

Mawlana Shaykh Muhammad Adil ar-Rabbani

MOMIN KE LIYE DUNYA EK QAID-KHANA HAIN

*As-Salāmu ‘Alaykum wa RaḥmatuLlābi wa Barakātuh.
A‘ūdhu BiLlābi Minash-shayṭāni r-rajīm. BismiLlābi r-Raḥmāni r-Raḥīm.
Wa ṣ-Salātu wa s-Salāmu ‘alā Rasūlinā Muḥammadin Sayyidi l-Anwālina wa l-Akhirīn.
Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥābi RasūliLlāh, Madad yā Mashāyikhinā,
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al-Ḥaqānī. Madad. Tariqatunā aṣ-Suḥbah wa l-Khayru fi l-Jam‘iyyah.*

Hamaare Rasool ṣallā Llāhu ‘alayhi wa-sallam iss mubarak hadees sharif mein bayaan farmatein hain ki yeh dunya momin ke liye ek qaid-khana hai. Yeh momin ke liye koi aaram ki jagaah nahi hain. Aakhirat mein hi uss (momin) ke liye aaram hai. Aur kaafir ke liye, dunya ek jannat hai. Uss ke liye Aakhirat jannat nahi hai, jaise ke hamaare Rasool ṣallā Llāhu ‘alayhi wa-sallam farmatein hain. Iska matlab hain, Aakhirat ke muqable mein, jaisa ke hamaare Rasool ṣallā Llāhu ‘alayhi wa-sallam farmatein hain, yahaan sabse azeem-tar zindagi bhi ek qaid-khane mein rehne ki tarah hai; yeh aisi beqadar jagaah hai, iski zarra-barabar bhi koi qeemat nahi. Yeh ek mushkil jagaah hai. Jab iska muqabla Aakhirat mein jannat ki khoobsurti, aaram, asaani, aur azaadi se kiya jaye, to yahaan sabse aala rutbe wala shaks bhi kisi qaid-khane mein rehne jaisa mehsoos karta hai. Kaafir ke liye yeh bilkul ulta hai. Yeh zindagi unki jannat hai. Kyunki Aakhirat ki sabse badtar jagaahon ke muqable mein, yahaan (iss dunya mein) sabse badtar halaat mein rehne wala kaafir bhi jannat mein rehne jaisa mehsoos karta hai.

Ek din Shaykh Abdul Qādir Jilāni apne mureedon ke sath ghode par sawaar hokar jaa rahe the, ek saaye-daar chattri ke sath. Ek kaafir, shayad koi aatish-parast, wahaan zahir hua aur ghode ki lagaam pakad li. Wahan maujood mureed mudakhalat karna chahte the, lekin ek hikmat ke taur par Shaykh Abdul Qādir Al-Jaylāni ne unhein roka, aur kaha ke usay haath naa lagayein, yeh dekhte hain ki woh kya kehta hai. Phir usne kaha, “Mujhe aap se ek sawaal hai. Iss haalat mein, bhooka, gareeb, mere paon mein koi jooto-chappal tak nahi, aap kehte hain ki yeh mere liye jannat hai, jab ke aap Musalmaanon se kehte hain ke yeh aap ka qaid-khana hai. Mein iss baat ko kaise samjhu? Jab ke mein iss mushkil haalat mein hoon, aap aaram se ghode ki pith par sawaari kar rahe hain. Aap apne azeelon se ghire hue hain, log khoobsurat zindagi

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guzaar rahe hain. Aap be-inteha araam mein hain. Yeh aap ke liye qaid-khana aur mere liye jannat kaise ho sakta hain?”

Shaykh Abdul Qādir Jilāni ne bhi farmaya, “Jo tum ne kaha, jannat mein diye jane wale ajr aur barkaton ki muqable, hamaari yahaan sabse araam-deh haalat bhi hamaare liye koi dozakh nahi, balke iss dunya mein ek qaid-khane jaisa hai. Qaid-khana Aakhirat ke muqable mein mushkil hai, jannat ke muqable mein iss dunya ko qaid-khana samjha jata hai. Toh, tum sabse badtar haalat mein ho. Agar tum imaan nahi laoge, to tum dozakh mein jaoge, isiliye yahaan (yeh dunyavi haalat) tumhare liye sabse khoobsurat jannat jaisi hai [us dozakh ke muqablay mein]. Matlab ki dozakh ke rehne walon ke muqable mein, tumhari haalat jannat jaisi hai.” Jab usne yeh suna, to usne iss par gaur kiya aur fauran imaan ki taraf mael ho gaya. Usne iske zariye Islām ka sharf haasil kar liya.

Aayat-e kareemah mein farmaya gaya hai, zindagi ek khel aur tamasha hai. Aakhirat bhalai (khair) hai. ‘أَفَلَا تَعْقِلُونَ’, ‘A-fa-lā ta‘qilūn’, ‘Phir kya tum aql istemaal nahi karoge?’ (Qur’ān 37:138). Tumhara dimaag kahaan hai? Hum ne tumhein dimaag ataa kiya. Apni aql se socho aur uske mutabiq amal karo. Tum kya chahte ho? Kya tum Aakhirat chahte ho? Kya tum hamesha qaim rehne wali zindagi, Aakhirat ki khwahish rakhte ho, ya tum iss aarzi zindagi ko chahte ho jis mein bahot se log aish-o-araam se rehte hain aur phir Aakhirat ko tark (chhod) dete hain?

Hum kabhi-kabhi sunte hain — hum bahot si cheezein padhte aur sunte hain. Main yahaan ek misaal ka zikr karunga: ek mausiqaar hai, shayad ek violin bajane wala. Kehte hain ke yeh shaks violin sabse achha bajata tha. Aur yeh ab ki baat nahi, balke teen ya chaar-sau saal pehle ki baat hai. Kehte hain ke iss ne shayṭān se ek muhaida kiya ke shayṭān uss ka imaan le jayega aur badle mein woh dunya ka sabse achha mausiqaar, sabse achha violinist ban jayega. Aur aisa hi hua. Uss ne yeh khoob shandaar bajaya, har koi sunta aur lutf uthata, lekin teen-sau saal guzar chuke hain, aur woh apne kiye par pachtata hai, lekin yeh afsos uske koi faida ka nahi.

Lehaza, agar woh usay tamaam dunya bhi de de, to ek momin apna mazhab nahi badlega. Woh ḥaqq (sach) ke raaste se nahi bhatkega. Woh dusron ko ḥaqq ke raaste ki taraf daawat deta hai. Kyunki yeh aql ka raasta hai, khoobsurti ka raasta hai. Yeh Allāh ‘Azza wa-Jalla ka raasta hai. Yeh raasta tamaam Anbiya ka raasta hai, khoobsurat raasta. Yeh aql ka raasta hai. Jin ke paas aql nahi, woh isse baahar hain. Woh jhooti cheezon ke

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peechay bhagte hain. Sona, chandi, paisa — yeh sab jannat mein tameerati samaan ki tarah istemal hote hain. Sone, chandi, aur jawahirat ki deewarein jin ki koi had nahi. Isiliye, jin ke paas aql hai, woh yahaan ki cheezon ko nahi dekhte, balke Aakhirat ko dekhte hain. Allāh ﷻ hum sab ko woh tamaam khoobsurti ata farmaye, InShaAllah.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

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