

Mawlana Shaykh Muhammad Adil ar-Rabbani

WOH AMAANAT JISAY PAHAAD NAHI UTHA SAKTA

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 Abdullāh al-Fā'iz ad-Dāghistāni, Sheikh Muḥammad Nāẓim al-Haqqāni. Madad. Tarīqatunā aṣ-Suḥbah wa l-Khayru fi l-Jam'iyah.

Bismi Llāhi r-Raḥmāni r-Raḥīm:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا
وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

(Qur'ān 33:72). 'Innā `Araḍnā Al-'Amānata `Alā As-Samāwāti Wa Al-'Arḍi Wa Al-Jibālī Fa'abayna 'An Yahmilnahā Wa 'Ashfaqna Minhā Wa Ḥamalahā Al-'Insānu
'Innahu Kāna Zalūmāan Jahūlāan', 'Yaqeenan hum ne amaanat aasmaanon, zameen aur pahaadon par pesh ki, to sab ne inkaar kar diya kehte huye ke hum isay nahi utha sakte, aur isse darr gaye. Lekin insaan ne isay [utha] liya. Beshak woh zaalim aur nadaan tha.' Sadaqa Llāhu l-'Azīm.

Allāh 'Azza wa Jalla farmata hain, yeh amaanat, yani bandagi aur itaat ki amaanat jo sirf Allāh ﷻ ke liye hai, itni bhaari zimmedaari hai ke pahaadon ne bhi isay qabool nahi kiya. Pahaad aur patthar, sab ne manaa kar diya, kyunke yeh amaanat bahot bhaari thi. Koi bhi isko uthaa nahi saka. Lekin insaan ne kaha: "Main isay uthaa sakta hoon." Allāh ﷻ farmata hai: haan, insaan isay utha sakta hai, magar woh gaafil hain. Insaan zaalim aur gaafil hai. Kyuke iss amaanat ko uthana har insaan ke bas ki baat nahi. Sirf Paigambar iss amaanat ko uthaa sakte hain. Phir paigambaron ke sabab yeh amaanat logo ke liye aasaan kar di gayi taake woh isay bardasht kar sake. Lekin zyadatar log aisa bhi nahi kar paate hain. Insaan hamesha wahi kaam karta hai jo uske liye aasaan hota hain aur uski khwahishaat ke mutabiq hota hain. Lekin Allāh ﷻ ke raaste par chalna aur uske hukm par amal karna unhe mushkil lagta hai. Bahot se log bahot bahaane bana kar is zimmedaari se bachne ki koshish karte hain.

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[...] jab Qur'an ki tilawat ki jaati hai aur agar padhtay waqt galti hojaye, to iss mein koi masla nahi, kyunke Qur'an Mahfuz hai — Allāh 'Azza wa Jalla ke zariye hamesha ke liye mehfooz rakha gaya hai. Agar koi galat padh le ya bhool jaaye, tab bhi koi pareshani nahi. Lekin Hadees ke maamle mein, aapko lafz bilkul sahi kehna zaroori hai.

Isiliye, hum ne yeh aayat padhi jisme Allāh ﷻ bayaan farmata hain ke jab Allāh ﷻ ne duniya ko paida farmaya, tab usne ek nizaam aur ek raaz banaya. Allāh ﷻ ne pahaadon, aasmaan, zameen — sab ko hukm diya ke iss amaanat ko uthao. Lekin sab ne manaa kar diya kehte huye “Hum isay nahi utha sakte, ye bahot bhaari hai.” Sirf insaan ne isay qabool kiya. Kyu? Kyunke insaan gaafil aur zaalim hai. Yehi insaan ki fitrat ka ek pehlu hai. Beshak, paigambar, nek log aur Allāh ﷻ ke mehboob bande isse alag hain. Lekin zyadatar log aise hi hain. Unhone amaanat qabool to kar li, magar us par amal nahi karte. Jo wada Allāh ﷻ se kiya tha, usay nibha nahi rahe. Allāh 'Azza wa Jalla ne jab roohein paida farmaayi to unsay sawaal kiya: “Main kaun hoon, aur tum kaun ho?” Kuch roohein pehle inkaar kar gayi, magar aakhir mein sab ne iqraar kar liya. Usi waqt, Allāh ﷻ ne unhein yeh amaanat di, aur sab ne isay qabool kiya, lekin baad mein zyadatar badal gaye. Ab woh apne uss wade (ehd) par amal nahi karte.

Isiliye, hamaari zindagi mein yeh bahot ahem hai ke hum apni poori zindagi isi raaste par guzarein. Uss par jiska Allāh 'Azza wa Jalla ne hume hukm diya hai. Agar tum iss par amal nahi karte, tum raaste (haqq) se alag hojaoge, tum apna wada tod dogey aur tumhe qabool nahi kiya jayega, aur Allāh 'Azza wa Jalla ki bargaah mein tum nek nahi saabit hogey. Allāh 'Azza wa Jalla unhi logon se mohabbat farmaata hain jo uske hukm par amal karte hain. Kabhi kabhi log kehte hain, “Allāh ﷻ humein pyaar nahi karta.” Haqeeqat yeh hai ke Allāh ﷻ tum se pyaar karta hai, lekin tum khud apne aap se pyaar nahi karte. Tum ne khud apne saath yeh zulm kiya hai. Allāh ﷻ ne tumhe sab kuch dikhaya, har achhi cheez di, lekin tum uske khilaaf chal rahe ho. Tumhein ab kya karna chahiye? Galti tumhari apni hai, lehaza khud apne nafs ka hisaab lo.

