

### MODULE 3

**Class Title:** *Adhan*

**Aim of lesson:** To understand the significance of Allah (swt)'s invitation to prayer & compare it with worldly invitations

**Category:** Worship

**Class Format:** Power Point Presentation & Audio Clip

(Greeting to students) *AssalamalaikumwaRahmatullahiwaBarakatuh*

(*Ta'awwudh*) *Aodhubillahi min AsShaytanirRajeem*

(*Tasmiyah*) *BismillahirRahmanirRaheem*

(*Du'a*) *Rabbishrahlisadriwayassirliamriwahluluqdatummillisaniyafqahuqawli*(Surah At Ta-Ha 20: Verse 25-28)

Today *inshaAllah* we will move on to the next part of our *salah* series, which is *adhan*. That is the first thing we hear when it's the time for *salah*. It is basically an Islamic call to prayer. *Alhamdulillah* living in a Muslim county, is there anyone who doesn't hear the *adhan* when the *salah* time comes? That is a blessing which a lot of us take for granted maybe because we have not lived in non-Muslim countries. When people live in non-Muslim countries, mosques are far apart and the *adhan* can't be heard everywhere so Muslims there use mobile phones or computers to set the *adhan* times.

Slide 1:

(Audio of *adhan* is played)

Slide 2:

*Alhamdulillah* when we hear an *adhan* given by a good *muedhdhin*, it is so wonderful to hear. A *muedhdhin* is a person who gives the *adhan*.

The *adhan* prepares you for *salah*. Let's take a look at the words of the *adhan*;

الله أكبر الله أكبر  
أشهد أن لا إله إلا الله  
أشهد أن محمداً رسول الله  
حي على الصلوة  
حي على الفلاح  
الله أكبر الله أكبر

لَا إِلَهَ إِلَّا اللَّهُ

When you hear the Prophet's name, you should say *sallallaahu 'alayhe wasallam* at least once. If you hear it again and again; if you say it every time, *alhamdulillah*; but you should say it at least once.

It means;

Allah is the Greatest, Allah is the Greatest

I bear witness that there is no God except Allah, I bear witness that there is no God except Allah, I bear witness that Mohammad (saw) is the Messenger of Allah, I bear witness that Mohammad (saw) is the Messenger of Allah, hurry to the prayer, hurry to the prayer, hurry to the prayer, hurry to success, hurry to success, Allah is the Greatest, Allah is the Greatest, there is no God except Allah.

Slide 3:

You hear something additional for the *Fajr* prayers if you are awake to hear it, which I'm sure you are; *assalaatu khayrum min an naum* meaning, 'Prayer is better than sleep'. Unfortunately if you are sleeping you miss this!

Slides 4- 13:

Let's take a look at how the *adhan* started.

When the Muslims migrated from Makkah to Madinah they wanted to fix a time for the *jama'ah* (the congregational prayers) because when they were busy with their work they would miss the congregation; there were no alarm clocks, no mobile phones to SMS each other, etc.

One day the Prophet (saw) was discussing with the Muslims how to call people for prayer. People started giving suggestions; some companions said that they should ring the bell like the Christians; or blow the horn like the Jews. It is very important to understand however, that Rasool Allah (saw) always wanted Muslims to be different from the Jews and the Christians.

There is a *hadith* in Tirmidhi in which Abdullah Bin Zaid relates that when the Prophet (saw) was suggested the use of a bell to call the people; he disliked it because it resembled the Christian practice.

Abdullah bin Zaid bin AbdRabihi (ra) said, "While I was sleeping a man came to me carrying a bell. I said to him, 'O slave of Allah will you sell me the bell?' He said, 'What would you want with it?' I replied, 'I will call the people to prayer with it.' He said, 'Shall I not guide you to something better than that?' I said, 'Certainly'. He said, 'You should say *Allaahu Akbar, Allaahu Akbar, Ashhaduallaailaahillaah, AshhaduannaMuhammadarRasoolAllaah,*

*AshhaduannaMuhammadarRasoolAllaah, Hayya 'alassalaah, ,Hayya 'alassalaah, Hayya 'alalfalaah ,Hayya 'alalfalaah, Allaahu Akbar, Allaahu Akbar, laailaahailAllaah.* ' Then he went a short distance and said when you stand for prayer say, *Allaahu Akbar, Allaahu Akbar, AshhaduallaailaahailAllaah, AshhaduannaMuhammadarRasoolAllaah, Hayya 'alassalaah, Hayya 'alalfalaah ,qadqaamatussalaah, qadqaamatussalaah, Allaahu Akbar, Allaahu Akbar, laailaahailAllaah.*

This is the *iqamah*, and is said just before the *jama'ah* stands for prayer. It is very similar to the *adhaan*, but shorter and with the addition of *qadqaamatussalaah*, which means 'Stand up for *salaah*' because people are usually sitting at that time so they are asked to stand up as the *jama'ah* is about to begin.'

