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Blessings of Aţān

Transliteration Chart ............................................................. III
Excellence of Durūd Sharīf ..................................................... 1
Four Narrations about the Blessings of Aţān ......................... 1
   (1) No Insects in Grave ...................................................... 1
   (2) Domes of Pearls ........................................................... 2
   (3) Previous Sins are forgiven ........................................... 2
   (4) Fish Also Seek Forgiveness ........................................ 2
Excellence of Replying to Aţān .............................................. 3
Earn 30 Million and 24 Hundred Thousand Good Deeds ...... 3
The Replier of Aţān Entered the Heaven ............................... 4
The Method of Replying to Aţān and Iqāmat ......................... 5
Fourteen Madani Pearls of Aţān ......................................... 7
Nine Madani Pearls about Replying to Aţān ....................... 10
Seven Madani Pearls about Iqāmat ................................... 11
Eleven Mustaḥab Occasions for Uttering Aţān ................... 12
To Utter Aţān in the Masjid is Contrary to Sunnah ............. 13
Earn the Reward of 100 Martyrs .......................................... 14
Recite this Durūd before Aţān ............................................. 14
Satanic Whisper ................................................................... 16
Rebuttal of Satanic Whisper ..................................................16
Ażān .....................................................................................19
Duʿā after Ażān .....................................................................20
Imān-e-Mufaṣṣal .................................................................21
Imān-e-Mujmal .................................................................21
Six Kalimāt ...........................................................................22
  First Kalimaḥ: Sanctity ....................................................22
  Second Kalimaḥ: Evidence ..............................................22
  Third Kalimaḥ: Glory of Allāḥ ........................................22
  Fourth Kalimaḥ: Oneness of Allāḥ .................................23
  Fifth Kalimaḥ: Repentance ..............................................23
  Sixth Kalimaḥ: Refutation of Disbelief ..........................24
## Transliteration Chart

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**Blessings of Aţān**

*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 Ṣallā Allāh ‘Alayhi wa Sallām said, “Whoever recited the Holy Qurān, praised Allāh Ṣallā Allāh ‘Alayhi wa Sallām, recited Durūd Sharīf upon the Prophet Ṣallā Allāh ‘Alayhi wa Sallām and then asked forgiveness from Allāh Ṣallā Allāh ‘Alayhi wa Sallām, he has sought goodness from its source.”

*(Tafsīr-e-Durr-e-Manṣūr, V8, P698)*

**(1) No Insects in Grave**

The beloved and blessed Prophet Ṣallā Allāh ‘Alayhi wa Sallām said, “The one who utters Aţān in order to gain Šawāb is like the martyr

---

* Call to Šalāh
**Blessings of Ažān**

draggled 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).” (Attarghīb Wattarĥīb, V1, P112, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut)

(2) **Domes of Pearls**

The most exalted Prophet  çerâş  said, “I went in to the Heaven where I saw domes of pearls, its dust was of musk. I asked, “O Jibrâ’il! For whom these (domes) are?” He replied, “For the Imām (the one who leads Šalâh) and Mūażżin (the one who utters Ažān) of your Ummaḥ.” (Kanz-ul-‘Ummāl, V7, P287, Ḥadiş 20896, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut)

(3) **Previous Sins are forgiven**

The beloved and blessed Prophet  çerâş  said, ‘The one uttering Ažān for five Šalâh due to faith with the intention of gaining Šawāb, his previous sins will be forgiven, and the one leading his companions in five Šalâh due to faith for gaining Šawāb, his previous sins will be forgiven.’ (Kanz-ul-‘Ummāl, V7, P287, Ḥadiş 20902, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut)

(4) **Fish Also Seek Forgiveness**

A blessed Ḥadīš says, ‘Everything including even the fish in river ask supplication of forgiveness for those uttering Ažān. When the Mūażżin utters Ažān, 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
Blessings of Ażān

of being a Mūażżin 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-Auliyyā, Lahore)

