



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

HADITH LESSONS

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

Qala Rasulallah (SAW), Our Holy Prophet states in a Hadith Sharif:

THE DAJJAL

٤٤٦٦ - لِيُدْرِكََنَّ الدَّجَّالُ قَوْمًا مِثْلَكُمْ أَوْ خَيْرًا مِنْكُمْ وَلَنْ يُخْزِيَ اللَّهُ أُمَّةً
أَنَا أَوْلَاهَا وَعِيسَى بْنُ مَرْيَمَ آخِرُهَا* (الحكيم و ابو نعيم و تعقب ك عن عبد الرحمن بن
حبير عن ابيه قال الذهبي منكر)

“The Dajjal will reach a community like you or better than you. Allah will never disgrace a Nation (Ummat) whose beginning is with me and whose end is with Isa (Jesus) son of Maryam (Mary).”

The Dajjal will tour the whole world. The greatest discord (fitna) to hit Muslims is the discrod of the Dajjal. However, our Master (SAW) gives us glad tidings: a Nation whose beginning is with our Holy Prophet (SAW) and whose end is with Isa Alayhis Salam will never be disgraced, and no harm will come to it Allah willing. Isa Alayhis Salam will descend from heaven and he will reign.

The days we are living now are very bad days. These are days opposed to Islam. But those who are following our Holy Prophet (SAW) are always in safety and are not in loss. Those who are in loss are the Dajjal or those following Shaitan.



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

GOING BACK TO ALLAH

٤٤٦٧ - لَيْسْتَ رَجُعُ أَحَدِكُمْ فِي كُلِّ شَيْءٍ حَتَّى فِي شَيْءٍ نَعْلَمُ فَائْتَهَا مِنْ
الْمَصَائِبِ* (ابن السني عن أبي هريرة)

“You should recite the verse of ‘Going Back to Allah’ in everything (Inna Lillah wa Inna Ilayhi Rajiun.)”

We are Allah’s servants. Allah is our owner and we will return to Him. This applies to every calamity and everything. So it is alright, good to say this. Because we do not have control. Everything is in the hands of Allah.

“Even in the case of a shoelace. Because this is also considered a pain.” It can be said even if the shoelace breaks. We are the servants of Allah and we do not have control.

THE TRUE BELIEVER

٤٤٦٨ - لَيْسَ الْمُؤْمِنُ بِالَّذِي يَشْبَعُ وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ* (خ في الادب ع
طب ك ق حط عن ابن عباس)

“The person who is full while one’s neighbour is hungry is not a true Believer (Mumin).”

So the subject is the need to help your neighbour. In the past, there were places to spend the night while travelling where those in need would go [an Inn]. Now, the rich live in separate places and the poor cannot enter.

BLINDED FORESIGHT

٤٤٦٩ - لَيْسَ الْأَعْمَى مَنْ يَعْمَى بَصَرُهُ أَمَّا الْأَعْمَى مَنْ تَعْمَى بَصِيرَتُهُ*
(هب والديلمي والحكيم عن عبد الله بن جراد)



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

“The blind is not the one whose eye is blind, but the true blind is the one whose foresight (eye of the heart) is blind.”

Blindness is a calamity of Allah. But there are such blind people who are pious. They are memorizers of Koran (Hafız) and are committed to their religion. Yet those whose eyes are open but cannot see the truth, they are the blind. They are those whose eye of the heart is blind.

THE TRUE BELIEVER

٤٤٧٠ - لَيْسَ الْمُؤْمِنُ بِالطَّعَانِ وَلَا اللَّعَانَ وَلَا الْفَاحِشِ وَلَا الْبَدِي * (خ في
الادب حم ت ع حب طب ك هب عن ابن مسعود)

“A Believer (Mumin) can never be a backbiter, one who damns, an immoral, or a foulmouth.”

So a Mumin has good attributes. He is one who gets along with everybody. Even if he is harmed, he does not yell and scream, and does not damn. No matter how right you might be, it is not good to utter damning words.

To avoid damning even the Shaitan, Shaykh Mawlana used to say, “May Allah give him what he deserves.” He used to say so to avoid damning even Shaitan. That is why a Mumin, a true Mumin, is gentle and good-tempered, and has good manners. He is not unmannered and does not utter fowl words.

