



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

فيضانِ اذان

Faizan-e-Azan

BLESSINGS OF AZAN

THIS booklet was written by Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** in Urdu. **Majlis-e-Tarajim** (Translation Department) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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An English translation of 'Faizan-e-Azan'



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

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Salat-‘Alan-Nabi ﷺ once before and after the Du'a.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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BLESSINGS OF AZAN

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



Excellence of Durood Shareef

The Rasool 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 Quran, praised Allah عَزَّوَجَلَّ, recited Durood Shareef upon the Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and then asked forgiveness from Allah عَزَّوَجَلَّ, he has sought goodness from its source.’

(Tafseer-e-Durr-e-Mansoor, vol. 8, pp. 697, Beirut)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Four Narrations about the Blessings of Azan

1. No Insects in Grave

The beloved and blessed Rasool ﷺ said, ‘The one who calls out Azan in order to gain Sawab is like the martyr 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).’ (*Mu’jam Kabeer*, pp. 322, vol. 12, Hadees 13554)

2. Domes of Pearls

The most exalted Rasool ﷺ said, ‘I went in to the Heaven where I saw domes of pearls, its dust was of musk. I asked, ‘O Jibrail! For whom these (domes) are?’ He replied, ‘For the Imam (the one who leads Salah) and Mu’azzin (the one who calls out Azan) of your Ummah.’ (*Attarhib Wattarhib*, vol. 1, pp. 112, *Darul-Kutub-ul-‘Ilmiyyah*, Beirut)

3. Previous Sins are forgiven

The beloved and blessed Rasool ﷺ said, ‘The one calling out Azan for five Salah due to faith with the intention of gaining Sawab, his previous sins will be forgiven, and the one leading his companions in five Salah due to faith for gaining

Sawab, his previous sins will be forgiven.’ (*Kanz-ul-‘Ummal*, vol. 7, pp. 287, *Hadees 20902*, *Dar-ul-Kutub-ul-‘Ilmiyyah*, Beirut)

4. Fish Also Seek Forgiveness

It has been reported: Everything including even the fish in river ask supplication of forgiveness for those calling out Azan. When the Mu’azzin calls out Azan, 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 Mu’azzin 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. (*Mulakhis az Tafsir Surah Yusuf-ul-Ghani Mutarjim*, pp. 21, *Markaz-ul-Awliya*, Lahore)

Excellence of Replying to Azan

The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once said, ‘O women! Whenever you hear Bilal calling out Azan and Iqamat, you should also say what he says as Allah عَزَّوَجَلَّ will write one hundred thousand good deeds for you for every Kalimah, raise your one thousand ranks and will remove your one thousand sins.’ Listening to this, the women asked, ‘This (Sawab) is for women; what is for men?’ The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘There is double (Sawab) for men.’ (*Tareekh-e-Dimishq la bin Asakir*, vol. 55, pp. 75)

Earn 30 Million and 24 Hundred Thousand Good Deeds

Dear Islamic brothers! How enormous Allah's mercy is! How easy He **عَزَّوَجَلَّ** 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 Azan's reply mentioned in the foregoing Hadees is as follows.

'**اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ**' are two Kalimaat. The whole Azan consists of 15 Kalimaat. If an Islamic sister replies to one Azan, i.e. she says what the Mu'azzin 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 Sawab for Islamic brothers. In the Azan of Fajr, **الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ** is also said twice, so there are 17 Kalimaat in Fajr Azan. Therefore, the woman replying to Fajr Azan will get 17 hundred thousand good deeds, her 17 thousand ranks will be raised and 17 thousand sins will be forgiven, and all this Sawab will be doubled for the Islamic brothers. In Iqamat, **قَدَّ قَامَتِ الصَّلَاةُ** is also said twice, so there are 17 Kalimaat in Iqamat, and so the Sawab of the reply to Iqamat is equal to that of Fajr Azan. In short, if any Islamic sister succeeds in replying the Azan as well as Iqamat 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 Sawab. 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 Azan Entered the Heaven

Hadrat Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that a man whose no major pious deed was known died. The beloved and blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ, ‘Do you know Allah عَزَّ وَجَلَّ 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 Azan whenever he used to hear it, whether it was day or night.’

