

# Mawlana Shaykh Muhammad Adil ar-Rabbani

## HOW WILL YOU FACE YOUR GRANDFATHER ﷺ?

*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-Akḥirīn.*

*Madad yā RasūlAllāh, Madad yā Sādati Aṣḥābi Rasūlillāh, Madad yā Mashāyikhinā,*

*Dastūr Mawlana Sheikh Abdullah al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad*

*Nāẓim al-Ḥaqqānī. Madad. Ṭariqatunā aṣ-Suḥbah wa l-Khayru fī l-Jam‘iyyah.*

Alhamdulillah, we are approaching Ramadan. Shahr ul-Ghufran, the month of forgiveness, of every good thing. And to forget every bad thing insha’Allah in this dunyā. All days, months, years are for Allāh ‘Azza wa-Jalla. But some months are more praised, give you more happiness. The month of Ramadan is the (most) happiest month of the year. Even if you are the whole month hungry and thirsty, you also feed yourself, not your stomach. When you are hungry, spiritual feeding comes from Allāh ﷻ to make you happier than when you eat.

For this, maybe some people think it is a difficult month, but it is the (most) happiest for the believer, for the mu’min, for the Muslim. Alhamdulillah, we have here many of our murids who never knew about fasting. When they converted to Islam, the second day, they began to fast and they were happy. Nothing made them unhappy with this; no complaints, nothing. Why? Because their soul is happy with this. Allāh ‘Azza wa-Jalla is happy with the people fasting. For this, they are happy.

Fasting is obligatory for the believer, for the Muslim. And it is a big reward from Allāh ﷻ. There is a big reward from Allāh ﷻ for who does this. Maybe before, in a period of time, people didn’t take care of this. They were not fasting. But later, they regretted that and began to fast what they didn’t fast. Of course, this is good. You must make them up before dying. To not leave any debt upon you with Allāh ‘Azza wa-Jalla. Now, people are afraid from banks. But the most important thing is to not leave anything for ākhirah. You must finish this. When you are in life, you can finish them slowly-slowly. You must fast what you didn’t fast. Before fasting also, there is the kaffarah. Which means fasting for two months. You do it first. After that, for each day you should fast one day. Also, if you are fasting your whole your life, you will not get the reward of one day that you left without any excuse: no illness, no travelling, no some bad situation. You cannot reach it. But also, you must do it. Without making it up, you will be



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punished in āakhirah. Why didn't you do this? It is obligatory, fard. Salat, sawm, hajj, zakat; all of this is fard. So, we must be careful to not miss this favor from Allāh 'Azza wa-Jalla.

AlhamduliLlah, most of you know this. When it's summer time also, you must fast from the Adhan of Fajr. Some people thought they can fast when the sun rises. And there is a bad scholar who said this. This is a shayṭān scholar. Don't listen to him. Other shayṭān also are saying you can fast [according to another country]. Because it is too long in Europe. Now it is not long, but in summer time they said that it's too much to fast for maybe 20 hours, 21 hours. What must you do? There is something, but not for England. Not for England, but maybe the north of Europe. Where there is no night. It is only day there. So, they can follow the nearest city. The fasting in the nearest city is maybe 22 hours, it's ok. You can fast for 22 hours, no problem.

Old people were very much sensitive for this. In this Russian city in the north, Saint Petersburg. The Russian Shah brought people from Uzbekistan, Central Asia to build a mosque. He wanted to build a mosque, a church and for Jewish people also. So, these people came in Ramadan, and it was summer time. These people didn't break their fast, because they thought it is not yet the time. But it was 24 hours. So, some of them died and did not break their fast. But this is not good also. You can follow the nearest one. The nearest city is maybe 22 or 21 hours. You can follow this nearest one.

But 'ulama s-su' are making people spoil their 'ibadah. They say, "You must follow Makkah. You are in London; it is 21 hours. It is too much for you. When they are in Makkah saying Allahu Akbar, say BismilLah and eat a date. Ok, this is enough." But when they are saying Allahu Akbar in Makkah Mukarramah, here, it is maybe 12 o'clock or 1 o'clock. Before you eat lunch, you make iftar. What is this nonsense? This cannot be.

For this, 21 hours are nothing. Don't be afraid. Because when they were first fasting in the time of Prophet ṣallā Llāhu 'alayhi wa-sallam, they were only eating once. They broke their fast and ate, and continued after that fasting. It was also in a place where it was 40-50 degrees. They were doing this, and nobody was complaining. After this, Allāh 'Azza wa-Jalla made it easy. From Maghrib until Fajr, you can eat. So, 3 hours, 2 hours is enough for people. Don't say why. Allāh ﷻ knows. Allāh ﷻ is Ahkamu l-Hakmīn. He ﷻ knows what you can do and what you cannot do. For this, you must follow. Don't be afraid. Some people say, some people must take water, our body needs water. No, Allāh ﷻ gives



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water, drink, everything for your body without eating, without drinking. Don't think about this at all. For this, alhamdulillah, we are thanking Allāh ﷻ. Nowadays, it is very easy for us, no hotness, no long days. It is very easy. Maybe when somebody is eating dinner at 7-8 o'clock, it [Maghrib] is just like at 5 o'clock or a little bit more.

