

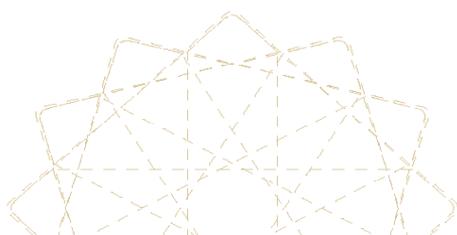
Rulings and principles of Call to prayer and Call to start off prayer

Writting by:

Azad son of Faeq Al-Kurdi

Translated by:

Huzaifa Bawa



.In the Name of Allah, the Most Beneficent, the Most Merciful

Book's Name:

Rulings and principles of Call to prayer and Call to start off prayer

Writing by:

Azad son of Faeq Al Al-Kurdi

Translated by:

Huzaiifa Bawa

Reviewed by:

Amanj Sadiq

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In the Name of Allah, the Beneficent, the Merciful

All praises are due to Him, benedictions and salutations upon the Messenger Muhammad, his household and all of his companions.

Allah the Almighty said:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

And who is better in speech than one who invites to Allah and does righteousness, and says, «Indeed, I am of the Muslims». Surah Fussilat [11:33]

The Messenger of Allah, benedictions and salutations upon him said:

{Callers to prayers would be the tallest of necks on the Day of Resurrection}

[On the authority of Muslim: 387]

He said upon him blessings and salutations:

{All jinn, men, or any other creatures who hear the voice of the Muazin as far away as it is possible to hear it, will testify on his behalf on the Day of Resurrection}

[On the authority of Bukhari: 3073, 3296]

Dedication

I dedicate this humble effort to:

1. All scholars of Islam
2. Everyone who works for the progression and development of the nation of Islam, works to preserving its uniquely entity and identity with its children or following.
3. The esteem scholars who reviewed this book and offer it of their best.
4. My noble teachers, revered scholars (guardians) and any other noble person from whom I learnt a letter.
5. My dear kind parents and my dear patient wife.

Introduction of Huzaifa Bawa

In the Name of Allah, the Beneficent, the Ever Merciful.
All praises and thanks are due to Allah, the creator of the Universe, the Fashioner of all creations with labels and signs to be identified. Peace and blessings upon Master Mohammed, his immaculate household, rightly guided companions, pious predecessors and all those who follow his guidance till the Day of Recompense.

To start with, I have perused with caution of standards, facts, and merits the handbook of our beloved Sheikh Azad Al Kurdi on the Rulings and Principles of Call to Prayer and Call to start off Prayer, in the Arabic text, and I found it to be a true reflection of what transpired between the prophet (peace and blessing be upon him) and his callers to prayer (Muazins) vis-a-vis the blessed interaction among his companions. The author, Sheikh Azad Al Kurdi exceptionally simplifies the Principles rooted from Qurʾan, prophetic tradition and valid jurisprudential injunctions of the pious predecessors as well as contemporary scholars on special cases specific to this era. It is worth noting that it is an honor to translate this handbook from Arabic language to the English language. This humble result was actually birthed out of the passion of the author to widen the horizon of benefits to other nations with what Allah blessed him with of this work. Also, much importance was reserved for the elegance and the touch of flavor that goes with the Arabic texts for a complete deal to be observed before the reader. Therefore, I call upon all and sundry to have a glance at this handbook as one of the great sources of salvation.

Finally, I pray that Allah exclusively preserves this handbook for this Ummah and nations yet unborn. May He, the Almighty, strengthen the scale of deeds of Sheikh Azad Al Kurdi, our scholars, and all those who helped in the success of this work. O Allah grant us goodness in this world and goodness in the Hereafter.

Written by the humble servant of Allah

Huzaifa Bawa

Tamale - Ghana

11 Ramadan 1445AH

21/3/2024

Introduction of Amanj Sadiq

In The Name of Allah, The All-Merciful, The Ever-Merciful.
May blessings be upon Prophet Mohammed, who is regarded as the greatest man in human history.

Dear fellow Muslim, The «Adhaan» is a call to inform others in specific words that the time for a particular prayer has begun. It is a call to the congregation and is an expression of the Islamic practice. It is required as an act for all the Obligatory Prayers. The greatness of the virtue which Islam attaches to the «Adhaan» and the one who performs it i.e. the «Muadhin», can be noted from the following verse of the Holy Qur'an: "Who is better in speech than one who calls (the people) to Allah and works righteousness" (Qur'an 41:33). The mother of the faithful, Aisha - Mother of the Believers - (may Allah be pleased with her) confirmed that this verse concerns and refers to the Muadhin and was revealed on no other reason than for the Muadhin. And, from the prophetic traditions, Abu Hurairah reported that the Prophet ﷺ said: "If the people knew the reward in the Adhaan and the first row of the prayer and that they could not get it (the reward) save by drawing lots, they would draw lots." (Narrated by Imam Bukhari). And, in another saying the Prophet ﷺ said: "The Muadhins will on the Day of Judgement have the longest necks (reflecting their exclusive eminence)". (Reported by Imam Muslim).

Dear fellow Muslim, this book is an exemplary work on the rulings and principles of call to prayer and call to start off prayer. Authored by the proficient teacher, Sheikh Azad Al Kurdi, it serves as a valuable resource for Muslims to gain insight into call to prayer and call to start off prayer. I pray for Allah's blessings upon Sheikh Azad Al Kurdi, both in this life and the hereafter, and I beseech Allah to grant prosperity to all Muslims. Please remember us in your prayers.

Written by the humble servant of Allah
Amanj Sadiq
Iraq - Kurdistan
14 Ramadan 1445AH
24/3/2024

Introduction

Praises are Allah's, peace and benedictions upon the Messenger of Allah, Muhammad his household, companions and whoever follows him, praises are Allah's who made the Call to prayer a symbol of the symbols of Islam, made it a means to the congregation of Muslims in fulfilling the greatest constants five times daily, affirmed by Allah in His Book and in the Prophetic tradition as said:

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَعَبْثًا ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾

And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not use reason. Surah Al-Ma'idah [5:58]

And prophet, peace and blessing be upon him said: {When the time for prayer comes, one of you should call the prayer for you} ¹ And narrated by Umar ibn al-Khattab and Abdullah son of Zaid it's nature in their dream, Allah be pleased with them. And Hassân son of Thâbit, Allah be pleased with him said: «And Allah divinely added name of the Prophet to His name *** when the caller to prayer in the five daily constants said I testify» ²

Hence, it's not a hidden fact that the call to prayer and call to start off prayer are both indeed comforting to the listening, enlightening to the hearts, erasing to darkness of sin and waywardness in response to both, nay the call to prayer is a means Allah placed to spread the symbols of Islam in terms of worship, as Allah, the Almighty said: {And who is better in speech than one who invites to Allah} meaning: called servants of Allah to Him, the Almighty,

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

{and does righteousness and says, «Indeed, I am of the Muslims} Surah Fussilat [11:33], meaning³: and of himself guided with that which he says. It is also said: the intent of it is, callers to prayer, the righteous, as the prophet peace and blessings be upon him said: - ((The Callers to prayer will have the longest necks on the Day of Resurrection)) ⁴, meaning: best of people and honoured of them in deeds are callers to prayer.

1. Related by Al-Bukhari: (698), Muslim: (7533), and An-Nasâiy: (637), (635).

2. Hassân son of Thâbit: poet of the Messenger of Allah, peace and blessings upon him, page 54.

3. Tafsir Ibn kathîr Ad- Dimashqi: (3/732).

4. Related by Muslim: (383).

To start with:

Indeed, after consultation with some group of professors (scholars), I stood up to writing (Rulings and principles of call to prayer and call to start off prayer) and I authored it in two languages: Arabic and Kurdi, and successfully translated to French, in order to become a means to rectifying and correcting the call to prayer and call to start off prayer of callers, knowing required rulings, conditions, original form and as well means of leaving the recorder in the Mosques. I therefore, beseech Allah for the Gardens of Jannah for all our scholars, predecessors and successors of them especially those striving for sake of Allah with their own selves and resources and helping Islam, explaining theological sciences for us, and volunteering callers to prayer, those calling to prayer with no self-conceitedness and arrogance but for the sake of Allah singularly. I ask the Dear Lord to make it (this effort of writing) sincerely for His Noble Face, help (guide) me in it and to continually reward all my scholars, dear friends, and Muslims, Oh Allah! accept. If I am right (successful) in what I wrote then it is from Allah, the Almighty, and if I err that is from within me and the Devil.

Peace and Benedictions upon our prophet Muhammad, his household and all his companions.

Azad son Faeq Al Kurdi
Kurdistan Iraq / As- Sulaimaniy yah / Azadi
Wednesday Night
9-Dhul Hijjah-1439AH
19/10/2018AA
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Ismael Barik said in his Diwan (Bûhul Qasîd: Revelation of the bottom line):

«The sound of the call to prayer to my ears, connected *** the
Majestic word in my blood, portable.

(Allahu Akbar: Allah is the Greatest) whenever i repeat it *** my
tongue sweatens and the worries eliminated

I move exclaiming the call to prayer, running *** towards the
Mosques calling and saying (in supplication)

My Lord! Oft- Forgiven accept our supplication *** Indeed
supplication (prayer) is ever a witness and a guide

(Prayer) Cancels sins of worshipers of their Lord *** for the pardon of
Allah is always anticipated (in hope)»

In the Name of Allah, the Most Beneficent, the Most Merciful.

License of (in) the Call to prayer and call to start off prayer
Praises are Allah's, peace and blessings upon our prophet
Muhammad, his household, all of his companions and whoever
follows them in righteousness till the Day of Recompense.

Thereafter:

Indeed, Allah the Almighty has especially specified this nation with number of specialties among them is call to prayer, for that matter jurists singled out for its gates (chapters) and sections in their workbooks and of the favors of Allah, we relate it with connected chain of narrators to its origin. After the honorable brother: (Azad son Faeq Al Kurdi) requested from me the License of Call to prayer and call to start off prayer, I said and with the help of Allah, I certainly indeed license you with the narration from me, and I informed him that I narrate the Prophetic tradition of Call to prayer from the Al-Shaikh (Ra-ad Muhsin Hâwiy As-Sâmiriy) Allah preserve him, and he from a specialist of Hadith Al-Shaikh (Subhiy As-Sâmiriy) Allah preserve him, from Abi Sua-iqah from Nuaman Khairid Deen Afnadiy Al-Alûsiy son specialist of Tafsîr Abî Thanâ from Abî Thanâ Mahmood son of Abdullah Al-Alûsiy, author of the Exegesis (Ruh al-Ma`aani: The spirit -reserve- of meanings) from Ali son of Muhammad Saeed As-Suwaidiy from his Father, narrator of Iraq Abî Abdullah Muhammad Saeed As-Suwaidiy from son of Aqîlah Al-Makkiy (Badgdad has been mentioned) from Abdullah son of Sâlim Al- Basriy from Al-Malâ Ibrahim sn of Hassan Al-Kûrâniy (author of Al-Umam Li-îqâdh Al-Himam: Nations poised to awaken the spirit of Determination) from Safiyud Deen Ahmad Al-Madaniy from Ar- Ramliy from Zakaria Al- Ansâriy from Ibn Hajar from Abî Muhammad Abdullah son of Muhammad son of Muhammad son of Sulaiman An-Naisâbûriy of origin, Al-Makkiy from Imam Maqâm Ridad-Deen Abî Muhammad Ibrahim son of Muhammad son of Abî Bakr At-Tobriy from Abî Qasim Abdur- Rahman son of Abî Haramiy from Abil Hassan Ali son of Humaid son of Am-mâr At- Torâbulsiy Abu Maktoum îssah son of Al-Hâfidh Abî Dhar Abd son of Muhammad Al-Harwiy informed us, My father informed us, he (my father) said the iconic scholar, Abû I-shâq Ibrahim son of Ahmad Al-Musta'liy informed us, he said Al-Firabriy Abû Abdullah Mohammed

son of Yusuf son informed us, (Al-Bukhari father of Abdullah Muhammad Is-Maeel son of Ibrahim) he informed us a recitation of it, and I heard him say Mahmood son of Gailân narrated to us, he said Abdur-Razaq Narrated to us, he said, Ibn Juraij told us, he said Nâfi told us that Son of Umar used to say, when the Muslims arrived in Al-Madinah they used to gather and try to figure out the time for prayer, and no one gave the call to prayer. One day they spoke about that; some of them said: <Let us use a bell like the Christians do;> others said, <No, a horn like the Jews have.> <Umar, may Allah be pleased with him, said: <Why don't you send a man to announce the time of prayer? The Messenger of Allah, peace and blessings upon him said: {O Bilal, get up and make the call to prayer}. And I informed him that I narrate a Prophetic tradition of Call to prayer via Musnad Al-Imam Ahmad with the same chain of narrators until (Al-Hâfidh Ibn Hajar from Al-Hâfidh of Iraq and Abil Hassan Al-Haithamiy) both of them said: (Muhammad son of Is-Maeel son of Ibrahim) Al-Ansâriy Damascene son of Al-Khubâz and Abil Hassan Ali son of Ahmad son of Ibrahim Al-Ardiy from Cairo: told us, the first / former said Muslim son of Alân, and the second/ later said it is recited to Zainab daughter of Al- Makkiy and I listened then Al-Fakhru son of Al-Bukhari But if it is not listened they said Hambal son of Abdullah Al-Mukathir informed us, Abul Qâsim Abdullah son of Mohammed son of Al-Husain told us, he said Abu Ali Alhassan son of Ali At-Tamîmiy Al-Wâ-idh informed us, Abû Bakar Ahmad son of Ja'far Al-Qat-tê-iy informed us, Abdullah son of Al-Imam Ahmad told us, he said, my father told us, he said Yûnus told us, Falîh told us, from Zaid son of Abî Unaisah from Amr son of Mur-rah from Abdur-Rahman son of Abî Lailâ from Muadh son of Jabal who said, Prayer passed through three stages and fasting also passed through three stages, with the stages of the prayer, indeed the prophet, peace and blessings upon him arrived at Madina, he observed prayer for seventeen months towards Baitil Maqdis, then Allah revealed on him {We have certainly seen the turning of your face, [O Mohammed], toward the heaven, and We will surely turn you to a qibla with which you will be pleased. So, turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do} Surah Al-Baqarah [2:144].

