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# FRIDAY SERMON

***Title:***

**“ADHAAN AND THE OBLIGATION OF SALAAH”**

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***Terbitan:***

***Unit Khutbah***

***Bahagian Pengurusan Masjid***

**JABATAN AGAMA ISLAM SELANGOR**



## “ADHAAN AND THE OBLIGATION OF SALAAH”

الْحَمْدُ لِلَّهِ الْقَائِلِ: يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ  
الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ  
كُنْتُمْ تَعْلَمُونَ ﴿٩﴾<sup>1</sup>

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ  
وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى  
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا  
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾<sup>2</sup>

**Dear blessed Muslims,**

Let us strive to increase our *taqwa* of Allah *Subhaanahu Wa Ta'aala*, which is by fulfilling all of His Commands and avoiding all of His prohibitions. May we all attain His Pleasure in this world and the Hereafter.

<sup>1</sup> al-Jumu'ah 62:9.

<sup>2</sup> Aal 'Imraan 3:102.



The title of our *khutbah* today is **“ADHAAN AND THE OBLIGATION OF SALAAH.”**

**O noble Muslims,**

The pronouncement of *adhaan* (call to prayer) before performing *salaah* (prayer) was legislated during the *hijrah* (migration) of Rasulullah ﷺ to Madeenah. This is based on verse 9 of soorah al-Jumu‘ah that was recited at the beginning of the *khutbah*, which means:

**“O you who have believed, when [the adhaan] is called for the prayer on the day of Jumu‘ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.”**

This is even further strengthened by the *hadeeth* of ibn ‘Umar *radiyAllaahu ‘anhuma*, where Rasulullah ﷺ said:

إِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ

**“When the stated time for the prayer becomes due, then one of you should pronounce the adhaan.”**

(al-Bukhaari and Muslim)

Imaam an-Nawawi *radiyAllaahu ‘anh* mentioned that the *adhaan* has several *hikmah* (wisdom), among them;

- i. Announcing that the time for *salaah* is due.
- ii. Announcing the place for *salaah*, and
- iii. Calling to the congregational prayer.



Those that hear the *adhaan* are highly recommended (*sunnah*) to respond by repeating after the *mu'adhdhin* (caller to prayer). In the *hadeeth* of Abu Sa'eed al-Khudri *radiyAllaahu 'anh*, Rasulullah ﷺ said:

إِذَا سَمِعْتُمُ النَّدَاءَ، فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَدِّنُ

**“When you hear the call (to prayer), repeat what the mu'adhdhin pronounces.”**

(al-Bukhaari)

According to Imaam ash-Shaafi'i in his book *al-Umm*, it is highly desirable to respond to the *adhaan* wherever one may be, whether one is in the state of purity or impurity (*al-hadath*). Except if one is inside the toilet. Supererogatory reward is conferred upon those that repeat after the *mu'adhdhin*, except that when the *mu'adhdhin* utters حَيَّ عَلَى الصَّلَاةِ، حَيَّ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ then it should be responded with حَيَّ عَلَى الصَّلَاةِ، حَيَّ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

We will be granted with reward and virtues from Allah *Subhaanahu Wa Ta'aala* when we respond to the *adhaan* and recite the *du'aa* (supplication) after it, as it was mentioned in the *hadeeth* of Sa'd bin Abi Waqqaas *radiyAllaahu 'anh* where Rasulullah ﷺ stated, which means:

**“If anyone says on hearing the mu'adhdhin:**

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ رَضِيتُ بِاللَّهِ رَبًّا  
وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا

**his sins would be forgiven.”**

(Muslim)

**O Muslims! May Allah have mercy upon all of you,**



According to the scholars, those that truly believe, upon hearing the *adhaan* their hearts would tremble and become fearful, imagining the greatness and power of Allah *Subhaanahu Wa Ta'aala* that they would hasten to respond to the call and temporarily abandon the affairs of this world just to prostrate to Allah *Subhaanahu Wa Ta'aala*.

