

Mawlana Shaykh Muhammad Adil ar-Rabbani

THE HEART OF ISLĀM

*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-Akḥirīn.
Madad yā RasūlAllāh, Madad yā Sādātī Aṣḥābi Rasūlillāh, Madad yā Mashāyikhinā,
Dastūr Mawlana Sheikh Abdullah al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad
Nāẓim al-Ḥaqqānī. Madad. Ṭarīqatunā aṣ-Suḥbah wa l-Khayru fi l-Jam‘iyyah.*

Our ṭarīqah, shukr to Allāh ﷻ, is the Naqshbandī Ṭarīqah. It is the heart of shari’ah. It is the heart of Islām, shukr to Allāh ﷻ. When you say ṭarīqah people misunderstand now. They think it’s something else. They are being cheated. But ṭarīqah is more connected to Islām. Connected meaning, as we said, it is the heart of Islām. When both ṭarīqah and shari’ah are not together, a person, the Muslim has deficiency then. Because Allāh ‘Azza wa-Jalla says, “How can a Muslim approach Me? With worships, with nāfilah, with voluntary worships. The more he does of them the closer he gets to Me. Then I will be his hand with which he strikes, his foot with which he walks, and his sight with which he sees with my light.”

To reach that, one must discipline his ego. One must purify his ego. It is necessary to cleanse it from evil, bad habits, bad words. It is necessary to cleanse it from bad deeds. That is the essence of our ṭarīqah. There are 41 ṭarīqahs. Each of them has a different method. They are all ḥaqq ṭarīqahs. Their masters are aqtāb (poles). They have reached the highest levels in the sight of Allāh ‘Azza wa-Jalla. Allāh ‘Azza wa-Jalla has given them all unique specialties. Because they are the source, that comes from our Prophet ᷺ alayhi wa-sallam, and a means to guide people for them to be on the right way, their spiritual power is also very big. Therefore, they are visited and benefited from. Not like what shayṭān deceives the people. They are not called dead. The one who calls them dead is who’s dead himself. He has no life. Life is with them. Because they are on the way of our Prophet ᷺. They are the holy ones who show the way of our Prophet ᷺. So, all of them - there are hundreds. The greatest are hundreds of mashāyikh; the mashāyikh of these ṭarīqahs. Each of their karāmāt are famous, their words are famous. Their way is the way going to our Prophet ᷺.

Each person holds onto a way according to his inclination. That way is necessary. Every Muslim must follow that way. But there are also those who do not follow it. They manage according to their own state. But to go against them is not



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good. Because to be enemies to the friends of Allāh ‘Azza wa-Jalla, is to be enemies to Allāh ‘Azza wa-Jalla. He ﷺ says in Ḥadīth Qudsi, “مَنْ عَادَى لِي وَلِيًّا فَقَدْ عَادَيْتَهُ”, “Man ‘Ādā Lī Waliyyan faqad ‘ādaytuh.” “Whoever shows enmity to my beloved servant, I am his enemy”, says Allāh ‘Azza wa-Jalla. Who is an enemy to Allāh ‘Azza wa-Jalla will never prosper.

Therefore, shayṭān strives to make most Muslims go out of religion. If he cannot, he distances the people of the religion away from virtue. They want to make them enemies of to each other. Those outside of ṭarīqah are the enemies. People in ṭarīqah are merciful to everyone. They make du‘ā’ for them that Allāh ﷻ may have mercy on them and improve them. May they be improved. They do not harm others. People who have been deceived are poor people. Their way is not the way. No matter how astray they’ve gone, if the sharī‘ah is ruling, most of them would be considered to have fallen in doubt in Islām and īmān. But the blessed saying of our Prophet ṣallā Llāhu ‘alayhi wa-sallam that, “Whoever says Lā ilāha illā Llāh Muḥammadun Rasūlu Llāh ṣallā Llāhu ‘alayhi wa-sallam, is a Muslim.” You cannot call him a kāfir. But even if they say words - we seek preservation from Allāh ﷻ - that amount to kufr, if he said Lā ilāha illā Llāh, we would not call him a mushrik or a kāfir. But unfortunately, they say mushrik and kāfir to people on the slightest thing. They accuse them of kufr.

Therefore, in ṭarīqah everyone must certainly discipline their egos, as we said. It is necessary for people and especially Muslims to improve their conditions. A person in ṭarīqah must discipline himself more. He must pay attention to himself saying, “I’m in ṭarīqah. So that others won’t say what kind of ṭarīqah is this then.” Slowly, slowly. It doesn’t happen all at once. As they say, it’s not a painter’s cube that you can immediately dip it in and take it out looking differently. It will happen slowly, in shā’a Llāh. As much as you can. We are going this way to train our egos. Allāh ﷻ gives according to our intention, in shā’a Llāh. That is also the beautiful side of it ṭarīqah: it is to see everything as good, to see everything as beautiful, in shā’a Llāh.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

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