

Mawlana Shaykh Muhammad Adil ar-Rabbani

YOU MUST PRUNE TO HARVEST

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-Anwalina wa l-Akhirin.

Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥabi RasūliLlāh, Madad yā Mashāyikhinā,

Dastūr Mawlana Sheikh Abdullah al-Fā‘iz ad-Dāghistāni, Sheikh Muḥammad

Nāẓim al-Ḥaqqāni. Madad. Tariqatunā aṣ-Suḥbah wa l-Khayru fi l-Jam‘iyah.

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

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

(Qur‘ān 02:185). ‘Shahru Ramaḍāna Al-Ladhī ‘Unzila Fīhi Al-Qur‘ānu Hudan Lilnāsi Wa Bayyinātin Mina Al-Hudā Wa Al-Furqān’, ‘The month of Ramadhan [is that] in which was revealed the Qur‘an, a guidance for the people and clear proofs of guidance and criterion.’ Sadaqa Llāhu l-‘Azīm.

Allāh ‘Azza wa-Jalla in Qur‘ān ‘Azīmu sh-Shan glorifies the month of Ramaḍān. The month in which the Qur‘an was revealed and barakah descends. It is the month of guidance. It is a month of barakah for Muslims, for people, for everyone. It is a month of guidance, says Allāh ‘Azza wa-Jalla. Our Holy Prophet ﷺ also calls the month of Ramaḍān the month of barakah. The good deeds, charity and worships done in this month are rewarded with one hundred to seven hundred, eight hundred thawāb and more. Allāh ‘Azza wa-Jalla says, I give as much as I want without telling how much. But it is at least a hundred times more than other months. It is more virtuous than other months.

Therefore, as we said, give zakāt in this month. It can be given anytime, but when it is given in Ramaḍān, a person both earns more reward and doesn’t mix up its time. You can give zakāt in any month of the year but because this month is more virtuous you won’t mix up. “Did I give it this month, or that month?” By following this calculation, it will be given from Ramaḍān to Ramaḍān. Zakāt doesn’t diminish wealth. Wealth multiplies from zakāt. Don’t think, “I will earn something by taking it unjustly.” You won’t earn. Because it is no longer your right. What is meant by Nisāb is that a person who has enough [a certain amount of] money after a year has passed must pay it. If he doesn’t pay it, he will have violated a right.



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For example, when trees become big, they say, “Let’s leave this tree. Let’s not prune it.” They do things so that it bears a lot of fruit. If you don’t prune it, the fruit will become small or it will be bad. If you prune it, you leave half of the big tree. Those fruits it gives come out beautiful; they become good. It’s easy to harvest. It actually bears more fruits. People think, “I pruned the tree, a lot will be lost.” Whereas if you don’t prune it, it will yield less. You can’t reach inside it from the thorns. You can’t benefit from it. Zakāt is the same. It increases wealth, it makes it of barakah because you will attain the pleasure of Allāh ‘Azza wa-Jalla and the pleasure of our Prophet ﷺ. You will also give the poor their right.

Therefore, this month – it must be said in advance: one should overcome his ego. Don’t be defeated by your ego. Don’t be cheated by your ego. Don’t be cheated by shayṭān. The shayṭān and ego say, “You’re going to give this much, where are you going to earn?” Let alone earning, they tell you that you’re losing. “You’re losing so much. You’re paying so many thousand liras,” that the person thinks it’s a lot. Whereas if Allāh ‘Azza wa-Jalla gave you, then He ﷻ gave it to you so that you can benefit from it. If you don’t give it, then Allāh ‘Azza wa-Jalla will cut it off for you or take it out from somewhere else. May Allāh ﷻ protect us.

If you don’t give it, as we said - let alone increasing and decreasing - It will come out from somewhere else. You will pay ten times more. May Allāh ﷻ protect us. They won’t care then. When people are in trouble or something happens, they give it without blinking an eye. But when they are comfortable, when it is the order of Allāh ‘Azza wa-Jalla, while the fools are saying, “I’ll give it now, I’ll give it later,” it’s too late. “We forgot and time passed.”

We must be careful about that. Everyone fasts the month of Ramaḍān. Everyone prays. Of course, as we said, when we say everyone: most of the people don’t pray, they don’t fast – that’s not important. But those who fast, it’s hard for them to give their zakāt. ‘Ālim, hojjah, Shaykh, ḥajji, hojjah: it’s hard even for them. You can’t say that they hundred percent give it. One must overcome his ego so that he can give. May Allāh ﷻ give and let us give, in shā’a Llāh. May we not be cheated by our ego, in shā’a Llāh.

Wa min Allāhi t-Tawfiq. Al-Fātiḥa.

Mawlana Sheikh Muhammad Adil ar-Rabbani
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