

Mawlana Shaykh Muhammad Adil ar-Rabbani

OUR LIFE PURPOSE IN AN ĀYAH

As-Salāmu ‘Alaykum wa RaḥmatuLlāhi wa Barakātub.

A‘ūdhu BiLlāhi Minash-shayṭāni r-raġim. BismiLlāhi r-Raḥmāni r-Raḥīm.

Wa ṣ-Salātu wa s-Salāmu ‘alā Rasūlinā Muḥammadin Sayyidi l-Anwālina wa l-Akbarin.

Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥābi RasūlilLāh, Madad yā Mashāyikhinā,

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

Ḥaqqāni. Madad. Ṭarīqatunā aṣ-Suḥbah wa l-Khayru fi l-Jam‘iyyah.

Bismi Llāhi r-Raḥmāni r-Raḥīm,

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (162) لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ
أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

‘Qul ‘Inna Ṣalāti Wa Nusukī Wa Maḥyāya Wa Mamātī Lillāh Rabbi Al-`Ālamīna (162) Lā Sharīka Lahu wa bi-dhalika Umirt wa ana awwalu l-Muslimin’, ‘Say, “Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. (162) No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.’ (Qur’an 06:162-163).

The purpose of our lives is shown in this āyah, and all āyāt show it, but this says that our lives and our deaths are for the sake of Allāh ﷻ. We must act accordingly. Man was not created for this world. He was created for the sake of Allāh ﷻ. Allāh ﷻ wants His ﷻ servitude from people both in this world and in the hereafter.

Many people are confused, thinking, “Why was I created? Why do I do this? Let me succeed in my life, let me save myself.” What will save you is being on the way of Allāh ﷻ. To live as Allāh ﷻ wants. What does Allāh ﷻ want? The prayer, fasting, zakāt, and ḥajj He ﷻ commanded: you will do them. How will you do them? You will do them every day. Until when? Until you die. After death, there is no prayer, no fasting, no zakāt, nothing of those in the hereafter. You will do them while you are in this world. And how will some things be done? You will do them on autopilot. You will pray five times a day.

Now, some people think they’re bringing people closer to religion but push them even farther. They give them advice like, “You must perform your prayers with such Khushu’ (devotion), you mustn’t do it on autopilot.” But how can it be done without putting it on autopilot? Isn’t it automatic? You must pray five times a day. Of course, you’ll do it on autopilot so you don’t miss a prayer. When you miss one, you’ll feel upset and restless. When you perform that prayer, you can find peace. Don’t stray from the

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way, from the rail! Put yourself on autopilot! Pray those five daily prayers every day, throughout your life. Fasting is the same way.

Sometimes – there’s a beautiful saying by Sayyidina Ali, “كَلِمَةٌ حَقٌّ يُرَادُ بِهَا بَاطِلٌ”, “A word of truth by which falsehood is intended.” It’s a word of truth, but falsehood is desired with those words. They say, “Don’t do that, your prayer isn’t valid. Prayer isn’t valid without being composed. You can’t pray five times a day without standing with Khushu’ (reverence).” But who are you to hold people accountable? Allāh ‘Azza wa-Jalla says, “Don’t make it difficult. Pray.” Perform your five daily prayers, “وَأَقِيمُوا الصَّلَاةَ وَآتُوا” وَالزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ”, “Wa ‘Aqīmū Aṣ-Ṣalāata Wa ‘Ātū Az-Zakāata Wa Arka`ū Ma`a Ar-Rāki`īna’, ‘And establish prayer and give zakah and bow with those who bow [in worship and obedience].’ (Qur’ān 02:43). He ﷺ also says to fast. He ﷺ mentions the times, but He ﷺ doesn’t say it has to be in a specific manner.

Our Prophet ṣallā Llāhu ‘alayhi wa-sallam said to his ﷺ Companions in his ﷺ time, “If you don’t perform it 100%, your prayers are not accepted, your worship is not accepted.” He ﷺ meant 100%, without even a shortcoming. He ﷺ said that in the end times, even if people perform just one percent of it, their worship will be accepted. Now, there are many people, including imāms and ḥajjis, who, while trying to do good, don’t know what they’re doing or saying, but are striving to turn people away from religion. They stand in the mosques, watch how people pray, and then object to them. After that, once or twice, the person doesn’t come to the mosque anymore. The third time, he won’t even pray at home. They’re doing a terrible thing.

As we said, pray, and Allāh ‘Azza wa-Jalla will accept it. There’s already an abundance of waswasah among people. They’re even making it worse for them. May Allāh ‘Azza wa-Jalla accept from all of us. Do not fear, for after performing prayer, with the intention being for the sake of Allāh ﷻ, our lives, our deaths, everything will be for the pleasure of Allāh ﷻ, just as it is described in this ayah, in shā’a Llāh.

Wa min Allāhi t-Tawfiq. Al-Fātiḥa.

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