

Mawlana Shaykh Muhammad Adil ar-Rabbani

MASJIDEIN SIRF ZARURAT KE ILAAQON MEIN BANAYEIN

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 Abdullah al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad Nāẓim

al-Ḥaqqāni. Madad. Ṭarīqatunā aṣ-Suḥbah wa l-Khayru fī l-Jam‘iyyah.

Mawlānā Shaykh Nāẓim se poocha gaya, “Insaaf kya hai?” Woh farmate the: Insaaf yeh hai ke har cheez ko uski sahi jagaah par rakhna. Jo sahi hai woh yeh ki usay uski jagaah par rakhna; har cheez ko uske munasib maqam par rakhna — cheezein bilkul wahan rakhna jahan unhein hona chahiye. Jab har cheez — chahe chhoti se chhoti baat ho, jo shayad zehen mein bhi na aaye — apni sahi jagaah par rakh di jaye, to insaaf qaim hota hai. Aur jab insaaf ho to har cheez khoobsurat ban jati hai.

Bilkul, jab haqooq aur insaaf ki baat hoti hai to log sochte hain ke iska kya lena dena hai; woh poochte hain, “Cheezon ko unki sahi jagaah par rakhne ka insaaf se kya talluq?” Magar talluq zaroor hai. Allāh ‘Azza wa-Jalla ne ek nizaam qaim farmaya aur cheezein “أَحْسَنُ تَقْوِيمٍ”, “Aḥsani Taqwīmīn”, “Sabse behtareen soorat mein” paida farmayi. (Qur’ān 95:04). Allāh ‘Azza wa-Jalla ne unhein sabse khoobsurat tarike se banaya aur sabse khoobsurat jagaahon par rakha. Magar logon ne iss nizaam ka ehtaraam nahi kiya. Natija yeh hua ke har cheez ulat-pulat ho gayi.

Lehaza, dunya mein ab insaaf baqi nahi raha; ab insaaf jaisi koi cheez nahi rahi. Hamein khud ko dhoka dene ki zaroorat nahi; yeh baat har koi jaanta hai. Bahot kam log aise hain jo iss dhoke mein hain—dunya mein bilkul insaaf nahi hain. Har kisi ko apni jagaah pehchan’ni chahiye. Unhein Allāh ﷻ ki makhlooqat ki sahi jagaah pehchan’ni chahiyein. Jab log cheezein idhar-udhar karne lagte hain — ek patthar yahan se wahan hata dete hain — to insaaf khatm ho jata hai. Bilkul, agar log insaaf qaim karna bhi chahein to dunya aksar unhein aisa karne se rokti hai; woh kar nahi paate, kyunki aisi cheezein bahot kam hain — taqreeban nahi ke barabar. Achha kaam karna mushkil hai, jab ke jo banaya gaya hai usay mita dena bahot asaan hai.

Mawlana Shaykh Muhammad Adil ar-Rabbani

Jaisa ke hum ne kaha, zimmedari aap ki hai: yeh tay karna ke cheezein kahan rakhni hain aur kya karna hai. Aap ki niyyat yeh honi chahiye, “Main yeh Allāh ﷻ ki khatir karunga,” iss umeed se ke isse faida hoga — hamein, logon ko, aur Musalmanon ko. Aap gaur karte hain ke kya isse sach mein faida hoga; aap poochtach karte hain, aur agar asli faida nazar aaye to aage badhte hain. Agar koi faida nahi to karne ki zaroorat nahi.

Islām ke deen ne hamein har cheez sikha di hai — kya karna hai aur kaise karna hai; us ne sahi tareeqe aur adab bata diye hain. Lehaza waqt, mehnat ya paise zaya karne ki zaroorat nahi. Maslan, sehra ke beech mein ek badi masjid bana dena jahaan koi aata jata nahi — yeh bilkul bekaar hai. Agar namaaz padhni ho to bas ek khaima laga lo ya jai-namaaz bichha kar wahan namaaz adaa kar lo. Jahan koi jamaat nahi — yaani jahaan Musalmaan nahi — wahaan badi masjid mein banane ki zaroorat nahi. Balki aap us ilaqe mein bana sakte hain jahan log rehte hain aur jahan waqai mein iski zaroorat hai. Zaruri nahi ke woh maqami masjid ki imarat ho; aap ek kamra — jaise yeh — masjid ya dergah bana sakte hain; yeh kaafi hai, kyunki yeh zaroorat पूरी karta hai.

