



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

## HADITH LESSONS

*Assalamu Alaykum wa Rahmatullah  
Auzu Billahi Minashaytanir Rajeem, Bismillahir Rahmanir Rahim  
Assalatu Wassalamu ala Rasulina Sayyidul Awwalin Walakhirin  
Madad Ya Rasulullah, Mada Ya Ashab-e Rasulullah  
Madad Ya Mashayikihina, Shaykh Nazim al-Haqqani. Dastur.*

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

## INTENSE ACCOUNTING

٤٤٤٩ - لِيَأْتِيَنَّ عَلَى الْقَاضِي الْعَدْلِ يَوْمَ الْقِيَمَةِ سَاعَةً يَتَمَنَّى أَنَّهُ لَمْ يَقْضِ  
بَيْنَ اثْنَيْنِ فِي تَمْرَةٍ قَطُّ\* (حم عن عائشة)

“The just judge will face such an intense moment during questioning on the Day of Judgment, that he will wish he had not even judged on the case of a single date between two people.”

It is such a fine issue. Allah (JJ) preserves the rights of people. That is why people who are judges need to be very careful. It is such that all kinds of misuse occur in these times. But there is the hereafter, there is a hereafter for this matter. Nothing is lost next to Allah. People will answer for everything to the finest particle. This goes for the judge and for us. This does not only pertain to the judge. We also need to be careful in everything.

## AJAM HEARTS

٤٤٥٠ - لِيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ قُلُوبُهُمْ قُلُوبُ الْعَجَمِ قِيلَ وَمَا قُلُوبُ  
الْعَجَمِ قَالَ حُبُّ الدُّنْيَا سُنَّتُهُمْ سُنَّةُ الْأَعْرَابِ مَا آتَاهُمْ مِنْ رِزْقٍ جَعَلُوهُ فِي  
الْحَيَوَانِ يَرُونَ الْجِهَادَ ضَرَرًا وَالزَّكَاةَ مَغْرَمًا\* (طب عن ابن عمرو)

“Such a time will come upon people that their hearts will be the hearts of Ajam (it will be full of hypocrisy and arrogance).”



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“They asked (our Holy Prophet (SAW)), ‘What does Ajam hearts mean?’ He replied, ‘Love of the world.’”

“Their customs and ways will be of the Araab (Bedouins). They will immediately feed the provision they come across to their animals. They see struggle (jihad) as harmful and obligatory alms (zakat) as a tax that cannot be overcome.”

Ajam customs are not good. Because they have the love of the world in themselves. When a provision comes to Bedouins, they will not feed it for the sake of Allah but to the animals so that their animals could multiply. They do not see jihad as a favor of Allah but as a detrimental thing.

They also accept zakat as a tax. That is why after our Holy Prophet (SAW), immediately, first thing they refused zakat. Hadrat Abu Bakr (RA) waged war against them for this.

### EVILS WILL INCREASE

٤٤٥١ - لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَوْ وَقَعَ حَجَرٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ مَا وَقَعَ إِلَّا عَلَى امْرَأَةٍ فَاجِرَةٍ أَوْ رَجُلٍ مُنَافِقٍ\* (ك عن انس)

“Such a time will come upon people that if a rock were to fall from the sky, it would certainly fall upon a prostitute woman or a hypocrite man.”

Meaning corrupt people will increase so much. There will be both a lot of people and a lot of bad people. Our Holy Prophet (SAW) is talking about the End Times.

### FORBIDDEN EARNINGS

٤٤٥٢ - لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمَرْءُ بِمَا أَخَذَ الْمَالَ أَمْ مِنْ حَلَالٍ أَمْ مِنْ حَرَامٍ\* (حم خ عن ابى هريرة)

“Such a time will come upon people that a person will not care whether the possessions earned are from the permitted (halal) or the forbidden (haram).”



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Meaning it will not matter how money comes, just let it come. They do not care whether people like it or not. They neither fear Allah nor are ashamed of people. Such a thing will happen.

Clean possessions and clean earnings are a blessing (baraka). They are health, beauty, and goodness. If you add a little urine in clean water, can you drink it? This is worse though. It is not a cleaner thing for you to include a bad and haram possession among your possessions. It is dirtier than urine. It is directly filth.

### USURY

٤٤٥٣ - لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنْهُمْ أَحَدٌ إِلَّا أَكَلَ الرَّبَّ فَإِنْ لَمْ يَأْكُلْهُ أَصَابَهُ مِنْ غُبَارِهِ \* (د ك ه ق عن ابى هريرة)

“Such a time will come upon people that nobody who has not eaten usury will be left. Even if the person does not eat usury, its dust will hit him.”

