

Mawlana Shaykh Muhammad Adil ar-Rabbani

BELIEVE AND DON'T WORRY!

As-Salāmu 'Alaykum wa RaḥmatuLlāhi wa Barakātuh.

A'ūdhu BiLlāhi Minash-shayṭāni r-raġīm. 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 Sādāti Aṣḥābi RasūlilLāh, Madad yā Mashāyikhinā,

Dastūr Mawlana Sheikh Abdullāh al-Fā'iz ad-Dāghistāni, Sheikh Muḥammad Naẓīm al-Ḥaqqāni. Madad. Tarīqatunā aṣ-Suḥbah wa l-Khayru fī l-Jam'īyyah.

Bismi Llāhi r-Raḥmāni r-Raḥīm:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

(Qur'ān 16:128). 'Inna Llāha ma'a lladhīna it-taqaw wa lladhīna hum muḥsinūn', 'Indeed, Allah is with those who fear Him and those who are doers of good.' Sadaqa Llāhu l-'Azīm. Allāh ﷻ is with who are aware staying away from bad things and are good to people. Alhamdulillah this is the biggest ni'mah for us, the biggest favor for us to know who supports us. Is the policeman, political man or rich man supporting you? Who supports you is his Owner, the Owner of all the universe. Allāh 'Azza wa-Jalla supports you. You must know this. You must be happy. Don't be sad, don't be unhappy. Of course, when people are in the middle of a place where it is different from a Muslim place, when everything is different, some have fear and sadness, and become anxious. This is not good. You must remind yourself. Say, Allāh ﷻ is with us. Allāh ﷻ is capable of everything. Nothing is difficult for Allāh ﷻ. Al-Qādir (The All-Powerful), Al-Muqtadir (The Dominant). This is a big favor for the believer, for the Muslim. The Muslim is all the time under the attack of oppressors or shayṭān. Shayṭān sends his army to believers to make them unhappy, to make them not remembering Allāh 'Azza wa-Jalla. Every time, he wants them to be away; not thinking of the Most Merciful One, Allāh 'Azza wa-Jalla. He ﷻ created us and He ﷻ supports us. He ﷻ supports everyone, Muslims and non-Muslims; it's not important. But if Muslims know this, they will be restful, happy; not without happiness.

This is the way of Prophet ṣallā Llāhu 'alayhi wa-sallam. When he ﷺ declared the Risālah and asked people to believe him ﷺ, they were against him ﷺ. They were making every dhulum (oppression), every bad thing to Prophet ṣallā Llāhu 'alayhi wa-sallam. They were offering him ﷺ many things to leave this. He ﷺ refused because Prophet ṣallā Llāhu 'alayhi wa-sallam knows Allāh ﷻ. If you have a little amount of money and someone comes to you telling you, "I will give you five pennies, come with me." AstaghfiruLlah. Ḥāshā (far from it). This is not a good example. But these idiots thought that Prophet

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ṣallā Llāhu ‘alayhi wa-sallam will leave this and run after them. Ḥāshā! They are ignorant ones. Even that time was called Jahiliyya.

What is Jahiliyya? There are two kinds of Jahiliyya. Jahiliyya means time of ignorance! There are two: one was in the time of Prophet ṣallā Llāhu ‘alayhi wa-sallam, and he ﷺ finished it, alhamdulillah. The second time is now! This is worse than the Jahiliyya of that time. In that time, they used to believe in something not good, an idol or other things; they believed in something. But in the Jahiliyya of this time, these people don't believe in anything. This is the real ignorance. This is real ignorance because Allāh ﷻ has given them everything: to know, to see, to look, to hear, and they still do not believe. People of old times would look at the sky and think it is the star; all small things. Now they know it is huge and they know they cannot find the end of this universe. They are looking and looking, sending, making a thousand times, a billion times bigger things, and they still cannot find anything that they can call “the end”. So that must be! If they have mind, they must believe there is a Creator. But when they do not believe, this means ignorance. Ignorance means they do not want to know; not knowing. Maybe some ignorant did not know anything, but he wants to learn; it is not a problem, this isn't a shame. But if you insist on being ignorant, on being Jāhil, this is a terrible thing.

