

Mawlana Shaykh Muhammad Adil ar-Rabbani

ISLAMOPHOBIA PAR HAMARA MAUQIF

As-Salāmu ‘Alaykum wa RahmatuLlāhi wa Barakātuh.

A‘ūdhu BiLlāhi Minash-shayṭāni r-rajim. BismiLlāhi r-Rahmāni r-Rahīm.

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

al-Haqqānī. Madad. Tariqatunā aṣ-Suḥbah wa l-Khayru fi l-Jam‘iyyah.

Allāh ﷻ is majlis ko barkat ataa farmayein, InShaAllāh yeh barkat wali majlis ho. Shukr hai Allāh ﷻ ka, hum yahan teen ya chaar din se hain. Allāh ﷻ ka shukr hai ke Us ﷻ ne humein apni barkaton ke saath aur aise achhe logon ke saath yahan aane ka mauqa diya. Hamaara maqsad aur matlab yeh hai ke achhe logon ke saath rehna. Akela rehna koi taaqat nahi; taaqat ittehaad mein hai. Yeh Allāh ﷻ ka hukm hai: **وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا**, ‘Wa-‘taṣimū biḥabli Llāhi jamī‘an wa lā tafarraqu’, ‘Aur Allāh ki rassi ko sab mil kar mazbooti se pakdo aur ismein taqseem na karo.’ (Qur’ān 03:103). Allāh ‘Azza wa-Jalla farmata hai: “Sab mil kar Allāh ﷻ ki rassi ko pakdo; juda mat ho.” Allāh ‘Azza wa-Jalla ka raasta ek hi hai, aur woh Tawheed ka raasta hai (Allāh ki wahdaniyat ka iqraar); aur Allāh ﷻ ke saath kisi ko bhi shareek na banana. Allāh ﷻ farmata hai: “Iss raaste par ittehaad karo.”

Woh raasta anbiya ka raasta hai. Kai anbiya logon ko sachhe deen ki taraf bulaane ke liye safar karte rahe. Unhone insaaniyat ki bhalaai ke liye mehnat ki, logon ko Allāh ﷻ ke ehkaam poora karne aur achhe bande banane ki koshish ki. Unka kaam bahot mushkil tha; aasaan nahi tha. Logon tak bhalaai pahonchana mushkil tha kyunke unke zehen iss khoobsurat raaste par nahi the, balki bilkul ulti taraf the. Hamaare Rasool ṣallā Llāhu ‘alayhi wa-sallam iss raaste par chale aur safar kiya. Magar hamaare Rasool ṣallā Llāhu ‘alayhi wa-sallam tabligh ke liye Hijaz se door nahi gaye. Aap ﷺ sirf Taif gaye, jahaan aap ﷺ ka inkaar kiya gaya aur aap ﷺ ko takleef di gayi. Us takleef ke natije mein aap ﷺ wapas aane par majboor hue. Wahan sirf ek hi shaks ne hidaayat paayi, aur woh ek gareeb, miskeen aadmi tha. Jahaan bhi Rasool ṣallā Llāhu ‘alayhi wa-sallam gaye aur jo bhi kiya, sab Allāh ‘Azza wa-Jalla ki hikmat ke mutabiq hua. Iss mein bahot badi hikmat hai ke aap ﷺ tabligh ke liye iss ilaaqe se baahar nahi gaye. Rasool ﷺ ne sirf ek safar kiya — Damascus ka — aur kahin aur nahi gaye. Yeh bahot ahem baat hai kyunke aaj-kal jo log Islam ko bura saabit karna chahte hain, woh Rasool ṣallā Llāhu ‘alayhi

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wa-sallam ki shakhsyat par kai jhoote ilzaam lagate hain; yeh haqeeqat ke aap ﷺ kahi doosri jagaah nahi gaye, unke jhoot ko wazeh taur par jhoota saabit karti hai. Yeh badi hikmat thi ke Rasool ﷺ ‘alayhi wa-sallam Hijaz se bahar nahi gaye, kyunke Allāh ﷻ ki tamaam wahi aap ﷺ par wahin nazil hui. Aap ﷺ ne tabligh ki shuruat wahin se ki. Baad mein aas paas ke badshahon, Misr ke Muqawqis aur Rome ke badshah ko Islam ke bare mein khutut bheje gaye. Har ek ke naam se khat bheje gaye taake unhein Islam se waqif karaya jaye, iss paigaam ke saath: “Agar tum nijaat chahte ho to Islam qubool karo.” Yeh tarika tha jis se Rasool ﷺ ne paigaam pahonchaya. Rasool ﷺ ‘alayhi wa-sallam ke baad Sahaba door-door tak gaye. Islam ki daawat har kone tak pahonchi — (Cheen) China tak — taake deen ko phailaya jaye aur logon ko yeh khoobsurat raasta dikhaya jaye. Hum bhi lagbhag das din pehle Samarkand mein the. Qusam Ibn Abbas, Rasool ﷺ ‘alayhi wa-sallam ke chacha ke bete, Samarkand mein shaheed hue. Un mubarak Sahabi ka muqaddas mazaar wahin hai.

