



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

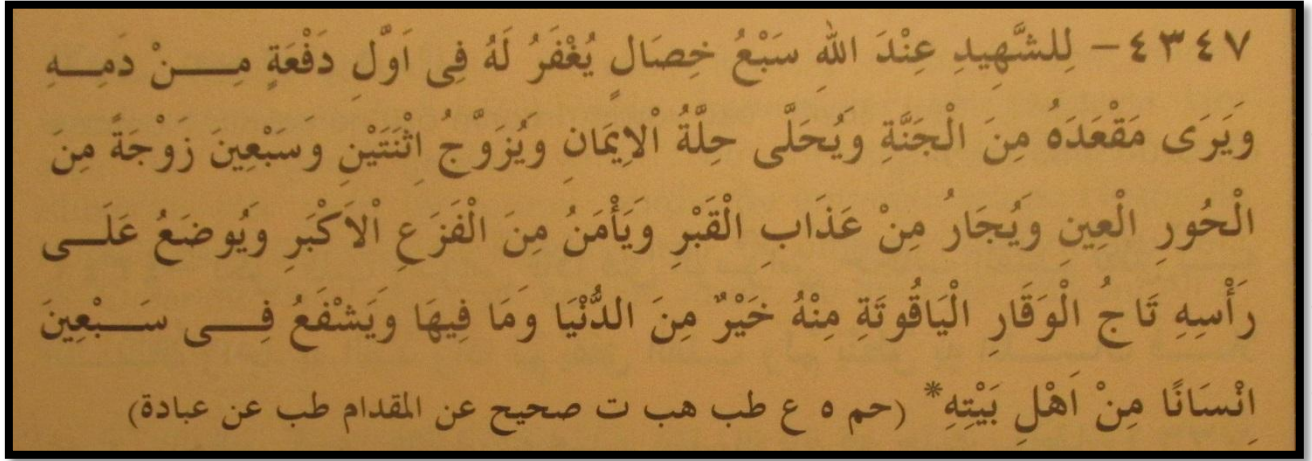
HADITH LESSONS

16/12/2014

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

Qala Rasulullah (SAW)

Our Holy Prophet states in a Hadith Sharif:



“A martyr, in the sight of Allah, has seven traits.”: When one becomes a martyr, seven characteristics and special features occur on that human.

- “He is forgiven in the first drop of his blood.”: Meaning his sins are forgiven. He becomes purified with forgiveness.
- “He sees his station in Paradise.”
- “He is clothed with the clothes of faith (*iman*).”
- “He is married to 72 Huri girls.”
- “He is saved from the punishment of the grave. He is safe from Resurrection’s most terrible fear..”
- “He is worn on his head a dignity crown, made of ruby that is more beautiful than anything in the world.”: Every piece of ruby in this crown is better than this world and everything in it.
- “He intercedes on behalf of 70 of his relatives.”



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Martyrdom is a high station. Past people were faithful. They asked for martyrdom to gain all of these. They would supplicate (make *dua*) to become martyrs. People are even scared to go to military service today. A Faithful (*Mumin*) lived for these things such that he directly and continuously asked to be en clothed in iman. Allah gives all to the martyr. He is able to intercede on behalf of himself and 70 people. He is even able to intercede on behalf of people who deserve Hellfire.

٤٣٤٨ - لِلشَّهِيدِ عِنْدَ اللَّهِ تَعَالَى زَوْجَتَانِ مِنَ الْحُورِ الْعِينِ يُرَى مُخٌّ سَاقِهَا
مِنْ وَرَاءِ سَبْعِينَ حُلَّةً* (قط عن ابی هريرة)

“The martyr has in the sight of Allah two wives from Huris such that because of their beauty, the bone marrow of their thighs can be easily seen from behind 70 clothes.”

٤٣٤٩ - لِلطَّاعِمِ الشَّاكِرِ مِنَ الْأَجْرِ مِثْلُ مَا لِلصَّائِمِ الصَّابِرِ* (ق —

“The one who eats and is thankful has a similar reward as the one who fasts patiently.”: Meaning the one who eats and thanks Allah has a similar reward as the one who fasts and is patient. It is due to his thankfulness to Allah. Being thankful is a great deed. Allah granted this to man so they may accordingly gain rewards, and so their stations might increase.