He said Allah thus turned his face towards Makkah: So on this stage. he said: they used to converge and calling one other with prayer till it was cumbersome or nearly cumbersome. He said then a man from Ansâr (helpers: persons from Madina) it is said he was Abdullah son of Zaid came to the Messenger of Allah, peace and blessings upon him then said, O Messenger of Allah i saw what the sleeper sees, and if I had said i was not sleeping you would have believed (my story), I saw a person with two green dresses on him. He turned towards Qibla (direction of Ka'ba) and said: {Allah is most great, Allah is most great}, {I testify that there is no god but Allah, I testify that there is no god but Allah} (twice twice) until he finished the call to prayer and he paused for a while, and then got up and pronounced in a similar way, except that he added. «The time for prayer has come, the time for prayer has come.» The Apostle of Allah (peace be upon him) said: {Teach it to Bilal, then pronounce the adhan (call to prayer) with the same words}, Bilâl was the first to make the call to prayer with those words. (15 Jubla)

I informed him that I narrate a Prophetic tradition of the Call to the prayer of Abî Mahdhûrah in the Al-Imam Muslim Authentic book with the same chain of narrators until Al-Hâfidh Ibn Hajar, he said Abu Abdullah Muhammad son of Yâsin Al-Jazûliy the reciter certified clerk informed us, he said, Ash-Sharif Musah son of Ali son of Abî Tâlib Al-Alawiy Al-Mûsawiy told us: recited to him while I was present licensed (certified) from him, he said, the iconic scholar Taqiy-yud Deen Abû Amr Uthman son of Sualih Ash-Shâfi'y and Al-Hâfidh Alhassan son of Muhammad son of Muhammad Al- Bakriy told us, it was listening to all of them, Al-Muayid son of Muhammad At- Tûsiy he said, jurist of Haram, Abû Abdullah Muhammad son of Al-Fadl As- Sâiqiy Al- Firâwiyy told us, Abul Hussein Abdul- Gâfir son of Muhammad Al- Fârisiy told us, Abu Ahmad Muhammad son of Îssah Al-Jalûdiy informed us, Abu Is-hâq Ibrahim son of Muhammad son of Sufyan informed us, Al-Imam Muslim son of Al-Hajjâj Al-Qushairiy, Allah have mercy on him informed us, he said Abû Gas-sân Al-Misma-iy Malik son of Abdul-Wâhid and Is-Hâq son of ibrahim narrated to me, he said Abu Gas-sân informed us, Muâdh narrated to us, and Is-Hâq said Muâdh son of Hisham companion of At-dastiwâniyy informed us,

and my father narrated to me from Âmir Al-Hawl from Makhûl from Abdullah Muhairîz from Abî Mahdhûrah that the prophet peace and blessings upon him taught him this Adhân: Call to prayer: {Allahu akbar, Allah akbar, Ash-hadu al-lâ ilâha il-lal Lâh, Ash-hadu al-lâ ilâha il-lal Lâh, Ash-hadu anna Muhammadan rasûlul-Lâh, ash-hadu anna Muhammadan rasûlul-Lâh}. Then he should repeat, {Ash-hadu al-lâ ilâha il-lal Lâh, Ash-hadu al-lâ ilâha il-lal Lâh, Ash-hadu anna Muhammadan rasûlul-Lâh, ash-hadu anna Muhammadan rasûlul-Lâh} Hayya ‘Alas-Salaah – twice-; Hayya ‘Alal’falâh – twice} Is-hâq added {Allâhu akbar, Allâhu akbar, Lâ ilâha illal-Lâh} (17 Jublah)¹. And I advise the licensed (the certified caller to prayer aforementioned and myself firstly with the consciousness of Allah, His obedience, consistent with His commands, distancing from His prohibitions, following His Messenger’s tradition and distancing from innovations.

And our Last prayer for that matter we say, praises to the Lord of the worlds, blessings and benedictions upon the seal of prophets, his household and all of his companions.

Granted in the New City of Halabjah Allah preserve her (the city):
Sirwân Hâmid, resident of Ash- Shihrizûriy, born in Al-Baghdâd
28/ Rabîuth- thâniy/ 1440AH
5/ January/ 2019 AA

1.
And Al-Imam An-Nasâiy narrated this prophetic tradition in Sunanul Kubrâ with same chain of narrators preceded in Sahîh Muslim, however with a detailed explanation in terms of reference which is a core in licensure. On the authority of Abî Mahdhûrah, he said: Prophet peace and blessings upon him taught me Adhân: Call to prayer: {Allahu akbar, Allah akbar, Ashhadu al-lâ ilâha il-lal Lâh, Ash-hadu al-lâ ilâha il-lal Lâh, Ash-hadu anna Muhammadan rasûlul-Lâh, ash-hadu anna Muhammadan rasûlul-Lâh}. Then he should repeat, {Ash-hadu al-lâ ilâha il-lal Lâh, Ash-hadu al-lâ ilâha il-lal Lâh, Ash-hadu anna Muhammadan rasûlul-Lâh, ash-hadu anna Muhammadan rasûlul-Lâh, Hayya ‘Alas-Salaah ,Hayya ‘Alas-Salaah, Hayya ‘Alal’falâh, Hayya ‘Alal’falâh, Allâhu akbar, Allâhu akbar, Lâ ilâha illal-Lâh} (Jublah 19)

Section One

The Concept of Call to prayer and its Rulings.

There are six subjects in this section:

First Subject: Concept of the Call to prayer (Linguistically and Theologically).

Second Subject: The legality and virtue of the call to prayer.

Third Subject: Ruling on the call to prayer (for the individual and the group).

Fourth Subject: Ruling on the call to prayer and call to start off prayer by voice recording.

Fifth Subject: Conditions of the call to prayer.

Sixth Subject: Speaking during the call to prayer.

First Subject

Concept of the Call to prayer (Al- Adhân)

Al-Adhân Linguistically: is a noun (name) for At-Ta>dhîn: announcement (permissibility), and announcement is a source of Adh- dhana: he(it) announced (to announce) - Yu-adhinu he(it) announces - Adhânan: announcement- and mu-adhinan: an announcer.

Which means, information (knowledge) and announcement, for instance: Adhantu with this issue, meaning I learned it, and also: Âdhananî Fulân meaning this person has notified (informed) me.¹

As Allah the Almighty said: {**And proclaim to the people the Hajj [pilgrimage]**} [22:27]. meaning: let them know about it. And His Mighty words: {**And a declaration from Allah and His Messenger to the people...**} [9:3], meaning: announcement.²

Or: «Al-Adhân, Al-Adhîn, and At- Ta>dhîn; all refer to the call to prayer»³

Al-Adhân Theologically: A specific mention, legislated by Islam for announcement with the advent of the mandatory prayers' time, calling of Muslims to congregate in fulfilling the mandatory (prayers)»⁴

Or: «Specific Words notify (announce) with the time of mandatory prayer»⁵

However, the most rightful meaning is that, Al-Adhân: specific mention for notification (announcement) with the advent of the mandatory prayer's time.

1. Maqâyîsul Lugha(Language Standards) for Abil Hussein Ahmad son of Fâris son of Zakaria, Page 33.
2. Mausûatul Faqih Islamiy Wal-Qadâyal Muâsirah (Encyclopedia of Islamic and contemporary issues): (1592).
3. Al-Qâmûsul Muhît: for the iconic linguist, Majdud Deen, Muhammad son of Yakub Al-Fairûzâbâdiy, died on (817AH), (1/1185).
4. Al-Fiqhul Manhajiy on the jurisprudential school of Al-Imam Ash-Shâfi'y: (1114).
5. Mugnil Muhtâj ILaa Ma>rifati Ma-ânî Alfâzil Manhaj: (1/317).

Second Subject

The legality and virtue of the call to prayer

The noble Qur'an, the Sunnah and the consensus of Scholars indicate the legitimacy of the call to prayer, indeed, in it (the call to prayer) there is a great virtue and a significant reward.

And so, the rational mind and measure (standard) do indicate at its importance for prayer cannot be fulfilled except with it (the call to prayer). For that matter, whatever leads to the unfulfillment of an obligation itself is an obligation.

From the Noble Qur'an: Almighty said: {And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not use reason}. (5:58).

From the Prophetic tradition: number of traditions narrated, among them is a tradition from As-Sahîhain (the two authentic): (when the time for prayer comes one of you should call to the prayer (Adhân) for you and the oldest of you should act as imam¹)²

A Prophetic tradition of Abdullah son Zaid indicates at the form (nature) of the call to prayer, is known as the vision in which Umar son of Al-khatâb supported in a long Hadith (prophetic tradition).

Then the prophet peace and blessings upon him said: (It is a genuine vision by the leave of Allah; so get up along with Bilal, and when you have taught him what you have seen let him use it in making the call to prayer, for he has a stronger voice than you have.)³

And in the authentic book of Al-Bukhâri: (From the son of Umar, he said: When the Muslims arrived at Medina, they used to assemble for the prayer, and used to guess the time for it. During those days, the practice of Adhan for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer.

1. And in another tradition, prophet peace and blessings upon him said: (A man who is well versed in the Book of Allah and can recite it better, should lead the Salat (prayer); if (all those present) are equal in this respect, then the man who is senior most in respect of emigration, if they are equal in that respect too, then the oldest of them should lead the prayer) on the authority of Muslim (673)
2. On the authority of Bukhâri: (628), (1533), and An-Nasâiy (631), (635).
3. On the authority of Abu Dâwud: (497), (422), classified as a good Hadîth by Al-Arnaût, and classified as Authentic by AlAlbâniy in the authentic Abû Dâwud: (512).

Rulings and principles of Call to prayer and Call to start off prayer

Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but `Umar was the first to suggest that a man should call (the people) for the prayer; so, Allah's Messenger (Peace Be Upon Him) ordered Bilal to get up and pronounce the Adhan for prayer)¹

And in the call to prayer there are significant rewards:

Evidenced by his words upon whom blessings and benedictions: (Were people to know the blessing of pronouncing Adhan and the standing in the first row (undertaking in Congregational prayer), they would even draw lots to secure these privileges. And were they to realize the reward of performing Salat early, they would race for it; and were they to know the merits of Salat after nightfall (Isha) and the dawn (Fajr) Salat, they would come to them even if they had to crawl).²

And his words upon whom blessings and benedictions: (No jinn kind or mankind, or any other creature hears the voice of the mu'adhdhin (caller to prayer) as far away as it is possible to hear, except it will testify on his behalf on the day of Resurrection)³

And in another prophetic tradition: (The mu'adhdhins (Callers to prayer) will have the longest necks on the day of Resurrection)⁴

Also, the from the words upon him blessings and benedictions: (If anyone calls the adhan(call to prayer) for twelve years, paradise is guaranteed to him; sixty

1. On the authority of Al-Bukhâri: (603), and Muslim: (835).
2. Agreed upon: Al-Bukhâri: (653), (615), and Muslim: (980)
3. On the authority of Al-Bukhâri: (3073),(3297)
4. On the authority of Muslim: (389), (859)

Rulings and principles of Call to prayer and Call to start off prayer

blessings will be recorded for him for every day's calling of the adhan and thirty blessings for every iqama(call to start off prayer)¹

From Abî Hurairah, Allah be pleased with him said: the Messenger of Allah peace and blessings upon him said: (The imam is responsible (guaranteed) and the mu'adhhdhin(the caller to prayer) is entrusted, O Allah, guide the imams and forgive the mu'adhhdhins: callers to pray)²

Call to prayer and call to start off prayer is considered as the most correct among the Ash-Shâfi's (Shâfi' Jurisprudential school) and as the best among the Al-Hambalis (Hambali jurisprudential school) than Imâmah: leading the prayer,³ based on His esteem words: {And who is better in speech than he who [says: «My Lord is Allah (believes in His Oneness),» and then stands straight (acts upon His Order), and] invites (men) to Allah's (Islamic Monotheism), and does righteous deeds, and says: «I am one of the Muslims.} [41:33]. And this is Jurisprudentially, most preferred.

And Al-Hanafiy-yah (Hanafi jurisprudential school) said: «The call to start off prayer and leading the prayer is best compared to the call to prayer,⁴ For the prophet, peace and blessings upon him and his immaculate companions assumed imamate (leading the prayer), did assume the call to prayer.⁵

1. On the authority of Ibn Mâjah: (728), Ad-Dâraqutni: (929), Al-Hâkim (737), and Al-Hâkim said in Al-Musdraq: «authentic on condition of Al-Bukhârî», (1/205), and Al-Bâni said in (Sahîhit Targîb wat- Tarhîb): «Sahîh Ligairihî :authentic by the strength of similar chain/channel): (246).
2. On the authority of At-Tirmithi (191), (207), Abû Dâwud: (517), and classified by Al-Albâniy in Irwâil Galîl: (217).
3. Sharhul Umda Libni Taimiya : (3/140), Mugnil Muhtâj ILaa Ma'rifati Alfâzil Manhaj: (2/173), Al-Fiqhul Islâmiy Wa adil-Latuh: (1/693)
4. Other scholars among the scholars said both are best, and nature of exceptionality (bestness) changes with the changing nature of a person: if the muslims think of a man and he, himself thinks he benefits the muslims with his recitation in the prayer and he leads them, perfects devotion in his prayer, perfects the pillars of the prayer, then the leading in his right is the best. And whoever thinks within himself and the muslims (performers of the prayer) think of him that he benefits the muslims with his impactful voice and his rightful and beautiful Adhân (call to prayer), then bestness here in his right, is the call to prayer. For the former, evidence of its bestness is from the practical tradition of the prophet peace and blessings upon him when the prophet peace and blessings upon him chose leading the prayer, and the prophet peace and blessings upon him constantly chooses the best of worship. And so the guided caliphates after him, and whoever sees in himself or the muslims see bestness in his call to prayer or they see him best being a caller to prayer and not a leader of the prayer, then there is a chain from the spoken prophetic tradition of prophet, peace and blessings upon him. Allah, the Almighty knows best», words of some jurists». Words of the sheikh: (Muhammad son of Toahir Al-Barzanjiy, Allah preserve him).
5. Sharhul Umda Libni Taimiya: (3/140), Mugnil Muhtâj ILaa Ma'rifati Alfâzil Manhaj: (2/173), Al-Fiqhul Islâmiy Wa adil-Latuh: (1/693)

Third Subject

Ruling on the call to prayer:

Call to prayer is (Fard kifâya: communal obligation) on the people of the cities and the villages, that is the Jurisprudential school of Al-Hanâbila, and saying of Muhammad from Al-Hanafiyyah school of jurisprudence, saying among the Al-Mâlikiyyah school of jurisprudence and saying among some scholars of Ash-Shâfiyyah school of jurisprudence, and Ibn Abdul Bar, Ibn Taimiya¹, Dâwûd Adh-dhâhiri, Abû Al-Walîd Al-Bâjiy have chosen this school of thought, and from among the contemporaries Ibn Baaz, Ibn Uthaimîn and Al-Bâni (Allah have mercy on them) have also chosen this Jurisprudential thought², based on the saying upon whom peace and blessings: (when the time for prayer comes one of you should call the adhan for you and the oldest of you should act as imam).³ Al-Makkiyyah and Ash-Shâfiyyah hold the Jurisprudential view that call to prayer (Sunnah Muakkadah: constantly practice tradition). Al-Hâfidh Ibn Hajar (Allah bless him): Az-Zain ibnul Munîr (Allah bless him) said: Al-Bukhâri turned from a clear cut ruling on athân with his saying (a door to the beginning of call to prayer) because of non-disclosure of the prophetic tradition on it and with a manifest ruling, he confirmed its legislation and got free from defects, indeed, scholars have differed it and the start of the differences: for indeed, as the case of Adhân was a consultation the prophet peace and blessings upon him put forward to his companions until the vision of some of them surfaced and confirmed by the prophet peace and blessings upon him, this was more likely to be Mandoob' (delegating or the act or process of authorizing subordinates to make certain decisions), after haven made this decision, it is not related from him of leaving this act (Adhân) or he commanded his companions to leaving it and so he didn't permit its leaving in difficult situations which means it (Adhân) is more likely to be mandatory, period»⁴

1. Maj-Mû ul Fatâwa: (22/64)

2. 94 Tamâmul Minnah fit-Ta'liq ala fiqhis Sunnah: page 144.

