

Mawlana Shaykh Muhammad Adil ar-Rabbani

SUSTI SE BACHO

*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 Abdullāh al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad Nāẓim
al-Ḥaqqāni. Madad. Tarīqatunā aṣ-Ṣuḥbah wa l-Khayru fi l-Jam‘iyyah.*

Bismi Llāhi r-Raḥmāni r-Raḥīm:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ

‘Wa-quli ‘malū fa-sa-yarā llāhu ‘amalakum’ “Aur yeh kaho, Karo, kyunki Allāh ﷻ tumhare aamaal ko dekhega.” (Qur’ān 09:105). Ṣadaqa Llāhu l-‘Aẓīm. Allāh ‘Azza wa-Jalla, farmata hai, “Bekaar mat baitho.” Kaam karo, aur Allāh ﷻ dekhega ke tumne kya kaam kiye. Susti (kaahili) ek na-pasandeeda sifat hai. Anbiya, mashayikh, aur sahaba musalsal khidmat mein masroof rehte the. Woh musalsal logon aur musulmanon ki khidmat ke liye kaam karte the. Yaani, dono ke liye, apni rozi kamaane ke liye bhi aur Islam ki khidmat ke liye bhi. Lehaza, susti ke liye koi jagaah nahi hai. Susti unki fitrat mein nahi hoti. Anbiya, sahaba, aur awliya ka kaam musalsal khidmat hai. Apni zindagi ke dauran, woh jitna hosake khidmat karte hain; woh chaahate hain ke logon ko faida pahonche, unke guzar jane ke baad bhi.

Bahot si misalein hain, bahot se ulama. Pehle ke zamaane mein, log zyada se zyada chaalis ya pachaas saal tak zinda rehte the. Lekin, un chaalis ya pachaas saal ki zindagi mein jo khidmat unhone adaa ki, ek mamooli shaks do-sau saal mein bhi poori nahi kar sakta. Lehaza, yeh kaise mumkin hai? Allāh ‘Azza wa-Jalla ne un par karaamat ataa ki aur iss tarah logon ki khidmat unke zariye hui.

Isiliye, susti unki fitrat mein nahi hoti hain. Susti shaks naa apna faida karta hai naa doosron ka. Aur jab ek shaks bekaar baitha ho, kuch nahi kar raha ho, toh shaitaan uspar aur zyada hamlaa karta hai. Dhoke se kehta hai, “Tum kya karoge? Yeh karo, woh karo,” aur usko gunaah ki taraf le jata hai. Agar shaks kaam karta hain, phir kam-az-kam shaitaan ko aisa karne ka mauqa nahi milta.

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Isiliye, ek aur aayat mein farmaya gaya hai, “فَإِذَا فَرَغْتَ فَانصَبْ - وَإِلَىٰ رَبِّكَ فَارْغَبْ”, “Fa’idhā Faraghta Fānṣab (7) Wa ’Ilā Rabbika Fārghab”, “Jab tum (apne kaam) se farigh ho jao, toh fauran Allāh ki ibaadat mein khade ho jao (yaani namaaz ke liye khade ho jao). (7). Aur (sirf) apne Rab ki taraf raghbat karo (apni niyyat aur ummidein lekar), aur duaa’ein maango.” (Qur’ān 94:07-08). “Jab tum ek kaam se farigh ho jao, toh fauran dusra shuru kar do.” Iska matlab hai, chaahe namaaz ho ya duniyawi maamlaat, dono ke liye aisa hi karna hai. Waise bhi, in sab mein, agar isey Allāh ﷻ ki raza ke liye kiya jaye, toh yeh sab tumhare liye sawaab likha jayega. Agar tum jis cheez ke liye mehnat karte ho, Allāh ﷻ ki raza ke liye ho, iss niyyat ke saath ke “Main apni rozi kamaunga, aur main logon ki madad karunga,” phir yeh sab tumhare liye neki aur sawaab likha jayega. Allāh ﷻ humein kaahilon mein naa shamil kare. Kyunki zindagi barbad karna israaf hai (zaya karna hai), aur Allāh ﷻ israf se pyar nahi karta. Allāh ﷻ hum sab ko quwwat ataa farmaye aur humein shaitaan ka khilona naa banaye, InshaAllāh.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

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