



فیضانِ اذان

Blessings of Azan

Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat,

the founder of Dawat-e-Islami Hadrat Allamah Maulana

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مکتبۃ الدینہ
Dawat-e-Islami

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Blessings of Azān

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Transliteration Chart

ء	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh	ه	H/h
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	و / ه / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	D/d	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/z	ا	A/a
ح	H/h	ع	‘	و	U/u
خ	Kh/kh	غ	Gh/gh	ا	I/i
د	D/d	ف	F/f	و مدّه	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدّه	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	ا مدّه	Ā/ā

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

BLESSINGS OF AZĀN*

Read this booklet from beginning to end. Most probably, you will become aware of many of your mistakes.

Excellence of Durūd Sharīf

The Prophet of mankind, the Peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recited the Holy Qurān, praised Allāh عَزَّوَجَلَّ, recited Durūd Sharīf upon the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and then asked forgiveness from Allāh عَزَّوَجَلَّ, he has sought goodness from its source.”
(Tafsīr-e-Durr-e-Manṣūr, V8, P698)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Four Narrations about the Blessings of Azān

(1) No Insects in Grave

The beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who utters Azān in order to gain Šawāb is like the martyr

* Call to Ṣalāh

dragged in blood and when he dies, there will be no infliction of insects in his body in the grave (i.e. his body will remain safe from insects).” (*Attarghib Wattarhīb, VI, P112, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut*)

(2) Domes of Pearls

The most exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “I went in to the Heaven where I saw domes of pearls, its dust was of musk. I asked, “O Jibrāil! For whom these (domes) are?” He replied, “For the Imām (the one who leads Ṣalāh) and Mūazzin (the one who utters Azān) of your Ummaḥ.” (*Kanz-ul-‘Ummāl, V7, P287, Ḥadīṣ 20896, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut*)

(3) Previous Sins are forgiven

The beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one uttering Azān for five Ṣalāh due to faith with the intention of gaining Ṣawāb, his previous sins will be forgiven, and the one leading his companions in five Ṣalāh due to faith for gaining Ṣawāb, his previous sins will be forgiven.” (*Kanz-ul-‘Ummāl, V7, P287, Ḥadīṣ 20902, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut*)

(4) Fish Also Seek Forgiveness

A blessed Ḥadīṣ says, ‘Everything including even the fish in river ask supplication of forgiveness for those uttering Azān. When the Mūazzin utters Azān, the angels also repeat; when he finishes, the angels keep asking the supplication of forgiveness for him up to the Judgment Day. The one who dies in the state

of being a Mūazzin will not be tormented in his grave, and he remains safe from the agonies at the time of death, the hardness and narrowness of the grave. (Derived from: *Tafsīr-e-Sūra-e-Yūsuf-lil-Ghazālī translated, P21, Markaz-ul-Auliya, Lahore*)

Excellence of Replying to Azān

The Holy Prophet ﷺ once said, “O women! Whenever you hear Bilāl uttering Azān and Iqāmat, you should also say what he says as Allāh عزوجل will write one hundred thousand good deeds for you for every Kalimāh, raise your one thousand ranks and will remove your one thousand sins.” Listening to this, the women asked, “This (Ṣawāb) is for women; what is for men?” The Holy Prophet ﷺ replied, “There is double (Ṣawāb) for men.” (*Kanz-ul-Ummāl, V7, P287, Ḥadīṣ 21005, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut*)

Earn 30 Million and 24 Hundred Thousand Good Deeds

Dear Islamic brothers! How enormous Allāh’s mercy is! How easy He عزوجل has made it for us to earn good deeds, get our ranks raised and get our sins forgiven, but regretfully, we are heedless despite so many facilitations. The detail of the excellence of Azān’s reply mentioned in the foregoing Ḥadīṣ is as follows.

