-e-Ilaahi kay kalimaat jaysay:

لَا إِلَهَ إِلَّا اللَّهُ، ”سُبْحَانَ اللَّهِ وَاللَّهُ أَكْبَرُ“، ”وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ“، ”سُبْحَانَ رَبِّي

الْعَظِيمِ“، ”سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ“

Yeh aur is tarah kay jitnay azkaar hayn un kay zari`ay Allah ko yaad kiya ja`ay, yunhin zikr kartay hu`ay Allah عَزَّوَجَلَّ ki

na'maton ko yaad ki ja`ayn, to aysay zikar ki barakat say dil ki noraniyat mayn bohat tayzi say izafa hota hay.

(3) Mout Ki Yaad:

Mout, qabr aur aakhirat yeh 3 chizayn wo hayn jo dil ki siyahi door karnay mayn bohat mu'awin hayn. Aadmi mout ko yaad karta hay to us ka dil narm par jata hay. Qabron ko daykhta hay aur doosron ki qabron par tawajju karta hay to usay apni qabr ki yaad aati hay. Woh qabr mayn jaanay aur apnay badan ki bousidgi yaad karta hay to us ka dil narm par jaata hay. Woh aakhirat kay mu'amlaat, Allah ﷺ ki baargah mayn payshi aur haazri ka tasawwur karta hay, nama'-e-aamaal diyay jaanay, qiyamat ki garmi, hashr ki piyaas aur pul-e-siraat say guzarnay ko yaad karta hay to us kay dil say duniya ki mohabbat, gunahun ki lazzat aur khuwashishat ki kasrat nikal jaati hay aur usay zulmat-e-qalb say nijaat mil jaati hay. Isi ko sharh-e-sadr bhi kaha jaata hay. Hadees-e-Pak mayn hay Nabi Akram ﷺ nay irshaad farmaya: yani noor jab seenayh mayn dakhil hota hay to seenah khul jaata hay, to arz ki gaee: Ya Rasool-Allah ﷺ kiya is ki ko`ee nishaani hay jis say noor pehchana ja`ay? Irshaad farmaaya: Haan! Dhokay ki jagah (duniya) say door rehna, Da`imi ghar (aakhirat) ki tarf ruju karna aur mout aanay say pehlay us ki tayyari karna.¹

(4) Sohbat-e-Salayheen:

Achi sohbat dil ka zang door karnay kay liyay 'amli tour par sab say ziyadah mu'assar hay. B'az awkaat aik achi nishist

¹ *Shu'aib-ul-Iman, Bab Fi Al-Zuhd-o-Qasr-ul-Amal, jild 7, safhah 352, Hadees 10552*

aadmi kay zindagi bhar kay zang ko door kar dayti hay, jaysay hamaray saamnay bisiyon nahin bal-keh saynkron aysay waqi'aat hayn keh kisi nayk aadmi ki sohbat mayn baythnay ya us kay saath aik safr karnay say dil ki duniya badal gaee aur it'tiba-e-sunnat ki toufeeq mili. Zindagi mayn itni bari tabdeeli dar haqeeqat dil ka zang saaf honay kay sabab hay keh jab dil ki siyahi za'il hooti hay to dil mayn aysi narmi, chamak, roshni aur noor payda ho jaata hay keh aadmi foran "متوجہ الی اللہ" yani Allah Pak ki tarf mutawajja ho jaata hay aur naykiyon kay rastay par chal parta hay. Sohbat-e-salayheen ki barakat say aadmi ko khauf-e-khuda, mohabbat-e-Ilaahi aur ishq-e-Mustufa حَلَّ اللَّهُ عَلَيْهِ وَاللَّهُ وَسَلَّمَ naseeb ho jaata hay, Qur'aan-e-Pak ki tilawat ki toufeek milti aur zikr-o-durood mayn mashgholiyat ka zouq payda hota hay. Mout aur qabr-o-aakhirat ki yaad bhi naseeb ho jaati hay. Algharz agar ziada tawajju achi sohbat kay husool par karli ja'ay to upar darj tamam chizon ka husool bohat asaan ho jaata hay. Achi sohbatayn waysay to kamiyaab hayn, magar na-payd nahin, sachi talab kay saath koshish karnay waalon ko aaj bhi achi sohbat naseeb ho jaati hay. Fard-e-wahid ka qurb na bhi milay tab bhi aik ijtim'aee nayk mahool zaror dastiyaab hay jaysay dawat-e-Islami kay ijtim'aat aur Madani qaflay. Agar ko'ee shakhs inhayn ikhtiyaar kar layta hay, to Allah عَزَّوجَلَّ say bohat husn-e-zan hay keh usay nayk sohbat ki barakatayn ata farma day.

Gunah Ki Pehchan Ka Tareeqah

Suwaal: Gunah ki pehchan ka kiya tareeqah hay, jisay apna kar gunahon say bacha ja sakay?

Jawaab: Gunah ki pehchan ka sab say pehla tareeqah husool-e-Ilm hi hay, kiyun keh ilm hi sab say bara zari'a hay jis kay

sabab gunah ki pehchan ho gi. Is ilm ki kaee jihatayn hayn, jaysay agar gunah-e-kabirah ki ta'reef poori tarah zehan mayn ho, to aadmi bohat say ‘umoor mayn gunah ka hukm fori tor par jaan lay ga. Isi tarah gunah-e-saghera ki ta'reef m’aloom ho to is say bohat saray gunahon ka pata chal ja`ay ga jaysay farz ka tark karna gunah-e-kabirah hay, wajib ka tark gunah-e-saghira hay, laykin gunah-e-saghira baar baar kiya ja`ay to gunah-e-kabirah ban ja`ay ga. Sunnat Mo`akkadah kay tark par israar karna jaysay zohar ki pehli 4 sunnat baar baar tark karna, gunah ki had mayn dakhil kar dayta hay. Phir isi tarah Quran-o-hadees mayn woh chizayn jin say sarahatan mana’ kiya gaya hay woh gunah hayn, maslan: apni jaanon ko qatl karna, bad-kaari karna, apni awlaad ko qatl karna wagherah, chunan cheh irshaad farmaya:

وَلَا تَقْتُلُوا أَنفُسَكُمْ

Tarjamah: Aur apni janon ko qatl nah karo. (*Parah 5, Surah Al-Nisaa, Ayat 29*)

