



## Sohbats by Hadrat Shaykh Muhammad Mehmet Adil al-Hakkani

### TRADITIONAL WEIGHTS AND MEASURES

*Assalamu Alaykum wa Rahmatullahi wa Barakatuh,  
Authu Billahi Minash-shaytanir Rajeem, Bismillahir Rahmanir Raheem,  
Madad Ya Rasulallah, Madad Ya As'habi Rasulallah, Madad Ya Mashayikhina,  
Shaykh Abdullah Daghestani, Shaykh Nazim al-Haqqani. Dastur,  
Abu Ayyub al-Ansari. Madad,  
Tariqatunas sobba, wal khayru fil jam'iyya.*

Goodness is in the gathering. Inshallah, Allah willing our intention is that these gatherings become good gatherings, Inshallah. Everybody came for Allah and for no other purpose. Neither playing, nor entertainment, nor something else. They came for the sake of Allah. This is a good gathering.

### الدِّينُ النَّصِيحَةُ

It says, "Ad-din un-nasiha." "Religion is advice." Meaning the essence of religion is advice. What does advice mean? It is to show something good, to show the good. This is advice. The saying of a person showing an evil way or an evil thing is not called advice. The noble hadith of our Master (SAW), each utterance and word that comes out of his holy mouth is true a million times a million. Nothing evil can be called advice. There is no such advice as, "Go and kill that person!" There is no such advice as, "Go and drink alcohol!" That is why religion is to show the good thing. So it is the foundation of our religion: advice.

Prophets were sent to show the right way and to give advice. The saints (awliya) and scholars (alims) who follow in their footsteps work for the same thing and show the right way. Just as there are prophets, saints, and pious ones who show the right way, there is their enemy Shaitan on the opposite side. Shaitan says the exact opposite and cannot stand anything to do with religion or being Muslim. They do these things more subtly and slowly. They get through to people's head without them realizing it, gently. Or if they are to do something, they do it slowly for a long while without people realizing it. You watch and see that everybody is doing the same thing without anybody realizing it.

Our Master's (SAW) hadith shareef: "You will follow the non-Muslims or the people without faith. There is an animal, something like a badger, that has a tight home. If they enter it you will follow behind them," says our Holy Prophet (SAW). That is why Shaykh Mawlana (QS) did not speak for three days, starting three days ago. He said, "I am going to say something important!" Here, what he said was pointing to this: you are following the kafara (unbelievers)!





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Actually, what Shaykh Mawlana (QS) meant to say was of course related to the clock and time: Muslims made it. In fact, Harun Rashid had sent a clock as a gift from there (Baghdad) to France. They were amazed and stunned: “How can such a thing be?” They had no idea of neither clocks nor time. Because they have no worship, ablution, or prayer (namaz). They have nothing. They go once a week on Sunday, do some things standing, and pass by. They have no need for a clock or [keeping] time.

Muslims were the ones who invented the clock and used time. A Muslim day starts with the evening (Maghreb) call to prayer (azan) and continues till the Maghreb azan of the second day. This way a Muslim’s timepiece is set with Maghreb prayer. The new day, the second day, starts after Maghreb prayer. Just as now the day starts at midnight, after 12, a Muslim day starts following evening. That is why when we say “Friday evening”, it refers to Thursday’s evening, the night that connects Thursday to Friday.

Shaykh Mawlana (QS) pointed a lot to this on that day. He said, “I will speak on the night that connects Wednesday to Thursday.” A Muslim’s calendar, a Muslim’s day and time starts like this. Shaykh Mawlana would never use these hours, but as we said, they arranged time according to their own heads in this unbelieving system. That was not enough. They move time one hour ahead and one hour back and make fools of people. This is the reason why Shaykh Mawlana got angry.

They learned everything from the Muslims. In the past, there was the “okka” in the scales, the balance. What we call okka weighs more than a kilogram. The “önge” as it was called was probably one-fourth or one-fifth of it. Then there were measures. For example, there was no meter. There was the “arshin” (Ottoman yard). They called it archine and it was between 68-70 cm. They did away with all this and made it like one standard. However, they did not remove one thing: the mile. They insist on not doing away with it. It exists in England and America. They still use the mile. They use feet too. They use them but they did away with everything to do with Muslims. They did not leave the Muslim measures, weights, and time. They did not leave anything.

The measures and weights used by Muslims were used since the time of our Holy Prophet (SAW). They say, “Oh, what would happen if it is gotten rid of, whether it is this or that? The meter is easier. It is 100 cm. The okka and this and that... I’ll get confused.” No, do not say that, because there is baraka (blessing) in them. So just like a hijab (taweez) or an amulet is made and it certainly has something, these have such a baraka. It is a thing practiced by our Master (SAW) and it counts as sunna. Since you would be using those measures and weights because our Master (SAW) used them. People would be unknowingly doing good deeds. Of course, you cannot do it by yourself now. That is why Shaykh Mawlana is angry with these, with people who started these.





