



## 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 Mashayikihina. Dastur.*

Qala Rasulullah (s.a.w.), our Holy Prophet states in a Hadith Sharif:

٤٣٣ - لَقِيَامُ رَجُلٍ فِي الصَّفِّ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ سَاعَةً أَفْضَلُ مِنْ  
عِبَادَةِ سِتِّينَ سَنَةً\* (عق خط عن عمران)

“For a person to stand guard in row for an hour to raise the word of Allah (*Ilai Kalimatullah*) for the sake of Allah, is better than the prayer of 60 years.”

Meaning to defend Muslims in the way of Allah and to raise the word of Allah. The soldier is considered the same. Kids that go to military service for the sake of Allah should make their intention like that. Let them say, “We are going to military service for *Ilai Kalimatullah*.” Each hour is better than accepted non-stop praying for 60 years.

“The most beneficial and virtuous things are the difficult.” It is not easy fighting in the way of Allah. Worshipping is not easy either, but sometimes it is. Most people want to run away when they go there to fight. That is why to stand one’s ground firm, stand guard, and not turn back is favourable to 60 years for each hour.

٤٣٣١ - لَقِيْتُ إِبْرَاهِيمَ لَيْلَةَ اسْرَى بِي فَقَالَ يَا مُحَمَّدُ اقْرَأْ أُمَّتَكَ مِنِّي  
السَّلَامَ وَأَخْبِرْهُمْ أَنَّ الْجَنَّةَ طَيِّبَةُ التُّرْبَةِ عَذْبَةُ الْمَاءِ وَأَنَّهَا قِيَعَانُ وَإِنَّ  
غِرَاسَهَا سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ\* (ت حسن عن ابن  
مسعود)

Our Holy Prophet is saying, “I met Ibrahim (a.s.) on the night of Isra (Miraj).” Our Holy Prophet met with all the prophets when he ascended to the heavens.



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

“(Hazret) Ibrahim said to me, ‘O Muhammad (s.a.w.)! Send my salams to your nation. Inform them of this: the soil of Paradise is beautiful, its water is sweet, and it is a flat place. Its trees recite: Subhanallahi Walhamdulillahi Wala’ilaha Ilallahu Wallahu Akbar.”

Meaning he is giving glad tidings to people who say this, to the Ummat Muhammad (Nation of Muhammad). Ibrahim (a.s.) is telling this to keep the faith of the Nation strong.

٤٣٣٢ - لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ لَا يَنْظُرُ الرَّجَالُ إِلَى التِّسَاءِ وَلَا التِّسَاءُ إِلَى الرَّجَالِ شَغَلَ بَعْضُهُمْ عَنْ بَعْضٍ \* (ك عن عائشة)

“On that day (Judgement Day) everyone will have a concern that will keep them busy. Men will not look at women, and women will not look at men (when they rise from their graves). Everybody will be busy with their concern. Nobody will be able to see other because of the severity of the Day.”

Meaning it does not matter how beautiful others might be, people will only look at themselves there. Some people will rise from the grave without anything. Some will rise with a shroud and some without a shroud, according to their station. Even in that condition, nobody will be in a state to look at anybody but themselves. It is such a severe Day. The Day of Resurrection is such a terrible and awesome day.

People think it will be like it is today, but no. No matter how severe it might get with war or whatever, people again have their ego in this world. But because everything is right there, nobody is able to shut an eye due to regret and due to fear.

٤٣٣٣ - لِكُلِّ شَيْءٍ آفَةٌ تُفْسِدُهُ وَأَعْظَمُ الْآفَاتِ آفَةٌ تُصِيبُ أُمَّتِي حُبُّهُمْ الدُّنْيَا وَحُبُّهُمْ الدِّينَارَ وَالِدِرْهَمَ يَا أَبَا هُرَيْرَةَ لَا خَيْرَ فِي كَثِيرٍ مَنْ جَمَعَهَا إِلَّا مَنْ يُسَلِّطَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى هَلَكَتِهَا فِي الْحَقِّ \* (الديلمى عن ابى هريرة)



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

“Everything has a calamity that ruins itself.”

Meaning every created thing surely has something that spoils it and wastes it. For example, iron rusts and decays away slowly. I do not know, they say some things wear out in 5000 years, another wears in 10 years, and another wears in 5 years. So everything has something that ruins and wears it out. It destroys it, ruins it and does not keep it the same.

“The greatest of calamities is the calamity that will strike my Nation.”