وَلَا تَقْرُبُوا النِّنْيَى

Tarjamah: Zina kay paas nah ja`o. (*Parah 15, Surah Bani Isra`eel, Ayat 32*)

وَلَا تَقْتُلُوا أَوْلَادَكُمْ

Tarjamah: Apni awlaad ko qatl nah karo. (*Parah 8, Surah Al-In'aam, Ayat 151*)

Isi tarah ki woh saari aayaat jin mayn khusoosi tour par ko`ee hukm ya mumani`at bayaan ki ga`ee ho, un kay parhnay say

m’aloom ho jaata hay keh fulan fulan kaam na-ja’iz-o-haraam hayn maslan ko’ee shakhs jab Qur’aan-e-Pak ki yeh aayat parhay ga:

إِنَّ الَّذِينَ يُجْنِبُونَ أَنْ تَشْيَعَ الْفَاحِشَةُ فِي الَّذِينَ أَمْنَوْا لَهُمْ حَدَّابٌ أَلِيمٌ فِي
الْأُنْهَاوِ الْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٩﴾

Tarjamah: Bayshak jo log chahtay hayn keh musalmanon mayn bay haya’ee ki baat phaylay un kay liyay duniya aur aakhirat mayn dard naak ‘azaab hay aur Allah jaanta hay aur tum nahin jaantay. (*Parah 18, Surah Al-Noor, Aayat 19*)

Yeh Aayat parhtay hi usay pata chal ja`ay ga keh bay haya’ee phaylana haraam hay, yunhin agli aayat parhtay hi wazayh ho ja`ay ga keh bay haya’ee bazaar-e-khud bhi haraam hay. Farmaaya:

وَيَنْهَا عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ

Tarjamah: Aur (Allah) bay haya’ee aur har buri baat aur zulm say mana’ farmaata hay. (*Parah 14, Surah Al-Nahl, Aayat 90*)

Isi tarah darj zayl aayat parhtay hi maloom ho ja`ay ga keh kisi yateem ka maal apnay tasarruf mayn laana kaysa hay? Chuncheh farmaya:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ طَلَبًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ
سَيَصْلُوْنَ سَعِيرًا ﴿٣٠﴾

Tarjamah: Bayshak woh log jo zulm kartay hu`ay yateem ka

maal khaatay hayn, woh apnay payt mayn bilkul aag bhartay hayn aur ‘an-qareeb yeh log bharakti hu`ee aag mayn ja`ayn gay. (*Parah 4, Surah Al-Nisaa, Aayat 10*)

M’aloom huwa keh gunah ki pehchan kay liyay ilm hona zarori hay, layhaza ilm mayn izaafay kay liyay Qalam-e-Pak aur Ahades-e-tayyabah ko fahm-o-tadabbur kay sath parhna, samajhna, neez deeni kitabayn parhna, nihayat ahm aur mufeed hay.

Quran-o-hadees mayn sara’hatan maazkor gunahon kay ilawah ulama-e-Kiraam nay uloom-e-diniyyah kay fahm-o-tadabbur kay zari’ay bhi bohat say gunahon ko bayaan kiya hota hay, jo sarahatan Quraan-o-hadees mayn mazkoor nahin hayn, laykin inhin ki roshni say m’aloom hota hay keh yeh bhi na-ja’iz hayn jaysay riyakaari ki baarikiyan. Ab riyakaari kay baaray mayn Qur`aan-e-Pak ki aayat to itni hayn keh riyakaari kay zari’ay apnay aamaal barbaad na karo:

يَأَيُّهَا الَّذِينَ أَمْنُوا لَا تُبْطِلُوا صَدَقَاتُكُمْ بِالْتَّنِّ وَالْأَذْى كَالَّذِي يُنْفِقُ
مَالَهُ رِثَاءَ النَّاسِ

Tarjamah: Ay Imaan Waalo! Ehsaan jata kar aur takleef pohoncha kar apnay sadaqay barbaad nah karo, us shakhs ki tarah jo apna maal logon kay dikhlaway kay liyay kharch karta hay. (*Parah 3, Surah Al-Baqarah, Aayat 264*)

Ya deegar aayaat hayn jin mayn riyakaari ki wajah say amal barbaad honay ka zikr hay, laykin riyakaari ki tafsilaat aur mukhtalif sortayn ulama-e-Kiraam hi nay mustanbit ki hayn. Akabireen ki isi instinbaat par mushtamil aik kitab “Az-Zawajir” baa-naam “Jahannam mayn lay jaanay waalay

aamaal” bhi hay, yeh kitaab is hawalay say bohat ziyadah jama’ hay.

Laykin aik baat yahan qabil-e-tawajjah hay keh m’alumaat hona aur baat hoti hay aur m’alumaat kay mutabiq amal karna doosri baat hay, kis ko nahin pata keh namaz farz hay, yaqeqnan namaz ki farziyyat ka sab ko ilm hota hay magar aik bari t’adaad ilm kay bawajood namaaz nahin parhti. M’aloom huwa keh sirf m’alumaat hi kaafi nahin hotin us kay saath dil mayn jazbah, targheeb aur amal ki niyyat hona bhi zarori hay, is kay baghayr sirf kitabayn hi parhtay rehna mufeed nahin. Aysay log daikhay jatay hayn jinthon nay hadees ki poori Sihah Sittah (hadees ki mustanad 6 kitabayn) parhi hoti hayn, laykin is kay bawajood namaz ka ko’ ee jazbah nahin paaya jaata, ya deegar nayk aamal ki tarf ko’ ee tawajjah nahin hoti, ya deegar aamal mayn kami kotahi mojood hoti hay, layhaza ilm kay saath amal bhi hona chahi’ay aur amal kay liyay dil mayn targheeb-o-tarheeb ki mojoodgi nihayat mufeed hay aur in dono kay husool kay 2 tareeqay hayn:

Pebla Tareeqah to yeh hay keh sirf ahkaam hi na parhay ja’ayn, bal-keh us amal kay faza’il aur wa’eedayn bhi parhi ja’ayn, yani nayk amal ki fazeelat aur amal-e-bad ki wa’eedayn parhayn, is ki barakat say dil par chaut lagti hay aur woh amal ki tarf ma’il hota hay.

Doosra Tareeqah achi sohbat hay. Achi sohbat dil mayn amal ka jazbah payda karti hay warna mehaz m’alumaat aksar-o-bayshtar amal kay liyay kifayat nahin kartin.