٤٣٥٠ - لِلْمُؤْمِنِ فِي الْجَنَّةِ خِيْمَةٌ مِنْ لُؤْلُؤٍ مُجَوَّفَةٍ طُولُهَا سِتُّونَ مِيلًا لِلْعَبْدِ
الْمُؤْمِنِ فِيهَا أَهْلٌ يَطُوفُ عَلَيْهِمْ لَا يَرَى بَعْضُهُمْ بَعْضًا* (طب عن ابی موسی)

“A Mumin will have in Paradise a tent made from an empty pearl 60 miles in length. In it he will have wives who will not see each other. He will visit them time to



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time.“: Allah’s dominion is as large as He wishes. The weakest Mumin’s place in Paradise is as big as the world. Now think of other things. Of things that are in higher stations.

٤٣٥١ - لِلْمَاشِي أَجْرُ سَبْعِينَ حُجَّةً وَلِمَنْ يَرْكَبُ أَجْرُ حُجَّةٍ * (الدیلمی عن ابی هريرة)

“The one who goes to Hajj on foot has the reward of 70 Hajjs. And the one who goes to Hajj riding gets the reward of one Hajj.”: They would go to Hajj on camels or on foot in the past. There is for the one who only travels walking the reward of 70 Hajjs.

٤٣٥٢ - لِلْمَرْأَةِ سِتْرَانِ الْقَبْرُ وَالزَّوْجُ قِيلَ فَايُهُمَا أَفْضَلُ قَالَ الْقَبْرُ * (طب عد وقال منكر وكر عن ابن عباس)

“The woman has two veils: the grave and the husband.”: meaning that which covers them.

When asked, “Which of those are better?” our Holy Prophet replied, “the grave.”: she suffers from the husband. The grave completely veils a Mumin lady.

٤٣٥٣ - لِلْمُصَلِّي ثَلَاثُ خِصَالٍ يَتَنَاطَرُ الْبِرُّ عَلَيْهِ مِنْ عَنَانِ السَّمَاءِ إِلَى مَفْرِقِ رَأْسِهِ وَتَحُفُّ بِهِ الْمَلَائِكَةُ مِنْ لَدُنْ قَدَمَيْهِ إِلَى عَنَانِ السَّمَاءِ وَيُنَادِيهِ مُنَادٍ لَوْ يَعْلَمُ الْمُصَلِّي مَنْ يُنَاجِي مَا انْقَلَبَ * (عبد محمد بن نصر في الصلوة عن الحسن مرسلا)

“The one who prays namaz (sala) has three traits.”: prayer is the pillar of religion. Prayer is the most important thing. It does not matter what you do if you do not pray



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namaz. You cannot reach the reward of one prayer even if you give the world. Being open handed is beautiful, everything is beautiful, but the benefit is little if one does not pray namaz.

- “Goodness and abundance scatter from the middle of the sky to the middle of his head.”: that is why the one who prays finds tranquility, finds baraka, and his work goes well.
- “Angels surround him starting from his feet all the way to the middle of the sky.”
- “And he is called upon, ‘if the one who prays knew whom he was reciting to, he would never have separated from prayer.’”

٤٣٥٤ - لِلْمَمْلُوكِ عَلَى مَوْلَاهُ ثَلَاثٌ لَا يُعْجَلُ عَنْ صَلَاتِهِ وَلَا يُقِيمُهُ عَنْ طَعَامِهِ وَيَبِيعُهُ إِذَا اسْتَبَاعَهُ* (كر وتمام عن ابن عباس)

“A slave has three rights upon his master.”: Islam is the religion of rights. Everybody has rights. Humans have rights, the lady has rights, the man, children, and everybody has rights. Even animals have rights. The slave has rights too. What are his rights then?

- “He does not hurry him in prayer.”: when the slave attends prayer, you cannot say, ‘Come on hurry, you have work to do, you stayed for an hour in prayer.’ If he wants, he can stay in prayer for ten hours and you cannot say anything.
- “He is not to be called upon when eating.”: you cannot get him up saying, ‘Get up. You have work to do,’ when he is eating.
- “He is to sell him when he says, ‘sell me.’”: this too is a mercy that Allah has granted to everybody. And He granted these rights to the slave.