(Mulakhis az Ibn-e-‘Asakir, vol. 40, pp. 412-413, Dar-ul-Fikr)

*Ghunnah gada ka hisab kya woh agar cha lakh say hayn siwa
Magar aye ‘awf tayray ‘awf ka to hisab hay na shumar hay*

May Allah عَزَّ وَجَلَّ bless him and forgive us for his sake.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Method of Replying to Azan and Iqamat

The Mu'azzin should call out the Kalimaat of Azan with pauses. اللهُ أَكْبَرُ اللهُ أَكْبَرُ (when called out together without a pause) are considered one Kalimah. After calling out this, he should take a pause for the amount of time in which the replier can reply. Not taking the pause is *Makruh* and therefore, repeating such Azan is *Mustahab*. (*Durr-e-Mukhtar*, vol. 2, pp. 66; *Radd-ul-Muhtar*, vol. 2, pp. 66) The replier should say اللهُ أَكْبَرُ اللهُ أَكْبَرُ during the pause of the Mu'azzin, i.e. when the Mu'azzin is silent. He should reply to the other Kalimaat in the same way. When the Muazzin says أَشْهَدُ أَنْ مُحَمَّدًا رَّسُولُ اللهِ the first time, the replier should say:

صَلَّى اللهُ عَلَيْكَ يَا رَسُولَ اللهِ

May Allah's Durood upon you Ya Rasulallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!

When the Mu'azzin calls out these words again, the replier should say:

قُرَّةُ عَيْنِي بِكَ يَا رَسُولَ اللهِ

Ya Rasulallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! You are the solace of my eyes.

Each time, make thumb nails touch eyes and say:

اللَّهُمَّ مَتِّعْنِي بِالسَّمْعِ وَالْبَصْرِ

Ya Allah عَزَّوَجَلَّ!

Benefit me from my faculties of listening and seeing.

Whoever does this, the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will make him enter Heaven accompanying him. (*Radd-ul-Muhtar*, vol. 2, pp. 84)

In reply to حَيَّ عَلَى الصَّلَاةِ and حَيَّ عَلَى الْفَلَاحِ say بِاللهِ إِلَّا بِاللهِ each time, and it is better to say both (what the Mu'azzin says as well as لَاحَوْلَ) and also add:

مَا شَاءَ اللهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ

Whatever Allah عَزَّوَجَلَّ wanted

happened and whatever He did not want did not happen.

(*Durr-e-MukhtarRad-dul-Muhtar*, vol. 2, pp. 82; *Fatawa-e-'Alamgiri*, vol. 1, pp. 57)

In reply to **أَلصَّلُوهُ حَيْرٌ مِّنَ التَّوْمِ**, say:

صَدَقْتَ وَبَرَّرْتَ وَبِالْحَقِّ نَطَقْتَ

You are true and pious and have said right.

(*ibid*, pp. 83)

Replying to Iqamat is Mustahab. Its reply is similar to that of Azan. The only difference is that in reply to **قَدَقَامَتِ الصَّلَاةُ** the replier should say:

أَقَامَهَا اللَّهُ وَأَدَامَهَا مَا دَامَتِ السَّمَوْتُ وَالْأَرْضُ

May Allah **عَزَّوَجَلَّ** persist it until sky and earth exist!

(*Alamgiri*, vol. 1, pp. 57)

Fourteen Madani Pearls of Azan

1. If the primary Jama'at of five Fard Salah including Jumu'ah is held in the Masjid at stipulated time, it is Sunnat-e-Muakkadah to call out Azan for them, and its emphasis is like that of Wajib. If Azan is not called out, all the people over there will be sinner. (*Durr-e-Mukhtar ma' Radd-ul-Muhtar*, vol. 2, pp. 60)

