



Sofibats by
Hadrat Shaykh Muhammad Mehmet Adil al-Hakkani

THE INTERCESSION OF OUR MASTER (SAW)

As-Salāmu ‘alaykum wa raḥmatu Llāh.

A‘ūdhu bi-Llāhi mina sh-Shayṭāni r-rajīm.

Waṣ-ṣalātu wa s-salāmu ‘alā Rasūlinā Muḥammadin Sayyidi l-Awwalīna wa l-Akhirīn.

Madad yā Rasūla Llāh, madad yā Sādāti Aṣḥābi Rasūli Llāh, madad yā Mashāyikbinā. Dastūr yā

Shaykh ‘Abdu Llāh al-Fa’īẓ ad-Dāghistānī,

Shaykh Muḥammad Nāẓim al-Ḥaqqānī. Madad.

Ṭarīqatunā ṣ-ṣuḥbah wa l-khayru fi l-jam‘iyyah.

Who wouldn’t want people to go to paradise? Shaytan – Shaytan and his gang - are those who do not want people to go to paradise. They do not want to take people to paradise. This is due to Shaytan’s envy. Shaytan says, “I’m going to hell, so I’m going to take them all to hell!” When Allah the Exalted and Glorious said, “I’m going to throw you into hell,” Shaytan said, “I will try to divert them all from the path. I will cause them to deviate.”

The one who tells people, “You’re going to hell,” is, Allah forbid, like Shaytan. You should say you’re going to show people the way. Now of course there are people with faith and people without faith; there is Islam and there are those who are not Muslim. Those who are bound to hell are clear, and those who are not are clear. But these are saying about people who recite the Testament of Faith (Kalima Shahadah) too, “They’re bound to hell.” Why are they bound to hell? They say, “Well, they made a mistake, they committed polytheism (shirk), and they did this and that,”—they want to send everyone to hell. People are so fed up with them now that they even came up with a joke about it.

Those who want to send people to hell the most are, unfortunately, of the country we go for hajj in: Saudi Arabia—meaning Salafis and Wahhabis. They tell everybody [else] that they are mushrik, they harm the pilgrims who go there, and there is nothing they don’t do to them. They don’t let them be. People are not coming to visit you. They are there to visit the House of Allah and to visit our Holy Prophet (SAW). To visit those beautiful mosques: al-Masjid al-Haram, the al-Kaaba al-Muazzama, the tomb of our Holy Prophet (SAW), al-Masjid an-Nabawi, etc. They go to those places to make ziyarah and gain blessing (barakah). Nobody’s going there to see your face. People suffer so much, and then these people tell those who go there that they are polytheists. They have assigned people, and pay them tons of money, [just] to stand by the graves and the roads. Wherever they stand, it is just as they say [in the Turkish proverb], “They become parsley in everything.” Exactly so. They are everywhere they need to be and don’t need to be. Such an unnecessary thing.



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It is said that these come from the main village in the middle of Najd, so from the middle of the desert. The most extreme are there. Two of them were sitting and one of them said, "Our country is also ruined. They have become mushrik. The whole of Mecca, Medina, and the surrounding areas have all become mushrik, except for our area only." The other continued, "There is no shirk and the like here. We only recognize Allah, and no such thing as the Prophet and what not. We don't commit shirk with them." A little later, one said, "There are buildings and what not in the city. This is contradictory too. They are also committing shirk." He went over the whole of Saudi Arabia. Those in the desert were left, and he eliminated half of them as well. A little later he said, "They opened up stores there and are selling phones and what not. Those are bid'ah too. They are committing shirk. There are no more Muslims left in the world except for our village." A little later they looked, did some research, and concluded, "No, our villagers are also people of bid'ah and shirk. They are also doomed for hell. Only the two of us are left, alhamdu li-Llah!" Then one of them realized, "Subhana-Llah, don't you have a TV antenna on your house? You are also a mushrik. I'm the only one left. You are all doomed to hell."

He doomed everyone to hell. This is how they are. They are ludicrous. They have gone so far that they have become a laughingstock. They are on the path of Shaytan. They are following Shaytan. They say they are following. There, they are following the path of Shaytan. People of tariqa go on the path of our Holy Prophet (SAW). They want everybody to go to paradise. They wish for this and show the way.

There is a nice story, a true story, a story about our Holy Prophet (SAW). A young girl, who was serving next to him, went to the bazaar and her hair was open a little. Someone saw her there and threw some words: "Even Muhammad cannot save you." Astaghfiru-Llah, salla-Llahu alayhi wa-sallam. The girl was saddened and went home. Our Holy Prophet (SAW) saw her state and asked, "What's wrong, O little girl?" She answered, "Because some of my hair was exposed, they said even you can't save me from hell." Our Holy Prophet (SAW) got very upset, he got angry and became red. Putting on his cloak (jubbah) and crown [i.e., his turban], he entered the mosque in a hurry. When the companions saw him, "Your order sir, O Messenger of Allah! Is something wrong?" they asked. They thought they were going to war. That is how angry our Holy Prophet (SAW) was. "No," he answered, got up on the pulpit (minbar) and propounded a sermon (khutbah). He said, "I will intercede in such a way, all the way to the end of Yemen, to the east and to the west. I will make so much shafa'ah that even Shaytan will hope to be included in that intercession."



Sofhats by

Look at the way of our Holy Prophet (SAW), and look at the way of Shaytan. So there were people like that in the time of our Holy Prophet (SAW) too, such that this beautiful action of our Holy Prophet (SAW) is as an example for us. It shows us that the way to paradise is open to everyone. Bring everybody to the path of paradise. Let there be no hopelessness. Every human is faulty, but thanks be to Allah, there is the intercession of our Holy Prophet (SAW). This is a great good tiding. We are all in need of his shafa'ah. Nobody should be so mindless as to say they don't need his intercession. You may worship from the beginning of the world until the end, if you like. If you say these words, the worshipping you did has no use at all. You would have done those acts of worship for yourself, for your own ego, and not for Allah ('azza wa jalla).

Our Holy Prophet (SAW) is "rahmatan lil-alamin". Our Holy Prophet (SAW) came with mercy and compassion. Shaytan came with disbelief, with fury, and with evil. Those who follow him, those who imitate him, would become like him. Shaytan worshipped for thousands of years. Even if people worship for 60-70 years, their worship is not even as much as an atom next to Shaitan's. So nobody should trust in his worship. He should trust the favor (lutuf), mercy, and intercession of our Holy Prophet (SAW).

May we all be granted his intercession, insha'Allah. May Allah not deprive us of his shafa'ah. May he also intercede on behalf of the whole Nation of Muhammad (Ummat Muhammad). May Allah's help and our Holy Prophet's (SAW) help come, insha'Allah. We are supplicating for his honor. If we say it, it is no use. We are not so clean. Neither our inside nor our outside is permitting. That is why we say "for the honor of our Holy Prophet (SAW)". Since Allah ('azza wa jalla) loves him, because he is the beloved of Allah ('azza wa jalla), he is the one He loves, and He answers [his] prayers. Otherwise, who do we think we are?! May Allah make his love inside of us be everlasting and more, insha'Allah.

*Wa min Allāhi t-tawfīq,
Al-Fātiḥah*

Şuḥbah of Shaykh Muḥammad Mehmet 'Adil
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