



Sofbats by
Hadrat Shaykh Muhammad Mehmet Adil al-Hakkani

THE TRUSTWORTHY ONE

As-Salāmu ‘alaykum wa rahmatu Llāh.

Aū’dhu bi-Llāhi mina sh-Shayṭāni r-rajīm. Bismi Llāhi r-Raḥmāni r-Raḥīm.

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

Madad yā Rasūla Llāh, madad yā Sādāti Aṣḥābi Rasūli Llāh, madad yā Mashāyikhinā,

dastūr yā Shaykh ‘Abdu Llāh al-F’āiz ad-Dāghistānī, Shaykh Muḥammad Nāẓim al-

Ḥaqqānī. Madad.

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

The Holy Prophet’s (SAW) most popular name before he was given the prophecy and ever since he was a child was Muhammad “Al Amin”, the trustworthy one, the secure one, the one who does not commit treachery, the non-treacherous person. It means the one who does not lie. He has no lies [on his record]. He was known as a person who never lied. Even amongst people he was known as such. He was trusted.

Allah ‘azza wa jalla made it this way so people would be able to accept and follow him. He even showed this to people, but of course they followed their egos and Shaytan, and most of them did not accept him. That is not important. What is important is that after he became a Prophet, they still trusted him, and would bring their possessions to leave them as a trust with him. Since in the past there was no specific place to leave a trust when necessary, they would leave it with trustworthy people. Even though they were enemies, they still trusted him, and left their possessions with him to keep them safe. Once, after the Holy Prophet (SAW) migrated, there were still some trusts left, so he assigned Sayyiduna Ali (RA) as his representative for those trusts, and he asked him to give those possessions back to people, and then go to Madina to meet him. Once the Holy Prophet (SAW) left Mecca, all the people were given back possession of all their trusts that had been left with him.

This also is the most important thing for a Muslim: to keep the trust. To [only] assign the trust to the worthy people. This is a great quality which Muslims should practice. Today, there are very few people who do this, who keep the trust. They are treacherous most of the time towards the trust. And this is true not only with possessions and money, but even with tasks. When you are given a certain position, and you are in a job, if you do not do that job [properly], then you are not keeping that trust, and are being treacherous towards it. Then you wonder why the world is in the state it is?

If everybody had kept trust, and everybody paid attention to his job, and did not become treacherous, in a sense it wouldn't be this way. This is important. It is true that sometimes people might forget that they have received a trust to keep safe for someone. In order to compensate for that, as expiation they can give the trusts as sadaqah. In such

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a case, you could make the intention, 'If I have done anything to break that trust, I give this as a sadaqah. If you make such an intention, Allah will accept it. But if you know the person involved, then you should definitely give the trust back to that person. If you don't know, or you have forgotten or whatever else might have happened, then Allah will give to the person according to his niyyat, and he will come out clean on the Day of Judgement.

Let's not go to the Hereafter with such burdens on our necks. Let's fix it in this world, because if you do not give [to expiate it], it will be different if they take from you in on the Day of Judgment. May Allah protect us from this, and for the honor of the Holy Prophet (SAW) and in this blessed month, let us be clothed in his qualities, insha'Allah, and do the good, beautiful things that he has also done, insha'Allah.

*Wa min Allāhi t-tawfīq,
al-Fātiḥah*

Suhbah of Shaykh Muhammad Mehmet 'Adil
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