Iss tarah unhone Rasool ﷺ ‘alayhi wa-sallam ke baad Islam ko door door tak phailaya. Unhone kisi ko musalmaan banne par zabardasti nahi ki. Jab unhone mulkon par fatah haasil ki, to logon ko azaad chhoda; kisi par jabar nahi kiya. Unhone kaha: “Agar tum musalmaan banna chahte ho to ban sakte ho; yeh tumhara haqq hai. Agar tum musalmaan ban jao to tumhein poore huqooq milenge, aur koi unhein inkaar nahi kar sakta. Magar agar tum musalmaan nahi banna chahte, to tumhein jizya mehsul dena hoga.” Magar us mehsul ke baad bhi unhein musalmaanon se zyada huqooq milte the. Aur jo mehsul liya jata tha woh aaj ki raqam ki barabar jaisa nahi tha — saath, assi ya nabbe fisad. Woh koi bhaari bojh nahi tha; lagbhag dhai fisad tha — taqreeban zakaat ki raqam ke barabar.

Yahi [insaaf] tha jis ne Islam ke phailne ko asaan banaya. Iss insaniyat aur insaaf ko dekh kar log khud se Islam qubool karte the. Log kehte hain ke “Islam talwar se phailaya gaya,” magar yeh bilkul jhoot hai. Jaise aaj bhi, Islam ne zalim hukmaranon ko hata kar logon ko azaad kiya; unhein gulaami se bhi bure halaat se nikal kar azaad kiya. Log kehte hain: “Islam bura hai.” Yahan log “Islam” ka lafz sunte hi darte hain; “Islamophobia” — yaani Islam ka khauf — tamaam gair-Musalmaanon mein maujood hai. Magar Islami mulkon mein har tarah ke log rehte the. Yahudi, Orthodox Eesai, Catholic, Buddhist, Zoroastrian, Hindu — sab Musalmaan mulkon mein azaadi se rehte the. Jab woh jizya (apna mehsul) de dete the, to sab aman se saath rehte the. Asal mein kaha jana chahiye “Christianophobia” — Eesaiyyat ka khauf. Woh kehte hain ke hum Isa ke raaste par hain. Magar Isa ne kya kaha? “Agar koi tumhare daayein gaal par thappar maare to doosra gaal

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bhi peesh kar do.” Magar jab Salebi Jerusalem (Yerushalem) mein dakhil hue, to shehar ko Eesai banane ke bajaye unhone kitne logon ko qatl kiya? Unhone khud apni kitaabon mein likha: unhone sattar hazaar logon ko qatl kiya, na Musalmaan, na Yahudi, na Eesai kisi ko nahi chhoda. Khoon raaston par ghutnon tak aa gaya; unhone ek bhi jaan nahi chhodi. Raaste mein woh Istanbul — ya Kustuntuniya — pahonche. Halanke unke hum-mazhab Eesaiyyon ne unka istiqbal kiya, magar unhone Kustuntuniya ko bhi loota. Jab woh Anatolia mein aage badhe, to Armeni — jo unpar isliye bharosa karte the ke woh bhi Eesai hain— unhone apne qile ke darwaaze khol diye, magar Salebiyon ne unhein bhi qatl kar diya. Aur yeh “Paak Salebi Fauj”; unke aage paadri aur raahib the. Woh kya kar rahe the? Isa alaihis-salam ke naam par jung. Unke liye jung pehle se hi haraam hai. Unhone kaha: “Hum unke liye jung kar rahe hain; hum Eesaiyyat phailayenge—rehmat, bhalaai, khoobsurti aur rehem ka deen.” Kis Islami fauj ne kabhi aisi zara sa bhi zulm kiya? Haqeeqat yeh hai ke jab Islami fauj jang par nikalti thi, to Qur’an mein pehle se zikr hai: “Buzurgon, auraton, bachhon aur beemaaron ko nuqsan mat pahonchao. Sirf unse jung karo jo tumse jung kartein hain.” Yeh bhi hukm hai: “Unhein nuqsan mat pahonchao jo jang mein aman mangte hain ya hathyar daal ker haar taslim kar lete hain.” Unhone haqeeqat chhupa di aur logon ke zehen mein jhoot baithaya — ke Islam barbariyat aur khoon-kharabi wala hai. Magar asal khoon-kharaba woh hain—jo Eesaiyyat ke naam par yeh karte hain. Unhein Eesai kyun kaha jata hai? Kyunke woh bade-bade saleb le kar aate hain, “Pakeeza Jung” ka nara lagate hain, aur insaan ko insaan nahi samajhte. Un mein rehem ka koi nishaan nahi, magar zulm ki bharmar hai. Aur yeh to sirf zahiri taraf hai; jo nizaam unhone Eesaiyyat ke naam par banaya woh bilkul zulm par mabni hai. Al-Andalus mein jo zulm kiye gaye, Portugal, Netherlands aur Belgium ne logon par jo zulm kiye, aur unhone jo be-shumaar jaanein li — iss fehrist ka koi ikhtetaam nahi. Un zamaanon mein woh kisi bhi gair-Eesai ko be-rehmi se qatl kar dete the. Woh kehte ke hum jang ke zariye dunya mein tehzeeb la rahe hain! Lekin agar Al-Andalus ke musalmaan na hote to unhein kabhi tehzeeb naseeb naa hoti. Theek hai, humein dushman samajhna samajh aata hai. Magar un gareeb Afriki se tumhein kya chahiye tha? Unhone tumhara kya bigada tha? Tum ne unhein jaanwaron ki tarah jahaazon mein thoons diya aur Amrika mein gulaami ke liye bech diya; har sau mein se mushkil se das bach pate the. Us amal mein sau lakh log mar gaye. Woh kaafi nahi tha; jahan jahan gaye logon ko qatl kiya — iss dafa Amrika mein. Unhone apne “Paak Eesaiyyat” ke nazariyat Amrika le gaye aur wahan ke muqami logon ko mita diya, lakhon logon ko qatl kiya. Yeh bhi kaafi nahi tha; unhone Shumaali Amrika ke muqami

