



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

### HADITH LESSONS

*Assalamu Alaykum wa Rahmatullah wa Barakatuh,  
Anzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem,  
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Anwalin wal Akhbirin,  
Madad Ya Rasulallah, Madad Ya As'habi Rasulillah, Madad Ya Mashayikhina,  
Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.  
Tariqatunas sohba, wal khayru fil jamiyya.*

Qala Rasulullah (SAW), our Holy Prophet states in his Hadith Sharif:

### THE WORTH OF SAYING ALHAMDULILLAH

٤٣٩٦ - لَوْ أَنَّ الدُّنْيَا كُلَّهَا بِحِذَائِهَا بِيَدِ رَجُلٍ مِنْ أُمَّتِي ثُمَّ قَالَ الْحَمْدُ لِلَّهِ  
لَكَاتَتْ الْحَمْدُ لِلَّهِ أَفْضَلُ مِنْ ذَلِكَ كُلِّهِ \* (كر والديلمى عن انس)

“If the world with all of its possessions were a dress in the hands of a man from my Nation (Umma), and the man says once, ‘Alhamdulillah,’ it is superior to it all.

Wordly possessions are not worthy at all. The zikr of Allah, to praise and thank Allah, is worth more than the whole world. The world is nothing. People do not want to leave the world. They do not want to do any good. The advice of our Master is such: Be more cautious, and do not forget Allah.

### ZAQQUM

٤٣٩٧ - لَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ قَطَرَتْ فِي دَارِ الدُّنْيَا لَأَفْسَدَتْ عَلَى أَهْلِ  
الدُّنْيَا مَعَايِشَهُمْ فَكَيْفَ بِمَنْ يَكُونُ طَعَامُهُ \* (ط ح م ت حسن صحيح ن ه ح ب ك ه ب  
عن ابن عباس)

“If a drop from the Zaqqum of hell were to drop on the world realm,” Zaqqum is a tree and what the people of hell eat from. It is a fearsome tree mentioned in the Koran. It looks scary and tastes awful. There, if a drop falls on earth says our Holy Prophet:

“It would rot the livelihood of people of earth,” everything would be poisoned.



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“What about the situation of the one who eats from it?” One drop of it would poison all the foods of earth. They eat that in hell. This is Zqqum referred to as the Poison of Zaqqum (Zehir-e Zaqqum).

“Innaha shajara takhruju min aslil jaheem.” “Certainly it (Zaqqum) is a tree that emerges from the depths of Jaheem (Hellfire).” (37/SAFFAT:64)

“Its branches and leaves are like heads of devils.” He says they will eat from it and fill their stomachs and guts. Some people commit suicide with poison. Poison breaks to pieces everywhere it passes through. People need to think carefully about this Hadith and Ayats. They should think about how to stay away from hell, and do everything in their hands to not fall into this situation.

### A SPARK FROM HELLFIRE

٤٣٩٨ - لَوْ أَنَّ شَرَّةَ مِنْ جَهَنَّمَ وَقَعَتْ فِي وَسْطِ الْأَرْضِ لَأَتَتْ رِيحَهُ وَشِدَّةَ حَرِّهِ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ \* (ابن مردويه عن انس)

“If a spark from hellfire were to fall on earth, its awful smell and extreme heat would immediately fill what is inbetween East and West.”

A spark is considered a little thing, but if it falls from hellfire, we cannot stand its heat, and its stinky odor would fill the whole world. It is worse than the seweres that we know of.

### THE DEPTH OF HELL

٤٣٩٩ - لَوْ أَنَّ صَخْرَةً وَزَنَتْ عَشْرَ خَلَفَاتٍ قَذِفَ بِهَا مِنْ شَفِيرِ جَهَنَّمَ مَا بَلَغَتْ قَعَهَا سَبْعِينَ خَرِيفًا حَتَّى يَنْتَهِيَ إِلَى غَيٍّ وَأَثَامٍ قِيلَ وَمَا غَيٌّ وَأَثَامٌ قَالَ بَثْرَانِ فِي جَهَنَّمَ يَسِيلُ فِيهِمَا صَدِيدُ أَهْلِ النَّارِ \* (طب وابن جرير والبيهقي عن ابى امامة)

“If a piece of rock as heavy as ten loaded camels were to be dropped from the mouth of hell,” meaning if a rock weighing 15-20 tons were dropped from the mouth of hell.





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“It would not reach the bottom in 70 seasons (years).” It is that deep. He is talking about 70 years, but what he refers to as “kharif” is the fall season. The word “kharif” was used to show the severity of those years, because fall is an unpleasant season for people.

“Finally it reaches Ghayy and Watham. ‘What are Ghayy and Watham?’ They asked.” Our sahabi (companion) masters had not heard of them before.

