

Mawlana Shaykh Muhammad Adil ar-Rabbani

THE WORST GAMBLE

As-Salāmu 'Alaykum wa RaḥmatuLlāhi wa Barakātuh.

A'udhu BiLlāhi Minash-shayṭāni r-rajim. BismiLlāhi r-Raḥmāni r-Raḥīm.

Wa ṣ-Salātu wa s-Salāmu 'alā Rasūlinā Muḥammadin Sayyidi l-Anwalina wa l-Akhirin.

*Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥābi RasūlLlah, Madad yā Mashāyikhinā,
Dastūr Mawlana Sheikh Abdullāh al-Fā'iẓ ad-Dāghistāni, Sheikh Muḥammad Naẓīm al-
Haqqāni. Madad. Tariqatunā aṣ-Suhbah wa l-Khayru fi l-Jam'iyyah.*

Bismi Llāhi r-Raḥmāni r-Raḥīm. “إِنَّ اللَّهَ يُحِبُّ الْمُؤْمِنِينَ” “Allah ﷺ loves the believers.” “فَإِنَّ اللَّهَ عَدُوُّ لِلْكَافِرِينَ” ‘Fa’inna Allāha `Adūwun Lilkāfirin’, “Then indeed, Allah is an enemy to the disbelievers.” (Qur’ān 02:98). Allāh ﷺ loves the believer, the Mu’min. Allāh ﷺ says in Qur’ān ‘Azīmu sh-Sha’n that He ﷺ is enemy for the kāfir. What does kāfir mean? Those who don’t believe in Allāh ﷺ, the non-believer. Kāfir means non-believer. What does non-believer mean? He who doesn’t thank Allāh ﷺ for what He ﷺ has given. For this, he is an enemy for Allāh ﷺ, and Allāh ﷺ is enemy for him. So if you are an ant - this is not even a comparison, La tashbīh, not an example. If an ant is an enemy for the whole world, how can this be? One ant. It is not good adab to give such an example but it must be said to show how there is no value for those against Allāh ‘Azza wa-Jalla. Allāh ‘Azza wa-Jalla created the whole universe, even our whole earth. Not the whole earth, but the whole galaxy is not even like one dust. So how crazy are these people going against Allāh ‘Azza wa-Jalla!

They are going against Him ﷺ and want to make war against Allāh ‘Azza wa-Jalla. And they think they will win. They will never win. Because Allāh ﷺ is with us. We don’t have any weapon, we don’t have anything, any power. Our power is from Allāh ‘Azza wa-Jalla. He ﷺ wins. Nobody can win on Allāh ‘Azza wa-Jalla. BismiLlahi r-Rahmani r-Rahim. “إِنَّهُ لَا يَيْلُ مَنْ وَالَّتْ وَلَا يَعْزُ مَنْ عَادَتْ” “Innahu La Yadhillu Man Waalayt, Wala Ya’izzu Man Aa’dayt”, “Indeed he is not humiliated whom You have befriended. And none whom You have taken as an enemy shall taste glory.” Which means, who You support is never defeated, and who You are enemy for never wins.

For this, alhamdulillah all are believers here whom Allāh ‘Azza wa-Jalla loves. We are all together. And we love for these people to come to our side, to be beloved ones for Allāh ‘Azza wa-Jalla; not against. If against Him ﷺ, you do not win anything. If you are with Allāh ﷺ, you will win everything. The most important is the end. The eternal life is important; not this life. This life can last even for a hundred years. Not much people are living more than a hundred years. A hundred years quickly finish. After that - what’s after

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that? The second life. The second life is forever, not for a hundred years, but a hundred, thousand, million, billion years. They will be all the time in misery; those against Allāh ﷺ. They thought they win in this life. But in ākhirah, they have punishment. They will be asked about everything, about every moment: what they did, what they had done. So if they didn't ask for forgiveness, they will be in misery forever; not for a thousand, ten thousand, but for millions, billions of years, it will be like this.

