

Mawlana Shaykh Muhammad Adil ar-Rabbani

DUNYĀ IN YOUR HAND, NOT IN YOUR HEART

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 Nāẓim al-

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

Our Prophet ṣallā Llāhu ‘alayhi wa-sallam lived his ﷺ life for the Hereafter. So he ﷺ would not leave anything of worldly possessions with him ﷺ. He ﷺ would give everything to the poor if they came to him, and give it as a gift to anyone he ﷺ knew. At the time of his death, he ﷺ only had a bed made of date palm fibers, a pillow, and a cover to wear. Of course, there was some wool for the winter, but in summer it wasn’t necessary anyways. Therefore, the entire world, everything in it, was at our Prophet ṣallā Llāhu ‘alayhi wa-sallam’s command. Everything was under his control. It is perfectly normal that our Prophet ṣallā Llāhu ‘alayhi wa-sallam, as the one who knew and taught everyone about the Hereafter, did not value anything. Even the most ordinary person would covet worldly possessions as if they would never die, striving to preserve them and acquire more of them. However, everything was under the command of our Prophet ṣallā Llāhu ‘alayhi wa-sallam. Even after enduring considerable hardship in Makkah and arriving in Madīnah, when the Prophet ṣallā Llāhu ‘alayhi wa-sallam received much booty from battles and campaigns, he ﷺ distributed it extensively.

Of course, women, being more inclined to their egos and to follow their egos because they are jealous. They see the wives of other companions, who have received spoils of war, dressed up, and are eating and drinking. It was somewhat like a complaint to the Prophet ṣallā Llāhu ‘alayhi wa-sallam, wishing they were like them. Our Prophet ṣallā Llāhu ‘alayhi wa-sallam was not like us in his ﷺ demeanor. He ﷺ didn’t shout or yell. When our Prophet ṣallā Llāhu ‘alayhi wa-sallam did something, he would get upset and remain silent. He ﷺ would withdraw. When he ﷺ heard this, our Prophet ṣallā Llāhu ‘alayhi wa-sallam was quite saddened. He ﷺ withdrew. He ﷺ even had a separate corner, a higher place, where he ﷺ went into seclusion. He ﷺ didn’t talk with them, his wives, or anyone else. Then a verse was sent down. It says, “O wives of the Prophet ṣallā Llāhu ‘alayhi wa-sallam, if you desire worldly possessions, I will give them to you, as much as you desire. You go your way, and we go ours. You are free to go wherever you want. If you wish to be with Allāh ‘Azza wa-Jalla, and His ﷺ Most Noble Messenger, our Prophet ﷺ, the Sultan of the world and all creation, you will be. There are two options for you. Whichever you choose. If you want the world, I will give you all the worldly possessions

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you desire. But you cannot have both.” Our Prophet ﷺ said, “There is only one for you.” Of course, that is specific to them. They regretted their mistake. They realized that worldly possessions are nothing compared to the Hereafter. They immediately repented. They all said, “We want to be with you and Allāh ‘Azza wa-Jalla, next to you ﷺ. We don’t want dunyā.” That’s it. It’s a lesson for people.

Of course, you can have worldly possessions, but you cannot forget the Hereafter. The Hereafter is what truly matters. In this world, you can do as much as you want, as long as it’s halāl, but you must fulfill its obligations and responsibilities. The love of Allāh ‘Azza wa-Jalla and our Prophet ﷺ should be in your heart, exceeding the love of other things. The love of Allāh ‘Azza wa-Jalla and our Prophet ﷺ should be there, not even a trace of other things. It doesn’t matter if you possess the whole world; it won’t matter then. But if you have nothing and your heart is filled with worldly things, then saying “I love Allāh ‘Azza wa-Jalla and His Prophet ﷺ” is meaningless. As we said, the important thing is not to forget the Hereafter, or to consider this worldly possessions not as a favor from Allāh ﷻ, but as your own achievement. Our Prophet ﷺ is our greatest example. Those who follow that path will be happy in this world and in the hereafter; they will be content, satisfied, and grateful to Allāh ﷻ. May Allāh ﷻ not deprive us of those blessings. May He ﷻ make us all the giving hand, not the receiving hand, in shā’a Llāh. May Allāh ﷻ give to those who ask. Allāh’s ﷻ treasures are inexhaustible, never-ending; shukr to Allāh ﷻ.

Wa min Allāhi t-Tawfiq. Al-Fātiḥa.

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