

Mawlana Shaykh Muhammad Adil ar-Rabbani

SUNNATEIN KAUN SI HAI AUR KAUN SI NAHI HAIN

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-Akhirīn.
Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥābi RasūliLlāh, Madad yā Mashāyikhinā,
Dastūr Mawlana Sheikh Abdullah al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad Nāẓim
al-Haqqānī. Madad. Tariqatunā aṣ-Suḥbah wa l-Khayru fi l-Jam‘iyyah.

Hamaare Rasool ṣallā Llāhu ‘alayhi wa-sallam farmatein hain:

مَنْ أَحْيَا سُنَّتِي عِنْدَ فَسَادِ أُمَّتِي فَلَهُ أَجْرُ مِائَةِ شَهِيدٍ

“Ummat ke fasaad ke waqt mein jis kisi ne meri Sunnat ko zinda (adaa) kiya, Allāh ﷻ usey sau shahīdon ka ajr ataa farmayega.” Aw kama qāl. Hamaare Rasool ṣallā Llāhu ‘alayhi wa-sallam farmate hain, “Jisne meri Ummat ke gumraahi ke daur mein meri Sunnat ko zinda kiya, uske liye har ek Sunnat par 100 shahīdon ka ajr hai.” Hamaare Rasool ṣallā Llāhu ‘alayhi wa-sallam ki Sunnat se muraad woh cheezein hain jis par aap ﷺ amal karte rahein. Hamein unhein kabhi nahi bhoolna chahiye.

Tarīqat ke log in Sunnaton per jitna ho sake amal karne ki koshish karte hain. Lekin kuch aise log hain jo Sunnat ko pasand nahi karte. Woh kehte hain, “Hum Musalmaan hain,” lekin hamaare Rasool ṣallā Llāhu ‘alayhi wa-sallam ke baare mein kehte hain, “Rasool ﷺ bhi hamaare jaise insaan hain, aap ﷺ ki Sunnaton par amal karne ki koi zaroorat nahi.” Unke libaas ko dekh kar tum soch sakte ho ke woh zahiri taur par Musalmaan nazar aate hain; lekin unka bartaaon ek Musalmaan ke taur-tarīke se bilkul bhi nahi milta. Woh cheezein jo Sunnat nahi hain, yeh unhein Sunnat keh kar pesh karte hain. Har koi unhein dekhta hai aur sochta hai ke yeh Sunnat hai, aur unki pairwi karne ki koshish karta hai.

Iski sabse badi wazeh misaal yeh hai: jab yeh log namaaz ke liye khade hote hain, to apne paon ko bahot zyada phaila dete hain — kehte hain ke bagal mein khade shaks ke paon se apne paon milne chahiye. Iska Sunnat se koi talluq nahi. Namaaz mein Sunnat yeh hai ke kandhe ek doosre se milayein, paon nahi. Hanafi mazhab ke mutabiq, paon ke darmiyaan faasla zyada se zyada paanch se das centimeter baraabar

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hona chahiye. Shafi'i mazhab mein yeh thoda zyada ho sakta hai, lekin kabhi bhi pura khula hua nahi hona chahiye — Allāh ﷻ naa karein, jaise koi apni haajat ko pura karna chahta ho (wuzu tootne ka ek tarika). Yeh Sunnat nahi hai; iska Sunnat se koi talluq nahi. Yeh un logon ki sabse numaya nishaani hai jo Sunnat ko pasand nahi karte. Isey Sunnat keh kar logon ko dikhana gunaah hai. Kyunki hamaare Rasool ﷺ Lāhu 'alayhi wa-sallam ne aisa nahi kiya, naa hi aap ﷺ ne iska hukm diya. Aap ﷺ ne jo hukm diya, woh yeh tha ke jama'at mein namaaz padhte waqt saf mein kandhe ek doosre se milne chahiye. Jama'at ke ilawa, yaani Sunnat namaazon mein yeh zaroori nahi; Sunnat namaazon mein har shakhs alag alag jagah par khada ho sakta hai. Lekin Farz namaaz ke liye jab khade hote hain, to yeh baat hai ke kandhe milakar band saf banaai jayein, paon nahi. Yeh log isey Sunnat bayaan karte hain, lekin asal mein woh logon ko dhoka de rahe hain.

Sunnat yeh hai ke sar dhakaa hua ho. Auratein to waise bhi hijaab pehne hi; lekin mardon ko bhi topi pehenni chahiye; unka sar dhakaa hona chahiye. Yeh ek Sunnat hai. Isse zyada afzal Sunnat imama pehenna hai, lekin aise log zindagi mein kabhi bhi imama nahi baandhenge. Agar inhein kuch pehenna bhi ho, kuch log apne sar par auraton ki tarah dupatta daalte dete hain, aur doosron ko bhi aisa hi pehenne kehte hain jaise ke yeh ek Sunnat ho. Sunnat yeh hai ke topi pehni jayein. Hamaare Rasool ﷺ Lāhu 'alayhi wa-sallam ne ise "Qulunsuwa" farmaya hai, jiska matlab topi hai. Uske upar imama lapetna ya baandhna zyada ajr wali Sunnat hai.

Jo shakhs Sunnat ki pairvi karta hai, yehi cheezein karta hai. Lekin Sunnat ke naam par paon ko jitna ho sake phailana, aur iss dauran ajeeb (na-munasib) manzar pesh karna, yeh bilkul Sunnat nahi hai. Sar khula, daadhi ek mutthi lambi, moochhein nahi, shalwar ghutnon tak. Yeh sab Sunnat nahi hai; Sunnat aisi nahi hai. Sunnat sabse khoobsurat tarika hai jo hamaare Rasool ﷺ Lāhu 'alayhi wa-sallam ne dikhaya. Jo iski pairvi karte hain, unhein kisi aur cheez ki zaroorat nahi hoti. Halaal ko haraam dikhana bhi bahot bada gunaah hai.

Hum kabhi kabhi dekhte hain ke hamaare kuch bhai bhi isi tarah paon phailate hain. Woh Umrah ya Hajj par gaye, wahaan dekha aur socha, "Toh yeh Islām hai, aise paon phailane hain." Aisa bilkul nahi hai, bilkul nahi! Tawajjo dein. Dekhein ke kya Sunnat hai aur kya Sunnat nahi. Yeh khaas taur par un logon ki nishaani hai jo Sunnat ko pasand nahi karte, jo hamaare Rasool ﷺ Lāhu 'alayhi wa-sallam ki ta'zīm nahi karte. Yeh unka tarika hai. Unke peeche mat chalein, unse door rahein. Unki nakal naa

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karein. Hamaare Rasool ﷺ ‘alayhi wa-sallam ka tarika ikhtiyaar karein. Hamaare Rasool ﷺ ‘alayhi wa-sallam farmatein hain, “مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ”, “Jo kisi qism ke logon ki nakal karta hai, woh unmein se hai.” Allāh ﷻ hum sab ko buraaiyyo se mehfooz rakhein. Shayṭān ka sharr bahot bada hai; woh achhe ko bura aur bure ko achha dikhata hai. Allāh ﷻ hum sab ki hifaazat ataa farmaye aur sab ko hoshiyaari ataa karein.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

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