3. 95 On the authority of Al-Bukhâri: (628), (1533), and An-Nasâiy (631), (635).

4. Fat-Hul Bâri Sharh Sahîhil Bukhâri: (2/101)

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And Sharan-Balâwiy (Allah have mercy on him) said: «The tradition of Call to prayer and call to start off prayer is confirmed Sunnah for the fulfilment of Obligation even when being an individual, paying back an obligation, on a journey and resident men but disliked for women.»¹

Ruling on the call to prayer in terms of the individual and the group
Ash-Shâfi'y and Ahmad (Allah have mercy on them) said: The best is to say Adhân as well call to start off prayer (Iqâma).²

Mâlik and Al-Awzâiy (Allah have mercy on them) said: - The Best is - to Call to start off the prayer and not to Call to prayer.³

And Abû Hanifa and his people (Allah have mercy on them) said: Not to call to prayer nor call to start off prayer.⁴

As-Say yid Sâlim (Allah have mercy on him) said: «whoever observes prayer individually in his hometown/residence, he should call the prayer, but if he gets satisfied with their Adhân then it is enough for him, but if he says the Adhân as well as the Iqâma then he perfects meeting the mandatory honour of Adhân, and from the Hadith of Abî Saeed and Uqbah son of Âmir presenting on the (virtues of Adhân), when one misses the Congregational prayer, or came to the Masjid while his people have already observed the prayer, if he is sufficient with their Adhân then it is enough for him, But the best is to say Adhân as well as Iqâma, that was practiced by Anas son of Mâlik, Allah be pleased with him: (From the authority of Uthman, Allah be pleased with him said: Anas son of Mâlik came to us in the Masjid of Bani Tha'labah, then said: have you prayed? That was the afternoon prayer - we said: yes, then he said to a man: Say the Adhân and he said the call to prayer as well as call to start off prayer, then prayed in congregation) 5-6

1. Nûrul Îdâh wa Najâtul Arwâh fil Fiqhil Hanafi : (1/47)

2. Al-Um: (2/84), Al-Mugni: (1/418), Al-Awsat: (3/60-62).

3. Al-Um: (2/84), Al-Mugni: (1/418), Al-Awsat: (3/60-62).

4. Al-Awsat fis Sunan wal Ijmâ' Wal Ikhtilâf: (3/60-62).

5. Muttafaqun Alaih (Agreed upon), Al-Bukhârî: (590), (623), Muslim: (1836), (1094).

6. Sahîh Fighus Sunnah wa Adilatuh wa Tawdîh Madhâhib A-im-mah: (1/275).

Fourth Subject

Ruling on the call to prayer and call to start off prayer by voice recording:

The call to prayer and call to start off prayer is the best verbal worship, it is mandatory for people who are more deserving and competent in this field, meaning: for their Adhân to be in line with that which is in the Islamic law and legal act and with a beautiful voice.

However, in the case of Adhân and Iqâma with voice recording... for contemporary scholars have several opinions; Many of them say that it is not permissible for voice recording to be used for Adhân and Iqâma in the Masjid, for Adhân should be accompanied with the intention and that is not observed with recording, and they said, Callers to prayer indeed have a great reward and a big price, but if they say Adhân by voice recording they will miss the reward. Again, this clearly stated prophetic tradition on a live Muazin (caller to prayer) and that is with the wording of the tradition: **(when the time for prayer comes one of you should call the adhan for you)**.¹ Meaning: from among you, and this is the opinion of an appreciable group of scholars of the Muslim World League and an opinion of Ibn Uthaimîn.²

Text of the fatwa of the Islamic Fiqh Council of the Muslim World League in this chapter:

Praises are Allah's, peace and blessings upon the Messenger of Allah, upon his household and companions. For that matter: The Council of the Islamic Fiqh Council of the Muslim World League held its ninth session in Makkah Al-Mukarramah on a Saturday 12/07/1406AH to the following Saturday 19/07/1406AH... And after reviewing the foregoing research and fatwas, and deliberating on that... Based on the foregoing, the Council of the Islamic Fiqh decides the following: Sufficiency with broadcasting the call to prayer in the mosques when the time for prayer begins,

1. On the authority of Al-Bukhâri: (628), (1533), and An-Nasâiy (631), (635)

2. Al-Qawlur Râjih (the most correct saying).

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by means of a recording machine and the like, is not sufficient and is not permissible in performing this worship, not legislated in the legitimate Adhân. And it is mandatory on all Muslims to directly say the Adhân at every time from the times of the prayers in all Mosque base on what Muslims have inherited from the era of our Prophet and Messenger, Muhammad, peace and blessings upon him till now. May Allah guide, May the graces of Allah upon Muhammad, his household and all his companions».1

It is also said: No wrong in using the recorded voice in some instances where the trusted Muazin is not available and comes for every prayer, and this is correct (not preferred) for there is no evidence to batteries their saying. Allah knows best.

1. Ahkâmul Adhân wan Nidâ Wal Iqâma Li Sâmiy Farâj Al-Hâzimiy: pages 176-177.

Fifth Subject

Conditions of the call to prayer:

Scholars have indeed instituted many conditions in the validation of the Call to prayer

We are here to mention seven conditions:

1. The Muazin (the Caller to prayer) must be (Muslim, man, sane).
2. Arrangement of the words of Adhân, keenly following the Prophetic tradition in it, and verily disarrangement of the words of Adhân is considered a play and a violation of the call to prayer.
3. Continuity in between the words, in a way where there is no huge break between a word and the other.¹

4. Raising the voice high if it is in a congregation, but if it is an individual in a Mosque, where the congregational prayer is said already, it should legally be in a low tone so that listeners don't assume it is a time for another prayer.²

Indeed, the prophet peace and blessings upon him said to Abî Saeed Al-Khudriy, Allah be pleased with him: (I see that you like living among your sheep in wilderness. So, whenever you are with your sheep or in wilderness and you want to call Adhan, you should raise your voice because whoever hears the Adhan, whether a human or jinn or any other creature, will testify for you on the Day of Resurrection.)³

5. When the time is due: base on the words upon him are blessings and benedictions: (when the time for prayer comes one of you should call the adhan for you).⁴

1. Al- Hâjjatun Najâh Al-Halbiy: Fiqhul Ibâdât Alal Madh-Hab Al-Hanîfiy: (1\74).

2. Al-Fiqhul Manhajiy alâ Madh-Hab Al-Imam Ash-Shâfi'y: (1/116).

3. On the authority of Al-Bukhâri: (3073),(3296).

4. On the authority of Al-Bukhâri:(628), (1533), and An-Nasâiy (631), (635).

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And prayer is not convened if the time is not due and for the fact that Adhân is for broadcasting the adventure of time, hence it is not desired to congregate before that time, except in the dawn prayer (Fajr or Subh), for it is permitted in the midnight.

Al-khatîb Al-Sharbîniy (Allah have mercy on him) said: «The constructive condition for Adhân is acquaintance with the times besides the one saying Adhân for himself or for the congregation as well, meaning: it is not a condition, his knowledge of the time, hence if he is notified of the adventure of the time, his Adhân is valid evidenced by the validity of the Adhân of the blind (Abdullah Umi Maktoum)».¹

6. It is conditioned in Adhân and Iqâma, its listening by some group and by himself if he is alone.²

7. «The Adhân must be in the Arabic language: It is totally not right with any language besides it (the Arabic language) if he calls (Adhân) for the group. If a non-Arabian (who does not know how to perfect it in the Arabic language) says Adhân for himself, It is permitted among Ash-Shâfi'y Jurisprudential school (Allah have mercy on them), and not permitted totally among the Al-Hanâbila and Al-Hanafiy-yah Jurisprudential school (Allah have mercy on them), based on how It is narrated with the Arabic tongue just like Al-Qur'an.»³

1. Al-Mugnil Muhtâj ILaa Ma>rifati Ma-âniy Alfâzil Manhaj: (1/323)

2. Mausûatul Faqhil Islamiy Wal-Qadâyal Muâsirah: (1/599).

3. Mausûatul Faqhil Islamiy Wal-Qadâyal Muâsirah: (1/599)

Sixth Subject

Speaking during the call to prayer:

It is permitted for the Muazin to speak during the Adhân specifically on condition it is legislated, such as replying to Salâm : Peace (Islamic greeting) and to say to the sneezer: May Allah bestow His Mercy on you. It is confirmed from Sulaiman son of Surad, friend of the Messenger of Allah peace and blessings upon him: (That he used to say Adhân for the military, and used to command his boy during the Adhân for a purpose).¹

And Ibn Qudâmah (Allah have mercy on him): «Alhassan, Aṭâ, Qatâdah and Sulaiman son of Surad have permitted speaking during Adhân». ²

Abû Dâwud (Allah have mercy on him) said: «I said to Ahmad: A man speaks in his Adhân? He said: yes. And it is said: he speaks in call to start off prayer (Iqâma), he said: No».

Ibn Hazm (Allah have mercy on him): (And permissible speech, all of them are permitted in both Adhân and Iqâma).

1. On the authority of Al-Baihaqi: (1/398), and Ibn Hazm fil Mahal-li: (3/192).

2. Al-Mugni Libn Qudâmah Al-Maqdisiy: (1/192)

Section Two

Forms of Adhân (the call to prayer) and its Sunnah acts of worship.

There are six subjects in this section:

First Subject: Forms of the Call to prayer and its wording

Second Subject: Sunanul Adhân (the legislated traditional acts of the call to prayer)

Third Subject: Meaning of the words of Adhân (call to prayer)

Fourth Subject: The prayer is better than sleep in Adhân

Fifth Subject: What is desired after the Adhân

Sixth Subject: Graces and benedictions upon the prophet peace and blessings upon him after the Adhân

First Subject

Forms of the Call to prayer and its wording:

The Adhân is related with diver's nature:

First (Format): Saying the first Takbîr (Allâhu Akbar) four times while two times in all the remaining wordings of the Adhân with going back except the wording of Tawhîd (Oneness of Allah), making the total number of wordings to be fifteen (15) sentences¹, based on the Prophetic tradition of Abdullah son of Zaid²

Allâhu Akbar (1) Allâhu Akbar (2),
Allâhu Akbar (3) Allâhu Akbar (4);
Ash-hadu an lâ ilâha illallah (5) ... Ash-hadu an lâ ilâha illallah (6);
Ash-hadu anna Muhammadan Rasulullah (7) ... Ash-hadu anna Muhammadan Rasulullah (8);
Hayya <alas-salah (9) ... Hayya <alas-salah(10);
Hayya <alal-falah (11) ... Hayya <alal-falah(12);
Allâhu Akbar (13) ... Allâhu Akbar(14);
Lâ ilâha illallah (15).³

(Allah is The Most Great, Allah is The Most Great; Allah is The Most Great, Allah is The Most Great; I bear witness that none has the right to be worshipped but Allah, I bear witness that none has the right to be worshipped but Allah; I bear witness that Muhammed is the Messenger of Allah, I bear witness that Muhammed is the Messenger of Allah; Come to the Prayer, Come to the Prayer;

1. Al- Lubâb fii Sharhil Kitâb: (1/59), wamâ ba'dahâ.
2. It is the king's Adhân Hadith descended from the heaven, narrated by Abû Dâwud fii Sunanihî Nasbur Râyah: (1/209).
3. On the authority of Al-Bukhâri: (603), Muslim: (378), and this is the wording of their Hadith: (Then Bilal was ordered to repeat the call to prayer twice and the statement that the time for prayer had come (al-iqama) once).

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Come to the prosperity, Come to the prosperity; Allah is the Most great, Allah is the Most Great; None has the right to be worshipped but Allah).