Meaning calamities struck other nations and ruined them too.

“It is their love for the world, the dinar and the dirham.”

The biggest calamity for the Nation of our Holy Prophet is the world. It is the love of the world. Meaning their love of money.

“O Abu Hurayra! There is no benefit in most of what they save.”

Meaning we were not created for money, to only love the world and collect money in the world. Most do this. They gather the money and do not even spend it on themselves. They are the ones who have been destroyed and there is no good in them.

“The exception are those that Allah makes them spend in the way of Haq.”

There is a very important point here. Allah made them spend it in the way of Haq. There are many that cannot spend and say, “I cannot give,” but they say this with their tongue. “I am rich but I cannot spend,” he says. What good is it? May Allah give us that thing so we may spend in the way of Haq, and we do not only collect for ourselves (our ego).

٤٣٣٤ - لِكُلِّ شَيْءٍ اِقْبَالٌ وَاَدْبَارٌ وَاَنْ مِنْ اِقْبَالِ هَذَا الدِّينِ اَنْ يَفْقَهَ الْقَبِيلَةَ  
كُلُّهَا بِاسْرِهَا حَتَّى لَا يُوجَدُ فِيهَا اِلَّا الرَّجُلُ الْجَافِي اَوْ الرَّجُلَانِ وَاَنْ مِنْ  
اَدْبَارِ هَذَا الدِّينِ اَنْ يَجْفُوا الْقَبِيلَةَ كُلُّهَا بِاسْرِهَا حَتَّى لَا يُوجَدُ فِيهَا اِلَّا  
الرَّجُلُ الْفَقِيهَ اَوْ الرَّجُلَانِ فَهُمَا مَقْهُورَانِ ذَلِيلَانِ لَا يَجِدَانِ عَلَيَّ ذَلِكَ اَعْوَانًا  
وَلَا اَنْصَارًا\* (ابن السني وابو نعيم عن ابي امامة)



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

“Everything has a progression (its progress also means *iqbal*, meaning its rise) and a regression. It is the sign of the progress of religion for the whole tribe to be religious scholars.

Meaning if a whole tribe or nation is in the way of Allah, they all know their religion and faith. This shows the progress of religion. Of course there can be one or two knuckleheads in that tribe. For the whole tribe to understand religion well, excluding them. No matter what, one or two come out that do not understand this, and go in their own ways. They are an exception. This is the progress of religion.

“The regression of religion is, with the exception of one or two religious scholars, for the whole tribe not to understand that religion. It is for what those two say not to be taken into consideration (by their tribe), and they are looked upon as despicable. It is for them not being able to find a helper in their beliefs or goals.”

And this is the regression of religion. Meaning with the exception of one or two, now they have all strayed off the path. These two people are not held in esteem either. They are neither in demand nor are they respected.

٤٣٣٥ - لِكُلِّ شَيْءٍ حِلْيَةٌ وَحِلْيَةُ الْقُرْآنِ الصَّوْتُ الْحَسَنُ\* (عب ك خط ض  
عن انس و ابو نعيم عن ابن عباس)

“Everything has an ornament, and the ornament of the Koran is the beautiful voice.”

Meaning *Qaris* (Reciters) with beautiful voices are preferred. That is why the Nation of Muhammad is continuing on this sunna until now. There are Qaris with very beautiful voices. Those who recite the Koran beautifully are held in esteem. It is not *bidat* or the sort.



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

٤٣٣٦ - لِكُلِّ شَيْءٍ أَسٌّ وَأَسُّ الْإِيمَانِ الْوَرَعُ وَلِكُلِّ شَيْءٍ فَرْعٌ وَفَرْعُ  
الْإِيمَانِ الصَّبْرُ وَلِكُلِّ شَيْءٍ سَنَامٌ وَسَنَامُ هَذِهِ الْأُمَّةِ عَمِّي الْعَبَّاسُ وَلِكُلِّ  
شَيْءٍ سَيْطٌ وَسَيْطُ هَذِهِ الْأُمَّةِ الْحَسَنُ وَالْحُسَيْنُ وَلِكُلِّ شَيْءٍ جَنَاحٌ وَجَنَاحُ  
هَذِهِ الْأُمَّةِ أَبُو بَكْرٍ وَعُمَرُ وَلِكُلِّ شَيْءٍ مِجَنٌّ وَمِجَنُّ هَذِهِ الْأُمَّةِ عَلِيُّ بْنُ أَبِي  
طَالِبٍ \* (خط كر عن ابن عباس)

“Everything has a foundation.”