Our next life is forever. Maybe non-believers do not believe in this. When non-believers are living in this life, they're never thinking how and when they will die. They think they are just living. Most people are thinking like this. But of course, when they reach their end, people think "Maybe we will die." We've even seen many old people who are still not thinking about death. You are a hundred years old and you are still not thinking you will die. What is this? It is an inspiration from Allāh ﷺ to human beings about the next life. There will be no death after that; the second life is forever. Prophet ﷺ says, after Judgement Day finishes - of course, this takes maybe a million years because some people will wait in queue for their judgment; one by one, one by one. Some are waiting a thousand years, some ten thousand. Maybe some will wait a hundred thousand years. After that, this finishes and Allāh 'Azza wa-Jalla orders Jibrīl 'alayhi s-salām, "Bring death." They put it between Jannah and Jahannam, between hell and paradise. Allāh 'Azza wa-Jalla orders Jibrīl, "Slaughter him." He slaughters it like a sheep. And after that, there will be no death. It is forever for you, forever for paradise and forever for hell. So this is not a joke. Many people gamble but this gambling may be the worst gambling they've ever done. Because after that, there isn't any chance for them to gamble again, it's finished. They will be in either paradise or hell.

For this, whoever has good thinking must not listen to these people. Now shayṭān, many shayṭān people are going around taking people from paradise to hell. They make a tour from paradise to hell. Some of them leave them for ten years, some for a hundred years, some for a thousand years in hell. This can be later. If they are not making kufr, when they finish their punishment they can come to paradise. But if they have kufr, wa-l-iyādhu bi-Llāh (we seek protection in Allāh ﷺ). Now in this time, many make people atheists; which means not believing in Allāh ﷺ. So this is a big gambling. And these shayṭān people take people on a tour to Jahannam, hell, thinking maybe they can take them forever to hell. But if they are asking forgiveness and repenting to Allāh ﷺ, Allāh ﷺ will forgive them.

Many people say, "We are angry with Allāh ﷺ." Who are you to be angry with Allāh ﷺ! We say a saying in Turkish, "Tavşan dağa küsmüş, dağın haberi olmamış", "The rabbit was offended with the mountain, but the mountain wasn't even aware of it." The rabbit

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was angry with the mountain and not speaking to the mountain. This is ridiculous. What can a rabbit do to the mountain! Even if all the rabbits were angry with the mountain, nothing will happen to the mountain. What will happen will be upon the rabbit. It will not go to eat and drink from there. So if anybody is saying, "We are angry with Allāh ﷺ, He ﷺ didn't give us what we want." What do you want! You are not coming to a restaurant, you are not going to a hotel to ask for whatever you want! If Allāh ﷺ gives you, you must be happy. Allāh ﷺ has given you everything. You are like a horse running from place to place, doing every bad thing. After that, you blame Allāh ﷺ, you blame Awliyā' or Mashāyikh that they did not protect you. You must protect yourself. You must know that you will be asked for what you had done, for what you do. You are a human being. Allāh ﷺ gave you a brain to think, to see the good and the bad. Who isn't responsible? Those who have a mental issue are not responsible. They are even given a paper from the government. Many of them, if they do something, they are not responsible because they don't have a mind, and they do so without knowing. These are the only ones who can be saved from punishment or from judgment.

For this, who has mind, must think and know that Allāh ﷺ gives rizq for everybody. He ﷺ gives provision for everybody. Everybody has this. There's no need to make oneself in trouble, or make oneself in trouble forever. This is very dangerous. The most dangerous thing. Nothing is more dangerous than this in this life. Because you only have a life once. If you don't make good things, there's no chance anymore. As mentioned in many Surahs in Qur'ān, people of hell say, "O our Lord, let us go back to dunyā, we will obey and we will worship. We will do every good thing." It'll be said, "No. This is done. Only once in dunyā. Many people were teaching you, telling you to be aware, to be a good one, a beloved one for Allāh ﷺ. You were laughing at them. You were telling them, "You are not clever people. You are idiots".' They say so to those who are worshipping and believing in Allāh ﷺ. This is now the fashion, and they attract small children especially in school or in the streets. They think their family or father or mother or everybody are not clever like them. They are a hundred times more clever than you. Because with this, they have happiness here before āakhirah. When they see their children, their relatives in the way of Allāh ﷺ, they become the most happiest ones.