Second (Format): Making the Takbîr (Allâhu Akbar) twice, while taking back the Ash-Shahâdatain (The double Testimony) so that total number of wordings would be Seventeen (17) sentences, From Abî Mahdhûrah: That the Messenger of Allah peace and blessings upon him taught him this Adhân, which is:

Allâhu Akbar (1), Allâhu Akbar (2),

Ash-hadu an lâ ilâha illallah (3) ... Ash-hadu an lâ ilâha illallah (4);
(with low tone)

Ash-hadu anna Muhammadan Rasulullah (5) ... Ash-hadu anna Muhammadan Rasulullah (6); (with low tone)

Ash-hadu an lâ ilâha illallah (7) ... Ash-hadu an lâ ilâha illallah(8);

Ash-hadu anna Muhammadan Rasulullah (9) ... Ash-hadu anna Muhammadan Rasulullah(10);

Hayya <alas-salah (11) ... Hayya <alas-salah(12);

Hayya <alal-falah (13) ... Hayya <alal-falah (14);

Allâhu Akbar (15) ... Allâhu Akbar(16);

Lâ ilâha illallah (17).¹

(Allah is The Most Great, Allah is The Most Great; I bear witness that none has the right to be worshipped but Allah, I bear witness that none has the right to be worshipped but Allah; I bear witness that Muhammed is the Messenger of Allah, I bear witness that Muhammed is the Messenger of Allah; I bear witness that none has the right to be worshipped but Allah, I bear witness that none has the right to be worshipped but Allah; I bear witness that Muhammed is the Messenger of Allah, I bear witness that Muhammed is the Messenger of Allah; Come to the Prayer, Come to the Prayer; Come to the prosperity, Come to the prosperity; Allah is the Most great, Allah is the Most Great; None has the right to be worshipped but Allah).

1. On the authority of Muslim: (379), this is the wording of the Hadîth: (Allâhu Akbar, Allâhu Akbar; Ash-hadu an lâ ilâha illallah, Ash-hadu an lâ ilâha illallah; Ash-hadu anna Muhammadan Rasulullah, Ash-hadu anna Muhammadan Rasulullah; then repeats it saying: Ash-hadu an lâ ilâha illallah, Ash-hadu an lâ ilâha illallah; Ash-hadu anna Muhammadan Rasulullah, Ash-hadu anna Muhammadan Rasulullah; Hayya <alas-salah; Twice, Hayya <alal-falah; Twice. Is-hâq added: Allâhu Akbar, Allâhu Akbar; Lâ ilâha illallah).

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Third (Format): Making the Takbîr (Allâhu Akbar) four times, and repeating each of the Ash-Shahâdatain (the double Testimony), meaning for the Muazin (the caller to prayer) to say: ((Ash-hadu an lâ ilâha illallah, Ash-hadu an lâ ilâha illallah; Ash-hadu anna Muhammadan Rasulullah, Ash-hadu anna Muhammadan Rasulullah)), with a low tone, then repeat it with a high tone, from Abî Mahdhûrah, Allah be pleased with him: That the Messenger of Allah peace and blessings upon him taught him this Adhân -with nineteen- sentences, which is:

Allâhu Akbar (1), Allâhu Akbar (2),
Allâhu Akbar (3), Allâhu Akbar (4);
Ash-hadu an lâ ilâha illallah (5) ... Ash-hadu an lâ ilâha illallah (6);
(with low tone)
Ash-hadu anna Muhammadan Rasulullah (7) ... Ash-hadu anna Muhammadan Rasulullah (8); (with low tone)
Ash-hadu an lâ ilâha illallah (9) ... Ash-hadu an lâ ilâha illallah (10);
Ash-hadu anna Muhammadan Rasulullah (11) ... Ash-hadu anna Muhammadan Rasulullah (12);
Hayya <alas-salah (13) ... Hayya <alas-salah (14);
Hayya <alal-falah (15) ... Hayya <alal-falah (16);
Allâhu Akbar (17) ... Allâhu Akbar(18);
Lâ ilâha illallah (19).¹

1. On the authority of Ahmad: (15381), Abû Dâwud: (500), (503), At-Tirmidhi: (192), and Shuaib Al-Arnaût fii Musnad Ahmad: «authentic on his path, this chain is good, Ibn Hibân mentioned it in «Ath-thiqâb», and the remaining of the narrators are trustworthy, Al-Albâniy from the contemporaries classified it as good in Thamr Mustatât: page 120, and the wording of this Hadith is nineteen (19) words: (Allâhu Akbar, Allâhu Akbar; with a high tone, then say: Ash-hadu an lâ ilâha illallah, Ash-hadu an lâ ilâha illallah; Ash-hadu anna Muhammadan Rasulullah, Ash-hadu anna Muhammadan Rasulullah; with low tone, then with a high tone saying the Ash-Shahâdatain (the double Testimony) Ash-hadu an lâ ilâha illallah, Ash-hadu an lâ ilâha illallah; Ashhadu anna Muhammadan Rasulullah, Ash-hadu anna Muhammadan Rasulullah; Hayya <alas-salah, Hayya <alas-salah; Hayya <alal falah, Hayya <alal-falah; But if it is Subh (Fajr) prayer then say; As-Salâtu Khairun minan Nawm, As-Salâtu Khairun minan Nawm, Allâhu Akbar, Allâhu Akbar; Lâ ilâha illallah).

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(Allah is The Most Great, Allah is The Most Great; Allah is The Most Great, Allah is The Most Great; I bear witness that none has the right to be worshipped but Allah, I bear witness that none has the right to be worshipped but Allah; I bear witness that Muhammed is the Messenger of Allah, I bear witness that Muhammed is the Messenger of Allah; I bear witness that none has the right to be worshipped but Allah, I bear witness that none has the right to be worshipped but Allah; I bear witness that Muhammed is the Messenger of Allah, I bear witness that Muhammed is the Messenger of Allah; Come to the Prayer, Come to the Prayer; Come to the prosperity, Come to the prosperity; Allah is the Most great, Allah is the Most Great; None has the right to be worshipped but Allah).

Second Subject

Sunanul Adhân (the legislated traditional acts of the call to prayer):

1. The Muazin (Caller to prayer) has vocally sound (loud voice), and a beautiful voice: who raises his voice for Adhân, on a raised place, near the Masjid, based on the saying upon whom the blessings and benedictions in the tradition of Abdullah son of Zaid related before: (So get up along with Bilal, and when you have taught him what you have seen let him use it in making the call to prayer, for he has a stronger voice than you have).¹ Meaning: Far-reaching, additional conveyance, softens the heart of the listener and tilt them towards its acceptance, hence, the caller should be sweet (swift) in speech. And narrated by At-Dâramiy and Ibn khuzaimah: (The Messenger of Allah, peace and blessings upon him ordered about twenty men to call to prayer, and they did, and the voice of Abû Mahdhûrah was preferred by the Messenger of Allah, peace and blessings upon him, then he taught him the Adhân).^{2\3}

2. The Muazin (Caller to prayer) should be in purity (in ablution), if he calls the Adhân and gets impure by a minor impurity, It is no sin among all jurists, as well if he is in a state of impurity/ uncleanliness of what is correct, without the evidence of its denial and for Junub (being in a state of uncleanliness with intercourse or wet dream) is not impurity, however, Ahmad and Is-Hâq denied that.⁴

3. To be calm and gentle in the Adhân but a little bit quick in Iqâma.⁵

4. It is desired to place both fingers on the ears: for It is narrated in one of prophetic tradition: (I saw Bilâl calling the Adhan, and turning, and his mouth was moving here and there, and his (index) fingers were in his ears).⁶

1. On the authority of Al-Bukhâri: (628), (1533), and An-Nasâiy (631), (635)

2. Authentic: narrated by At-Dâramiy: (1172), (1197), Wal Badr Munîr fî Takhrîjil Ahâdîth wal Athâr Al-wâqiah fil Sharhil Kabîr: (3/392).

3. Mausûatul Faqih Islamiy Wal-Qadâyâ Muâsirah: (1/603).

4. Al-Awsat fis Sunan Wal Ijmâ' Wal Ikhtilâf: (3/28).

5. Fiqhul Ibâdât Alal Madh-Hab Al-Hanîfiy: (1/74).

6. Good and authentic: narrated by At-Tirmithi: (181), (197), At-Tuhfah: (11807), wa Nasbur Râyah: (1/277), and in Sahîh Muslim in another prophetic tradition with the number: (504), (728).

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The scholars said¹: in it are two benefits²:

One: The Muazin should be lauder in voice.

Second: That it is a sign for the Muazin to know those who see (hear) him afar or who is designed to be Muazin (the caller to prayer).

5. Tilting the head towards the right hand side in saying (Hay-ya Alas Salâh), and to the left in saying (Hay-ya Alal Falâh)³: Base on the Prophetic tradition of Abî Juhaifah, peace be upon him: (that he saw Bilâl calling for Adhân), he said: (I kept following the movement of his (Bilal's) mouth from here and there: to the right and to the left)⁴

It is legislated for the Muazin to be turning his head and body facing the direction of the Qibla (Ka'bah), this is the said by the concensus of Scholars, contrary to what Mâlik holds, that is its denial. Ahmad and Is-Hâq tied it up to the Muazin who calls the Adhân on Manârah (Minaret or beacon of the Mosque) intended to make people hear him.⁵

6. To make the call by standing on a wall or Minaret to be heard: Ibn Mundhir (Allah have mercy on him) said: they have come to consensus all whom I have gathered/ preserve knowledge from among knowledgeable (scholars), that the Rightful Prophetic tradition is to make the call standing.⁶

1. Tamâmul Minnah fî Fiqhil Kitâb and Sahîh Sunnah: (1/188).
2. It is benefited from it that every advocate to the goodness and the truth should not turn to listen to what is said (peddled) around him, but to cover his ears against the praises and blames of the people, But rather raise his voice high with the goodness. Allah knows best.
3. Fiqhus Sunnah wa Adilatuh wa Tawdîh Madhâhib A-im-mah: (1/285).
4. On the authority of Al-Bukhâri: (601), (634).
5. Al-Awsat fis Sunan Wal Ijmâ'Wal Ikhtilâf: (3/26-27).
6. Mausûatul Faqhil Islamiy Wal-Qadâyal Muâsirah: (1/604)

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And it is narrated from Abî Qatâdah that the prophet, upon whom peace and blessings said to Bilâl: (stand up and make the call to prayer)¹, and the Callers of the Messenger of Allah peace and blessings upon him used to say Adhân standing.

But if he has an excuse like sickness, he makes the call sitting, as well as the aged calls the Adhân sitting.

7. Adhân, without stretching, meaning prolonging and singing with it, nay it is disliked.²

8. It is legislated that there are two callers to pray in the Masjid for the Adhân of Fajr³, One calls before Fajr and the other after Fajr, evidenced by the Prophetic tradition of the prophet peace and blessings upon him: (Bilal proclaims Adhan [call to Salat (prayer)] at fag end of night, so eat and drink till Ibn Umm Maktum pronounces Adhan).⁴

9. It is legislated for callers in an extreme coldness, rainy night on a journey and their like to say instead of Hay-ya Alas Salâh or instead Hay-ya Alas Salâh, Ha-ya Alal Falâh, or after the the two Hay-ya-as or after the Adhân what is confirmed in the Prophetic tradition is: (pray in your abodes)⁵, or say: (be afor informed to pray in your abodes)⁶, or say: (Pray in your homes)⁷, twice. and An-Nawawiy said in Sharh Sahîh Muslim: « The two permissible commands stated by Ash-Shâfi>y, but for his saying after it, is good»⁸, the first condition is the best meaning instead of Hay-ya Alas Salâh⁹. Allah knows best.

1. On the authority of Al-Bukhâri: (563), (595).

2. Al-Fiqhul Manhajiy alâ Madh-Hab Ash-Shâfi>y: (1/118).

3. Al-Fiqhul Manhajiy alâ Madh-Hab Ash-Shâfi>y: (1/118).

4. Agreed upon, Al-Bukhâri: (585), (617), Muslim: (1834), (1093).

5. On the authority of Al-Bukhâri: (632), and Muslim (697).

6. On the authority of Al-Bukhâri: (632), and Muslim (697).

7. Agreed upon: Al-Bukhâri: (855), (901),and Muslim: (1303), (780).

8. Sharh Sahîh Muslim: (5/207)

9. For clarity of these evidences in the Prophetic tradition of Ibn Ab-Bass,as narrated by Al-Bukhâri: (668), and Muslim: (699).

Rulings and principles of Call to prayer and Call to start off prayer

10. It is legislated that Adhân should be taken over by one person, and the Muazin (Caller to prayer) owns the Adhân.¹

11. It is legislated for the one who hears the Adhân when the Muazin say: (Ash-hadu an lâ ilâha illallah, Ash-hadu anna Muhammadan Rasulullah) in the Adhân for him to say: (Wa ash- Hadu an lâ ilâha illallah wahdahû la sharîka lah, Wa an-na Muhammadan Abduhû warasûluh, Radîtu bil Lâhi Rab-ban wa bi Muhammadan Rasûlan wabil Islaâmi Dina: I testify that there is no god worthy of worship but Allah, I testify that Muhammad is his slave and Messenger, I am pleased with Allah as my Lord, Muhammad as my Messenger, and Islam as my Religion)², and if the Muazin says: (Hay-ya Alal Falâh, Ha-ya Alal Falâh) for him to say, (Lâhawla walâ Quw-wata IL-Lâ bil Lâh)³, and when the Muazin says: (As-Salâtu Khairun minan Nawm) for him to say: (As-Salâtu Khairun minan Nawm), and when the Muazin says in Iqâma: (Qad qâmatis Salâtu, Qdad qâmatis Salâtu) for him to say: (Qad qâmatis Salâtu, Qdad qâmatis Salâtu). Base on the Prophetic tradition of the Messenger of Allah, peace and blessings upon him (When you hear the Muazin, then say as same as he -he Muazin- says).⁴

1. Al-Mausû-atul Fiqhiy-yah: (1/86).

2. On the authority of Muslim: (1/290).

3. On the authority of Al-Bukhâri: (1/152), and Muslim: (1/288).

4. On the authority of Al-Bukhâri: (614), Wal Baihaqi: (48), (49).

Third Subject

Meaning of the words of Adhân (call to prayer):

Meaning of the words of the Adhân:

It is its words (**Allâhu Akbar**): Meaning: Bigger than everything, or Bigger to be associated with money appropriate for His Might, or its meaning Magnificently Big.

Its wording: (**Ash-Hadu**) meaning: I know.

Its wording: (**Hay-ya Alas Salâh**) Meaning: Move towards it or hasten (towards it).