Dil Ka Itminaan:

Suwaal: Kisi kaam par dil kay itminaan-o-ghayr itminaan ka

gunnah say ko`ee t'alluq hay? Yani b'az log koe ghalat kaam kartay hayn aur samjhna par jawaab daytay hayn keh mayn nay sahi kiya kiyun keh mayra dil mutma`in hay, meray zameer par ko`ee bojh nahin. Kiya dil ya zameer ka itminaan is baat ki daleel hay keh kiya gaya amal gunah nahin, ghalat nahin, bura nahin?

Jawaab: Is baat ki kuch haqeeqat hay bhi aur nahin bhi, tafseel yeh hay keh dil aur zameer ki aysi kayfiyyat kay baaray mayn Nabi Kareem ﷺ nay farmaaya: “**إِنَّمَا مَا حَكَمْتُ بِهِ نَفِيَكَ**”¹ y'ani Gunah woh hay jo tayray dil mayn khatkay.¹ Yani jo dil mayn khatkay, zameer jis par malamat karay, bura samjhay woh gunah hay ya buri baat hay. Laykin is hadees kay saath doosri hadees bhi yaad rakhayn keh Nabi Kareem ﷺ nay farmaaya: **إِذَا تَمَّ شَتَّى فَاصْنَعْ مَا شِئْتَ**² **Tarjamah:** Jab tum mayn sharam-o-haya na rahay to phir jo chahay kar. Muraad yeh hay keh jab aadmi ki sharm-o-haya hi khatm ho jaati hay to phir usay ko`ee parwah nahin hoti aur us ka dil jo chahta hay woh karta hay. Agar kisi ki yeh kayfiyyat hay keh us ki sharm-o-haya aur us ka layhaaz khatm ho chuka hay aur woh jur'at, bay baaki aur nidarpan kay saath gunahon ka irtikaab karta hay aur us kay b'ad kehta hay keh mayra zameer mutma`in hay, to aaysay aadmi ka zameer kisi tarah m'otabar nahin, bal-keh aysay ka zameer hi bay zameer hay, aysa zameer to murda hay, Aysay aadmi ka yeh kehna keh mayra zameer mutma`in hay is ka ko`ee a'tibaar nahin ho ga. Yeh baat to kaee jaghon par daaku aur qatil bhi bol dayn gay aur un ka dil bhi mutma`in ho ga to kiya Ma'az Allah is say dakayti-o-qatl halal ho ja`ay gi? Hargiz nahin. Bal-keh aik aur hadees-e-mubarkah bhi is

¹ Muslim, safhah 1061, Hadees 6517

² Bukhari, jild 8, safhah 29, Hadees 6120

hawalay say bari khobsoorat rehnumaee karti hay. Sarkar-e-Do-Aalam نَدْعُ مَا يُنِيبُكَ إِلَى مَالًا nay irshaad farmaya: “**صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** يُنِيبُكَ” Jis shay mayn shak hay us ko chor day, aur us ko ikhteyar kar jis mayn shak nahin hay.¹ Yani taraddud-o-shubh aur shak waalay kaam ko na kiya ja`ay jaysay agar kisi kaam kay baaray mayn shak ho kwh pata nahin ja`iz hay ya na-ja`iz hay to usay chor kar woh soorat ikhtiyaar ki ja`ay, jo bila-shuba durust ho. Is baat ko gehra`ee say samajhnay kay liyay darj zayl tafseel zehan nasheen kar layn.

Ma’umlah yeh hay keh kuch ahkaam woh hayn jin ka shari’at nay wazayh tour par hukm bataya hay jaysay keh Nabi Akram **الْحَكَلَنْ بَيْنَ وَالْحَرَامِ بَيْنَ وَبِيَنَهُمَا مُشْتَهَاهُكَ**“ ka farmaan hay: “Halal bhi bilkul wazayh hay aur haraam bhi bilkul wazayh hay laykin in kay darmiyaan mayn kuch shubh waalay ‘umoor hayn”.² Ab shubh waalay ‘umoor kay baaray mayn kiya kiya ja`ay? To farmaya keh: **فَبِنِ اتَّقِنَ الْتُّبُّهَاتِ كَفَرِ اشْتَبَرَةِ لِرِبِّيهِ وَعَزِيزِهِ**“³ Yani Jo shubh kay kaamon say bach gaya us nay apni izzat aur deen ko bacha liya. To shari’at ka usool yeh huwa keh jo wazayh tor par halal hay jis kay Quraan-e-Hadees mayn halaal hona wazayh tour par bayaan kiya gaya hay, us kay baaray mayn kisi ka zameer kahay keh nahin kahay, yeh kaam sahi nahin lag raha, to yahan zameer kay kehnay par amal nahin ho ga kiyun keh jab us ko deen nay wazayh tour par halaal kar diya to ab wahan zameer ka ko`ee amal dakhla nahin raha. Han kisi khaarji hikmat ki wajah say mubah wagherah ko tark karna aik juda ma’umlah hay.

¹ Tirmizi, jild 4, safhah 232, Hadees 2526

² Ibn-e-Majah, Kitab-ul-Fatan, Bab-ul-Wuqoof ‘And-ul-Shabhat, safhah 1318

³ Ibn-e-Majah, Kitab-ul-Fatan, Bab-ul-Wuqoof ‘And-ul-Shabhat, safhah 1318

Isi tarah Shari'at nay jin kamon ko wazayh tour par haram keh diya, naja'iz keh diya, gunnah keh diya woh naja'iz-o-gunnah hay or unhayn chorna zarori hay. Aysi jagah agar zameer kahay keh yeh kaam kar layn, ko'ee masalah nahin, to wahan bhi zameer ki nahi maani ja'ay gi aur zameer sahib ko kahin side mayn rakh diya ja'ay ga.

Teesray number par woh kaam hayn jin mayn shar'ee a'tibaar say shubh-o-taraddud ho, daleel ki row say ja'iz-o-na-ja'iz hona m'aloom na ho, 'Ulama' ka ikhtilaaf ho, wahan Shari'at nay yeh rehnuma'ee farma'ee hay keh shubh kay kaamon say bacho. Jo bach ja'ay ga woh apnay deen aur apni izzat ko bacha lay ga y'ani na to log yeh kahayn gay keh daykho yeh kiya kar raha hay aur na khud tazabzub ka shikaar rahay ga, neez is tarah uska deen bhi mehfooz rahay ga, kiyun-keh yeh shay taqwa mayn dakhil hay.