“These are wells that the pus of the people of hell will run to.” Meaning the people of hell will not only suffer with fire. Inflammation and pus will flow from the people of hell into those wells. These mentioned wells are the most filthy.

### PROTECTION

٤٤٠٠ - لَوْ أَنَّ أَحَدَكُمْ إِذَا نَزَلَ مَنْزِلًا قَالَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ فِي ذَلِكَ الْمَنْزِلِ شَيْءٌ حَتَّى يَرْتَجِلَ مِنْهُ \* (هـ ش عن خولة بنت حكيم)

“If one of you stays someplace and says, ‘Auzu bikalimatillahit tammat min sharri ma khalaq,’ nothing can harm one until one leaves that place.”

There are seen creatures and unseen creatures. There are insects, snakes, scorpions, beasts, and bad people. When one goes someplace and recites this, one will go and come back comfortably, one will spend the night comfortably, and Allah willing nothing will happen.

### INSUFFICIENT OBEDIENCE

٤٤٠١ - لَوْ أَنَّ رَجُلًا يُجْرُ عَلَى وَجْهِهِ مِنْ يَوْمٍ وَلَدَ إِلَى يَوْمٍ يَمُوتُ هَرَمًا فِي طَاعَةِ اللَّهِ عَزَّ وَجَلَّ لَحَقَرَ ذَلِكَ يَوْمَ الْقِيَمَةِ وَلَوْ أَنَّهُ رَدَّ إِلَى الدُّنْيَا كَيْمَا يَزْدَادَ مِنَ الْأَجْرِ وَالْثَوَابِ \* (ابن المبارك حم خ طب هب وابو نعيم عن محمد بن أبي عميرة وصحح)



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“If a man were to grow white hair being dragged on his face in obedience of Allah, from the day he was born to the day he dies,” Meaning if he were to worship dragging on his face and suffering that much until his hair turns white, from the day he was born to the day he dies.

“He would belittle this on the Day of Judgement,” Meaning he will say it is very little even though he worshipped so much.

“He will want to be returned to the world to earn more good deeds and rewards.” Meaning no matter how much a person worships, he will wish he had done more.

### TO LOVE FOR ALLAH

٤٤٠٢ - لَوْ أَنَّ عَبْدَيْنِ تَحَابَّا فِي اللَّهِ أَحَدُهُمَا بِالْمَشْرِقِ وَالْآخَرُ بِالْمَغْرِبِ  
جَمَعَ بَيْنَهُمَا يَوْمَ الْقِيَمَةِ يَقُولُ هَذَا الَّذِي كُنْتَ تُحِبُّهُ فِيَّ \* (هب كر عن ابى هريرة)

“If two people, one in the East and the other in the West, were to love each other in the way of Allah, Allah would bring them together in the Day of Judgement and say to one of them, ‘Here is the man you loved for My sake.’”

Those who love for Allah will be together in the Day of Judgement. That is why these people love each other as such. For example, if you say there is such a beloved of Allah that I love in such a country, you will certainly be with him on the Day of Judgement. When we say we love our Prophet, we will be with him too Allah willing.

### PROTECTION FROM SHAITAN

٤٤٠٣ - لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا  
الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا فَإِنَّهُ إِنْ قُضِيَ بَيْنَهُمَا وَلَدٌ مِنْ ذَلِكَ لَمْ  
يَضُرَّهُ الشَّيْطَانُ أَبَدًا \* (ط ح م خ م د ت ه ح ب عن ابن عباس)





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“When one of you is to have a relation with one’s family (spouse) and says: ‘Bismillahi Allahumma jannibnash shaitana wa jannibash shaitana ma razaqtana,’ if the woman gets pregnant after this relation, by the will of Allah shaitan can never harm their child.”

This is an important thing. Some people are called “”. People without the Basmala are very perverse, irritable, and unfruitful. That is why, when meeting with his wife and having a relation, the Basmala and this dua must certainly be made so good generations come out.

### THE HIDDEN DEED

٤٤٠٤ - لَوْ أَنَّ أَحَدَكُمْ يَعْمَلُ فِي صَخْرَةٍ صَمَاءَ لَيْسَ لَهَا بَابٌ وَلَا كُؤَّةٌ  
لَخَرَجَ عَمَلُهُ لِلنَّاسِ كَأَنَّا مَا كَانَ\* (خ م حب ك حم ع هب ص عن ابى سعيد)

“If one of you were to do something in a rock without a roof and door, one’s work would come out to people as it is.”

Allah shows. No good deed is left hidden. Allah certainly shows one’s rewards to people. You need to do for Allah, and not for show.