Everywhere is full of banks in these times. Even if people say they are not eating usury, “bank” is written on the money in their hands. Thank Allah they have turned it into paper. True usury, riba, is from gold and silver. Shaykh Mawlana says there is no judgment on dealing with paper anyway. All trade is void from the start anyway. May Allah forgive us all.

### FOOLISH RULERS

٤٤٥٤ - لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَكُونُ عَلَيْكُمْ أُمَرَاءُ سُفَهَاءُ يُقَدِّمُونَ شِرَارَ النَّاسِ وَيُظْهِرُونَ حُبَّ خِيَارِهِمْ وَيُوَخَّرُونَ الصَّلَاةَ عَنْ مَوَاقِيتِهَا فَمَنْ أَدْرَكَ ذَلِكَ مِنْهُمْ فَلَا يَكُونَنَّ عَرِيفًا وَلَا شَرِطِيًّا وَلَا جَابِيًّا وَلَا خَازِنًا \* (ع ض عن ابى سعيد و ابى هريرة معا)

“Such a time will come upon people that heads of authority will be from fools.”



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Meaning foolish people will rule over them. There you go, this disaster called elections. Everybody can be a head. A person with a couple of followers who gets elected, whether he is clever or not, comes out.

“He will show as though he loves good people while giving priority to their harmful ones. They will not perform prayer (namaz) on time. Whoever reaches this time should not...”

So never desire much to be a chief or a leader. Because those who cannot control their ego waste away and go to ruin.

“Should not be people’s leader, tax collector, or Khazin (deputy of a sultan).”

These are dangerous things. A person might be pious and good but when rising, his ego might play a trick on him, so he perishes and harms people. That is why, do not desire much and obey the advice of our Master (SAW).

### THE WRETCHED FATHER

٤٤٥٥ - لِيَأْخُذَنَّ رَجُلٌ بِيَدِ أَبِيهِ يَوْمَ الْقِيَمَةِ فَلْيَقْطَعَنَّ النَّارَ يُرِيدُ أَنْ يَدْخُلَهُ  
الْجَنَّةَ فَيُنَادِي أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا مُشْرِكٌ إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ الْجَنَّةَ عَلَى  
كُلِّ مُشْرِكٍ فَيَقُولُ رَبِّ أَبِي رَبِّ أَبِي رَبِّ أَبِي فَيُحَوَّلُ فِي صُورَةٍ قَبِيحَةٍ  
وَرِيحٍ مُنْتَنَةٍ فَيَتْرُكُهُ\* (ع حب ك ض عن ابى سعيد)

“On the Day of Judgment, a man will take hold of the hand of his wretched father wanting to take him to paradise.”

May Allah not grant this to anybody [from amongst us]. When the person’s father is on the bad path and is a person who does not believe in Allah, even if his son is a Believer (Muslim) he will want to hold and save him.



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He will hear a call, “A polytheist (mushrik) cannot enter paradise. Allah has banned paradise for polytheists.”

Who is the mushrik? Those who do not say, “La Ilaha Illallah, Muhammadun Rasulullah,” are mushriks. Those who say it are not considered mushriks. Do not listen to these Wahhabi and Salafi things. As far as they are concerned, they are the real mushriks and kafirs (infidels). They are speaking to themselves. We are not calling anyone [of them] a mushrik or

a kafir. Those we are referring to as mushrik are those who worship other than Allah and regard another diety as divine. God is one, Allah.

“The man will beg and shout, ‘O my Lord! This is my father. O my Lord! This is my father. O my Lord! This is my father.’”

It is in the Koran too.

وَأَمْتَاذُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

“Wamtazul yawma ayyuhal mujrimun.” (Sura YaSin: 59)

“Separate O faithless people.” Separate. There will be much screaming for help. Fathers, children, and siblings will all be separated forever.

“Upon this, his father will be turned into an ugly state.”

So the man will be turned from a normal shape to a bad and very ugly shape.

“He will spread around an unbearable stench and his son will finally let go of him.”

Meaning he will be forced to leave him. Finally he will turn into such a state that even his son will not be able to bear it.

## HOMS

٤٤٥٦ - لَيُبْعَثَنَّ اللَّهُ مِنْ مَدِينَةِ بِلْدَامِ يُقَالُ لَهَا حِمَصٌ سَبْعِينَ أَلْفًا يَوْمَ  
الْقِيَامَةِ لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ مَبْعُوثُهُمْ فِيمَا بَيْنَ الزَّيْتُونِ وَالْحَائِطِ فِي  
الْبَرْتِ الْأَحْمَرِ مِنْهَا\* (طب حم ك كر والهيشم عن عمر قال الذهبي منكر)

“Allah will resurrect 70,000 people from a city in Sham called Homs on the Day of Judgment.”