Its wording: (**Al-Falâh**) Meaning: Meaning «Success and eternity, for the observer of prayer enters the Garden of bliss under the leave of Allah, then he stays in it eternally, and a call to success meaning: passionately come to the means for that».¹

Completes with (**Lâ ilâha illallah wahdahû**) to complete with the Oneness of Allah and with the Mighty Name of Allah, the same way as he started with it, meaning: There is no deity worthy of worship but Allah.²

1. Mausûatul Faqih Islamiy Wal-Qadâyal Muâsirah: (1/602).
2. Kashâful Qanâ an Matnil Iqnâ : (1\273)

Fourth Subject

The prayer is better than the sleep in Adhân:

Scholars have divers' opinions in it: like Ibn Rushd (Allah have mercy on him): they differ in the wording of the Muazin in Subh (Fajr) prayer (As-Salâtu Khairun minan Nawm) is it said in it or not? Majority of the scholars hold that it is said in it.

And other scholars hold that It is not said, for It is not part of the legislation of the Adhân, Ash-Shâfi'y hold similar view.

And the face of their divergent views: differ as to It being said in the era of the prophet peace and blessings upon him or it was said in the era of Umar, Allah be pleased with him?¹

Ash-Shawqâniy said (Allah have mercy on him): «Indeed, the confirmation of At-Tathwîb (As-Salâtu Khairun minan Nawm) has been narrated by the Prophetic tradition of Abî Mahdhûrah, Allah be pleased with him said: (The Messenger of Allah, peace and blessings upon him taught me Adhân and said: If you are calling Adhân of Fajr (Subh) and said, Hay-ya Alal Falâh then say -after that- As-Salâtu Khairun minan Nawm)² on the authority of Abû Dâwud and Ibn Hibân in his long Hadîth where he has added this same portion of the Hadîth, and in his chain of narrators: Muhammad son of Abdul Malik son of Abî Mahdhûrah, who is unknown, and that of Al-Hârith son of Ubaid, on him a statement (an article).

Abû Dâwud also mentioned it through another chain of narrators from Abî Mahdhûrah, and classified as Authentic by Ibn khuzaimah through the chain of Ibn Juraij.

Also, An-Nasâiy narrated it from different face which is again classified as Authentic by Ibn khuzaimah, and narrated by Baqiy-yubni Makh-lad. Also, At-Tathwîb (As-Salâtu Khairun minan) is narrated by At-Tobarâniy and Al-Baihaqi with a good chain from Ibn Umar with the wording: (Adhân -of Fajr- is after Hay-ya Alal Falâh, As-Salâtu Khairun minan Nawm, twice)³, Al-Ya'muriy: and this is authentic.

1. Bidâyatul Mujtahid wa Nihâyatul Muqtasid: (1/114).

2. Al-Badrul Munîr fî Takhrîjil Ahâdîth wal Athâr Al-wâqiah fil Sharhil Kabîr: (3/365)

3. At-Talkhîs Al- Habîr T. Al-Ilmiy-yah: (1/502).

Rulings and principles of Call to prayer and Call to start off prayer

Ibn khuzaimah, At-Dâraqutniy and Al-Baihaqi from Anas that he said: from the legislated tradition if the Muazin says in the Adhân of Fajr, Hay-ya Alal Falâh then let him say, As-Salâtu Khairun minan Nawm, Ibn sayidinin Nâs Al-Yaḡmuriy: It is an automatic chain».¹

Ibn Hajar Al-Asqalâniy (Allah have mercy on him): the Prophetic tradition Abî Mahdhûrah: (The Messenger of Allah, peace and blessings upon him taught me Adhân and said: If you are in² Subh (Fajr) and said, Hay-ya Alal Falâh then say -after that- As-Salâtu Khairun minan Nawm, As-Salâtu Khairun minan Nawm)³ Ar- Râfiḡ said it is confirmed, period. It is narrated by Abû Dâwud and Ibn Hibân in the long Hadîth and in it there is this addition and in its Muhammad son of Abdul Malik son of Abî Mahdhûrah⁴ who is unknown. And Al-Hârith son of Ubaid and on an article, mentioned by Abû Dâwud⁵ from another chain from Abî Mahdhûrah among it, is what is a summary classified as Authentic by Ibn khuzaimah⁶ through the chain of Ibn Juraij, he said⁷ Uthman son of Sâib informed me, My father and mother of Abdul Malik son of Abî Mahdhûrah informed me, from Abî Mahdhûrah he said Baqiy-yubni Makh-lad informed us, Yahya son of Abdul Hamid informed us, Abû Bakr son of Ay-Yâsh informed us, Abdul Aziz son of Rufaiḡ informed me, I heard Abû Mahdhûrah say, I was a little child⁸ then I called Adhân before the Messenger of Allah, peace and blessings upon him at Fajr on the Day of Hunain, when I finished saying, « Hay-ya Alal Falâh» he said add to it, «As-Salâtu Khairun minan Nawm» narrated by An-Nasâiy⁹ with a different face from Abî Jaḡfar from Abî Salman from Abî Mahdhûrah, classified as Authentic by Ibn Hibân»¹⁰.

1. Nailul Awtâr for Ash-Shawqâniy: (3/45-46)

2. Added to the origin: Adhân

3. On the authority Abû Dâwud: (500), and Ibn Mulqin said in: (Al-Badrul Munîr): Ibn khuzaimah classified it as Authentic: (3/368), And Al-Bâni classified among the contemporaries classified it as an Authentic in (Sunan Abû Dâwud).

4. Abdul Malik son of Mahdhûrah Al-Jumhi, narrated from his Father, from Abdullah son of Muhîriz , Ibn Hibân has mentioned it in Ath-thiqât.

5. On the authority of Abû Dâwud from divers chains: (1/136-138), Hadîth: (500-505), from the Hadîth of Abî Mahdhûrah.

6. On the authority of Ibn Khuzaimah in his Authentication: (1/200, 201, 202), Hadîth (385), Ahmad (3/408), An-Nasâiy (2/87), Hadîth (633), At-Tahâwiyy in «Sharh Maḡânil Âthâr: (1/134), and Al-Baihaqi in As-Sunanul Kabrâ (1/322).

7. Originally fallen,

8. Originally Loud voice.

9. On the authority of An-Nasâiy: (2/13-14), Hadîth (647).

10. At-Talkhîs Al-Habîr T Al-Ilmiyyah: (1/501).

Rulings and principles of Call to prayer and Call to start off prayer

Sayings of the contemporary scholars about At-Tathwîb (As-Salâtu Khairun minan Nawm) in the first or the second Adhân:

Shaikh Bun Bâz(Allah have mercy on him) said: «saying (As-Salâtu Khairun minan Nawm) Permissible in the first and second Adhân But the later is the best»¹.

Shaikh Al-Bâni (Allah have mercy on him) said: At-Tathwîb (As-Salâtu Khairun minan Nawm) is only legislated in the first Adhân of subh (Fajr) that is done before the adventure of the time approximately, quarter of an hour (15 minutes) base on the Hadîth of Ibn Umar (Allah be pleased with them, both) said: (There used to be in the first Adhân after «Al-Falâh» : As-Salâtu Khairun minan Nawm, twice)»^{2\3}

Shaikh Ibn Al-Uthaimîn (Allah have mercy on him) said: «his words: saying after both in the Adhân of subh: (As-Salâtu Khairun minan Nawm twice), saying after both- means: Al-Hay-alatain (As-Salâtu Khairun minan Nawm) in the Adhân of subh (twice).

And this wording is termed as At-Tathwîb (Rewarding), from (Thâba :he rewarded - Yathûbu: he is rewarding) when he returns, for the Muazin (Caller to prayer) is rewarded calling to prayer owing to mentioning its virtues.

His words: (in the Adhân of subh) (Adhân) mudâf; the added (possessive) and (Subh) the added to in the instance of adding something to its reason, meaning: Adhân whose reason (for its saying at the time) is rising of the dawn, and also permissible in the instance of adding something to its kind, meaning: Adhân from Subh (dawn) ,and Adhân of subh: is the kind of Adhân said after the rising of the dawn, it is specified with the term At-Tathwîb because of many people sleep at that time or anxious to sleep.

Some people have been delusional at this age that the intent of what is said in both terms is the Adhân that is before Fajr, their suspicion in it is: that it has been narrated in other wordings of the Hadîth: (and if you say the first Adhân for Subh then say: As-Salâtu Khairun minan Nawm)⁴.

1. Fatâwa Nûr Alad Darb: (6/311)
2. On the authority of Al-Baihaqi: (1987), Ibn khuzaimah in (It-hâfil Mahrah): (10794) Ibn Hajar classified it as good in (AtTalkhîs Wal Al-Habîr): (1/502), this wording is for Al-Baihaqi: (There used to be in the first Adhân after «Al-Falâh» : As-Salâtu Khairun minan Nawm: As-Salâtu Khairun minan Nawm, and narrated by Abdullah son of Al-Walîd Al-Adaniy from Ath-Thawriy with his chain of narrators from Ibn Umar that he used to say: Hay-ya Alal Falâh, Hay-ya Alal Falâh, As-Salâtu Khairun minan Nawm, As-Salâtu Khairun minan Nawm in the first Adhân twice, meaning in Subh).
3. Tamâmul Minnah fî Ta'liq alâ Fiqhis Sunnah: (1/146)
4. On the authority of Ahmad: (15376), and Shuaib Al-Arnaût: «It is an Authentic Hadîth via his chain of narrators».

Rulings and principles of Call to prayer and Call to start off prayer

They claimed: that At-Tathwîb is only said in the Adhân that comes at the end of the night, for they termed it as (first), they also said: that At-Tathwîb in the Adhân that comes after Fajr is innovation.

And we say¹: indeed the Messenger, peace and blessings upon him said: (If you say the first Adhân for Subh prayer), he said: (Subh prayer), it is well known that the Adhân that is at the end of the night is not fun for Subh prayer, It is only as the prophet peace and blessings upon him said: (To wake up the sleeper and return the one who stands)².

For the Subh prayer the Adhân is not said until after the rise of the dawn, hence, if the Adhân is said for It before the onset of the Subh then it is not an Adhân for it, based on the Prophetic tradition upon whom peace and blessings of Allah: (when the time for prayer comes one of you should call the adhan for you)³, It is known that prayer is not observed accept after the onset of its time, the problem then left is in his words: (If you say the first Adhân for Subh prayer).

We say⁴: there is no problem, for the Adhân is meant announcement literally, as well as Iqâma, so the Adhân of subh prayer is after the onset of its time in the first Adhân.

It has come clear cut on that on the authority of Muslim from Âisha (Allah be pleased with her) in the prayer of the prophet peace and blessings upon him in the night, she said: (he used to sleep in the beginning of the night and was awake at its end, then when he used to have a need with his wife he fulfils it, then sleep, then when it comes to the first Adhân...)⁵.

The intent of her words: (in the first Adhân) that is Adhân of subh (Fajr) with no doubt, it is termed first attributed to the Iqâma, as the prophet peace and blessings upon him said: (Between every two Adhânain there is prayer)⁶,

1. As-Sharhul Mumti' alâ Zâdil Mustaqni': (2/61).

2. On the authority of Al-Bukhâri: (621).

3. On the authority of Al-Bukhâri: (628), (1533), and An-Nasâiy (631), (635).

4. Ash-Sharhul Mumti'alâ Zâdil Mustaqni': (2/61)

5. On the authority of Muslim: (739).

6. On the authority of Al-Bukhâri: (627), Muslim: (838), from the Hadîth of Abdullah son of Buraidah.

Rulings and principles of Call to prayer and Call to start off prayer

Meaning of (Adhânain): Adhân and Iqâma (the call to prayer and call to start off prayer).

Al-Bukhâri said (Allah have mercy on him): «(Uthman added the third Adhân in the Jumuah prayer)»¹.

It is known that in Jumuah there two Adhânain and Iqâma, and they termed it as the third Adhân, with that the problem is removed, then there is At-Tathwîb (As-Salâtu Khairun minan Nawm) in the Subh prayer»².

Among the scholars of Kurdistan- Iraq Shaikh Nûriy Faris (Allah preserve him): the wording (As-Salâtu Khairun minan Nawm) in the second Adhân (Meaning: in the last Adhân), and also it stops at the creed of the Muazin: if he believes that it is in the first Adhân, It is by his discesion acceptabled, and if he believes that It is the last Adhân it is acceptable.

And the most correct saying is the one who says: (As-Salâtu Khairun minan Nawm) in the second Adhân (meaning: in the last Adhân) just like it is made clear in the explanation of the preserved scholars with the wording of the Hadîth, and this is in line with the majority of the ancient imams and scholars, and with the wording of Abî Dâwud who said: the chain of the Hadîth is best explained, But there is nothing wrong in the first Adhân as said by Shaikh Ibn Bâz, Allah knows best.

1. On the authority of Al-Bukhâri: (913) from As-Sâib son of Yazîd.
2. As-Sharhul Mumti' alâ Zâdil Mustaqni': (2\61).

Fifth Subject

What is desired after the Adhân:

1. The supplication after the Adhân¹: Based on the Prophetic tradition of Jâbir, Allah be pleased with him said: (He who says upon hearing the Adhan: <Allahumma Rabba hadhihid-da>wati-ttammati, was-salatil-qa>imati, ati Muhammadanil-wasilata wal-fadhilata, wab>athu maqaman mahmuda nilladhi wa <adtahu [O Allah, Rubb of this perfect call (Da>wah) and of the established prayer (As-Salat), grant Muhammad the Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him]>, it becomes incumbent upon me to intercede for him on the Day of Resurrection)².

Al-Hâfidh Ibn Hajar (Allah have mercy on him) said: «(It becomes incumbent upon me) Meaning: it has become rightful and mandatory or descends on me, it has come in At-Tahâwiy from the Hadîth of Ibn Mas-ûd, Allah be pleased with him: (Mandatory to him)»³

And the Hadîth of Abdullah Ibn <Amr, Allah be pleased with him Marfûan: raised to prophet peace and blessings upon him said: (When you hear the Mu>adhdhin then say what he says, and do Salah upon me, for whoever does Salah upon me once, Allah will Salah upon him ten (times). Then ask Allah to grant me Al-Wasilah, which is a position in paradise which only one of the slaves of Allah will attain, and I hope that I will be the one. Whoever asks for Al-Wasilah for me, will be entitled to my intercession on the Day of Resurrection).⁴

Al-Hâfidh Ibn Hajar (Allah have mercy on him) said «it be hopes to be the intent of the call in its perfection and to support it with the wording of Muslim: (Say like he says then say grace and benedictions upon me.)».⁵⁻⁶

1. Al-Wajîz fil Fiqh: page 461.
2. On the authority of Al-Bukhâri: (582), (614).
3. Fat-Hul Bâri Sharh Sahîh Al-Bukhâri: (2/122).
4. On the authority of Al-Bukhâri: (614), and Al-Baihaqi: (48), (49)
5. On the authority of Muslim: (847), and Al-Baihaqi: (48), (49).
6. Fat-Hul Bâri Sharh Sahîh Al-Bukhâri: (2/120).