Is kay b'ad baaz awkaat aysi chizayn aajati hayn jin kay baaray mayn waqa'ee taraddud ho sakta hay keh mayn yeh karun ya na karun? Iska karna durust hogya ya durust nahin hogya? Dono tarf zayhan jaata hay, ab is soorat mayn kis shakhs ko ijazat hay keh woh apnay zehan say fatway lay, apnay zameer say pouch lay, aur kisko ijazat nahin? Is kay kuch ahaym ma'yaraat hayn. Jaisay aysa shakhs jis ki haya hi khatm ho chuki hay aur woh buray aamal par jari ho, Shari'at par 'amal ka ko'ee shouq na ho, to aysa shakhs shar'ee 'umoor mayn har giz apnay zameer say na pouchay, jab keh jo shakhs shari'at par 'amal karnay waala ho, aamaal-e-sulayyah say mohabbat rakhta ho, gunahon say bachnay ka poora zehan ho aur woh bachta bhi ho, naykiyon say mohabbat ho aur naykiyan karta bhi ho, bal keh naykiyon say mohabbat bhi aysi ho keh naykiyon say usko suroor milta ho, qalbi noraniyat mehsoos hoti ho, dil ko thandak aur qaraar milta ho, usay halawat-e-imani y'ani iman

ki mithaas milti ho, to aysa shakhs agar kisi mu'amlay mayn mutaraddid ho aur uska zameer usay yeh kahay keh yeh kaam karlo, us mayn harj nahin hay, to woh shakhs dil ki baat maan sakta hay keh uska zameer Aala-o-maqbool darjay par hay. Laykin aysay ko talaash karna kaar-e-dushwaar aur khud ko is martabay par samajhna khush fehmi kay dariya mayn ghotay laganay kay mutaradif hay.

Dil Ka Gunahgaar Hona

Suwaal: Quraan-e-Majeed mayn aik jumla bayaan huwa hay keh: “uska dil gunahgaar hay” aur aawaami tour par bhi yeh jumla bola jaata hay. Suwaal yeh hay keh dil ka gunahgaar hona kiya hay?

Jawaab: Dil kay gunah bohot hayn, jaisay kufr-o-shirk keh yeh bunyaadi tor par dil kay hi gunah hayn, kiyun keh kufr ka m'ana hay: “zauriyat-e-deen mayn say kisi ka inkaar karna” aur inkaar-o-tasdeeq dil kay af'aal hayn. Imaan tasdeeq-e-qalbi ka naam hay aur kufr inkaar-e-qalbi ko kehtay hayn, phir inhin par dalalat karnay waalay mut'addid af'al hayn, jinhayn kufr qarar diya gaya hay, laykin jo asal t'areef hay, woh yehi hay keh dil mayn tasdeeq kay baja`ay inkaar paya ja`ay.

Isi tarah shirk y'ani Allah ﷺ kay sath kisi ko shareek thehrana, asal mayn qalb ka fail hay keh aadmi dil mayn kisi ko Allah ka shareek samajhta hay, phir aagay us kay mazahir aajatay hayn. Yunhin munafiqat bhi dil kay sath hoti hay, kiyun keh banda bazahir saari harkatayn Musalmanon waali karta hay, roza rakhta hay, namaaz parhta hay, laykin dil mayn tasdeeq mojood nahin hoti. Layhaza kufr-o-shirk aur munafiqat ka, dil kay gunah hona bari aasani say samjha jaa sakta hay.

Is kay ilawah deegar bohat say gunah hayn jinka ta'lluq dil say hay jaisay takabbur y'ani doosray ko haqueer samajhna, aur doosray ko kuch na samajhna, yeh dil ka fail hay. Hasad yani yeh tamanna karna keh doosray musalman say na'immat zail ho ja`ay. Yeh tamanna dil hi mayn hoti hay, ab iska b'az awkaat izhar ho jata hay aur b'az awkaat yeh dil mayn sirf khuwahish jama kar rakhta hay.

Isi tarah riyakaari bhi qalbi 'amal hay aur yakeenan dil hi say hoti hay keh log mujhay acha (naik) samjhayn, ibadat guzaar samjhayn. Isi tarah takabbur, hasad, (is ka zikr abhi huwa) bughz-o-kina bhi gunah hayn aur yeh gunah bhi af'aal-e-qalb say hayn. In gunahon ka murtaqib "dil ka gunahgaar" kehla`ay ga. Isi tarah shar'ee istilah mayn bhi inhayn "amraaz-e-qalb" kaha jaata hay y'ani dil ki bimariyan ya batini aamraaz. Hadees-e-Pak mayn bayaan farmaya gaya hay keh: Badan kay andar aik tukra hay agar woh sudhar ja`ay, to saara badan sudhar jata hay, aur agar woh bigar ja`ay to saara badan bigar jata hay, sun lo woh dil hay.¹

Kiyun keh agar dil say bughz, hasad, takabbur aur keena nikal ja`ay aur us mayn ikhlaas, sabr, shukr, tawakkul, yakeen, muraqabah, muhasabah aur Allah ﷺ say mohabbat paida ho ja`ay, to dil sudhar jaata hay, yun agar dil sudhar ja`ay to tamaam aa'za sudhar jaatay hayn, aur agar dil bigar ja`ay keh us say ikhlaas nikal kar riya kaari dakhil ho ja`ay , is say aajizi nikal kar takabbur dakhil ho ja`ay, aur is say khayr khuwahi nikal kar hasad dakhil ho ja`ay, is say doosti nikal kar bughz-o-keena dakhil ho ja`ay , to yeh dil bigarnay ki alamat hayn aur jab dil bigar gaya to poora badan bigar jaata hay, phir bandah

¹ *Bukhari, Kitab-ul-Iman, jild 1, safhah 28, Hadees 52*

kaam bhi wohi karta hay jo riyakaari, takabbur, hasad, bughz-o-keena ka taqazah ho.

Fasiq Ki T'areef

Suwaal: Fasiq kisay kehtay hayn.?