What is meant by Sham is the land of Sham. Shaykh Mawlana says, “Sham’s blessing (baraka) reaches all the way to Uskudar (in Istanbul).” All this area (Beylerbeyi, Uskudar) is considered part of the land of Sham. The true heart of Sham is the place called Damascus. Homs is also close to it. He will resurrect 70,000 from them.

“They will neither be questioned nor punished. The place they will be resurrected is between a garden and an olive tree in Yathrib (Madina).”



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So from Homs, they will be resurrected in Madina. It is in the discretion of Allah. Because these holy ones are transferred to better places even if they are in different places when they pass away.

### THE BLACK STONE

٤٤٥٧ - لَيَبْعَثَنَّ اللَّهُ الْحَجَرَ يَوْمَ الْقِيَمَةِ وَلَهُ عَيْنَانِ يَنْظُرُ بِهِمَا وَلِسَانٌ يَنْطِقُ بِهِ يَشْهَدُ لِمَنْ اسْتَلَمَهُ بِحَقِّ \* (حم حب ط ب ق عن ابن عباس)

“When Allah sends the Black Stone (Hajarul Aswad) on the Day of Judgment, it will have two eyes to see with and a tongue to talk with. It will be a witness to those who truly greeted it.”

That is why we greet it (salam) every time we pass by it. It accepts the greeting in return, and is a witness to everybody who greets it.

### DURING JIHAD

٤٤٥٨ - لَيَبْعَثَنَّ اللَّهُ أَقْوَامًا يَوْمَ الْقِيَمَةِ يَتَلَأَلُونَ وَجُوهَهُمْ يَمْرُونَ بِالنَّاسِ كَهَيْئَةِ الرِّيحِ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ قِيلَ مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ أُولَئِكَ قَوْمٌ أَدْرَكَهُمْ الْمَوْتُ وَهُمْ فِي الرِّبَاطِ \* (عق عن أبي هريرة)

“On the Day of Judgment, Allah will send tribes whose faces are shining and who will pass like wind by people, and they will enter paradise directly without questioning.”

There will be people who will wait for thousands, tens of thousands, or hundreds of thousands of years on the Day of Judgment. Some will enter paradise like a wind.

“The Companions (Sahaba) asked, ‘O Prophet of Allah! Who might these lucky people be?’ Our Master (SAW) replied, ‘Those whom death reaches during Jihad.’”

These are both those who are during jihad and those on guard, waiting on the borders for [the protection of] the Nation of Muhammad (Ummat Muhammad).



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### THE ONLY RELIGION: ISLAM

٤٤٥٩ - لَيَبْلُغَنَّ هَذَا الْأَمْرُ مَا بَلَغَ اللَّيْلُ وَالنَّهَارُ وَلَا يَتْرُكُ اللَّهُ عَزَّ وَجَلَّ  
بَيْتَ مَدْرٍ وَلَا وَبَرَ إِلَّا أَدْخَلَهُ اللَّهُ هَذَا الدِّينَ يُعِزُّ عَزِيزًا وَيُذِلُّ ذَلِيلًا عِزًّا يُعِزُّ  
اللَّهُ بِهِ الْإِسْلَامَ وَذُلًّا يُذِلُّ اللَّهُ بِهِ الْكُفْرَ\* (حم ط ب ك ق ض عن تميم الدارى)

“As long as day and night go on, this matter will surely reach its place. Allah will not leave a sinlge home that is plastered or made of camel hair that this religion will not enter. He will make the glorious glorious and the despicable despicable. Such glory that Allah will glorify Islam with, and such despicableness that Allah will make unbelief despicable with.

What our Master (SAW) said will certainly happen. This is the basis of our conviction (itiqad). The one who does not accept this or the one who does not believe this is missing faith (iman), and is not on the way of Ahl-e Sunnat wal Jamaat. Surely, what our Master (SAW) said will occur.

The only religion in the End Times will be Islam and it will enter everywhere. There will be no place that it will not enter, neither house nor tent will be left. It will always be glorious and unbelief will be despicable. This is our Master's (SAW) oath.

Some people make philosophy by saying, “No, it was going to happen,” or, “no, it happend.” No, it will happen Allah willing. There will be no place Islam does not enter.

