

Mawlana Shaykh Muhammad Adil ar-Rabbani

PROMISE ONLY WHAT YOU CAN KEEP

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 ‘alā Rasūlinā Muḥammadin Sayyidi l-Anwālina wa l-Akḥirīn.

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

Dastūr Mawlana Sheikh Abdullāh al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad Naẓīm al-Ḥaqqāni. Madad. Tarīqatunā aṣ-Suḥbah wa l-Khayru fi l-Jam‘iyyah.

Bismi Llāhi r-Raḥmāni r-Raḥīm,

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

‘La yukallifu Llahu nafsan illa wus’aha’, ‘Allah does not charge a soul except [with that within] its capacity.’ (Qur’ān 02:286). Ṣadaqa Llāhu l-‘aẓīm.

Allāh ﷻ does not burden anyone with a load they cannot bear. Allāh ‘Azza wa-Jalla has required of man only what is within his capacity to perform. Prayer, supplication, fasting, zakāt and ḥajj—these are all acts of worship that a person can easily perform. Allāh ﷻ has prescribed these, and everyone is required to fulfill these Fard acts. Unless a person is ill, they should perform their acts of worship themselves. Illness or another valid excuse would be a different matter; however, under normal circumstances, a human being can easily perform these acts of worship. After all, people are capable of doing things far more difficult than this in their daily lives; without any complaint. Yet, when it comes to prayer, they give in to laziness and do not pray.

Furthermore, when you are to give someone your word or commit to a task, do not promise things you cannot fulfill. This is what’s important. You are under no obligation to make promises to anyone. Instead of saying "I will do it" for something you cannot accomplish, you should say, "Let me look into it and think it over; can I actually do this? Might I end up breaking my word?" Therefore, do not make hasty decisions. Do not give the other person false hope. Otherwise, you risk falling into the state of a hypocrite, for the defining characteristic of a hypocrite is not keeping their word. Nowadays, many people rush in—swayed by impulse or external pressure—and promise, “I’ll do this, I’ll handle that,” but they don’t do it later. In doing so, they incur a sin, a burden. Allāh ‘Azza wa-Jalla has not placed a burden upon anyone that they cannot bear. You, too, should not burden yourself with loads you cannot handle; you are not obliged to do so. As we said, the obligatory acts are the five daily prayers, fasting, zakāt and ḥajj. The five daily prayers and fasting are obligatory for everyone, whereas zakāt and ḥajj are required for those with the financial means. Only these are mandatory. Apart from this, you are under no

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obligation to anyone. You are not compelled to make promises—saying "I'll do this, I'll handle that"—only to incur sin later by failing to keep your word.

Unfortunately, ninety-nine percent of people do not keep the promises they make. Let alone promises, we say: if you are going to undertake a task, put it in writing. Yet, even putting it in writing sometimes proves futile, for human beings are accustomed to making grand, reckless claims; they talk big, only to say later, "If it happens, it happens; if not, that's not my problem." Such behavior is unacceptable. May Allāh ﷻ protect us; don't fall into the state of a hypocrite. Say "I will do this, my brother" only regarding things you are truly capable of doing.

Sometimes, the other party might pressure a person. There is a saying: “مَا أُخِذَ بِالْحَيَاءِ فَهُوَ حَرَامٌ”, “Ma ukhidha bil hayâ' fa-huwa ḥarām” —meaning, that which is obtained by making someone feel ashamed is ḥarām. It is a sin; such things should not happen. If you pressure a man, he might feel embarrassed and say “Okay,” making a promise. Yet, when he subsequently fails to fulfill it, he breaks his word and incurs sin. However, the true burden here lies with the person who forced the promise by shaming him; the situation is effectively reversed. Allāh ﷻ has endowed people with intellect and the capacity for thought. Haste comes from shayṭān. Haste is appropriate only in virtuous deeds; in other matters, one must wait, reflect thoroughly, and decide accordingly. May Allāh ﷻ keep us steadfast in the truth; may we be among those who keep their word, in shā'a Llāh. May we not be among the hypocrites, in shā'a Llāh.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

There are recited Qur'ān Khatms, ayāt, surahs, salawat, tasbihat, tahlilāt, takbirāt, khatms of Dalā'il Al-Khayrāt. May Allāh ﷻ accept all good deeds done. We gift them the soul of our Prophet ṣallā Llāhu 'alayhi wa-sallam, for the souls of his Ahlu l-Bayt and ṣaḥābah. For the souls of all prophets, Awliyā', asfiya, mashāyikh. To the souls of all Muslimin and Muslimat, Mu'minin and Mu'minat. For goodness to come and the evil to be warded off. For the strength of our imān.

Li-Llahi Ta'ala, Al-Fatiha.

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