Then when the morning came I went to the Messenger of Allah (saw) to tell him what I had seen, he said your dream is true, Allah willing. Go to Bilal and tell him what you have seen and tell him to make the call to prayer for he has the best voice amongst you. I went to Bilal and he made the call to prayer. 'Umer was in his house; when he heard it he came out with his cloak saying, 'By the One Who has raised you with the truth, I saw similar to what he saw. The Prophet (saw) said, 'To Allah is the praise.' That means no credit goes to the person who saw the dream, this was basically a message from Allah (swt) conveyed through a dream to a companion and 'Umer also saw the dream and Rasool Allah (saw) liked the idea because he knew it was a true dream.

The Prophet (saw) asked Bilal (ra) to make the call to prayer. Again this is a *hadith* in Tirmidhi, Ahmed and IbnMajah.

He was the first one to make the call to prayer.

The *adhan* is only given by men; Allah (swt) has assigned different roles for men and different roles for women and they complement each other; e.g. we know what the level of a mother is as compared to a father. Rasool Allah (saw) said obey your mother 3 times before he said obey your father. [Bukhari & Muslim]

There's a special honor for the *muedhdhin*; the person who is giving the *adhan*.

The one who says *adhan* for reward is like that martyr who is drenched in blood and when he will die, insects will not come in to his body. (Tabrani).

If people knew how much reward there was in *adhan* then swords would be used amongst them [to say it]. (Musnad-e-Ahmad)

Whoever hears the *adhan* and comes for prayer is a *sadqah-e-jaariah* for the *muedhdhin*. Imagine that; there are so many people who hear and respond to the *adhan* who the *muedhdhin*

doesn't even know are hearing it. Even in our homes, we don't go to the *masjid* but we hear the *adhan* and offer our prayers so *insha Allah* we are *sadqah-e-jaariahs* for the *imaam* too.

That is a big reward for him on the Day of Judgement. According to another *hadith* narrated in Bukhari, Rasool Allah (saw) said that you should even call out the *adhan* and the *iqaamah* for *salah* when you are travelling. Even if there are only two people, one should call out the *adhan* and the other the *iqaamah* ; after that they should have a *jama'ah*. Praying in *jama'ah* (congregation) has been given so much importance that the Prophet (saw) recommended that even while you are travelling or even if you are just two people you should have a *jama'ah*.

*Alhamdulillah* these days we are blessed that we hear the *adhan* all around the world sometime or the other. All around the world Allah's and Rasool Allah's (saw) name is being taken one time or the other, and when the Prophet's name is being taken we send blessings to him by saying *sallallaahu 'alayhewasallam*.

Slides 14- 22:

Different religions have different ways of calling people for prayer; churches have big church bells, this is a Jew; he's playing this special thing to call his people to synagogues, the religious place of the Jews. He looks like a woman because he's totally covered.

Some Buddhists beat the drum to attract the attention. Hindus place a lot of significance on the small ting ting bells which you find in their temples and have religious significance.

Similarly the *adhan* is the international anthem for the Muslims, it is our identity.

It is basically an invitation from Allah (swt) and we get this invitation five times every day to be Allah's guest. The best part is that it's not as if you are invited and I'm not. I'm having my friends over but I have invited you and not you. This is an open invitation; whoever wishes to come is more than welcome. Even if someone isn't a Muslim and gets inspired and wants to pray, if he wants to revert, he can say his *shahaadah*, do his *ghusl* and offer his prayers.

Slides 23- 30:

What type of invitations do you normally get?

Fancy ones or just through SMS these days? Have you seen the really fancy wedding invitations? Where do they all go in the end? In the dustbin. Sometimes they have Allah's name, and sometimes there is a Qur'anic verse. If we get a wedding card with Allah's name on it, or a Qur'anic verse, or Rasool Allah's (saw) name we should make sure that we don't throw it in the dustbin.