Yeh insaan ki fitrat mein se ek hai ke woh apne raaste par aur apne wade par qayam nahi rehta. Sadiyon se, insaani tareekh aise logo se bhari hui hai. Koi hamesha zinda nahi raha; yeh zindagi chand dino ki hai aur phir sab khatam ho jaate hain. Uske baad unhein asal haqiqat nazar aati hai — zindagi ki haqiqat aur jo Allāh ﷻ ne unhein dikhaya. Phir woh afsos karte hain us cheez par jo unhone nahi ki.

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Yeh aam logon ke liye hai, chahe Musalmaan ho ya gair-Musalmaan, sab aise hi hain. Lekin kuch log aise bhi hain jo khud par fakhar karte hain. Kabhi mo'min ya Musalmaan yeh kehte hain: "Main aisa hu, main woh hu, main Shaykh hu, main falaa hu." Allāh 'Azza wa Jalla farmata hain ke tumhe sirf wahi karna chahiye jo tumse ho sake. Apne upar bahot bojh mat dalo, aur aisi cheez maangne ki koshish mat karo jo tumhare liye mushkil ban jaaye. Bahot se log apni haalat se khush nahi hote; woh chahte hain ke woh badey buland ya mashhoor ho jaayein. Khaas taur par aaj ke daur ke log, unhe har jagah mashhoor hona pasand hai. Woh koi bhi kaam karte hain, chahe achha ho ya bura sirf isiliye ke woh mashhoor ho jaayein.

Lehaza, yeh zaroori nahi ke tum woh kaam karo jo tumse nahi ho sakta. Log ek doosre par zor dete hain taake woh buland maqam par pahonch jaayein, lekin iss mein koi faida nahi. Agar tum aisa karte ho, yeh sirf tumhare apne nafs ke liye hota hai. Allāh 'Azza wa Jalla isse raazi nahi, aur Rasool shallā Llāhu 'alayhi wa-sallam bhi isse raazi nahi. Sirf apne nafs ke liye tum buland hona chahte ho. Aam logon ke liye, shayad kisi ko MP ya president banne ki khwahish hoti hai. Aur tareeqat walon mein bhi kai poochte hain, "Main kaise Shaykh ban sakta hoon? Kaise Awliyā ban sakta hoon?" Yeh sab bahot aasaan hai. Sirf Allāh 'Azza wa Jalla ke hukm par amal karo, aur doosri baatein chhod do. Agar Allāh ﷻ tumhe rizq de raha hai, tum apne ghar walon ke saath khush ho, aur apni ibaadat par qayam ho, phir yehi sabse badi neymat hai Allāh ﷻ ki taraf se. Isi haal mein apni zindagi guzar dena, apni aakhri saans tak, sabse bada inaam hai. Tumhe aise hi rehne ki koshish karni chahiye, naa upar jaane ki soch, naa neech girne ki fikr karo. Sirf apne aap ka, apne bhaiyon aur apne ghar walon ka khayal rakho. Yehi tumhare liye kaafi hai. Ek kahawat hai: "أَجَلُّ الْكَرَامَاتِ دَوَامُ التَّوْفِيقِ" "Ajallu l-karāmāt dawāmu t-tawfīq". Sabse badi karaamat ye hai ke banda apne raaste par isteqaamat se qayam rahe, na us mein kami kare aur na usse zyada banaye. Yehi tumhare liye kaafi hai. Agar tum isi tareeqe par apni zindagi ke aakhri din waqt tak chale jao, phir tum kaamyab ho. Jab Allāh ﷻ chahe, tab tumhara maqam khud buland kar dega. Aur agar na bhi kare, phir bhi tum Allāh ﷻ ke nazdeek mehboob ho agar tum poori zindagi isi raaste par qayam rahe.

Allāh ﷻ humein isi raaste par qayam rakhe aur apne nafs ke peeche chalne se bachaaye. Kyunke aaj kal bahot se log apni tareef khud karte hain, kehte hain: "Main aisa hu, main waisa hu, main Awliyā hu, main Qutub hu, main Shaykh hu, main Wakeel hu." Ye bhi achhi aadat nahi hai. Sirf Allāh 'Azza wa Jalla hi apni tareef karta hai, aur wahi iss ka haqdaar hai. Allāh ﷻ hamesha apni hamd-o-sana karta rehta hai. Rasool shallā Llāhu

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‘alayhi wa-sallam ne jab farmaya: “Main insaano mein sabse afzal hu, aur yeh koi fakhar ki baat nahi,” yani “لَا فَخْرَ”, “Lā fakhr” — Rasool ﷺ farmatein hain ke ye haqq hai, lekin mere andar kisi qisam ka fakhar nahi. Iska matlab hai ke Rasool ﷺ ne apna martaba bayaan karne ke bawajood fakhar ka izhar nahi kiya. Sirf Allāh ‘Azza wa Jalla hi fakhar ka haqdaar hai, jaise Qur’an mein farmaya gaya: ‘وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ’, ‘Wa Lahu Al-Kibriyā’u Fī As-Samāwāti Wa Al-‘Arḍ’, (Qur’ān 45:37)— ‘Aur Asmaan-o-Zameen mein azmat aur badaayi (sirf) Usi ke liye hai’. Har tarah ka fakhar sirf Allāh ‘Azza wa-Jalla ke liye hai, chahe asmaan mein ho, zameen par ho, ya kahin bhi. Isiliye jo shakhs apni tareef khud karta hai, woh maqbool nahi hota, chahe phir woh tareeqat mein ho ya na ho, koi bhi aise logon ko pasand nahi karta. Allāh ﷻ humein iss buri aadat se mehfooz rakhe, InshaAllah.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

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