For this, Allāh ‘Azza wa-Jalla sent all Prophets, as Prophet ṣallā Llāhu ‘alayhi wa-sallam told his ﷺ ṣaḥābah: “أَصْحَابِي كَالنَّجُومِ بِأَيِّهِمْ إِقْتَدَيْتُمْ اهْتَدَيْتُمْ”, “Aṣḥābī kā n-nujūm bi ayyihim qṭadaytum htadaytum”, “My companions are as the stars. Whichever you follow, you will be in Hidayah (guided).” Anyone you follow, you'll end your ignorance from their light. They teach people everything from Prophet ṣallā Llāhu ‘alayhi wa-sallam: what this life is, what the other life is, how Allāh ﷻ creates people, how this universe began. There's no need to say theories: it was like this, it was like that. You can say, “Allāh ﷻ created it.” It is the (most) easiest, the most understandable for clever people. For idiot people, they're still looking and looking: how it is, how it is coming, how it is going. Everything is in the Qur'ān, Allāh's ﷻ Word, Allāh's ﷻ Holy Word. In Qur'ān, everything is described from beginning to end; even after that: what will happen, how the qiyāmah will be. The theory they say is the same and they know that what is mentioned in the Qur'ān is what will happen, but they are still not believing. Even the smallest description of qiyāmah in Qur'ān, they are saying it in their science. It is said, “فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ”, “Fa'idhā Anshaqqati As-Samā'u Fakānat Wardatan Kālddihān”, “And when the heaven is split open and becomes rose-colored like oil”, (Qur'ān 55:37). When the sky is open and becomes like a rose; this is exactly what they described in science. It will be like this and it will be a giant sun, it will be like a flower, like a rose, an open rose. Allāh ﷻ already described this and they are still not believing. Still saying it will be after a million years, after a billion years. When Allāh ﷻ wants, when the time comes, everything will be

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in one second, in shā'a Llāh. The important thing is to find the good ones and follow the good way, way of prophets, which clever people are following.

Many Awliyā'u Llāh are showing the way of Allāh ﷺ. Mawlānā Shaykh Nāẓim also. Alhamdulillah his family was a well-educated family, and they sent them all to study. At that time, when Mawlānā was studying in Istanbul or Cyprus even, nobody could afford to study or to have enough knowledge to study there. So he was studying in Istanbul. He was very clever. And his brother was also the same. And when the time came and his brother passed away, he left studying because he was interested in ākhirah. This encouraged him to leave studying. He reached the end and finished studying. He was clever, very clever. So with this cleverness, with the barakah of Awliyā'u Llāh, Mawlānā Shaykh was chosen. He left and went on Hijrah from Türkiye. At that time in Türkiye it was forbidden to pray or to wear like the Sunnah of Prophet ṣallā Llāhu 'alayhi wa-sallam. With the intention to go to Madinah, he first went to Homs, Syria. In Homs, there is a madrasa of big u'lama. At that time, these u'lama were from the u'lama of the Ottoman time; real, good ulama. He studied there for one year and was living in the Maqām of Khālid ibn Al-Walīd, SayfuLlah. He was staying there. And in this one year, Mawlānā learned in one year what is learnt in ten: from Fiqh, Ḥadīth, Tafsīr, Arabic, everything. It was not easy. I also studied that; but in one year it is too difficult. What we study in ten years, he studied in one year. This was to prepare him. They prepared Mawlānā Shaykh Nāẓim for his duty. After this, when he finished sharī'ah, a Shaykh sent him to Damascus. At that time, he met Grand Shaykh Mawlānā Shaykh 'Abdu Llāh ad-Dāghistānī, and was serving him his whole life. Until the end of his life, Mawlānā Shaykh 'Abdu Llāh was looking after Mawlānā Shaykh Nāẓim. He left dunyā. For seven years, he didn't take one penny in his pocket. He said, "I don't want dunyā." So he was going and coming. And he was even traveling for from Syria to Cyprus. He was going by boat, a small boat. This was from his karāmah also; not one penny. After seven years, Mawlānā Shaykh 'Abdu Llāh told him, "Now, finish. Enough. You must spend. You must take; there's no problem now." After that, he stayed many years with Mawlānā. In these years, Mawlānā Shaykh 'Abdu Llāh ad-Dāghistānī was teaching him. He made tawajjuh for him. There was another Murīd but Mawlānā Shaykh 'Abdu Llāh was just interested in Mawlānā Shaykh Nāẓim. He took him to a Khalwah (seclusion) in Madīnah for six months. Six months in Madīnah after that in Baghdād also. In Baghdād, Mawlānā was with Mawlānā Abdul Qādir Al-Gaylāni Hazretleri, in his dergah. Mawlānā Shaykh Abdul Qādir Al-Gaylāni told one of his grandsons in a dream, "Look, there is one of our sons who will come here. You must look after him, serve him until he finishes his Khalwah." And he told him what day he will come and when he will come. Mawlānā came from Damascus to Baghdad by bus. When he first stepped in Baghdad, he saw one man waiting for him there. He invited him and took him to his place, one room for Khalwah. He prepared for him a room for Khalwah and was serving him all this time. Mawlānā Shaykh said, "I was there for six