### THE REWARD OF FASTING

٤٤٠٥ - لَوْ أَنَّ رَجُلًا صَامَ لِلَّهِ يَوْمًا تَطَوُّعًا ثُمَّ أُعْطِيَ مَلَأَ الْأَرْضَ ذَهَبًا لَمْ  
يَسْتَوْفِ ثَوَابَهُ دُونَ الْحِسَابِ\* (ابن النجار عن ابى هريرة)

“If a man fasts supererogatory for a day then gives a world full of gold, he cannot reach the reward of fasting that one day during Judgement.” Nobody but Allah can evaluate and give the reward of that fast.



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### COMMITTING SIN

٤٤٠٦ - لَوْ أَنَّ الْعِبَادَ لَمْ يُذْنِبُوا لَخَلَقَ اللَّهُ خَلْقًا يُذْنِبُونَ ثُمَّ يَغْفِرُ لَهُمْ وَهُوَ  
الْغَفُورُ الرَّحِيمُ\* (ك عن ابن عمرو)

“If servants did not commit sin,” if the whole Nation (Umma) were un sinful and sat without committing sin, “Allah would create servants that sinned. They would commit sin and repent afterwards. And Allah would forgive their sins. Because He is also the Ghafur (Most Forgiving) and Rahim (Most Merciful).”

People should not be hopeless. No matter how much sin and mistake they have committed, Allah pardons and forgives after repentance. Our Master states: “Allah forgives you as long as you commit sin and repent.” Ask for forgiveness, since we are all sinners. That is why, do not loose hope. One should look at repenting no matter how much one has sinned. Some people ask, “Why is this person coming here? What is this person doing?” There, Allah Azza wa Jalla says, “Let them commit sin, let them repent, and I will forgive.” In another Hadith, it is mentioned that the sins of a person who repents really sincerely, a hundred percent, turn into rewards. This glad tiding also exists. This is why you should not loose hope in Allah’s mercy and forgiveness.

### MELTS MOUNTAINS

٤٤٠٧ - لَوْ أَنَّ رَجُلًا مَوْقِنًا قَرَأَهَا عَلَى جَبَلٍ لَزَالَ يَعْنِي أَفَحَسِبْتُمْ أَنَّمَا  
خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ إِلَى آخِرِ السُّورَةِ\* (حل عن ابن مسعود)

“If a beleiving man recites: ‘Afa hasibtum annama khalaqnakum abasan wa annakum ilayna la turja’un (Mu’minun:115)’ until the end of the sura upon a mountain, the mountain could not stand in its place and would melt.”

There are such good men. Beloved servants of Allah exist as told by our Holy Prophet. This ayat (verse) is strong and everybody can recite it, but if one of the Rijalullah, Allah’s beloved servants, recites it he would melt the mountain. He shows the power of the Awliya and the might of Allah. We, the people of tariqa, are incumbent and





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obliged to believe these as people who follow sharia. Do not mind those Wahhabis and Salafis.

### ALLAH PROTECTS

٤٤٠٨ - لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ سَفَرًا أَوْ نَزَلَ مَنْزِلًا فَوَضَعَ مَتَاعَهُ خَطًّا حَوْلَهُ خَطًّا ثُمَّ قَالَ اللَّهُ رَبِّي لَا شَرِيكَ لَهُ حَفِظَ مَتَاعَهُ\* (ابو الشيخ عن عثمان)

“If one of you wants to go on a journey or stays at a place, and leaves his belongings and draws a line around it (in a clear manner using a stick or finger) then says: ‘Allahu Rabbi, la sharika Lah,’ Allah protects his belongings.”

Travel was by caravans in the desert in old times. When doing as such, Allah would protect the belongings of travellers. We can do the same today.

### THREE TRAITS

٤٤٠٩ - لَوْ أَنَّ عَبْدًا مِنْ عِبَادِ اللَّهِ قَدِمَ عَلَى اللَّهِ بِعَمَلِ أَهْلِ السَّمَوَاتِ وَالْأَرْضِينَ مِنْ أَنْوَاعِ الْبِرِّ وَالتَّقْوَى لَمْ يَزِنْ مِثْقَالَ ذَرَّةٍ مَعَ ثَلَاثِ خِصَالٍ مَعَ الْعَجَبِ وَأَذَى الْمُؤْمِنِينَ وَالْقَنُوطِ مِنْ رَحْمَةِ اللَّهِ عَزَّ وَجَلَّ\* (الديلمى عن ابى الدرداء وفيه عمرو بن بكر واه)

“If a servant comes to the presence of Allah with works full of skies and earths, it would have no value as long as the person has these three traits,” meaning the worship and good deeds that one does has no value. Why is it worthless? Because one has not done it for Allah’s sake but for oneself.

“Pride in oneself,” thinking there is nobody better than you in this world.

“Harming Believers (Mumins),” There are beautiful proverbs in our Turkish language. The one they call “Muslim for himself”. That type.

“Losing hope in Allah’s mercy,” thinking I have done so much good works that I will be saved with my own works, and there is no need for Allah’s mercy.