Qur’ān mein Shura — mashwara — ka zikr hai. Aap ko mashwara karna chahiye: “Iss jagaah ke liye masjid, dergah, ya kuch aur munasib hai?” Us ke mutabiq amal karein. Gair-Musalmaan ilaaqon ke bare mein — agar aap kadoron kharch karke aisi jagaah masjid bana dein jahan bilkul koi Musalmaan nahi, to iska faida kya hain? Bilkul koi faida nahi. Allāh ﷻ ne hamein aql di hai; aap ko uska istemaal karke dekhna chahiye ke koi kaam kisi jagaah ke liye munasib hai ya nahi. Bilkul, Allāh ﷻ Qādir hai, aane wale dinon mein halaat badal sakte hai; agar wahan ke log Musalmaan ban jayein to woh khud bana lenge. Magar beja masjid banane nikal padna naa Allāh ﷻ ka hukm hai naa hi hamaare Rasool ṣallā Llāhu ‘alayhi wa-sallam ka. Pichhle zamaane mein Musalmaanon ne aisi bina asal zarurat ke masjid mein nahi banayi. Jab hamaare Huzoor Rasool ﷺ tashreef laaye, Makkah se rawana hone ke baad— Makkah mein bhi koi masjid nahi banayi gayi. Madinah pahonchne ke baad pehle Quba ki masjid banayi gayi. Unhone pehle wahan namaaz padhi, phir baad mein Rasool ﷺ ki masjid, Al-Masjid an-Nabawi Madīnah Munawwarah mein banayi gayi. Masjid mein dheere-dheere un jagaahon par banayi gayi jahan Islām phaila.

Shukr hain Allāh ﷻ ka, yahan aur doosri jagaahon par Musalmaanon ki tadaad badh gayi hai. Masjid mein bhi badh rahi hain, magar unhein wahan banana chahiye jahan asal zaroorat ho. Masjid banana bada amal hai aur bade sawaab ka zariya; Allāh ﷻ unhein Jannat mein ghar aur mahal ataa farmata hai jo masjid mein banate hain. Magar bina asal

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zarurat ke masjidon ke bare mein — hamaare Rasool ﷺ ‘alayhi wa-sallam ke zamane mein munafiqon ne ek masjid banayi. Kyunki woh munafiq the aur usay bure maqsad ke liye istemaal karna chahte the, hamare Rasool ﷺ ‘alayhi wa-sallam ne usay gira dene ka hukm farmaya.

Lehaza ehtiyat zaroori hai. Jaisa ke hum ne kaha, pehli tarjeeh insaaf, adaalat aur asli zaroorat poori karna hai. Jahan zaroorat nahi wahan kuch banana insaaf nahi; insaaf ka ulta zulm hai. Insaaf yeh hai ke har cheez ko uski sahi jagaah par rakhna aur jahan asli zaroorat ho wahan amal karna — beja jagaahon par nahi banana jahan koi zaroorat nahi. Isiliye Mawlānā Shaykh Nāẓim ka laqab “Haqqani” hai—matlab woh jo har cheez ko uska haqq dete hai aur Haqq ko mukammal karte the.

InShā’Allāh, bahot si masjidain banengi — khoobsurat masjidain, sahi jagaahon par jahan waqai iski zaroorat ho. Maslan, aisi jagaahain hain jahaan nazar aata hai ke mustaqbil mein zaroorat paida hogi, isiliye wahan masjid bana di jati hai. Kibris mein, Mawlānā Shaykh Nāẓim ke zamaane mein, hum Nicosia mein ek masjid ki bunyad rakhne gaye. Hajj Bahauddin ne masjid ke liye zameen di. Us waqt woh sirf ek maidan tha; kuch nazar nahi aa raha tha. Shukr hain Allāh ﷻ ka, hum ne bunyad ka patthar rakha aur Mawlānā ne is jagaah ke zinda hone ki dua ki. Aas paas koi imarat ya kuch nahi tha; bilkul khali tha. Log poochte the, “Yahan kyun bana rahe hain? Aas paas koi nahi; jamaat kahan se ayege?”—kuch ne tanqeed bhi ki. Shukr hain Allāh ﷻ ka, uske mukammal hone se pehle hi aas paas factories, kaam ki jagaahain, daftar wagaira se bhar gayi. Ab har Jumma 500 se 600 logon ki jamaat hoti hai, aur jagaah bhar jati hai. Andar ki jagaah kaafi nahi padhti, isiliye log baahar bhi namaaz padhte hain. Woh jagaah, asal mein, Mawlānā Shaykh Nāẓim ki barakat se thi aur wazeh tha ke wahan masjid ki zaroorat hai isiliye banayi gayi. Asal mein, kyunki woh kaafi nahi thi, doosri masjid bhi takreeban paanch sau meter door bana di gayi.

Jaisa ke hum ne kaha, yeh sahi jagaah par kiya gaya. Jab kisi cheez ko sahi jagaah par kiya jaye to woh faidedaar banti hai, aur uska sawaab milta hai. Jaisa ke hum ne zikr kiya, aisi cheez banane ki zaroorat nahi jo khaali pade rahe. Kyunki woh Musalmaan nahi—agar Musalmaan hote to khud bana lete. Allāh ﷻ hamein taufeeq de ke bahot si dergahein aur masjidain sahi jagaahon par banayein, InShā’Allāh.

Wa min Allāhi t-Tawfiq. Al-Fātiḥa.

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