

CHAPTER TWENTY-ONE

SUNNAH TO PRAY ADHAAN, IQAMAH & OF THE MU'AZZIN

O Allah (The Exalted) favour master Muhammad (may Allah bless him and grant him peace) and the family of our master Muhammad (may Allah bless him and grant him peace) until there remains not a single drop of favour.

After the completion of *Masjid-e-Nabawi* (The Prophet's Mosque) in the first year of migration from Makkah to Madinah, there had still been no medium through which the people could be informed of the time regarding congregational Salaah. When the Messenger of Allah (may Allah bless him and grant him peace) consulted the companions regarding this, some suggested a fire be lit, while others proposed a bugle be used. These methods were not preferred by him as they were also used by the non-Muslims to gather people. Hence, 'Umar (may Allah be pleased with him) said that someone should go around Madinah announcing the time of Salaah. The Messenger of Allah (may Allah bless him and grant him peace) liked this idea and ordered Bilal (may Allah be pleased with him) to do so, who would pass through the city saying, "*As-Salaatu Jaam'iatun*", for all five daily Salaah. It was during this time that a companion named 'Abd-Allah bin Zaid Ansaari (may Allah be pleased with him) had a dream in which the *Adhaan* according to the Shariah (i.e. the present *Adhaan*) was being read - a dream thereafter seen by the Messenger of Allah (may Allah bless him and grant him peace), 'Umar (may Allah be pleased with him) and other companions as well. The Messenger of Allah (may Allah bless him and grant him peace) accepted this as an order from Allah (The Exalted) and instructed 'Abd-Allah bin Zaid (may Allah be pleased with him) to teach Bilal (may Allah be pleased with him) its words seeing that he had a louder voice; and thus, from that day onwards and until the Last Day, the method of reading *Adhaan* had begun. ⁱ *Subhanallah!*

The Rewards

The Messenger of Allah (may Allah bless him and grant him peace) once gathered the women (behind a Veil) and said; 'O women when you hear Bilal saying the *Adhaan* and Iqamah reply to what he says, as Allah (The Exalted) will reward you for every word 100,000 and raise your status by 1000 and will forgive 1000 sins. The women said; 'This is for the women what about for the men? The Prophet said; 'for men it is twice the reward.' ⁱⁱ

It is stated in the hadith that there is a lot of reward for calling the *Adhaan*. In one *hadith* it is stated, "*If people knew how much reward there is for calling the Adhaan, then they would be fighting with swords between them.*" ⁱⁱⁱ *Allahu Akbar!*

The Messenger of Allah (may Allah bless him and grant him peace) said that, three types of people would be on the mountain of black musk on the Day of Resurrection. They will have no accounting and they will have no anxiety till they become free;

1. One who recites the Qur'an and leads the Salaah for those who are pleased with him,
2. One who gives the *Adhaan* in a mosque to please Allah (The Exalted), and
3. One who is troubled in the world regarding his livelihood but does not give up the deeds of the next world in searching it.

The Messenger of Allah (may Allah bless him and grant him peace) said that, "*The hand of mercy remains on the head of the person calling the Adhaan till he finishes.*"

Forgiveness

'Abd-Allah ibn 'Umar (may Allah be pleased with them) narrates the Messenger of Allah (may Allah bless him and grant him peace) said that, "*The caller of Adhaan will be forgiven (equivalent) to the distance which it is heard, and everything wet and dry that hears it will ask for forgiveness for the caller.*" ^{iv} *Subhanallah!*

Loud Voice

'Abdur Rahman (may Allah be pleased with him) reports on the authority of his grandfather's father Sa'ad who was the *mua'azzin* of the Messenger of Allah (may Allah bless him and grant him peace) that the Messenger of Allah (may Allah bless him and grant him peace) commanded Bilal (may Allah be pleased with him) to put his fingers in his ears, saying that it made the voice louder. ^v

'Aun bin Abi Juhaifa (may Allah be pleased with him) narrates from his father who said that, "*I saw Bilal (may Allah be pleased with him) turning his face from side to side while pronouncing the Adhaan for the prayer.*" ^{vi}

It is Sunnah to turn to the right at '*Hayya 'Alas Salaah*' and to the left at '*Hayya 'Alal Falah*.'

