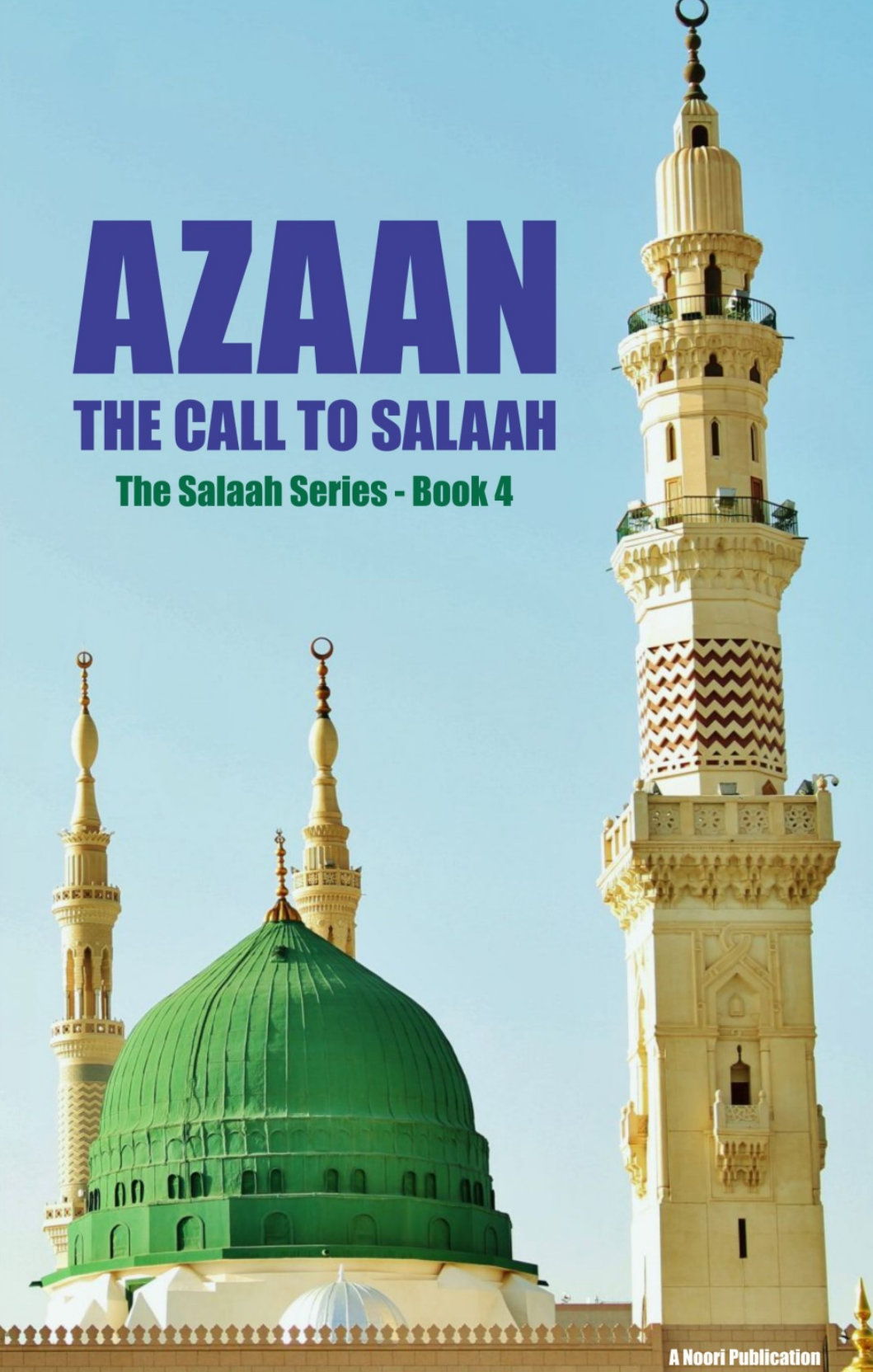


# AZAAN

## THE CALL TO SALAAH

The Salaah Series - Book 4



# AZAAN

## THE CALL TO SALAAH

[The Salaah Series - Book Four]

Compiled through the Blessings of  
Ghaus ul Waqt Huzoor Sayyidi Mufti e Azam Hind ﷺ

By a humble servant of Allah  
Muhammad Afthab Cassim Qadiri Razvi Noori

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## Compiler's Note

All Praise is due to Allah, Durood and Salaams upon our Beloved Rasool ﷺ and upon his Noble family, and Illustrious Companions, and upon the Ulama e Haq Ahle Sunnat Wal Jama'at, and all those who will follow the path of righteousness until the last day.

