

Mawlana Shaykh Muhammad Adil ar-Rabbani

Hadith Lesson: Virtues of Night Prayer

As-Salāmu 'Alaykum wa RahmatuLlahi wa Barakatuh.

A'udhu BiLLāhi Minash-shayṭāni r-rajim. BismiLLāhi r-Rahmāni r-Rahīm.

Wa ṣ-Salātu wa s-Salamu 'alā Rasūlinā Muḥammadin Ṣayyidi l-Awwalīna wa l-Akhirīn.

Madad yā RasūlAllāh, Madad yā Sadati Aṣḥābi RasūlLlah, Madad yā Mashayikhinā,

Dastūr Mawlana Sheikh Abdullāh al-Fā'iẓ ad-Daghīstāni, Sheikh Muḥammad

Naẓīm al-Haqqāni. Madad.

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

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

إِنَّ الرَّجُلَ إِذَا صَلَّى مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ كُتِبَتْ لَهُ قِيَامٌ لِيَلَةٍ

Our Holy Prophet ﷺ is saying, “**When a man prays with the imām till he goes, he is reckoned as having spent a whole night in prayer.**” Performing the Sunnah and fard prayers with the imām is considered as if he prayed the whole night then, as if he had stood in worship of Allāh ﷺ the whole night.

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

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

إِنَّ فِي الْلَّيْلِ لَسَاعَةً لَا يُوَافِقُهَا عَبْدُ مُسْلِمٍ، يَسْأَلُ اللَّهَ فِيهَا خَيْرًا مِنْ أَمْرِ الدُّنْيَا
وَالآخِرَةِ، إِلَّا أَعْطَاهُ إِيَّاهُ، وَذَلِكَ كُلَّ لَيَلَةٍ

Our Holy Prophet ﷺ is saying, “**There is an hour in the night when a Muslim asks Allāh ﷺ for good in the matters of dunyā and akhirah, and if that request falls within that hour, Allāh ﷺ will surely grant it to him. This hour exists every night.**”

Those who wake up for prayer every night and make du'ā' will certainly encounter it, in shā'a Llāh. It is an hour when du'ā's are accepted. And that is, every night. Waking up every night; it is not just on one day. Those who wake up every night for Tahajjud and make du'ā' will, with the permission of Allāh ﷺ, come across that hour, the Hour of Response, in shā'a Llāh.

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3- *Qala RasuluLlah salsa Llāhu 'alayhi wa-sallam*

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

ثَلَاثَةٌ يُحِبُّهُمُ اللَّهُ وَثَلَاثَةٌ يُبْغِضُهُمُ اللَّهُ أَمَّا الثَّلَاثَةُ الَّذِينَ يُحِبُّهُمُ اللَّهُ

فَرَجُلٌ أَتَى قَوْمًا فَسَأَلَهُمْ بِاللَّهِ، وَلَمْ يَسْأَلْهُمْ بِقَرَابَةٍ بَيْنَهُمْ فَمَنَعَهُ، فَتَخَلَّفَ رَجُلٌ
بِأَعْقَابِهِمْ، فَأَعْطَاهُمْ سِرًّا، لَا يَعْلَمُ بِعَطَيَّتِهِ إِلَّا اللَّهُ، وَالَّذِي أَعْطَاهُ

وَقَوْمٌ سَارُوا لِلَّهِمْ حَتَّى إِذَا كَانَ النَّوْمُ أَحَبَّ إِلَيْهِمْ مِمَّا يُعَدِّلُهُ، نَزَلُوا فَوَضَعُوا
رُؤُوسَهُمْ، فَقَامَ أَحَدُهُمْ يَتَمَلَّقُ فِي وَيَتَلَوُ آيَاتِي،

وَرَجُلٌ كَانَ فِي سَرِيَّةٍ، فَلَقِوَ الْعَدُوَّ فَهُزِمُوا، فَأَقْبَلَ بِصَدِرِهِ حَقٌّ يُقْتَلَ، أَوْ يَفْتَحَ اللَّهُ لَهُ،

وَالثَّلَاثَةُ الَّذِينَ يُبْغِضُهُمُ اللَّهُ: الشَّيْخُ الزَّانِي وَالْفَقِيرُ الْمُخْتَالُ وَالْغُنْيُ الظَّلُومُ

Our Holy Prophet ﷺ is saying, “**There are three people whom Allāh ‘Azza wa-Jalla loves and three He ﷺ dislikes,**” He ﷺ detests and hates them, says Allāh ‘Azza wa-Jalla. The three people whom Allāh ﷺ loves are:

“One who goes to a people,” a group of people, a community, or a tribe, “and asks for something, not because of kinship, but for the sake of Allāh ﷺ. They withdraw but one gives it to him secretly, in a way no one knows except Allah ﷺ and the one who received it.” So if a person asks for something from a group of people, whether they are relatives or not, for the sake of Allāh ﷺ, and they didn’t give it to him, but one of them secretly gives it to him, for the sake of Allāh ﷺ: he is one of the first servants Allāh ﷺ loves. He gives it secretly and pleases him.