Yahya (may Allah be pleased with him) narrates that, "Some of my companions told me that Hisham had said, "When the Mu'azzin said, '*Haiya Alas-Salaah* (come for the prayer).' Muawiya said, '*La hawla wala quwata illa billah* (There is neither might nor any power except with Allah)' and added, "We heard the Messenger of Allah (may Allah bless him and grant him peace) saying the same." ^{vii}

Kissing the Thumbs ¹

Shaykh Ali Qari Mati (may Allah's Mercy be upon him) states that "When 'Abu Bakr (may Allah be pleased with him) heard '*Ash-Hadu Anna Muhammad-ar-Rasulullah*' he replied by saying '*Quratu 'Ayni Bika Ya Rasulallah*' and he kissed his thumbs and placed them on his eyes. The Messenger of Allah (may Allah bless him and grant him peace) said, "*Whosoever liked the act of my beloved, his sins will be forgiven.*" ^{viii} In another hadith it states, "*My intercession will become necessary.*" ^{ix}

Imam Hasan 'Ali Jaddah (may Allah be pleased with him) said that, "Whosoever hears the Mu'azzin saying '*Ash-Hadu Anna Muhammad-ar-Rasulullah*' and makes the following supplications: '*Marhaban Bi-Habibi Wa Quratu 'Ayni Muhammad bin 'Abd-Allah Sallallahu 'Alayhi Wa-Sallam*' and kisses the thumbs placing them on the eyes one will never become blind nor one's eye will hurt." ^x

Answer to the Adhaan

Abu Said Al-Khudri (may Allah be pleased with him) narrates that, the Messenger of Allah (may Allah bless him and grant him peace) said, "*Whenever you hear the Adhaan, say what the Mu'azzin is saying.*" ^{xi} It is stated in the *hadith* that '*Paradise is for a person who replies to the Mu'azzin*' ^{xii}

Distress At Death

One should reply to the *Adhaan*, as it is *wajib* (necessary) to reply. Shaykh Ahmad Raza (may Allah have mercy upon him) writes: "*Those who remain busy in chit-chat, it is feared that distress of death will be greater upon them (Allah forbid).*" ^{xiii}

We should stop everything we are doing this includes writing, reading the Qur'an, not to make Salaam with another, not to reply to a Salaam etc.

Journey

Malik bin Huwairth (may Allah be pleased with him) narrates that, two men came to the Messenger of Allah (may Allah bless him and grant him peace) with the intention of a journey. The Messenger of Allah (may Allah bless him and grant him peace) said that, "*When (both of) you set out, pronounce Adhaan and Iqamah and the oldest of you lead the prayer.*" ^{xiv}

Shaytan Runs

Abu Hurayrah (may Allah be pleased with him) narrates the Messenger of Allah (may Allah bless him and grant him peace) said that, "*When the caller calls the Adhaan, Shaytan turns and runs.*" ^{xv}

¹ To say that this is not permissible or *Bid'ah* is baseless as there are many *ahadith* on this matter. There is no *hadith* saying that one can not or should not do so and this is evidence in it's self of its permissibility. There are *ahadith*, statements of jurists (*Fuqaha*), scholars, practises of the pious, everything is present. However, one should bear in mind that it is only recommended (*Mustahab*) but many think it is a necessity which is not correct. If someone does it do not rebuke them and if someone does not do it do not think bad of them. Do it out of love for the Prophet (may Allah bless him and grant him peace) and with the intention that it is the Sunnah of 'Abu Bakr (may Allah be pleased with him) remember the statement of the Prophet (may Allah bless him and grant him peace) "*You must follow my Sunnah and the Sunnah of the Rightly-Guided Caliphs.*" (Muslim)

² A person calling the *Adhaan*.

Respected brothers! We should try and learn the *Adhaan* as it is a very blessed and rewarding deed. We should not feel shy or ashamed at all as you are calling people to prayer, how pleased will Allah (The Exalted) be when a servant is calling people to worship Allah (The Exalted)? Not only at this time but it is Sunnah to call the *Adhaan* in the ears of a new born child as the *Shaytan* aggravates the child. We tend to wait until the mother and child comes home from hospital which could vary from days to even weeks and then call the local Imam, but by then the *Shaytan* has done his bit. We shouldn't keep this late, anyone can call the *Adhaan* in the child's ear, hence, it be done as soon as possible.