Excellence of Replying to Ażān

The Holy Prophet ُلَّهُ اَمَّيْهَوْنَ أَيَّاهُمَا وَسَلَّمَ َّنَفَأَرْكِيٓ* once said, “O women! Whenever you hear Bilāl uttering Ażān and Iqāmat, you should also say what he says as Allāĥَّنَّمَّلَّسَنَّمَلَّسَنَّمَلَّسَنَّمَلَّسَنَّمَلَّسَنَّمَلَّسَنَّمَلَّسَنَّمَلَّسَنَّمَلَّسَنَّمَلَّسَنَّمَلَّسَنَّمَلَّسَنَّمَلَّسَنَّمَلَّسَنَّمَلَّسَنَّمَلَّسَنَّمَلَّسَنَّمَلَّسَنَّمَلَّسَنَّمَلَّسَنَّمَلَّسَنَّمَلَّسَنَّمَلَّسَنَّمَلَّسَنَّمَلَّسَنَّm replied, “There is double (Šawāb) for men.” (Kanz-ul-‘Ummāl, V7, P287, ہدیش 21005, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut)

Earn 30 Million and 24 Hundred Thousand Good Deeds

Dear Islamic brothers! How enormous Allāĥ’s mercy is! How easy He 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 Ażān’s reply mentioned in the foregoing ہدیش is as follows.

are two Kalimāt. The whole Ażān consists of 15 Kalimāt. If an Islamic sister replies to one Ażān, i.e. she says what the Műaẓżzin says, she will get 15 hundred thousand
Blessings of Āẓān

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 Āẓān of Fajr, is also said twice, so there are 17 Kalimāt in Fajr Āẓān. Therefore, the woman replying to Fajr Āẓān 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, 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 Āẓān. In short, if any Islamic sister succeeds in replying the Āẓān 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 Āẓān Entered the Heaven

Haḍrat Sayyidunā Abū Ḥuraīraḥ narrates that a man whose no major pious deed was known died. The beloved and blessed Rasūl  said to the blessed companions , “Do you know Allāh  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 Aẓān 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 عَزَّوَاجَلَّ bless him and forgive us for his sake.

The Method of Replying to Aẓān and Iqāmat

The Mūażżīn should utter the Kalimāt of Aẓān with pauses. (when uttered together without a pause) are considered one Kalimāh. 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 Aẓān is Mustaḥab. (Durr-e-Mukhtār, Rad-dul-Muḥtār V2, P66) The replier should say: during the pause of the Mūażżīn, i.e. when the Mūażżīn is silent. He should reply to the other Kalimāt in the same way. When the Mūażżīn says the first time, the replier should say:

 صلى الله علیه وآله وسلم

May Allāh’s Durūd upon you Yā RasūlAllāh صلى الله علیه وآله وسلم!

(Rad-dul-Muḥtār, V1, P293, Muṣṭafā-al-Bābī Egypt)

When the Mūażżīn utters these words again, the replier should say:
Blessings of Aẓān

Yā RasūlAllāh! You are the solace of my eyes.

*(ibid)*

Each time, make thumb nails touch eyes and say:

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

*(ibid)*

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

In reply to and say each time, and it is better to say both (what the Mūażżin says as well as ) and also add:

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

*(Durr-e-Mukhtār, Rad-dul-Muhīṭār, V2, P82, ‘Alamgīrī, V1, P57)*

In reply to , say:
Blessings of Aţān

You are true and pious and have said right.

(ībid, P83)

Replying to Iqāmat is Mustaḥab. Its reply is also the same. The only difference is that in reply to قَدْ قَامَتْ الصَّلْوَةُ the replier should say:

َاَلَّذِي نَحْيَتْ السَّمَوَاتُ وَالْاَرْضُ

May Allāh persist it until sky and earth exist!

