



## Şeyh Muhammed Mehmet Adil El- Hakkanî Hazretlerine Ait Risaleler

### Predestiny is in the Hands of Allah

*As-Salāmu ‘alaykum wa rah̄matu Llāhi.*

*A‘ūdhu biLlāhi mina sh-shayṭāni r-rajīm.*

*Waş-şalātu wa s-Salāmu ‘alā Rasūlinā Muḥammadin Sayyidi l-awwalīn wa l-ākhirīn.  
Madad yā Rasūla Llāh, madad yā Sādāti Aşḥābi Rasūli Llāh, madad yā Mashāyikhinā,  
dastūr yā Shaykh ‘Abdu Llāh al-Fā’iz ad-Dāghistānī, Shaykh Muḥammad Nāzim al-  
Haqqānī. Madad.*

*Ṭariqatunā ş-şuhbah wa l-khayru fi l-jam’iyyah.*

With the permission of Allah there is good in everything. For those who are with Allah nothing is bad, insha’Allah for those everything is good. Man acts according to how his own mind sees things. “When I am just about to think that now it is ready to happen, an obstacle comes in the way and spoils it,” say people. All of them say the same thing. A believer (*mu’min*) should not worry about this, should not say this, because whatever Allah wishes happens. Since this is what Allah wants, we should accept it contentedly without opposing it.

“Why does it happen this way?” they ask. “It is about to happen. I wonder whether somebody is doing something? Is this happening? That?” With such questions people come and relate their problems. It never comes to their minds that this is from Allah. When Allah wishes so, things go well. That time only a few remember Allah. They think things go well, because they are clever. In fact, everything in world is in the hands of Allah. Nothing is guaranteed. In the past they used to say everything is tied on a cotton tread. Now there are nylon treads which are stronger, not like the past.

Everything is tied on a cotton tread. There are even situations when a second’s delay would ruin everything. If the thing occurred a second earlier, it would not be possible; it has to happen at that exact time. This is in everything—in life, in trade, at work—in every aspect, what Allah says happens. This is what people do not realize, because it has not been taught to them. The things that are taught to him are how he will make his living in this or that way. There are millions of people who think like you, however amongst them only a few are successful—this too happens with the will of Allah. Those who agree with Allah’s predestination are relaxed; those who do not are suffering.



Some come and go with unhappiness. Others are worse. they go in their houses and do not come out. Some others who are in the worst condition must go to a hospital, a mental hospital. All this is because their affairs do not go the way they desired. Indeed, everything is to be left to Allah. You will try to be determined, but the predestination is in

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the hands of Allah. If He wills, he will give. If it does not happen, you will accept and say this was not your destiny. You have to say, "This was not our share. What can we do? We wanted it, but it did not happen." You will look for another thing instead, and work on that. If that does not work out, work on another. Allah has given you health and strength to work, patiently try to do something.

Look around you, you are not the only one whose worldly affairs are not going in the right direction. There are millions of people, not thousands, hundred thousands, or millions, but billions. Allah has given each person something to be busy with. Everyone has something to work on. Sometimes we travel, and many times witness that [even] on top of mountains people live—these are places which may not occurred to you! How do they survive? Look how they show contentment and live happily. Some others are in the best parts of the world, they have it all, [and] still they are not content. They want more, [and] when they cannot obtain what they desire, they get sick, they become uncomfortable.

The most important thing here, as we mentioned, is faith. Faith (*iman*) in Allah means believing in Allah. Faith means believing in the unseen. Not believing [only] after seeing. Allah 'azza wa jalla does not like complaints. Grace and provision are from Allah. Everything is in His hands. As we said, we must have faith in Him, believe him, rejection and complaint are not acceptable. Allah 'azza wa jalla does not like complaints, because when there is a complaint, Allah says, "My servant is complaining about me, he is not content with me." There should be no complaints, so that there is contentment in you towards Allah. At that point Allah too is satisfied with you. No, if you do the opposite, why should He be satisfied with you? You are not grateful for his provision, instead you are in complaint, you find fault in Allah, astaghfiru Llah. This is a great shamelessness.

People should look for the fault in themselves. If there is a fault around, today people blame others. As if they are not guilty at all, they do not acknowledge their wrong. They are not guilty, they look for the fault in others. If you ask anyone, he alone is suffering. Unfortunately this is the training today, end days training. They do not accept their faults; they do not apologize. When a mistake occurs, certainly there is something we are lacking.



After admitting there is a fault, one should apologize to the other person. In that event you will have trained your nafs (desire). Otherwise, you find the fault in the other, and spoil your nafs further, and such is not a benefit to you, but a harm. [If you do] otherwise, it is a benefit.

## **El- Hakkani Hazretlerine Ait Risaleler**

The man who has trained his nafs has done the best of all things, because the nafs orders all bad things not the good. That is why we need to train our nafs to do good. The nafs is a wild thing. It is useful after it is trained; it is useless when it is not trained. There

are some animals who are useful after training. If not, they are useless—one only feeds them. We have horses. One is quite strange and throws the rider from his back. There is a man who is knowledgeable about training, [who said,] “The horse needs at least three years of training. It needs to be ridden. Training is the only way to stop him.” If you do not train him you will feed him for years with no use. If it is trained, then it is beneficial.

The nafs is worse than this. The nafs never leaves the person. One ought to be on guard against it, so that in the middle of training it does not ride on your back. May Allah grant us good habits, insha'Allah. May He help us to succeed in nafs training. As we said, the nafs hunts you when you are inattentive (*ghafil*). Some people think, “Our nafs is trained. We are finished.” A man who says this is the one who is most deceived. Later when his nafs throws him on the ground, he will be confused. May Allah protect.

*Wa min Allāhi t-tawfīq,  
al-Fātiḥah*

*Şuḫbah of Shaykh Muḥammad Mehmet 'Adil  
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