Terminology of *Adhaan*

1. Allahu Akbar Allahu Akbar, Allahu Akbar Allahu Akbar Allah (The Exalted) is the Greatest.
2. Ash-hadu Allah Ilaha Illallah, Ash-hadu Allah Ilaha Illallah I bear witness that there is no deity but Allah (The Exalted).
3. Ash-hadu Anna Muḥammadar Rasulallah ﷺ, Ash-hadu Anna Muḥammadar Rasulallah ﷺ
4. I bear witness that Muḥammad ﷺ is the messenger of Allah (The Exalted).
5. Hayya-'Alas Salaah, Hayya-'Alas Salaah Come to Prayer.
6. Hayya-'Alal Fallah, Hayya-'Alal Fallah Come to success
7. Allahu Akbar Allahu Akbar Allah (The Exalted) is the Greatest.
8. Laa-Ilaha Illallah There is no deity but Allah (The Exalted).

The following sentence is added at the call of Morning Prayer (*Fajr*) between the sentences six and seven. '*As-Salaatu Khairum Minan Nawm*' (*Salaah is better than sleep*)

NOTE: It is stated in the *hadith* that Paradise is for a person who replies to the Mu'azzin. ^{xvi}

Durood

When the Mu'azzin says Ash-hadu Anna Muhammadar-Rasool-Allah for the first time in Adhan then the listeners will kiss their thumbs placing them on the eyes saying:

Sallallahu 'Alayka Ya Rasool-Allah

O Messenger of Allah (may Allah bless him and grant him peace) may Allah (The Exalted) shower His mercy upon you

When it is said for the second time, kiss the thumbs placing them on the eyes saying:

Qurratu 'Ayni Bika Ya Rasool-Allah
Allahumma Matti' Ni Bissami' Wal Basar

*O Messenger of Allah (may Allah bless him and grant him peace) you are the coolness of my eyes
O Lord! Make me one who benefits from listening and seeing*

Those who continue to perform this act, Allah (The Exalted) willing one will never lose their eyesight and if your eyesight is weak then this supplication will help. ^{xvii}

In *Ehkam-e-Shariat*, Shaykh Ahmad Raza (may Allah's Mercy be upon him) writes: "To say '*Assalatu Was Salamu 'Alaika Ya Rasool-Allah*' after *Adhaan* is desirable.^{xviii} It has been approx. five and a half hundred³ years that this has been practised in Haramain Sharifain⁴, Syria, and Damascus etc. ⁵

³ *Ehkam-e-Shariat* was written before 1920.

⁴ *Al-Hijaz* (Now known as Saudi Arabia)

⁵ Details of this Fatawa can be found in books written 1000 years ago, books such as *Durre Mukhtar* (Hanafi Fiqh) and *Qoulai Bad'i*.

Anas (may Allah be pleased with him) narrates from the Messenger of Allah (may Allah bless him and grant him peace) that *“A supplication made between the Adhaan and the Iqamah is never rejected.”*^{xxix}

Try making supplication, go early to the *Masjid* and recite the Qur’an, do Dhikr or make supplication.

Supplication between the Adhan and Iqamah

The Messenger of Allah (may Allah bless him and grant him peace) said that, “Supplication between the Adhan and Iqamah is never rejected.” The Companions asked, “Which supplication to we make?” The Messenger of Allah (may Allah bless him and grant him peace) said:

Allahumma Innee Asalukal ‘Afwa Wal ‘Aafiyata Fidunya Wal Aakhirah

‘O Lord! I seek forgiveness and relief from You in this world and the hereafter.’^{xxx}

Supplication after Adhaan

Jabir (may Allah be pleased with him) reported that the Messenger of Allah (may Allah bless him and grant him peace) said that, *“Whoever says when he hears the Adhaan:*

‘Allahum-ma Rabba Haa Dhi-hid Da’watit-Taamma Was-Salatil Qa-aimah Aati Sayyidina Muḥammadanil Wa-seelata Wal Fo-deela Wad-Dara-jatar-Rafee’ah Wab-bath Hu Maqa-mam Mah-mooda-nil Ladhi Wa ‘Attahu Warzuqna Shafa ‘Atuhu Yowmal Qiyamah Innaka La-tukhliful Mee ‘aad.’

‘O Allah (The Exalted)! Lord of this perfect call and of the ever-living prayer, grant means and honour to Muhammad (may Allah bless him and grant him peace) and raise him up to the position of glory which you hast promised him. and grant us his intercession on the day of judgement. Surely You do not go against Your promise.’

My intercession will become lawful for him on the Resurrection Day.”^{xxxi}

By reciting this supplication, the intercession of Rasulullah becomes necessary (Wajib).”^{xxii}

Leaving After Adhaan

Abu Hurayrah (may Allah be pleased with him) states that, *“The Messenger of Allah (may Allah bless him and grant him peace) gave us the order that until you are in the Mosque and the Adhaan has been called no-one should leave till Salaah has been offered.”*^{xxiii} In another hadith it has been said that the person who leaves after the Adhaan has been called is a hypocrite unless he returns.