By the Grace of Allah, The Mercy of Sayyiduna Rasoolullah ﷺ and blessings of the Awliyah and Masha'ikh, especially my Beloved Shaykh e Kaamil Huzoor Sayyidi Taajush Shariah ﷺ and my mentor Huzoor Sayyidi Muhad'dith e Kabeer, and the Duas of Qa'id e Millat Huzoor Asjad Raza Khan, and the blessings of my beloved parents, you have before you the booklet '**Azaan - The Call To Salaah.**'

Like the other Books in the Series which have been launched by Imam Mustafa Raza Research Centre, the idea behind this book is to help one another to increase our Islamic knowledge so that we may perform our Ibaadat correctly. This is **Book Four** in the **Salaah Series** and has been extracted from Bahaar e Shariat and other authentic books.

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Sag e Mufti e Azam

**-Muhammad Afthab Cassim Qadiri Razvi Noori**

Imam Mustafa Raza Research Centre

**This Book is Dedicated To**

**HAZRAT MEHBOOB E ILAAHI HAZRAT KHWAJA**

**NIZAMUD'DEEN AWLIYA** 

[Allah Shower Rains of Mercy upon His Holy Mazaar]

**In The Love of Our Murshid e Kaamil**

**The Qutb ul Aqtaab of The Era  
Sayyidi Taajush Shariah Hazrat Allama Mufti**

**MOHAMMED AKHTAR RAZA KHAN**

**QAADIRI AZHARI** 

**For The Esaal e Sawaab of My Beloved Mother**

**SAYYIDAH KHADIJA GOOLAM RASOOL**

**& All The Marhooms of The Ahle Sunnat**

**Allah Exalt Them and all Marhooms of The Ahle  
Sunnat with an Exalted Place in Holy Paradise. Aameen.**



**Question:** What is Azaan?

**Answer:** According to the common law of Shariah, Azaan is a specific announcement, i.e. a proclamation, for which the words are specified.

**Question:** What are the words of Azaan?

**Answer:** The words of Azaan are:

الله أكبر الله أكبر الله أكبر الله أكبر

**Allahu Akbar Allahu Akbar - Allahu Akbar Allahu Akbar**

**Allah is The Greatest Allah is The Greatest  
Allah is The Greatest Allah is The Greatest**

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ      أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

**Ash Hadu Al-Laa Ilaaha il'l-Allah  
Ash Hadu Al-Laa Ilaaha il'l-Allah**

**I bear witness that there is none worthy of worship except Allah  
I bear witness that there is none worthy of worship except Allah**

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

**Ash-Hadu An'na Muhammadar Rasoolullah**  
**Ash-Hadu An'na Muhammadar Rasoolullah**

**I bear witness that indeed Muhammad ﷺ is Allah's Rasool**  
**I bear witness that indeed Muhammad ﷺ is Allah's Rasool**

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ

**Hay'ya 'Alas Salaat - Hay'ya 'Alas Salaah**

**Come Towards Salaah, Come Towards Salaah**

حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ

**Hay'ya 'Alal Falaah - Hay'ya 'Alal Falaah**

**Come Towards Salvation, Come Towards Salvation**

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

**Allahu Akbar Allahu Akbar**

**Allah is The Greatest Allah is The Greatest**  
**Allah is The Greatest Allah is The Greatest**



لَا إِلَهَ إِلَّا اللَّهُ

**Laa Ilaaha il'l-Allah**

**There is none worthy of worship except Allah**

**Question:** What is the difference for the Azaan in the Fajr Salaah?

**Answer:** In the Azaan of the morning prayer, i.e. in Fajr Salaah, after the 'Falaah' the Mu'azzin should proclaim:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

**As Salaatu Khairum-minan Nawm**

**Namaaz is Better Than Sleep**

It is Mustahab to do this.