Invitations are getting fancier and fancier. We spend so much on it, and where does it end up? Just ends up in the dustbin.

Are you all familiar with the Pied Piper? He also gave an invitation and it was so welcoming that the kids followed him out of town blindly without even taking the parents' consent. That was also an invitation.

These are the types of invitations that we also got as kids; princess birthdays. There can be different events; graduation parties, which *inshaAllah* you will also come across very soon, fancy dress parties.

These are very simple wedding cards as compared to what we get these days. Some people go all out, having invitation cards in the shape of scrolls etc. and then everything goes in the dustbin. That's a constant reminder that everything just goes down the drain eventually.

Slides 31- 35:

In the olden days pigeons used to take the mail; there was no post office or anything like that. This is an official invitation from the president or the vice president of the United States.

There are invitations for all sorts of parties – ranging from academy awards part to Halloween.

Slides 36- 46:

Now let's compare these invitations with Allah's (swt) invitation.

What do you look for when you go to a party? If you say it was a good party what was it that attracted you? Food, friends, the venue, activities and entertainment? Basically these are the four things that we look for; company, venue, food and fun.

A wholesome party; by wholesome we mean it has all these things that we are talking about and everything is *halal*; there's nothing wrong with what we are having. When we were kids we would play games like passing the parcel, musical chairs and then when you grow up you have tug of war; you know things like that which are a lot of fun when played with friends.

The company itself is the best part; You jabber, jabber, jabber away; "If you're going, I'll go." When we were kids we used to have face painting, bouncing castles, slides and trampolines; and we loved all that stuff; it even attracts you girls. Have you played Twister? It's a lot of fun, especially with friends. Sometimes people have their parties in bowling alleys. Bowling is a lot of fun. So basically we're talking about different modes of entertainment.

Then yummy food – important part of any party!

Sometimes we also get goody bags; look at this it is so cute, I wonder who made it; it's really intricate work.

This is gratification of the senses, it is perfectly fine *alhamdulillah*. Allah (swt) does not only take care of our needs; He takes care of our desires too. He hasn't just made milk for us, He has taught us to make ice-cream as well!

Slides 47- 56:

How long does all this last? How long does it last when you go to a party? Four to five hours? Maximum a whole day –then it all comes to an end. Even if it doesn't, after some time you start getting bored; you say now I've done everything; now what? We get bored very easily. The same teacher, same parents, same friends, same brother, we want change; we can't go on with the same thing.

The balloons burst and the streamers come down, there's leftover food to be taken care of, somebody has to clean up - and then dispose off the garbage.

That is the end of every party; the red carpet is rolled up, it doesn't stay like that. So this is the gratification of the senses; yes there are chills and thrills but it's all very temporary, it doesn't last.

We have all heard the Cinderella story, what happens? Forget the happily ever after, we know that there is no happily ever after in reality but what happened at twelve o' clock? Everything went back to rags, and her coach turned into a pumpkin.

Slides 57- 58:

And what is Allah (swt) saying in the *adhan*?

He says *hayya 'alalfalaah*, hurry to success.

What success is Allah (swt) talking about?

*Al-Falaah* means comprehensive success, complete success, success which doesn't end. The only party that doesn't end is where? Only in *Jannah*. That is the only place where the party doesn't end, and the best part is that we won't even get bored. We have limited imagination and we think; forever and ever and then what? So we have to take Allah's word for it. Do you like wearing scarves and *abaayaas*? No, I'm sure you don't; why do we wear them? We wear them to please Allah (swt). In *Jannah* we don't have to wear them, we can wear whatever we want, have our hair flowing, full make up, music blasting. Everything is allowed in *Jannah* and we will be enjoying every minute of it. We can go wherever we want, leave our house whenever we want, Switzerland Alps, here we come. Paris, get ready for me. Wherever, whatever, whenever you want; but before that there's a lot to do, that's the only thing.

Allah (swt)'s invitation is to a never ending party.

Slides 59- 63:

The importance of the *adhan* is that it is the first step towards one of the most important acts of worship. Back to reality, you cannot enter *Jannah* if you don't offer your prayers. That is the first question that is going to be asked. If you have been a very good girl with your parents, you have done a lot of charity, done a lot of good things but you didn't pray or you weren't regular with your prayers, forget it, Allah (swt) will not concern Himself with you because the first question you will be asked about is your *salah*<sup>1</sup>; if you take the first step properly, it will have a direct effect on the performance of this act of worship.