Jawaab: Fasiq ka lafz “fisq” say bana hay Faat, seen, qaaF. fisq ka lughwi ma’na hay: nikal jaana, bahaar nikal jaana ya khorooj. Shar’ee A’tibaar say fisq ka matlab hay: Allah ﷺ ki farman-bardaari say bahaar nikal jaana.

Ab yahan 2 baatayn paysh-e-nazar rahayn keh gunah ki 2 qismayn hayn: Kabeera or Sagheera y’ani bara gunah aur chota gunah. Jo aadmi kabeera gunah aik martabah bhi karay woh fasiq hay, jab keh sagheera gunah baar baar karay to fasiq hota hay.

Layhaza fasiq ka itlaaq us par hoga jo kabeera gunah karay ya sagheera gunah baar baar karay, ab is mayn mazeed do sortayn hayn: Fasiq woh gunah chup kar karta hay ya a’tibaar. Agar chup kar karay to usay “Fasiq-e-ghayr mo’lin” kaha jaata hay aur agar a’laniya karay to usay “fasiq-e-molin ya fajir” kaha jaata hay. Fasiq molin ya Fajir ka lafz usi kay liyay isti’maal hota hay.

Phir aik aur a’tibaar say fisq ki 2 qismayn hayn. **Pehli qism:** Woh fisq jiska ta’lluq a’qeeday say hay. **Dusri Qism** woh fisq jiska ta’lluq amal say ho. Qur’aan-e-Pak mayn fisq-e-amli ka bhi bayaan hay jaisay khinzeer ka gosht khana isay fisq farmaaya gaya hay. Jab-keh fisq-e-Aqeedah ka Qur’aan-e-Pak mayn bohat ziyadah bayaan hay balkeh ziyadah Qur’aan-e-Pak mayn fasiq-o-fisq ka lafz fasiq aqeedah ya bad aqeedah kay hawalay say hi bayaan kiya gaya hay, layhaza jis ka aqeedah

fasid hay, jaisa keh Sahaba-e-Kiraam رَبُّ الْلَّهِ عَنْهُمْ kay zamanay mayn hi firqa “Qadriyyah” paida ho gaya tha jo taqdeer ka munkir tha aur aik “jabriyyah” firqa nikla jo kehta tha keh insaan majboor-e-mahaz hay aur woh kuch nahin kar sakta us say karwa liya jaata hay. Isi tarah “khaarji firqa” jin ki bari pehchan Hazrat Abdullah Bin Umar رَبُّ الْلَّهِ عَنْهُمْ nay bayaan farma`ee kay: “woh mushrikon kay baaray mayn nazil honay wali aayat musalmanon par muntabik kartay hayn”.¹ Ab yeh pehchan aaj tak chalti aa rahi hay, aaj bhi bohat say bad aqeedah khaarji aysay hayn jo buton kay baaray mayn utarnay wali aayatain, Ambiya-e-kiraam عَلَيْهِمُ السَّلَامُ aur Awliya-e-Kiraam حَفَظَ اللَّهُ عَنْهُمْ par muntabiq kartay hayn keh buton ki tarah Mu’az Allah Ambiya aur Awliya bhi bay bas hayn.

Isi tarah aik firqah “mu’tazilah” guzra hay jo sifaat-e-Bari Ta’ala mayn ajeeb o ghareeb taweeleat karta tha aur azab e qabr ka munkir tha, yunahin Qur`aan-e-Pak k baray mayn in k aqaed aam musalmano say hat kar thay. In k nazdeq Kalam Allah, Allah ki sifat nahin bal k makhlooq hay. Yeh sub Fasiq ul Aqeeda Firqay hayn, jinka aqeeda bigar gaya, jo aqeeday mayn Allah Pak ki farman-bardaari say nikal ga`ay.

Khulasah-e-Kalaam yeh hay keh fisq ka lughwi ma’na wohi keh nikal jana, aur istilahi ma’na Allah عَزَّوجَلَّ ki farman-bardari say bahar nikal jaana hay, phir agar kabeera gunah kiya, to fasiq aur sagheera gunah par israar kiya to fasiq, phir chup kar kiya to fasiq-e-ghayr mo’lin aur a’laniya kiya to fasiq-e-mo’lin ya isay fajir kaha ja`ay ga. Aagay wohi taqseem hay keh aqeeday kay a’tibaar say fasiq hay ya amal kay a’tibar say.

¹ *Bukhari, jild 9, safhah 16*

Gunnah Kay Kaam Mayn Makhlooq Ki Baat Maan-nay

Ka Hukm:

Suwaal: B'az awqaat aysa bhi hota hay keh shohar, walidayn ya hukmaran ya asatizah ya afsaraan kisi aysi baat ka hukm daitay hayn, jo shari'at ki row say gunah hayn, aysi soorat mayn kiya hukm hay keh inki baat man-na huwa durust hogya khosasan agar walidayn ya shohar hukm dayn?

Jawaab: Makhlooq ki 'ita'at ja'iz kaamon mayn ki ja sakti hay, jab keh gunah-o-masiyat mayn in ki ko'ee 'ita'at nahin. Hadees-e-Pak mayn wazayh alfaaz mayn farmaya gaya keh Nabi Akram nay farmaya: “إِنَّ الظَّاغِنَةَ فِي النَّعْوَنِ” yani 'ita'at sirf nayki mayn hay.¹

Aik doosri Hadees-e-Pak mayn hay: “لَا طَاعَةَ لِسُخْنُوْتٍ إِنْ مَنْصِيَّةَ الْخَانِقِ” yani Khaliq ki na-farmani mayn kisi makhloq ki 'ita'at nahin ki ja sakti.²

Isi tarah Quran-e-Pak ki Aayat bhi hay keh:

وَإِنْ جَاهَدُكُمْ عَلَى أَنْ تُشْرِكُنِي مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ فَلَا تُطْعِهُمَا وَ
صَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفٌ قَّا وَاتَّبَعُ سَيِّئَلَ مَنْ آتَابَ لَائَى ثُمَّ إِنَّ
مَرْجِعُكُمْ فَإِنِّي عُلْمُ كُمْ بِسَاكُنْتُمْ تَعْلَمُونَ ﴿٢٧﴾

Tarjama: “Aur agar woh donon tujh par koshish karain keh tu kisi aysi cheez ko mayra shareek thehra`ay jis ka tujhay ilm nahin, to unka kehna na maan aur duniya mayn achi tarah

¹ Muslim, safhah 789, Hadees 1840 (4765)

