

Mawlana Shaykh Muhammad Adil ar-Rabbani

IKHLAAS KE SAATH ALLĀH ﷻ KE LIYE ACHHA KAAM KAREIN

*As-Salāmu ‘Alaykum wa RaḥmatuLlāhi wa Barakātuh.
A‘ūdhu BiLlāhi Minash-shayṭāni r-raġīm. BismiLlāhi r-Raḥmāni r-Raḥīm.
Wa ṣ-Salātu wa s-Salāmu ‘alā Rasūlinā Muḥammadin Sayyidi l-Anwālina wa l-Akḥirin.
Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥābi RasūlilLāh, Madad yā Mashāyikhinā,
Dastūr Mawlana Sheikh Abdullāh al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad Nāẓim
al-Ḥaqqāni. Madad. Tarīqatunā aṣ-Ṣuḥbah wa l-Khayru fi l-Jam‘iyyah.*

BismiLlahi r-Rahmani r-Rahim.

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

‘Ala li-Llahi d-Deenu l-Khaalisū’, ‘Beshak, khaalis deen sirf Allah hi ke liye hai.’
(Qur’ān 39:03). Ṣadaqa Llāhu l-‘Azīm.

Ikhlaas ka matlab hai Allāh ﷻ ke liye khuloos niyyat rakhna. Jab ikhlaas ho aur woh sirf Allāh ﷻ ke liye ho, to insaan ko kisi aur baat ki parwaah nahi hoti. Jo kuch bhi tum karte ho, woh sirf Allāh ﷻ ke liye hona chahiye. Tumhari ibaadat Allāh ﷻ ke liye hai. Achhe amal Allāh ﷻ ke liye hain. Logo ke saath achha karna bhi Allāh ﷻ ke liye hai.

Aap doosron ke saath neki karte hain, phir aapko udaasi hoti hai kyunki unhone aapka shukriya nahi adaa kiya. Aap neki karte hain, magar doosra insaan na-shukra hota hai. Yeh udaasi iss baat ki nishaani hai ke aapka kaam Allāh ﷻ ke liye nahi, balki shukriya chahne ke liye tha, taaki woh aap ke shukraguzar ho sake. Yeh sahi nahi; yeh ikhlaas nahi hain, khuloos nahi hain. Yeh Allāh ﷻ ke liye nahi tha. Tum apne amal ko sirf Allāh ﷻ ke liye karne ke bajaye dusri cheezon ke saath mila dete ho. Aur jab tum ise mila dete ho, to yeh achha nahi rehta. Agar tumhare amal ka mukammal sawaab naa bhi zaya ho, phir bhi zyada hissa khatam hojata hai. Kyunke agar yeh sirf Allāh ﷻ ki khushi ke liye hota, to tumhara dil sukoon me hota. Tum kehte, “Maine yeh Allāh ﷻ ke liye kiya. Maine yeh sirf Allāh ﷻ ki khatir kiya. Chahe log mera shukar adaa karein, sarahna karein, na-shukri karein, ya kuch na karein, yeh mere liye ahemiyat nahi rakhta. Ahem baat yeh hai ke

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maine yeh amal sirf Allāh ﷻ ke liye, khaalis niyyat se, Allāh ﷻ ki khatir kiya.” Phir tum peeche mud kar nahi dekhte. Tum yeh nahi sochte, “Kya hua? Log kya kahenge? Kya isse mujhe baad me faida hoga? Jis ki maine madad ki, kya wo mujhe madad karega? Log shukar adaa karenge?” Tum uska intezaar nahi karte. Warna, yeh amal Allāh ﷻ ke liye nahi hota, balki logo ke faide, unki razamandi, ya kisi aur cheez ke liye hota. Lehaza tum ek nek amal ko andar se kharab kar dete ho.

Jo log Allāh ﷻ ke liye kaam karte hain, woh sukoon mein rehte hain. Unhein kisi se kuchh umeed nahi hoti. Unki tamaam tawajjoh sirf is par hoti hai ke unhone jo kiya, use aakhirat ke liye bhej diya. Usay kharaab karne ki zarurat nahi. Kehte hain na, ‘Neki kar aur dariya mein daal. Agar machhli nahi janti, to Khāliq jaanta hai’. Khāliq ka matlab hai Allāh ‘Azza wa Jalla jaanta hain. Machhli kya jaane? Insaan bhi machhli ki tarah hain. Tumhe yeh sochne ki zarurat nahi hain ke tumne kaunsi machhli pakdi hain, ya woh tumhara shukriya adaa karega ya nahi, kis ne kaunsi khayi hain aur kis ne nahi khayi. Isi tarah, jo bhi nek kaam tum karo, woh sirf Allāh ﷻ ke liye karo, InshaAllāh.”

Allāh ﷻ humein apne nafs ke peeche chalne se bachaye. Kyunki insaan ki nafsāni khwahishat aisi hi hai. Uska nafs chahta hai ke woh uske amal ka natija dekh sakein. Chahe woh sirf ek ‘shukriya’ hi kyu naa ho, woh yeh chahta hai. Log shukriya kare ya na kare, yeh un par hai. Lekin agar koi Allāh ﷻ ke liye shukriya adaa karta hai, to asal mein woh Allāh ﷻ ka shukriya adaa karta hai. Agar na kare, to usne Allāh ﷻ ka shukriya nahi kiya. Yeh baat ahem nahi hai. Ahem yeh hai ke har kaam sirf Allāh ﷻ ke liye ho, aur dil se, ikhlaas ke saath usi ke liye ho, InshaAllāh.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

Mawlana Sheikh Muhammad Adil ar-Rabbani
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