Rulings and principles of Call to prayer and Call to start off prayer

1. The supplication between the Adhân and Iqâma: for the supplication at that time is acceptable,¹ from Anas, Allah be pleased with him that the prophet peace and blessings upon him said: (Supplication is not rejected between the Adhân and Iqâma, hence make supplication thereof).²

1. Sahîh Fiqhus Sunnah wa Adilatuh wa Tawdîh Madhâhib A-im-mah: (1/287).
2. On the authority of At-Tirmithi: (212), and he said in his Sunan: «A good Hadîth» , classified as Authentic by Al-Albâniy from among the contemporaries in Sahîh At-Tirmithi: (2843)

Sixth Subject

Graces and benidictions upon the prophet peace and blessings upon him after the Adhân:

Imam Ibn Hajar Al-Haitamiy (Allah have mercy on him) said: «We have not seen in it any contradiction saying Salât (graces and benidictions) upon him, peace and blessings upon him before the Adhân, and not to the point of (Muhammadan Rasûlul Laah) neither after it have we yet seen in the words of our scholars contradiction on it again, at that instance neither of both cases is the Sunnah (tradition of the prophet peace and blessings upon him) in the places mentioned, hence whoever comes with either of the two believing that it is Sunnah at that specific place it is prohibited and denied of him, because it is a legislation without an evidence, and whoever legislates without evidence is debased upon and prohibited from it».¹

Ibn Taimiya (Allah have mercy on him) said: «As-Salâtu (Graces and blessings) upon him is a part of supplications... and the tradition of all supplications is private (secrecy) except there is a reason that legislates its Lauderdability: Allah said: (Call upon your Lord in humility and privately; indeed, He does not like transgressors). [7:55].

Allah, the Almighty said: (When he called to his Lord a private supplication). [19:3].

Allah, the Almighty said: (And remember your Lord within yourself in humility and in fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless). [7:205]²

1. Maj-Mû ul Fatâwa Al-Fiqhul Kubrâ Lil Haitamiy: (1/313).
2. Maj-Mû ul Fatâwa Ibn Taimiya: (22/274)

Section Three

The Whatness of Iqâma (Call to start off prayer) and its Rulings.

There are four subjects in it:

First Subject: Concept of the Call to start off prayer

Second Subject: Rulings of the Call to start off prayer

Third Subject: Nature of the Call to start off prayer and its wording

Fourth Subject: Sunan (legislated traditional acts) of the Call to start off prayer

First Subject

Concept of the Call to start off prayer:

Literal meaning of Iqâma: «the source, he puts up something, that is when he made it stand, it has many meanings: (stability, show and call/appeal)».1

«And Iqâma originally means (erect) its reality is: erection of the seated or the lying supine or prone and as the Muazin comes with the words of Iqâma, with those words he erects those seating and take them off that posture».2

Theological meaning of Iqâma: «It is the worship of Allah by standing up for prayer and starting it with a specific mentioning».3

Or «it is an announcement that indicates standing up for prayer with a specific mentioning».4

The most correct is that Iqâma is: a specific mentioning to notify the observers (of prayer) to stand up for the prayer.

1. Al-Qâmûsul Muhît: page 434, Sahîh Fiqhus Sunnah wa Adilatuh wa Tawdîh Madhâhib A-im-mah: (1/270).
2. As-Sunanul Kabrâ Lil Baihaqi: (1/230).
3. Sahîh Fiqhus Sunnah wa Adilatuh wa Tawdîh Madhâhib A-im-mah: (1/270).
4. Fiqhul Ibâdât Alal Madh-Hab Al-Mâlikky: (1/128)

Second Subject

Rulings of the Call to start off prayer:

Al-Iqâmah: the call to start off prayer (Fard kifâya: communal obligation) for every Obligatory prayer of the five daily prayers, for instance, whether present prayer or a missed prayer¹, base on words of upon whom peace and blessings of Allah: (If three men in a village or in the desert, make no arrangement for Salat in congregation, Satan must have certainly overcome them).²

And his words, upon whom peace and blessings of Allah: (When (both of) you set out, pronounce Adhan and then Iqama and the oldest of you should lead the prayer)³, and prayis valid without Iqâma (Call to start off prayer).

And the words of Anas, Allah be pleased with him said: (Bilal was commanded to say the phrases of the Adhan twice and the phrases of the Iqamah once).⁴

Rulings and principles of Iqâma is as same as that of Adhân mentioned above, added to it is as follows:

1. It is legislated to slow Iqâma or make it swift, meaning: being quick with it while cognizant of manifest wording, in that to arrange between every two words with (the former) its sound, and the later with its sound.⁵

2. If the Muazin calls to Adhân and call to start off the prayer, it is then desired for all people that each calls for the Adhân or say the Iqâma, nay he should rather say as the Muazin says, for the tradition of prophet peace and blessings upon him came with that legislation.⁶

3. Iqâma is legislated for notification in response to Prayer, for that matter it is legislated for the rise of voice in Adhân and Iqâma to notify people on that, to converge and in fulfilling the prayer.⁷

1. Minhâjul Muslim, Book of Aqâid wa Âdâb wa Akh- Law wa Ibâdât wa Muâmalât: page 188.

2. On the authority of Abu Dâwud: (547), wan Nasâiy: (838), (847), Al-Bâni classified it as good in Ath-Thamril Mustatâb: page 117.

3. On the authority of Al-Bukhâri: (597), (630).

4. On the authority of Al-Bukhâri: (571), (602), Page 175

5. Mausûatul Faqih Islamiy Wal-Qadâyal Muâsirah: (1/615)

Rulings and principles of Call to prayer and Call to start off prayer

4. For the Muazin to note that he is responsible for both notifications all together, hence he does not say the Iqâma except with the permission of the Imam or his signal, For Bilâl (Allah be pleased with him) used not to say the Iqâma until the prophet peace and blessings upon him comes out. To an extend they (companions) used to remind him (peace and blessings upon him) when he delayed saying (Prayer, O Messenger of Allah).⁸

Verily, the Muazin takes over the Iqâma, even if he is a deputy to the substantive Muazin, example, for the substantive Muazin to dedicate someone on his behalf because of reason beyond his control then later he comes back before the Iqâma then the deputy says the Iqâma other than the substantive Muazin, it is narrated on that if authentic there is no problem, and if not then authentic then it on the substantive Muazin to take charge of his duty: For he is the foundation and the deputy is a part in his absence, hence if he is present the deputy is taken off.

6. Mausûatul Faqhil Islamiy Wal-Qadâyal Muâsirah: (1/617).

7. Mausûatul Faqhil Islamiy: (2/394).

8. On the authority of Al-Bukhâri: (137), (139).

Third Subject

Nature of the Call to start off prayer and its wording:

One: Iqâma is (eleven) statements, which is the Iqâma of Bilâl, Allah be pleased with him which he used to say the Iqâma with in the midst of the prophet peace and blessings upon him present (resident) and on journey, which is the best, and this is the most correct¹ it is as follows²:

Allâhu Akbar 1, Allâhu Akbar 2

Ash-Hadu Al-Lâ ilâha illal-Lâh 3

Ash- Hadu Anna Muhammadan Rasûlul Laah 4

Ha-ya Alas Salâh 5

Ha-ya Alal Falâh 6

Qad qâmatis Salâh 7, Qad qâmatis Salâh 8

Allâhu Akbar 9, Allâhu Akbar 10

Lâ ilâha illal-Lâh 11. 3

1. Fat-Hul Bâri Libn Hajar: (2/84), Ath-Thamril Mustatâb: (1/209).

2. Mausûatul Faqhil Islamiy: (2/402).

3. On the authority of Ahmad: (16478), Abû Dâwud: (499), Abû Shuaib Al-Arnaût said in (Musnad Ahmad): «it is a good Hadîth» and Al-Bâni said in (Sunan Abû Dâwud): «an Authentic Hadîth», An-Nawawiy said in (Al-Majmû): «in our School of thought it is (eleven statements)as stated above, and same held by Umar son of Al-khatâb and his son, Anas, Alhassan Basriy, Mak-hûl, Zahriy, Awzâ-iy, Ahmad, Is-Hâq, Abû Thawr, Yahya son of Yahya, Dâwud, Ibn Mundhir. Baihaqi and whoever said of the singular nature of Iqâma are Saeed son of Masayab, Urwa Ibn Zubair, Alhassan, Ibn Sîrîn, Makhûl, Zahrâniy, Umar Ibn Abdul Aziz and revered scholars from the students of the companions, and Al-Bagawi said It is the Saying of many scholars», (3/94).

Rulings and principles of Call to prayer and Call to start off prayer

Two: Iqâma is (seventeen) wordings, that is the Iqâma of Abî Mahdhûrah, Allah be pleased with him, it is as follows:

Allâhu Akbar 1, Allâhu Akbar 2
Allâhu Akbar 3, Allâhu Akbar4
Ash-Hadu Al-Lâ ilâha illal-Lâh5, Ash-Hadu Al-Lâ ilâha illal-Lâh6
Ash- Hadu Anna Muhammadan Rasûlul Laah7, Ash- Hadu Anna
Muhammadan Rasûlul Laah8
Ha-ya Alas Salâh9, Ha-ya Alas Salâh10
Ha-ya Alal Falâh11, Ha-ya Alal Falâh12
Qad qâmatis Salâh 13, Qad qâmatis Salâh 14
Allâhu Akbar 15, Allâhu Akbar 16
Lâ ilâha illal-Lâh17 1

1. On the authority of Ahmad: (15381), At-Tirmithi (192), Ibn Hibân: (1681), Shuaib Al-Arnaût said in Sahîh Ibn Hibân: «a good chain», classified as good by Al-Bâni from among the contemporaries in Ath-Thamril Mustatâb: page 120, And An-Nawawiy said in (Al-Majmû): «Abû Hanîfa, Ath-Thawriy and Ibn Mubâarak said it is seventeen words just like Adhân within them with the addition of (Qad qâmatis Salâh) twice, that is evidenced by Abû Hanîfa and his basement with the Hadîth of Abî Mahdhûrah that the prophet peace and blessings upon him» taught him Adhân with nineteen words and Iqâma with seventeen words», (3/94).

Rulings and principles of Call to prayer and Call to start off prayer

Three: Iqâma: call to start off prayer is (ten) wordings, and the statement (Qad qâmatis Salâh) once, Base on the narration from Anas (Allah be pleased with him) said: (Bilal was commanded to say the phrases of the Adhan twice and the phrases of the Iqamah once). (This Hadîth is meaning the Hadîth of Anas) It is related to the Hadîth of Ibn Umar, which is as follows:

Allâhu Akbar 1, Allâhu Akbar 2
Ash-Hadu Al-Lâ ilâha illal-Lâh 3
Ash- Hadu Anna Muhammadan Rasûlul Laah 4
Ha-ya Alas Salâh 5
Ha-ya Alal Falâh 6
Qad qâmatis Salâh 7,
Allâhu Akbar 8, Allâhu Akbar 9
Lâ ilâha illal-Lâh 10. 1

1. Mukhtasarul Ahkâm: (2/6) Wal Mudawana: (1/158), Wal Mausûatul Faqhil Islamiy Wal-Qadâyal Muâsirah: ans:1, Page 615, and At-Tûsiy in (Mukhtasarul Ahkâm): «It is said this Hadîth is good and Authentic», and Al-Haithamiy in (Majmaul Zawâ-id wamam baul fawâid): «I said: Ibn Mâjah has narrated via him: Bilâl used to say Adhân twice twice, and Iqâma once only», (1856), and An-Nawawiy said in (Al-Majmû): «Mâlik said ten words, made his word «Qad qâmatis Salâh» once», (3/94).

Fourth Subject

Sunan (legislated traditional acts) of the Call to start off prayer:

And the Sunan (legislated traditional acts) of the Call to start off prayer is also the same as the Sunan of Adhân, to add some points to them are as follows:

1. It is legislated that the Muazin must be a resident.
2. It is legislated for one person to take charge of the Adhân as well as Iqâma, and Imam is more possessive than the Iqâma, hence, the Muazin does not start calling for Iqâma except from his signal, sightful move, or when he stands up or anything like that to indicate his permission¹, and it is permissible again for one person to take charge of the Adhân and another person to take charge of the Iqâma.

1. Al-Mausû-atul Fiqhiy-yah: (1/86)

Section Four

Names of the Muazinins (callers to prayer) of the Messenger of Allah, peace and blessings upon him, Features of Callers to prayer and some of their mistakes.

There are three Subjects in it:

First Subject: Names of the Muazinins (callers to prayer) of the Messenger of Allah, peace and blessings upon him, and their lives

Second Subject: Features of Callers to prayer

Third Subject: Among the mistakes of callers to pray

First Subject

Names of the Muazinins (callers to prayer) of the Messenger of Allah, peace and blessings upon him, and their lives.

They were Four:

Two in Madina, one in Qubâ and one in Makkah.

1. Bilâl Ibn Rabâh, Allah be pleased with him:

«His name is (Bilâl son of Rabâh, the Ethiopian), Abû Bakr As-Sidîq was his master. His mother: Hamâmah. He is the Muazin of the Messenger of Allah, peace and blessings upon him, from the first forerunners [in the faith] who were tortured because of Allah, he participated in Campaign of Badr, the prophet peace and blessings upon him testified of his appointment in Jannah, and his narrations are in books.

Narrated from him are the following; Ibn Umar, Abû Uthman An-Nahdiy, Al-Aswad, Abdul Rahman son of Abî Lailâ, and many more. He lived over 60 years. It is said: he is an Ethiopian, and also said: he is born in Hijâz.

On his death are sayings, one of them suggests: it was in Dâray-yâ, in the 20AH.

From Âsim: from Zar, from Abdullah: The first to make public their Islam are seven: The Messenger of Allah, peace and blessings upon him, Abû Bakr, Am-mâr and his mother, **Bilâl**, Suhaib and Al-Miqdâd.