‘اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ’ are two Kalimāt. The whole Azān consists of 15 Kalimāt. If an Islamic sister replies to one Azān, i.e. she says what the Mūazzin says, she will get 15 hundred thousand

good deeds, her 15 thousand ranks will be raised and her 15 thousand sins will be removed. There is double Šawāb for Islamic brothers. In the Azān of Fajr, **الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ** is also said twice, so there are 17 Kalimāt in Fajr Azān. Therefore, the woman replying to Fajr Azān will get 17 hundred thousand good deeds, her 17 thousand ranks will be raised and 17 thousand sins will be forgiven, and all this Šawāb will be doubled for the Islamic brothers. In Iqāmat, **قَدْ قَامَتِ الصَّلَاةُ** is also said twice, so there are 17 Kalimāt in Iqāmat, and so the Šawāb of the reply to Iqāmat is equal to that of Fajr Azān. In short, if any Islamic sister succeeds in replying the Azān as well as Iqāmat five times daily, she will attain 10 million 62 hundred thousand good deeds, her one hundred 62 thousand ranks will be raised and her one hundred 62 thousand sins will be forgiven and Islamic brothers will get double Šawāb. In other words, he will gain 30 million 24 hundred thousand good deeds, his 3 hundred 24 thousand ranks will be raised and his 3 hundred 24 thousand sins will be forgiven.

The Replier of Azān Entered the Heaven

Ḥaḍrat Sayyidunā Abū Ḥurairah **رَضِيَ اللهُ عَنْهُ** narrates that a man whose no major pious deed was known died. The beloved and blessed Rasūl **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said to the blessed companions **رَضِيَ اللهُ تَعَالَى عَنْهُمْ**, “Do you know Allāh **عَزَّوَجَلَّ** has made him enter the Heaven.” The people became surprised as apparently he did not have any major deed. Therefore, one of the companions went to that person’s house and asked his widow as to what his

special deed was. She replied, “Although I do not know any of his special deed, he would reply to Azān whenever he used to hear it, whether it was day or night.” (Derived from: *Ibn-e-‘Asākir, V40, P412-413, Dar-ul-Fikr, Beirut*)

May Allāh **عَزَّوَجَلَّ** bless him and forgive us for his sake.

The Method of Replying to Azān and Iqāmat

The Mūazzzin should utter the Kalimāt of Azān with pauses. **اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ** (when uttered together without a pause) are considered one Kalimah. After uttering this, he should take a pause for the amount of time in which the replier can reply. Not taking the pause is *Makrūh* and therefore, repeating such Azān is *Mustahab*. (*Durr-e-Mukhtār, Rad-dul-Muhtār V2, P66*) The replier should say **اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ** during the pause of the Mūazzzin, i.e. when the Mūazzzin is silent. He should reply to the other Kalimāt in the same way. When the Mūazzzin says **أَشْهَدُ أَنْ مُحَمَّدًا رَّسُولُ اللَّهِ** the first time, the replier should say:

صَلَّى اللَّهُ عَلَيْكَ يَا رَسُولَ اللَّهِ

May Allāh’s Durūd upon you Yā RasūlAllāh **صَلَّى اللَّهُ تَعَالَى عَلَيْكَ يَا رَسُولَ اللَّهِ وَسَلَّمَ**!

(*Rad-dul-Muhtār, VI, P293, Muṣṭafā-al-Bābī Egypt*)

When the Mūazzzin utters these words again, the replier should say:

قُرَّةُ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ

Yā RasūlAllāh ﷺ! You are the solace of my eyes.

(*ibid*)

Each time, make thumb nails touch eyes and say:

اللَّهُمَّ مَتِّعْنِي بِالسَّمْعِ وَالْبَصْرِ

Yā Allāh ﷻ! Benefit me from my faculties of listening and seeing.