BENEVOLENCE AND VIRTUE

٤٤٧١ - لَيْسَ الْبِرُّ فِي حُسْنِ اللَّيَاسِ وَالزِّيِّ وَلَكِنَّ الْبِرَّ السَّكِينَةُ
وَالْوَقَارُ * (ابو نعيم عن ابى سعيد)

“Benevolence and virtue is not in dressing well but in tranquility and dignity.”

Some people dress well to impress and show off. Their external look might be good but you look inside and it is empty. Meaning they are worthless people. What is



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

important is people's inside and essence. Even if the clothes on a person are not good, a person can be dignified with one's essence, not with one's clothes.

SPEAKING WELL

٤٤٧٢ - لَيْسَ الْبَيَانُ كَثْرَةَ الْكَلَامِ وَلَكِنَّ فَصْلًا فِيمَا يُحِبُّ اللَّهُ وَرَسُولُهُ
وَلَيْسَ الْعَيُّْ عَى اللِّسَانِ وَلَكِنَّ قَلَّةَ الْمَعْرِفَةِ بِالْحَقِّ* (ابو نعيم والديلمى عن
ابى هريرة)

“Speaking well is not through talking a lot.” Some people talk for hours. People are tired of their talk. They finally say, “That is enough!” as they are fed up.

“It is through distinguishing matters of what Allah and His Prophet loves.”

So even if the person talks for a short time, it is better to explain things Allah loves and the Prophet loves, and keep it in people's minds.

“Incapacity of the tongue is not an incapacity. Real incapacity is not knowing the Truth.”

It is not considered a big deal for a person to have difficulty speaking. But a person not recognizing Truth can talk well as much as they want. They are the real incapable ones as long as they do not recognize Truth.

JIHAD

٤٤٧٣ - لَيْسَ الْجِهَادُ أَنْ يَضْرِبَ الرَّجُلُ بِسَيْفِهِ فِي سَبِيلِ اللَّهِ أَمَّا الْجِهَادُ
مَنْ عَالَ وَالِدَيْهِ وَعَالَ وَلَدَهُ فَهُوَ فِي جِهَادٍ وَمَنْ عَالَ نَفْسَهُ يَكْفُهَا عَنِ النَّاسِ
فَهُوَ فِي جِهَادٍ* (كر والديلمى عن انس)

“Jihad is not through swinging a sword in the way of Allah.” Now, they claim Jihad and do irrelevant things. Jihad has its conditions. You cannot start going around



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

here and there to kill people so you can make Jihad according to your own head. You have no right to inflict harm and loss.

“True Jihad is realized through looking after your parents and your children, as such a person is considered in a Jihad.”

Jihad is trying to make a lawful living, raising good people, and getting the blessing of the parents. Our Holy Prophet (SAW) says this is also considered Jihad.

Now, many people deceive the young claiming Jihad. They do not understand a Jihad other than war. The order to wage Jihad came to our Holy Prophet 15 or 13 years later. This has its conditions too. You cannot do it according to your own head.

“A person working to earn their living is also considered in Jihad.”

The person who meets their own needs without begging for money from others is also considered in Jihad.

GUIDANCE AND UNDERSTANDING

٤٤٧٤ - لَيْسَ الْقُرْآنُ بِالتَّلَاوَةِ وَلَا الْعِلْمُ بِالرِّوَايَةِ وَلَكِنَّ الْقُرْآنَ بِالْهِدَايَةِ
وَالْعِلْمَ بِالرِّوَايَةِ* (الديلمى عن انس)

“The Koran is not learnt by reciting and knowledge is not learnt by relating. Actually, the Koran is learnt through guidance and knowledge is learnt through understanding.” There are many who can recite and recite well. But if you look at their actions, they do completely irrelevant things.

Speaking of knowledge, Mashallah there are many professors, doctors, and scholars. But knowledge is also through guidance and understanding (diraya). If Allah makes people come to guidance through verses of the Koran, then they will have given the Koran its due right. What is meant by diraya is knowledge that comes from the heart with understanding.