From Abî Zur-ah , from Abî Hurairah: the Messenger of Allah peace and blessings upon him said to Bilâl in the Subh prayer: (Tell me about the most hopeful act (i.e., one which you deem the most rewarding with Allah) you have done since your acceptance of Islam because I heard the sound of the steps of your shoes in front of me in Jannah.» Bilal said: «I do not consider any act more hopeful than that whenever I make Wudu (or took a bath) in an hour of night or day, I would immediately perform Salat (prayer) for as long as was destined for me to perform).¹

1. On the authority of Al-Bukhâri: (1149), and Muslim: (2428)

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From Thâbit: from Anas: raised to prophet peace and blessings upon him: (I entered Paradise, and heard the sound of steps. I asked: what is this.? Then it is said: Bilâl). 1

Al- Mas-ûdiy said: from Al-Qâsim son of Abdul Rahman said: the first to call Adhân was Bilâl. 2

On the nickname of Bilâl three things have been mentioned: (Father of Abdul Karîm, Abû Abdullah and Abû A>mr).

Muhammad bun Ibrahim At-Taimiy said3, Ibn Is-Hâq, Abû Umar At-Dorîr, and many more: Bilâl passed on in the year 20thAH in Damascus, and it is said again: he passed on in the 21st AH.

Al-Wâqidîy said: he was buried in Bâbis Sagîr, while in his sixty>s.

Ali son of Abdullah At-Tamîmiy: he was buried in Bâbi kîsân.4

Also, Abdul Jabâr son of Muhammad in (History of Dâray-yâ): I heard a group from Khawlân saying: his grave is in Dâray-yâ, in the cemetery of Khawlân.

As for Uthman son of Khur-razâdh5, he said: Muhammadbson of Abî Usâmah Al-Halabiy informed us, Abû Saeed Al-Ansâriy informed us, from Ali son of Abdul Rahman, he said: Bilâl died in Halab, and buried in Bâbil Arba-în.

Narrated from him: forty four (44) Hadîth among it, there are Four (4) in (the double authentic), Agreed upon: is one, and Al-Bukhâri singularly narrate two, and for Muslim with Mawqûf Hadîth: It is a Hadith whose chain stopped on the way without reaching the prophet peace and blessings upon him)»6.

1. On the authority of Al-Bukhâri: (3679), Ahmad: (3/179-263)

2. On the authority of Ibn Mas-ûd: (3/1/167)

3. The term (bun: son) is fallen out printing.

4. Attributed to Kîsân master of Muawiyah, which is near Al-Bâbil Sharqi, look in (History of Damascus) by Ibn Asâkir: (1/185).

5. He is Uthman son of Abdullah, son of Muhammad son of Khar-razâd with the «khâ» having Dommah (°) and by stressing the «Râ» after both I «Zâi». Heavy, passed on in (281) AH, It changed out of typo erratum to (Jur-razâd).

6. Siyar A>lâmil Nubalâ: (1/347-360)

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2. Ibn Umi Maktoum Al-Qurashiy Al-Aḡmiriy, Allah be pleased with him:

Diversity in his name: People of Madina say: (Abdullah son of Qais son of Zâidah son of Al-Asom son of Rawâha Al-Qurashiy, Al-Aḡmiriy. However, people of Iraq called him as Amran).

His mother is: Ummu Maktoum: she is Âtiqah daughter of Abdullah son of Ankatha son of Âmir son of Makhzûm son of Yaqadha Al-Makhzûmiy-yah.

From the immigrants and forerunners [in the faith], he was blind, Muazin (caller to prayer) of Messenger of Allah peace and blessings upon him with Bilâl, Saḡadinil Qaradh, and Abî Mahdhûrah, he was a Muazin of Makkah, he migrated after the incident of Badr with ease. And Qatâdah said: the prophet peace and blessings upon him dedicated Umm Maktoum to take charge of Madina twice, and he was blind.¹

Narrated by Mujâlid², Ash-Shaḡbiy said: indeed the prophet peace and blessings upon him dedicated Umm Maktoum to take care of Madina in the battle of Badr³, From Al-Barâ who said: first who preceded us is Mus-ab son of Umair, then came to us after him Aḡmr son of Umm Maktoum, they said to him: what has the one behind you did? He said: they will follow suit my way⁴.

He said: indeed, The Arch Jibril came to the Messenger of Allah, peace and blessings upon him and with him is Ibn Umm Maktoum, and he asked: (When did you lose your sight?), Then he said: Since when I was a child.

1. Related like that mursalan son of Saḡad: (4/1/151), and Ahmad joint it: (3/132/192).
2. He is Mujâlid son of Saeed son Umair Al-Hamdâniy.
3. On the authority of Ibn Saḡad: (4/1/151).
4. On the authority of Ibn Saḡad: (4/1/151).

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Âisha said: Ibn Umm Maktoum was a Muazin of the Messenger, peace and blessings upon him and he was a blind.¹

Ibn Umar said: the Messenger of Allah peace and blessings upon him said: (Bilal proclaims Adhan [call to Salat (prayer) at the far end of night, so eat and drink till Ibn Umm Maktoum pronounces Adhan).

Abdul Rahman son of Abî Zinâd: from his Father, from Khârijata Ibn Zaid, from his Father, he said: «Al-wâqidiy said: The people of Al-Qâdisiy-yah with the flag, then moved back to Madina, and passed on in it, we have not heard for him any mention after Umar».²

1. On the authority of Ibn Sa'ad: (4/1/152).
2. Siyar A'lâmil Nubalâ: (1/360-365)

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3. Abû Mahdhûrah Al-Jumahiy Awsubnu Mi>yar, Allah be pleased with him: «the Muazin of Masjid Haram (The prophet's Mosque), A companion of the prophet peace and blessings upon him, (Aws son of Mi>yar son of Lawdhân son of Rabé-ah son of Sa'ad son of Jumahi. It is also said: his name is: (Sumair son of Umair son of Lawdhân son of Rabé-ah son of Sa'ad son of Jumahi), his mother is Khuzaia. Ibn Juraij said: Uthman son of As-Sâib informed me, from Umm Abdul Malik son of Abî Mahdhûrah, from Abî Mahdhûrah, who said:»When the Messenger of Allah (S.A.W) left Hunain, I was the tenth of a group of ten of the people of Makkah who were trying to catch up with them. We heard them calling the Adhan for the prayer and we started to repeat the Adhan, mocking them. The Messenger of Allah (S.A.W) said: (I heard among these people the Adhan of one who has a beautiful voice.» He sent for us, and we recited the Adhan one by one, and I was the last of them. When I said the Adhan, he said: «Come here.» He sat me down in front of him and rubbed my forelock and blessed me three times, then he said, «Go and give the Adhan at the sacred House.» I said: «How, O Messenger of Allah?» He taught me as you say the Adhan now, But in As-Subh (Fajr): (As-Salâtu Khairun minan Nawm), And he taught me the Iqamah saying each phrase twice). 1

Al-Wâqidiy said: Abû Mahdhûrah used to say Adhân in Makkah until he died at 59, his son took after him, then he grandson until today in Makkah. 2

1. On the authority of Abû Dâwud: (501), An-Nasâiy: (2/7-8), Ahmad: (3/408) with this chain.
2. Ibn Sa'ad: (5/450).

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Then Mus-ab son of Abdullah part of them computed saying:

But, by the Lord of the nicely covered Kaʿbah ** and that of the chapters Muhammad recites

And, of the rhythmic tune of Adhân from Abî Mahdhûrah ** I would have certainly done the detestful.

Hâtim son of Abî Sagîra said: from the son of Abû Mulaika: that the Messenger of Allah, peace and blessings upon him gave Abû Mahdhûrah the Adhân, then Umar came, alighted at Dârun Nadwa, then he (Abû Mahdhûrah) said the Adhân, advanced and greeted Umar, then Umar said: what a strong voice! Are you not afraid that your meritocracy 1 split due to your strength of your voice?

He said: O the leader of the Believers, you have come, and I love to make you hear my voice.

He said: O Abû Mahdhûrah, you are indeed in a very hot land, hence allow some little space for the sun to Cool a little, and allow some time for it to cool a little then say the Adhân, then say the Iqâma and you will see with you.

Abû Hudhaifa An-Nahdiy said: Abû Ay-Yûb son of Thâbit informed us, from Safiy-yah daughter of Bahrah2: that Abû Mahdhûrah used to have forelock hair on his forehead, he will send it back whenever he seats, it used to touch the ground.

Ibn Juraij said: we heard our companions say: from the son of Abî Mulaika, he said: a caller called Muawiyah, Abû Mahdhûrah held him and dropped him in Zamzam».3

1. Al-Muraitâ in the same scale with Al-Humairâ: Lower abdomen between the navel and the pubis.
2. Bahrah: with giving the fat-ha and make the <H> silent just like in (Mushtabih): (1/50), (Ikmâl): (1/191), (Tabsîrul Muntabih): (1/66), (Tawdîh Mushtabih).
3. Siyar Aʿlâmil Nubalâ: (3/117-119).

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4. Sa'ad Al-Quradhiy, Allah be pleased with him: He is Abdul Rahman son of Sa'ad son of A'mâr son of Sa'ad master of A'mâr son of Yâsir: «The Muazin of Masjid Qubâ in the time of prophet peace and blessings upon him, when Umar took charge of the caliphate he appointed him as the Muazin of the prophet's Masjid (peace and blessings upon him), his origin was master for A'mâr son of Yâsir, he was the one who used to hold the goat for Abû Bakr, Umar and Ali to the prayer floor on the Day of Eid, and Adhân remained in his progeny for a long time».1

Ibn Taimiya said: «It is that Sa'ad Al-Quradhiy said Adhân in Madina, who was the Muazin of people of Qubâ».2

* Abû Mahdhûrah used to repeat the Adhân and say twice the Iqâma.

* Bilâl used not to repeat, but say Iqâma once.

* Ash-Shâfi' (Allah have mercy on him) and people of Makkah go with the Adhân of Abî Mahdhûrah and with the Iqâma of Bilâl.

* Abû Hanîfa (Allah have mercy on him) and the people of Iraq go with the Adhân of Bilâl and Iqâma with Abû Mahdhûrah.

* Imam Ahmad (Allah have mercy on him), scholars of Hadîth and people of Madina go with the Adhân and Iqâma of Bilâl.

* And Mâlik (Allah have mercy on him) differed in both instances: Repeating of the Takbîr: twice the wording of Iqâma, he used not to repeat it».3

And among the contemporaries: There are many Muazinins (Callers to prayer) across the Muslim nations, their voices are beautiful and their Adhân is authentic, they serve the Religion through their voices, and we also have many of the Muazinins (callers to prayer) that are serving through the means of their beautiful and natural voices. I pray the almighty Allah purify their intentions for the service of this Religion Islam.

1. Al-Bidâya wan Nihâya T Al-Fikr : (7/321).

2. Fatâwa Al-Kubrâ Libn Taimiya: (3/42)

3. Zâdul Ma-âd fî Had-yi khairil Ibâd: (1/120)

Second Subject

Features of Callers to prayer:

1. **Sincerity of intention:** It is expected he purify his intention in his Adhân, for all deeds are related to the intention, and sincerity of intention worth for abundant reward, for the Messenger of Allah said: (Indeed, the validity of deeds is dependent on the intentions).¹
2. **Ruling on purification during the Adhân:** «It is desired for the Muazin to be on complete purification from minor and major impurities. However, if he says the Adhân without being on purification his Adhân is authentic, for the prophet peace and blessings upon him used to remember Allah in all situations».²
3. **Must be an expert in time:** «In order to confirm Adhân in its beginning, safe from its error, however, it is permissible for the one who does not know time by himself (like the blind) to be a Muazin if there is someone who will constantly inform him of it. Surely, (Umm Maktoum-the blind- used not to say Adhân until he was told: It is dawn, it is dawn: It is time)».³⁻⁴
4. **The Muazin should be in his Iqâma loud voice (peach voice), beautiful voice:** he who raises his voice with the Adhân, on a high place, in a close proximity to the Masjid, Base on the words upon whom peace and blessings of Allah in case of Abdullah son of Zaid mentioned above: (Teach it to Bilâl, For he is louder than you in voice)⁵ meaning: Far-reaching.⁶

1. Agreed upon: from the Hadîth of Umar bin khatâb (Allah be pleased with him), It is the first Hadîth in Sahîh Al-Bukhâri.
2. On the authority of Muslim: (373), Abû Dâwud: (18), At-Tirmithi: (3381), and Ibn Mâjah: (302).
3. On the authority of Al-Bukhâri: (585), (617).
4. Fiqhus Sunnah wa Adilatuh wa Tawdîh Madhâhib A-im-mah: (1/281)
5. Authentic: on the authority of Al-Baihaqi: (1708), (1/399).
6. Mausûatul Faqih Islamiy Wal-Qadâyal Muâsirah: (1/603).

Third Subject

Among the mistakes of callers to prayer:

Verily, some Callers to prayer make errors and deviate in their Adhân, reason being, many a time ignorance in the Religion and efforts without knowledge, with the passion on goodness and efforts in it. And these mistakes and irregularities have recently been perceived and others have been in existence since time in memorial, and still found in our current times, the very cause of this is but, with the decreased zeal of people in seeking knowledge, learning and teaching it.

And Among the mistakes of callers to pray:

1. The Stretching and singing of the Adhân.

Shaikh Ali Mahfouz in his book (Al-Ibdâ' fî Madâril Ibtî-dâ'): «From among the disliked innovations are prohibitions: Composing, which is singing meaning: singing it in a form that lead to the change of the wording of Adhân and its nature with tonal movements of clear, silence, lack of wording or rather additional wording in the Adhân in an attempt to maintaining his composure, this is totally not acceptable in Adhân just as it is not permitted in the recitation of Qur'an, and also not permitted to listen to it, because there is resemblance of immorality in their state of immorality as they sing, Contrary to the known theologically in Adhân and Qur'an».1

Imam Al-Bukhâri mentioned in his Sahîh commenting: «That Umar son of Abdul Aziz (Allah have mercy on him) said to Muazin: Say a comforting Adhân or who excuse us, Ibn Hajar (Allah have mercy on him): On the surface, he was afraid of him stretching, contrary to humility and devotion».2

Shaikh Abdullah Jibrîn said: «Inappropriate Stretching and composing is making light and repeating the voice sound as well as breaking until some words due to the inappropriate stretching and composing will turn to as though he is singing- or anything like that- and this is disliked. Yes, it is required to beautify the voice in Adhân, but it has not got to the extent of out of order (the norm)».3

1. Al-Ibdâ': page 176.

2. Fat-Hul Bâri Sharh Sahîh Al-Bukhâri: (2/87-88)

3. Min suâl wajhu ilaihi fî Darsin min Durûs shibran (Rabeeul Âkhar 1414AH)

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2. Cacophonical, Linguistical and grammatical error in the Adhân.

