



**Sofbats by**  
**Hadrat Shaykh Muhammad Mehmet Adil al-Hakkani**

**A PERSON WHO ENTERS THE WAY OF TARIQA IS LUCKY**

*Assalamu Alaykum wa Rahmatullah wa Barakatuh,  
Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem,  
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Anwalin wal Akhbirin,  
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 Holy Prophet (SAW) states: "Surat Hud turned my hair gray." There is a verse in it:

فَاسْتَقِمْ كَمَا أُمِرْتَ

"Fastaqim kama umirt." (Sura Hud:112) The order, "So remain on a right course as you have been commanded," came to our Holy Prophet (SAW). This is a heavy command. People think it is easy and say, "So what if we were to be true?" There, they cannot. Humankind cannot hold true. As they are going straight, Shaitan does something and they deviate from the right path. They get on another path, the bad way, the path that Allah does not want. Not on the right course, but they go out of the right course.

Our tariqa is Inshallah upon the right course. Just as it came from our Holy Prophet (SAW) we will continue successfully like that Inshallah. This way is the way of Allah. Those who follow this way need to follow the shaykh and follow the tariqa, its manners, and its methods. Tariqa is not going to follow them. Tariqa does not follow anybody as it follows Allah (JJ) and the Prophet (SAW). Common people follow the tariqa, clean their ego, purify it, and become a better human. They become better amongst people of the world and are held in esteem, and become acceptable in the sight of Allah.

This person becomes acceptable amongst people too because his being on the path of our Holy Prophet (SAW) makes our Holy Prophet (SAW) content with him, makes Allah content with him, his light increases, and his amiability amongst people increases. If not, if he says, "This tariqa is not like I want it. I am leaving," of course there is no obligation. There is no such rule as you absolutely must follow a tariqa. It is not fard (obligatory). What is fard is clear and what is not fard is clear. Allah says:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا



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“La yukallifullahu nafsan illa wus’aha.” (Sura Baqara:286) “Allah does not charge a soul except with that within its capacity.” Therefore, it is not an obligation. However, those who can do it reach higher stations: from the level of common people to the level of the elite. The person rises to be amongst more quality people.

Now some people work so hard just to be a member of the council of a village. They try so hard to become a member of the neighborhood representative’s (mukhtar) council. Whereas it is something that is not worth much in this world, but humankind still shows an effort. Whereas the real thing that needs to be shown an effort is the hereafter. Tariqa is not like being a member of the neighborhood council. It is much higher. So the difference between a regular person and oneself is like the distance between the ground and the sky. His level is so high. However, as we said, he needs to follow the tariqa. The tariqa will not follow him.

Tariqa shows the way as, “You will do this and you will do that.” You could be a garbage man, you could be a farmer, you could be a shepherd, you could be a professor, you could be a doctor, or you could be the person in the highest post and nothing changes for the tariqa. These are shells. Worldly positions have no value whatsoever. In tariqa, no position as, “I am this and I am that,” makes a difference. If you have joined a tariqa you have done well. You are a clever person. If not, it does not matter if you say, “I left and went.” This is a kismet, a chance, granted to people by Allah. If you like you can stay and if you like you can go. If a shaykh or a tariqa were to be sorry for those who leave, he is neither a shaykh nor a tariqa. All the murids can leave if they like. He would not have the slightest sorrow in his heart. They can come if they like and again it is the same way. He is with Allah. What is beside Him (Masiwa) is empty.

Therefore, the person who enters this way is lucky. How happy is he (lucky him). You cannot say “how happy” for a person who owns worldly possessions and positions because it will be accounted for. They will ask, “You were their head. Did you show them the way? Did you eat from the halal (permissible)? What did you do?” Therefore, do not attach much importance to worldly positions but attach importance to the hereafter.

In tariqa, you do not go to someone to ask for something worldly. You cannot say, “We are from this community. Give us money. Give us jobs.” People of tariqa ask from Allah. Allah has it brought to you and takes care of your work. If not, the other way you would be disgraced and your work would not get done. That is why may Allah protect us and may Allah grant us all to know this tariqa’s worth. These times are End Times anyway. Those who are lucky enter tariqa. And when they enter there are 1001 shaitans (devils). They attack tariqa from all sides saying, “Tariqa is like this and tariqa is like that.”



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A person who is one of the true people of tariqa does not care at all. Because he is with Allah, whether they know or not is not important as long as Allah knows. They can attack as much as they want. Those people whom Allah wants devote their lives to this way. It says, "Those who have a heart enter this arena." They say, "So many lives are lost on this way but nobody cares to ask." That is why a person who enters tariqa is a person who is spiritually strong.

People of strong spirituality should not feel sorrow for the words of others. Oh, one should not be sad because someone said this and another said that. They should never think, "What will become of us?" That time suspicion would fall in the heart of the person. Suspicion is not good in tariqa. Tariqa is to strengthen our faith (iman). That is why a person of tariqa should not lend an ear to anything. He should only be with Allah. His heart should always be with Allah, with the Prophet (SAW), and with the shaykhs (mashayikh). Those who are like this are at ease. They do not care even if the world falls apart or the world ruins.

They should not care because the world has been created to be devastated and the hereafter has been created to be built. The world will be devastated in the end so there is no need to be sad. This should be in the minds of people: this world is not lasting and our real abode is the hereafter. May Allah build our hereafter Inshallah.

Wa Minallah at-Tawfeeq. Al-Fatiha.

Hazrat Shaykh Muhammad Mehmet Adil  
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