

Mawlana Shaykh Muhammad Adil ar-Rabbani

ISLĀM KA DUNYAVI MAMLĀT MEIN KIRDĀR

*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-Ḥaqqāni. Madad. Tarīqatunā aṣ-Suḥbah wa l-Khayru fi l-Jam‘iyyah.*

Aap ke liye yeh mubarak ho [Berlin ki nayi dergah]. Mashā’Allāh; kya yeh yahaan pehli Jummah ki namaaz thi? [Haan Sultan]. Allāh kare iss mein barakat aur khair ataa ho, InShaAllāh. Shukr hain Allāh ﷻ ka, InShaAllāh, yeh Jummah ki namaaz us pehli Jummah se judi rahe jo hamaare Huzoor Rasool ﷺ ne Madīnah ke raaste mein adaa farmayi thi, aur uska sawaab hamein bhi mile, InShaAllāh. Hum kufr ke dil mein hain. Shukr hain Allāh ﷻ ka, hamein mauqa mila—Allāh ﷻ ki madad se—yahaan aane ka taake Allāh ﷻ ka zikr karein, Allāh ﷻ ki wahdaniyat ka iqrar karein, hamaare Rasool ṣallā Llāhu ‘alayhi wa-sallam ke raaste par chalein, aap ﷺ ki azmat bayaan karein, aur yeh paigaam phailayein; hum topon ke saath nahi aaye, balki Allāh ﷻ ki madad se aayein hain. InShaAllāh, yeh logon ke liye hidaayat ka zariya bane.

Yeh Allāh ‘Azza wa-Jalla ka deen hai. Deen Islām hai. Ādam ‘alayhi s-salām ke zamaane se lekar Qayamat ke din tak koi doosra deen nahi. Tamaam ambiya ne farmaya, “Hum Musalmaan hain”; yeh Qur’ān ‘Azīmu sh-Sha’n mein bhi likha hai. Qur’ān ‘Azīmu sh-Sha’n se pehle aane wali tamaam asmaani kitaaben bhi yahi haqeeqat bayaan karti thi aur kehti thi ke koi doosra deen nahi.

Ab yahaan log poochte hain, “Deen kya hai? ‘Deen’ ka matlab kya hai? Islām kyun deen hai?” Deen naseehat, naṣīḥah par qaim hai. Naṣīḥah kya hai? Naṣīḥah achhi baat kehna hai. Jab koi shaks kisi cheez ke baare mein mashwara ya salah maangta hai, to woh poochta hai, “Sab se behtareen raasta kya hai?” Woh poochta hai, “Meri zindagi kaise achhi ho sakti hai?” aur jawaab usay hidaayat deta hai. Jo shaks achha karna chahta hai aur achha banna chahta hai, woh naṣīḥat maangta hai. Aur naṣīḥat bilkul unhi baaton par mushtamil hoti hai jo deen mein maujood hain. Koi bhi kabhi yeh naseehat nahi maangta ke “Main buraai kaise karu?” Log doosron

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se nahi poochte, “Main aisa bura kaam kaise karu? Main chori kaise karu? Main har tarah ki buraai kaise karu?” Wahan aisi naseehat nahi di jati; agar woh aise kaamon mein ek doosre ki madad karein to woh gunaah karte hain. Agar koi buraai karne ka mashwara maange, usay raasta dikhaya jaye, aur woh pakda jaye, to woh jurm ka murtakib hota hai.

