

# Mawlana Shaykh Muhammad Adil ar-Rabbani

## DUNYĀ AUR RIZQ KI HAQIQAT

*As-Salāmu ‘Alaykum wa RaḥmatuLlāhi wa Barakātuh.*

*A‘ūdhu BiLlāhi Minash-shayṭāni r-rajīm. 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-Haqqāni. Madad. Tarīqatunā aṣ-Ṣuḥbah wa l-Khayru fi l-Jam‘iyyah.*

A‘ūdhu biLlāhi mina sh-shayṭāni r-rajīm. Bismi Llāhi r-Raḥmāni r-Raḥīm. **فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ**, ‘Fa tabārakaLlāhu ahsanu l-khāliqīn’, ‘Toh Allāh bada barkat wala hain, sabse behtareen paida karne wala.’ (Qur’ān 23:14).

Allāh ‘Azza wa-Jalla farmata hain ke Woh ﷻ sabse behtareen Khaliq hain. Woh ﷻ Us ﷻ ka Naam buland karta hain. Allāh ﷻ ne jo kuch bhi banaya hai us mein koi bhi nuqs nahi hain; Us ﷻ ne har cheez ko khoobsurat aur munasib tarike mein paida kiya hai. Us ﷻ ne tamaam cheezein sabse behtareen aur mukammal andaaz mein paida kiya hain. Allāh ﷻ ne zameen banayi. Hum wohi baat dohrate hain, **فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ**, ‘Fa tabārakaLlāhu ahsanu l-khāliqīn’, ‘Toh Allāh bahot barkat wala hain, sabse behtareen paida karne wala.’ (Qur’ān 23:14). Woh ﷻ sach mein sabse Behtareen Khaliq hain. Phir bhi Woh ﷻ apna Naam isliye buland karta hain taake log hosh mein aa jayein.

Allāh ﷻ ne yeh dunya isliye banayi hain taake insaan iss par rahe aur basera karein. Poori zameen ek hi zariye se bani hai. Lekin kuch cheezein aisi hain jo Allāh ﷻ ne baad mein zameen par naazil ataa farmayi. In mein sabse mashhoor hain Kala Patthar, Hajar al-Aswad, jo Jannat se aya hain. Doosri cheezein bhi hain, lekin woh itni mashhoor nahi; woh bhi maujood hain, magar asal yeh mubarak aur muqaddas patthar hai. Iske alawa, Allāh ﷻ ne zameen ko insaanon ki khidmat ke liye banaya, taake woh iss par basera karein. Qur’ān ‘Azīmu sh-Sha’n mein farmaya gaya: **مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ**, **تَارَةً أُخْرَى**, “Minhā Khalaqnākum Wa Fihā Nu’idukum Wa Minhā Nukhrijukum Tāratan ‘Ukhrā”, “Hum ne tumhein iss (zameen) se paida kiya, Hum tumhein isi mein wapas bhejenge, aur isi se tumhein Hum dobara nikalenge.” (Qur’an 20:55). “Hum ne (tumhein) isi se banaya hain, isi mein (tumhein) wapas lautayengey, aur isi mein se, tum Qayamat ke Din dobara uthoge.” Log dunya se jitna bhi faida uthayein, woh sirf thodi der ke liye hi hota hai; phir woh bhi chale jate hain. Koi bhi dunya ko apne saath nahi le

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ja sakta. Lehaza, jo koi bhi dunya se dhoka khata hai, woh nuqsan mein hai. Dunya kisi ke liye nahi rehti.

Hamaare Rasool ﷺ ‘alayhi wa-sallam Qayamat ke Din ke baare mein farmate hain: Jo shaks Allāh ﷻ par imaan laya lekin kabhi namaaz nahi padhi, aur sirf buraai aur gunaah karta raha—woh Jahannum mein jayega. Jo aisa karta hai woh Aag mein jata hai. Lekin kam-az-kam us ne Allāh ﷻ par imaan to rakha. Jo koi bhi Us ﷻ ka mukammal taur par inkaar karein, unka mamla bilkul alag hai. Yeh momin Aag mein jayega, magar aakhir mein nijaat paa lega. Chaahe usay wahan lakhon ya karodon saal sazaa bhugatni kyu na pade—aakhir mein woh Jahannum se nikal aayega. Aur aakhri momin jo Jahannum se niklega... Jab woh Jannat mein daakhil hoga to sochega: “Yaqeenan mere liye kuch nahi bacha hain. Arabon roohein mujh se pehle hi maujood hain—mere liye kya bacha hoga? Kya koi jagah bhi bachi hogi? Mera sar rakhne ki bhi jagah nahi hogi”, woh yehi samjhega. Phir bhi Allāh ‘Azza wa-Jalla usay aisa aalam ataa farmayega jo iss poori dunya se kai guna bada hoga. Aur yeh sirf kuch saalon ya insaani umar ke hisaab ke mutabiq ke arse ke liye nahi, balki hamesha ke liye hoga.

Isiliye jo log iss dunya ke peeche bhaagte hain—Allāh ﷻ ko bhool kar, Us ﷻ se bagaawat kar ke, ya Us ﷻ ka inkaar kar ke—woh nuqsan mein hain; unhein asli samajh nahi. Kyunki yeh dunya aarzi hain aur khatm hone wali hai. Kahin aur se kuch nahi mil sakta; dunya bas dunya hai. Yeh har kisi ke liye ek guzar-gaah hai. Koi yahan nahi reh sakta; yahan la-faani zindagi nahi hain. Aap jaante hain, aaj kal “Artificial intelligence (Mashini zahaanat)” ki bahot baatein hoti hain, lekin uski bhi ek hadd hain. Log sochte hain ke in cheezon ke zariye woh Allāh ﷻ ka aur zyada inkaar kar sakte hain, magar un technology (sanat-o-hirfat) ki bhi apni ek hadd hoti hain. Kamzor imaan wale—ya bilkul be-imaan log—bahot pareshan ho jate hain, sochte hain kya hoga ya anjaam kya hoga... [Lekin haqeeqat yeh hai:] Allāh ﷻ maujood hain.

