



Sofibats by
Hadrat Shaykh Muhammad Mehmet Adil al-Hakkani

ALLAH DOES NOT LET GO OF ANYBODY'S RIGHTS

*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 sohba, wal khayru fil jam'iyya.*

Tariqa is based on manners. The most important matter in tariqa is manners. What we mean by adab is when people see a person of tariqa, they should not fear harm will come to them. They need to say, "These people are mannered with the manners of our Holy Prophet (SAW). They are trying to learn those manners." This is a very important thing in tariqa. Nobody should complain about you.

Of course tariqa has its levels. It is not easy being a seeker. Shaykh Mawlana (QS) would always say, "I am not being a shaykh. If I were to act like a shaykh nobody would remain around." If he acted like a shaykh it would require a great deal of submission, it would require keeping a great deal of manners. Because it is not easy Shaykh Mawlana used to say, "We are managing like this with similitude."

You are muhibs of tariqa. Being a murid is not an easy thing. However, it is also important to be on the path and make intention for it. You would say, "I make intention to become a murid and I am slowly learning." Let alone tariqa, in Islam there is no asking for something, "I am poor. Give me something." This matter is even harder in tariqa, it is more serious, and there is no question about it. Our Holy Prophet (SAW) said, "Whoever constantly begs, asks for something, the flesh on their face falls off on Judgment Day, they become that embarrassed."

Therefore, our tariqa is not for worldly possessions. It is for other things. For a person to approach possessors of money and possessors of status and ask, "Give me this and that," is outside of manners, it is impudence. But the system now is Shaitan's system. The system has made people such that it is quite normal, as if it were an earned right, everybody does this, and there is no such thing as shame. "Just let elections arrive tomorrow and I will show what I will do," they say, "they did not give it to me. Let elections arrive. We have so many votes. If he does not give us what we want we will not give him the vote." So there is such an impertinent, such an unmannerly situation now. This is the state of End Times. These are not the manners and style of tariqa.



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It is the wisdom of Allah the recent incidents occurred. There is a wisdom in everything. With the thought, "Let others burn while we burn too!" Shaitan and his supporters blamed people who had nothing to do saying, "He is from the traitor community." So many people came to us, they appealed, and we fell heedless.

Our effort was to give them a sign so the sighs of the wronged would not emerge and they are not get oppressed. We thought we could be of some use too, but it is the wisdom of Allah that this is also a lesson for us. It is a lesson for the people of tariqa too. You should not ask other than Allah and you should not condescend to anybody. We have our Allah. "Give this wronged his due right. Let him get his right back," you should tell Allah.

We made a mistake by telling a human. We are not reproaching anybody either because everything is from Allah Azza wa Jalla. Your words would also fall on deaf ears, "Since you are not appealing to the real place and appealing to somebody else. Come to your senses." This is what happened to us. It is the wisdom of Allah. There is a wisdom in everything.

It is the adab of tariqa: you will not get angry at anybody, and you will not take offence at anybody. This is also from Allah. We will beg Allah, our dua is to Allah, to Allah Azza wa Jalla such that the one who is capable of everything is Allah. He can also raise these people to the highest stations. There is a good in everything. The oppression started by supporters of Shaitan does not benefit them either. These wronged people too Inshallah, Allah brings them to better places because of their patience.

وَعَسَىٰ أَنْ تَكْرَهُهُوَ شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ

"Wa'asa an takrahu shai'an wahuwa khayrun lakum." (Sura Baqara:216) "Perhaps you hate a thing and it is good for you." You do not like some things but there is good in them. The Koran Kareem is the word of Allah Azza wa Jalla. And some things you think are good for you but they are bad for you. Therefore, our job is, it is from adab to ask for everything from Allah.

You should not bargain with anybody whoever it may be. Saying, "If you provide me such benefit, I will give all the votes of our village to you in the elections," is committing a sin. What needs to be done is clear. There is no need for anything else. It is not good to say for the election or for this and for that. For Allah, we will give our vote to good people. Otherwise, even the smallest thing turns into begging, turns into bribery, and turns into disgraceful behavior. What we are to do is for the sake of Allah and for nothing else. When Allah gives He gives the best.



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وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

“Wa'alallahi falyatawakkalil mu'minoon.” (Sura Aali Imran:122) Believers will trust in Allah.

A person lived during the time of Dawud Alayhis Salam. The man says one day, “I will not work anymore and will ask everything from Allah.” The man truly kept to his promise. As people told him to work he refused, “I will not do anything. I will not work until the sustenance comes inside my home. I have put my trust in Allah.” One month, two months, one year passed and the man is the same. People were mocking the man now and viewing him as a majzoob. Two years, three years... Again nothing.