Isiliye aisi jagahein achhai ke markaz hain. Yeh jagahein—dergahein aur masjidein—woh markaz hain jo achhai sikhati aur phailati hain. Iske saath saath, woh yeh bhi bataati hain ke dunya ke maamlat kaise anjaam diye jayein. Aaj khutbah mein jo aayat-e-karimah padhi gayi, woh isi baat ki taraf ishara karti hai: “Aye imaan walon! Jab tum qarz ka muamla karo—yaani jab wapas karne ka muqarrar waqt ho—to usay likh lo.” Qur’ān ‘Azīmu sh-Sha’n hukm deta hai ke jab tum muamle karo—chhoti khareedari ke liye nahi, balki bade maamlat mein—to usay likh lo; notar shamil karo ya gawaahon ko maujood rakho. Hum yeh kyun keh rahe hain? Koi pooch sakta hai, “Deen ka tijarat se kya lena dena?” Magar yeh deen ke sabse ahem maamlat mein se ek hai: doosre ke haqq ko naa maarna aur doosre ke haqq ko maara naa jane dena. Kyunki agar tum kisi ke haqq ko maara jaane do, to tum usay gunaah mein daal dete ho aur khud bhi nuqsan uthaate ho; tum asal mein doosre shaks ko haraam khilate ho. Tum bas kisi par bharosa karke nahi keh sakte, “Lo bhai, baad mein de dena,” bina kuch likhe. Agar tum tohfa dena chahte ho to theek hai—woh alag baat hai—lekin agar tum paise udhaar de rahe ho to zaroor likh lo. Kyunki agar tum aisa na karo aur woh aadmi na de—agar woh jaan bujh kar rok le jab ke uske paas dena mumkin ho—to woh paise najis, gande aur haraam ho jate hain. Agar woh us paise se apne bachhe ko khilaye to woh bachha badbakht niklega. Haraam khane se jism mein bimaari aati hai. Us haraam paise se masjid nahi banayi ja sakti, na usse di gayi koi khairaat ya zakaat qubool hoti hai. Lehaza sirf isiliye pareshan mat ho ke “paise kho gaye”; balki iss baat ka gam karo ke tum ne un paiso ko haraam hone diya. Kya karna chahiye? Hukm wazeh hai: likh lo. Jab tum likh lo—agar woh de de to de de; agar na de to zimmedari ab tumhari nahi. Mawlānā Shaykh Nāẓim ke zamaane mein log bahot shikayatein le kar aate the, kehte the, “Maine falan insaan ko paise diye the, lekin wapas nahi mil sake.” Mawlānā Shaykh Nāẓim poochte the, “Kya tum ne mujh se mashwara liya tha?” Log aaj bhi humaare paas isi tarah aate hain; yahi silsila jari hai. Koi dīn aisa nahi guzarta ke koi na aaye aur kahe, “Maine paise diye the aur wapas nahi mil sake,” ya “Maine yeh kiya aur paise wapas nahi mile.” Bahot se log aise mamlat le kar aate hain. Aur jo hadees hum khutbah mein padhte hain—jo Quran ki aayat ke baad aati hai—hamaare Rasool ʃallā Llāhu ‘alayhi wa-sallam yeh khushkhabri

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dete hain: “Agar koi shaks is khaalis niyyat se qarz le ke woh usay wapas karega, to Allāh ﷻ usay aasaani ataa farmata hai aur us qarz ko aasaani se adaa karne ki taufeeq deta hai.” Yeh bahot ahem baat hai. Jaise hum ne kaha, in maamlat par gaur karna zaroori hai, kyunki log har jagah ek jaise hain—yahaan aur wahan dono jagah. Kuch log dhoka dene ki niyyat se qarz lete hain, jab ke kuch niyyat rakhte hain ke waapas karenge magar phir nahi kar pate. Jab waapas karna mumkin na ho to maamla alag tarah se suljhaya ja sakta hai—qarz dene wala narmi dikhata hai aur zarurat pade to usay zakaat mein shumar karke qarz daar ko raahat deta hai. Magar agar shuru se hi buri niyyat thi—yeh soch kar ke “Yeh log mulla, darwesh ya bewakoof hain; main yeh paise le loon aur unhein dhoka doon”—to isse kisi ko faida nahi hota. Allāh ﷻ hamein mehfooz rakhe.

Kuch log jo yahaan tasawwuf mein dilchaspi lekar aate hain, kuch sufi pooch sakte hain, “Dunya ke maamlat mein kyun uljhein?” Magar dunya ke maamlat insaani zindagi ka hissa hain—aakhir hum sirf roohein nahi hain; hamaare paas gosht aur haddiyon ka jism hai. Rooh abhi tak jism se nahi nikli, isiliye dunya ke mamlat ko nazarandaz nahi kiya ja sakta. Agar dunya ke maamlat ko nazarandaz kiya jaye to ruhaani maamlat bhi bigad jate hain. Bilkul, purane zamane ke log alag the. Kaha jata hai ke puraane zamane ke chor—hazaar saal pehle ka chor—ghar mein dakhil hote waqt aadmi ke soone ke kamre mein nahi jata tha; khandan ka ehtaraam karte hue woh baahar ke hisson se chori karke chala jata tha. Amaanat ke ehtaraam ka ehsaas tha. Buraai karte waqt bhi shaks sochta tha: “Hum ek haraam kar rahe hain; doosra haraam na karein.” Allāh ﷻ logon ko aise haraam kaamon se mehfooz rakhe. Haraam karna buri baat hai; Allāh ﷻ hamein isse door rakhe. Gunaah se bachna badi neymat hai. Imaan sabse bari neymat hai; uske baad haraam se bachna bhi badi neymat hai. Allāh ﷻ hum sabse razi ho.

Wa min Allāhi t-Tawfiq. Al-Fātiḥa.

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