(*ibid*)

Whoever does this, the Holy Prophet ﷺ will make him enter Heaven accompanying him. (*ibid*)

In reply to *لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ* and *حَيَّ عَلَيَّ الْفَلَاحِ* and *حَيَّ عَلَيَّ الصَّلَاةِ* say each time, and it is better to say both (what the Mūazzin says as well as *لَا حَوْلَ*) and also add:

مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ

Whatever Allāh ﷻ wanted happened and whatever He did not want did not happen.

(*Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P82, 'Alamgīrī, V1, P57*)

In reply to *أَلصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ*, say:

صَدَقْتَ وَبَرَرْتَ وَبِالْحَقِّ نَطَقْتَ

You are true and pious and have said right.

(*ibid*, P83)

Replying to Iqāmat is Mustahab. Its reply is also the same. The only difference is that in reply to قَدَقَامَتِ الصَّلَاةُ the replier should say:

أَقَامَهَا اللَّهُ وَأَدَامَهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ

May Allāh عَزَّوَجَلَّ persist it until sky and earth exist!

(‘Alamgīrī, VI, P57)

Fourteen Madanī Pearls of Azān

1. If the primary *Jamā'at* of five *Farḍ Ṣalāh* including *Jumu'aḥ* is held in the *Masjid* at stipulated time, it is *Sunnat-e-Mūakkadaḥ* to utter *Azān* for them, and its emphasis is like that of *Wājib*. If *Azān* is not uttered, all the people over there will be sinner. (*Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P60*)
2. If somebody offers *Ṣalāh* at home in the city, the *Azān* of the local *Masjid* will be enough but it is *Mustahab* to utter *Azān*. (*ibid*, P62)
3. If somebody is out of the city or in a village, orchard or farm, the *Azān* of the city/village will be enough provided these places are near the city/village; but it is better to say

Azān. However, if these places are not near, that Azān will not be enough. Here, nearness means that the voice of Azān (given in city/ village) could reach there. (*‘Alamgīrī, VI, P54*)

4. If a traveller did not utter Azān or Iqāmat or both, it is Makrūh; if he utters only Iqāmat, there is no repugnance, but it is better to say Azān also, whether he is alone or with other companions. (*Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P78*)
5. Utter Azān after the time has started. If it is uttered before the time begins or if the time starts during the Azān, the Azān should be repeated in both the cases. (*‘Alamgīrī, VI, P54*) The Mūazzin should make a habit of ascertaining the timings of Ṣalāh with the help of timetable. At some places, the Mūazzin starts uttering Azān before the time begins. It is a Madanī request to the Imāms as well as the Masjid committee to keep an eye on this matter.
6. It is Makrūh for women to say Azān and Iqāmat whether they are offering Ṣalāh (within its time) or Qaḍā (after the elapsing of its stipulated time). (*Khulāṣa-tul-Fatāwā, VI, P48*)
7. It is Makrūh-e-Taḥrīmī for women to offer Ṣalāh with Jamā’at. (*Al-Baḥr-ur-Rā-aiq, VI, P614*)
8. A clever child can also utter Azān. (*‘Alamgīrī, VI, P54*)
9. Though uttering Azān without Wuḍū is valid, it is Makrūh to do so. (*Marāqil falāḥ ma’ Hāshiya-tuṭ-Ṭaḥṭāwī, P199/ Fatāwā-e-Razavīyyaḥ, V5, P373*)

10. The Azān uttered by a eunuch, transgressor even if he is a scholar, an intoxicated person, a mad person, the one on whom Ghusl is due and unwise child is Makrūh. Therefore, the Azān uttered by any of the aforementioned people should be repeated. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, V2, P75*)
11. If the Mūāzzin is the Imām as well, it is preferable. (*ibid P88/Alamgīrī, VI, P54*)
12. Azān should be uttered aloud outside the Masjid facing the Qiblah with the fingers inside the ears but raising the voice of Azān beyond one's strength is Makrūh. (*'Alamgīrī, VI, P55*)
13. Say **حَيَّ عَلَى الصَّلَاةِ** having turned face towards the right side and **حَيَّ عَلَى الْفَلَاحِ** towards the left side even if the Azān is not for Ṣalāh e.g. the Azān uttered into the ear of a newly born baby. Turn only the face, not the whole body. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, V2, P66*) Some Mūāzzinīn start moving their face slightly having uttered the word **حَيَّ**. It is not correct. The correct method is to first turn face to the right or left side completely and then start saying the word **حَيَّ**.
14. It is Mustahab to say **حَيَّ عَلَى الْفَلَاحِ** after **أَلصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ** in Fajr Azān. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, V2, P67*) If it is not uttered, Azān will still be valid. (*Qānūn-e-Sharī'at, P77*)

