

Mawlana Shaykh Muhammad Adil ar-Rabbani

JANNAT KE LOGON KA SIRF EK AFSOS

*As-Salāmu ‘Alaykum wa RaḥmatuLlāhi wa Barakātuh.
A‘ūdhu BiLlāhi Minash-shayṭāni r-rajīm. 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 Abdullah al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad Nāzim
al-Ḥaqqāni. Madad. Tarīqatunā aṣ-Suḥbah wa l-Khayru fi l-Jam‘iyyah.*

Humare Rasool ṣallā Llāhu ‘alayhi wa-sallam farmate hain, jab momineen Jannat mein daakhil honge, jab woh humare Rasool ṣallā Llāhu ‘alayhi wa-sallam ke hauz-e-Kawsar se paani piyenge, tab duniya ki saari nafsaani cheeze insaan ke batin (andar) se khatm ho jayegi. Jannat mein daakhil hote hi insaan ke andar na koi ghussa rahega, na takabbur aur na dushmani. Insaan Jannat mein paak aur poori tarah se saaf haal mein daakhil hoga. Humare Rasool ṣallā Llāhu ‘alayhi wa-sallam ke hauz-e-Kawsar ka paani peene ke baad duniya ke tamaam gham mein se kuch bhi nahi baki rahega.

Lekin Jannat mein dakhil honay ke baad, kuch momineen pashemaan ho jayenge. Jannat mein koi gham nahi hota. Dar haqeeqat, chahe jo bhi hojayein, woh ghamgin nahi hongay. Magar unhein sirf ek baat ki pashemani hogi. Momineen kahengay ke agar dunya mein koi ek ghanta bhi aisa guzra ho jab unhone Allah ‘Azza wa-Jalla ka zikr nahi kiya, phir woh iss baat par pashemaan ho jayengay. Woh kahengay, “Kaash yeh waqt guzra nahi hota, aur hum hamesha Allah ‘Azza wa-Jalla ko yaad kartein aur uska Zikr kartein.” Unhein sirf isi baat ka afsos hoga. Jitna zyada woh unn inaamat ko dekhengay, jitna zyada woh Jannat ko dekhenge jiska Allah ‘Azza wa-Jalla ne wada kiya tha, uski khoobsurti aur unn khoobsurat cheezo ko dekhengay, woh kahenge, “Humne kum kiya hai. Baaz dafa humne Allah ‘Azza wa-Jalla ko yaad nahi kiya.” Aur isi baat par unhein pashemani hogi.

Shukr hai Allāh ﷻ ka, Zikr ka matlab hai Allāh ﷻ ko yaad karna. Lehaza, apne kaam ke darmiyan bhi Allāh ﷻ ko yaad rakhna tumhara sabse bada fayda hai. Tum dunyā ko yaad rakh sakte ho aur apne mamlaat sambhal sakte ho. Tum apne kaam aur dunyaavi haalat ko bhi yaad rakh sakte ho. Lekin agar tum Allāh ﷻ ko yaad rakhte ho, phir Allāh

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ﷺ tumhare liye aasani paida karega. Woh ﷺ dunyā mein tumhare liye asani ka sabab paida karega, aur Woh ﷺ ākhirat mein bhi tumhara maqam buland karega.

Dunyā mein, jab koi udaas hota hai, tab uska sirf ek hi sahara hota hai, Allāh ‘Azza wa-Jalla. Jo log Usay ﷺ nahi jaante, woh hamesha pareshani mein rehte hain. Aur unhone apni pareshani poori duniya mein phaila di hai. Lehaza, Musalman ho ya ghair-Muslaman, aur baki jo bhi hai, sab ek jaise hain. Woh jis cheez ke barein mein ghamgeen hai woh sirf dunyā hai. Aur jo woh yaad nahi rakhtein, woh Allāh ‘Azza wa-Jalla hai.

Allāh ‘Azza wa-Jalla ka Zikr karne ka matlab hai Usay ﷺ yaad karna aur uske baare mein sochna. Jo kuch bhi kisi momin ko Allāh ﷺ ki yaad dilata hai, woh uske liye zaroori hai. ‘Awliyā’, Ambiyā, Momineen, Sahābah — unhein yaad karna aur unka zikr karna mufeed hai. Yehi sabse barha fayda hai. Kyunke shayṭān jaanta hai, log jab aisa kartein hain woh (shayṭān) unhein rokta hai. Woh Musalmano se kehta hai, “Tumne shirk kiya hai.” Jab ke jo kuch bhi Allāh ‘Azza wa-Jalla ki yaad dilata hai, woh momin ke liye faidemand hai. Humare Rasool ṣallā Llāhu ‘alayhi wa-sallam farmate hain, “Jo log tumhein Allāh ﷺ ki yaad dilate hain, woh khoobsurat hain. Unki izzat aur ehtram karo.” Allāh ﷺ ko yaad karna— har insān jise tum dekhte ho woh tumhein Us ﷺ ki yaad nahi dilayega. Har ek cheez jiske baare mein tum suntey ho woh bhi tumhe Allāh ﷺ ki yaad nahi dilayega. Lekin jab tum ‘awliyā’, sahaba, momineen ke baare mein sunte ho, tab woh tumhein Allāh ﷺ ki yaad dilate hain.

Isiliye, unki izzat aur ehtram karna humare ṭarīqat ke adab mein se hai. Ṭarīqat ke adab ki pabandi khoobsurat raaste ki taraf logon ki rehnumayi karti hain. Allah ﷻ aapko sachhay raaste se gumrah na kare, InshaAllah. Aur Woh ﷺ logon ki rehnumayi farmayein.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

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