What is the first step in the right direction? *Adhan* takes you to *As-Salah*, and where does *As-Salah* take you? *As-Salah* takes you towards *Al-Falaah*, comprehensive success, which we are all aiming for. Right now we were all just thinking how much fun it will be in *Jannah*; let's pray that we are all there along with our friends. We all want that, but before that we have to fulfill the prerequisites.

*Adhan* basically sets the mood for *salah*; e.g. we are doing some work and we hear the *adhan* for the '*Asr salah*. We tell each other to offer our prayers and I tell myself I'm just getting up, I'm just getting up, I'm just getting up and then what happens, it's almost time for the *Maghrib salah* and I haven't offered my '*Asr* and I rush to the washroom, do *wudu*, offer my prayers quickly and I am done.

Another possible scenario is that I hear the *adhan*, *alhamdulillah* we can all hear it. I get up, do *wudu*, offer *salah* and get back to whatever I was doing. Do you think there will be any difference in the level of these two *salahs*? Yes, because the first time I was rushed in the end and I was preoccupied with whatever I was doing, so I was probably mentally not there when I was offering *salah*, they were just the physical actions. Whereas when I heard the *adhan* and deliberately left all that I was doing and got up for *salah* I would be in a totally different frame of mind.

Slide 64:

The fundamentals of Islam are conveyed in the *adhaan*; *Allaahu akbar, Allaahu akbar, Ashhadu AllaailahailAllaah*.

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<sup>1</sup> Abu Hurairah (ra) reported: The Messenger of Allah (PBUH) said, "The first of man's deeds for which he will be called to account on the Day of Resurrection will be *Salah*. If it is found to be perfect, he will be safe and successful; but if it is incomplete, he will be unfortunate and a loser. If any shortcoming is found in the obligatory *Salah*, the Glorious and Exalted Rubb will command to see whether His slave has offered any voluntary *Salah* so that the obligatory *Salah* may be made up by it. Then the rest of his actions will be treated in the same manner."  
[At-Tirmidhi].

This is *tawheed*. No God but Allah. That is the first concept that the Muslim accepts. *Ashhaduanna MohammarRasoolAllaah*, prophet hood, the acceptance that *Rasool Allah*(saw) is the last prophet. *Hayya 'alasSalaah*, the best and first action, *hayya 'alalfalaah*, you start thinking about the hereafter, then *Allaahu Akbar*, *Allaahuakbar la ilahailAllaah*, again *tawheed*. Work for pleasing Him, if you want *Jannah*, do something about it. You can't just sit and say I'll do this and I'll do that and not do anything. You have to work at it.

Slide 65:

The *adhan* is probably the first words that a baby hears.

There is a *hadith* in Tirmidhi, Abu Dawood narrated by Abu Rafi (a companion)“ I saw the Messenger of Allah (saw) give the *adhaan* in the ears of Hasan, son of 'Ali when Fatimah gave birth to him.” The *adhan* is given in the baby's ears as soon as he is born, to reinforce Allah's (swt) name and it's the first thing that you hear. It is said very close to the baby's ear, without any noise pollution.

Basically what happened before we came in this shape; when our souls were all born together up in the sky, we all acknowledged to Allah (swt) that He is our Lord. This promise was made before we came into this world.<sup>2</sup>

We don't remember it consciously but our souls do. This *tawheed*, this oneness of Allah is inherent in us. It's just that we try to cover it; if you listen to somebody who has reverted, he will tell you that –if he's a Christian, he'll say that he always thought that there was something wrong, that 'Isa (as) could not be God, it wasn't fitting in with what is inside us.

Slides 66- 67:

*Adhan* is a Satan repellent.

You see mosquito repellants; everyone is using them because of the dengue fever. Just like those keep mosquitoes away, the *adhan* keeps Satan away.

There is a *hadith* recorded in Muslim where the Prophet (saw) says, “When *Shaytan* hears the call for prayer he goes away till Nawa.”Nawa is a place about 60 kilometers away from Madinah. Rasool Allah (saw) said the city's name just to give an idea to the people about the distance. It just means that *Shaytan* runs away when he hears the *adhan*, because the fundamentals of *tawheed* are being repeated.

