Mawlana Shaykh Muhammad Adil ar-Rabbani

HELP YOUR BROTHER WHETHER OPPRESSED OR AN OPPRESSOR

As-Salāmu ʻAlaykum wa Raḥmatu Llāhi wa Barakātuh.
Aʻūdhu Bi Llāhi Minash-shayṭāni r-rajīm. Bismi Llāhi r-Raḥmāni r-Raḥīm.
Wa ṣ-Salātu wa s-Salāmu ʻalá Rasūlinā Muḥammadin Sayyidi l-Awwalīna wa l-Akhirīn.
Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥābi RasūliLlāh, Madad yā Mashāyikhinā, Dastūr Mawlana Sheikh Abdullāh al-Fāʼiz ad-Dāghistāni, Sheikh Muḥammad Nāẓim al-Ḥaqqānī. Madad. Ṭarīqatunā aṣ-Suḥbah wa l-Khayru fī l-Jamʻiyyah.

Our Prophet ṣallá Llāhu ʻalayhi wa-sallam says,

انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا

"Unṣur akhāka ẓāliman aw maẓlūman"— meaning, "Help your brother, whether he is an oppressor or the oppressed." The Companions were puzzled by this; they wondered, "We can certainly help the one who is oppressed, but how are we to help an oppressor?" This is because our Prophet ṣallá Llāhu ʻalayhi wa-sallam is the very embodiment of justice and morality—he ﷺ would naturally help the oppressed, but he ﷺ would not assist an oppressor. Yet, in this ḥadīth sharīf, he ﷺ instructs us to help both the oppressor and the oppressed. When asked how this could be, the explanation is: you help the oppressor by preventing him from committing oppression. If he commits oppression, he is only oppressing himself; he brings the wrath of Allāh ﷻ upon himself and becomes someone whom Allāh ﷻ does not love. Therefore, help him so that he ceases his oppression, finds the right path—the path of our Prophet ṣallá Llāhu ʻalayhi wa-sallam—stands with the oppressed, and becomes someone who aids the oppressed. Help him to abandon that nature. Oppression is not a good thing; it is, in fact, what Allāh ﷻ detests most. If an oppressor does not desist from his oppression, Allāh ﷻ will cause someone else to take him under his control, and he will end up suffering the very same oppression himself.

Therefore, this ḥadīth is of great significance. It is no wonder the Companions were taken aback—they were left asking, "How, then, should I act?" In fact, the greatest form of help—even more so than helping the oppressed—is helping the oppressor, by saying to them, "Do not do this! Do not act this way. This person has done nothing to you; they are weak. Why are you oppressing them? What fault have they committed? They have caused you no harm or trouble." If someone were to harm you or take action against you, you could defend yourself—that would not be considered oppression. Oppression is what happens when one acts like a bully toward those who are weaker than oneself. Doing so is wrong. Putting a stop to such behavior—offering counsel, pointing out the mistake, and warning the oppressor to desist—is the way to help the oppressor. It saves them from a

grave matter; it helps them come to their senses so that they do not bring the wrath of Allāh ﷻ upon themselves.

This is of great importance. Some people may feel embarrassed or uncomfortable, wondering, "How should I go about this?" But you must speak up; it is a form of counsel, naṣīḥah. Those who do not heed the naṣīḥah will eventually regret it—naṣīḥah is, after all, a foundation of the religion. You must offer counsel so that the oppressor does not continue to believe they are right in everything; they need to realize, "What I did was a mistake." Of course, this can sometimes be difficult, and it may not be within everyone's capacity. While there are situations where you can do it and others where you can't, offering naṣīḥah is a good thing for everyone. May Allāh ﷻ help us. May we not oppress anyone—knowingly or unknowingly, in shā'a Llāh. Of course, there are certain situations where an individual—even if they appear weak—might still harass you or cause you distress or harm you; that is a different matter. However, it is not right to oppress someone—someone who has done you no harm—simply because they happen to be weak or vulnerable. May Allāh ﷻ help us all. May we never fall into such situations, in shā'a Llāh. For the ego has an inclination to crush the weak. The human's ego possesses such a vile nature. When faced with someone stronger, it cowers and stays quiet, but when it encounters someone weak, it relentlessly bears down upon them. May Allāh ﷻ reform us all, in shā'a Llāh.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

Mawlana Sheikh Muhammad Adil ar-Rabbani
17 November 2026/ 07 Jumada al-Thani 1448
Lefke, Cyprus