



# Şeyh Muhammed Mehmet Adil El Kıbrıs-i Hazretleri (k.s.) Hadis Dersleri

## HADITH LESSONS

*Auzu Billahi Minashaytanir Rajeem, Bismillahir Rahmanir Rahim  
Assalatu Wassalamu ala Rasulina Sayyidul Anwalin Walakbirin  
Madad Ya Rasulullah, Mada Ya Ashab-e Rasulullah, Madad Ya Mashayikibina. Dastur.*

Our Prophet ﷺ is describing each attribute of a believer here, how firm a Muslim should be in the religion.

“To be strong in religion but soft and cautious in nature”. You should not leave everything. You must be soft but cautious.

“To believe in Absolute God”. Your faith in Allah ﷻ and truth should be strong not only with tongue, but also with heart.

“To pursue religious knowledge”. Our Prophet ﷺ says the more you can learn from Islamic knowledge, the better for you.

“To feel compassion when in anger”. When someone is angry, he should not lose control over himself. He should be compassionate. Be careful and slow.

“To be patient with knowledge”. People with knowledge can be impatient. Sometimes they need to be patient.

“To be mindful in richness”. Rich people spend on everything without thinking. Even when rich, wasting is not good. You should be economical and spend mindfully.

“To look well in poverty”. If you are poor, you should not show it. You should look well. It is among attributes of a good mumin. Sometimes someone you assume to be rich is in fact poor, but he doesn't show it out of modesty.

“To not have greed”. Greed is a bad thing. We should stay away from it.

“To earn from permitted sources”. It is very important to earn in halal way. You can earn a lot. But when it has no barakah, it has no benefit. If you feed your children with what is not halal, they will not be on the right way. They say, “I pray and all but my children don't. Why?” That is because they didn't eat halal food. Therefore, they are where they are.

“To walk firmly on the right way”. We are following same things on the right way. Don't look for anything else. The path is not so long. The path of life. Be firm on this direction. Don't jump here and there.

“To avoid lust”. Lust disgraces people. If you want to be a good Muslim, you should avoid lust.

“To be merciful in difficult situation”. Be merciful and stay away when you are under aggression. It is from good manners of a believer. When a servant of Allah ﷻ doesn't like someone, he doesn't let this feeling be means for harming him. He defends the truth for Allah's ﷻ pleasure. He shows tolerance to people he loves and doesn't do wrong to people he doesn't like.



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“To be trustworthy”. When someone is given a trust, he doesn’t lose it and returns it on time. Whoever doesn’t return it has weak faith.

“To not envy and not curse”. Envy is not good. It is among the worst characteristics. It is the first characteristic of shaytan to say “He has it and I don’t”. Allah ﷻ has given you this much and His favours are enough for you. A good believer doesn’t swear and curse anyone.

“To give one’s right even if no one sees it”. Most people take what others don’t see or notice, out of greed. Those are people with weak iman. People with strong iman give others’ rights even if no one sees it.

“To not call others by bad nicknames”. Things like bad nicknames are not good. We shouldn’t name them.

“To stand for a prayer with awe”.

“To pay zakah on time”. Zakah is an important fard. We should give it. It is good to separate it not to mix. It can be paid in parts but be separated when its time comes.

“To be graceful against problems”. When there is a trouble, people are desperate and start crying. It is nothing. Be graceful to Allah ﷻ. There is a way out of it. Ask for Allah’s ﷻ help.

“To make shukr in comfort”. If someone is in comfort, he should always make shukr.

“To be content with what is given”. Most people are not content. A man can sustain with whatever he’s got. When you are content, it brings barakah. Even if it seems little, it is enough.

“To not claim right for which is not yours and to not have worldly desires”. Many people who pray five times daily still get defeated by their egos and claim they have what they don’t. Good Muslims don’t keep worldly desires. Their love for goods of dunya doesn’t prevent them from doing goodness. One can love worldly things, but he should do good things too. The love of goods that prevents from doing goodness is not right.

“To meet people for learning from them”. We should not stay away from people but try to be with them to learn from them. We should be patient with them and talk to them in order to understand. Talk to them so they tell and you understand.

“To be patient until Allah ﷻ the Benevolent helps in time of oppression”. Whoever is oppressed or harmed should beg Allah ﷻ for His help.

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“Iman has more than seventy parts”. Iman consists of seventy parts, more than seventy parts, says our Prophet ﷺ. The highest part is to say there is no God except Allah ﷻ. Iman starts with that, with saying la ilaha illAllah.