Nine Madanī Pearls about Replying to Azān

1. Apart from the Azān of Ṣalāḥ, other Azān such as the one uttered at the time of the birth of a baby should also be replied. (*Rad-dul-Muḥtār, V2, P82*)
2. Muqtadīs should never reply to the Azān of Khuṭbaḥ. It is most cautious to do so. However, there is no harm if the reply to Azān or supplication (between two Khuṭbāt) is made in heart without uttering any word with the tongue. However, if the Imām replies to the Azān or makes supplication even with the tongue, it is quite permissible. (*Fatāwā-e-Razavīyah, V8, P301.330*)
3. There is a commandment to reply for the hearer of Azān. (*‘Alamgīrī, VI, P57*) A Junub (the one who is to do Ghul because of intercourse or nocturnal emission) should also reply to Azān. However, a woman undergoing menses or post-natal bleeding, audience of Khuṭbaḥ, performers of funeral Ṣalāḥ, those having intercourse or those passing stool or urine need not to reply. (*Marāqil falāḥ ma’ Ḥāshiyatuṭ-Ṭaḥṭāwī, P203*)
4. When Azān is going on, one should stop every type of work such as talking, Salām, reply to Salām and even recitation of the Holy Qurān etc. for the duration in which Azān is being uttered. Listen to the Azān attentively and make its reply. Do also the same while Iqāmat is going on. (*Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P86’Alamgīrī, VI, P57*)

5. It is safer to stop walking, eating, picking or laying a utensil or other things, playing with children, talking by gestures etc. during Azān.
6. The one talking during Azān is in the danger of losing faith at the time of death. (*Baḥār-e-Sharī'at, Part 3, P36, Madīnatul-Murshid, Bareilly Sharīf*)
7. If anybody hears the Azān while walking, it is better for him to stop walking and remain silent for the amount of time in which Azān is uttered and reply to the Azān. (*'Alamgīrī, VI, P57*)
8. If anybody hears more than one Azān, he is required to reply to the first Azān only but it is better to reply to all of them. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, V2, P82*)
9. If anybody did not reply during the Azān and much time has not passed yet, he should still reply. (*Rad-dul-Muhtār, V2, P81*)

Seven Madanī Pearls about Iqāmat

1. It is better to say Iqāmat just behind the Imām in the Masjid; if it is not conveniently possible to utter Iqāmat just behind the Imām, then it should be uttered at the right side. (*Derived from: Fatāwā-e-Razaviyyah, V5, P372*)
2. Iqāmat is a more emphatic Sunnah than Azān. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, V2, P68*)
3. It is Mustahab to reply to Iqāmat. (*'Alamgīrī, VI, P57*)

4. Say the words of Iqāmat quickly without pauses in between. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, V2, P68*)
5. Turn face to the right and left side whilst saying **حَيَّ عَلَى الصَّلَاةِ** and **حَيَّ عَلَى الْفَلَاحِ** respectively during Iqāmat as well. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, V2, P66*)
6. Iqāmat is the right of the person who uttered Azān. However, with the consent of the utterer of Azān, someone else can also say Iqāmat. If the Iqāmat is uttered without the permission of the Mūazzin (the one who uttered Azān) and he resented it, then it is Makrūh. (*'Alamgārī, VI, P54*)
7. If a person comes during Iqāmat, it is *Makrūh* for him to wait whilst standing, instead, he should sit down. Similarly, the people who are already sitting in the Masjid should also keep seated; all should stand when the Mukabbir says **حَيَّ عَلَى الْفَلَاحِ**. This ruling also applies to the Imām. (*ibid, P55*)

Eleven Mustahab Occasions for Uttering Azān

1. In the ears of infant.
2. In the ears of a grieved person.
3. In the ears of an epileptic patient.
4. In the ears of a furious and grumpy person.
5. In the ears of an irritating animal.
6. In the severity of fighting.