“For God’s sake¹, get up and work.” He would say, “No, I am waiting. My sustenance will come from Allah.”

In the end he waited like this for seven years. One day he looks and a bull enters his house running. “There, my sustenance has arrived,” he said and immediately laid it down and slaughtered it. He was happy for this. A little while later a man came asking for it, “My bull ran here.” He answered, “What bull? Allah sent me this sustenance. Allah is the sustainer². I have been making dua for seven years and my prayers have been answered. Sustenance came thank Allah.” “How can sustenance come like this? This is my calf,” and as they started arguing they go to court to Dawud Alayhis Salam.

Dawud Alayhis Salam was both a prophet and he was their Muslim judge³. He also had a beautiful voice. It is called a Davudi voice. They came and he said, “Tell me your complaint.” The man said, “I have been begging Allah for seven years to send my sustenance in front of me without ever working and striving. Allah answered my prayer and sent me a huge bull. So I slaughtered it. This is the issue.”

The other man burst with anger, “This is my bull and nobody else’s! It ran off from me and this man slaughtered it. Moreover he is talking nonsense. You are a just person. You are both a prophet and a judge who rules with justice.” Dawud Alayhis Salam said, “Since it was yours, you can employ this man with you for 5-6 months so he can pay you.”

The other man said, "O Prophet Dawud! I have been begging for seven years and praying."



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1. Ya Hu 2. Kazzaq 3. Qadi

"Alright, you have been praying but there is divine law⁴ here. If everybody says, 'I made dua and it came to my door,' like you the world around would be a jumbled soup. You will work with this man." Then the man said to Dawud Alayhis Salam, "You have a look again." So then Dawud Alayhis Salam said, "Wait, we will give a verdict tomorrow. Let us think it through."

The next day Dawud Alayhis Salam came there, sat, and said to the owner of the cow, "Let go of your right for this bull to this man. You go your way and he goes his way." Upon hearing this the owner of the bull said, "What kind of justice is this?! The man kills my bull. How can such a thing be?!"

That time Dawud Alayhis Salam said, "You will give the bull and 50 pieces of gold on top of it." The man raised hell, "What kind of justice is this?! Can it be so? He takes my bull and I will lose 50 pieces of gold." He made a fuss and the people around started murmuring, "What is this?"

Upon this Dawud Alayhis Salam said, "You will give all your wealth to this man, then you will go away." That time the man jumped to the ceiling grumbling, "What kind of justice!" Those around also got boiled up. Upon this he said, "Alright then, you will give your wealth, your wife, and your children as slaves to this man."

This time the man went all out crazy. When this was the case Dawud Alayhis Salam said, "Now you asked for it. Come, there is a desert ahead. We are going there." Those around got boiled up more.

They went there. There was a tree and when they reached under the tree he said, "Stop here. This man was that man's father's slave. This man's father killed him with a dagger while drinking water. He killed him with a dagger and hid it somewhere. This is why we are giving him all his wealth." They also found and brought the dagger.

"From now on you are a slave. Your children and your wife are also slaves. The wealth is his father's wealth. Therefore, we give it to this man." And they brought the dagger. They retaliated against him with the murder dagger and his head was off. If the man had given in the beginning, he would have got off with just a cow. However it is the wisdom of Allah, He shows people that Allah is capable of everything.

Meaning with so much of this slander, so many people were subject to repression. Allah exists. Allah does not let go of anybody's rights. Whether it is after 20 years or 30 years, Allah gave that man an inspiration and this is what happened. Then he got all his wealth and retaliation for his father.

4. Sharia

Let them not think this world is an empty world. Surely all injustice done will be questioned for. If not in the world it will be questioned in the hereafter. But most of the time those people do not fare well in the world either. Therefore, do not plead with anybody and do not slander anybody. These two are important. Let us mind our own business. This is the manner of tariqa.

Never infringe on anybody's rights. Shaykh Mawlana's (QS) name is Haqqani. Shaykh Mawlana told me, "We have been given such a name." Hakkani means defender of truth, acceptor of truth, and observer of truth. This is important. It is one of the important manners of our tariqa and a pillar of Islam. Because oppressing and slandering people carry a great burden of sin.

May Allah protect us and give these people, all the people in our country, an improved state Inshallah. May they all be on the path of Islam and the path of tariqa. May they spend their life with adab in the world, and spend it in happiness in the hereafter Inshallah.

Wa Minallah at-Tawfeeq. Al-Fatiha.

Hazrat Shaykh Muhammad Mehmet Adil
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