Kuch bhi nahi hota, kuch bhi nahi chalta, aur kuch bhi wujood mein nahi aata Allāh ‘Azza wa-Jalla ki marzi ke bagair. Allāh ‘Azza wa-Jalla, Qur’ān ‘Azīmu sh-Sha’n mein farmata hain: “سَخَّرَ لَكُم مَّا فِي الْأَرْضِ وَالْفَلَکَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ”, “Sakhkhara Lakum Mā Fī Al-'Arḍi Wa Al-Fulka Tajrī Fī Al-Baḥri Bi'amrihi”, “Kya tum nahi dekhte ke Allāh ne zameen ki tamaam cheezein tumhare (insaanon ke) liye taskheer kar di hain, aur kashtiyan jo samundar mein hain Us ﷻ ke hukm se chalti hain?” (Qur’ān 22:65). Us ﷻ ne zameen par har cheez aur samander ki tamaam cheezein tumhari khidmat ke liye bana

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di hain. Musalmaanon ko yeh samajhna chahiye ke yeh tamaam cheezein Allāh ﷻ ki taraf se hain—Us ﷻ ki marzi se—aur Us ﷻ ki marzi ke bagair kuch nahi hota.

Musalmaan aaj-kal bahot pareshaan ho chuke hain; unke zehen bilkul ulajh chuke hain. Imaan ke bagair sukoon nahi milta. Qur’ān ‘Azīmu sh-Sha’n mein farmaya gaya: “يُخْسِبُونَ كُلَّ صَيِّحَةٍ عَلَيْهِمْ”, “Yaḥsabūna Kulla Ṣayḥatin `Alayhim”, “Woh har pukaar ko apne khilaf samajhte hain.” (Qur’an 63:04). Allāh ‘Azza wa-Jalla Qur’ān mein farmata hain ke woh har cheez ko apne khilaaf samajhte hain; yeh woh log hain jin ke paas imaan nahi. Jab ke mominon ne Allāh ﷻ par bharosa kar liya hai aur yahi yaqeen rakhte hain ke “Har cheez Allāh ﷻ ki taraf se aati hai—khair bhi aur sharr bhi”—aur woh apni zindagi aise hi guzaarte hain. Jo rizq hamaare liye muqaddar hai woh zaroor ayega; hamein yeh samajhna chahiye. Jaisa ke hum ne kaha, unhein har cheez ko Allāh ﷻ ki taraf se samajhna chahiye aur dunya ke maamlat mein apne zehen ko itna nahi uljhana chahiye ke pareshan ho jayein. Allāh ‘Azza wa-Jalla farmata hain: “Tum kisi cheez ko achha samajhte ho, magar woh buri nikal aati hai; aur kisi cheez ko buri samajhte ho, magar woh achhi nikal aati hai.” Lehaza, dunya ke maamlat dunya walon ke liye hain. Unhein pareshaan hone do aur ulajhne do; unhein in cheezon se nipatne do, jab ke tumhein sukoon se rehna chahiye.

Yahan dunya ki cheezon se itni mohabbat hai. Taqreeban har jagah—har jagah aisa hi hai, lekin yahan—aur kuch makhsoos jagahon par—log dunya ke andar zyada uljhe hue hain. Kyunki woh apne nafs aur khwahishat ko zyada se zyada taskeen dena chahte hain. Isiliye jo apne nafs ko qaboo karta hai, woh har lihaaz se faida uthata hai; warna unhein kabhi taskeen nahi milegi. Tum sirf khud ko tabaah karte ho—aur doosron ko bhi apne saath le doobte ho. Iska behtareen ilaaj, InShāAllāh, achhe dost talaash karna aur achhe logon ki sohbat ikhtiyaar karna hai—aur bilkul, ek doosre ko naseehat karna hain. Hamaare Huzoor Rasool ﷺ farmatein hain: “يُذِ اللَّهُ مَعَ الْجَمَاعَةِ”, Allāh ﷻ ki Quwwat ka Haath Jama’at aur jamaatiyon ke saath hai [Hadees]. Jab insaan akela hota hai to aasaani se bhatak jata hai. Aaj-kal ek bura saathi shayṭān se bhi bura ho sakta hai; woh saathi woh kaam aasaani se kar sakta hai jo shayṭān khud nahi kar sakta. Isiliye aise logon se door rehna chahiye, InShā’Allāh. Allāh ﷻ tum sab ki—aur hamaari bhi—madad ataa farmayein, chaahe tum dunya mein kahan bhi ho. Iss jagah par thoda zyada hai, lekin ab koi jagah bilkul mehfooz baqi nahi rahi. Allāh ﷻ nijaat dilane wala bheje, InShā’Allāh. Woh nijaat dilane wala Mahdi ‘alayhi s-salām hain. Hum unke aane tak chalte rahenge, InShā’Allāh. Jab woh ayenge to yeh tamaam buraai saaf ho jayegi. Allāh kare woh jald aa jayein, InShā’Allāh.

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Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

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