٤٣٥٦ - لَمْ يَلْقَ ابْنُ آدَمَ شَيْئًا قَطُّ مُنْذُ خَلَقَهُ اللَّهُ أَشَدُّ عَلَيْهِ مِنَ الْمَوْتِ ثُمَّ إِنَّ الْمَوْتَ لَأَهْوَنُ مَا بَعْدَهُ* (حم عن انس)



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“The son of Adam has not come across anything since the day Allah has created him that is more painful than death.”: meaning the thing that he is most worthy of and the most real is death. Yet it is Allah’s wisdom that no matter how old, the son of Adam just cannot come to terms with his own death. Allah gave him such a thing that people live as if they will never die. That is the most real thing. Everything is like a dream. Everybody will see reality when death arrives.

“Then death is lighter compared to the things that he will face after death.”: meaning death will be like nothing compared to the intensity of Resurrection Day, its pain, and Hellfire pain that will occur later. That is why Allah continuously warns people through the tongue of our Holy Prophet in the Koran against these things that will occur. Do not be evil! Let death be the worst so you may rest afterwards. The state of some people is worse after death, as our Holy Prophet has stated. Those who did not care here, those who infringed upon the rights of others, those who were rebellious to Allah, people who gather up and think much of themselves will be worse off after death. The same goes for those who think nobody can do anything to them in the world. Allah is not afraid of anybody. All of their accounts will be written one by one in the Hereafter, and each of them will be questioned one by one. There is no such thing as we die and that is it.

٤٣٥٧ - لَمْ يَمْنَعْ قَوْمٌ زَكَاةَ أَمْوَالِهِمْ إِلَّا مُنِعُوا الْقَطَرَ مِنَ السَّمَاءِ وَلَوْ لَا
الْبَهَائِمُ لَمْ يُمْطَرُوا* (حب عن ابن عمر)

“No rain is sent to a nation that does not pay its *zakat*. If it were not for animals, rain would never have been sent to those who do not pay their *zakat*.”: That is why when the rain supplication is recited, we should make dua as, ‘These people are sinful. Send rain for the sake of animals.’ Most people do not give *zakat*, and when they do not give it does not rain and there is famine. Even if it rains, it rains like flood and ruins the surroundings.

٤٣٥٨ - لَمْ تُؤْتُوا شَيْئًا بَعْدَ كَلِمَةِ الْإِخْلَاصِ مِثْلَ الْعَافِيَةِ فَسَلُّوا اللَّهَ الْعَافِيَةَ*
(حم ن ع هب ض والعدنى عن ابى بكر)



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“You have not been given anything after the Ikhlas (refining) words, ‘La Ilaha Illallah’, like health.”: meaning health and appetite.

For this reason, ask Allah to be safe from worldly and hereafter troubles, and for healthy appetite, ‘Allahumma inni asalukal afwa wal afiya.’ Meaning forgive us and give us healthy appetite. Make dua so that we always, always have healthy appetite. The greatest deed after iman is healthy appetite.

٤٣٥٩ - لَمْ يُصِبِ الْإِنْسَانُ حِلْفًا إِلَّا زَادَهُ شِدَّةً وَلَا حِلْفٌ فِي الْإِسْلَامِ*
(ابن جرير عن الزهري مرسلا)

“A human increases in power if he comes across *hif*, an oath to a friend.”: People make oaths to each other, and if they give *baya*, the one who stands on it increases in power. It does not increase for the one who says he changed his mind and turns back on his promise.

“Yet this hif does not exist in Islam.”: Allahu a’lam

٤٣٦٠ - لَمَّا خَلَقَ اللَّهُ تَعَالَى الْجَنَّةَ قَالَ لِجِبْرِيلَ اذْهَبْ فَانْظُرْ إِلَيْهَا فَذَهَبَ
فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ أَيْ رَبِّ وَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا ثُمَّ
حَفَّهَا بِالْمَكَارِهِ ثُمَّ قَالَ يَا جِبْرِيلُ اذْهَبْ فَانْظُرْ إِلَيْهَا فَذَهَبَ فَانْظَرَ إِلَيْهَا ثُمَّ
جَاءَ فَقَالَ أَيْ رَبِّ وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ فَلَمَّا خَلَقَ اللَّهُ
النَّارَ قَالَ يَا جِبْرِيلُ اذْهَبْ فَانْظُرْ إِلَيْهَا فَذَهَبَ فَانْظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ
وَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلُهَا فَحَفَّهَا بِالشَّهَوَاتِ ثُمَّ قَالَ يَا جِبْرِيلُ
اذْهَبْ فَانْظُرْ إِلَيْهَا فَقَالَ أَيْ رَبِّ وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَبْقَى أَحَدٌ إِلَّا
دَخَلَهَا* (حم د ن ك ه ب ت حسن صحيح وهناد عن أبي هريرة)



