

Mawlana Shaykh Muhammad Adil ar-Rabbani

DO NOT SEEK RESPONSIBILITY

As-Salāmu 'Alaykum wa RaḥmatuLlāhi wa Barakātuh.

A'ūdhu BiLlāhi Minash-shayṭāni r-raġim. BismiLlāhi r-Raḥmāni r-Raḥīm.

Wa ṣ-Salātu wa s-Salāmu 'alá Rasūlinā Muḥammadin Sayyidi l-Anwālina wa l-Akbarin.

Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥābi RasūlilLāh, Madad yā Mashāyikhinā,

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

Ḥaqqāni. Madad. Ṭarīqatunā aṣ-Suḥbah wa l-Khayru fi l-Jam'iyah.

Bismi Llāhi r-Raḥmāni r-Raḥīm:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا
وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

(Qur'ān 33:72). 'Innā `Aradnā Al-'Amānata `Alá As-Samāwāti Wa Al-'Arḍi Wa Al-Jibāli Fa'abayna 'An Yaḥmilnahā Wa 'Ashfaqna Minhā Wa Ḥamalahā Al-'Insānu 'Innahu Kāna Ḥalūmān Jahūlān', 'Indeed, we offered the 'Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.' Sadaqa Llāhu l-'Azīm.

Allāh 'Azza wa-Jalla says, "We offered this trust to the mountains and the earth. They said, 'We cannot bear this trust.' But mankind said, 'I can bear it, I will accept it.' But this is out of ignorance, says Allāh 'Azza wa-Jalla. They are both ignorant and unjust. They accepted it thinking, "Give us this favor, we can do everything." The mountains and stones said, "We cannot bear that burden." It is a heavy burden. The things Allāh ﷻ offers are not normally easy. But mankind desired it because it seemed easy.

Therefore, people often want to undertake huge tasks, to do big things. They fight and compete with each other to see who will be higher. But it is difficult. It's not an easy job to take on someone else's trust. They are entrusted to your responsibility. To use them as tools for your own advancement without respecting their rights is both injustice and ignorance. Because later, everyone will be questioned about this trust: "You wanted this, you took it, what did you do with it? How did you judge? Justly? Did you do good? Did you care for people? What did you do? Show me, tell me what you've done." Ignorance lies in this. And oppression lies in striving to rise at the expense of others. Now, the whole world competes with each other in even the smallest things, saying, "Let me rise." They don't care about right or wrong. They only want to rise and satisfy their own ego. And they are never satisfied. If they rise a little, they want more, and even more. No matter how much they do, mankind can never satisfy his ego.

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Therefore, the way of Allāh ‘Azza wa-Jalla must be learned from good people, from our Prophet ﷺ, from ṣaḥābah, from the scholars, from the imāms of shari’ah and madhhab. They all ran away from such things (responsibilities). They never desired that. When Abu Hanīfah was offered the opportunity, and he refused, they forbade him from giving fatwas, from offering any advice or ruling to anyone. He received news of this. Upon receiving the news, his face brightened, he smiled, and thanked Allāh ﷻ. He performed two rak’ahs of shukr prayer. The Caliph was told, “Look what he’ll do, how upset he’ll be, what he’ll do.” When the Caliph was informed, he was surprised, saying, “We forbid him, how was he happy?” He replied, “Giving fatwas, being responsible of people is the most difficult thing. They are things of responsibility. May Allāh ﷻ be pleased with you for relieving me of this responsibility. But only because it’s an order for me, I must do so.” Because he possesses knowledge; he cannot conceal this knowledge. A scholar’s knowledge, that is, the knowledge of a true scholar, cannot be withheld so that people may benefit from it. Therefore, he must constantly give advice and answer those who ask for fatwas. But that too carries responsibility. Responsibility is not easy. When it’s the order of Ulu l-Amr, that is, the Judge, the Sultan, they lift his responsibility. Because obedience to the Ulu l-Amr is necessary. If you don’t, then you commit a sin. Abu Hanīfah was very happy that he was saved in this way. They gave him great positions and ranks. He didn’t accept any of them. In the end, because he refused, they imprisoned him, and he died in prison. They beat him in prison. But he still didn’t accept. Because he didn’t want to benefit from anyone. He had his own trade. He ate from what was ḥalāl. He ran away from becoming a judge or magistrate. He refused a lot, but they tried to force him to do it. When he refused, they beat him to death and he became shahīd. May Allāh ﷻ elevate his rank.

That’s how people were in the past. Nowadays, people have the desire to do everything, “I’ll do it, I can do it, I can accomplish it.” Therefore, one must be careful. It’s not an easy responsibility. Don’t demand it. If it’s given, accept it. If it is not to be given, do not ask for it. Run away from positions and ranks. Do not approach them. The responsibility is immense. May Allāh ﷻ protect us. Those who follow their egos and run after that, throughout their lives—they are already constantly chasing after these ranks and positions, morning and evening—if they were doing so on the way of Allāh ﷻ, they would’ve become ‘awliyā’, but they wouldn’t do that. There are many people who waste their whole lives chasing after ranks and positions. May Allāh ﷻ grant them mind and understanding. May He ﷻ protect them and us, and keep our minds sound. May we not be deceived by anyone and waste ourselves, in shā’a Llāh. Because they come out of nowhere saying, “We will make you this, come to us, we will elevate you, we will do this and that.” Don’t believe them! Don’t believe them. Believe in Allāh ﷻ, be on the way of Allāh ﷻ. Allāh ﷻ will elevate you. That is His ﷻ ranks, those ranks, and those are the acceptable ranks. Worldly ranks are not acceptable.

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Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

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