² Al-Musannif, Kitab-ul-Sayr, jild 18, safhah 247, Hadees 34406

unka saath day, aur mayri taraf rujo karnay waalay aadmi kay rastay pay chal, phir mayri hi taraf tumhayn phir kar aana hay to mayn tumhayn bata dunga jo tum kartay thay”. (*Parah 21, Surah Luqman, Aayat 15*)

Is Aayat mayn walidain ka hi bator-e-khaas tazkirah hay aur farmaya gaya keh agar woh tujhay shirk karnay ka kahayn, to phir un ki baat na maan, laykin duniya kay muamlaat mayn un say acha sulook kar. Layhaza walidain kisi gunah ki baat ka hukm dayn to ‘amal na kiya ja`ay jaisay agar walidain daari rakhnay say mana karain to un ka mana karna gunah hay aur un ki yeh baat man-na bhi gunnah hay kiyun keh daari rakhnay ka hukm bhi Nabi Akram ﷺ nay diya hay kay: “Muchayn past karo aur daari barhao”.¹

Layhaza Allah aur us kay Rasool kay muqabil jiski bhi baat hogi woh nahin maani ja`ay gi.

Waswason Ka Bayaan

Suwaal: Waswasay kiyun aata hay? Aur in ka kiya hukm hay?

Jawaab: Waswasay aanay ka sabab nafs-o-shaytaan hay keh shaytan insaan kay dil mayn bahaar say waswasay daalta hay, yunhin b’az insaan bhi apni baton say waswasay daal daitay hay, chunancheh Qur`aan-e-Pak mayn hay:

الَّذِي يُوَسِّعُ فِي صُدُورِ النَّاسِ ﴿٣﴾

مِنْ أَجْنَنَةِ وَالنَّاسِ ﴿١﴾

¹ *Bukhari, Kitab-ul-Libas, jild 7, safhah, Hadees 5893*

Tarjama: Jo logon kay dilon mayn waswasay daalta hay jinon aur insanon mayn say. (*Parah 30, Surah Al-Naas, Aayat 5-6*)

Yani waswasay daalnay waala jin bhi ho sakta hay aur insan bhi aur waswasa dalna shaytan kay baray kaamoon mayn say hay kiyun keh shaytan bonyadi tor par yehi karta hay keh logon ko gunnah aur kufr kay waswasay daalta hay. Doosri tarf nafs hay keh nafs bhi shaytan ki tarah insaan ko waswason mayn mubtala karnay ka zari'ay hay aur us kay waswason ko "Wasawis-e-Nafsanī" kehtay hayn jaisay maah-e-Ramzan mayn shaytan kay qaid honay kay bawajood logon ko waswasay aatahayn. Yeh nafs ki taraf say hotay hayn kiyun keh nafs, shaytan kay saath gehray raabtay ki wajah say bohat taqatwar ho chuka hota hay aur us kay waswasay bhi itnay hi mo`assar hotay hayn jitnay shaytan kay waswasay. M'aloome huwa keh waswasay ki bunyaad shaytan aur nafs hayn.

Waswason Ki Pehchaan Ka Tareeqah:

Suwaal: Waswason ki pehchan kaisay ho?

Jawaab: Waswason ki pehchan kay liyay Imam Ghazali رحمۃ اللہ علیہ ki kitab "Minhaj-ul-'Aabideen" ka mutaal'ah kiya ja'ay. Is kitab mayn Imam Ghazali رحمۃ اللہ علیہ nay is par bohat khobsoorat kalaam kiya hay keh banday kay dil mayn jo khayalaat aa'ayn woh in ko kaisay pehchanay keh yeh Rehmani hayn ya Shaytani? Neez Ameer-e-Ahl-e-Sunnat دامت برکاتہ اللہ علیہ kay risalay "Waswasay Aur Inka 'Ilaaj" mayn bhi bohat khobsoorat m'alumaat mojod hayn.

Waswason Mayn Gunah Ki Soorat

Suwaal: Dil mayn jo waswasay aatahayn, yeh gunah hayn ya nahin?

Jawaab: Aam tor par yeh hota hay keh aik aadmi kay dil mayn gunah ka sirf khayaal aata hay, magar woh apnay aap say is khayal ko jhatak daita hay, is tarah keh waswasay par gunnah nahn. Waisay dili khayalaat ki bohot si qismayn hayn, jin mayn say 2 yeh hayn: Aik Azm hay aur Azm ka matlab hay pakka iradah jisay hum “Azm-e-Musammam” kehtay hayn. Azam-e-Musammam par pakar hogi aur is par gunah bhi hota hay isi azm k zari’ay insaan gunah kay asbaab muhayya karta hay aur apni taraf say koshish karta hay, agar cheh woh kisi wajah say gunah na bhi kar sakay. Maslan aik aadmi ghar say chori kay iraday say nikla, phir woh kisi wajah say chori nahn kar saka, jaisay wahan log jaag rahay thay ya police mojood thi wagherah. To aysi soorat mayn aadmi gunahgaar hoga, kiyun keh us nay gunah ka azm-e-musammam kar liya tha. M’aloom huwa keh azm-e-musammam jahan par paya ja’ay wahan gunah milay ga. Doosra yeh hay keh aadmi apnay tasawwur mayn bay haya’ee ka kaam karay, is soorat mayn bhi banda gunahgaar hota hay.

Rishtay Daaron Say Husn-e-Sulook Karna:

Suwaal: Agar ko’ee rishtedar wagherah hamaray sath burakaray, to hamayn kiya radd-e-amal dikhana chahi’ay?

