



Sohbats by Hadrat Shaykh Muhammad Mehmet Adil al-Hakkani

DO AS ALLAH COMMANDS

*Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Anzu 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,
Shaykh Abdullah Daghestani, Shaykh Nazim al-Haqqani. Dastur.
Tariqatunas sohba, wal khayru fil jamiyya.*

Our tariqa Inshallah continues through sohba and good people like you. These are essentially the two fundamentals. These are the basics of the Naqshbandi tariqa. These are things that need to be done wherever you go. Sohba is advice. The other is the manifestation of practicing advice.

Tariqa orders the good and shows the good. People who enter tariqa should at first benefit themselves then benefit people around them. Because a Muslim is not a person who only thinks about himself. For example, as soon as our Holy Prophet (SAW) was born he said, "Ummati, ummati." He was thinking of his Ummah. He thought about his Nation throughout his life, and in the hereafter on the Day of Judgment again thinking about his Nation, he has been accepted as the intercessor in the sight of Allah to intercede on behalf of his Nation.

Therefore, you need to not only think about yourself in this world. When people are good, those around them are also comfortable. If they are comfortable themselves, those around are comfortable and the society is good. However, of course Shaitan does not want this. Shaitan's soldiers do not want it either. Those who follow Shaitan do not want it either and continuously come up with things according to their own minds. They also confuse Muslims saying, "You need to think about yourself first."

The thinking of people in the East falls clearly contrary to the thinking of people in the West. Those in the West say, "Me first, then I will look after others." But in Islam you need to also look after others just as you look after yourself. You need to help other as well. You need to help the poor and the needy so you can gain Allah's consent.

Tariqa, as we said, orders the good, raises good people, and tries to heal the diseases of the bad ego. Thank Allah, Shaykh Mawlana (QS) took it upon himself and made hundreds of thousands of people into beautiful people, good people. They lived in



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happiness all over the world, showed goodness to those around, and people looked upon them with admiration.

Shaykh Mawlana (QS) was a person who could get whatever he wanted in the world, but he never strived for the world. He used to see the world as trash, as dirt. He had a famous saying, he would call it “zibil”. Zibil means trash in Cypriot. They call the trash the municipality collects zibil. He viewed the world as such. He did not say, “Let me take it to the hereafter,” and he did not pay attention to it. He asked for Allah’s consent and strove to become Allah’s accepted servant. And Allah gave it to him: He made him reach the highest stations. He was a person who loved the zikr of Allah.

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

“Ala bithikrillahi tatma’innul quloob.” (Sura Ra’d:28) “Unquestionably, by the remembrance of Allah hearts find peace, are assured.” This is the topic taught by Shaykh Mawlana (QS) throughout his life. Now there are some people who look like they are working for the hereafter but their main goal is the world. A person whose main goal is the world and who uses the hereafter for the world is not an acceptable person. They say “haqiqa”, “marifa”, this and that, plenty of verbal one-upmanship, and make word salad. They do this to those around to look like they know so much.

If you are on the way of Allah, you need to do what Allah commands. The basic things Allah commands: faith, prayer, fasting, zakat, and hajj. There are some people who do the first, do not do the rest properly, and moreover present themselves as shaykh or pir (sage). They say, “We have passed these. There is no need for these anymore!” and try to trick people. When in fact these are the basics. Those who do not do them, those who deny them, have neither marifa nor haqiqa. They only have ego and Shaitan.

This does not happen suddenly. Shaitan enters gradually. At first he picks on the sunna and the mustahab saying, “This is nonexistent. This is unnecessary.” Then [he picks on] what Allah commands, what He says in the Koran. He does not want the hadith either. In the end, most go astray and make people go astray. They say, “We are purely clean now. We have risen higher than the station of those common people. We are not in need of namaz, fasting, zakat, and hajj anymore, because we are in very high places now!”



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These kind of people are fasiq (a person who sins openly), zindiq (impious), and nothing else. Those who fall for them are fools. These are the worships Allah has made, has ordered as obligatory. Our Holy Prophet (SAW), he offered namaz, he fasted, gave zakat, and made hajj. So you consider yourself higher than even Hazrat Prophet (SAW). What kind of impertinence is this, what kind of foolishness is this?! From time to time there are those who trick people like this. It is End Times now and there are all kinds of dissension. They play with people's belief too. This is why we need to continuously keep warning. We say whatever needs to be said. They make us say it. Inshallah inspiration comes and these matters are told. The man grows a beard, wears a jubbah – it is strange – he also has knowledge from everything and he can talk a lot. People can be fooled by this. Therefore, pay attention to the basics. If you go to somebody, since you are not a scholar, you need to be careful whether he follows Allah's commands or not.