**Question:** Is there any mention in the Holy Qur'an about the Azaan or calling people towards Allah's Ibaadat?

**Answer:** Azaan is the means to inviting the Muslims towards Allah's Ibaadat and about inviting the Muslims towards Almighty Allah's Remembrance, the Holy Qur'an says,

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ  
إِنِّي مِنَ الْمُسْلِمِينَ

**'And whose word is better than his, who invites towards Allah; and performs virtuous deeds, and says; 'I am a Muslim.' [Surah Ha-Meen As-Sajdah (41), Verse 33]**

**Question:** What is the history behind the Azaan?

**Answer:** It is reported in Abu Dawud, Tirmizi, Ibn Majah and Daarmi from Ameer ul Mo'mineen Hazrat Umar e Farooq e Azam رضى الله عنه and Hazrat Abdullah bin Zaid رضى الله عنه were taught the words of Azaan in their dream. The Beloved Rasool ﷺ said that this dream was a 'True Dream'. He ﷺ commanded Abdullah ibn Zaid رضى الله عنه by saying, **'Go to Bilal and inform him of it, so that he may call out the Azaan, as he has a louder voice than you'.**

**Question:** Is there any special reason why we find the Mu'azzins usually putting their index fingers into their ears when calling out the Azaan?

**Answer:** It is reported in Ibn Majah from Hazrat Abdur Rahmaan bin Sa'ad رضى الله تعالى عنهما that the Beloved Rasool ﷺ instructed Hazrat Sayyiduna Bilal رضى الله عنه to place his fingers into his ears when calling out the Azaan, as this causes the sound of the Azaan to be more high pitched.

It is Mustahab to thrust the fingers into the cavities of the ears while calling out the Azaan, and if both hands are kept over the ears then this is virtuous as well. [Durr-e-Mukhtar, Raddul Muhtar]

The first manner, i.e. thrusting the fingers into the ears, is more virtuous as this is in accordance with the Hadith and is more effective in raising the voice. The second manner may be used when a person's ears are blocked and he feels that his voice has not been clearly heard, so he increases his pitch. [Fatawa Razviyyah]

**Question:** What has been mentioned in the Hadith Shareef regarding the virtues of the Mu'azzin, i.e. the one who calls out the Azaan?

**Answer:** It is reported in Muslim, Ahmed and Ibn Majah report from Hazrat Mu'awiyah رضى الله عنه that Rasoolullah ﷺ said, 'The necks of the Mu'azzins shall be the most elevated on the day of Qiyaamat.'

**Question:** What is meant by, 'The necks of the Mu'azzins shall be the most elevated on the day of Qiyaamat?'

**Answer:** Allama Abdur Rauf Manawi mentions that the meaning of this Hadith Shareef is that the necks of Mu'azzins will truly be hopeful of the Mercy of Allah, and one who is hopeful of something in particular will stretch his neck out towards that which he is hopeful of and towards that which he wishes for. It could also mean that they will receive a great reward. Some have mentioned that this is a metaphor, in the sense that, they shall not be dishonoured

because the neck of one who is dishonoured or humiliated hangs down while the neck of one who is given honour is elevated.

**Question:** Does calling the Azaan cause shaitaan to flee?

**Answer:** Indeed it does. It is reported in Bukhari, Muslim, Maalik and Abu Dawud report from Hazrat Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'When the Azaan is called out, shaitaan flees while releasing air (while passing gas), so far away that he is not able to hear the sound of the Azaan. He returns when the Azaan has been completed then he flees again while the Iqaamat is called out, and then again he returns when it is completed. He causes distraction by saying, think of such and such thing, which you did not think of before; to the point where a person does not remember how much (i.e. how many Raka'ats) he has performed.'

It has also been reported in Sahih Muslim from Hazrat Jaabir رضي الله عنه that Rasoolullah ﷺ said, 'When shaitaan hears the Azaan, he flees to the distance of Rowha.' The distance of Rowha from Madina is equal to 36 miles, which is equal 57.93 kilometres.

**Question:** Does the one who solely calls out the Azaan, with the sincere intention of attaining the reward for it, get any special blessings?