### MY BROTHERS

٤٤٦٠ - لَيْتَنِي أَرَى إِخْوَانِي وَرَدُّوا عَلَيَّ الْحَوْضَ فَاسْتَقْبَلُهُمْ بِالْأَنِيبَةِ فِيهَا  
الشَّرْبَ فَاسْقِيهِمْ مِنْ حَوْضِي قَبْلَ أَنْ يَدْخُلُوا الْجَنَّةَ قِيلَ يَا رَسُولَ اللَّهِ أَلَسْنَا  
إِخْوَانَكَ قَالَ أَنْتُمْ أَصْحَابِي وَإِخْوَانِي مَنْ آمَنَ بِي وَلَمْ يَرِنِي إِئْسَى سَأَلْتُ  
رَبِّي أَنْ يُقِرَّ عَيْنِي بِكُمْ وَبِمَنْ آمَنَ بِي وَلَمْ يَرِنِي\* (ابو نعيم عن ابن عمر)



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“Oh, I wish I could see my brothers coming towards me by the pool and meet them with bowls of water, so I could liberally water them from my pool before they enter paradise.”

Our Master (SAW) refers to them as “My brothers!”

Then, “O Prophet of Allah! Are we not your brothers?” asked the Sahaba.”

“You are my Ashab (Sahaba). My brothers are those who believe in me without seeing me. I asked Allah to light my eyes with you and those that believe in me without seeing me.”

This great glad tiding applies for the whole Nation of Muhammad (Ummat Muhammad). Our Master (SAW) says “My brothers!”

### KABA

٤٤٦١ - لِيُحَجَّنَ هَذَا الْبَيْتُ وَلِيُعْتَمَرَ بَعْدَ خُرُوجِ يَأْجُوجَ وَمَاجُوجَ \* (ش)  
حم خ ع حب ك وابن خزيمه عن ابى سعيد

“Surely, even after Gog and Magog (Yajuj wa Majuj) appear, this house (Kaba) will be visited and umra will be made.”

### INTERCESSION OF HADRAT OTHMAN

٤٤٦٢ - لِيَدْخُلَنَّ بِشَفَاعَةِ عُثْمَانَ سَبْعُونَ أَلْفًا كُلُّهُمْ قَدْ اسْتَوْجَبُوا النَّارَ  
الْجَنَّةَ بِغَيْرِ حِسَابٍ \* (كر عن ابى عباس)

“With the intercession of Othman (Hadrat Othman), 70,000 who deserved hell will enter paradise without questioning.”

Intercession (shafaat) is very important. It is allotted to those who have faith (iman). There is no need for intercession for those who do not have faith.





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### SHOELACES

٤٤٦٣ - لَيْسَ أَلْحَدُكُمْ رَبُّهُ حَاجَتُهُ كُلَّهَا حَتَّى يَسْأَلَهُ شَيْعَ نَعْلِهِ إِنْ  
انْقَطَعَ\* (ت ن ع ح ب ه ب ض عن انس)

“One of you should ask his Lord for all his needs, even the shoelace when it breaks.”

Meaning ask Allah for everything and do not be ashamed from this or that. Our Master (SAW) tells us to even ask Allah if a shoe's shoelace breaks. Never forget Allah.

### THE TRUE VISITOR

٤٤٦٤ - لَيْسَ الْوَاصِلُ بِالْمُكَافِي وَلَكِنَّ الْوَاصِلُ إِذَا انْقَطَعَتْ رَحِمَتُهُ  
وَصَلَّاهَا\* (حم خ ح ب د ت ط ب ق عن ابن عمرو)

“The one that visits in return is not considered a true visitor. True visitors are those that visit their relatives even though their relatives cut relations with them.”

So you should still visit those who do not come to visit you, and restore relations with them.

### IMAN (FAITH)

٤٤٦٥ - لَيْسَ الْإِيمَانُ بِالْتَّمَنَّى وَلَا بِالتَّحَلَّى وَلَكِنْ هُوَ مَا وَقَّرَ فِي  
الْقَلْبِ وَصَدَّقَهُ الْفِعْلُ الْعِلْمُ عِلْمَانِ عِلْمٌ بِاللِّسَانِ وَعِلْمٌ فِي الْقَلْبِ فَأَمَّا  
عِلْمُ الْقَلْبِ فَالْعِلْمُ النَّافِعُ وَعِلْمُ اللِّسَانِ حُجَّةٌ اللَّهُ تَعَالَى عَلَى ابْنِ آدَمَ\* (ابو  
نعيم وابن النجار عن انس)



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“Faith (iman) is not by wishing and decorating.” It cannot be done by thinking, “My iman should strengthen,” or, “I wish I had faith.”

“It is a jewel that settles in the heart and is supported by action.” Once iman is in your heart, it shows on you.

“Knowledge is of two types: knowledge of the tongue and knowledge of the heart. Knowledge of the heart is useful knowledge, while knowledge of the tongue is Allah’s witness toward the son of Adam.

So both are good but knowledge of the heart is better and more useful. The other is a witness. Allah gave this knowledge. You will be asked, “Why did you not look, why did you not learn?”

Sadaqa Rasulullah fi ma qal, aw kama qal.

For the sake of all of our ancestors. For the sake of Allah.

Al-Fatiha.