2. If somebody offers Salah at home in the city, the Azan of the local Masjid will be enough but it is Mustahab to call out Azan. (*ibid*, pp. 62)
3. If somebody is out of the city or in a village, orchard or farm, the Azan of the city/village will be enough provided these places are near the city/village; but it is better to say Azan. However, if these places are not near, that Azan will not be enough. Here, nearness means that the voice of Azan (given in city/village) could reach there. (*Fatawa-e-'Alamgeeri*, pp. 54, vol. 1)
4. If a traveller did not call out Azan or Iqamat or both, it is Makruh; if he calls out only Iqamat, there is no repugnance, but it is better to say Azan also, whether he is alone or with other companions. (*Durr-e-Mukhtar ma' Rad-dul-Muhtar*, vol. 2, pp. 68)
5. Call out Azan after the time has started. If it is called out before the time begins or if the time starts during the Azan, the Azan should be repeated in both the cases. (*'Alamgeeri*, vol. 1, pp. 54) The Muazzin should make a habit of ascertaining the timings of Salah with the help of timetable. At some places, the Muazzin starts calling out Azan before the time begins. It is a Madani request to the Imams as well as the Masjid committee to keep an eye on this matter.

6. It is Makruh for women to say Azan and Iqamat whether they are offering Salah (within its time) or Qada (after the elapsing of its stipulated time). (*Khulasa al-Fatawa, vol. 1, pp. 48*)
7. It is impermissible for women to offer Salah with Jama'at. (*Al-Bahr-ur-Raiq, vol. 1, pp. 614*)
8. A clever child can also call out Azan. (*'Alamgiri, vol. 1, pp. 614*)
9. Though calling out Azan without Wuḍu is valid, it is Makruh to do so. (*Miraqi-ul-Falah ma' Hashiyah-tul-Tahtawai, pp. 199; Fatawa Raḍawiyah Takhrij Shudah, vol. 5, pp. 373*)
10. The Azan called out 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 Makruh. Therefore, the Azan called out by any of the aforementioned people should be repeated. (*Durr-e-Mukhtar ma' Radd-ul-Muhtar, vol. 2, pp. 75*)
11. If the Muazzin is the Imam as well, it is preferable. (*ibid, pp. 88; 'Alamgiri, vol. 1, pp. 54*)
12. Azan should be called out aloud outside the Masjid facing the Qiblah with the fingers inside the ears but raising the voice of Azan beyond one's strength is Makruh.

13. Say **حَيَّ عَلَى الصَّلَاةِ** having turned face towards the right side and **حَيَّ عَلَى الْفَلَاحِ** towards the left side even if the Azan is not for Salah e.g. the Azan called out into the ear of a newly born baby. Turn only the face, not the whole body. (*Durr-e-Mukhtar, vol. 2, pp. 66; Bahar-e-Shari'at, vol. 1, pp. 469*) Some Mu'azzinin start moving their face slightly having called out 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 **الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ** in Fajr Azan. (*Durr-e-Mukhtar, vol. 2, pp. 67*) If it is not called out, Azan will still be valid. (*Qanun-e-Shari'at, pp. 89*)

Nine Madani Pearls about Replying to Azan

1. Apart from the Azan of Salah, other Azan such as the one called out at the time of the birth of a baby should also be replied. (*Radd-ul-Muhtar, vol. 2, pp. 82*)
2. Muqtadis should never reply to the Azan of Khutbah. It is most cautious to do so. However, there is no harm if the reply to Azan or supplication (between two Khutbat) is made in heart without calling out any word with the tongue. However, if the Imam replies to the Azan or makes supplication even with the tongue, it is quite permissible. (*Fatawa Raḍawiyyah, vol. 8, pp. 301-330*)

3. There is a commandment to reply for the hearer of Azan. (*Alamgeeri, vol. 1, pp. 57*) A Junub (the one who is to do Ghush because of intercourse or nocturnal emission) should also reply to Azan. However, a woman undergoing menses or post-natal bleeding, audience of Khutbah, performers of funeral Salah, those having intercourse or those passing stool or urine need not to reply. (*Durr-e-Mukhtar, vol. 2, pp. 81*)
4. When Azan is going on, one should stop every type of work such as talking, Salam, reply to Salam and even recitation of the Holy Quran etc. for the duration in which Azan is being called out. Listen to the Azan attentively and make its reply. Do also the same while Iqamat is going on. (*Dur-e-Mukhtar ma' Radd-ul-Muhtar, vol. 2, pp. 60; 'Alamgeeri, vol. 1, pp. 57*)
5. It is safer to stop walking, eating, picking or laying a utensil or other things, playing with children, talking by gestures etc. during Azan.
6. The one talking during Azan is in the danger of losing faith at the time of death. (*Bahar-e-Shari'at, vol. 3, pp. 36, Madina-tul-Murshid, Bareli Sharif*)
7. If anybody hears the Azan while walking, it is better for him to stop walking and remain silent for the amount of time in which Azan is called out and reply to the Azan. (*'Alamgiri, vol. 1, pp. 82*)