Many people come asking hidāyah for their children, for the husband, or brother or sister. Many of them are coming asking for this, and we are praying of course. Every time. This is also a big issue in this place like England or Europe. In Muslim countries, it's a little bit better than here. Men are going for ḥarām. They will be punished in āakhirah. In dunyā, the worst is a married man going to another woman without nikāh, without marriage. It is the biggest sin. There are the minor sins and the major sins. This is a major sin. And they are doing this as if it is normal. They say, "We know this is ḥarām but we

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cannot control ourselves.” You cannot control yourself because you don’t know what punishment you have for this. The punishment for this is in dunyā before āakhirah. There is a saying, I don’t know if it is a ḥadīth or not, **بِشَّرَ الْفَاتِنَ بِالْفَتْلِ وَلَوْ بَعْدَ حَيْنٍ وَبِشَّرَ الزَّانِي بِالْفَقْرِ وَلَوْ بَعْدَ حَيْنٍ**, “Assure the killer that he is doomed to be killed even if after a while. And assure the adulterer that he is doomed for poverty even if after a while.” Tell the killer that he will be killed even if later. And inform who makes ḥarām with women (adultery), that he will be poor, the barakah will be gone, he won’t have anything. Even if he has millions, it will suddenly be gone. This is very important. Because people know, “In āakhirah, okay. Maybe Allāh ﷺ forgives us,” they say. But they will be punished in dunyā also. When you do ḥarām, sin, something must happen to you.

In everything: if you do a good thing, you will find the good thing in dunyā before āakhirah. Even if you are poor and you do a good thing, Allāh ﷺ gives you some happiness that if you have millions you won’t have. And if you do a bad thing, Allāh ﷺ also punishes you here. What punishment? Any punishment. And the biggest punishment is: Allāh ﷺ to look upon you with anger. Allāh ‘Azza wa-Jalla to be angry with you. He ﷺ won’t look upon you with Rahmah, He ﷺ will look upon you with anger. But if you are a poor man, anybody, common people, small, big, girl, woman, and you do a good thing, Allāh ﷺ will be happy with you. Allāh ﷺ blesses them. Allāh ﷺ says in ḥadīth Qudsi, if Allāh ﷺ is happy with somebody, He ﷺ tells Jibril ‘alayhi s-salam to be happy with him. And Jibril says to all angels to be happy with him. And Allāh ﷺ makes people also happy with this man. For this, it’s very important for people to be in the way of Allāh ﷺ, to be away from sin, from ḥarām. Especially this; it’s the biggest ḥarām to do. So be careful. Don’t throw yourself in danger. Don’t make your family in misery. Don’t make your relatives, father, mother unhappy with you. Be a good one, in shā’ā Llāh. Goodness goes from one to one, one to one, to the whole society, all people. Then, Allāh ﷺ looks upon them with mercy and love. This is very important.

For this, Prophet ᷽allá Llāhu ‘alayhi wa-sallam says, **”الَّذِينَ النَّصِيحةَ“**, “Ad-Dīnu n-Naṣīḥah”, “Religion is advice”. You must tell people if what they’ve done is good or not good. You must tell them. And if you see any bad thing happening, if you can prevent it by yourself, do so. If you can’t, then by tongue; say, “Don’t do this.” If there’s no benefit, then just by your heart; say, “This is not acceptable. Allāh ﷺ doesn’t love this and doesn’t accept this; I also do not love this and do not accept this. This is not good. This is bad. It is from shayṭān. We are not accepting this.” So there won’t be any responsibility upon you anymore. But if you say, “Okay. They are doing this. I will leave them. What can I do? It’s normal.” No, don’t see the bad thing as normal. The bad thing is bad. You must know it is bad and you must say to yourself, “I cannot do anything but I don’t accept this.

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"This is not normal." Now there are many things that people are trying to show as normal but are not normal. I don't know from where it's coming: from food, from air; from where is this poison is coming. It is making all people see abnormal things as normal. May Allāh ﷺ open our hearts, and keep our society away from this illness. This is a very bad illness. May Allāh ﷺ give hidayah to who is doing this, and may he ask for forgiveness for himself, in shā'a Llāh.

Wa min Allāhi t-Tawfiq. Al-Fātiha.

Mawlana Sheikh Muhammad Adil ar-Rabbani
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Smethwick Jamia Masjid – Birmingham, UK