(‘Alamgīrī, V1, P57)

Fourteen Madanī Pearls of Aţān

1. If the primary Jamā’at of five Fard Ṣalāḥ including Jumu’āḥ is held in the Masjid at stipulated time, it is Sunnat-e-Mūakkadah to utter Aţān for them, and its emphasis is like that of Wājib. If Aţān is not uttered, all the people over there will be sinner. (Durr-e-Mukhtār, Rad-dul-Muḥtār, V2, P60)

2. If somebody offers Ṣalāḥ at home in the city, the Aţān of the local Masjid will be enough but it is Mustaḥab to utter Aţān. (ībid, P62)

3. If somebody is out of the city or in a village, orchard or farm, the Aţān of the city/village will be enough provided these places are near the city/village; but it is better to say
Ażān. However, if these places are not near, that Ażān will not be enough. Here, nearness means that the voice of Ażān (given in city/ village) could reach there. ('Alamgīrī, V1, P54)

4. If a traveller did not utter Ażān or Iqāmat or both, it is Makrūḥ; if he utters only Iqāmat, there is no repugnance, but it is better to say Ażān also, whether he is alone or with other companions. (Durr-e-Mukhtār, Rad-dul-Muḥtār, V2, P78)

5. Utter Ażān after the time has started. If it is uttered before the time begins or if the time starts during the Ażān, the Ażān should be repeated in both the cases. ('Alamgīrī, V1, P54) The Mūażżīn should make a habit of ascertaining the timings of Şalāḥ with the help of timetable. At some places, the Mūażżīn starts uttering Ażān 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 Makrūḥ for women to say Ażān and Iqāmat whether they are offering Şalāḥ (within its time) or Qaḍā (after the elapsing of its stipulated time). (Khulāṣa-tul-Fatāwā, VI, P48)

7. It is Makrūḥ-e-Taḥrīmī for women to offer Şalāḥ with Jamā’at. (Al-Baḥr-ur-Ra’-aiq, V1, P614)

8. A clever child can also utter Ażān. ('Alamgīrī, VI, P54)

9. Though uttering Ażān without Wuḍū is valid, it is Makrūḥ to do so. (Marāqil falāḥ ma’ Hāshiya-tul-Ţahţāwī, P199/ Fatāwā-e-Razavīyyah, 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 Makrūḥ. Therefore, the Azān uttered by any of the aforementioned people should be repeated. *(Durr-e-Mukhtār ma’ Rad-dul-Muhtar, V2, P75)*

11. If the Mūażżīn is the Imām as well, it is preferable. *(ibid P88/’Alamgīrī, VI, P54)*

12. Azān should be uttered aloud outside the Masjid facing the Qiblāh with the fingers inside the ears but raising the voice of Azān beyond one’s strength is Makrūĥ. *(’Alamgīrī, VI, P55)*

13. Say حَيَّي عَلَى الْصَّلَاةُ having turned face towards the right side and حَيَّي عَلَى الْفَلاحُ towards the left side even if the Azān is not for Ṣalāḥ ē.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-Muhtar, V2, P66)* Some Mūażżīnin start moving their face slightly having uttered the word حَيَّي. 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 حَيَّي.

14. It is Mustaḥab to say حَيَّي عَلَى الْفَلاحُ after حَيَّي عَلَى الْصَّلَاةُ in Fajr Azān. *(Durr-e-Mukhtār ma’ Rad-dul-Muhtar, V2, P67)* If it is not uttered, Azān will still be valid. *(Qānūn-e- Sharī’at, P77)*
Blessings of Ažān

Nine Madanī Pearls about Replying to Ažān

1. Apart from the Ažān of Ṣalāḥ, other Ažān 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 Ažān of Khuṭbāḥ. It is most cautious to do so. However, there is no harm if the reply to Ažān or supplication (between two Khuṭbāt) is made in heart without uttering any word with the tongue. However, if the Imām replies to the Ažān or makes supplication even with the tongue, it is quite permissible. *(Fatāwā-e-Razavīyyah, V8, P301.330)*