8. If anybody hears more than one Azan, he is required to reply to the first Azan only but it is better to reply to all of them. (*Durr-e-Mukhtar ma' Radd-ul-Muhtar*, vol. 2, pp. 82)
9. If anybody did not reply during the Azan and much time has not passed yet, he should still reply. (*Rad-dul-Muhtar*, vol. 2, pp. 81)

Seven Madani Pearls about Iqamat

1. It is better to say Iqamat just behind the Imam in the Masjid; if it is not conveniently possible to call out Iqamat just behind the Imam, then it should be called out at the right side. (*Fatawa Raḍawīyah (Jadid)*, vol. 5, pp. 372)
2. Iqamat is a more emphatic Sunnah than Azan. (*Radd-ul-Muhtar*, vol. 2, pp. 68)
3. It is Mustahab to reply to Iqamat. (*Fatawa-e-'Alamgeeri*, vol. 1, pp. 57)
4. Say the words of Iqamat quickly without pauses in between. (*Bahar-e-Shari'at*, vol. 1, pp. 57)
5. Turn face to the right and left side whilst saying **حَيَّ عَلَى الصَّلَاةِ** and **حَيَّ عَلَى الْفَلَاحِ** respectively during Iqamat as well. (*Dur-re-Mukhtar*, vol. 2, pp. 66)

6. Iqamat is the right of the person who called out Azan. However, with the consent of the one who calls out Azan, someone else can also say Iqamat. If the Iqamat is called out without the permission of the Muazzin (the one who called out Azan) and he resented it, then it is Makruh. (*'Alamgiri, vol. 1, pp. 54*)
7. If a person comes during Iqamat, it is Makruh 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 Imam. (*ibid, pp. 55*)

Eleven Mustahab Occasions for Calling out Azan

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 call out Azan. (*Durr-e-Mukhtar ma' Radd-ul-Muhtar, vol. 2, pp. 50*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

To Call out Azan in the Masjid is Contrary to Sunnah

Nowadays, the trend of calling out Azan in the Masjid has developed, which is in contradiction to Sunnah. It is stated in 'Alamgeeri etc. that Azan should be called out outside the Masjid, not inside. (*Fatawa-e-'Alamgeeri, vol. 1, pp. 55*) Imam of Ahl-e-Sunnat, Revivalist of the Ummah, 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 Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ says that it is not proved even once that Our Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ got the Azan called out inside the Masjid. (*Fatawa Radawiyah (Jadid), vol. 5, pp. 214*) A'la-Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ further says calling out Azan in the Masjid is a desecration and disrespect of the Masjid as well as that of the court of Allah عَزَّ وَجَلَّ. (*ibid, pp. 411*) The place

outside the veranda of the Masjid where shoes are taken off is not considered as a part of the Masjid and therefore, calling out Azan there is absolutely in accordance with the Sunnah. (*ibid*, pp. 408) The second Azan of Jumu'ah which is called out nowadays (before the Khutbah) in the Masjid in front of the pulpit of the Imam is also contrary to Sunnah. The second Azan of Jumu'ah should also be called out outside the Masjid but the Muazzin should be in straightness of the Imam. (*Fateh-ul-Qadir*, vol. 2, pp. 29)

Earn the Reward of 100 Martyrs

A'la-Hadrat رَحْمَةُ اللهِ تَعَالَى 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 calling out Azan including the second Azan of Jumu'ah outside the Masjid in their cities or at least in their Masjid and earn the reward of 100 martyrs. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whoever holds onto my Sunnah firmly at the time of Fasad (deviation from religion) of my Ummah, he will attain the reward of 100 martyrs.' (*Fatawa Raḍawiyah (Jad id)*, vol. 2, pp. 402-403) This Hadees has been narrated in the book 'Zuhud' by Baihaki. For further details about this, go though the fifth volume of Fatawa-e-Razawiyah called 'Al-Azan wal Iqamah.' (*Published by Raza Foundation*).