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

LA ILAHA ILLALLAH

٤٤٧٥ - لَيْسَ عَلَى أَهْلِ لَا إِلَهَ إِلَّا اللَّهُ وَحْشَةً فِي قُبُورِهِمْ وَلَا فِي مَحْشَرِهِمْ وَلَا فِي مَنْشَرِهِمْ وَكَأَنِّي أَنْظُرُ بِأَهْلِ لَا إِلَهَ إِلَّا اللَّهُ وَقَدْ خَرَجُوا مِنْ قُبُورِهِمْ يَنْقُضُونَ التُّرَابَ عَنْ رُؤْسِهِمْ وَيَقُولُونَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحُزْنَ* (عد كرهب عن ابن عباس)

“Those who say, ‘La Ilaha Illallah,’ will never face loneliness in their graves, during resurrection, and during dispersion.”

We place the person in the grave. We feel sad thinking we left them alone. No, it is not so. Our Holy Prophet (SAW) gives glad tidings: ‘Those who say, ‘La Ilaha Illallah,’ are not alone.

“It is as if I am seeing those who say, ‘La Ilaha Illallah.’”

Of course our Holy Prophet (SAW) sees.

“They have come out of their graves, shaking the dirt from their heads saying, ‘Praise belongs to Allah who has gotten rid of sorrow from us.’”

They are praising Allah for standing without sorrow as if nothing has happened.

LA ILAHA ILLALLAH

٤٤٧٦ - لَيْسَ عَلَى أَهْلِ لَا إِلَهَ إِلَّا اللَّهُ وَحْشَةً فِي قُبُورِهِمْ كَأَنِّي أَنْظُرُ إِلَيْهِمْ إِذَا انْفَلَقَتِ الْأَرْضُ عَنْهُمْ يَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ وَالنَّاسُ بِهِمْ* (خط كرهب وتمام عن ابن عباس)

“Those who say, ‘La Ilaha Illallah,’ will not suffer loneliness in their graves.”



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

Many people are scared thinking, “I will be left in the dark in the grave. I can do this and that. I will be left alone.” Our Holy Prophet (SAW) gives glad tidings that they will not experience difficulty and will not be lonely.

“It is as if I am watching them. The earth is split, they are saying, ‘La Ilaha Illallah,’ and people are in darkness.”

Other people are in darkness, sorrow, and suffering, but they are rising saying , ‘La Ilaha Illallah.’

TRUE RICHNESS

٤٤٧٧ - لَيْسَ الْغِنَىٰ عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغِنَىٰ غِنَى النَّفْسِ * (ع ط س
ض عن انس حم م خ ت ه عن ابى هريرة)

“Richness is not with richness of possessions, it is with richness of the heart (generosity).”

You see many rich who run after possessions more than poor people, and who commit shamelessness more than shameless people. Their hearts are not rich. Their hearts are poor. The rich at heart do not condescend to anybody even if they have no money. They are the truly rich.

ZAKAT

٤٤٧٨ - لَيْسَ عَلَى الْمُسْلِمِ فِي عَيْدِهِ وَلَا فِي فَرَسِهِ صَدَقَةٌ * (ش خ م حم د
ن ت ه عن ابى هريرة ش عن على)

“Zakat does not apply to a Muslim’s slaves and horses.”

They give zakat when they have other possessions. There was slavery in the past and it is no more now. But if they have horses, zakat does not apply to them.



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

THE TRUE DESTITUTE

٤٤٧٩ - لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ الْأُكْلَةَ وَالْأُكْلَتَانِ وَلَكِنَّ الْمِسْكِينُ
الَّذِي لَيْسَ لَهُ غِنَى وَيَسْتَحْيِي وَلَا يَسْأَلُ النَّاسَ الْحَافًا* (خ ن عن ابى هريرة)

“The poor person is not the one you turn back with one or two morsels of food. The real poor is the one who is in need but is unable to ask people with persistence.”

It says طَعَامِ الْمِسْكِينِ (taamil miskin) in the Koran. The poor person is the one who does not ask even though they are in need. The others who ask are not considered poor. The meaning used in Turkish is the useless and lazy person. But the miskin used in the Hadith are Allah’s beloved servants.