To Ask For Rain

Stand behind an Imam as one would do for the five times *Salaah*, the Imam will pray *Surah Yaseen*⁶ aloud and at the point of ‘*Mubeen*’⁷ say the *Adhaan* loud and another method is on the top of the roof, or on your own or some people get together and say the *Adhaan*, with the blessing of *Adhaan* Allah (The Exalted) will send rain.^{xxiv} The same method can be used to stop rain.

Stop All Activities Whilst The Adhaan is Being Called

A *Junub* (In need of ghusl) should also reply to the *Adhaan*. It is not *Wajib* for a woman in her period or who is still bleeding after childbirth, or a person who is listening to the *Khutba*, or a person praying the *Salaah of Janaza*, or a person engaged in sexual intercourse, or a person in the toilet to reply to the *Adhaan*. Whilst the *Adhaan* is being called, all talking, greeting and reply to the greeting should be stopped, and all other occupations should be stopped. Even the recitation of the Qur’an should be stopped if the sound of *Adhaan* is heard and it should be listened to and replied to. The same rule applies for *Iqamah*.^{xxv} If you are walking and you hear the sound of *Adhaan*, then stop, listen and reply to it.^{xxvi}

Who Should Call The Iqamah

Ziyad bin Al Haris (may Allah be pleased with him) said that, Allah’s Messenger (may Allah bless him and grant him peace) ordered me to call the *Adhaan* for the *Fajr Salaah* and I did so. Then Bilal (may Allah be pleased with him) wanted to utter the *Iqamah*, but the Messenger of Allah (may Allah bless him and grant him peace) said to him, *“Your brother of Suda has called the Adhaan, and he who calls the Adhaan utters the Iqamah.”*^{xxvii}

6 Surah No: 36.

7 Verse No: 17.

The time between the Adhaan and Iqamah

Jabir (may Allah be pleased with him) has related that the Messenger of Allah (may Allah bless him and grant him peace) said to Bilal, “*When you call the Adhaan speak slowly, when you utter the Iqamah speak quickly, and leave between your Adhaan and your Iqamah (except for Maghrib) time for one who eats to finish his food and one who drinks to finish his drink, and till one completes what is necessary.*”^{xxviii}

This does not mean you set of few minutes before the congregation time or just to finish of your chores, but to leave everything you are doing and offer the Salaah.

Imam Azam Abu Hanifa (may Allah have mercy upon him) states: At the time of *Iqamah* when should the Imam and the *Muqtadi* stand, well Imam Nawawi in his explanation of *Sahih Muslim, part one, page 122* writes, and it also states in *Fatahul Bari the explanation of Sahih Bukhari, part two, page 81*, narrated by Imam-e-Azam Abu Hanifa and it is he who says stand in your rows when ‘*Hayya ‘Alal Falaah*’ is said. In *Fatawa-e-Alamghiri* it states if someone came during the time of *Iqamah*, then for them to stand and wait is *Makrooh*, they should sit down and wait until the *Mukabbir* (caller of *Iqamah*) says ‘*Hayya Alal Falaah*’ then stand up. The same rule applies to those already present, they should not stand until ‘*Hayya Alal Falaah*’ is called and the same order also applies to the Imam. Nowadays there has been a tradition made that until the Imam does not stand on his prayer mat the *Iqamah* is not started, this is against the Sunnah.

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Methodology of Adhaan

1. The Mu’azzin should be pious, mature Muslim male who is knowledgeable in the Laws of Shariah.
2. For the Mu’azzin to have a loud voice.
3. For the Adhaan to be called from a high place.
4. For the Mu’azzin to put his index fingers in his ears whilst making the Adhaan.
5. When giving the Adhaan face towards the Qibla.
6. To pause when calling out the words of Adhaan.
7. To turn to the right when calling out “*Hayya ‘Alas Salaah*” and to the left when calling “*Hayya ‘Alal Falaah*.”
8. The Mu’azzin should not be in a state of uncleanness, i.e. without *wudhu* or *ghusl*.
9. When making the call of Adhaan or *Iqamah* the Mu’azzin should not indulge in any conversation or worldly talk.

