



جَبَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

...

ADHAAN AND THE OBLIGATION OF SALAAH



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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.**

The title of our *khutbah* today is:

...

ADHAAN AND THE OBLIGATION OF SALAAH



#bahagianpengurusanmasjid

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:

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

(al-Bukhaari and Muslim)

Imaam an-Nawawi
radhiyAllaahu ‘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:

“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 عَلَى الْفَلَاحِ

Then it should be
responded with:

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 Waqqas
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 رَضِيْتُ بِاللَّهِ
رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا**

***his sins would be
forgiven.”***

(Muslim)

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).

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:

“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.

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 ﷺ said:

“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.

**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*.

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


(al-Baqarah 2:238)




**THE SECOND
KHUTBAH**



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.




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 our wealth (*infaaq*) 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.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**