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It is done and over with now, but:

من سنَّ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا.

“Man sanna sunnatan hasanatan falahu ajruha wa ajru man amila biha.” Whoever does a good tradition, a good thing, it is counted as a sunna. It has its rewards. He says the rewards of those who imitate and do it are written for that person. Whoever brings about a bad tradition, performs it, and others perform it, its sins are written for him. The sins and punishment of everyone who does it are on the neck of that guy. Of course, all this starts with the Party of Union and Progress. Slowly, they got rid of everything. Of course, their sins and burdens are at their peril. It is not easy to reform now, but we still should not forget those things.

Even if a person does not use them, there are units of measurement, weights, devices, and many other things used in the past. Today, people's heads do not work either. A currency was changed (from the Turkish Lira to the New Turkish Lira) and people are still mixing a million with one. A million, a billion, and what not are all mixed up. Why is that? Because people's heads have stopped working now. How much is 100 qurush (pennies)? It equals one lira (or pound). Alright. In the past, it would be said: “One lira equals so much money, one qurush equals 20 monies, one Majidiya equals so much...” The people of old used different calculations. It was not like now, an account that comes out immediately. A person's head would work immediately and people were smarter. There is no calculating in the head now. As we said, people are mixing a million with a billion and a thousand with a billion.

As if this was not enough, when the alphabet also changed - this is the worst now - it was completely ruined. Millions of people were left ignorant in one night. Such a thing is not seen in history. However, thank Allah the children are slowly learning now. But they learn a foreign language easier by the time they learn it. They learn and memorize English and German easier than they are able to read and understand old Ottoman language.

So Shaykh Mawlana's (QS) not speaking for three days was a big thing. It was anger. It is proof he did not approve of all this injustice and ignorance. What do they say? People did not know reading and writing with crooked letters but it was easier with the Latin alphabet. Meaning they took us for fools that time. They really took us for fools and nobody made noise. Of course they could not make noise. It is the wisdom of Allah; it was supposed to happen, meaning everything has a time. That time is passed thank Allah. Now all over again, our Shaykh is recommending us with his blessing (baraka) and spiritual support (himmat). New things we did not know before since, as we said, nobody was aware of it. Shaykh Mawlana is slowly bringing out things none of us were aware of.





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There is a burden if one knows and does not tell. When one says it, he would be lifting that sin (wabal) from the nation so there is no more burden. Anyway, Shaykh Mawlana would say: "If I am angry at someone or reprimand a person, I clean them." Otherwise that burden upon the people would not go away and troubles would befall on those people. Therefore, for that burden to be lifted off of them a bit, Shaykh Mawlana would certainly wash them up. He does it so they accept what they do not know all over again.

As we said in the beginning, this is advice. It says, "Religion is advice." The people Shaykh Mawlana is addressing are all religious people. Thank Allah they are people who accept advice. People who do not accept advice regret it in the end and say, "If only/would that." Regret means saying, "I wish I had." Our Holy Prophet (SAW) says, "Do not say 'If only,'" because it is past already. You can say "If only" as much as you want, but you need to accept advice in the beginning. You should not be offended by a true word.

True, some people are offended when they are given advice. Most people immediately start "No, it was like this and like that." You know the nature of some of them and never attempt to give them advice. Because if you attempt to give advice, the man makes you sorry you made an attempt and that you approached him. That is why we do not give advice to many people, but again do not immediately get upset and enraged when someone gives you advice. Think for five minutes and if it is right: "May Allah be content with them." If it is not right, you can say, "It is possible," meaning you can say, "Thank you for giving me advice."

When this is the case, it is the wisdom of Allah that if a person accepts an advice for the sake of Allah, because of what he did, Allah Azza wa Jalla gives tranquillity inside the person and he is in comfort, since he accepted advice based on it being a part of religion. If not, if it is the opposite case, he would be cursing at the man for an hour already. Then that man predominates his whole day and one thinks "Why?" the whole day. Whereas, if he accepts it, it would be beneficial for himself and he would not need to think about it the whole day, and the person across would not get offended.

These are important things and are a part of manners of tariqa. As we said, these things we have mentioned are foundations of Islam. May Allah make us all amongst His servants who listen to advice and follow it. Like the hadith of our Master (SAW): may we see the truth as truth and follow it Inshallah, and may we recognize what is bad as bad and stay away from it Inshallah. May Allah grant our Shaykh a long life Inshallah. May we be honoured with Mahdi Alayhis Salam along with him Inshallah. May we all be happy in this world and the next Inshallah. For the children too Inshallah. May the sick get healthy Inshallah, and may our Shaykh also get healthy.





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

Lillahi Ta'alal Fatiha.

Hazrat Shaykh Muhammad Mehmet Adil  
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