Mawlana Shaykh Muhammad Adil ar-Rabbani

BE AMONG ALLĀH'S ﷻ BELOVED SERVANTS

As-Salāmu ʻAlaykum wa RaḥmatuLlāhi wa Barakātuh.
Aʻūdhu BiLlāhi Minash-shayṭāni r-rajīm. BismiLlāhi r-Raḥmāni r-Raḥīm.
Wa ṣ-Salātu wa s-Salāmu ʻalá Rasūlinā Muḥammadin Sayyidi l-Awwalīna wa l-Akhirīn.
Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥābi RasūliLlāh, Madad yā Mashāyikhinā, Dastūr Mawlana Sheikh Abdullāh al-Fāʼiz ad-Dāghistāni, Sheikh Muḥammad Nāẓim al-Ḥaqqānī. Madad. Ṭarīqatunā aṣ-Suḥbah wa l-Khayru fi l-Jamʻiyyah.

Bismi Llāhi r-Raḥmāni r-Raḥīm:

﴿63﴾ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿62﴾ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

(Qur'ān 10:62-63). 'Alā inna Awliyā' Llahi lā kẖawfun 'alayhim wa lā hum yaḫzanūn (62) 'Alladhīna āmanū wakānū yattaqūn (63)', 'Verily on the friends of Allah there is no fear, nor shall they grieve (62) Those who believed and have been pious(63)'. Ṣadaqa Llāhu l-'Aẓīm.

Allāh 'Azza wa-Jalla says in Qur'ān 'Aẓīmu sh-Sha'n. The servants whom Allāh ﷻ loves are the 'Awliyā'. For them, there is neither fear, nor sorrow, nor sadness—because they fear only Allāh ﷻ. Nothing else concerns them or weighs upon their hearts. Since everything occurs by the command of Allāh ﷻ, they live their lives in accordance with His ﷻ command—following His ﷻ path and the path of the Prophets—while being of benefit to others. Whereas in this world—which is not Paradise—there will inevitably be challenges; discomforts and trials are a natural part of life. These trials vary from person to person—some may face more, others less. Awliyā'u Llāh recognize that these trials come from Allāh ﷻ, and thus, they are not troubled by them. They accept this as the destiny ordained for them by Allāh ﷻ, and they live accordingly.

Throughout our lives, we remain on the path of Allāh ﷻ. How does one follow Allāh's ﷻ path? By performing one's prayers and fulfilling all the Fard—everything that Allāh ﷻ has commanded—to the best of one's ability, and by remaining steadfast in these acts. The more good deeds and acts of worship you perform, the closer you draw to Allāh ﷻ. A Ḥadīth Qudsī states: **"يَتَقَرَّبُ العَبْد إِلَيَّ بالنَّوافِلِ"**, "Yataqarrabu l-Abdu 'ilayya bi n-nawāfil", "The believer draws ever closer to Me through voluntary acts of worship, nawāfil." Being close to Allāh ﷻ is the greatest benefit a human being can attain; conversely, being distant from Allāh 'Azza wa-Jalla is a truly dire state. Because when a person drifts away from Allāh ﷻ, they mistakenly attribute their troubles to themselves—believing they are of their own making or the result of their own actions. Yet, as we have

mentioned, this life is a place of testing, and these trials are ordained by Allāh ﷻ. Those who are distant from Allāh ﷻ remain unaware of this reality; having no knowledge of the tests, Allāh ʻAzza wa-Jalla, the Prophet, the religion or faith. They live in a state of constant distress. They imagine that they control everything and that all outcomes originate from themselves. In truth, if they were to submit to the decree of Allāh ﷻ, such sorrow would not linger, for they would know that the ultimate outcome will be good. Conversely, if one ignores His ﷻ decree, acts according to one's own whims, distances oneself from Allāh ﷻ, and commits various wrongs in an attempt to satisfy one's own desires, the situation only worsens.

Therefore, one must strive to be among the beloved servants of Allāh ﷻ and remain upon the path that He ﷻ desires. If you hold yourself accountable "Am I good or not?" And are consistent in performing the acts of worship—then you are an accepted servant. If, however, you abandon them or fail to perform them, know that you have erred; turn back from that error and begin again. No human is free from fault; everyone makes mistakes. But, shukr to Allāh ﷻ, He ﷻ is the Forgiver—He ﷻ who grants pardon and always accepts repentance. When you turn back to Allāh ﷻ, He ﷻ transforms your past mistakes into rewards and elevates your station. May Allāh ﷻ protect us all and count us among His ﷻ beloved servants, in shā'a Llāh.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

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