Mawlana Shaykh Muhammad Adil ar-Rabbani

DON'T VALUE DUYNĀ

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-Fā'iz ad-Dāghistāni, Sheikh Muḥammad Nāẓim al-Ḥaqqānī. Madad. Ṭarīqatunā aṣ-Suḥbah wa l-Khayru fi l-Jam'iyyah.

Bismi Llāhi r-Raḥmāni r-Raḥīm:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا (7) وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا

(Qur'ān 18:07-08). 'Innā Ja`alnā Mā `Alá Al-'Arđi Zīnatan Lahā Linabluwahum'Ayyuhum 'Aĥsanu `Amalāan (7) Wa 'Innā Lajā`ilūna Mā `Alayhā Ṣa`īdāan Juruzāan', 'Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds (7) And verily! We shall make all that is on it (the earth) a bare dry soil.'

In the āyah we recited in the Khutbah, Allāh 'Azza wa-Jalla states that He ﷻ adorned this world. Everything is beautiful; indeed, everything created by Allāh 'Azza wa-Jalla is beautiful. He ﷻ created all things with perfect order and precise calculation. He ﷻ fashioned the world in the most beautiful way, yet mankind has ruined it by doing things that Allāh ﷻ does not approve of. Consequently, the world has lost its splendor. Furthermore, Allāh 'Azza wa-Jalla declares that when qiyāmah draws near, He ﷻ will reduce everything to a barren, level plain—**"صَعِيدًا جُرُزًا"**, "Ṣa`īdāan Juruzā." "Ṣa`īdāan Juruzā" means there will be no mountains, no hills, no valleys—nothing at all. There will be no grass, no vegetation, and no trees; He ﷻ will render it completely dry and desolate.

By stating this—that nothing will remain in this world—Allāh 'Azza wa-Jalla is telling mankind not to attach value to this world. Not only will everything end when you depart from it, but in the end, the world itself will cease to exist; all its adornments and trappings will disappear entirely. People, during the few years they live, often imagine that this world will never end and that nothing will ever change. But Allāh 'Azza wa-Jalla affirms that both this world and humanity itself will come to an end. Thereafter, they will attain the true, eternal life.

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In this regard, there is the blessed saying of our Prophet ṣallá Llāhu ʻalayhi wa-sallam,

الدُّنيا سِجنُ المُؤمِنِ، وجَنَّةُ الكافِرِ

"The world is the believer's prison and the infidel's Jannah." It is said that for the believer, the world is a place of imprisonment—meaning that, when compared to the Hereafter, even the most abundant worldly life is akin to being in a prison. For the disbeliever, however, it is a paradise; they have been deceived by the world and have become completely immersed in it, believing that everything belongs to them. They boast, "I have done this and that; I am so powerful; I possess so much—wealth, property, and men (followers)." From their perspective, this is a paradise. Even if a disbeliever were to find themselves in the worst possible state in this life—even if they were to die of hunger—it would still be a "paradise" for them when compared to the hardships of the Hereafter. This is because the torment of the Hereafter is immense for infidels, those who do not possess faith; thus, the world is considered a paradise for them.

Once, Shaykh Abdul Qādir Al-Gaylāni was traveling with his disciples, mounted on a horse. An elderly non-Muslim man approached, took hold of the horse's bridle, and asked, "How can you say that this world is like a prison for you, yet a paradise for us?" Shaykh Abdul Qādir Al-Gaylāni replied, "When viewed in light of the Hereafter, all these worldly things amount to nothing—hence, it is like a prison. For you, however, your current situation is considered a paradise when compared to what awaits in the Hereafter." Upon hearing this, the man embraced the faith and attained salvation. Whoever comes to faith finds salvation; as for those who do not, the choice—and the consequence—is their own. Therefore, it is not wise to attach great importance to the fleeting goods of this world. It is not good to be deceived by the world. It is not good to chase after this world. Allāh ﷻ grants what He ﷻ wills; as for what He ﷻ does not grant—Allāh ﷻ knows best. Whatever is destined—one's Qismet (allotted share)—will come to pass. May Allāh ﷻ grant us the qismet, that which is good and blessed. May we not be deluded by the world, in shā'a Llāh.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

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