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months.” Every day when people left, he went near the maqām of Sayyidina Abdul Qādir Al-Jaylāni Hazretleri making muraqaba for three, four hours and after that coming back to his room. Mawlānā Shaykh was like this. After doing many Khalwahs, when Mawlānā Shaykh ‘Abdu Llāh passed away to Jannah, Mawlānā took his place. Many people claim they are Khalīfah or so, but nobody is listening to them. After that, before Mawlānā Shaykh ‘Abdu Llāh passed away he told him, “The next year after my passing there will be an opening for you to foreigner countries. You must go and you must look after them.” For this, after Mawlānā Shaykh ‘Abdu Llāh passed away in 1973, Mawlānā Shaykh came to England first in 1974. From that time, alhamdulillah he planted the seed and it is growing and growing. In shā’a Llāh, we will be with Sayyidina Al-Mahdi, and all Muslims in shā’a Llāh.

For this, we say don’t worry, don’t be sad. What will be, will be. It is written by Allāh ‘Azza wa-Jalla. Mawlānā Shaykh was every time reciting this qasīdah, “لَا تُكْثِرْ لِهَمَّكَ مَا قُدِّرَ، يَكُونُ، فَاللهُ الْمُقَدِّرُ، وَالْعَالَمُ شُنُونُ” , “Lā tukthir l-hammik mā quddir yakūn, fa-Allahul muqaddir wal ‘ālam shu’ūn”, “Let not your worries be a lot, whatever is decreed, will come to pass. Allah is the decreer of all fates, and the world is merely its manifestation.” Don’t be sad. What will happen, will happen; whether you are happy or not happy. Allāh ﷻ is doing everything. People are just things [means]. Don’t worry. Sometimes people say, “I have a panic attack.” This is also from weak belief. If they are believers, they won’t have a panic attack.