“The one who - when a group of people on a night journey become sleepy and nothing is better for them than sleep - they lie down, but he keeps watch of them without sleeping, making du‘ā’ to Me ﷺ and reciting My ﷺ verses.” People in old times used to travel on the direct way or overland route. Certainly, someone must

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wait for them. He waits for them for the sake of Allāh ﷺ, making du‘ā’ and worshipping while they sleep. He is one of the three servants beloved to Allāh ﷺ.

The third is: **“The one who does not flee when a group of them encounters the enemy and flees, but fights and wins either by being martyred or getting victorious.”** So those who flee from battle are those whom Allāh ﷺ does not love. The third person whom Allāh ﷺ loves is the one who does not stop and flee from the enemy, but fights and ends with either victory or martyrdom.

“The three whom Allāh ﷺ does not love are: the old adulterer,” he is old and an adulterer. Allāh ﷺ hates him and does not love him. **“The arrogant poor.”** He is both poor and arrogant. Allāh ﷺ does not like him either. **“The rich oppressor.”** If you have money – the rich person who oppresses others is one of those Allāh ﷺ does not like.

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

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

ثلاثة يحبهم الله؛ وثلاثة يشونهم الله: الرجل يلقى العدو في قمة؛ فينصب لهم نحره؛
حتى يقتل؛ أو يفتح لأصحابه؛

والقوم يسافرون؛ فيطول سر اهم؛ حتى يحبوا أن يمسوا الأرض؛ فينزلون؛ فيتنحى
أحد هم؛ فيصلى؛ حتى يوقظ هم لرحيلهم؛

والرجل يكون له الجار؛ يؤذيه جواره؛ فيصبر على أذاه؛ حتى يفرق بينهما؛ بموت؛ أو طعن؛

وَالَّذِينَ يَشْنُوْهُمُ اللَّهُ: التَّاجِرُ الْمُحَلَّفُ؛ وَالْفَقِيرُ الْمُخْتَالُ؛ وَالْبَخِيلُ الْمُنَانُ؛

Our Holy Prophet ﷺ is saying, “**Allāh ‘Azza wa-Jalla loves three people and dislikes three.**

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“One of the three He ﷺ loves is the one who, upon encountering an enemy force, fights them neck to neck until he is killed or his companions are given victory.” So the one who sees the enemy and does not flee, but rather fights them, hoping to either win or be martyred. He is the first of these whom Allāh ﷺ loves.

“The other is the one who, when a group travels, stays in their place for a long journey, or sleeps: he stays awake praying until the time comes for them to depart.” They are all exhausted and sleeping. One must wait. This person waits for them performing his prayers until they wake up. He is the second one beloved to Allāh ﷺ.

“And the one who is patient with his neighbor who torments him, until he dies or leaves.” So the person who is patient with their neighbor, even when he is being harmed and treated unjustly, is beloved to Allāh ﷺ. The person who endures his neighbor and is patient is one of those three, the servants Allāh ﷺ loves.

“One of those whom Allāh ﷺ does not love is the merchant who swears.” When he sells something, he swears a thousand times, saying, “It’s like this, WaLLah biLLah, it’s like this, it’s very good. I swear.” Allāh ‘Azza wa-Jalla does not love him. If you’re going to sell, sell it. Selling a fabric, or whatever there is of goods, is trade. There’s no need to swear. The goods are in front of you, if they like it, they like it. If they don’t, they don’t. There’s no need to swear. Of course, you can describe the beauty of your goods, but there’s no need to swear.

“One is the arrogant poor.” He is both poor and arrogant. He is one of those whom Allāh ﷺ dislikes. You are poor, Allah ﷺ has given you that much, don’t be arrogant.

“And the third is the miser who reproaches others for what he has given.” He is both stingy and when he gives something, he says, “I gave you, I did so,” and so on. He is one of those whom Allāh ﷺ dislikes.

