

# Mawlana Shaykh Muhammad Adil ar-Rabbani

## REALITY OF DUNYĀ AND RIZQ

*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-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 fi l-Jam‘iyyah.*

*A‘ūdhu biLlāhi mina sh-shayṭāni r-rajīm. Bismi Llāhi r-Raḥmāni r-Raḥīm.*

‘فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ’, ‘Fa tabārakaLlāhu ahsanu l-khāliqīn’, ‘So blessed is Allāh, the Best of creators.’ (Qur’ān 23:14). Allāh ‘Azza wa-Jalla says that He ﷻ is the Best of Creators. He ﷻ exalts His ﷻ Name. There is no flaw in anything Allāh ﷻ has created; He ﷻ has created everything beautifully and in its proper place. He ﷻ created all things in the most beautiful and perfect manner. Allāh ﷻ created the earth. We will repeat what we said, ‘فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ’, ‘Fa tabārakaLlāhu ahsanu l-khāliqīn’, ‘So blessed is Allāh, the Best of creators.’ (Qur’ān 23:14). He ﷻ is, indeed, the Best of Creators. Yet, He ﷻ exalts His ﷻ Name so that people may come to their senses.

Allāh ﷻ created this world so that humanity might dwell and settle upon it. The entire Earth originates from a single source. However, there are certain things that Allāh ﷻ subsequently sent down to earth. The most famous of these is the Black Stone, Hajar al-Aswad, which came from Paradise. There are others, though they are not widely known or famous; they exist, but the primary one is this blessed, sacred stone. Apart from that, Allāh ﷻ created the earth to serve humanity, providing a place for them to inhabit. In Qur’ān ‘Aẓīmu sh-Sha’n it is stated: “مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى”, “Minhā Khalaqnākum Wa Fihā Nu’idukum Wa Minhā Nukhrijukum Tāratān ‘Ukhrā”, “From the earth We created you, and into it We will return you, and from it We will extract you another time.” (Qur’an 20:55). “We created [you] from it, We return [you] to it, and from it, you shall rise again on the Day of Judgment.” No matter how much people seek to benefit from the world, they do so only for a time; then, they too pass on. No one can take the world with them. Therefore, the one deceived by the world is in a state of loss. The world remains for no one.

Our Prophet ṣallā Llāhu ‘alayhi wa-sallam states that regarding the Day of Judgment: Whoever believed in Allāh ﷻ but never prayed, and only committed wrong and sinned—he will enter the Hellfire. Whoever has acted like this goes into the Fire. But at least he believed in Allāh ﷻ. For the one who denies Him ﷻ completely, things are entirely different. This believer will enter the Fire, but in the end, he will be redeemed. Whether

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he has to atone there for hundreds of thousands or millions of years—eventually, he will come out of hell. And the very last believer to leave Hell... When he enters Paradise, he thinks: “Surely nothing is left for me. Billions of souls are already there before me—what could possibly be left for me? Is there even any room left? Not even a spot to lay my head!”, he believes. Yet even to him, Allāh ‘Azza wa-Jalla grants a realm many times greater than this entire Earth. And that is not just for a few years or a human lifetime, but for all eternity.

Therefore, those who chase after this world—forgetting Allāh ﷻ, rebelling against Him ﷻ, or disbelieving in Him ﷻ—are in a state of loss; they lack true understanding. For this world is finite and limited. One cannot obtain anything from elsewhere; dunya is simply dunya. It is a passageway for everyone. No one can remain here; there is no immortality here. You know, there is all this talk nowadays about “Artificial intelligence” yet even that has its limits. People imagine that through these things, they can deny Allāh ﷻ even more, yet those technologies have their own boundaries. People with weak faith—or those with no faith at all—become deeply confused, wondering what will happen or what the outcome will be... [But the truth remains:] Allāh ﷻ exists.

Nothing moves, nothing happens, and nothing comes into existence without the will of Allāh ‘Azza wa-Jalla. Allāh ‘Azza wa-Jalla says in Qur’ān ‘Aẓīmu sh-Sha’n, “Allāh, **سَخَّرَ لَكُم مَّا فِي الْأَرْضِ وَالْفُلُكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ**”, “Sakhkhara Lakum Mā Fī Al-'Arḍi Wa Al-Fulka Tajrī Fī Al-Baḥri Bi'amrihi”, “See you not that Allāh has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command?” (Qur’ān 22:65). He ﷻ has made everything on land and at sea subservient to your service. Muslims must realize that these things come from Allāh ﷻ—by His will—and that nothing happens without His ﷻ will.

Muslims have become quite bewildered lately; their minds are thoroughly confused. Without faith, there is no peace. It is stated in Qur’ān ‘Aẓīmu sh-Sha’n: **يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ**, “Yaḥsabūna Kulla Ṣayḥatin `Alayhim”, “They think that every cry is against them.” (Qur’an 63:04). Allāh ‘Azza wa-Jalla declares in the Qur’ān that they perceive everything as being against them; those are the ones without faith. As for the believers, they have submitted and placed their trust in Allāh ﷻ, believing that “Everything comes from Allāh ﷻ—both good and evil”—and they carry on with their lives. Whatever provision is destined for us will certainly come to us; we must understand this. As we said, they should attribute everything to Allāh ﷻ and not overtax their minds with worldly affairs or let themselves become confused. Allāh ‘Azza wa-Jalla says: “You may consider something to be good, yet it turns out to be evil; and you may consider something to be evil, yet it turns out to be good.” Therefore, worldly affairs belong to the people of this world. Let them worry and be confused; let them deal with these matters, while you must remain at ease.

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There is so much attachment to worldly things here. Almost everywhere - it is much the same everywhere, but here—and in certain places—people are more preoccupied with worldly distractions. This is because they seek to satisfy their ego and desires to a greater extent. Therefore, whoever controls their ego stands to gain in every respect; otherwise, nothing will ever satisfy them. You only destroy yourself—and drag others down with you as well. The best remedy for this, in shā'a Llāh, is to seek good friends and keep the company of good people—and, of course, to offer one another counsel. Our Holy Prophet ﷺ stated, “يَدُ اللَّهِ مَعَ الْجَمَاعَةِ”, Allah's ﷻ Hand of Power is upon the Jama'ah and the community [Hadith]. When one is alone, one easily goes astray. In this day and age, a bad companion can be worse than shayṭān; they can easily do what shayṭān himself cannot. Therefore, one should stay away from such people, in shā'a Llāh. May Allāh ﷻ help you all—and us, too—wherever you are in the world. While this place may have a bit more of that, nowhere is truly safe anymore. May Allāh ﷻ send the savior, in shā'a Llāh. That savior is Mahdi 'alayhi s-salām. We will carry on until he arrives, in shā'a Llāh. When he comes, all this evil will be swept away and cleansed. May he come soon, in shā'a Llāh.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

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24 September 2026/ 13 Rabih Al-Akhir 1448  
Fatih Mosque – Berlin, Germany