

Mawlana Shaykh Muhammad Adil ar-Rabbani

ṬARĪQAT MEIN TAQSEEM QUBOOL NAHĪ

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 Abdullah al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad Nāẓim

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

A‘ūdhu biLlāhi mina sh-shayṭāni r-raḥīm. Bismi Llāhi r-Raḥmāni r-Raḥīm,

وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

‘Wa-‘taṣimū biḥabli Llāhi jamī‘an wa lā tafarraqu’, ‘Aur sab milkar Allah ki rassi ko mazbooti se pakdo aur tafreeq (apas mein logo ki taqseem) mein naa pado.’ (Qur’ān 03:103). Ṣadaqa Llāhu l-‘Aẓīm. Allāh ‘Azza wa-Jalla farmata hain, “Allah ki rassi ko mazboot pakdo aur apas mein tafreeq na karo.” Yeh Allāh ‘Azza wa-Jalla ka hukm hai. Jo log ṭarīqat ki paabandi karte hain, unhein iss hukm par sabse zyada ‘amal karna chahiye, kyunki ṭarīqat shariat ka dil aur asal hai.

Kuch ṭarīqat waale log ab bahot zyada tukde-tukde (apas mein alag-alag) hogaye hain, ek doosre ke mukhaalif ho rahe hain. Jab ke unhein doosri cheezon ke mukhaalif hona chahiye, unhein kufr ke mukhaalif hona chahiye taake Allāh ﷻ ki riḍā (razaa) haasil ho. Ab taqseem karke woh Allāh ‘Azza wa-Jalla ke hukm ke khilaaf jaa rahe hain. Isiliye jo kuch aaj-kal ho raha hai, woh Allāh ﷻ ke ehkaam se alag ho raha hai. Yeh shayṭān ke hukm par ho raha hai. Shayṭān khush hota hai. Yeh shayṭān ko khushi deta hai. Yeh hamaare Rasool ﷺ aur Awliyā’ ko dukh deta hai. Hamaare Rasool ᷺ Llāhu ‘alayhi wa-sallam farmaate hain: “Al-Mu‘min mir’ātu l-Mu‘min” “المؤمنُ مِرْأَةُ الْمُؤْمِنِ”, “Ek mo‘min doosre mo‘min ke liye aaina hai.” Isiliye agar tum uski tanqeed karte ho ya uske khilaaf ‘amal karte ho, phir matlab yeh hai ke tum bhi waise hi ho, tum mein aur uss mein koi farq nahi.

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Isiliye, tumhe ek momin ke ‘aib chhupana chahiye. Tum uss par ‘aib na lagao jab ki uss mein woh ‘aib naa ho, phir nikal kar ek jamā’at ko doosri jamā’at ke khilaaf ikatthaa naa karo. Yeh achha nahi hain. Yeh ṭariqat ke adab aur akhlaaq ke mutaabiq nahi. Tumhe maaloom hona chahiye ke tum kya keh rahe ho, apne alfaaz ko taraazu mein tolo. Be-zaroorat cheezon ko karne ki koi zaroorat nahi. Har achhi cheez aisi karo ke ittihaad (apas mein mohabbat aur bhaichara) qaim ho. Shayṭān ke khilaaf ittihaad karo. Isi ki aaj-kal sabse zyada zaroorat hai. Usay khush na karo. Uss se door raho. Uss ke hukmo ki itā’at naa karo. Afsosnaak baatein ho rahi hain. Ittihaad woh cheez hai jo Allāh ﷻ ko pasand hai, Allāh ‘Azza wa-Jalla ko yeh pasand hai. Yeh woh cheez hai jo hamaare Rasool ﷺ ko pasand hai.

Lehaaza, shayṭān ki pairawī karna hamaare liye munaasib nahi hain. Hum isko kabhi qubool nahi karenge. Tumhein maaloom hona chahiye ke tum kya keh rahe ho. Sirf jhubba aur taaj pehen lene aur ḍaadhee badaa lene se koi aalim nahi ban jata. Aalim woh hai jis ke paas hikmat ho. Hikmat ke bagair woh bekaar hai. Isiliye, hoshiyaar raho. Apne alfaaz par tawajjoh do. Aisi koi baat nahi hoti “main achha hoon, tum burey ho.” Allāh ‘Azza wa-Jalla ne har shakhs ko ek khaas sifat ‘ataa ki hai. Jaise Mawlānā Shaykh farmaate the, ek Musalmaan ko wahaa jana chahiye jidhar uska dil lekar jaayein. Yeh mat socho ke baaton se dil jeet sakte ho. Dil Allāh ﷻ ke ikhtiyaar mein hai. Isiliye, jis shakhs ka dil jidhar chala gaya, use wahan jaane do. Use zabardasti naa lao. Allāh ﷻ sab ko siraat-e-mustaqeem par laaye. Jab ek baar pairawi kar li, phir yeh ehm nahi ke kis ṭariqat ke liye ki hain. Jis bhi ṭariqat ki pairawi karo, woh Allāh ﷻ ka hi raasta hai. Woh hamaare Rasool ṣallā Llāhu ‘alayhi wa-sallam ka raasta hai. Iss baat par ladaai-jhagda naa karo. Apas mein fasaad naa karo, aur doosron se bhi ladaai naa karo. Allāh ﷻ hamaari hifaazat farmaaye. Yeh ek naseehat hai. InShaAllāh, hum aise waqiat dobara naa sunein.

Wa min Allāhi t-Tawfiq. Al-Fātiḥa.

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