3. There is a commandment to reply for the hearer of Ažān. *(ʿAlamgīrī, V1, P57)* A Junub (the one who is to do Ghusl because of intercourse or nocturnal emission) should also reply to Ažān. However, a woman undergoing menses or post-natal bleeding, audience of Khuṭbāḥ, performers of funeral Ṣalāḥ, those having intercourse or those passing stool or urine need not to reply. *(Marāqil falā/mā’ Ḥāshiyyat-Tahfīwī, P203)*

4. When Ažān 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 Ažān is being uttered. Listen to the Ažān attentively and make its reply. Do also the same while Iqāmat is going on. *(Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P86’Alamgīrī, V1, P57)*
Blessings of Ażān

5. It is safer to stop walking, eating, picking or laying a utensil or other things, playing with children, talking by gestures etc. during Ażān.

6. The one talking during Ażān is in the danger of losing faith at the time of death. *(Bahār-e-Sharī'at, Part 3, P36, Madīna-tul-Murshid, Bareilly Sharīf)*

7. If anybody hears the Ażān while walking, it is better for him to stop walking and remain silent for the amount of time in which Ażān is uttered and reply to the Ażān. *(‘Alamgīrī, V1, P57)*

8. If anybody hears more than one Ażān, he is required to reply to the first Ażān only but it is better to reply to all of them. *(Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P82)*

9. If anybody did not reply during the Ażān and much time has not passed yet, he should still reply. *(Rad-dul-Muḥtār, V2, P81)*

Seven Madani 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-Razavīyyah, V5, P372)*

2. Iqāmat is a more emphatic Sunnah than Ażān. *(Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P68)*

3. It is Mustaḥab to reply to Iqāmat. *(‘Alamgīrī, V1, P57)*
Blessings of Azān

4. Say the words of Iqāmat quickly without pauses in between. *(Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P68)*

5. Turn face to the right and left side whilst saying حَنِىَّ عَلَى الْقَلَّاتِ and حَنِىَّ عَلَى الْسَّلَاةٍ respectively during Iqāmat as well. *(Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, 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 Mūażżīn (the one who uttered Azān) and he resented it, then it is Makrūh. *(‘Alamgīrī, V1, 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 حَنِىَّ عَلَى الْقَلَّاتِ. This ruling also applies to the Imām. *(ibid, P55)*

Eleven Mustaḥab 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.
Blessings of Ażān

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 Ażān.

(Durr-e-Mukhtar ma’ Rad-dul-Muhtār, V2, P50)

صلوّا على الجيب
صلوّا على الجوامع

To Utter Ażān in the Masjid is Contrary to Sunnah

Nowadays, the trend of uttering Ażān in the Masjid has developed, which is in contradiction to Sunnah. It is stated in ‘Alamgīrī etc. that Ażān should be uttered outside the Masjid, not inside. (Fatāwā-e-‘Alamgīrī, V1, P55) Imām of Aḥl-e-Sunnat, Revivalist of the Ummah, Reviver of the Sunnah, Eradicator of Bid’ah, Scholar of Shari‘ah, Guide of Ṭariqaḥ, Fountain of Blessing, ‘Allāmah, Maulānā, Al-Hāj Al-Ḥāfiz, Al-Qārī Ash-Shāh Imām Ahmad Razā Khān says that it is not proved even once that Our Holy Prophet ( صلى الله عليه وسلم ) got the Ażān uttered inside the Masjid. (Fatāwā-e-Razaviyyah with references, V5, P214) A’lā-Ḥadrat further says uttering Ażān in the Masjid is a desecration of the Masjid as well as that of the court of Allāh عَزَّوْجَلَّ. (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 Ażān there is absolutely in accordance with the Sunnah. (ibid, P408) The second Ażān of
Blessings of Aẓān

Jumu’āh which is uttered nowadays (before the Khutba) in the Masjid in front of the pulpit of the Imām is also contrary to Sunnah. The second Aẓān of Jumu’āh should also be uttered outside the Masjid but the Mūażżin should be in straightness of the Imām. *(Fat-ul-Qadīr, V2, P29)*