Iman (faith) has a foundation.

“[and the foundation of iman is *fear (wara)*]”

The mentioned “wara” is the fear of Allah.

“Everything has a branch. The branch of iman is patience.”

Meaning we are to be patient with everything and not rebel. There are ignorant people. They rebel without being patient saying, “Why is this happening, and why is that happening?” That is because of their faith not being complete.

“Everything has a hump (a peak). The hump of my Nation is my uncle Abbas. Everybody has a grandchild (descendant). The grandchildren of this Nation are Hasan and Hussein.”

Because they are the grandchildren of our Holy Prophet, everybody thinks they are little. They think of them as children or youngsters when grandchildren is mentioned. Whereas when both of them became martyrs, they were past 50 years-old. Yet as a miracle of our Holy Prophet, they are known as his grandchildren.

“Everything has a wing. The wings of this Nation are Abu Bakr and Omar.”

Our Master said, ‘I could not do without them,’ in a Hadith Sharif of his. They also had a huge responsibility. The iman and the Islam of those who reject them is to be suspected. Iman is one thing and Islam is another. Islam, everybody is Muslim, but people who are Mumin and have real faith are very few.

“Everything has a shield. The shield of this Nation is Ali bin Abi Talib.”

It is our Master Hazreti Ali.



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

٤٣٣٧ - لِكُلِّ شَيْءٍ حَقِيقَةٌ وَمَا بَلَغَ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَعْلَمَ أَنَّ مَا  
أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئْهُ وَمَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبْهُ\* (حم ط بن عن ابى  
الدرداء)

“Everything has a haqiqa (reality). A servant does not reach the reality of faith until he knows that he does not have fault in what befalls him, but it is written fate; that what does not befall him because of his fault is also written fate.”

This is the source of haqiqa. Our Holy Prophet is telling us reality so that everybody may understand this well. When something unpleasant happens to people, most people misgive as, ‘I wonder if it happened because of my fault.’ No, do not misgive. This was to happen and it was predestined. ‘Allah had fated me.’ Not, ‘If only I had come 2 minutes earlier or been 2 minutes late.’ You were to be here and it was going to befall you.

Those who understand this Hadith Sharif very well and believe it find comfort. Whatever comes, came from Allah. The one who believes this does not eat one's heart out. He does not feel guilty thinking, ‘Maybe I should have done it, or I should have done it this way or that way.’ No, you keep the right path. If something befell you say, ‘It is from Allah,’ and do not ever feel sad. Say, ‘This was to happen and it happened.’ There is nothing else. If something good befalls you, that is the same way. It is all from Allah.

٤٣٣٨ - لِكُلِّ شَيْءٍ زَكَاةٌ وَزَكَاةُ الْجَسَدِ الصَّوْمُ\* (هب ه عن ابى هريرة طب  
عد هب عن سهل بن سعد)

“Everything has a zakat (a charity). As for the zakat (charity) of the body, it is fasting.”

If you do not fast, you will not have paid the zakat of your body. That time you will have also sinned for not fasting. Moreover, illness occurs.



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

٤٣٣٩ - لِكُلِّ شَيْءٍ مَعْدِنٌ وَمَعْدِنُ التَّقْوَى قُلُوبُ الْعَارِفِينَ\* (طب عن ابن عمر)

“Everything has a source. The source of *taqwa* (fear of Allah) are the hearts of *arifs*.”

*Arifs* are Allah’s awliya and Allah’s beloved servants. That *taqwa* springs out from that mine and that source and disperses to people. That is the source.

٤٣٤٠ - لِكُلِّ شَيْءٍ مِفْتَاحٌ وَمِفْتَاحُ السَّمَوَاتِ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ\* (طب عن معقل بن يسار عن ابي هريرة)

“Everything has a key. The key of the heavens is the statement ‘La Ilaha Illallah.’”

٤٣٤١ - لِكُلِّ شَيْءٍ صَفْوَةٌ وَصَفْوَةُ الْإِيمَانِ الصَّلَاةُ وَصَفْوَةُ الصَّلَاةِ التَّكْبِيرُ الْأُولَى\* (هب عن ابي هريرة)

“Everything has an essence. The essence of iman is namaz (sala).”

Do not say, ‘I have faith, my heart is clean, and I do all the supplications (duas),’ when there is no namaz. When asked, ‘Well, do you pray namaz?’ they say, ‘No, I just don’t pray, and I do all the duas.’ Well then, it has no use. The essence of religion, the pillar of religion, and its everything is namaz. It does not work without namaz.