**Answer:** Such a person surely receives many blessings. It is reported in Tabrani from Hazrat Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'The one who gives Azaan with the intention of acquiring reward, is

like a Shaheed (i.e. a martyr), whose body is covered in blood and when he passes away, his body will not be infested by worms.'

Baihaqi reported from Hazrat Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'One who gave the Azaan for the five Namaazs on the basis of his Imaan and solely for attaining its reward. Then all his past sins shall be forgiven; and one who performs Imaamat amongst his friends (i.e. leads them in Namaaz) for the five Salaahs, on the basis of his Imaan and solely with the intention of attaining reward, then his past sins shall be forgiven.'

Ibn Asaakir reported from Hazrat Anas رضي الله عنه that Rasoolullah ﷺ said, 'One who called out the Azaan for a year without demanding any payment for it, will be summoned on the day of Qiyaamat and made to stand at the Door of Jannat. He will then be told, Intercede (make Shafa'at) for whomsoever you wish.'

**Question:** Does a community wherein Azaan is called attain any special blessing?

**Answer:** It is reported in Tabrani Sagheer from Hazrat Anas رضي الله عنه Rasoolullah ﷺ said, 'Allah gives protection from his punishment to that locality, i.e. community, for the day, wherein Azaan was called out.'

It is also reported in Tabrani from Mu'qil bin Yasaar رضي الله عنه that Rasoolullah ﷺ said, 'That community in which Azaan was called out in the morning, will be safe from the punishment of Allah until the

evening, and that community in which Azaan was called out in the evening, will be safe from the punishment of Allah until the morning.'

**Question:** Will the Mu'azzins receive any exclusive blessings in Paradise?

**Answer:** Indeed, they will. Abu Ya'la reports in Musnad from Hazrat Ubay رضي الله عنه that Rasoolullah ﷺ said, 'I entered Jannat and saw domes made from pearls. Its dust was from musk. I said, 'O Jibra'eel! For whom are these?' He said, 'It is for the Mu'azzins and Imams of Your Ummat.'

**Question:** It is often mentioned that on the day of Qiyaamat, Hazrat Sayyiduna Bilal رضي الله عنه will lead the Mu'azzins while proclaiming the Azaan. Is there a narration confirming this?

**Answer:** Khateeb and Ibn Asaakir report from Hazrat Anas رضي الله عنه that Rasoolullah ﷺ said, 'The Mu'azzins will appear on the plains of Hashr, i.e. on the day of reckoning, while riding on camels from Jannat. They shall be lead at the front by Hazrat Bilal رضي الله عنه, and all of them will come forth calling out the Azaan aloud. People will look at them and enquire in regards to who they are, and it will be said, 'They are the Mu'azzins of the Ummat e Muhammad ﷺ. People are stricken with fear, yet they have no fear! People will be engulfed in grief, yet they have no grief.'

**Question:** Is the time of Azaan or Iqaamat a time of acceptance of Dua?

**Answer:** Abu-Shaykh reports from Hazrat Anas رضي الله عنه that Rasoolullah ﷺ said, 'When the Azaan is called, the Doors of the skies are opened, and Duas (invocations) are accepted. Dua is not rejected at the time when the Iqaamat is given.'

It is also reported in Abu Dawud and Tirmizi from Hazrat Anas رضي الله عنه that Rasoolullah ﷺ said, 'Dua is not rejected in the time between the Azaan and Iqaamat.'

**Question:** Should one be in the state of Wudu when calling out the Azaan?

**Answer:** Yes, one calling out the Azaan should be in the state of Wudu. The Beloved Rasool ﷺ said, 'O Ibn Ab'bas! Azaan is associated with Namaaz, so none from amongst you should call out the Azaan unless he is in Wudu.'

The ruling is that if a person gives Azaan without Wudu, it will be valid, but it is Makruh for one who is not in Wudu to proclaim the Azaan, hence this must be avoided.

**Question:** Should we also repeat the words of the Azaan when the Mu'azzin mentions them?

**Answer:** Yes, we should. This is called replying to the Azaan. Ibn Majah reports from Hazrat Abu Hurairah رضي الله عنه that Rasoolullah ﷺ

said, 'When you hear the Mu'azzin proclaiming the Azaan then you too should say that which he says.'

