

# Mawlana Shaykh Muhammad Adil ar-Rabbani

## Hadith Lesson: Responsibility of Being Imām

*As-Salāmu ‘Alaykum wa RaḥmatuLlāhi wa Barakātuh.*

*A‘ūdhu BiLlāhi Minash-shayṭāni r-rajīm. BismiLlāhi r-Raḥmāni r-Raḥīm.*

*Wa ṣ-Salātu wa s-Salāmu ‘alā Rasūlinā Muḥammadin Sayyidi l-Awwalīna wa l-Akhirin.*

*Madad yā RasūlAllāh, Madad yā Sādati Aṣḥabi RasūliLlāh, Madad yā Mashāyikhinā,*

*Dastūr Mawlana Sheikh Abdullah al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad*

*Nāẓim al-Ḥaqqānī. Madad.*

### 1- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

إِنْ سَرَّكُمْ أَنْ تُقْبَلَ صَلَاتُكُمْ، فَلْيُؤَمِّكُمْ خَيْرُكُمْ

Our Holy Prophet ﷺ is saying, **“If you would like your prayer to be accepted, appoint the best among you as the imām.”** Appoint the best person as the imām so that Allāh ﷻ will accept your prayer, he ﷺ says.

### 2- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

إِنْ سَرَّكُمْ أَنْ تُقْبَلَ صَلَاتُكُمْ، فَلْيُؤَمِّكُمْ عُلَمَاؤُكُمْ فَإِنَّهُمْ وَفْدُكُمْ فِيمَا بَيْنَكُمْ وَبَيْنَ رَبِّكُمْ

Our Holy Prophet ﷺ is saying, **“If you would be happy for your prayer to be accepted, appoint your scholars as the imām. Because your scholars are your messengers between you and your Lord.”** Let the righteous people, those who have knowledge and those who have piety be imām for you, it will make you happy and it will be acceptable in the sight of Allāh ﷻ. It will be an acceptable prayer in the presence of Allāh ‘Azza wa-Jalla.

### 3- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

أَيُّمَا إِمَامٍ سَهَا فَصَلَّى بِالْقَوْمِ وَهُوَ جُنُبٌ فَقَدْ مَضَتْ صَلَاتُهُمْ، ثُمَّ لِيُغْتَسِلَ هُوَ، ثُمَّ لِيُعِدَّ صَلَاتَهُ، فَإِنْ صَلَّى بِغَيْرِ وُضوءٍ فَمِثْلُ ذَلِكَ



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Our Holy Prophet ﷺ is saying, **“Any imām who forgets and leads the people in prayer while he is in a state of ritual impurity then remembers that he’s impure, the prayer of the congregation is valid. But the imām should perform ghusl, then repeat his prayer himself. And if he prays without performing ablution, then the same applies.”** So that congregation’s prayer is accepted. The imām’s prayer is not accepted. He has to repeat it himself. So when you pray behind the imām, don’t worry about that thinking, “How did he pray? How did he so?” Because sometimes things happen knowingly or unknowingly. Your intention is acceptable. You stood with the congregation behind the imām. Your ablution, prayer and everything is correct. The prayer that the imām himself leads is acceptable. Of course, it happens to forget by mistake. If it is not by mistake, then the situation is different. But by mistake, that is, if he forgot without knowing, the imām on his own performs ablution, his ghusl and repeats his prayer. Only the imām. It is not necessary for the congregation.

#### 4- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

أَيُّمَا رَجُلٍ أَمَّ قَوْمًا وَهُمْ لَهُ كَارِهُونَ، لَمْ تَجْزُ صَلَاتُهُ أُذُنَيْهِ

Our Holy Prophet ﷺ is saying, **“The person who leads a prayer as imām for a group that does not want him, his prayer does not go beyond his ears.”** If a person leads prayer as an imām by force upon people who do not want him, and are not happy with him, his prayers will only reach his ears. Of course, the congregation’s prayer will be acceptable, but his is questionable. The other good deed will not elevate to a place where it is hated. So it is acceptable but it does not reach that high level.