He doesn't stay away forever; he comes back but at the time of *adhan* he runs away. We have adopted all that he has taught us - we are really good students and we follow him without the

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<sup>2</sup> Surah Al Araf Verse 172



teacher being there; that's why we do not become angels in Ramadan even though *Shaytan* has been chained!

Slides 68- 69:

How many of you know how are we supposed to respond to the *adhan*?

Have you all heard the term 'RSVP'? What does it stand for? Does anyone know? It stands for '*répondez s'ilvous plait*'; it's a French acronym meaning 'respond if you please'. What is it asking us to do, when we get an invite?

Student: To respond to it.

Slides 70- 72:

So when we hear the *adhan*, how are we supposed to RSVP to Allah (swt)'s invitation?

There are actually four things to do during and after hearing the *adhan*. These four actions make up our response to the *adhan*.

Firstly, we should repeat the words of the *adhan* or answer with the recommended *tasbih*. This response is according to the gist of *ahadith* in both Bukhari and Muslim, wherein Rasoolullah (saw) said, 'When you hear the *muedhdhin*, repeat after him what he says. So that after '*Allahu Akbar, Allahu Akbar*', you should repeat '*Allahu Akbar Allahu Akbar*'; after '*Ashaddu al-la ilahailaAllah, Ashaddu al-la ilahailaAllah*', you should repeat the same; after '*Hayya 'ala as-Salaah*' and '*Hayya 'ala al-Falaah*', we should say '*La hawlawalaaquwwataillabillah*': 'There is no strength (to avoid sins to leave everything for *salah*) and no power (to do good and come to *salah*) except with (the help of) Allah.' We say this *tasbih* in response as we can only go towards *salah* and *falah*, if Allah helps us to do that.

We're actually acknowledging that the *taufiq* (the ability) to offer *salah* comes with the help and guidance of Allah. That's why when we hear '*Hayya 'ala as-Salah*', and '*Hayya 'ala al-Falah*', we should say '*La hawlawalaaquwwataillabillah*'. The words of the rest of the *adhan* are to be repeated as they're heard.

Slide 73:

After replying to the *adhan*, we should read the *Duroodi-Ibrahim* and send blessings on Rasoolullah (saw), according to a *hadith* in Muslim. *Alhamdulillah*, we all know this, don't we?

Allahummasalli 'alaaMuhammadinwa 'alaaaaliMuhammadin, kamaasallaita 'alaaIbrahimawa 'alaaaaliIbrahima, innakahamidumMajeed.Allahummabaarik 'alaMuhammadinwa 'alaaaaliMuhammadinkamaabaarakta 'alaaIbrahimawa 'alaaaaliIbrahima, innakahamidumMajeed.

Slide 74:

After reciting the *Durood*, then we should make the recommended *du'a* for the Prophet (SAW):

*AllahummaRabbahadhihid-da'watit-tammah was-salaatil-qaa'imah, aatiMuhammadanil-wasilatawal-fadheelah, wab'ath-humaqaamam-mahmoodanilladhiwa'adtah.*

Oh Allah, Lord of this perfect call and established prayer. Grant Muhammad (saw) the intercession and favour, and raise him to the honoured station You have promised him.

Slide 75:

This *du'a* is also from a hadith in Bukhari. Along with the previous *du'a*, you can add in the end, '*innaka la tukhlifulmee'aad*' or 'Verily You do not neglect promises'.

This part is in a hadith in Baheeqi. By reading this *du'a*, we're all asking Allah (SWT) to give Rasoolullah (saw) the best position in *Jannah*, which He's already promised to grant to him. So we all pray that he gets that, *inshAllah*, as he's the best amongst all humans, ever, and surely most deserving.

Slide 76:

In addition to the previous *du'a*, we should also read this *du'a*:

*Waanaa ash-hadualaailaahailallaahuwahdahulaashareekalahu, waannaMuhammadan'abduhuwaRasooluh. RadheetubillaahiRabba, wa bi MuhammadinRasoolah, wabil-Islaamideenaa.*

I bear witness that none has the right to be worshipped but Allah Alone, Who has no partner, and that Muhammad (saw) is His slave and His Messenger. I am pleased with Allah as Lord, with Muhammad (saw) as a Messenger, and with Islam as (my) religion.

Slide 77:

So these are the *musnoon du'as*. How many of you know these *du'as*? Either or both of them?