THE TRUE DESTITUTE

٤٤٨٠ - لَيْسَ الْمِسْكِينُ الَّذِي يَطُوفُ عَلَى النَّاسِ فَتَرُدُّهُ اللَّقْمَةَ وَاللُّقْمَتَانِ
وَالتَّمْرَةَ وَالتَّمْرَتَانِ وَلَكِنَّ الْمِسْكِينُ الَّذِي لَا يَجِدُ غِنَى يُغْنِيهِ وَلَا يُفْطَنُ لَهُ
فَيَتَّصَدَّقُ عَلَيْهِ وَلَا يَقُومُ فَيَسْأَلُ النَّاسَ* (مالك خ م حم د ن ح عن ابى هريرة
حم حل عن ابن مسعود)

“The poor person is not the one who tours people and turns away with a bite or two, or one or two dates. The true poor is the person who cannot find, and is incapable of finding a solution so they may be given charity.”

Meaning they do not want to expose themselves as poor. It does not even cross their mind.

“They cannot start begging people.”

They cannot reconcile it with their honor. The others are not the poor. Giving to these is actually a great virtue. They need to be found and given charity.



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

THE TRULY STRONG

٤٤٨١ - لَيْسَ الشَّدِيدُ الَّذِي يَغْلِبُ النَّاسَ وَلَكِنَّ الشَّدِيدَ الَّذِي يَغْلِبُ نَفْسَهُ
عِنْدَ الْغَضَبِ* (العسكري عن أبي هريرة)

“The person who overcomes others is not the strong.”

Meaning they are not strong and powerful. A person who beats everybody is not considered a strapping person.

“The truly strong is the person who overcomes his ego when he gets mad.”

The person who can control his ego and can control his anger: He is the true hero and the truly strapping.

THE SUPERIOR PERSON

٤٤٨٢ - لَيْسَ أَحَدٌ أَفْضَلَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مِنْ مُؤْمِنٍ يُعَمِّرُ فِي الْإِسْلَامِ
لِتَكْبِيرِهِ وَتَحْمِيدِهِ وَتَسْبِيحِهِ وَتَهْلِيلِهِ* (حم وعبد بن حميد عن طلحة)

“There is none higher in the sight of Allah than the Believer (Mumin) who spends their entire life in Islam saying, ‘Allahu Akbar, Alhamdulillah, Subhanallah, and La Ilaha Illallah.’”

So it is useless if one lives a long life without accomplishing anything. But even if you live long like this, do not wish for death. Let us spend continuously in this way with takbirs, tahlils, and tasbihs until our last breath. May we become a beloved servant and a superior servant next to Allah, Inshallah.



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

TO BE AMAZED AT

٤٤٨٣ - لَيْسَ إِيمَانٌ مَنْ رَأَى بَعْجَبَ وَلَكِنَّ الْعَجَبَ كُلَّ الْعَجَبِ لِقَوْمٍ رَأَوْا
أوراقًا فِيهَا سَوَادٌ فَأَمَنُوا بِهِ أَوَّلَهُ وَآخِرَهُ* (ابو الشيخ عن انس)

“It is not amazing for those who see me to believe.”

It is not strange for those who see our Holy Prophet's (SAW) holy light (nur) and believe. Those who saw him and did not believe in him have not seen his reality. Abu Jahls and Abu Lahabs have not seen his reality. That is why they did not believe.

“It is to be amazed at people who see papers and...”

What is meant by papers is the Holy Koran.

“... believe in it from start to end without doubt and hesitation.”

Meaning people who come after the Companions (Sahaba). Our Holy Prophet is praising them.

THE THRONE VERSE (AYAT AL-KURSI)

٤٤٨٤ - لَيْسَ شَيْئٌ أَشَدُّ عَلَى مَرَدَةِ الْجِنِّ مِنْ هَؤُلَاءِ الْآيَاتِ فِي سُورَةِ
الْبَقَرَةِ وَالْهَكْمُ اللَّهُ وَاحِدٌ الْآيَتَيْنِ* (الديلمى عن انس)

“Nothing daunts wild Jinns more than these verses (ayats) in Sura Baqara (The Cow).”

There are bad jinns, and they bother people.

“Two verses following, ‘Wa Ilahukum Ilahun Wahid.’”

This verse and the one that follows.



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

THE FRAGRANCE OF A BELIEVER

٤٤٨٥ - لَيْسَ شَيْءٌ أَطْيَبُ مِنْ رِيحِ الْمُؤْمِنِ وَإِنَّ رِيحَهُ لَيُوجَدُ بِالْآفَاقِ وَرِيحُهُ
عَمَلُهُ وَالشَّانَاءُ عَلَيْهِ* (ابو نعيم عن انس)

“There is nothing more pleasant than the fragrance of a Believer (Mumin). Their fragrance is even in the skies. Their fragrance is their works and the praise bestowed on them.