7. Eruption of fire.
8. After the burial of dead body.
9. Defiance of Jinn (or when a Jinn captures someone)
10. If someone forgets the way in the forest and there is nobody to show the way and
11. During the period of Epidemic, it is Mustahab to utter Azān. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, V2, P50*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

To Utter Azān in the Masjid is Contrary to Sunnah

Nowadays, the trend of uttering Azān in the Masjid has developed, which is in contradiction to Sunnah. It is stated in 'Alamgīrī etc. that Azān should be uttered outside the Masjid, not inside. (*Fatāwā-e-'Alamgīrī, VI, P55*) Imām of Ahl-e-Sunnat, Revivalist of the Ummaḥ, Reviver of the Sunnah, Eradicator of Bid'ah, Scholar of Shari'ah, Guide of Tariqah, Fountain of Blessing, 'Allamah, Maulana, Al-Haj Al-Hafiz, Al-Qari Ash-Shah Imām Ahmad Razā Khān عَلَيْهِ الرَّحْمَةُ الرَّحِيمُن says that it is not proved even once that Our Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ got the Azān uttered inside the Masjid. (*Fatāwā-e-Razaviyyah with references, V5, P214*) Al-Hadrat رَحْمَةُ اللهِ عَلَيْهِ further says uttering Azān in the Masjid is a desecration of the Masjid as well as that of the court of Allāh عَزَّوَجَلَّ. (*ibid, P411*) The place outside the veranda of the Masjid where shoes are taken off is not considered as a part of the Masjid and therefore, uttering Azān there is absolutely in accordance with the Sunnah. (*ibid, P408*) The second Azān of

Jumu'ah which is uttered nowadays (before the Khuṭbah) in the Masjid in front of the pulpit of the Imām is also contrary to Sunnah. The second Azān of Jumu'ah should also be uttered outside the Masjid but the Mūazzin should be in straightness of the Imām. (*Fath-ul-Qadīr, V2, P29*)

Earn the Reward of 100 Martyrs

A'lā-Ḥaḍrat رَحْمَةُ اللهِ عَلَيْهِ says, 'Although the revival of Sunnah is one of the specific duties of the scholars, there is a general commandment for such Muslims for whom it is possible. The Muslims of every city should revive the Sunnah of uttering Azān including the second Azān of Jumu'ah outside the Masjid in their cities or at least in their Masjid and earn the reward of 100 martyrs. (*Fatāwā-e-Razavīyah with references, V5, P403*) The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whoever holds onto my Sunnah firmly at the time of Fasād (deviation from religion) of my *Ummah*, he will attain the reward of 100 martyrs.' This Ḥadīṣ has been narrated in the book 'Zuhūd' by Baiḥakī. (*Mishkāt-ul-Maṣābīḥ, P30*) For further details about this, go through the fifth volume of Fatāwā-e-Razavīyah called "Al-Azān wal Iqāmah." (*Published by Razā Foundation*).

Recite this Durūd before Azān

Prior to Azān and Iqāmat, recite بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ and the following four verses of Durūd Sharīf:

وَعَلَى الْإِكِّ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى الْإِكِّ وَأَصْحَابِكَ يَا نُورَ اللَّهِ الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

For a pause between Durūd Sharīf and Azān, make the following announcement:

“In the honour of Azān, stop talking and other activities and earn hoard of good deeds by replying to Azān.”