This is different compared to those that have their hearts shut and distanced away from the *hidaayah* (guidance) of Allah *Subhaanahu Wa Ta'aala*, where the *adhaan* does not even trigger the hearts to fulfill the call of the Most Divine, where it comes "in one ear and out the other." This person's heart has been deprived shut from the *inaayah* (help and support) of Allah *Subhaanahu Wa Ta'aala*. They are deemed as arrogant and forgetful of Allah *Subhaanahu Wa Ta'aala*.

Those that are very concerned and careful with regards to their duties to Allah *Subhaanahu Wa Ta'aala*, they will be willing to wait patiently for the next prayer even before the *adhaan* is made. For example: the story of Sa'd bin al-Musayyab, a scholar from among the Taabi'een, when he was about to die his daughter came up to him and wept. Though weak, he said: "O my daughter, do not weep. By Allah, for 40 years no one had made the *adhaan* except that I was present inside the masjid." Meaning that Sa'd was already at the masjid before *adhaan* was pronounced, all ready to pray in *jamaa'ah* (congregation).

**Dear blessed Muslims,**

The *adhaan* also reminds us to not become heedless with regard to the *'ibaadah* (worship) of *salaah*, for it will be the first *'ibaadah* that will be asked about at the plains of Mahshaar. Did we, in our worldly life, perform



*salaah* or not? Does our *salaah* conform with the *arkaan* (pillars) and *shuroot* (conditions) for its acceptance? It is only when our prayers are accepted by Allah *Subhaanahu Wa Ta'aala* that all of our other deeds will be accepted. On the flip side, if our prayers are rejected, then all of our other *'ibadaat* will be rejected. Such is the great importance of *salaah*.

This is based on the *hadeeth* of Nameer bin Salamah, where Rasulullah ﷺ said:

أَوَّلُ مَا يُسْأَلُ عَنْهُ الْعَبْدُ يُسْأَلُ عَنْ صَلَاتِهِ، فَإِنْ تَقُبِّلَتْ  
مِنْهُ تَقُبِّلَ مِنْهُ سَائِرُ عَمَلِهِ، وَإِنْ رُدَّتْ عَلَيْهِ رُدَّ عَلَيْهِ سَائِرُ  
عَمَلِهِ

***“The first matter that a servant of Allah will be asked about (on the Day of Resurrection) is his prayers. If it is accepted, the rest of his deeds will be accepted from him. And if it is rejected, the rest of his deeds will be rejected from him.”***

*(ibn Abi Shaybah)*

This means that even though one's fasting is perfect, his *zakaat* fulfilled is abundant, his *hajj* completed, always giving *sadaqah* (charity) and aiding the poor and needy, rendered tremendous service to the society and nation, but if the five daily obligatory prayers are not fulfilled, then all of his deeds will not serve as provision to aid him in the Hereafter.

**Respected audience,**

Let us evaluate and reflect on ourselves. Ask ourselves, what do we gain from our *salaah*? How long have we been performing *salaah*? Do we



attain *khushoo'* (full humility and submission) while praying? Can our *salaah* actually prevent vile and evil acts? How perfect is the *salaah* of our spouses and family members, which are actually our responsibilities? These questions must be given due attention so that we and our family members will be among the people of Paradise in the Hereafter. In the *hadeeth* of Jaabir *radiyAllaahu 'anhuma*, Rasulullah صلى الله عليه وسلم said:

إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكَفْرِ تَرَكَ الصَّلَاةَ

***“Verily between man and shirk and disbelief is the abandonment of prayer.”***

(Muslim)

Allah *Subhaanahu Wa Ta'aala* mentions in verses 19-27 of soorah al-Ma'aarij, which means:

***“Indeed, mankind was created anxious: When evil touches him, impatient, And when good touches him, withholding [of it], Except the observers of prayer - Those who are constant in their prayer. And those within whose wealth is a known right. For the petitioner and the deprived - And those who believe in the Day of Recompense. And those who are fearful of the punishment of their Lord.”***

Based on these verses, from among the merits of *salaah* is that it can extinguish the feeling of restlessness and miserliness. Therefore, do not ever neglect *salaah* for it can provide tranquility within the soul and eliminate diseases of the heart.



