



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

**ALLAH'S COMMANDS ARE CLEAR**

*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,  
Shaykh Abdullah Daghestani, Shaykh Nazim al-Haqqani. Dastur.  
Tariqatunas sohba, wal khayru fil jamiyya.*

Muslims of today give importance to form and do not care much about the haqiqa<sup>1</sup>. Regarding form they think whatever is in their minds is what is right. They think other things, things not in their minds, are wrong. Whereas the path shown by Islam is evident, nobody can interpret according to their own head, and you cannot act on it. You need to follow how Allah (JJ) has ordered. You need to follow Him and obey Allah's commands.

There is no such thing as, "I like this so I will live Islam like this!" While saying, "This is not appropriate according to us," you have emasculated Islam. It cannot be! Islam is obvious and the commands of Allah are obvious. If you cannot do them say, "We can only do so much. This is all we can do." Say, "Islam orders more but this is all we are able to do."

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

"La yukallifullahu nafsan illa wus'aha." (Sura Baqara:286) "Allah does not charge a soul except with that within its capacity" Allah would forgive if you accept your fault. No, you cannot interpret the whole of Islam according to your own mind. The beard is a sunna. Say, "We cannot do it. May Allah forgive us." Saying, "Do not ever leave a beard!" is being opposed to Islam. It is opposing to the order of Allah and to the sunna of the Prophet (SAW). If you cannot do it – it is a sunna – do not do it, but you cannot tell everybody like that. There are many who want to do it.

In a past time, according to the conditions of the time some holy ones said, "Do not do it." Because there was much persecution. But it was not cancelled in all of Islam. Those who want to can do it when those times are over. What Allah renders a sunna and things our Holy Prophet (SAW) does are sunna mu'akkada<sup>2</sup> in some places. You cannot prohibit it. It is a sunna mu'akkada in some mazhabs and a sunna in others.

1. Truth

2. Confirmed sunna



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We are giving this as an example. This sohba is not only for the beard, and there are many important things like this. They prohibit others because they do not do it. They are preventing others from doing good, doing the sunna, and gaining rewards. When they do so, this time it becomes a burden<sup>3</sup> on them, and in fact they would be committing a sin. They would be prohibiting the good and goodness.

Therefore, Muslims need to know this well. You can say for what you do not know, “We do not know, may Allah forgive us. We only know this much.” There were great scholars in the past who said, “I do not know,” if there was something they did not know. Some would be surprised and ask, “What kind of scholar are you, you are saying you do not know?” He says he does not know. “I fear Allah, I will answer to Allah, not to you. If I give a fatwa<sup>4</sup> saying I know when I do not know, then I would be committing a grave sin and I would be under the burden. It is better if I say, ‘I do not know.’ At least you would ask someone who knows.”

However, people know everything in these End Times (derisively). Some sciences are specialised. The science of tafsir<sup>5</sup>, the science of fiqh<sup>6</sup>, and the science of hadith are separate subjects each. There are those who might study them for five years, ten years, or twenty years until they become a scholar. It is not good for you to get up without knowing anything, without even knowing a couple of hadiths, and make judgments.

We need to be careful of this. Do not put yourself in a laughing situation by putting others under suspicion. If you are ignorant, at least by not talking your ignorance would not come out, it would not be overt, and you would not become laughable and put in a bad spot. Do not interfere in what you do not know. Be careful!

This is enough for tonight. This is an important matter. Everybody interferes in everything in these End Times, and they think nobody knows everything better than themselves. Whereas Allah (JJ) said:

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

“Wafawqa kulli thee ‘ilmin ‘aleem.” (Sura Yusuf:76) “Over every possessor of knowledge is one more knowing.” There is a knower above scholars too. We need to be a

3. Wabal

4. Legal opinion

5. Koranic exegesis

6. Jurisprudence



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little humble and think a little bit more. You can interfere in matters of the world, but do not interfere in matters pertaining to Allah and pertaining to the Prophet (SAW). May Allah forgive us all Inshallah.

Wa Minallah at-Tawfeeq. Al-Fatiha.

Hazrat Shaykh Muhammad Mehmet Adil  
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