**Earn the Reward of 100 Martyrs**

A’lā-Ḥaḍrat رحمَة الله عليه 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 Aẓān including the second Aẓān of Jumu’āh outside the Masjid in their cities or at least in their Masjid and earn the reward of 100 martyrs. *(Fatāwā-e-Razavīyyaĥ with references, V5, P403)* The Holy Prophet صلى الله عليه وسلم 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 Ḥadīth has been narrated in the book ‘Ẓuḥūd’ by Baīḥakī. *(Mishkāt-ul-Maṣābīĥ, P30)* For further details about this, go through the fifth volume of Fatāwā-e-Razaviyyaĥ called “Al-Aẓān wal Iqamah.” *(Published by Razā Foundation).*

**Recite this Durūd before Aẓān**

Prior to Aẓān and Iqamah, recite ﷽ and the following four verses of Durūd Sharīf:
For a pause between Durūd Sharīf and Ażān, make the following announcement:

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

Then, utter Ażān. 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 Madani request of reciting Tasmiyah and Durūd Sharīf before Ażān and Iqāmat in the desire of earning perpetual reward. As for the suggestion of a pause (between Durūd Sharīf and Ażān/Iqāmat), it is taken from Fatāwā-e-Razaviyyah. Therefore, replying to a question, Imām-e-Aḥl-e-Sunnat 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-Razaviyyah with references, V5, P386)
Satanic Whisper

As Durūd Sharīf did not use to be recited prior to Aţān during the apparent life of the Holy Prophet صل الله عليه وسلم as well as in the reign of the first four blessed caliphs, doing that is a misleading innovation and a sin.

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.
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 رضي الله عنه introduced it which is now found in every Masjid.
5. Six Kalimāt.
6. Şarf and Naḥw.
Blessings of Aẓān

9. Four orders of Sharî’at and Ṭarîqat.
10. Verbal intention of Ṣalâh.
11. The pilgrimage of Ḥajj by air.
12. Jiḥâd 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 ﷺ before Aẓān 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’āh did not prohibit is a good innovation and absolutely permissible and, it is an undeniable fact that the recitation of Durūd Sharīf before Aẓān was not forbidden in any Ḥadîsh. Therefore, absence of prohibition automatically led to permission. The Holy Prophet ﷺ himself expressed the persuasion of innovating good things in Islam. Therefore, a Ḥadîsh mentioned in the chapter ‘Kitâb-ul-‘Ilm’ of Ṣahîh Muslim says:

من سَنَّ في الإسلام سنة حسنة فعلها بها بعدد كتب له
مثلاً آخر من عمل به وإنما ينقص من أجورهم شيء

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

\[\text{ kullu bid'ah la ikhamara, kullu ikhamara la inkhalid.}\]

[Every innovation is a heterodoxy and every heterodoxy leads to hell]. *(Mishkāt Sharīf, P30)* What does this Ḥadīth imply?

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

Therefore, Sayyidunā Sheikh ‘Abdul Ḥaq Muḥaddīš Dīhlī writes, “Any Bid’at that complies with the principles of Sunnah and does not contradict the Sharī’aĥ or Sunnah is a Bid’at-e-Ḥasanah. The Bid’āh that contradicts Sharī’aĥ and Sunnah is a Bid’at-e-Dalālat, i.e. a misleading innovation.” *(Ashi’a-tul-Lam’āt, V1, P125)*

\[صلِّوا عَلَی الْحَمِیْدِ \]

\[صلِّي اللَّهُ عَلَی ِالْحَمِیْدِ \]
Blessings of Ażān

Ażān

Allāh is the Greatest

I testify that there is none worthy of worship except Allāh

I testify that there is none worthy of worship except Allāh

I testify that Muḥammad is the Prophet of Allāh

I testify that Muḥammad is the Prophet of Allāh

Come towards Șalāḥ

Come towards Șalāḥ

Come towards success

Come towards success

Allāh is the Greatest

Allāh is the Greatest

La  אללה إلا الله

There is none worthy of worship but Allāh.
Du’ā after Aẓān

After the Aẓān, the Mūażżin and the listeners should recite Durūd Sharīf and then this Du’ā:

اللَّهُمَّ رَبّ هذه الدُّعُوتِ التَّقَامَةِ وَالصُّلُوتِ التَّقَامِمَةِ

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

أَتَسَيَّدْنَا حَمَدًا لِلَّبَنِيَّةِ وَالْوُسْيَةِ وَالْقَضِيَّةِ وَالْدَّرَجَةِ الرَّفيعَةِ

Grant to our Lord, Sayyidunā Muḥammad, Wasīlaḥ and Faḍīlaḥ (excellence) and the highest rank,

وَأَبْعَثْنَا مَقَامًا مُّحْمَرًا لِلنَّبِيِّ وَعَلَيْهِ وَاتِّخَذَتْهُ شَفَاعَتَهُ

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

يَوْمَ الْقِيَّمَةِ إِنَّكَ لِلْخَليْفِ الْمُتَحِيْمَ

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

پِرْحَمِيتَ بِيَا أَطْرَحَمُ الرَّاحِمِينَ

Have mercy on us, as You are the Most Merciful!
Allah’s name I begin with, the Most Kind, the Most Merciful.

Imān-e-Mufaṣṣal
Faith in detail

I believe in Allāh, His Angels, His (revealed) Books, His Prophets, the Day of Judgment and (I believe that) good or bad destiny is from Allāh and (I believe that) there will be resurrection after death.

Imān-e-Mujmal
Faith in brief

I solemnly declare my belief in Allāh as He is with all His names and attributes, and I have accepted (to obey) all His commands by pledging with my tongue and testifying them with my heart.
Six Kalimāt

First Kalimaḥ: Sanctity

{\textit{La ilāh āla al-lāh} \textit{muhammadun}}

There is none worthy of worship except Allāh, Muḥammad is the Prophet of Allāh.

Second Kalimaḥ: Evidence

{\textit{Ash-hadu āla al-lāh al-hamdun}}

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

{\textit{Ash-hadu al-mashū'ūdū}}

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

Third Kalimaḥ: Glory of Allāh

{\textit{Sab-hāna l-lāh al-trzymadun}}

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

{\textit{Wal-la-hū wala-tūwā āla al-lāh al-ūltī ālā-tūbī}}

and there is no power to keep away from sins and no ability to do good but from Allāh who is the greatest.
Fourth Kalimaḥ: Oneness of Allāḥ

There is none worthy of worship but Allāḥ. He is alone. He has no partners. All Kingdom is for Him and all praise is for Him. He gives life and He gives death. He is alive; death will never come to him. The great and the glorified One

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

Fifth Kalimaḥ: Repentance

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

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 Ghuyūb (unseen) and Sattār of all the faults and forgiver of all sins, and there is no strength and power except that of Allāḥ, the Almighty and the Greatest.
Sixth Kalimaḥ: Refutation of Disbelief

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

and I seek forgiveness from You for (shirk) that I do not know. I have repented from it and I have detested disbelief, idolatry, telling lie, backbiting, bad innovations, tale-telling, indecency, accusations

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

Blessings of Aẓān
The Blossoming of Sunnah

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

It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ījtima’ commencing after Ẓalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madinah [Karachi], the Ījtima’ is held at Faizān-e-Madinah, Maḥallah Saudagrān, Old Sabzī Mandī). Habitualize yourself to a punctual travel in the Madani Qāilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In’āmāt booklet daily practicing Fikr-e-Madinah (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, إِنَّ فَآئِدَاهُ 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 Madani Mindset that “I must strive to reform myself and people of the entire world إِنَّ فَآئِدَاهُ عَزَّوَجَلَّ.”

In order to reform ourselves, we must act upon the Madani In’āmāt and to reform people of the entire world we must travel in the Madani Qāilah إِنَّ فَآئِدَاهُ عَزَّوَجَلَّ.

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