



Sofbats by
Hadrat Shaykh Muhammad Mehmet Adil al-Hakkani

THE BELIEVERS ARE BROTHERS

As-Salāmu ‘alaykum wa raḥmatu Llāh.

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

Waṣṣalātu wa s-salāmu ‘alā Rasūlinā Muḥammadin Sayyidi l-Anwālina wa l-Akhirīn.

Madad yā Rasūla Llāh, madad yā Sādati 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.

Bismi Llāhi r-Raḥmāni r-Raḥīm:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

“Innamā l-mu’minūna ikhwatun fa-aṣliḥū bayna akhawākum wa-ttaqū Llāha la’allakum turḥamūn” (Qur’ān 49:10) says Allah ‘azza wa jalla. “The believers are a brotherhood, so reconcile amongst your brothers and be wary of Allah, so that perhaps you may receive mercy.” Allah ‘azza wa jalla says that Muslims are brothers. If there is a difference or a misunderstanding amongst them, then let them reconcile so that Allah’s mercy may descend upon you. There is no [such] mercy for non-believers, but [rather] punishment. The mu’mineen should love one another. Allah ‘azza wa jalla describes them as brothers, and there are hundreds of hadiths about believers being brothers of another.

Whatever one likes for oneself, one should like for one’s brother. Shaytan does not want this. On the contrary, he wants the relationship amongst them to be bad, and for them to fight each other, so that this mercy may not descend upon them. He leads them to harm one another, and to be envious of each other. Envy is a characteristic of Shaytan. One could say, “I don’t have it, so he should not have it either.” But you should say, “May he also have it,” so that you may be at ease and comfortable and happy. But Shaytan wants their end to be in hell.

A Muslim is merciful, because it is one of the sifat of Allah, but envy is from Shaytan. Nonbelievers have envy and harm. Even if they act like they’re doing good, their aim is different and in the end turns out evil. A mu’min wants good for people, and he wants goodness for everybody, whether they be Muslim or not. For non-Muslims, he wishes

guidance for them so they may be guided. Muslims may pray for them, so that their end may be good.



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There can be no bigger goodness than this: for them to be saved from non-belief, because when one is saved from non-belief, one is saved for eternity. If they're not saved from non-belief for eternity, [it means] they will be unsaved and will be with Shaytan.

Allah has given intelligence to people, intellect to both Muslims and non-believers, to everybody, so that intellect needs to be used. The Muslim and mu'min should listen and not act according to whatever opinion pops into his head. If you do not want to do it, [then ask yourself] why you don't want to do it. If a person is doing something wrong, then advise him. If you are doing wrong, then you have to fix yourself and control yourself. You have to say this one is a mu'min, a believer I should love him, because it's the order, the command of Allah and the Prophet (SAW) and the order of Islam. You need to break your nafs, get rid of that aversion from your heart, and remove that envy from your heart. When those are gone and removed, then you'll be comfortable and at ease, because when they are in your heart there's no place for Allah in it. When there is Allah in your heart, then negative things are not in your heart. If your heart fills with the love of Allah, then these bad characteristics do not remain there.

May Allah give us His love in our hearts, insha'Allah, and may it be a means to strengthen our faith, insha'Allah.

*Wa min Allāhi t-tanfiq,
al-Fatḥah*

Şuḥbah of Shaykh Muḥammad Mehmet 'Adil

Dated 11 December 2020 / 26 Rabī'u l-Akḥir 1442

Akbaba Dergah, Morning Prayer