Jawaab: Isi say milta julta Suwaal Nabi Akram ﷺ ki baargah mayn bhi paish kiya gaya tha keh mayray rishtedar mujh say acha sulok nahn kartay, laykin mayn un kay sath acha sulook karta hun, to kiya mayn apna yeh acha amal jaari rakhun? Yani mayn un say sila rehmi yani naik sulook jaari rakhun ya mayn bhi phir badlay kay tor par usi tarah karun? To Nabi Akram ﷺ nay irshaad farmaya: Keh tum apna acha sulook jaari rakho. Hadees kay alfaaz yeh hayn: “Yani aik shakhs nay arz ki Ya Rasool-Allah ﷺ

meray qareebi rishtedar hayn, mayn in say t'alluq jorta hun aur woh mujh say t'alluq tortay hayn, mayn un kay sath bhala`ee karta hun laykin woh meray saath bura`ee kartay hayn, mayn un kay sath burdbaari say paish aata hun jab keh woh meray sath jahalat say paish aatay hayn. To Nabi Akram ﷺ nay farmaya: Agar aysa hi hay jaisa tum keh rahay ho, to tum un kay munh mayn garam raakh daal rahay ho aur tumharay sath Allah ki tarf say un kay khilaaf aik madadgaar rahay ga jab tak tu is haal par rahay.¹ Layhaza rishtedaar ki baton ko bardasht kiya ja`ay aur apna acha sulook jaari rakha ja`ay, bal keh aik hadees Mubarak mayn sareeh hukm hay: ”صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَطَعَ“ Yani tum us say apni rishtedaari joray rakho jo tum say torta hay.² Lehaza jo rishtedar rishtedaari tornay ki koshish karay us say jurnay ki hi koshish karni chahi`ay.

Bahar-e-Shari`at ki aik ibarat ka khulasa hay keh: Rishtedaar acha sulook karain aur hum bhi un say acha sulook karain to yeh adla badla hay, jo kisi kay sath bhi aadmi kar daita hay. Sila rehmi yeh hay keh woh tujh say toray to tu us say joray, teray sath ziyadati karay aur tu us kay sath bhalai karay. Sila rehmi k bunyaadi mafhom mayn yeh baat shamil hay keh rishtedaar agar ziyadati kartay hayn, bura bhala kehtay hayn, rishtedaari tortay hayn, to un say achay sulook ki koshish ki ja`ay. Albatta yeh zaroor hay keh aadmi ko dunyawi hikmat-e-amli apnani chahi`ay keh bila wajah khud ko zillat ki jagah par paish karnay kay baja`ay us say bachnay ki sortain apna`ee ja`ayn aur apni tarf say koshish karay, aur yeh zehan bana`ay keh mayn us kay liyay dua-e-khayr hi karon ga, mayray dil mayn us kay liyay bhala`ee ka jazbah hi rahay ga, mayn usay jahan khayr pohancha sakon ga wahan pohanchaon ga, mayn us kay

¹ Muslim, safhah 1062, Hadees 2558 (6525)

² Musnad Ahmed, jild 6, safhah 148, Hadees 17457

zulm ka badla zulm say nahin dun ga, us ki galion kay badlay gaali nahin dun ga. Han! Un kay shar say bachnay kay liyay apnay aap ko kuch faaslay par rakhayn aur waqtan-fa-waqtan husn-e-sulook ka muamlah kartay rahayn.

Qalbi Gunahon Ka Bayaan:

Suwaal: Qalbi (batini) gunahon ki Shari'at mayn kiya ahmiyat hay? Neez qalbi gunahon kay baaray mayn m'alumaat hasil karna aik musalman kay liyay kitna ahaym hay?

Jawaab: Tamaam gunahon kay hawalay say bunyaadi hukm aik hi hay, khuwa woh batini hon ya zahiri hon keh mukhtalif soorton mayn mukhtalif ahkaam hon gay, Maslan bohat say gunah woh hayn jin say aadmi ka waasta hi nahin parta maslan kisi kay walidain hi nahin hayn to walidain say mutalliq aksar shar'ee ahkaam seekhna zaroori nahin, isi tarah agar kisi par hajj farz nahin to us par hajj kay ahkaam seekhna zarori nahin aur hajj kay doraan honay waalay gunahon ki m'alomat hasil karna bhi zarori nahin, Isi tarah ko'ee aadmi shadi shuda nahin to biwi bachon say mutalliq ahkaam seekhna zaroori nahin.

Ilawah azin ka'ee gunah wazayh hotay hayn jo sub ko m'aloome hi hotay hayn, jaisay chori, zulm, dakayti, yeh woh gunah hayn jin ka sab ko ilm hota hay to in ka batoor-e-khaas ilm seekhna zaroori nahin siwa'ay is kay keh b'az chizon mayn mazeed kuch aysi tafseel ho sakti hay jis say aadmi ghafil ho kar uska murtakib ho jaata hay, jaisay chori ko sab na-ja'iz aur gunnah maantay hayn, laykin jab masjid mayn apni chappal chori ho ja'ay to us say milti julti chappal wahan nazar aanay par aadmi qayaas kar layta hay keh chor mayri lay gaya aur yeh chor gaya, chori ki fiqhi t'reef to yahan poori nahin utarti, laykin ba-har

haal yeh gunah hay aur aik ‘atibaar say chori hay. Yunhin Makkay Madinay mayn chappal tabdeel kar kay laana bhi ja`iz nahin.

Aik aur misaal yateem ka maal khaanay ki hay keh yeh haraam hay aur is ka ilm sab ko hay, magar kisi shakhs kay intiqaal kay b’ad us kay yateem bachon kay maal-e-wirasat say so`im wagherah ki niyaaz ka khaana khila diya jaata hay. Ab yeh so`im ka khatm, chehlum ka khatm nafl sadaqa hay aur fi nafsihi so`im aur chehlam ja`iz hay, sawaab ka kaam hay, laykin yateem kay maal say karna na-ja`iz aur gunnah hay aur is khanay ko, khanay ki yateem khud bhi ijazat nahin day sakta, kiyun keh woh na-baligh hay aur na-baligh aysi ijazat nahin day sakta. Ab jo shakhs bhi us so`im say kha`ay ga, woh yateem ka maal khaanay kay gunah ka murtakib hogा, laykin iski tarf logon ki tawajja nahin hoti, is mas’alay mayn yeh ‘unwaan to maloom hota hay keh “yateem ka maal khaana haram hay” laykin is ki tafseelaat maloom nahin hotin.

Is kay ilawah bohat say gunnah woh hayn jin ki tafseelaat kay baghayr aadmi un say bach hi nahin sakta, jaisay karobaar mayn kuch chizain to aysi hayn jin ka gunnah hona har shakhs wazayh tor par jaanta hay jaisay dhoka dayna, jhoot bolna, khayanat karna, milawat karna yeh sab na-ja`iz hayn wagherah wagherah, laykin in kay ilawah bhi shari’at kay bohat saaray ahkaam hayn jinhayn “Uqood-e-fasidah” kaha jaata hay yani aaysay Agreement jin mayn shar’ee atibaar say ko`ee fasaad paida ho ja`ay, woh tafseelaat sab ko m’aloom nahin hotin, lehaza tajir par tijarat say mutalliq m’alumaat hasil karna farz hay agar nahin seekhay ga to na seekhnay ka bhi gunah hogा aur phir la ilmi ki wajah say deegar ka`ee gunahon ka murtaqib hogा.