The lowest part is to remove things that block someone’s way. It is one of more than seventy parts. Whenever you are passing on the road; now they throw garbage and before there were stones and shrubs; to remove them from the way is a part of iman. It is the lowest part of iman.

To be shy is also a part of iman. People nowadays see shyness as something to be ashamed. They say, “My daughter is too shy. She’s not seeing anyone”. It is a sign of iman. Muslims have lost their minds now. They are mixing right with wrong. To be shy is from iman.





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For a person to accept Allah ﷻ as the Creator, Muhammad ﷺ as the Prophet, Islam as the religion and be pleased are enough. It comes on top of iman.

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“Whoever accepts Allah ﷻ as the Creator, Muhammad ﷺ as the Prophet and Islam as the religion has got the taste of iman”. The taste of iman is good. Whoever has it does not leave it. When you have the taste of real faith, that is the most beautiful taste, the best thing. The taste of food and drinks in this world is temporary. The taste of iman stays forever with permission of Allah ﷻ.

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“A believer does his best to make worship and feels sad for things he cannot do”. For example, someone is poor and cannot give sadaqah. Another man cannot come against evil and feels weak. He feels sad for this. It is among the attributes of a believer.

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Our Prophet ﷺ is saying this. Three things are from iman;

“To give sadaqah in hardship”. Even if you are poor, you should give little sadaqah. When a poor gives sadaqah, it is a sign of iman.

“To give salam”. To say salam alaykum to people you meet is also a sign of iman.

“To be fair”. Fairness is to not breach anyone’s right. It is from iman too. To be fair is to speak and to know what is your right too. It is all kind of things.

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From Abu Huraira. “When three things are present in a man, his iman becomes perfect”. How does iman become perfect? To have perfect iman, you should have these attributes.

A man should not fear anyone’s contact on the way of Allah ﷻ. If you are on the way of Allah ﷻ, you shouldn’t look at others’ appearance and judge, concluding they are derwiches or others. People nowadays, with the trap of shaytan, when they see Muslims, they feel embarrassed from their looks. They shouldn’t feel embarrassed or afraid of anyone except Allah ﷻ. A man on the way of Allah ﷻ is not afraid of anyone’s judgment. If you are on the way of Allah ﷻ, believe in Allah ﷻ and make shukr to Allah ﷻ.

A man should not skip duties out of hypocrisy. Sometimes among Muslims, people make their worship not for Allah ﷻ but to show themselves. They don’t do so when they are alone. It is because they are hypocrites.

When faced with a choice between the worldly and the heavenly, a man should choose the heavenly one. There are two options: worldly benefit and heavenly benefit. Only one should prevail. Whichever you choose, when you choose the heavenly, you are a person with perfect iman.



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“To carry a walking stick is a sign of a believer and is sunnah of Prophets”. Every Prophet had a stick. Sayyidina Musa had a famous stick given by Sayyidina Shuhaib (as). Our Prophet ﷺ had a stick as well. It is sunnah of the Prophet and a believer.

“Three things are from iman. They are shyness, modesty and speaking little outside religious matters”. To feel shy is from iman. To be modest is same for men and women. Men and women cannot be looked separately in modesty. It is same. Also to speak little outside religious matters of knowledge and fiqh.

These three things increase the minority in akhirah and decrease the minority in dunya. They increase the benefit in akhirah and decrease the benefit in dunya. However, what is increased in minority of akhirah is more than what is decreased from dunya. People think they will only decrease the benefit of dunya. They increase their thawab in akhirah as well. And it is more than what you have less in dunya. Therefore, there is more profit in akhirah. You may think you are having less provisions in dunya. However, in return, there is much more benefit in akhirah.

“Three things are from nifaq, from signs of unbelievers. They are swearing, shamelessness and stinginess”. They think they increase the minority in dunya and decrease the minority in akhirah. They think they have more in dunya, whereas they have less thawab in akhirah. And what they decrease in minority of akhirah is more than what they increase in sins. They are in loss. They think they are in profit in dunya. However, they are in loss in akhirah.

“Iman is to avoid what is forbidden and to be content with what is given”. A man with iman should avoid forbidden things and be satisfied with what he has. He should not look at what others have. Allah ﷻ has given that to them. And we have what Allah ﷻ gave to us. We should know it is enough for us and not look at the forbidden.

“Two characteristics cannot be present in an unbeliever. They are good conduct and religious knowledge”. One thing can be present. Both cannot. An unbeliever can have only good conduct and no religious knowledge, or he can have religious knowledge but no good conduct. These are among attributes of unbelievers.

Sadaqa RasuluLlah fima qal aw kama qal.

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Imam Jalaluddin Suyuti “Al-Jami’ as-Saghir”