Meaning the more works a Mumin has, the better fragrance they have.

THE TONGUE

٤٤٨٦ - لَيْسَ شَيْءٌ مِنْ الْجَوَارِحِ يُعَذَّبُ أَشَدُّ مِنَ اللِّسَانِ يَقُولُ
اللِّسَانُ يَا رَبِّ عَذَّبْتَنِي بِعَذَابٍ لَا يُعَذَّبُ بِهِ الْجَسَدُ قَالَ خَرَجَتْ مِنْكَ
كَلِمَةٌ بَلَغَتْ الْمَشْرِقَ وَالْمَغْرِبَ فَسَفِكَ بِهَا الدِّمَاءُ وَعَزَّتَنِي لِأَعَذِّبُكَ عَذَابًا
لَا أَعَذِّبُهُ شَيْئًا مِنَ الْجَوَارِحِ* (ابو نعيم عن انس)

“There is no organ that will be punished as harshly as the tongue.”

So the organ that will suffer the most torment among the organs of mankind is the tongue.

“The tongue will say, ‘O my Lord! You have inflicted a punishment on me that you have not inflicted on the body.’ Allah Taala will reply, ‘A word came out of you that reached East and West and caused blood to spill.’”

Thousands and millions can be killed with one word of the tongue. Turmoil, discord and all of the kind is caused. That is why the tongue suffers the most punishment.

“By My glory!” Allah Azza wa Jalla swears.



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

“I will punish you with punishment I have not given to any other organ.”

Everybody should watch their tongue, and should watch what they say. Do not lie, and do not cause discord. The tongue is the most dangerous organ.

EACH NEW DAY

٤٤٨٧ - لَيْسَ مِنْ يَوْمٍ يَأْتِي عَلَى ابْنِ آدَمَ إِلَّا يُنَادِي فِيهِ يَا ابْنَ آدَمَ أَنَا خَلَقْتُ جَدِيدًا وَأَنَا عَلَيْكَ غَدًا شَهِيدٌ فَأَعْمَلْ خَيْرًا فِيَّ أَشْهَدُ لَكَ غَدًا وَأَنَا لَوْ قَدْ مَضَيْتُ لَنْ تَرَانِي أَبَدًا وَيَقُولُ اللَّيْلُ مِثْلَ ذَلِكَ* (ابو القاسم حمزة بن يوسف في اداب الدين والرافعي عن معقل بن يسار)

“There is not a single day that comes upon the son of Adam that a caller does not call...”

When a new day comes about, Allah calls upon a caller. We cannot hear it, but the caller says it with the tongue of actions:

“O son of Adam! I am a new creature.”

The day is also a creature. Allah creates days everyday. Some people think Allah (JJ) only creates the rock, the dirt, the animal, and the man. It is not so. Allah creates everything. Time is a creature, and the day is a creature.

It says that day, “I am a new creature. I will be a witness over you tomorrow.”

So it says it will be a witness on the Day of Judgment. It will be a witness to whatever you did today.

“Do good today so I may be a witness for you tomorrow.”

Meaning it will be a witness for today.

“If I pass by, you will never see me again.”

It will have passed. How can you come by it?



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

“The night also says likewise.”

The day says so and the night says so. There is no way to find a second one to change your day.

THE BEST AMONGST YOU

٤٤٨٨ - لَيْسَ بِخَيْرِكُمْ مَنْ تَرَكَ دُنْيَاهُ لِآخِرَتِهِ وَلَا آخِرَتَهُ لِدُنْيَاهُ حَتَّى
يُصِيبَ مِنْهُمَا جَمِيعًا فَإِنَّ الدُّنْيَا بَلَغٌ إِلَى الْآخِرَةِ وَلَا تَكُونُوا كَلًّا عَلَى
النَّاسِ * (الديلمى كر عن انس)

“The best amongst you is not the one who leaves their world for their hereafter, nor the one who leaves their hereafter for their world. It is they who take the best of both worlds.”