“And the essence of namaz is the opening takbir.”

The takbir we all know: Allah Akbar. That is also the essence of namaz.



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

٤٣٤٢ - لِكُلِّ قَلْبٍ وَسْوَاسٌ فَإِذَا فَتَقَ الْوَسْوَاسُ حِجَابَ الْقَلْبِ نَطَقَ بِهِ  
اللِّسَانُ وَأَخَذَ بِهِ الْعَبْدُ وَإِذَا لَمْ يُفْتَقِ الْقَلْبُ وَلَمْ يَنْطُقْ بِهِ اللِّسَانُ فَلَا  
حَرَجَ\* (الديلمي كَر عن عائشة وفيه محمد بن سليمان قال عَق حدث به اَطِيَا)

“Every heart has anxiety.”

Meaning everybody has anxiety. Some people come and tell me they have anxieties. We tell them everybody has it. There is no person who does not. Our Holy Prophet says that everybody has anxieties.

“If the anxiety tears the veil of the heart and the tongue speaks it, then the person is held responsible.”

Meaning if the anxiety leaves the heart, transfers to the tongue and is spoken out, then sin is written according to what you say. It has a punishment after that.

“If it does not tear the veil of the heart and stays in the heart, then of course the tongue does not speak it and the person does not sin.”

When anxieties occur, whatever it is, do not tell anybody about your anxieties being such and such. Because even if it is not a sin, it grows when spoken. That is why it is our Holy Prophet’s advice that whatever anxieties there are should stay in the heart. Everybody has anxieties. So it is not just with you. Do not forget: everybody has it. Anxieties are from Shaytan. He wants you to bring it out and either sin or make your life a mess.

٤٣٤٣ - لَكَ بِهَا يَوْمَ الْقِيَمَةِ سَبْعُمِائَةِ نَاقَةٍ كُلِّهَا مَخْطُومَةٌ\* (حم حب م ن  
عن ابي مسعود قال جاء رجل بناقة مخطومة قال هذه في سبيل الله قال فذكره)





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

“You will get (in return for spending a camel in the way of Allah) 700 haltered camels on the Day of Resurrection.”

A man came to our Holy Prophet and told him he was giving a camel for the sake of Allah. So our holy Prophet told him he would be given 700 each like that camel. Of course, its reward will be given.

٤٣٤٤ - لَكَ فِي ذَلِكَ أَجْرٌ مَا أَنْفَقْتَ عَلَيْهِمْ فَأَنْفِقِي عَلَيْهِمْ يَعْني زَوْجَهَا  
وَوَلَدَهَا\* (حب عن ربيعة امرئة عبد الله بن مسعود)

“You will get as much rewards on the Day of Resurrection as you spend on them. So spend on them (he means her husband and children).“

A rich Sahabe lady asks our Holy Prophet about spending on her children. So our Holy Prophet said, ‘Spend on them. You will be rewarded because of it.’

٤٣٤٥ - لِلْإِمَامِ وَالْمُؤَذِّنِ مِثْلُ أَجْرِ مَا صَلَّى مَعَهُمَا\* (ابو الشيخ في الاذان عن  
ابي هريرة)

“The imam and muazzin will be rewarded as much as those who pray namaz with them.”

Meaning according to how large the jamaat (congregation) is, the imam and muazzin will get as much more rewards. They also get a reward for every person that comes to the mosque.



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

٤٣٤٦ - لِلسَّائِلِ حَقٌّ وَإِنْ جَاءَ عَلَى فَرَسٍ\* (حم د طب حل ق ض وابن خزيمه  
والباوردی عن الحسين د ق عن علی طب عن الهرماس بن زياد)

“The begger, even if coming on horseback, has a right.”

There are many beggars now anyway. For this reason give a couple, however much you want. But some are shameless and are not pleased. Now for them, give whatever you want. Meaning there is no such thing as having to give the whole rizq (share) of your family and children to them. Give something little and that is enough. The man who trades and the one who sells bread makes ten and is grateful for it. When you give these ten, they throw it [back] at your head. People are like this now. That is why, let his right leave you, and they can do whatever they want.

Sadaqa Rasulallah Fima Qal, Awkama Qal.

Sheykh Muhammad Mehmed Adil Hazretleri (q.s.)

25 November, 2014, Hadith Lessons, Badawi Tekke of Beylerbeyi