There are also some who say, "Namaz can be made up, but sohba has no make-up!" Well-known, popular people are able to say such things. It is not good at all to leave prayer to be made up later. What our Holy Prophet (SAW) says, as an interpretation: "No matter how much good deeds you earn, you cannot save that prayer you left to be made up. Even if you give all your wealth, you cannot gain those rewards." So these are not easy matters, things to be taken lightly, and we need to not take it lightly. You need to pray the namaz on time.

There is another matter again: the child is studying and has an examination coming up. They say, "Break the fast. Let the children break their fast." After reaching puberty, they need to fast one day for every day they break fast, and because they reached puberty they need to fast 60 days for penance. Allah will not help you as you do like this. Even if your child gets in somewhere it will not be good. The commands of Allah are important. Allah did not create you for exams, for university exams. If they get in, let them get in. If they cannot get in, let them not get in. You can say you followed Allah's commands. As our Holy Prophet (SAW) says, "Even if you fast for the rest of your life, you cannot even save one part of that day you broke your fast on purpose."

These people think we are living for this world, whereas we see that no matter how long anyone lives, in the end they die. Neither work is finished nor studying. Nothing is finished. What is finished is our lifetime. Do not spend your lifetime on wish-wash! You



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can follow Allah's commands: you can fast and take the exam Allah willing. There is no obstacle. In fact, a person learns better when hungry.

الْبِطْنَةُ تُذْهِبُ الْفِطْنَةَ

“Al-bitna tuth’hibul fittna,” they say, “The person who is a hearty eater, who thinks too much of his stomach, has a weak mind.” Eating much is no use for your intelligence. On the contrary, in the time of our Holy Prophet (SAW), those men, the sahaba - may Allah be content with them all – they are men, they are called rijal, as they would press and tie a rock on their stomach and memorize the hadiths of our Holy Prophet (SAW). They would know the Koran by heart. They did not even have clothes to completely cover themselves. They would either tie it below and it would only be enough for a bottom, otherwise only a top.

They would go around hungry most of the time. They narrated for us the most perfect system and dispositions of all of humanity. Did they break fast? Did they break their fast saying, “No, we will take an exam and do what not?” No, they did not. People are not even sacrificing one meal for the sake of Allah. Whom we are calling children are 18-20 year old guys, as they are children now. They are men after 15. So whatever is obligatory for a grownup is obligatory in the same way for them. We should not forget this.

Our Holy Prophet (SAW) says, “Those who do what necessitates the wrath of Allah and want this world are never good for anything.” Allah (JJ) does not like those who break fast. “I do not like fasiqs, kafirs,” says Allah Azza wa Jalla. Nobody likes whom Allah does not like, and they are no good for anything. They could be a learned scholar of the world. They have no value. It has no meaning if it has no value in the sight of Allah.

The whole universe is not worth not a mosquito, but not even the wing of a mosquito in the sight of Allah. When the whole universe is as such, will your daughter or son be worth much in the sight of Allah if they get educated. They will not be. Those who are worthy in the sight of Allah are the mumins, those who obey Allah. Everybody needs to know this.

We can say this over and over but it is no use. Again they come saying, "Pray for this kid so he passes his class."



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"Does this kid pray namaz?"

"No."

"Does he pray two rakats a day?"

"No."

"Once a week?"

"He does not do that either. Pray on him."

I did not feed this child. You fed him. At least teach him to say Allah. "University and school", "school and university". You taught him nothing else.

Universities teach nothing but evil. The person who gets a good raising by the family can protect himself there too. Even they are in danger, but Allah willing, Allah helps them. May Allah keep them safe. May Allah give all people, as we said a little ago our Bahlul, and all of us common sense.

Wa Minallah at-Tawfeeq. Al-Fatiha.

Hazrat Shaykh Muhammad Mehmet Adil
30 December 2016/1 Rabiul Akhir 1438
Post-Hadra, Akbaba Dargah