So do not completely leave the world and only work for the hereafter. You might leave the world for the hereafter, but do not leave the hereafter for the world. You need to handle both equally.

“Because the world is what conveys the person to the hereafter and earns it. Do not be a burden on people.”

If you do not work for the world, then you will be a burden on people. That is not good either. That is why our Holy Prophet (SAW) tells us to do both.

HADRAT YAHYA (JOHN THE BAPTIST) (AS)

٤٤٨٩ - لَيْسَ أَحَدٌ مِنَ الْأَدَمِيِّينَ إِلَّا قَدْ عَمِلَ خَطِيئَةً أَوْ هَمَّ بِهَا إِلَّا مَا
كَانَ مِنْ يَحْيَى بْنِ زَكَرِيَّا * (كر واسحق بن بشير عن معاذ)



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

“There is none from the sons of Adam who has not made a mistake or made intention for it.”

So however many sons of Adam there are, they have all made mistakes or made intention to do so (excluding our Holy Prophet).

“Except for Yahya son of Zakariya.”

He has not made a mistake.

ZIKIR

٤٤٩٠ - لَيْسَ يَتَحَسَّرُ أَهْلُ الْجَنَّةِ عَلَى شَيْءٍ إِلَّا عَلَى سَاعَةٍ مَرَّتْ بِهِمْ لَمْ
يَذْكُرُوا اللَّهَ فِيهَا* (الحكيم وابن السني طب وابن شاهين في الترغيب هب عن معاذ)

“The people of paradise will not be sorry for anything except for times spent without the remembrance (zikr) of Allah.”

There is no regret after entering paradise. They will not wish they had done more work, or done this or that. They will not do any of that. If they spent an hour without remembering Allah, they will wish they had not done so.

CALAMITY

٤٤٩١ - لَيْسَ بِمُؤْمِنٍ مُسْتَكْمِلِ الْإِيمَانِ مَنْ لَمْ يَعُدُّ الْبَلَاءَ نِعْمَةً وَالرَّخَاءَ
مُصِيبَةً قَالُوا كَيْفَ يَا رَسُولَ اللَّهِ قَالَ لَأَنَّ الْبَلَاءَ لَا يَتَّبِعُهُ إِلَّا الرَّخَاءُ وَكَذَلِكَ
الرَّخَاءُ لَا يَتَّبِعُهُ إِلَّا الْبَلَاءُ وَالْمُصِيبَةُ وَلَيْسَ بِمُؤْمِنٍ مُسْتَكْمِلِ الْإِيمَانِ مَنْ لَمْ
يَكُنْ فِي غَمٍّ مَا لَمْ يَكُنْ فِي صَلَوةٍ قَالُوا وَلِمَ يَا رَسُولَ اللَّهِ قَالَ لِأَنَّ
الْمُصَلِّيَّ يُنَاجِي رَبَّهُ وَإِذَا كَانَ فِي غَيْرِ صَلَوةٍ ائْتَمَّا يُنَاجِي ابْنَ آدَمَ* (طب
عن ابن عباس)



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

“A Believer (Mumin) is not complete in Iman (faith) unless they count calamity as a favor and comfort as a calamity.”

Meaning they are not considered people of faith. You need to regard calamity as a favor and abundance as a calamity.

Comfort certainly follows calamity:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا

Fa inna ma'al usri yusra. Inna ma'al usri yusra. (Sura Inshirah (Solace): 5-6)

It says in the Koran that kindness and relief certainly comes after distress.

“They asked, ‘How is this so O Prophet of Allah?!’

“Calamity definitely follows prosperity and comfort.”

People also forget Allah when they are too comfortable. Calamity comes for this reason too. This is the wisdom behind what our Holy Prophet (SAW) says.

“Except for their state in prayer (namaz), a Mumin who is not in grief is not considered to have attained complete faith.”

“Why O Prophet of Allah?” they asked.

“Because the person who is in prayer is in fervent prayer to their Lord. While the person who is outside of prayer only chats with the son of Adam.”

Meaning people are in constant grief outside of prayer. But because they are with Allah in prayer, they are in comfort and not in sorrow and grief.

Sadaqa Rasulullah fi ma qal, aw kama qal.

For the souls of Haji Mustafa Turabi and our late Nabil Efendi, and for the souls of all of our ancestors: Al-Fatiha.