## Dear blessed Friday congregation,

To end this sermon, let us internalize upon the following recommendations:

1. The Muslim *ummah* must listen and respond to the *adhaan*, as well as performing the *'ibaadah* of *salaah* with *ikhlaas* (sincerity) and *khushoo'*.
2. The Muslim *ummah* must realize that the *'ibaadah* of *salaah* is a command from Allah *Subhaanahu Wa Ta'aala* that is *waajib* (obligatory) to be fulfilled in any circumstances.
3. The Muslim *ummah* must perform *salaah* as it is to be properly done, not for the sake of fulfilling its obligation.
4. The Muslim *ummah* must always ensure that the Muslims and their households remain *istiqaamah* (steadfast) in fulfilling the commands of Allah *Subhaanahu Wa Ta'aala*, especially regarding the *'ibaadah* of *salaah*.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

**“Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.”**

(al-Baqarah 2:238)





بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ  
بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ  
تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.  
أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ  
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

## THE SECOND KHUTBAH



الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ.  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ  
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا  
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ  
الدِّينِ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أُوصِيكُمْ وَإِيَّايَ  
بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed audience,

Let us altogether strive to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا  
عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾  
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ  
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ



وَيَا قَاضِيَ الْحَاجَاتِ. اَللّٰهُمَّ اَعِزَّ الْاِسْلَامَ وَالْمُسْلِمِيْنَ، وَاَهْلِكَ  
الْكُفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِيْنَ.

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ اِلَيْكَ بِنَبِيِّكَ الْاَمِيْنِ، وَنَسْأَلُكَ  
بِاسْمَائِكَ الْحُسْنٰى، وَصِفَاتِكَ الْعُظْمٰى، اَنْ تَحْفَظَ بَعِيْنَ  
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا  
الْمُعْظَمِ، سُلْطَانَ سَلَاطُوْر، سُلْطَانَ شَرَفِ الدِّيْنِ اَدْرِيسِ شَاهِ  
الْحَاجِ ابْنِ الْمَرْحُوْمِ سُلْطَانَ صَلَاحِ الدِّيْنِ عَبْدِ الْعَزِيْزِ شَاهِ  
الْحَاجِ. اَللّٰهُمَّ اَدِمِ الْعُوْنَ وَالْهِدَايَةَ وَالتَّوْفِيْقَ، وَالصِّحَّةَ  
وَالسَّلَامَةَ مِنْكَ، لِوَلِيِّ عَهْدِ سَلَاطُوْر، تَعَكَوْ اَمِيْرِ شَاهِ اِبْنِ  
السُّلْطَانَ شَرَفِ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاجِ، فِيْ اَمْنٍ وَصَلَاحٍ  
وَعَافِيَةٍ بِمَنْنِكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ  
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمُوْظَفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ  
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدٰى وَالرِّشَادِ.

O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), making endowment (*waqf*) through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away (*infaaq*) our wealth through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous



Charity for Muslims Fund), and to the orphans through Darul Ehsan Islamic Foundation (YIDE).

Make us among Your slaves that fulfills the *amaanah*. Strengthen our *imaan* so that we avoid treachery, protect us from becoming among those that neglect their responsibilities, and protect our state and nation from destruction due to bribery. Render the duty to lead our country upon Your slaves whom are trustworthy and honest, as well as firm and courageous in upholding the truth and executing justice according to the *Sharee'ah*. O Allah, make the *masaajid* and *suraus* in the state of Selangor as Your peaceful homes, uniting everyone, and serve as the heart of the *ummah's* strength.

O Allah! Protect us from all sorts of worldly calamities and punishments in the Hereafter. Save us from natural disasters such as flash floods and major floods that would often afflict us. Verily, You are the One who has the Power over All things, O Allah.

اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اِدْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ  
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ وَبِالْإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.  
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٣١﴾.



عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ  
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ



فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا لَهُ عَلَىٰ نِعْمِهِ يَزِدْكُمْ،  
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا  
تَصْنَعُونَ.