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“When Allah created Paradise, he said to Gabriel (*Jibreel*), ‘Go and have a look at it.’ He went, he saw and he returned saying, ‘O my Lord! For the sake of Your Glory, anybody who hears of it will want to enter it.’”: meaning nobody who hears of its beauties would not want to enter it, and everybody will want to enter such a beautiful place.

“Allah adorned it with hardships.”: it is not easy to enter Paradise. You have to overcome some hardships and withstand hardship.

“Now go and have a look at it.”: He went, saw and came back saying, ‘O my Lord! For the sake of Your Glory, I am worried that nobody would want to enter it.’”: He said this after seeing the hardships.

“When He created Hellfire, He said to Jibreel, ‘Go and have a look at it.’ Gabriel went, he saw and he returned saying, ‘For the sake of Your Glory, nobody who hears of it would ever enter it.’”: meaning the human who hears of Hellfire would not enter it. Perhaps Jibreel Aleyhisselam thought He just created it for nothing.

“He adorned it with desire.”: Whatever the number of things that exist, dirty things, that the ego (*nafs*) wants , He adorned it with desires and things that take a human’s mind away.

“Then He ordered, ‘Go and have a look again.’ He went, saw, returned and said, ‘For the sake of Your Glory, I am worried that there will not be anybody who is not going to enter it.’”: meaning forbidden (*haraam*) desires are so attractive. Allah created both Paradise and Hellfire in this manner. Those who will enter Paradise need to stay away from desires and evils, and as such this is the hardship of Paradise.

٤٣٦١- لَمَّا صَوَّرَ اللَّهُ آدَمَ تَرَكَهُ فَجَعَلَ ابْلِيسَ يُطِيفُ بِهِ يَنْظُرُ إِلَيْهِ فَلَمَّا

رَأَاهُ أَجْوَفُ قَالَ ظَفَرْتُ بِهِ خَلَقْتُ لَا يَتِمَّالِكُ* (ابو الشيخ ك عن انس)

“When Allah fashioned Adam in the form of a human, he let him stay so for a while.”: meaning Allah created Adam Aleyhisselam from mud and fired him like clay. Before He put a soul, He let stay thus like clay.



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“Iblees strolled around him thus looking. When he saw him empty inside, he said, ‘I have succeeded because he is a weak creature.’: in fact it is empty inside, and he might have thought, ‘I can enter inside him.’ That is why he was happy. As a matter of fact, he does enter inside humans. He leads most people to doom. Allah Azza wa Jalla says, ‘Most people are going stray.’

٤٣٦٢ - لَمَّا نُفِخَ فِي آدَمَ الرُّوحَ مَارَتْ وَطَارَتْ فَصَارَتْ فِي رَأْسِهِ عَطَسَ
فَقَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَقَالَ اللَّهُ عَزَّ وَجَلَّ يَرْحَمُكَ اللَّهُ* (حبك ض
عن انس)

“Allah blew the soul into Adam (after that situation). When it flew and took its place in his head.”: meaning the soul finally entered when it stopped in Adam Aleyhisselam’s head, and he started to move.

“Adam (Aleyhisselam) sneezed and said, ‘Alhamdu Lillahi Rabbil Alameen.’ Allah Azza wa Jalla replied in compassion to him, ‘Yarhamukallah,’ (May Allah have mercy on you).”: that is why it is sunna for man to say Alhamdulillah when sneezing. And in return, man needs to say Yarhamukallah.

Sadaqa Rasulallah Fee Maa Qaal, Aw Kama Qaal.

Tomorrow is Safar’s last Wednesday. Give more sadaqa Inshallah. Read Ayat al-Kursi seven times and Alamtara (Sura Feel) seven times. It will pass with safety Inshallah.

Al-Fatiha.