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Amrikiyon ko nishana banaya. Unhone lakhon logon ko qatl kiya; unhein jaan-boojh kar bemaariyan laga kar mita diya.

Yeh sun kar mujhe sach mein bahot gussa aata hai. Woh bar bar “Islamophobia” “Islamophobia” “Islamophobia” (Islaam ka khauf) kehte rehte hain. Asal mein jis cheez ki baat honi chahiye woh “Christianophobia” (Esaiyyat se khauf) hai. Main pehli baar 1985 mein Germany aaya. Main marhoom Jalaal ke ghar thahra hua tha. Wahan ek professor ki likhi hui kitab thi; us mein hamaare Rasool ﷺ ‘alayhi wa-sallam ke bare mein bahot buri baatein likhi hui thi. Yeh tohmatein lagane wala shaks Europe mein padha hua tha — ek daanishwar, jaan-ne-wala. Main yeh dekh kar hairaan reh gaya. Pehli baar hamaare Rasool ﷺ ‘alayhi wa-sallam ke baare mein aisi baatein sun kar main hairat aur gusse se bhar gaya. Jo log “aqlmand” hone ka daawa karte hain woh aisi baatein kaise keh sakte hain? Phir humein samajh aaya: yeh log Isa ‘alayhi s-salām ke pairokar nahi hain; yeh shaytan ke pairokar hain. Shaytan ne unhein dhoka diya hai; us ne achhe ko unke liye bura aur bure ko accha bana diya hai. Jo kuch woh karte hain sab jhoot, fareb, chalaaki aur dhoke par mabni hai. Woh har tarah ki be-imaani karne ke qabil hain. Isa ‘alayhi s-salām jo laaye the aur yeh log jo karte hain, un mein bilkul koi talluq nahi.

Isa ‘alayhi s-salām ne jo kiya woh bilkul unhi anbiya ke aamaal jaisa tha. Jaise aayat mein hai: ‘لَا تَفَرِّقْ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ’ ‘Lā nufarriqu bayna aḥādin min rusulihi’, ‘Hum Us ke kisi rasool mein farq nahi karte.’ (Qur’an 02:285). Hukm hai ke hum kisi bhi Nabi mein farq na karein. Humein anbiya mein taqseem nahi karni chahiye. hamaare Rasool ﷺ ‘alayhi wa-sallam ke sifaat aur unke laaye hue ahkaam bilkul doosre anbiya jaise hain. Humanism, communism, socialism, imperialism — yeh sab logon ko bhatkane ke liye banaye gaye hain. Asal cheez hamaare Rasool ﷺ ka raasta hai. Us raaste par kisi par zulm nahi hota; woh raasta insaaf ka hai. Jahan insaaf ho, wahan har kisi ko uska haqq milta hai aur har koi mutmaeen hota hai. Yeh anbiya aur aap ﷺ ke pairokar ka raasta hai: logon ko unke huqooq dena aur unke huqooq ki hifaazat karna. Magar kisi ki azaadi us hadd tak hai jahan doosre ke huqooq shuru hote hain. Doosron ke huqooq par dast-andaazi nahi ki ja sakti; yeh Islam mein qabil-e-qubool nahi. Allāh ﷻ ki nazdeek tamaam log barabar hain. Allāh ﷻ ki nazar mein rang ke hisaab se logon mein koi farq nahi — chahe kala, gora ho ya laal. Bilkul, kaun log Allāh ﷻ ke qareeb aur behtar hain? Behtari daulat ya maal mein nahi, balki Allāh ﷻ ke raaste par hone aur Us ﷻ ki itaat mein hai.