May Allāh ﷻ make us follow His ﷻ order. Don't say, "I am that, I am this." Because all our mashāyikh are looking for ākhirah, not looking for dunyā. Only ākhirah. Many of them were running away from dunyā. One of them, Sayyidina Ja'far as-Sādiq, Qaddas Allāhu s-sirruh. He was in Madina all the time, and he was away from the Sultān and others. He was by himself, not looking for anything. But sometimes, people were making claims against him and telling the Sultān. The Sultān was angry once. He said to the wazīr, "Call Ja'far as-Sādiq and bring this man to execute him, to take his head off." He ordered his man to quickly hit his head when he comes here. And the wazīr was saying, "O Sultān, what are you doing? This man is not saying anything against anyone. He is always by himself. And he is a very good man, just looking for ākhirah, not looking at all for dunyā. You cannot do this to him." The Sultān was angry. He insisted on bringing him. And the wazīr obeyed and invited Sayyidina Ja'far. When he entered the place, the Sultān was running to him, welcoming him. He was trembling. He took him and put him on his throne. And he was asking him how he is. Sayyidina Ja'far as-Sādiq asked him, "What do you want?" "Oh no, nothing", he said, "I was calling you, only to take barakah from you." He said, "If you don't want anything, I am going." He took him to the door, kissing his hands, kissing his feet. And so, he made him go [in one piece] safely. The wazīr said, "O Sultan, what happened to you? You were saying "I will kill him, I will do this, I will do that"." He said, "When he entered, with him was a big lion. He was looking at me very badly. As if he was saying, "If you do anything, I will make you pieces." So, I was afraid from him and left him. And I know he is such a big person. For this, I was very afraid. I was trembling."

And once also, Sayyidina Sufyān al-Thawrī who is also a big 'ālim and 'awliyā', went to visit Sayyidina Ja'far as-Sādiq. Sayyidina Ja'far as-Sādiq gave him permission to come to him. He went there and they were welcoming him. But Sayyidina Ja'far said, "O Sufyān, the Sultān is happy with you and you are happy going to him and coming to him. You are going and coming to him. So, you must go. I don't want anything from you." He said, "Give me naṣīḥah O my Shaykh. I will not go from here until you give me naṣīḥah." He gave him naṣīḥah, telling him, "You must be thankful for everything Allāh ﷻ has given you. Because



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when you are thankful for Allāh ﷻ, He ﷻ will continue His ﷻ favour upon you. If not, you will not get it.” And he also said, “We are not obligated.” This is also very important from Sayyidina Ja’far as-Sādiq. He is from the Golden Chain. He said to him, “We are not obligated to do good for everyone. We cannot do good for everyone but we are ordered to not do any harm to anyone. You cannot do good to everyone. We are also not ordered to do good for everyone. Maybe do as much as you can. But to not harm people, you must do this.” This is very important. And also, he was very humble; very, very humble.

This is also for the people who are claiming that because they are from Ahlu l-Bayt, nothing can happen to them. He was the great great-grandson of Prophet ṣallā Llāhu ‘alayhi wa-sallam. So, once there was one awliyā’ also, Ḥātim Ṭā’iyy. This man was not going to Sulṭān or others. He was zāhid; not looking for dunyā at all. He visited Sayyidina Ja’far as-Sādiq and asked naṣiḥah from him also. He said, “O Ḥātim, you are zāhid, you are not looking for dunyā, you don’t need naṣiḥah.” He said, “Please, your grandfather, great grandfather is Prophet ṣallā Llāhu ‘alayhi wa-sallam, so you have barakah. I must take from you dua, naṣiḥah.” He said, “I cannot give you naṣiḥah, you are zāhid, no need for naṣiḥah.” He said again, as we said, “You are the grandson of Prophet ṣallā Llāhu ‘alayhi wa-sallam.” He said, “There is no advantage from this. If my great grandfather sees me on the day of Mahshar and says, “Why didn’t you complete everything you learned from me?” How can I answer him ﷻ?”

So, there are many people who claim they are from Prophet ṣallā Llāhu ‘alayhi wa-sallam’s lineage, but they are not doing this. This is also very important for everybody. Religion must be for everybody. Maybe Allāh ﷻ won’t punish you, but how can you face Prophet ṣallā Llāhu ‘alayhi wa-sallam if he ﷻ says, “How didn’t you do this, you didn’t do that?” Can you imagine how difficult it is for you? So, who are claiming and knowing they are Sayyid or Sharīf must be more sensitive, more careful for what Prophet ṣallā Llāhu ‘alayhi wa-sallam has done; to go in his ﷻ way, way of Prophet ṣallā Llāhu ‘alayhi wa-sallam. They must make their grandfather happy and not be angry with them.

Allāh ﷻ gives hidāyah for everybody. Don’t say, “I am from here or from there.” Because Prophet ṣallā Llāhu ‘alayhi wa-sallam - when a woman stole. They must cut her hand. She was rich and from a big family. They were asking to forgive her, but he ﷻ said, “If Fātimah - the most beloved for Prophet ṣallā Llāhu ‘alayhi wa-sallam- does this, I will cut her hand also.”



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So, it is important to know this and to follow. Not to follow these ideas of people. They say, “No need to pray, no need to fast, for Sayyid or for others. Allāh ﷻ will forgive.” Maybe Allāh ﷻ forgives, but you will be very far from Prophet ṣallā Llāhu ‘alayhi wa-sallam. May Allāh ﷻ give hidāyah for everybody to know religion.

As much as you practice as much as you get from benefit. And be thankful for Allāh ﷻ to help you do this. Don’t be happy with yourself, “I am Shaykh, I have everything, knowledge, this and that.” No. All of this is a favor from Allāh ﷻ. You must say, “هَذَا مِنْ فَضْلِ رَبِّي”, “Hadha Min Fadhli Rabbi”, “This is by the grace of my Lord.” Every time, put this in your mind and remind your ego not to be happy with what it is doing. May Allāh ﷻ keep us safe, and until last breath to follow Prophet ṣallā Llāhu ‘alayhi wa-sallam in his ﷺ good, nice way, insha’Allah. And to be hidāyah for others also insha’Allah.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

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20 February 2025/ 21 Sha’ban 1446  
Peckham Mosque – Peckham, UK



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