

Mawlana Shaykh Muhammad Adil ar-Rabbani

SHAITAANI TALEEMI NIZAM

*As-Salāmu ‘Alaykum wa RaḥmatuLlāhi wa Barakātuh.
A‘ūdhu BiLlāhi Minash-shayṭāni r-rajim. 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. Tariqatunā aṣ-Suḥbah wa l-Khayru fi l-Jam‘iyyah.*

Allāh ﷻ ke liye mohabbat karna aur Allāh ﷻ ke liye nafrat karna hamaara farz hai. Allāh ﷻ ke liye mohabbat karna, Allāh ﷻ ke liye nafrat karna, Allāh ﷻ ke liye jeena, aur har kaam sirf Allāh ﷻ ke liye karna zaroori hai. Humein apni kamiyon (kotahiyo) par afsurda hona chahiye; Allāh ﷻ woh cheez maaf farmata hai joh ek banda nahi kar sakta. Humein apni galtiyon par tauba aur maghfirat talab karni chahiye, phir humein maaf kar diya jayega. Lekin aaj ke log bekaar/gair-zaruri cheezon par afsos karte hain aur pareshan hote hain. Woh aisa kyun karte hain? Kyunki unhone Allāh ‘Azza wa-Jalla ke raaste ko chhod diya hai aur shaitaan ke raaste par bhatak gaye hain. Shaitaan ka raasta kabhi bhi bhalaai ki taraf nahi le jata, kabhi koi faida nahi deta. Shaayad yeh paisa la de, mukhtalif qism ke mauqe faraham karein, lekin yeh kabhi bhi bhalaai (khair) nahi lata. Shaitaan ke peeche chalne wale hamesha nuqsan mein hote hain; chaahe cheezein behtar nazar aayein, woh barbaadi mein hi hain.

Logo se kehte hain, “Dekho, iss shaks ne shaitaan ka raasta apnaya aur kamyab hogaya,” aur log uske peeche chalne lagte hain. Ek aur dusra shaks bhi uski pairwi karta hai. Aakhir mein, sab uske peeche chalne lagte hain. Albatta, yeh mumkin nahi ke sab ek saath kamyab ho. Woh Allāh ‘Azza wa-Jalla ke raaste ko chhod dete hain aur bhool jate hain; woh us galat raaste par chalne lagte hain. Phir, jab unke saath kuch hota hai, woh tabaah hojate hain. Woh samajhte hain ke dunya mein sirf ek hi raasta hai; woh raasta jise woh kamyabi ka raasta kehte hain asal mein shaitaan ka raasta hai. Woh achhe raaste ko chhod dete hain aur bekaar ke raaste par daakhil hojate hain. Woh Allāh ﷻ ke raaste ko chhod dete hain aur shaitaan ke raaste par chalne lagte hain.

Allāh ‘Azza wa-Jalla ne har shaks ko ek khaas sifat ataa ki hai. Lekin, maujooda nizam har kisi ko ek hi dhaanchay mein dhalne par majboor karta hai. Woh dhaancha ek mukammal aur bekaar zindagi guzarne ka tarika hai. Woh barson tak ek hi jagaah par

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bekaar mein intezaar karte rehte hain, yeh sochte hain ke aakhir mein kuch haasil kar lenge, lekin aakhir mein woh bas mayoos hote hain. Yeh wohi hai jis ke bare mein hum baat kar rahe hain; hum ne ise phir se pichhle hafte, aur do din pehle bhi dekha. Qaum ko, kisi bhed ki tarah, sirf yahi kaha jata hai, “Padho, padho,” jaise ke zindagi mein padhaai ke siwa dusra kuch bhi nahi. Theek hai, tum unhein itni zyada taleem de rahe ho, lekin is mein kuch toh aqal aur wajah honi chahiye. Agar laakhon log padhne wale hain aur wohi kaam karne wale hain, toh tumhein natayej ke baare mein sochna chahiye. Woh shikaayat karte hain, “Arrey, iss saal imtehanat bahot mushkil the, bahot se log nakaam hogaye.” Lekin agar sab kamyab hojate toh? Tum un sab ke liye naukriyan kahaan se laoge? Zindagi mein doosre kaam bhi hain; padhaai ke alawa bhi kaam hain; har kisi ko padhne ki zaroorat nahi. Lekin yeh ek shaitaani chaal hai jo unhone poori duniya par qabza karne aur apni marzi musallat karne ke liye banayi hai: “Padho, padho.” Woh baarah, bees saal tak padhte hain, lekin aakhir mein woh bekaar hote hain. Uske baad, woh koi kaam nahi kar paate hain. Agar tum unhein kisi naukri par laga bhi do, woh kaam nahi kar paate hain kyunke woh har cheez tayyar milne ke aadi ho chuke hain. Unke gharwale unka khayaal rakhte hain; woh ghar par badshaaho aur malikao ki tarah rehte hain. Phir, jab unhein zindagi mein daakhil hokar kaam shuru karna padta hai, woh kuch nahi kar paate. Yeh bilkul isi wajah se yeh nizam shaitaan ka raasta hai.

