

Mawlana Shaykh Muhammad Adil ar-Rabbani

I ﷺ LEFT YOU QUR'ĀN AND SUNNAH

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 'alá Rasūlinā Muḥammadin Sayyidi l-Anwālina wa l-Akhirin.

*Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥābi RasūlLlāh, Madad yā Maṣḥāyikhinā,
Dastūr Mawlana Sheikħ Abdullāh al-Fā'iẓ ad-Dāghistāni, Sheikħ Muḥammad Nāzīm al-
Haqqāni. Madad. Tariqatunā aṣ-Suḥbah wa l-Khayru fī l-Jam'iyyah.*

A'ūdhu biLlāhi mina sh-shayṭāni r-rajīm. Bismi Llāhi r-Raḥmāni r-Raḥīm.

إِنَّا نَحْنُ نَزَّلْنَا الْذِكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

'Innā naḥnu nazzalnā dh-dhikra wa-innā lahu la-ḥāfiẓūn', 'Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.' (Qur'an 15:09). Ṣadaqa Llāhu l-'Aẓīm.

Allāh 'Azza wa-Jalla says, "We sent down the Qur'an 'Aẓīmu sh-Sha'n and We are preserving it." It remains unchanged, unaltered, and under protection. Because other heavenly books, the other known books sent down by Allāh 'Azza wa-Jalla since Sayyidina 'Adam—the Tawrāt, the Injīl, the Zabur, Qur'an—all those before the Qur'an were corrupted and altered. Therefore, Allāh ﷺ said, "We have preserved Qur'an 'Aẓīmu sh-Sha'n only as it is." Because, just as the last Prophet, our Prophet ᷢallā Llāhu 'alayhi wa-sallam, preserved Islām, the religion of Allāh 'Azza wa-Jalla, He ﷺ said, "We have preserved it so that it will not change." No one could change it.

Qur'an 'Aẓīmu sh-Sha'n reached us through the holy tongue of our Prophet ᷢallā Llāhu 'alayhi wa-sallam. Shukr to Allāh ﷺ, before the Day of Judgment, they too will disappear. That is also a sign of qiyāmah. There will be no Muslims left, no hāfiẓ left. Nothing will remain, even if you open the Qur'an, it will have been erased; nothing will be visible. It will be preserved until that time. Of course, there will be no change before then. However, that final time, by the wisdom of Allāh 'Azza wa-Jalla, is a sign that the Day of Judgment is approaching, and it is one of the great signs of qiyāmah. It will disappear then. At that time, there will be no Muslims left, only disbelievers. And Allāh ﷺ will bring about the Day of Judgment upon them.

Therefore, Qur'an 'Aẓīmu sh-Sha'n is the word of Allāh 'Azza wa-Jalla, He ﷺ does what He ﷺ wills. He ﷺ also preserves it. It came through the tongue of our Prophet ᷢallā Llāhu 'alayhi wa-sallam. Therefore, to avoid confusion during the time of our Prophet ᷢallā Llāhu 'alayhi wa-sallam, he ﷺ did not have the ḥadīth written down. He ﷺ preserved them in such a way, according to Allāh's ﷺ order, so that the ḥadīth and the Qur'an would

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not be mixed. However, Qur'ān 'Azīmu sh-Sha'n, and ḥadīths of our Prophet sallā Llāhu 'alayhi wa-sallam then transmitted by the Companions, began to be written down after our Prophet sallā Llāhu 'alayhi wa-sallam's passing. They began transmitting them from one to the other. And so, the way Qur'ān 'Azīmu sh-Sha'n is, the way Islām is, and the Qur'ān are explained through the ḥadīths. Those ḥadīths have reached us to this day. Those who accept them are true Muslims. Those who object to them are either hypocrites or not Muslims. Because whoever does not respect our Prophet sallā Llāhu 'alayhi wa-sallam will either be a hypocrite or, as we said, will at least have no īmān at all. Even if they appear to be Muslim, they are Muslims without īmān.

Therefore, it is necessary to pay attention to this. Those who follow the way of our Prophet sallā Llāhu 'alayhi wa-sallam must know this. The ḥadīth and Qur'ān are what our Prophet sallā Llāhu 'alayhi wa-sallam himself ﷺ said, "I have left two matters with you: the Qur'ān and my Sunnah." We must follow them. His ﷺ ḥadīths, of course, those of the Ahl al-Bayt, the Companions – all of these are within the Qur'ān and the ḥadīth. Some talk about Ahlu l-Bayt, but Ahlu l-Bayt are those whom our Prophet sallā Llāhu 'alayhi wa-sallam described in his ḥadīths, saying, "Respect them, look after them," there are many ḥadīths about that. That is different, but the main thing is the Qur'ān and the Sunnah. What is meant by Sunnah are the ḥadīths, sayings, and actions of our Prophet ﷺ.

We need to pay attention to this. In the end times, there are many fitnahs, and many mixing up. "They are right, wrong, this or that." Those ḥadīths were compiled by scholars of that time. There is no doubt about their truthfulness and trustworthiness. Bukhārī, Muslim, Tirmidhi, Ibn Majah – those ḥadīth scholars of that time compiled them. And indeed, all ḥadīth knowledge comes from them anyways. We must respect them. There is not the slightest doubt about their īmān, their Islām, or their trustworthiness. May Allāh ﷺ be pleased with them. May He ﷺ grant us all to follow their way.

Wa min Allāhi t-Tawfiq. Al-Fātiha.

There are Qur'ān recitations, tasbihs, tahlilats, salawats, and good deeds; may Allāh ﷺ accept them. We dedicate these to our Prophet ﷺ, his ﷺ family, his ﷺ companions, all the, prophets, Awliyā', Asfiya, our mashāyikh, and the souls of all our ancestors. For the souls of believing men and women, Muslim men and women, scholars, and martyrs. With the intention of bringing good and warding off evil.

Li-Llāhi Ta'āla, Al-Fātiha.

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