



Şeyh Muhammed Mehmet Adil El Kıbrıs-i Hazretleri'ne (k.s.) Ait Risaleler

WHAT HAVE WE BEEN CREATED FOR?

Anzu Billahi Minashaytanir Rajeem

Bismillahir Rahmanir Raheem

Madad Ya Rasulallah, Madad Ya As'habe Rasulallah, Madad Ya Mashayikhina,

Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Abu Ayyub al-Ansar. Madad.

Tariqatunas sohba, wal khayru fil jamiyya.

Assalamu Alaykum wa Rahmatullah wa Barakatuh.

May Allah continue these gatherings Inshallah. What is it that we are to do in this world? Most people are unaware of what they are doing, why they came, and why they are leaving. Allah sent us to this world so we can learn that. There, that is knowledge. Why do we exist and what are we living for? This cannot be learned immediately but slowly. That is why it says in the Hadith, “Utlubul ilma minal mahdi ilal lahdi.” Meaning, “Seek knowledge from the cradle to the grave.” When the baby exits the mother’s womb, it starts learning slowly and learns over time. The baby’s veil of the eye is open at the time it is first born. We think our eyes see. In fact, when the baby is a couple of months old, after forty days that veil shuts. The essential eye of the beholder, those things that need to be seen becomes shut. In some sort, we become blind, we become like blind to the world of truth. The other eye opens slowly and we see with it. Then it learns slowly. Their families teach some people why we came to this world. They teach their children starting from childhood. Afterwards, hocas (teachers), imams and murshids (guides) continue this task.

Why did Allah Azza wa Jalla send us to this world? He sent us so we can thank Him and be thankful to Him. **Being thankful to Him is doing what Allah Azza wa Jalla tells us. Doing what Allah Azza wa Jalla tells us is also worship, it is our act of worship.** We must thank Allah because he created us in this position, as the most beautiful human being amongst all creation. The one who knows it, is thankful and believes in Allah’s existence will be comfortable. The other group, they are the majority. Whatever is Allah’s wisdom, they are ungrateful. There are many people who deny Him, even though Allah gave us so many benefits, so many blessings, and so many offerings. And the one who does not deny Him rebels against Allah Azza wa Jalla. They are in constant loss. They can never find peace of mind. The works they do are unnecessary and unbeneficial works. He can be the most learned, most expert, and most accomplished in works, he will have done unbeneficial things as long as he is not beneficial to himself. He will look back to the world in the hereafter, that he was so popular, he was so great, and he got so much respect. “How did it come to this? This means I made a mistake,” he will say. You cannot even reach people like that in this world, they have ten [protective] circles



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around them. You cannot come near them because of their, “I am this and I am that.” But nobody is left around them when they die. Then they will answer in the grave. It is not easy for people like this in the grave. It is hard for them when Munkar and Nakir come with sticks in their hands and ask, “Tell us now, who is your lord?” Of course he has no idea about anything. He had denied it all. **When he does not know the answer to each and every question, he will be slammed on the head and his head will be smashed.** The second question, the third question... All the time he does not know any, he will be treated with vileness and with torture, and he will be disgraced. Everybody held him up high in the world saying, “You are this and you are that.” But there are places where you have no value. Nobody knows you where you are not known, and you find no respect. This is so even in the world. For example, if that person goes somewhere he is not known, he can brag as much as he wants, but it is of no use if nobody knows him. None of his works have value in the grave. And what is important is that place. The world is not important.