Then, utter Azān. Likewise, make the following announcement between Durūd and Iqāmat: ‘Make the intention of I’tikāf, if you have a mobile phone, please switch it off.’ I have made the Madanī request of reciting Tasmiyah and Durūd Sharīf before Azān and Iqāmat in the desire of earning perpetual reward. As for the suggestion of a pause (between Durūd Sharīf and Azān/Iqāmat), it is taken from Fatāwā-e-Razavīyyah. Therefore, replying to a question, Imām-e-Ahl-e-Sunnat رَحْمَةُ اللَّهِ عَلَيْهِ said, “There is no harm in reciting Durūd Sharīf before Iqāmat but there should be a pause between them or the tone of Durūd Sharīf should be so different from that of Iqāmat (for example, the sound of Durūd Sharīf should be quieter than that of Iqāmat) that there should be a clear-cut distinction between them and people should not regard Durūd as a part of Iqāmat.”

(Fatāwā-e-Razavīyyah with references, V5, P386)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Satanic Whisper

As Durūd Sharīf did not use to be recited prior to Azān during the apparent life of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as well as in the reign of the first four blessed caliphs, doing that is a misleading innovation and a sin. مَعَاذَ اللهِ

Rebuttal of this Satanic Whisper

If the principle is accepted that doing any such act not done in that blessed era is a misleading innovation and a sin, the whole existing system will be distorted. Just 12 examples out of innumerable ones are being presented making it clear that these acts were not performed in that era, but have been adopted by every one in the present era.

1. Ḥajjāj Bin Yūsuf introduced diacritical marks in the Holy Qurān in the year 95A.H.
2. He also introduced the use of full stops at the end of each Āyah.
3. Publication of the Holy Qurān in printed form.
4. In past, there used to be no arch in the centre of the Masjid for the Imām to stand. During the reign of Walīd Marwānī, Sayyidunā ‘Umar bin ‘Abdul ‘Azīz رَضِيَ اللهُ عَنْهُ introduced it which is now found in every Masjid.
5. Six Kalimāt.
6. Ṣarf and Naḥw.
7. Knowledge of Ḥadīṣ and its different kinds.

8. Dars-e-Nizāmī.
9. Four orders of Sharī'at and Ṭarīqat.
10. Verbal intention of Ṣalāh.
11. The pilgrimage of Ḥajj by air.
12. Jihād with the latest scientific weapons.

In the present era, no body regards any of the aforementioned acts as a sin despite the fact that they did not exist in that blessed era, so why only reciting Durūd Sharīf on the beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ before Azān and Iqāmat is considered a sin! Remember! The absence of the proof of impermissibility in any matter is itself a proof of its permissibility. Without doubt, every such new act which Sharī'ah did not prohibit is a good innovation and absolutely permissible and, it is an undeniable fact that the recitation of Durūd Sharīf before Azān was not forbidden in any Ḥadīṣ. Therefore, absence of prohibition automatically led to permission. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself expressed the persuasion of innovating good things in Islam. Therefore, a Ḥadīṣ mentioned in the chapter 'Kitāb-ul-'Ilm' of Ṣaḥīḥ Muslim says:

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَعَمِلَ بِهَا بَعْدَهُ كُتِبَ لَهُ
مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا وَلَا يُنْقَصُ مِنْ أَجْرِ بَرِّهِمْ شَيْءٌ

“Whoever promoted any good method among the Muslims and after him it was acted upon, the reward of the followers will also be

written in the book of deeds of the person who started it and the reward of the followers will not be reduced.”

(*Ṣaḥīḥ Muslim, V2, P341*)

In other words, whoever promotes any good act in Islam deserves great reward. Similarly, without any doubt, the fortunate person who developed the trend of reciting Durūd before Azān and Iqāmat also deserves perpetual reward. He as well as the Muslims acting on that act till the Day of Judgement will attain reward without any reduction in any one’s reward.