**Question:** Can Jama'at be performed in a Masjid without Azaan and Iqaamat?

**Answer:** It is Makruh to perform the Jama'at, i.e. congregational, prayer in the Masjid without proclaiming the Azaan and Iqaamat. [Bahaar with Ref. to Fatawa Alamgiri]

**Question:** When should the Azaan for each Namaaz be given?

**Answer:** The Azaan should be given after the prescribed time of the particular Namaaz has commenced. If the Azaan was given before the time started, or if one started to proclaim it before the time commenced, and during the course of the Azaan the time did commence, then in both cases the Azaan must be repeated. [Bahaar with Ref. to Durr-e-Mukhtar]

For example, if one is giving Azaan for Maghrib Salaah, it can only be proclaimed for Maghrib after the time of Maghrib has commenced. If one called out the Azaan for Maghrib in the time of Asr or started calling it out at the time of Asr and then Maghrib commenced, then in both cases it must be repeated.

**Question:** What are the Mustahab, i.e. recommended, and desired times to call out the Azaan for each Namaaz?



**Answer:** The Mustahab time for the Azaan is the time which is regarded as Mustahab for that particular Namaaz. However, for Asr Namaaz, it should not be proclaimed with such delay that while performing the Namaaz the Makruh time appears. If the Azaan was given in the beginning time of any Namaaz, and the Namaaz was performed in the ending time of that Namaaz, then too the Sunnat of Azaan has been accomplished.

**Question:** Is there Azaan for Eid Namaaz?

**Answer:** Except for the Faraa'id (i.e. the Fard Prayers) there is no Azaan for the other Salaahs, such as for Witr, both the Eid, or any other Nafils etc.

**Question:** When else is it Mustahab to proclaim the Azaan?

**Answer:** It is Mustahab to proclaim the Azaan:

- **In the ear of a (new-born) child.**
- **In the ear of an aggrieved person.**
- **In the ear of one who is having an epileptic seizure.**
- **In the ear of one who is overwhelmed by anger.**
- **In the ear of an ill-tempered person or animal.**
- **During the intensity of a battle.**
- **When a fire is raging.**

- **After burying a deceased.**
- **When a Jin is displaying its mischief.**
- **Behind a traveller.**
- **When you lose your way in a jungle (i.e. in an isolated and harsh environment) and there is none to guide you.**
- **It is also Mustahab to proclaim the Azaan during any plague (or disaster). [Bahaar with Ref. to Raddul Muhtar, Fatawa Razviyyah]**

**Question:** Can females call out the Azaan or Iqaamat?

**Answer:** It is Makruh e Tahreemi for females to call out the Azaan and Iqaamat. If they do call it out, they will be sinful and it must be repeated. [Bahaar with Ref. to Alamgiri] It must be noted the voice of a female is also pardah.

**Question:** Can one who is a Faasiq, i.e. a known transgressor, give the Azaan?

**Answer:** It is Makruh for such a person to give the Azaan.

**Question:** Can children call out the Azaan for Salaah?

**Answer:** It is Makruh for one who has not reached the age of puberty to give Azaan. However, the Azaan proclaimed by a child who has already reached the age of understanding is valid.

**Question:** Who is best suited to proclaim the Azaan?

**Answer:** The one who is aware and has knowledge of the times of Namaaz is the one who is most suitable for proclaiming the Azaan. If he is not aware of the times, then he is not deserving of the reward, which is appropriate to a Mu'azzin. [Bahaar with Ref. to Alamgiri]

**Question:** How should the Mu'azzin be?

**Answer:** It is Mustahab for the Mu'azzin to be:

- A male who is of sane mind.
- A pious and Allah-fearing person.
- One who has knowledge of the Sunnah.
- One who is dignified.
- One who is the guardian of the affairs of the people.
- One who warns those who abstain from Namaaz in Jama'at.
- One who is punctual in calling out the Azaan.
- One who calls out the Azaan for the sake of attaining its reward.

**Question:** Can Azaan be given while sitting?

**Answer:** It is Makruh to proclaim the Azaan whilst sitting. If it was proclaimed whilst sitting, it should be repeated (standing).