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Lehaza insaan ka maqsad yeh hona chahiye ke woh Allāh ﷻ ki nazar mein ooncha maqam hasil kare. Jaisa ke hum ne kaha, yeh anbiya — jo sabse oonche maqam wale hain — unke pairokar ban kar unke raaste par chalne se hasil hota hai. Unse mohabbat karna zaroori hai, aur anbiya se mohabbat ka matlab aap ﷺ ke raaste par chalna hai. Kyunke zindagi mein sabse ahem cheez muhabbat hai. Jaise mubarak aayat mein hai: **قُلْ: 'إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ**, 'Agar tum Allāh se mohabbat karte ho to meri pairawi karo, [taake] Allāh tum se mohabbat kare.' (Qur'ān 03:31). Hukm hai: "Kaho: Agar tum Allāh ﷻ se mohabbat karte ho to meri ﷺ pairawi karo aur wohi karo jo main ﷺ karta hoon, taake tum Allāh 'Azza wa-Jalla ke mehboob ban jao." Jaise hum ne sohba ke shuruwat mein kaha, achhe logon ki sohbat bahot ahem hai. Kyunke aas paas kai log hain jo doosron ko bhatkane ki koshish karte hain, aur bahot sa fitna hai jo logon ko ek doosre ke khilaaf karta hai. Sachha raasta Allāh ﷻ ka raasta hai — logon se narmi aur mohabbat se pesh aana. Jo cheez humein najaat degi woh hamaare Rasool ﷺ Lāhu 'alayhi wa-sallam se hamaari mohabbat hai. Rehem, ek doosre ki madad, aur bhalaai— yeh woh sifaat hain jo Islam aur hamaare Rasool ﷺ Lāhu 'alayhi wa-sallam ko sabse zyada pasand hain. Yeh hi Islam aur tariqat ka asl hai. Kyunke hamaare Rasool ﷺ Lāhu 'alayhi wa-sallam Allāh 'Azza wa-Jalla ke sabse mehboob bande hain, isliye agar dua ke shuru aur aakhir mein salawaat na padhi jayein to yeh yaqeen nahi ke woh qubool hogi. Magar jab salawaat padhi jayein to Allāh ﷻ zaroor us dua ko qubool farmata hai.

Allāh ﷻ hamaari mohabbat ko badhayein. Log hamesha ek doosre ki madad karein, InShaAllāh. Us mohabbat ke zariye hum un badi khushkhabriyon ko haasil karein jo hamaare Rasool ﷺ Lāhu 'alayhi wa-sallam ne di hai, InShaAllāh. Kyunke hamaare Rasool ﷺ Lāhu 'alayhi wa-sallam ka ek mubarak hadees hai: jab ek Sahabi maut ke bistar par the, Rasool ﷺ unhein dekhne gaye, aur woh ro rahe the. Jab Rasool ﷺ ne poocha: "Tum kyun ro rahe ho?" to unhone jawab diya: "Main isliye ro raha hoon ke ab main marne wala hoon aur aap ke saath nahi reh paunga." hamaare Rasool ﷺ Lāhu 'alayhi wa-sallam ne farmaya: **"الْمَرْءُ مَعَ مَنْ أَحَبَّ"**, "Al-mar'u ma'a man aḥabb", "Insaan uske saath hoga jis se woh mohabbat karta hai." (Hadees). Yeh mubarak farmaan hamaare liye sach mein bahot badi khushkhabri hai. Isliye hamaare Rasool ﷺ Lāhu 'alayhi wa-sallam ke liye ehteraam, adab aur mohabbat zahir karna, aap ﷺ ki qadr karna aur aap ﷺ ko ooncha samajhna — hamaara sabse bada faida aur haasil hai. Us mohabbat ke zariye Qayamat ke din Hashr ke maidaan mein intezaar ki takleef nahi hogi, aur — Allāh ﷻ hifaaizat ataa farmayein— Jahannam ke azaab se bacha rahega. Rasool ﷺ se mohabbat ke waseele se seedha Jannat mein daakhil hoga, InShaAllāh.

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Allāhﷻ yeh hum sab ko naseeb ataa farmaye, InShaAllāh. Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

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