Recite this Durood before Azan

Prior to Azan and Iqamat, recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ط and the following four verses of Durood Sharif:

الصَّلٰوةُ وَالسَّلَامُ عَلَیْكَ يَا رَسُوْلَ اللّٰهِ
 الصَّلٰوةُ وَالسَّلَامُ عَلَیْكَ يَا رَسُوْلَ اللّٰهِ
 وَعَلَىٰ اٰلِكَ وَاَصْحَابِكَ يَا نُوْرَ اللّٰهِ

For a pause between Durood Sharif and Azan, make the following announcement:

'In the honour of Azan, stop talking and other activities and earn hoard of good deeds by replying to Azan.'

Then, call out Azan. Likewise, make the following announcement between Durood and Iqamat: 'Make the intention of I'tikaf, if you have a mobile phone, please switch it off.' I have made the Madani request of reciting Tasmiyah and Durood Sharif before Azan and Iqamat in the desire of earning perpetual reward. As for the suggestion of a pause (between Durood Sharif and Azan / Iqamat), it is taken from Fatawa-e-Razawiyah. Therefore, replying to a question, Imam-e-Ahl-e-Sunnat

رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ said, "There is no harm in reciting Durood Sharif before Iqamat but there should be a pause between them or the tone of Durood Sharif should be so different from that of Iqamat

(for example, the sound of Durood Sharif should be quieter than that of Iqamat) that there should be a clear-cut distinction between them and people should not regard Durood as a part of Iqamat.’ (*Fatawa Razawiyyah (Jad id)*, vol. 5, pp. 386)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Satanic Whisper

As Durood Sharif did not use to be recited prior to Azan during the apparent life of the Holy Rasool صَلَّى اللَّهُ 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 اللَّهِ عَزَّوَجَلَّ

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. Hajjaj Bin Yusuf introduced diacritical marks in the Holy Quran in the year 95A.H.
2. He also introduced the use of full stops at the end of each Ayah.

3. Publication of the Holy Quran in printed form.
4. In past, there used to be no arch in the centre of the Masjid for the Imam to stand. During the reign of Walid Marwani, Sayyiduna ‘Umar bin ‘Abdul ‘Aziz رَضِيَ اللهُ تَعَالَى عَنْهُ introduced it which is now found in every Masjid.
5. Six Kalimaat.
6. Sarf and Nahw.
7. Knowledge of Hadees and its different kinds.
8. Dars-e-Nizami.
9. Four orders of Shari’at and Tareeqat.
10. Verbal intention of Salah.
11. The pilgrimage of Hajj by air.
12. Jihad 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 Durood Sharif on the beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ before Azan and Iqamat 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 Shari'ah did not prohibit is a good innovation and absolutely permissible and, it is an undeniable fact that the recitation of Durood Sharif before Azan was not forbidden in any Hadees. Therefore, absence of prohibition automatically led to permission. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself expressed the persuasion of innovating good things in Islam. Therefore, a Hadees mentioned in the chapter 'Kitab-ul-'Ilm' of Sahih Muslim says:

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَعَمِلَ بِهَا
بَعْدَهُ كُتِبَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا وَلَا يَنْقُصُ مِنْ أَجُورِهِمْ 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.'

(Sahih Muslim, vol. 2, pp. 341)

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 Durood before Azan and Iqamat 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 Hadees means: **كُلُّ بَدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ** [Every innovation is a heterodoxy and every heterodoxy leads to hell]. (*Mishkat Sharif*, pp. 30) What does this Hadees imply?

Beyond doubt, the foregoing Hadees is true. In fact, the word 'Bid'at' mentioned in the Hadees 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, Sayyiduna Shaykh 'Abdul Haq Muhaddis Dihlvi **رَحْمَةُ اللهِ تَعَالَى 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-Hasanah. The Bid'ah that contradicts Shari'ah and Sunnah is a Bid'at-e-Dalalat, i.e. a misleading innovation.' (*Ashi'at-ul-Lam'at*, vol. 1, pp. 125)