**Question:** What direction should one face when proclaiming the Azaan?

**Answer:** The Azaan should be proclaimed while facing the direction of the Qibla. To act contrary to this is Makruh. In this case, the Azaan should be repeated. However, if a Musafir who is on a mode of transport, does not face the direction of the Qibla when proclaiming the Azaan, there is no objection. [Bahaar with Ref. to Durr]

**Question:** Is it allowed to clear the throat when proclaiming the Azaan?

**Answer:** To clear the throat without reason while proclaiming the Azaan is Makruh. However, if one clears the throat because one's voice has become hoarse and one wishes to bring more clarity in the voice, then there is no objection. [Bahaar, Ghuniya]

**Question:** Can the Azaan be proclaimed while walking?

**Answer:** It is Makruh for the Mu'azzin to walk whilst proclaiming the Azaan. If someone calls out the Azaan whilst walking, then the Azaan must be repeated. [Ghuniya, Bahaar]

**Question:** Can The Mu'azzin talk in the midst of the Azaan?

**Answer:** It is disallowed to talk whilst proclaiming the Azaan. If one did talk whilst calling out the Azaan, it must be repeated.

**Question:** Where should the Azaan be given?

**Answer:** It is Sunnat to proclaim the Azaan while standing on an elevated place, so that those in the neighbourhood may hear it clearly. The Azaan should be proclaimed in a loud voice. However, it is Makruh to force the voice more than one's strength, i.e. to over strain the voice. [Bahaar]

The Azaan should be called out from the specially built area for Azaan or from outside the Masjid. Azaan should not be given inside the Masjid. [Summary of Alamgiri].

To proclaim the Azaan inside the Masjid is Makruh. This ruling is in regards to all the Azaans. None of the Books of Fiqh (i.e. Jurisprudence) have excluded any Azaan from this rule.

**Question:** Does this refer to the second Azaan of Jumu'ah as well, as it is seen that many Masjids give the second Azaan directly in front of the Imam inside the Masjid?

**Answer:** This applies to the second Azaan of Jumu'ah as well. Hence, even the second Azaan during Jumu'ah falls within this rule. Imam Itqaani and Imam Ibn Al Humaam have written this ruling and law especially in the chapter on Jumu'ah. However, there is one difference here that they have pointed out, that the Mu'azzin must call out the Azaan outside the Masjid but in-line with the Khateeb (i.e. the one delivering the Khutbah). As for the practice of calling out the second Azaan of Jumma directly in front of the Mimbar (i.e.

pulpit) or one or two hand lengths away from the Mimbar, like is the practice in many places today, then with regards to this, it must be noted that there is no valid evidence of this in any authentic book. This is contrary to both the Hadith and Fiqh.

**Question:** In which manner should the Azaan be called out?

**Answer:** The words of the Azaan should be proclaimed with short pauses. Allahu Akbar Allahu Akbar combined is regarded as one. After saying both these, there should be a pause. There should not be a pause between each of them. The duration of the pause should be equal to the amount of time wherein the person replying to it may reply. To disregard this pause is Makruh and to repeat such an Azaan is Mustahab.

**Question:** What if one changes the sequence in Azaan by error?

**Answer.** If whilst giving Azaan, one changed (in error) the sequence of the words, then that portion should be rectified. There is no need to repeat the entire Azaan from the beginning. If one does not rectify it, and Namaaz was performed with this Azaan, there is no need to repeat that Namaaz. [Bahaar, Alamgiri]

**Question:** When proclaiming Hay'ya Alas Salaat and Hay'ya Alal Falaah, should one turn towards the right and left as is usually done?

**Answer.** ‘Hay’ya alas Salaat’ must be proclaimed whilst turning towards the right and ‘Hay’ya alal Falaah’ must be proclaimed whilst turning towards the left. This applies even if the Azaan, which is being proclaimed, is not for Namaaz. If the Azaan is being proclaimed in the ear of a new-born child or for any other reason, then merely turning the face is sufficient. There is no need to turn with the entire body to the right or left. [Durr, Bahaar]

**Note:**

**The next booklet will, In’sha Allah, discuss the Iqaamat, the response to the Azaan, and the Dua after the Azaan etc.**