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These three traits mentioned by our Master shows none of them were done for the sake of Allah. Whereas it would all be accepted if they said, “We are weak servants, Mumins are our brothers and sisters, we need the mercy of Allah, and there is nothing else we can do.” Even if you have a world full of worship, even if you are the biggest worshipper, it has no value if you do these in this world. We should never lose hope in the mercy of Allah either.

### INTENTION

٤٤١٠ - لَوْ أَنَّ رَجُلًا صَامَ نَهَارَهُ وَقَامَ لَيْلَهُ حَشَرَهُ اللَّهُ عَلَى نِيَّتِهِ أَمَا إِلَى الْجَنَّةِ وَأَمَا إِلَى النَّارِ \* (الدَّيْلَمِيُّ عَنْ ابْنِ عُمَرَ)

“Allah resurrects a man according to his intention, even if he spends his day fasting and his night in worship. Either to paradise or to hell.” If he does these for his own ego, he will go to hell. If he does them for the sake of Allah, he will go to paradise. This is intention.

### THE REWARD OF CHARITY

٤٤١١ - لَوْ أَنَّ الصَّدَقَةَ جَرَتْ عَلَى يَدِ سَبْعِينَ أَلْفَ إِنْسَانٍ كَانَ أَجْرُ آخِرِهِمْ مِثْلَ أَجْرِ أَوَّلِهِمْ \* (أَبُو الشَّيْخِ وَأَبُو نَعِيمٍ عَنْ جَابِرٍ)

“If alms were to circulate in the hands of 70,000 people, the reward for the first would be the same as the reward for the last.” For example, when isqat (alms given as compensation for the religious duties which the deceased failed to perform during his lifetime) is done, alms circulates between hands and all receive the same reward. The one who holds it last gains the same reward as the one who holds it first. The treasures of Allah do not deplete.





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### TAWAKKUL – SUBMITTING ONESELF TO ALLAH

٤٤١٢ - لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا تُرْزَقُ الطَّيْرُ  
تَغْدُو خِمَاصًا وَتَرُوحُ بَطَانًا\* (ط ت ابن المبارك ن ه ع ح ب ك ه ب ض عن عمر)

“If you were to trust in Allah properly and thoroughly, Allah would provide you just like the bird that leaves hungry in the morning and returns full at night.” These are found very seldom. People who trust so exist but are like nonexistent.

### SIN

٤٤١٣ - لَوْ أَنَّكُمْ تَكُونُونَ إِذَا خَرَجْتُمْ مِنْ عِنْدِي كُنْتُمْ عَلَى حَالِكُمْ ذَلِكَ  
لَزَارَتْكُمْ الْمَلَائِكَةُ فِي بُيُوتِكُمْ وَلَوْ لَمْ تَذْنِبُوا لَجَاءَ اللَّهُ بِخَلْقٍ جَدِيدٍ كَيْ يَذْنِبُوا  
فَيَغْفِرَ لَهُمْ\* (ت وضعفه عن أبي هريرة)

Our Holy Prophet states to the Sahaba (Companions): “If you were to be like you are as you left from beside me (sinless and pure),” the Sahaba would be in the gathering of the Prophet. Angels would be present too. Allah’s mercy descended upon them. There were those who were aware of this and those who were not. This is why our Holy Prophet mentions this.

“Angles would openly visit you in your homes. If you did not sin, Allah would create other people so they would sin and He would forgive them.”

### SHAKING HANDS

٤٤١٤ - لَوْ أَنَّكُمْ إِذَا خَرَجْتُمْ مِنْ عِنْدِي تَكُونُونَ عَلَى الْحَالِ الَّذِي  
تَكُونُونَ عَلَيْهِ لَصَافَحَتْكُمْ الْمَلَائِكَةُ بِطُرُقِ الْمَدِينَةِ\* (ع عن انس)

“If you were to keep the state as you left from beside me, angles would shake hands with you in the streets of Madina.”



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Our Holy Prophet tells the Sahaba again. Of course our Holy Prophet sees everything openly. As our Holy Prophet says, a person needs to manage one's ego and make an effort. He is showing this to us. A person is not in the same state all the time. People are different in the Zikir gathering and sohba gathering, but change outside. Our Holy Prophet tells us not to be sad. If you had not committed sins, Allah Azza wa Jalla would create other people so they would commit sin and He would forgive them. There is nobody without a fault and sin. Allah forgives a lot and His mercy is plentiful. Our Holy Prophet gives us this glad tiding. And we are people who have believed the Hadith and sayings of our Holy Prophet. We are happy for this.

May Allah not misguide us from the right path. May He forgive our faults and sins Inshallah.

Sadaqa Rasulullah fema qaal aw kama qaal.

Shaykh Muhammad Mehmet Adil Hazretleri

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