It is the wisdom of Allah, in the old days, one of the holy ones was sitting with his mother. An imposing man passed by on a beautiful horse. His mother made a dua for his son: “Inshallah when you grow up you become like him.” The holy one answered, “Allah forbid, I would not want to be like that.” A little later, a woman passing by was being cursed at, “You are committing adultery! You are committing theft!” This time the mother said to her son, “May Allah not embarrass you like this.” And the kid answered, “May Allah make me like that.” When she asked, “What are you saying?” the child replied, “The first passer by was an arrogant, tyrannical and oppressive person. I said may Allah not make me so. The second passer by concubine was oppressed. She neither committed adultery nor theft. So I said may I be like her, oppressed in the sight of Allah. She was patient and her station was raised very high in the sight of Allah.” The first was not good, even if he looked good. The second was not bad, even if she looked bad. **This is what people need to learn and know, to be good in the sight of Allah. To do what Allah tells us, and to do what our Holy Prophet tells us brings joy to a person.** Even if it looks hard, it brings comfort to people. The person that oppresses and infringes on the rights of others never finds comfort and is uncomfortable. That person’s darkness effects the people around him too.

Allah sent the awliya (saints) to teach such things. Every wali (saint) is in the footstep of a prophet. 124,000 prophets came. The awliya are the same number. The highest ones, as our Holy Prophet says, are the Arbaeen (Fourty). We had also read it in the Hadith. With them you are given the daily bread, with them it rains, and with them you gain victory. It cannot be without them. This is a Hadith Sharif. There is no need for the people called Wahhabi to say, “There is or there isn’t.” They are beautiful words



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coming out of our Holy Prophet's sacred mouth. He says: **"They are fourty persons. When each one of them passes away, immediately someone else comes in their place."** The world cannot be without them. At the end, near Doomsday, when no Muslim is left any more, they will not be left either. Doomsday will befall on the polytheists and the unfaithful. May Allah Azza wa Jalla not make us one of them Inshallah. May He not include us amongst those whom Doomsday will befall because we are weak servants. Thank Allah, we expect that the one who is following a shaykh will definately be in a good state.

Allah Azza wa Jalla created us a human being, He gave us all the beauties, and we became Muslim. We are Muslim, and thank Allah we follow the way of our Holy Prophet. This period is the Akhir Zaman (The End Times), and discord and disturbance is widespread. These times are not easy and you hear it everyday. People are afraid. People are edgy: what will happen, what will be left? Inshallah, may the good be on us and the bad be on the infidels.

To give advice is an order. Religion is advice. **People who are in this religion need to go after true murshids (guides). They say Shayan is the shaykh of the one who does not have a shaykh.** This is seen very clearly these days, and it is seen manifest everywhere. Again, in the Hadith Sahrif it says, "If the entire of those of earth and sky kill one Muslim, I would throw them all to Hell. I would not feel any pity." They are trying to kill all Muslims saying, "You are a kafir (infidel)." They are giving fatwas (legal opinions) according to their own heads. There are so many hadiths and so many ayats (verses). **Where is their understanding of being a Muslim coming from? So their shaykh is Shaytan.** Shaytan is teaching them very well. It is not possible otherwise. The things that are done, these evil works cannot be in Islam. It is definately through Shaytan, and it is definately the way shown by Shaytan. It is impossible and cannot be in being a Muslim. **That is why we say to our Muslim brothers: Come this way, find the right way, and never go ways you do not know. You will have done harm intending to do good. This is not a game. Do not think you are saved by killing yourself. This has an accounting too.**

One day Musa Aleyhis Salam asked Allah Azza wa Jalla, "Show me one of Your awliya." So Allah said, "Go to that cave where there is someone. When you go, you will find him there." He went, got on top of the mountain, and entered the cave. He found a body there, with a pillow and a little piece of garment to cover himself. Musa Aleyhis Salam said, "I had asked for a wali." And Allah said, "Here he is. I will also question him for his pillow and piece of cloth, and will enter him to Paradise accordingly." Allah Azza wa Jalla says so about his wali. Even he will be questioned. **Do these people think so many things done will be left unquestioned now? He is happy thinking, "I killed myself,**



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I blasted myself.” If you do that, you are in eternal Hell. Knowingly or unknowingly, you infringed upon the blood of a Muslim. No, they are already doing it knowingly. They are in Hell for eternity.