Azan

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allah is the Greatest

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allah is the Greatest

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ط	اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ط
<i>Allah is the Greatest</i>	<i>Allah is the Greatest</i>
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ط	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ط
<i>I testify that there is none worthy of worship except Allah</i>	<i>I testify that there is none worthy of worship except Allah</i>
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ط	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ط
<i>I testify that Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Rasool of Allah</i>	<i>I testify that Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Rasool of Allah</i>
حَيَّ عَلَى الصَّلَاةِ ط	حَيَّ عَلَى الصَّلَاةِ ط
<i>Come towards Salah</i>	<i>Come towards Salah</i>
حَيَّ عَلَى الْفَلَاحِ ط	حَيَّ عَلَى الْفَلَاحِ ط
<i>Come towards success</i>	<i>Come towards success</i>

اللَّهُ أَكْبَرُ

Allah is the Greatest

اللَّهُ أَكْبَرُ

Allah is the Greatest

لَا إِلَهَ إِلَّا اللَّهُ

There is none worthy of worship but Allah.

Du'a after Azan

After the Azan, the Mu'azzin and the listeners should recite Durood Sharif and then this Du'a:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ

*Oh Allah عَزَّوَجَلَّ, Sovereign of
Dawat-e-Tammah and of this established Salah!*

أَتِ سَيِّدَنَا مُحَمَّدًا مُّوَسِّلَةً وَالْفَضِيلَةَ وَالذَّرَجَةَ الرَّفِيعَةَ

*Grant to our Lord, Sayyiduna Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
Wasilah and Fadilah (excellence) and the highest rank,*

وَابْعَثْهُ مَقَامًا مَّحْمُودًا الَّذِي وَعَدْتَهُ وَارْزُقْنَا شَفَاعَتَهُ

*and make him stand at the Maqam-e-Mahmud
which you have promised him and make him our intercessor*

يَوْمَ الْقِيَمَةِ ط إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ 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 ﴿١﴾

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

Iman-e-Mufasssal

Faith in detail

أَمَنْتُ بِاللَّهِ وَمَلِكِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرِ خَيْرِهِ

I believe in Allah عَزَّوَجَلَّ,

*His Angels, His (revealed) Books, His Prophets عَلَيْهِمُ السَّلَامُ,
the Day of Judgment and (I believe that) good or bad destiny*

وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ ط

is from Allah عَزَّوَجَلَّ and

(I believe that) there will be resurrection after death.

Iman-e-Mujmal

Faith in brief

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

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

إِقْرَأُ بِاللِّسَانِ وَتَصْدِيقُ بِالْقَلْبِ ط

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

Six Kalimaat

First Kalimah: Sanctily

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ط

There is none worthy of worship except Allah ﷻ,
Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Rasool of Allah 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 Allah عَزَّوَجَلَّ.
He is alone and He has no partner and I testify*

أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط

*that Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
is His (Distinguished) Servant and His Rasool.*

Third Kalimah: Glory of Allah

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط

*Glory be to Allah عَزَّوَجَلَّ and all praise be to
Allah عَزَّوَجَلَّ and there is none worthy of worship except Allah
عَزَّوَجَلَّ, and Allah عَزَّوَجَلَّ 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 Allah عَزَّوَجَلَّ who is the greatest.*

Fourth Kalimah: Oneness of Allah

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

*There is none worthy of worship but Allah.
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 ذُو 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 وَعَفَّارُ 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 Ghuyub (unseen) and Sattar 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 Allah, the Almighty and the Greatest.

Sixth Kalimah: *Refutation of Disbelief*

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

*Oh Allah I seek Your refuge
from associating anything with you knowingly,*

وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ تُبْتُ عَنْهُ وَتَبَّرْتُ مِنْ 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 وَالْتَّمِيمَةِ وَالْفَوَاحِشِ وَالْبُهْتَانِ

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

وَالْمَعَاصِي كُلِّهَا وَأَسْلَمْتُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ط

*and all the sins. I embrace Islam and say
there is none worthy of worship but Allah,
Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Rasool of Allah.*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

المحمد لله رب العالمين والصلوة والسلام على سيد المرسلين وآلته الطيبين الطاهرين من النبيين والبررة من الرسل
بسم الله الرحمن الرحيم

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, **إِنَّهَا 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** **إِنَّهَا 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 **إِنَّهَا اللَّهُ عَزَّوَجَلَّ**.



Maktaba-tul-Madina

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