5- *Qala RasuluLlah salsa Llāhu ‘alayhi wa-sallam*

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

ثلاثة يحبهم الله عزوجل: رجل قام من الليل يتلو كتاب الله، ورجل تصدق
صدقة بيمينه يخفيها عن شماليه، ورجل كان في سرية فانهزم أصحابه
فاستقبل العدو

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Our Holy Prophet ﷺ is saying, “**There are three whom Allāh ‘Azza wa-Jalla loves. One is the one who gets up during part of the night and recites the Book of Allāh ﷺ,**” reads the Qur’ān and makes Qiyām at night.

“**The second is the one who hides the charity he gives with his right hand from his left hand without showing it to anyone.**” It can’t be that your left hand not know what you gave with your right. But it applies as an example. The person who hides it, Allāh ﷺ loves him. A person hides the sadaqah and charity, not the other way around, saying, “I gave you.”

“**The third is the one who fights the enemy when his companions flee, and does not flee.**” When they are defeated, they flee, but he does not do so. The one who confronts them is the mujahid.

6- *Qala RasuluLlah salsa Llāhu ‘alayhi wa-sallam*

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

ثلاثة يضحك الله إليهم: الرجل إذا قام من الليل ليصلّى، والقوم إذا اصطفوا
للحصّة، والقوم إذا اصطفوا للقتال

Our Holy Prophet ﷺ is saying, “**Allah ﷺ is pleased with three people and has mercy on them. They are the ones who get up at night for prayer. The ones who stand in rows for prayer. And the ones who stand in rows for battle.**” Allāh ‘Azza wa-Jalla is very pleased with them.

7- *Qala RasuluLlah salsa Llāhu ‘alayhi wa-sallam*

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

رَحِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى وَأَيْقَظَ أَمْرَأَهُ، فَإِنَّ أَبَتْ نَصَحَّ فِي وَجْهِهَا
الْمَاءَ، رَحِمَ اللَّهُ أَمْرَأَهُ قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ، وَأَيْقَظَتْ زَوْجَهَا فَإِنَّ أَبَى
نَصَحَّتْ فِي وَجْهِهِ الْمَاءَ

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Our Holy Prophet ﷺ is saying, “**May Allāh ﷺ have mercy on a man who gets up during the night to pray, wakes his wife up for prayer, but when she refuses to get up, he sprinkles water on her face. May Allāh ﷺ have mercy on a woman who gets up during the night to pray, wakes her husband up for prayer, but when he refuses to get up, she sprinkles water on his face.**” Allāh’s ﷺ mercy is upon them.

8- *Qala RasuluLlah salsa Llāhu ‘alayhi wa-sallam*

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

رکعتان فی جوف اللیل یکفران الخطایا

Our Holy Prophet ﷺ is saying, “**“Two rak’ats of prayer performed in the middle of the night atone for the minor sins.”** Whatever minor sins are committed that day, Allāh ﷺ forgives them with those two rak’ats.

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 jamee’i al Anbiya’i wa l-Mursalin wa Khudama’i sharai’ihim wa ila arwahi al ‘Aimmati al arba’aa, wa ila arwahi Mashayyikhina fi t-Tariqati n-Naqshbandiyyati l-Aliyyah, khassatan Imamu t-Tariqah wa Ghawthu l-Khaliqah Khwaja Bahauddin Muhammad al-Uwaisiyi l-Bukhari, Sayyidina Abdul Khaliq al Ghujduwani, Mawlana Shaykh Sharafuddin al-Daghestani, Mawlana Shaykh Abdullah al Faiz al-Daghestani, Mawlana Shaykh Muhammad Nazim Adil al Haqqani, wa sa’ri Sadatina wa s-Siddiqiyun, wa man nahnu fi hadratihim wa jiwarihim, for the souls of all our past ones. For goodness to come and evil to be gone. 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 the souls of all the prophets as well as of His messengers and of those who served their Sharia, and to the souls of the four Imams. And to the souls of our Mashayikh of the Most Distinguished Naqshbandi Tariqa, in particular to the soul of the Imam of the Tariqa Ghawth al-Khalqa (the Help of Creation), Khwaja Bahauddin Muhammad al-Uwaisiyi l-Bukhari, Sayyidina Abdul Khaliq al Ghujduwani, Mawlana Shaykh Sharafuddin al-Daghestani, Mawlana Shaykh

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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 past ones. For goodness to come and evil to be gone. To Allah Almighty. Al Fatiha.]

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11 November 2025 / 20 Jumada al-Awwal 1447
Beylerbeyi Dergah, Istanbul