

Mawlana Shaykh Muhammad Adil ar-Rabbani

HIJRAT KI ILAHI HIKMAT

As-Salāmu ‘Alaykum wa RaḥmatuLlāhi wa Barakātuh.

A‘ūdhu BiLlāhi Minash-shayṭāni r-raḥīm. BismiLlāhi r-Raḥmāni r-Raḥīm.

Wa ṣ-Salātu wa s-Salāmu ‘alā Rasūlinā Muḥammadin Sayyidi l-Anwālina wa l-Akhirin.

Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥābi RasūliLlāh, Madad yā Mashāyikhinā,

Dastūr Mawlana Sheikh Abdullāh al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad Nāzim

al-Ḥaqqānī. Madad. Tarīqatunā aṣ-Suḥbah wa l-Khayru fī l-Jam‘iyyah.

Allah ‘Azza wa-Jalla farmata hai, “Jab hum ne tumhein tumhare ghar se nikaala aur hijrat ke liye bheja, to kuch momineen ke dil udaas hogaye.” Lekin, jab hijrat ka waqt aa jata hai, toh Allah ‘Azza wa-Jalla ka hukm poora karna lazmi hai. Har cheez ka ek waqt hai. Jab us ka waqt nahi hota, toh chahe jitni bhi koshish karlo, kuch nahi hota. Lekin kuch log mayoos ho kar kehte hain, “Hamara kaam nahi ban raha, hum kya karein? Hum dua kar rahe hain, hamari dua qubool nahi ho rahi.” Yaqeenan, sab kuch Allah ﷻ ke hukm ke tabey hai. Sab kuch Allah ﷻ ke qudrat mein hai. Jo kuch bhi hota hai, jab Allah ﷻ chahta hai tabhi hota hai. Allah ﷻ jo kuch bhi insaano ke liye karta hai, us mein ek hikmat hoti hai. Har shakhs ki zindagi ke lamhat mein bhi hikmat hoti hai. Lekin sabse azeem hikmat wala, sabse zyada jis par hikmat zahir hoti hai wo hamare Rasool ṣallā Llāhu ‘alayhi wa-sallam hain. Aap ﷺ ka har amal, har lafz, har ishara, har hidayat hikmat se bhara hui hai.

Lehaza, kyunke hum insaan hain – chahe insaan jitni bhi koshish kar le, jab tak usay hikmat samajh nahi aati, to uske dil mein shayad koi aitraaz paida hojaye ya woh sawal kar baithe ke is mein kya hikmat hai. Isi wajah se, hamare Rasool ṣallā Llāhu ‘alayhi wa-sallam ki hijrat bhi Allah ‘Azza wa-Jalla ke hukm se hui thi. Aap ﷺ saalon tak Makkah Mukarramah mein qiyam rahe aur phir Allah ‘Azza wa-Jalla ki janib se aap ﷺ par wahy nazil huyi. Jab Makkah mein qiyam apne intehaan ko pahonch chuka, aur kyu (ilahi) raasta zahir hona zaroori tha, un logon ne Madinah Munawwara ki taraf hijrat karli. Un logon ne waha se hijrat ki magar kisi khauf ke sabab nahi. Hamare Rasool ṣallā Llāhu ‘alayhi wa-sallam ka raasta kisi

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rukawat ke baghair bhi zahir ho sakta tha, lekin aisa isliye hua ke log issay seekhein, unke liye yeh ek sabaq ho, aur woh mua'jizat dekhein.

Woh is tarah se raaste tay karte hue Madinah Munawwara pahoch gaye. Wahan ka sooraj aur roshan tha. Puri duniya ne us noor ko mehsoos kiya. Jiska naseeb tha, usay yeh naseeb hua. Aur jiska naseeb na tha, woh isse mehroom reh gaya. Jab hamare Rasool ﷺ 'alayhi wa-sallam ne Makkah Mukarramah se Madinah Munawwara hijrat ki, to yeh (Allah ﷻ ka) ek hukm tha. Hijrat un logon par wājib thi. Kyun ke hijrat karna asaan amal nahi hota. Sab kuch chhor kar kisi aur jagah jana aur naye sire se aaghaz karna mushkil hota hai. Lekin Şahābah Kirām ne sab kuch chhor diya, piche mudh kar bhi nahi dekha, aur hamare Rasool ﷺ 'alayhi wa-sallam ki pairwi karte hue hijrat kar li.

Lekin hijrat ke baad, aur Makkah Mukarramah ke fatah hone ke baad, hamare Rasool ﷺ ne farmaya ke ab hijrat ka hukm nahi raha. Hijrat kab mumkin hai? Hijrat us waqt hoti hai jab logon par zulm ho raha ho. Tab, hijrat ho sakti hai, lekin iska koi hukm nahi hai. Hijrat ka hukm sirf hamare Rasool ﷺ 'alayhi wa-sallam ke waqt mein tha. Dusri soorat mein, inhein panah-guzeen kehte hain. Woh ek alag maamla hai.

Khaas taur par kuch mulkon mein sabr aur isteqamat hijrat se behtar hai. Mulk ko kafiron ke hawale chhorne ke bajaye, agar aap mein itni taqat hai ke khud ko sambhal sakte hain, to aap ke liye aur Islam ke liye yahin par sabr aur isteqamat ikhtiyar karna behtar hai. Kyunki woh jagah Musalmanon ki hai, agar aap chhor denge, phir koi aur bhi chhor dega, phir ek aur chhor dega, to phir wahan kaun rahega? Woh jagah kafiron ke liye, mushrikeen ke liye reh jayegi.

Isiliye Musalmanon ko is baat par bohat ehtiyat karni chahiye. Unhein maloom hona chahiye ke woh kya kar rahe hain. "Hamare Rasool ﷺ ne hijrat ki thi, hum bhi hijrat karenge," aise kehne wale zyadatar log woh kaam nahi karte jo hamare Rasool ﷺ ne kiye. Magar woh kuch aise bekaar kaam karte hain jo kisi faida ke nahi hote. Allah ﷻ humein mehfooz rakhe. Yeh ek mushkil daur hai. Kyun ke hum aakhir-uz-zaman mein jee rahe hain, log mukhtalif wajah se apne mulk chhor rahe hain. Musalmaan bhi apne mulk chhor kar doosri jagahon par ja rahe hain paisay

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kamane ke liye, aur rizq ke talash mein. Lekin behtari isi mein hai ke apni jagah par qiyam rahey. Unke liye yeh behtar hai ke halal rizq kama kar wahin zindagi basar karein, Insha Allah. Allah ﷻ hum sab ki hifazat farmaye.

Wa min Allāhi t-Tawfīq. Al-Fātilḥa.

Mawlana Sheikh Muhammad Adil ar-Rabbani
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