

Mawlana Shaykh Muhammad Adil ar-Rabbani

BOUNDARIES OF MOURNING

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-Akbarin.

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 fi l-Jam‘iyyah.

Our Prophet ṣallā Llāhu ‘alayhi wa-sallam says: “What is ḥalāl is clear, and what is ḥarām is clear. Between the two are some doubtful things; be mindful of them.” Why does he ﷺ say this? Because sometimes there are things done under the guise of worship; these are not actually acts of worship, but people perceive them as Sunnah or Fard. A person who does these things thinking they are acts of worship commits a sin and will have committed ḥarām. So, what is this? Mourning. Mourning lasts for two or three days. It is not observed repeatedly every year. Constantly weeping and wailing during mourning is not correct. Because this is the will of Allāh ﷻ. Death is certain, and martyrdom is also certain. Therefore, it is not right to mourn for years and drag the entire nation into this mourning.

Why are we mentioning mourning? Because yesterday was the day of ‘Ashūra; the day of the martyrdom of Sayyidinā Hussein. There are some people who weep, yell, beat their chests, and do similar things. Perhaps there are some among us who think, “Let’s at least mourn today.” This is completely unnecessary and pointless. If mourning were necessary, all the Companions would have mourned after the death of our Prophet ṣallā Llāhu ‘alayhi wa-sallam. We follow them. Because we follow the way they showed, we know that our Prophet ṣallā Llāhu ‘alayhi wa-sallam forbade this. Our Prophet ṣallā Llāhu ‘alayhi wa-sallam prohibited it from the beginning. His ﷺ way is clear. Therefore, it is a sin and a heavy burden to create such customs according to our own minds and drag the whole nation along with them. Those who commit sins are saved and cleansed of their sins when they repent and seek forgiveness. However, those who persist in that sin incur a greater sin.

Therefore, as we said, when Allāh’s ﷻ command comes to pass, there is a three-day period of condolence; more than that is not necessary, says our Prophet ṣallā Llāhu ‘alayhi wa-sallam. The period of condolence is three days. More than that is not necessary. Why? Because a person has other things to do in life. There’s no need to worry about it; you should say, “It is Allāh’s ﷻ decree, and we submit to it,” and continue with your life.

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May Allāh ﷻ protect us. May He ﷻ protect us from committing sins while thinking we are doing good. May we not needlessly torment ourselves and fall into sin while thinking we are doing good, in shā'a Llāh. May Allāh ﷻ protect us. May we continue our lives on the right way, the beautiful way shown by our Prophet ṣallā Llāhu 'alayhi wa-sallam, in shā'a Llāh. May Allāh ﷻ grant us to be with our loved ones forever in the hereafter, Sayyidinā Hassan and Sayyidinā Hussein, and the martyrs who were with them, and receive their intercession, in shā'a Llāh. That is what is important. We should say, "Allāh ﷻ willed it so, and so it happened," regarding their situation. Thus, their rank has been further elevated and become more exalted. Let us make the intention and make du'ā' to be with them in the Hereafter, in shā'a Llāh.

Wa min Allāhi t-Tawfiq. Al-Fātiha.

There are recited Qur'ān Khatms, Dala'il Al-Khayrāt, tahlilāt, takbirāt, salawat, and good deeds done. We gift them to the soul of our Prophet ṣallā Llāhu 'alayhi wa-sallam, for the souls of his Ahlu l-Bayt and ṣaḥābah. For the souls of all prophets, Awliyā' , asfiya, mashāyikh. Especially yesterday's Shahīds Sayyidinā Hassan and Hussein, and the shahīds who were with them. For the souls of our ancestors. For the souls of believing men and women, Muslim men and women. For goodness to come and evil to be gone. For happiness here and hereafter.

Li-Llahi Ta'ala, Al-Fatiha.

Mawlana Sheikh Muhammad Adil ar-Rabbani
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