The second one is actually easier, as half of it is similar to the *kalima* that we regularly recite, isn't it? So if you know it, then you can easily learn this *du'a*, *inshAllah*. The best way to learn these *du'as* is to recite them whenever you hear an *adhan*. These *du'as* are in all the *du'a* books that you must have at home; specifically, you could refer to 'Fortress of the Muslim'.

*InshAllah*, if you make it a habit of reciting all the four recommended *musnoon* invocations every time that you hear the *adhan*, you'll memorize them in no time. It's not difficult at all to memorize *La hawlawalaaquwwataillabillah*, is it? I'm sure most of you already know it.

*Alhumdulillah*, we also already know the *Durood*, at least. Do we all know the *Durood*? Yes, as we all read it in our *salah*.

Just keep all the *du'as* within reach, even if only once a day when you're at home. Even if you read them only once or twice a day for a few days, *inshAllah* you'll eventually memorize them.

The last thing I want to tell you all is that we should always make a 'sandwich' of our *du'as*, with the *Durood*. Did you all know that? What do I mean? Well, we should say the *Durood*, then make our *du'a*, and then we should put the *Durood* at the end again.

When *du'as* are made in this way, then they'll actually get to Allah (SWT), according to a hadith in Muslim. Rasool Allah (saw) said "when you hear the *adhan* repeat what the *muedhdhin* says, and then ask Allah (SWT) to exalt my mention, because everyone who does so will receive in return ten rewards from Allah (SWT)."

So when we make that *du'a* for Rasool Allah (saw) we also get a share of it, as we get ten rewards. The hadith continues, "Then say to Allah (SWT) to grant me *Al-Waseelah*, which is a high rank in *Jannah*, fitting for only one of Allah's (SWT) slaves, and I hope I am that man. If anyone asks *Al-Waseelah* for me, it becomes incumbent upon me to intercede for him." Thus, if we make this *du'a* for Rasool Allah (saw) in this world today, then *inshAllah*, he'll help us on the day when we will need his help. This is from a hadith in Muslim.

Slide 78-79:

Finally, we should make our own personal *du'a*, whatever it may be. At this point, we get to ask for ourselves. So what do you want? Better grades? Good, loyal friends? You should make whatever *du'a s* that you want.

This time for making *du'a* is also recommended in ahadith, in Abu Dawood and Tirmidhi, wherein Rasool Allah (saw) said "The supplication made between the *adhan* and *iqaamah* is never rejected." So Rasool Allah (saw) said *du'as* at this time are never rejected, but you asked for ten A's, and didn't get ten A's?!? Was your *du'a* rejected then, contrary to this authentic hadith? So what actually happens to those *du'as* that aren't seemingly accepted?

Student: My *du'a* could have actually stopped something worse from happening.

Teacher: Something worse from happening? How?

Student: Well, maybe if I hadn't made that *du'a* then I would have gotten 5A's instead of 8.

Teacher: Yes, it could have, as our *du'as* can definitely stop something bad from happening.

Student: Well, if someone doesn't bother studying and instead spends her time fiddling with her iPad, then she shouldn't expect to get 10A's, even if she makes a *du'a* every time after the *adhan*, should she?

Teacher: Yes, obviously you can't play on the iPad or whatever and still expect to get ten A's! Obviously you can't do that. But let's assume you've been working really hard but still don't get those A's.

Why's that, does anyone know?

There are actually three ways in which a *du'a* may be answered by Allah (SWT).<sup>3</sup> Firstly, we may get exactly what we asked for, or even better, in this world. Secondly, our *du'a* may ward off some evil that was going to happen, like we mentioned earlier with the example of grades. Lastly, we might get something even better on the Day of Judgment, instead of the *du'a* that wasn't answered in this world. At that point, according to the *ahadith*, we'll wish none of our *du'as* were ever answered in the *dunya*, as that compensation will be better than any worldly thing.

So in one way or another, all *du'as* are actually accepted! They are never ignored nor rejected by Allah (SWT).

Thus, we should always try to make *du'as* after an *adhan*. Remember though, we have to sandwich our *du'a* with *Durood*. In this way, the last thing we'll be saying is the *Durood*.

So let's sum our response to an *adhan* up: the first step is to repeat the words of the *adhan*, except after '*Hayyaala As-Salah* and '*Hayyaala Al-Falah* we'll say '*La hawla wa la quwwata illa billah*'; then we'll say the *Durood*; we'll follow that by making the *du'a* for Rasool Allah (saw) then we'll make our own personal *du'a*; and finally, we'll read *Durood*, again.