Gunahon ki aik qism “batini gunah” bhi hayn. Batini gunahon mayn 90 feesad woh sortain hayn jin ka irtikaab “Riyakaari” aur “hubb-e-Jaah” ki wajah say hota hay, laykin in ki m’alumaat na honay ki wajah say is kay murtakib ko iska pata bhi nahin chalta keh mayn riyakaari ya hubb-e-jaah kay gunah mayn mubtila ho raha hun. Batini gunahon ki m’alumaat na honay ka natija yeh nikalta hay keh aadmi riyakaari kar kay bolta hay, mayn riyakaari thori karta hun ya logon ko kam tar aur khud ko bara samajh kar kehta hay keh bhaee! Mayn takabbur thori kar raha hon, woh hayn hi mayray nokar chakar, mayray mulazim, woh hayn hi aysay. Ab yahan mutakabbir shakhs doosron ko haqeer samajh raha hota hay, laykin usay ilm nahin hota keh mayn takabbur kar raha hun aur yun mayn gunah ka murtakib ho raha hun, ab aysi chizon say mutalliq gunahon ki m’alomaat hasil karna zarori hay aur iska yehi tareeqah hay keh deeni kitabon ka mutal’ah karain, Ulama-e-Ahl-e-Sunnat say gunahon kay baaray mayn seekhayn aur jo zara’ee’ ilm hasil karnay kay hayn, un say ilm seekhayn.

Gunahon Ki M’alumaat Hasil Karna:

Suwaal: Gunahun ki sarsari malumaat hasil karnay kay baja`ay tafseeli malomaat kis tarah hasil karain?

Jawaab: Bohat say gunahon say mutalliq waqa’ee tafseeli ilm hona zaroori hota hay, warna kuch gunnah aysay hotay hayn jinhayn nayki karnay kay gumaan mayn kar liya jaata hay, chand misalain mulahizah farma`ayn:

Pehli Misaal: Hukm-e-Shari’at (yani sunnat yeh) hay keh mard takhnay khulay rakhay, is hukm (sunnat) par amal karnay kay liyay b’az log namaz parhnay kay liyay shalwaar ya

paint wagherah ko fold kar laitay hayn, jo gunah hay keh namaaz mayn takhnay chupay reh jaen, to makruh-e-tanzihi hay, jo gunah nahin, laykin namaaz mayn shalwaar morna, fold karna makruh-e-tehreemi hay, jo gunah hay.

Doosri Misaal: Bachon ko masjid mayn lay aana acha kaam hay, magar itnay chotay bachon ko masjid mayn laana, ja`iz nahin keh jo masjid mayn peeshaab-o-pakhana kar dain ya phir shor karain, aur maloom ho keh yeh bachay shor karain gay, to aysay bachon ko masjid mayn laana gunah hay. Ab daykhayn keh laanay waala apni tarf say baray jazbay say nayki samajh kar bachon ko laaya, laykin ilm ki kami k sabab gunah ka irtikaab kiya. M`aloom huwa keh ilm-e-deen seekhna kitna zaroori hay aur ilm-e-deen seekhay baghayr guzara nahin aur amal ki bunyaad hi ilm hay lehaza ilm seekhayn takeh yeh na ho keh apni tarf say nayki samajh kar gunah hi kartay rahayn.

Gunah Par Ta`awun Karna

Suwaal: Gunah par ta`awun kaisa.?

Jawaab: Gunah par ta`awun ki mumani`at ka hukm Qur`aan-e-Pak mayn bilkul wazayh tor par mojood hay. Allah ﷺ nay farmaya:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالثَّقْوَى ۝ وَلَا تَعَاوَنُوا عَلَىِ الْإِثْمِ وَالْعُدُوانِ ۝

Tarjamah: Nayki aur parhayz-gaari par aik doosray ki madad karo aur gunah aur ziyadti par baham madad na karo. (*Parah 6, Surah Ma`idah, Aayat 2*)

Qur`aan-e-Pak ki nas-e-qat`ee mojood hay keh gunah par doosray ki madad karnay ki `ijazat nahin hay, balkeh hukm yeh

hay keh gunah say roka ja`ay. Is hawalay say aik bari dilchasp hadees-e-Mubarka hay keh: Nabi Akram ﷺ nay farmaya: “أَنْهُمْ أَخَافُهُنَّا كَمَا يَأْخَافُونَا” Yani apnay bhai ki madad karo khuwa woh zalim ho ya mazlom ho, Sahaba-e-Kiraam nay arz kiya: Ya Rasool-Allah ﷺ mazloom ki to ham madad karain, laykin kiya zalim ki bhi madad karain? Farmaya: Haan! Aur zalim ki madad yeh hay keh tum usay zulm say rok do.¹ Yeh zalim ki madad yun hay keh us ki aakhirat kay liyay mufeed hay. To gunahgaar ki madad yeh hay keh usay gunah say rok diya ja`ay. Is say un logon ko sabaq hasil karna chahi`ay, jo doosti yaari nibhanay kay chakkarday mayn aik doosray ki gunah mayn muawinat kartay hayn aur apnay tor par samajhtay hayn keh dosti ka haq ada kar raha hun. Allah ham sab ko har tarah kay zahiri baatini amraaz aur gunahun say, mehfoz rakhay, hamayn naik bana`ay aur naykiyon par istiqamat ata farma`ay.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ ﷺ

¹ Bukhari, jild 3, safhah 128, Hadees 2443

FARMAAN-E-AAKHIRI

NABI ﷺ

Noor jab seenay mayn dakhil hoota hay
to seenah khul jaata hay. 'arz ki ga' ee: Ya
Rasool Allah ﷺ! Kiya is ki
ko 'ee nishani hay jis say Noor pehchana
ja' ay? Irshaad farmaaya: Haan dhokay ki
jagah (Dunya) say door rehna, da'imi
ghar (Aakhirat) ki tarf ruju' karna aur
mout aanay say pehlay is ki tayari karna

(*Shu'ab-ul-Iman, jild 7, safhah 352, Hadees 10552*)



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