Lekin, Allāh ﷻ ke raaste par har kisi ke liye ek munaasib salaahiyyat hai, ek kaam jo Allāh ‘Azza wa-Jalla ne muqarrar kiya hai. Lekin woh in sab cheezon ko ek taraf rakh dete hain aur, apne faiday ke liye, logon ko baarah ya pandrah saal tak padhaate hain taake unpar qabu kar sakein. Aur woh logon ko yeh keh kar apne qabu mein rakhte hain, “Duniya mein iske siwa koi dusra raasta nahi hai.” Woh logon ko ek lamhe ki bhi azaadi nahi dete. Log is raaste par chalte hain, shuru mein zabardasti se, aur baad mein apni marzi se.

Isi wajah se main kehta hoon; Allāh ﷻ ka raasta sabse khubsurat raasta hai. Yeh aasaan hai, yeh khubsurat hai; har qism ki khubsurati iss raaste par hai. Jab koi Allāh ﷻ ke raaste ko chhod kar iss shaitaani raaste par chalta hai, har qism ki buraai aur sharr zaahir hote hain. Bhatakna, bad-chalni aur har qism ki badkariyan zaahir hoti hain. Kyunki woh logon mein Allāh ﷻ ka khauf nahi, balki mustaqbil ki fikr aur rozi ka khauf daalte hain. Woh unhein daraate hain yeh keh kar, “Agar woh taleem hasil naa karein, agar woh university khatm naa karein, phir woh guzara kaise karenge, unke halaat kaise honge?” Riasi-idaare bhi isi tarah hain; diploma ke bagair kisi ko naukri

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nahi milti, kisi ko naukri par nahi rakha jata. Toh iss diploma ka kya faida? Agar woh jo padhte hain uska sirf ek feesad, daswan hissa toh chhod hi do, samajh lein toh tum shukrguzaar honge. Woh bas logon ko isi tarah kamyab kar dete hain, unke paise lekar. Phir woh ek-dusre se poochte hain, “Yeh mujtama/samaaj iss tarah se kyun ban gaya? Hum iss muqam par kaise pahonche?” Lekin har cheez wazeh hai. Nizam aur yeh sab sirf ek bahana hai; dunya mein har cheez waisi hi hai. Yeh sirf yahan nahi, poori dunya isi tarah hai. Aalamgiriyaat ke naam par, unhone tamaam insaaniyat ko ek hi shakal mein dhaal diya hai. Woh logon ko daraate hain yeh keh kar, “Tum iss raaste se nahi nikal sakte, agar nikle, toh tum barbaad ho jaoge!” Lekin, jo log iss nizam se baahar nikalte hain—jo log padhaai nahi haasil karte, jo log iss raaste par nahi hain—woh bahot zyada aqalmand hain. Woh apni samajh, aqal aur zehen khud istemaal kar sakte hain. Allāh ﷻ hamaari hifaazat ataa farmaye. Woh itni zyada taleem dete hain, lekin koi adab, koi ehtaraam baqi nahi raha; bilkul koi qadr-o-qeemat nahi bachi. Allāh ﷻ hamaari madad ataa farmaye. Allāh ﷻ hamaare saahib ko bhej de, woh humein bachayein, InshaAllāh.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

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