#### 5- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

الإِمَامُ ضَامِنٌ وَالْمُؤَدِّينُ مُؤْتَمَنُ اللَّهِ أَرْشِدِ الْأَئِمَّةَ وَاعْفِرْ لِلْمُؤَدِّينَ

Our Holy Prophet ﷺ is saying, **“The imām is responsible”**, So when one becomes imām, he is responsible, he is responsible for his congregation. **“And the mu’adhdhin is trusted,”** The mu’adhdhin is also trusted. Because he himself will look after the time of prayer. In the past, there was no time calendar and such. The mu’adhdhin would call the adhan according to the sun, according to the time. And people would accordingly, pray, fast and break their fast. So he is entrusted. He



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must be trustworthy. Our Prophet ﷺ makes du'a', **"O Allah, guide the imāms and don't separate them from the right way, and forgive the mu'adhdhins."**

6- *Qala RasuluLlah salla Llāhu 'alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

الإمام ضامنٌ فإن أحسنَ فله ولهم وإن أساء فعليه ولا عليهم

Our Holy Prophet ﷺ is saying, **"The imām is responsible. If he leads the prayer well, it is thawāb for him and for the congregation."** The imām's trust is great. His responsibility is great. If he performs the prayer well, he will earn reward for both himself and the congregation. **"If he performs it badly or if there is some deficiency that it isn't complete, the fault is only on him."** There is no blame on the congregation. There is no fault on the congregation. Because the congregation stand behind the imām. Their intention is to pray for the sake of Allāh ﷻ and to earn the reward of the congregation prayer. Their rewards are preserved. But the imām's is not. The fault is upon him.

7- *Qala RasuluLlah salla Llāhu 'alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

ثلاثة لا تجاوز صلاتهم آذانهم العبدُ الأبقى حتى يرجع وامرأةٌ باتت وزوجها عليها ساخطٌ وإمامٌ قومٌ وهم له كارهون

Our Holy Prophet ﷺ is saying, **"There are three people whose prayers do not go beyond their ears."** Meaning they do not pass beyond that. Who are they? **"A runaway slave until he returns,"** In old times when one is a slave, it's not permissible for him to run away. He must be freed or he will pay for it himself so that he can be free. If he leaves and runs away, his prayer is not permissible. **"A woman who spends the night with her husband angry with her,"** If she fights with her husband, her prayer is not right too. **"And an imām of people who don't want him."** If they don't want him and he makes imām upon them by force, his prayer is not accepted.

8- *Qala RasuluLlah salla Llāhu 'alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:



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ثَلَاثَةٌ لَا تَرْتَفِعُ صَلَاتُهُمْ فَوْقَ رُءُوسِهِمْ شِبْرًا رَجُلٌ أَمَّ قَوْمًا وَهُمْ لَهُ كَارِهُونَ  
وَأَمْرَأَةٌ بَاتَتْ وَزَوْجُهَا عَلَيْهَا سَاخِطٌ وَأَخَوَانِ مُتَصَارِمَانِ

Our Holy Prophet ﷺ is saying, **“Three people whose prayers will not rise above their heads by a handspan,”** It won’t be accepted from them. It won’t be complete. **“A man who leads people in prayer while the congregation don’t want him,”** They don’t want him and he says he’ll do it by force. So the congregation is forced to follow him. His prayer is not accepted. **“A woman who spends the night with her husband angry with her. And two Muslim brothers who are enemies to each other.”** Two Muslim brothers mustn’t be at odds with each other.

*Sadaqa RasuluLlah fi ma qal, aw kama qal.*

The Messenger of Allāh ﷺ says the truth in what he ﷺ said or as he ﷺ said.



*Ihda’* – Dedication:

Ziyadatan ila sharafi’ ‘n-Nabi, sallaLlahu `alayhi wa sallam wa Alihi wa Asahabihi l-kiram, wa ila arwahi Mashāyikhina, ‘abā’ina wa ummah’ātina, khāssatan ila ruh Mawlana Shaykh Abdullah al Faiz al Daghestani, Mawlana Shaykh Muhammad Nazim Adil al Haqqani, wa sai’ri Sadatina wa s-Siddiqiyun, wa man nahnu fi hadratihim wa jiwarihim, for the souls of all our passed ones, for the souls of all Shaheeds. Li-Llahi Ta’ala, Al-Fatiha.

[(**Translation**) To the honor of the Prophet, Prayers and Peace be upon Him, and his family, and his companions, and to the souls of our Mashāyikh, our fathers and mothers, in particular to the soul of Mawlana Shaykh Abdullah al Faiz al Daghestani, Mawlana Shaykh Muhammad Nazim Adil al Haqqani, and the rest of our masters and Siddiqiyun, and to whom we are in their presence and near them, for the souls of all our passed ones, for the souls of all Shaheeds. To Allah Almighty. Al Fatiha.]

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