Is the *musnoon* method of RSVP to the *adhan* clear? Is it clear? Good, *Alhumdulillah*.

Slide 80:

Finally, we're ready to focus on our most important duty as a Muslim: *As-Salah*, the duty to which the *adhan* beckons us to.

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<sup>3</sup> For the people that sometimes see that their Duas are not being accepted, there is either the option that the Dua will be accepted later on in this life or in the Hereafter or the option that the Dua will be accepted by other means as one Hadith said, Jabir narrates from the Prophet, "Whoever does duaa to Allah, Allah fulfills his seeking *or in exchange averts misfortune until the duaa is not related to sin* or breaking some relation." (Tirmidhi)

(Du'a for end of a gathering) *Subhana Rabbika Rabbul Izzati 'amma yasifun wa salamun 'alal mursaleen, walhamdulillahi Rabbil 'alameen*

(Parting salutation to students) *Assalamalaikum wa rahmatullahi wa Barakatuh*

### References for teacher:

From '**The Book of Prayers (Kitab Al-Salat)**' of Sahih Muslim.

- 0746 Abu Sa'id al-Khudri reported: When you hear the call (to prayer), repeat what the Mu'adhdhin pronounces.
- 0747 'Abdullah b. Amr b. al-As reported Allah's Messenger (may peace be upon him) as saying: When you hear the Mu'adhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah; then beg from Allah al-Wasila for me, which is a rank in Paradise fitting for only one of Allah's servants, and I hope that I may be that one. If anyone who asks that I be given the Wasila, he will be assured of my intercession.
- 0748 'Umar b. al-Khattab reported: The Messenger of Allah (may peace be upon him) said: When the Mu'adhdhin says: Allah is the Greatest, Allah is the Greatest, and one of you should make this response: Allah is the Greatest, Allah is the Greatest; (and when the Mu'adhdhin) says: I testify that there is no god but Allah, one should respond: I testify that there is no god but Allah, and when he says: I testify that Muhammad is the Messenger of Allah, one should make a response: I testify that Muhammad is Allah's Messenger. When he (the Mu'adhdhin) says: Come to prayer, one should make a response: There is no might and no power except with Allah. When he (the Mu'adhdhin) says: Come to salvation, one should respond: There is no might and no power except with Allah, and when he (the Mu'adhdhin) says: Allah is the Greatest, Allah is the Greatest, then make a response: Allah is the Greatest, Allah is the Greatest. When he (the Mu'adhdhin) says: There is no god but Allah, and he who makes a re- sponse from the heart: There is no god but Allah, he will enter Paradise.
- 0749 Sa'd b. Abu Waqqas reported: The Messenger of Allah (may peace be upon him) said: If anyone says on hearing the Mu'adhdhin: I testify that there is no god but Allah alone. Who has no partner, and that Muhammad is His servant and His Messenger, (and that) I am satisfied with Allah as my Lord, with Muhammad as Messenger. and with Islam as din (code of life), his sins would be forgiven. In the narration transmitted by Ibn Rumh the words are:" He who said on hearing the Mu'adhdhin and verity I testify." ' Qutaiba has not mentioned his words:" And I."
- 0750 Yahya narrated it on the authority of his uncle that he had been sitting in the company of Mu'awiya b. Abu Sufyan when the Mu'adhdhin called (Muslims) to prayer. Mu'awiya said: I heard the Messenger of Allah (may peace be upon him) saying The Mu'adhdhins will have the longest necks on the Day of Resurrection.
- 0751 Abu Sufyan reported it on the authority of Jabir that he had heard the Apostle of Allah (may peace be upon him) say: When Satan hears the call to prayer, he runs away to a distance like that of Rauha. Sulaimin said: I asked him about Rauha. He replied: It is at a distance of thirty-six miles from Medina.
- 0752 Abu Mu'awiya narrated it on the authority of A'mash with the same chain of transmitters.

- 0753 AbuHuraira reported the Messenger of Allah (may peace be upon him) as saying: When Satan hears the call to prayer, he turns back and breaks the wind so as not to hear the call being made, but when the call is finished he turns round and distracts (the minds of those who pray), and when he hears the Iqama he again runs away so as not to hear its voice and when it subsides, he comes back and distracts (the minds of those who stand for prayer).
- 0754 Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When the Mu'adhhdhin calls to prayer, Satan runs back vehemently.