Here, a question may arise in someone’s mind as to what the following blessed Ḥadīṣ means: **كُلُّ بَدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ** [Every innovation is a heterodoxy and every heterodoxy leads to hell]. (*Mishkāṭ Sharīf, P30*) What does this Ḥadīṣ imply?

Beyond doubt, the foregoing Ḥadīṣ is true. In fact, the word ‘Bid’at’ mentioned in the Ḥadīṣ refers to Bid’at-e-Sayyi’ah, (misleading innovation) and indeed every Bid’at that contradicts or removes a Sunnah is a misleading innovation.

Therefore, Sayyidunā Sheikh ‘Abdul Ḥaq Muḥaddīṣ Dihlvi **رَحْمَةُ اللهِ عَلَيْهِ** writes, “Any Bid’at that complies with the principles of Sunnah and does not contradict the Shari’ah or Sunnah is a Bid’at-e-Hasanaḥ. The Bid’ah that contradicts Shari’ah and Sunnah is a Bid’at-e-Dalālat, i.e. a misleading innovation.” (*Ashi’a-tul-Lam’āt, VI, P125*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Azān

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ط

Allāh is the Greatest
Allāh is the Greatest

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ط

Allāh is the Greatest
Allāh is the Greatest

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ط

I testify that there is none worthy of worship except Allāh
I testify that there is none worthy of worship except Allāh

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ط

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ ط

I testify that Muḥammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Prophet of Allāh
I testify that Muḥammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Prophet of Allāh

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ ط

حَيَّ عَلَى الصَّلَاةِ ط

Come towards Ṣalāh

حَيَّ عَلَى الصَّلَاةِ ط

Come towards Ṣalāh

حَيَّ عَلَى الْفَلَاحِ ط

Come towards success

حَيَّ عَلَى الْفَلَاحِ ط

Come towards success

اللَّهُ أَكْبَرُ ط

Allāh is the Greatest

اللَّهُ أَكْبَرُ ط

Allāh is the Greatest

لَا إِلَهَ إِلَّا اللَّهُ ط

There is none worthy of worship but Allāh.

Du'a after Azān

After the Azān, the Mūazzin and the listeners should recite Durūd Sharīf and then this Du'a:

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ

Oh Allāh عَزَّوَجَلَّ, Sovereign of Dawat-e-Tammaḥ and of this established Ṣalāḥ!

أَنْتَ سَيِّدَنَا مُحَمَّدًا ابْنِ الْوَسِيلَةَ وَالْفَضِيلَةَ وَالذَّرَجَةَ الرَّفِيعَةَ

Grant to our Lord, Sayyidunā Muḥammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Wasilāḥ and Faḍīlāḥ (excellence) and the highest rank,

وَابْعَثْهُ مَقَامًا مَحْمُودًا ابْنِ الدِّيِّ وَعَدَّتْهُ وَارْتُقْنَا شَفَاعَتَهُ

and make him stand at the Maqām-e-Maḥmūd which you have promised him and make him our intercessor

يَوْمَ الْقِيَامَةِ إِنَّكَ لَأَكْفِلُ الْمِيْعَادَ ط

on the Day of Judgement. Of course, You do not do anything against Your promise.

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ط

Have mercy on us, as You are the Most Merciful!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allāh's name I begin with, the Most Kind, the Most Merciful.

Imān-e-Mufaṣṣal

Faith in detail

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْأَخِيرِ وَالْقَدْرِ خَيْرِهِ

I believe in Allāh ﷻ, His Angels, His (revealed) Books, His Prophets ﷺ, the Day of Judgment and (I believe that) good or bad destiny

وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ ط

is from Allāh ﷻ and (I believe that) there will be resurrection after death.

Imān-e-Mujmal

Faith in brief

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

I solemnly declare my belief in Allāh ﷻ as He is with all His names and attributes, and I have accepted (to obey) all His commands

أَقْرَأُهُ بِاللِّسَانِ وَتَصَدِّقُهُ بِالْقَلْبِ ط

by pledging with my tongue and testifying them with my heart.

