

# Mawlana Shaykh Muhammad Adil ar-Rabbani

## PROTECTION FROM DISGRACE HERE AND PUNISHMENT HEREAFTER

*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-Ṣuḥbah wa l-Khayru fi l-Jam‘iyyah.*

Most du’ā’s stem from the blessed words of our Prophet ṣallā Llāhu ‘alayhi wa-sallam.

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ

“Allahumma innā na’ūdhu bika min khizyi d-dunyā wa ‘adhābi l-ākhirah”, “O Allāh ﷻ, we seek refuge in You from the disgrace of this world and the punishment of the Hereafter.” “Protect us, O Allāh ﷻ, from things in this world that bring shame,” he ﷻ says. It is the believers who feel shame; if they commit a fault, they feel ashamed. A non-believer, however, commits all manner of shameful acts. They regard even the most disgraceful deeds as accomplishments and spread them openly so that others might do them too. They commit acts that even animals would not do, yet they pass it off as an accomplishment. The believer, on the other hand, says, “May Allāh ﷻ protect us.” That is, they make du’ā’, “I have committed an error; may Allāh ﷻ not disgrace us in this world.” For after the disgrace in this world comes the punishment in the Hereafter. Because of the very things they did—thinking them to be achievements—they become deserving of great punishment and Hell in the Hereafter.

Therefore, when a person does something shameful, they should repent and seek forgiveness; then Allāh ﷻ conceals it. But if you say to people, “Do as I do; look, I am doing it, so you do it too,” then you receive punishment for every person who imitates you. Normally, when a sin is committed, a single sin is recorded. When a good deed is performed, however, it is recorded as ten-fold. Yet, a sin is recorded as just one. But if you encourage another person and cause them to do the same thing, an additional sin is recorded against you because you have led another person into sin. If you lead a man astray, an extra sin is recorded against you. If you lead two people astray, you incur two sins; if a thousand, a thousand. This rule exists to prevent people from being led astray. So one must certainly repent for any shameful act committed and keep such faults concealed; one should not broadcast them. Let the sin remain between you and Allāh ﷻ so that you may be forgiven. Otherwise, some ignorant people—mistakenly thinking it a

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feat to be proud of—might say, “Why should I hide from the servant what Allāh ﷻ already knows?” Yet, the reality is that Allāh ﷻ conceals your sin, whereas a person will not; they will expose and disgrace you. Whatever you have done, they will immediately spread the word, saying, “This man did such-and-such; this man is like this.” Therefore, if a person conceals their own faults, Allāh ﷻ conceals them too, and Allāh ﷻ forgives them.

May Allāh ﷻ spare us from disgrace and humiliation in this world, and protect us from punishment in the Hereafter. There is punishment in the Hereafter for sins committed in this world. Nowadays, people openly commit the most disgraceful and shameful acts. Moreover, they flaunt these deeds and spread them among others as if they were something to be proud of. May Allāh ﷻ protect us from their evil. Such people are truly wicked; may Allāh ﷻ protect all of us—and our families and children—from the evil of shayṭān and his helpers, in shā’a Llāh.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

Mawlana Sheikh Muhammad Adil ar-Rabbani  
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