That is why these tariqas are important. **Through these tariqas, the way of our Holy Prophet’s Ahl-e Sunnat wal Jamaat was able to reach since that time. There is no wali that is not Ahl-e Sunnat. They are all from Ahl-e Sunnat wal Jamaat.** The Wahhabis do not accept awliya anyway. If you mention the other group, they curse at the companions (sahabis); they do not have awliya. Those in Beirut, by the wisdom of Allah, are interested in maqams (tombs), but Shaytan found a way again and got them off track too. They are outside of Ahl-e Sunnat. They are the 5th mazhab (school of thought). Those who are out of the four mazhabs are the 5th mazhab. They are considered outside of [the Sunni] mazhab, because they do not accept most of what our Holy Prophet says. They do not have awliya either. However many of these you see here, they are all Ahl-e Sunnat. **Do not misunderstand: starting with and including Haji Baktash Wali, all are Ahl-e Sunnat. This holy one is also just like Haji Bayram Wali.**

There was a shopping district in Beirut. Apparently, there was a maqam in the bazaar. They hid it because they were expensive areas, camouflaged it, and built a building on top of it. It was unseen for years. When the war occurred, twenty to thirty years ago, that place was destroyed and the maqam appeared underneath. Those we are talking about are sirs from the fifth mazhab and not from us. They went and showed respect, hospitality and honoring there day and night... Then they found out that he was Ahl-e Sunnat wal Jamaat, so they left him and ran away. This is a great wisdom. They did not understand him. They could not understand even though they were looking for so long. Understand now: there are no awliya from amongst you. The awliya always come out of here. Believe in this and it will be to your benefit. Are we going to loose anything if those people enter this way? On the contrary, we will rest more. May all come to the right path. Is the man who is on the wrong path liked in his neighborhood? He is not liked. But everybody would be happy and pleased if that man came to guidance. He will have been saved and those around him would be pleased. For us, it is to our advantage for all people to come to guidance. This is why we are telling these stories.

The right way is the middle way, the way of our Holy Prophet. He says, “Do not curse at my companions. Cursed be those who do.” On the other hand, he says, “Respect my Ahl-e Bayt (Family of the Prophet). My Ahl-e Bayt is my trust that I am leaving you.” **“I left you two things. You will not decline as long as you hold on to them. These are the Koran and my Ahl-e Bayt.”** Here, we are trying to obey both sides, the orders told by our Holy Prophet. The Prophet is also pleased when this happens. When the Prophet is pleased, Allah is pleased, and Allah loves us. **There, this is our goal in the**



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world. What we said in the beginning of the sohba and what you need to learn is **Allah and the Prophet loving us. It has no value if you love but they do not love you. What is important is them loving you.** Them loving you is through you going in the way they tell, show and teach. Only this way can you be the object of their love.

Doesn't Allah love all? He does not. Some people are very humanist. They say [and claim] Tasawwuf and the such. They also include our poor Mawlana (Rumi) Hazretleri into this. Whereas Rumi comes very hard against these people in the Mesnevi. They only show one of his pictures where he is sitting like a darwish or whirling. Humanists think he is a soft person. No, the Koran also says: "Allah does not like infidels." Why should He like them? They commit polytheism and are insulting our Holy Prophet. Would He like those who do not respect His Beloved? He does not. There, these persons who are outside of Ahl-e Sunnat wal Jamaat do not respect our Holy Prophet. So they are not liked by Allah. The people whom Allah will like are firstly the Ahl-e Sunnat wal Jamaat, those who respect the Prophet. This is the summary of this subject. What have we been created for? We have been created to love our Holy Prophet, and to worship Allah Azza wa Jalla. Allah Azza wa Jalla says, "I neither want food nor drink from you." Allah is already Qawi and Mateen. Qawi means strong and Mateen means so much stronger. These recommendations are important. All of us Inshallah continue in this way. May we spread the love around us too Inshallah. May the ahabab (friends) and lovers of our Holy Prophet increase Inshallah. May his baraka (blessings) be upon us.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

Shaykh Sultan Sohbbas