Six Kalimāt

First Kalimah: Sanctity

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ط

There is none worthy of worship except Allāh ﷻ, Muḥammad

ﷺ is the Prophet of Allāh ﷻ.

Second Kalimah: Evidence

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ

I testify that there is none worthy of worship except Allāh ﷻ. He is alone and He has no partner and I testify

أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط

that Muḥammad ﷺ is His (Distinguished) Servant and His Prophet.

Third Kalimah: Glory of Allāh

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط

Glory be to Allāh ﷻ and all praise be to Allāh ﷻ and there is none worthy of worship except Allāh ﷻ, and Allāh ﷻ is Great

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

and there is no power to keep away from sins and no ability to do good but from Allāh ﷻ who is the greatest.

Fourth Kalimah: Oneness of Allāh

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي

There is none worthy of worship but Allāh. He is alone. He has no partners. All Kingdom is for Him and all praise is for Him. He gives life

وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ أَبَدًا أَبَدًا ط دُو الْجَلَالِ وَالْإِكْرَامِ ط

and He gives death. He is alive; death will never come to him. The great and the glorified One

بِيَدِهِ الْخَيْرُ ط وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط

In His hand is goodness and He has power over everything.

Fifth Kalimah: Repentance

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ أَدْنَبْتُهُ عَمَدًا أَوْ خَطَأً سِرًّا أَوْ عَلَانِيَةً

O my Rab I seek forgiveness from you for all the sins I have committed knowingly or unknowingly, openly or secretly

وَأَتُوبُ إِلَيْهِ مِنَ الذَّنْبِ الَّذِي أَعْلَمُ وَمِنَ الذَّنْبِ الَّذِي لَا أَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ

الْغُيُوبِ وَسَتَّارُ الْعُيُوبِ وَعَقَّافُ الذُّنُوبِ وَلَا حَوْلَ

and I repent of the sins that I am aware of and the sins that I am unaware of, for you are the knower of all the Ghuyüb (unseen) and Sattār of all the faults and forgiver of all sins, and there is no

وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

strength and power except that of Allāh, the Almighty and the Greatest.

Sixth Kalimah: Refutation of Disbelief

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أُشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ

Oh Allāh I seek your refuge from associating anything with you
knowingly,

وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ تَبَّتْ عَنْهُ وَتَبَّأَتْ مِنَ الْكُفْرِ وَالشِّرْكِ

and I seek forgiveness from You for (shirk) that I do not know. I
have repented from it and I have detested disbelief, idolatry,

وَالْكَذِبِ وَالْغَيْبَةِ وَالْبِدْعَةِ وَالنَّمِيمَةَ وَالْفَوَاحِشَ وَالْبُهْتَانَ

telling lie, backbiting, bad innovations, tale-telling, indecency,
accusations

وَالْمَعَاصِيَ كُلِّهَا وَأَسْلَمْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ط

and all the sins. I embrace Islam and say there is none worthy of
worship but Allāh, Muḥammad ﷺ is the Prophet of
Allāh.

المُحَمَّدُ رِبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَائِرِ الْمُرْسَلِينَ أَقْبَلْنَا يَا مُلْكُومُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Blossoming of Sunnah

By the Grace of Allāh ﷺ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madanī Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madanī request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnah [Karachi], the Ijtimā' is held at Faizān-e-Madīnah, Maḥallah Saudagrān, Old Sabzī Mandī). Habitualize yourself to a punctual travel in the Madanī Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madanī In'āmāt booklet daily practicing Fikr-e-Madīnah (Madanī Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madanī Mindset that **"I must strive to reform myself and people of the entire world** **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**."

In order to reform ourselves, we must act upon the Madanī In'āmāt and to reform people of the entire world we must travel in the Madanī Qāfilah **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.



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