Important Rules

1. All the five Fardh Salaah and also the Jumu’ah Salaah where one goes into the Mosque to pray with Jama’ah (congregation) and is prayed at a designated time, then Adhaan for these Salaah is Sunnat-e-Muakedah (emphasised Sunnah), and it’s order is the same as wajib (necessary).
2. If the Adhaan is not called, then all the people from there are sinners.^{xxx}
3. If someone prayed Salaah at home and did not call the Adhaan then there is no problem because the Adhaan at Mosque would be sufficient for them. Although it is recommended (Mustahab) to say the Adhaan at home.
4. The Adhaan must be called after the time for that Salaah has begun. If the Adhaan is called before the time, then it must be called again.^{xxxi}
5. The time of Adhaan is the same as the time of Salaah.
6. The recommended (Mustahab) time of Adhaan is the same as the Mustahab time of Salaah.
7. If the Adhaan was called at the start of the time and the Salaah is prayed towards the end of the time, then the Sunnah will still be fulfilled.^{xxxii}

8. The Adhaan called by a clever child, or a blind person or a person without ablution is correct and permissible. ^{xxxiii} However, to call the Adhaan without ablution is disliked (Makrooh). ^{xxxiv}
9. Adhaan should be called by those who recognise the times of Salaah. Those who do not recognise the Salaah times are not worthy of gaining the reward of Adhaan which is gained by the Mu'azzin. ^{xxxv}
10. It is better if the Imam calls the Adhaan. ^{xxxvi}
11. To change the words of the Adhaan such as to change the word Allah to Aallah due to melody, or to change the word Akbar to Aakbar or Akbaar is all forbidden. However, it is better to call the Adhaan in a sweet sharp voice. ^{xxxvii}
12. The Adhaan should be called in a minaret or outside the Mosque, do not call the Adhaan in the mosque (Jamaat hall). ^{xxxviii}

May Allah (The Exalted) give us the ability to learn the Adhaan and gain the blessings from it, Ameen.

ⁱ Zarqani, Vol: 1, p. 376. Seerat-e-Mustafa, p. 80.

ⁱⁱ Ibn Asakar

ⁱⁱⁱ Riwa'al Hamd

^{iv} Kanzul Ummal. Kamil ibn Adi. Jam'i-ul-Hadith, Vol:11, p. 445. Fatawa-e-Razawiyya, Vol: 2, p. 273

^v Ibn Majah

^{vi} Bukhari

^{vii} ibid

^{viii} Tafseer-e-Roohul Bayan

^{ix} Jam'i-ul-Hadith, Vol: 1, p. 438

^x ibid p. 436 and Mozuaat Kubra, p. 210

^{xi} Bukhari

^{xii} Hisnul Hasin

^{xiii} Fatawa-e-Razawiyya

^{xiv} Bukhari

^{xv} Bukhari, Adhaan & Muslim, Salaah.

^{xvi} Hisnul Hasin

^{xvii} Bashir-ul-Qari Sharh Sahih Bukhari

^{xviii} Mustahab

^{xix} Tirmidhi & Abu Dawud

^{xx} Tirmidhi in Salaah

^{xxi} Bukhari

^{xxii} Mishkat

^{xxiii} Ahmad. Mishkat-ul-Masabih. Targheeb wat-Tarheeb. Jam'i-ul-Hadith, Vol: 1, p. 513 & Fatawa-e- Razawiyya, Vol: 3, p. 773

^{xxiv} Fatawa-e-Razawiyya

^{xxv} Durr-e-Mukhtar, Alamgiri

^{xxvi} Alamgiri, Bazazia

^{xxvii} Ibn Majah, Abu Dawood, Tirmidhi, Ahmad, Jam'i-ul-Hadith, Vol: 1, p. 422 & Fatawa-e- Razawiyya, Vol: 2, p. 461

^{xxviii} Tirmidhi, Tahrah. Baihaqi. Hakim. Mishkat-ul-Masabih. Jam'i-ul-Hadith, Vol:1, p. 423

^{xxix} Qanoon-e-Shariat.

^{xxx} Khaniya, Hindiya, Radd-ul-Mohtar, Durr-e-Mukhtar

^{xxxi} Qazi Khan, Shareh Waqiya, Alamgiri

^{xxxii} Durr -e-Mukhtar, Radd-ul-Mohtar

^{xxxiii} Durr-e-Mukhtar

^{xxxiv} Miraqul Falah

^{xxxv} Bazazia, Alamgiri, Gunya, Qazi Khan

^{xxxvi} Alamgiri

^{xxxvii} Hindiya, Durr-e-Mukhtar, Radd-ul-Mohtar

^{xxxviii} Khulasa, Alamgiri, Qazi Khan