



Sohbats by
Hadrat Shaykh Muhammad Mehmet Adil al-Hakkani

THE SECRET OF AWLIYA

*Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Anwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina,
Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.
Tariqatunas sobba, wal khayru fil jamiyya.*

May Allah (JJ) not leave anybody to their ego. The ego makes people disgraceful. The less weight people take on, the more they would be comfortable. Allah Azza wa Jalla gave people, gave everybody a different strength and capacity. They are not all the same.

Some people work for 18 hours, 20 hours, or more. Some work for 10 hours, some for five, and some are done for and are tired in two hours. That is why people should not attempt things they cannot do and weight they cannot carry. This is valid in everything, in every subject.

Auzu Billahi Minashaitanir Rajim. Bismillahir Rahmanir Rahim.

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

“Inna ‘aradnal amanata ‘alas samawati wal ardi wal jibali fa’abayna an yahmilnaha wa ashfaqna minha wa hamalahal insanu innahu kana thaluman jahula.” (Sura Ahzab:72) Allah Azza wa Jalla is giving an exmample, “We have presented this trust to the mountains, the earth, and the skies, and they said they could not carry it. Humankind said he would carry it. He is pretty tyrant and pretty ignorant.” Allah (JJ) describes humankind this way because it is not easy to carry the trust handed by Allah (JJ).

Humankind said they could carry it, because Allah (JJ) asked the souls when He created them. What is this trust? When He asked, “Am I not your creator, your god, and your lord?” they all said yes. This is the trust, but those who do not carry this are ignorant and tyrant, because they have not kept their promise. They said they would carry the trust, but when they did not carry it they fell to the attribute of the tyrant.



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They are pretty ignorant. What is the meaning of ignorant? Not just ignorant, but at the furthest point of ignorance, meaning people who are very ignorant. That is why humility is of the attributes of prophets, of the attributes of mumins. Even if people say things to them, they show humility and say they are also humans like them.

Our Holy Prophet (SAW) was the same way. One time someone came and started shivering when he saw our Holy Prophet (SAW). He said, "Sit, do not be afraid. I am also a human whose mother ate bread. I am also human like you, do not fear." He was such a person.

However, there is no humility in people of today. They think of themselves in high places. They treat people this way too. When this is the case, people either laugh at these people or they distance themselves from them. It cannot be any other way. And this is an exemplary.

Servants who are saints¹ are people whom Allah knows. Not everybody knows them, as they hide. They would be like this in the past too. When their secret was revealed, they would either run away from there, or sometimes they would immediately pass to the hereafter. That is also Allah (JJ) destiny such that they would not want their secret to be revealed and to be seen.

They would not claim to be a wali, a qutub², or something. Our greatest example is our shaykh, our father, Hadrat Shaykh Nazim (QS). Never did he utter a word claiming he is this or a wali. But it is evident from their state. They are unknown most of the time. They roam around people but are unknown.

Their numbers on earth are known. Whenever a wali goes to the hereafter, someone else comes in his place. There are 124,000 awliya. The population was few in the past and so they would appear as more. They would also be a little more evident. However now there are billions of people. This 124,000 is not even one in a thousand.

That is why whoever wants to find the awliya needs to ask for them. They do not appear to those who are not asking for them. Even their seeing you is a means of guidance for you. When their gaze is upon someone, it could be a means to their guidance. Allah knows best. That is the wisdom of Allah (JJ) because Allah (JJ) made everything a means, a means for something. There is no coincidence. If it is meant for somebody to be guided, Allah (JJ) would by some means make that person meet His beloved servant, His wali.

1. Awliya 2. Pole



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The awliya have many stations, different levels. Some of those amongst the awliya do not even know they are awliya. They only find out in the hereafter. Why? Because a wali means the friend of Allah (JJ), the beloved servant of Allah (JJ). So it is not to become a wali to be the possessor of a miracle, but they work to become the beloved servant of Allah (JJ) and reach that station. They pass to the hereafter that way too. Allah (JJ) would make them reach their share of stations and levels in the hereafter.

Even if they do not know for themselves in the world, they spread goodness around them, and give out light and enlightenment. They become a means for guidance most of the time to those people they meet. They become a solution to their problems. Their duas are accepted.

It says, “La yashqa jalisuhum,” for those who reach those people and meet them. Those who sit with them do not continue upon brigandage. Those who meet them do not continue upon brigandage. What we mean by brigandage is that they would not have a bad ending, they would have a good ending.

As we said, awliya have stations. Abdal³, Akhyar⁴, the Forty, the Seven, the Three are all separate and there is the Qutub, the Ghawth⁵. And Allah (JJ) knows who they are. Certainly they are always present. They are not people you and I would know. Now Allah (JJ) knows who they are. Most of the time, as we said, they are hidden.

It is not good either for everybody to say according to their heads, “This is the Qutub, this is the Ghawth.” It is not our business to meddle in these things. Let us mind our own business. May those persons’ duas be upon us. We have no claim. Sometimes our brothers⁶ write some things and do things, but we have nothing to do with it. If we become the beloved servant of Allah (JJ), this is the greatest joy for us.

We have no claim in any station nor in anything. It is not smart to make claims, as we said, to carry weight. That is why we have no claim. Those who claim this fit themselves. It is enough for us to be a servant to Allah (JJ). May Allah (JJ) gather good people around us.

How glad we would be if we could be a means for the guidance of these people left by our Shaykh, our Shaykh Mawlana (QS). We have no claim, no statement, here. Our statement is, Inshallah, to introduce people to the way ordered by Allah (JJ), the way shown by the Prophet (SAW), and the genuine way of Islam.

3. Substitutes 4. Chosen ones 5. Helper 6. Ikhwan



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Our way is the love of Allah (JJ), the love of the Prophet (SAW), the love of the Ahl-e Bayt⁷, and the love of the Companions⁸. There is no distinction. Inshallah, those who have a kismet come. Other ways are much shinier, they have more advertising and what not, and they have this and that. Those who wish can go wherever they like.

We have no other claims. We do not speak for an interest. This is what is going on, and this is the way of the Prophet (SAW), our Naqshbandi way. It is the right way, the way leading to Allah (JJ) Inshallah. This is what we promise, because it is the promise of Allah (JJ).

“Ala lillahid dinul khaliis”. We are genuine and committed to Allah (JJ), there is nothing else. Inshallah it continues and good people may come. May people who will reach guidance come as well. Our door is open for everybody, and whoever wishes may come. Inshallah if they have a kismet, may they also get their kismet and reach happiness Inshallah. May Allah (JJ) be our helper Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

Hadrat Shaykh Muhammad Mehmet Adil

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Akbaba Dargah, Post-Hadra Sohbat

7. Family of the House

8. Sahaba