



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

**THE ETIQUETTE OF A HOUSE GUEST**

*Assalamu Alaykum wa Rahmatullah wa Barakatuh,  
Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem,  
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Anwalin wal Akhirin,  
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina,  
Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.  
Tariqatunas sobba, wal khayru fil jamiyya*

We need to observe the trust. When someone consigns something to you, it is not yours. It is a trust [for safekeeping]. You cannot give it to anybody without the man's permission, and you cannot act as you like. So you did a good deed and you were handed a place or something, if someone wants it you need to ask its owner.

“Can I take this?” “Can I give this?” No, if its owner is not around you cannot give it. You cannot give it without permission. However, when taking it you can ask, “Can I appropriate it? Can I take it away?” You cannot let anyone in your house or where you are staying without asking first. And the person who is to enter cannot enter without getting permission.

**فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ**

“Fala tadhuluha hatta yu'thana lakum.” (Sura Nur:28) The translation of the Holy Verse, “Ask permission to enter a house,” it says. “I got permission, I minded my manners, I needed to go in, but the owner did not let me in. He behaved shamefully.” There is no such thing. The owner of the house has a right; he has a right to not let you in. Allah Azza wa Jalla says, “Enter if you are permitted. Do not enter if you are not permitted.”

Now they come and say, “Our Holy Prophet (SAW) used to let in.” No, there are so many verses: “Those who shout and yell from behind the wall are foolish. It would have been better for them if they had been patient and waited with good manners (adab). But Allah is still the forgiver and forgives them.” Nobody is absolutely obliged; nobody is obligated to take anybody in the house. This is Allah's law. It is not according to our own head: “No, he behaved shamefully. No, it is a sin.” It is not a sin and it is not shameful. People's circumstances are uncertain, their state in the house is uncertain. They are not obliged to tell anybody either. They are not obliged to say sorry or to make an excuse.



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The majzubs (insane) of now do not listen, and you see that they come in the house. That one is a majzoob. Keep the majzoob away from the house anyway. Do not sit much with the majzoob. They are out of their wits (divaneh). That is how Allah created them. Treat them with kindness but do not give heed. When you give heed you complain afterwards. Because, as we said, they are foolish. Allah is the forgiver and He forgives them, but your house would be ruined and its order would turn upside down.

Therefore, there is no shame in religion. You will say the truth and will not be embarrassed. Everything has a method and an etiquette. We need to say it. Religion is not according to your own head. We need to pay attention to this. As we said, if one is to come to your home, it has its manners and methods: is he welcome or not? Because homes of this day and age are like that, unlike homes of old times. There is no separate place for men and women to sit separately, and you immediately enter inside the home. There is the family and what not, so you need to be careful whether you are welcome or not.

I am saying this here: the clever and the foolish ones do not listen to this, they come and bear at the door, and they put you in a tough position. Firstly, it makes you embarrassed, "What am I going to do now? I have guests over but the home is inappropriate." This, as we said, is a very important matter and we need to pay attention to it. "Where would it be appropriate? Where would I be welcome?" You need to ask and come accordingly. May Allah give us all sense and intelligence. May He give us adab Inshallah.

Wa Minallah at-Tawfeeq. Fatiha.

Hazrat Shaykh Muhammad Mehmet ar-Rabbani  
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