

Mawlana Shaykh Muhammad Adil ar-Rabbani

AL-MINNATU LI-LLĀH

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 fī l-Jam‘iyyah.

Bismi Llāhi r-Raḥmāni r-Raḥīm:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

“Laqad Manna Allāhu ‘Alā Al-Mu’uminīna ‘Idh Ba`atha Fīhim Rasūlāan Min ‘Anfusihim Yatlu ‘Alayhim ‘Āyātihi Wa Yuzakkīhim Wa Yu`allimuhumu Al-Kitāba Wa Al-Ḥikmata Wa ‘In Kānū Min Qablu Lafī Ḍalālin Mubīnin”, “Indeed Allāh conferred a great favour on the believers when He sent among them a Messenger (Muhammad SAW) from among themselves, reciting unto them His Verses (the Qur’ān), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur’ān) and Al-Hikmah [the wisdom and the Sunnah of the Prophet SAW (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error.” (Qur’an 03:164). Ṣadaqa Llāhu l-‘Azīm.

The prerogative of conferring favor belongs to Allāh ﷻ. What does this mean? It refers to the act of declaring a good deed one has performed. It is not fitting for anyone other than Allāh ﷻ to claim such a prerogative—that is, for a person to do something and then say, “I did this; I bestowed a favor upon you.” This prerogative belongs solely to Allāh ﷻ; it is His ﷻ right alone to perform a good deed and then make it known. The greatest favor was bestowed upon the people of Mecca—those whom this ayah karīmah addresses as ummi (unlettered), meaning people who could neither read nor write. Most people in that era were like that; they were unlearned and knew nothing. Allāh ﷻ—sent our Prophet ṣallā Llāhu ‘alayhi wa-sallam and elevated them to the highest rank among mankind. Thus, it is Allāh ﷻ—who confers this favor upon them. Someone else—such as our Prophet ṣallā Llāhu ‘alayhi wa-sallam—could have claimed such a prerogative, yet out of his ﷺ humility, he ﷺ never did so.

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No one possesses majesty and the prerogative of conferring favor as He ﷻ does; this belongs solely to Allāh ﷻ. Allāh ﷻ possesses certain attributes that do not belong to human beings; it is not appropriate for a human to act in such a manner. Therefore, whenever Allāh ﷻ guides someone onto the way of Islām and faith, the favor is from Allāh ﷻ. This state is expressed by the phrase “Al-Minnatu li-LLāh.” Mawlānā Shaykh Nāẓim’s grandfather was a calligrapher; we possess a plaque of his work on which he inscribed “Al-Minnatu li-LLāh.” The prerogative of conferring favor belongs to Allāh ﷻ. It is not a virtuous trait for anyone else to hold a good deed over another’s head—saying, “I did this for you, I did that for you”—or to claim such a prerogative.

That is why it is said: “Do not hold the good deeds you have done over people’s heads.” A person who exacts gratitude performs a good deed and then throws it in the recipient’s face, saying, “I did this; I did that favor for you.” This is not a nice thing. If you have done a good deed, let Allāh ﷻ alone know it; do it for the sake of Allāh ﷻ. If you demand gratitude, you lose its reward—or rather, instead of receiving a hundredfold reward, you receive only one. But if you act the other way, Allāh ‘Azza wa-Jalla records all those rewards for you; your station is exalted, and your spiritual strength increases further.

Therefore, a good deed done for others is actually a grace and a gift from Allāh ﷻ to you. Through your way and by your means, good has reached others, or guidance has been conveyed—whatever the good may be, you have served as the means; thus, both you and the other party have gained. So, do not lose this beautiful state—let us not lose it, in shā’a LLāh. The human ego desires to boast, to rise above, and to appear superior to others. These are ailments of the ego. As we have said, there are certain matters requiring attention. When speaking or acting, one must be mindful and choose the best course of action. Indeed, just as there are attributes that Allāh ‘Azza wa-Jalla loves, there are also attributes He ﷻ dislikes. Let us be mindful of these. May Allāh ﷻ not let any of us stray from His ﷻ way; may He ﷻ grant us vigilance, so that we may be aware of what we say, in shā’a LLāh.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

Mawlana Sheikh Muhammad Adil ar-Rabbani
08 October 2026/ 27 Rabih Al-Akhir 1448
Fajr Prayer – Akbaba Dergah, Istanbul