Many of them say they have fear of death. Why the fear of death? There is a Turkish saying, “Korkunun ecele faydası yok.” Fear is of no benefit [doesn’t affect] for death. If you fear or not fear, when you will die, you will die. So for this, be prepared for death. Pray your five times and any time death comes, it will be good for you; no problem. If you don’t have this, that time be afraid. If you are Mu’min, Muslim, you pray five times a day, you fast, you do what Allāh ﷻ says and follow Mashāyikh, Awliyā’ u Llāh, there’s no need to fear. You must be happy. Many ṣaḥābah used to say - like Sayyidina Bilāl al-Ḥabashī. He was very ill, he knew he will die. He said, “غَدَا أَلْقَى الْأَحَبَّةَ مُحَمَّدًا وَصَحْبَهُ”, ṣallā Llāhu ‘alayhi wa-sallam. “Tomorrow I will meet my beloved ones, Sayyidina Muhammad and his followers,” he said. So for this, O people, don’t be unbelievers! Believe, when Allāh ﷻ wants you to eat, you will eat. He ﷻ gives Rizq for everybody. He ﷻ is Ar-Razzāq. He ﷻ is Allāh ﷻ. Don’t be afraid: If I don’t find food, I will die from hunger. If you will die from hunger, if you own the whole world and there is no permission for you to eat, you cannot eat anything. And if you don’t have anything, Allāh ‘Azza wa-Jalla will send rizq for you.

Most people have this problem: problem of belief, īmān. Īmān, you must believe in Allāh ﷻ. “You are Mu’min?” “Yes I am Mu’min.” So don’t be afraid, don’t panic, don’t be

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sad! **فَبِذِّكَ فَلْيَفْرَحُوا**, 'Fa-bidhālika falyafrahū', 'In that let them rejoice' (Qur'ān 10:58). Ṣadaqa Llāhu l-'Azīm. Allāh 'Azza wa-Jalla says, be happy if you are following, you are praying, you are fasting, you are doing good things. It is an Order! You must be happy! **فَبِذِّكَ فَلْيَفْرَحُوا**, 'Fa-bidhālika falyafrahū', 'In that let them rejoice' (Qur'ān 10:58). Allāh 'Azza wa-Jalla is saying. He ﷻ is ordering: you must be happy. Don't be sad. There are many things happening, of course, but it is from Allāh ﷻ. Allāh's ﷻ will. What you see, what you are not happy with - of course there are some things that we're not happy with, we do not agree with oppression and so, but also we believe in Allāh 'Azza wa-Jalla, how He ﷻ we reward who's oppressed or who's killed or tortured or so. All of this, Allāh ﷻ will reward them for it. Allāh ﷻ will give them and they will be happy forever. Dunyā is a little time compared to ākhirah; you cannot even compare it.

Mawlānā Shaykh, alhamduliLlah from his ocean, he gave without tiring, without stopping, from that day of [the passing of] Mawlānā Shaykh. And before also, he was going around giving ṣuḥbah, teaching people, giving them support. Spiritual support is the most important. Without this, if the Muslim is with no spiritual support, there won't be not one Muslim. Because from day one after Prophet ṣallā Llāhu 'alayhi wa-sallam, they began to attack Islām and Muslims to finish them. But with the spiritual support of Prophet ṣallā Llāhu 'alayhi wa-sallam, the ṣaḥābah, Ahlu l-Bayt and Awliyā'u Llāh, we are still as we are; no fear for us.

May Allāh ﷻ give them, give us, all of you, all Muslims good support, in shā'a Llāh. May Allāh ﷻ keep us in their way and make us imitate them, in shā'a Llāh. We cannot do like them, as we said. Maybe if you do one from a thousand, it is good. It's very good if you can imitate one part from a thousand of Mawlānā; it is very good. So may Allāh ﷻ help us to make this, in shā'a Llāh. May Allāh ﷻ bless you. AlhamduliLlah it is our second time here in this mosque masha'Allah, a blessed place also, in shā'a Llāh. This city is also a nice city, many good people, alhamduliLlah. Allāh ﷻ has put you here together. May Allāh ﷻ, in shā'a Llāh, give you good relationship, in shā'a Llāh, happiness with each other, in shā'a Llāh. There's no difference between ṭarīqah. What's important between ṭarīqahs, any ṭarīqah is - as Mawlānā Shaykh Nāẓim used to say, each person he has an opening/inclination towards a ṭarīqah - what's important is to not be outside of ṭarīqah, in shā'a Llāh. May Allāh ﷻ bless you.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

Mawlana Sheikh Muhammad Adil ar-Rabbani
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Jamia Masjid Hanfia – Bradford, UK