The intent of Cacophony is what happens when the callers to prayer commit of errors, irregularities and change in the pronunciation of words, that is to pronounce a letter from another letter's point of origination, or prolongment in a wrong point, exaggeration in prolongment in a nominal point of prolongment, and the likes of that we hear from them.

And from that:

* Prolonging the letter <hamza> of (Allâhu) It changes the sentence into an enquiry or a question (Âllâh), to make it seem he is saying, is (Allah Greatest?).

* Prolonging the letter <Bâ> in the saying (Akbar) by saying: (Akbâr), despite the word (Akbar) is originally in a scale of (Af-al) preference meaning: (Allâh, the Mighty, the sublime is the greatest to everything), Hence when the Muazin changes it to (Akbâr) meaning therefore changes.

* Prolonging the letter <hamza> of (Ash-Hadu) by saying (Âsh-hadu) the sentence changes into a question as though he is saying, (A-Ash-Hadu Al La ilâha illallah)!

* Prolongment of Dommah in the saying (Ash-Hadu) by prolonging the end saying (Ash-Hadû), this changes the meaning of the sentence from information of testification into past tense for the future tense: command is (Ash-Hidû).

* Stressing the Nûn in the saying (Ash-Hadu An-na-Lâ ilâha illallah), despite the fact that it is originally silent which is perfect as (Ash-Hadu Al-Lâ ilâha illallah).

* Making the letter <Lâm> fat-ha (Rasûlul) in the wording (Ash-Hadu An-na Muhammadan Rasûlul Laah), despite the correct is (Madmûmah; Dommah) Rasûlu (Messenger) information of the tool (An-na) with it the sentence is complete and this cacophony changes the meaning which many fall victims of.

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Many of those who fall victim to these mistakes are Muazinins (callers to prayer) that cost themselves to inappropriate stretching and singing in Adhân. Reflect, what if he trivializes the first irregularity, it will then pull him to the other errors.

* Also, intertwining of letters in the wording (Lâ ilâha illallah) just before the Adhân, it is then appeared as an introduction to Adhân.

* Eliminating (Hâ) in the wording (Ash-Hadu), they are saying (Ashadu) which is an error.

* Making Dommah the letter of <Dâl> in (Muhammadan) they are saying (Muhammadun) which is an error.

* Eliminating (Al-Hâ) in the wording (Al-Falâh), they are saying (Al-Falâ) which is an error.

* Changing and turning dot of the (Al-kâf) to (ka) in (Akbar) which is an error.

Falling out of (Al-Hâ) in the Exalted Phrase, or turning it into (Wâwan) it becomes a sentence (Al-lâw Akbar).

3. Lack of preciseness of some Muazinins in the time of Adhân, where you find some of them call for prayer minutes before the time and this delusionalizes those praying without the congregation from women and the like that the time is up then they pray before the time.

4. Some Muazinins delay calling to prayer after the onset of time for about five minutes mostly then he makes the observers of the prayer miss the tradition of praying at first time of the prayer.

5. many a time some Muazinins are fond of saying Takbîr before the time especially in the Fajr of salâh in the month Ramadan, and there are many caveats, among them is, thus, contrary to the Sunnah and That this presentation makes Muslim denied themselves from foods that Allâh has made lawful for him, and also the tradition before the time, and that leads again to diverting from the legislated tradition of delaying the dawn meal and making people hasten to stop eating thinking the time to stop eating is due.

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Al-Hâfidh Ibn Hajar (Allâh have mercy on it) said: «From the detestable innovations created in the era is the second Adhân with approximately 20 minutes before Fajr prayer in the Month of Ramadan and turning off the lights which is a symbol in prohibiting eating and drinking on the one who wants to fast, claiming of this innovation is a case of worship, and no single scholar is aware of this, this has dragged them to saying Adhân to a degree after sunset with the confirmation of time on their claim, hence they delay the breaking of the fast while hurrying the dawn meal contrary to the Sunnah, because of that the good in them is reduced and evil is in the increase. Allâh safe one and all».1

6. Callers to prayer, additional innovation- in some nations (As-Salâtu Alan Nabiyy, peace and blessings upon him) after the saying of the Adhân, where he raises his voice with the As-Salâtu (grace and benedictions) upon the prophet, his companions and wives... With a Loud voice and chanting like the Adhân.

The author of *As-Sunan Wal Mu'tadi-ât*: «Benedictions and Greetings after Adhân with this known nature is innovation and waywardness».2

7. Addition of the wording (Ash-Hadu An-na Aliyan Wal liyul Lâh), this is the wording the Shi'ites add in Adhân, and there is no source and ground for it.

8. Addition of the wording (Ash-Hadu An-na Aliyan Hujjatul Lâh), this wording there is no source for it.

Shaikh Abdullah Jibrîn said: this wording invalidates the Adhân because it is added to this worship that which is not part of it.

1. Fat-Hul Bâri: (4/199).

2. *As-Sunan Wal Mu'tadi-ât Lil Shuqairiy*: page 40

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9. Addition of the wording (Hay-ya Ala Khairil Amal), this wording once again is added by Shi'ites in Adhân, and there is no source of its establishment.

Al-Qâdiy Zakaria Al-Ansâriy (Allâh have mercy on him) said: «Indeed all the four Jurisprudential schools agreed upon the fact that this wording is not said in Adhân, and even if it was said in the time of the Messenger, peace and blessings upon him It is lifted and abrogated and does not remain, and this wording does not come from the double authentic and no place in it for It, hence it is mandatory that it is not said (Hay-ya Alal Khairil Amal) in Adhân because it is null and void». 1\2

10. Ignorance in the Rulings of Adhân, you will find in our time that if place something before the Callers to prayer in their Adhân they would not know how to respond to its dynamics, for he is ignorant of the theological principles in Adhân, and does not know what is related to the Rulings less he fulfils it as it is.

11. Some Callers to prayer when they get impure (he passes air or sound) during his Adhân he quickly stops the Adhân, despite the fact that being in the state of impurity does not impact on the validity of the Adhân, hence his Adhân is authentic, he is for that matter not supposed to stop it, but the problem is he does not know how to maintain himself due to the lack of knowledge on the Rulings and principles of Adhân.

Shaikh Abdullah Jibrîn said: «the Adhân of the Caller to prayer on the state of impurity is valid but the best is to be on purity».

1. Asnal Matâlib fî Sharh Rawdatut Tâlib: (1/133).

2. Âli Rasûlil Lâh wa Awliyâuh: (1/177)

Section five

Ruling of Adhân and Iqâma for Eid and the combination between two prayers, as well as ruling on taking allowance.

There are five subjects in it:

First Subject: Ruling of Adhân and Iqâma for both Eid

Second Subject: Adhân and Iqâma for the combination between two prayers

Third Subject: Taking allowance on Adhân

Fourth Subject: Going outside the Masjid after the Adhân

Fifth Subject: First Adhân on the Jumuah

First Subject

Ruling of Adhân and Iqâma for both Eid:

Al-Azâziy (Allâh have mercy on him) said: «It is confirmed in the double authentics from Ibn Ab-Bass and Jâbir (Allâh be pleased with them) both said: (Adhân was not said on the Day of Fitr nor the Day of Nahr: sacrifice).¹

On the authority of Muslim from A>tâ, he said: Jâbir (Allâh be pleased with him) informed me: (that the adhan was not called on the day of the breaking of the fast or on the day of sacrifice. I later asked him, i.e., 'Ata', about that, and he told me that Jabir b. Abdallah told him there was no adhan for the prayer on the day of the breaking of the fast when the imam came out or after he came out, no iqama and no summons; there was nothing, no summons or iqama that day).²

These prophetic traditions indicate that there is no legislation on the Adhân and Iqâma being said on both Eid.³

Ibn Qay-yim (Allâh have mercy on him) said: «The prophet peace and blessings upon him used to ends up in the prayer place, he begins to pray without Adhân nor Iqâma and not even with the words: (As-Salâtu Jâmi-ah), and the tradition is not do any of it.⁴

1. On the authority of Al-Bukhâri: (960), Muslim: (886).
2. On the authority of Muslim: (886).
3. Tamâmul Minnah fî Fiqhil Kitâb and Sahîh Sunnah: (1/42).
4. Zâdul Ma-âd: (1/442).

Second Subject

The Adhân and the Iqâma for the combination of two prayers:

The Majority of the jurists said: «The Iqâma is a legislated tradition for the combination between two prayers on a journey and resident, for the Adhân It is a disagreement among them, Ash-Shâfi'ites, Al-Hambalis and Ibn Hazm said: A common (one) Adhân is enough for both prayers, no differences in the combination being preceded or delayed».1

Their evidence is:

From Jâbir son of Abdullah who said in a Hajj of Islam: (So the Prophet, may God's prayers and peace be upon him, went to the stand at the plain of Arafat, so he addressed the people with the first sermon, then Bilal called the call to prayer, then the Prophet took the second sermon, and when he finished the sermon and Bilal finished also the call to prayer, then he Bilâl said the Iqâma prophet led Zuhr prayer, then he he said the Iqâma again then he, peace and blessings upon him observed Asr prayer).2

From Abî Saeed Al-Khudriy who said we were distracted from Magrib prayer on the Day of Al-Khandaq (the battle of the Trench) until after Magrib with the night breeze until we were settled, that is in the Words of Allah, the Almighty and Sublime: (And sufficient was Allah for the believers in battle, and ever is Allah Powerful and Exalted in Might). [33:25].

Then the Messenger of Allah, peace and blessings upon him ordered Bilal to say the Iqâma for Zuhr then he called the Iqamah to Zuhr, and he then observed it as such, then he called the Iqamah to pray Asr and observed it as such, then he called the Iqamah to Maghrib and observed it as such, then he called the Iqamah to Isha and observed it as such. He said that was before the revelation of the on Salâtul khawf (prayer of fear): (And if you fear then -pray- on foot or on a ride) [2:239].

1. Al-Ishrâf alâ Madh-Habil Ulamâ Libn Mundhir: (3/310), Ahkâmul Adhân Wal Iqâma: page 326-327, Al-Mausû-atul Fiqhiy-yah Al-Kuwaitiy-yah: (2/370).
2. On the authority of Muslim: (2941)

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Ash-Shâfi' (Allâh have mercy on him) said: «From all these we take, and in it there is an evidence that whoever combines between two prayers in first (beginning) time of the the two he should say Iqâma for each of them, say Adhân for the first then say Iqâma in later without Adhân again, and that is for every prayer he observed without its time as described».1

1. Al-Umm Lish- Shâfi': (1/106)

Third Subject

Taking allowance on Adhân:

From Uthman son of Abî Â's, Allâh be pleased with him said: (Indeed, the last (of orders) Allah's Messenger ordered me with was to employ a Muazin who would not take a wage for his Adhan).¹

Ash-Shâfi'(Allâh have mercy on him) said: «I love that Callers to prayer are volunteering, said: and not for the Imam to provide for (pay) them, for him (the Imam) to get a volunteer as Caller to prayer who is trustworthy if not, he has to be paying them from his money».²

And Mâlik (Allâh have mercy on him) said: «No problem for taking allowance on that».

An-Nawawiy (Allâh have mercy on him) said: «Our companions say: if he had got a caller to prayer with a beautiful voice who needs on his Adhân an allowance, and the other to volunteer for Adhân but without a beautiful voice, among them who must be chosen? In it are two faces: the most correct between the two is pay for the one with the beautiful voice and that is the saying of Ibn Shuraih. Allâh knows best».³

1. On the authority of At-Tirmithi with an authentic chain: (209), Ibn Mâjah: (714), wording of An-Nasâiy And Abî Dâwud: Musah son of Is-Maeel said: (indeed Uthman son of Â's said: O Messenger of Allah, appointment as the Imam (leader) of my people (in prayers). He (Peace Be Upon Him) said: «You are their Imam, but you should follow (observe the strength of) the weakest among them and appoint a Mu'adhdhin who does not charge for the call of Adhan), classified as Authentic by Al-Bâni in Ath-Thamril Mustatâb: page 146.
2. Al-Umm: (2/64).
3. Al-Manhaj Sharh Sahîh Muslim son of Hajjaaj: (4/77).

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But from among the contemporaries, Shaikh Abdul Aziz bun Bâz (Allâh have mercy on him) said when he was asked on the waged Caller to prayer: «the scholars mentioned that the one given from the Baitil Mâl on what will support him on that, there is nothing on him and no problem with that, for the Baitil Mâl is for the upkeep of muslims, and so donations that are Muslims are handed to callers to prayer and Imams nothing on them if they take from it what will support them in good deeds, so if you take -O you the questioner- from the Baitil Mâl through the Ministry of Endowment what will support you, nothing on you and we anticipate that you have a full reward from Allâh, for you are taking something that will support you on an obligation and on this good deed, and perhaps if you leave that it might lead you to leaving the work of Adhân due to soliciting for sustenance that will spoil the work».1

1. Fatâwa Nûr Alad Darb: (1/297-299) Bun Bâz site.

Fourth Subject

Leaving the Masjid after the Adhân:

It has come to us The advisory opinion the noble companion Abî Hurairah (Allâh be pleased with him) on this subject matter as mentioned by Abû Ash-Shaṭṭhâ who said: (We were sitting with Abu Hurairah (May Allah be pleased with him) in the mosque when the Muḏadhdhin proclaimed the Adhan. A man stood up in the mosque and started walking out. Abu Hurairah (May Allah be pleased with him) stared at him till he went out of the mosque. Upon this Abu Hurairah (May Allah be pleased with him) said: Indeed, this man has disobeyed Abul-Qasim).¹

An-Nawawiy (Allâh have mercy on him) said: «it is disliked to leave the Masjid after Adhân is said until the constants are observed except with a reason. Allâh knows best».²

* Indeed, the ancient iconic scholars of Hadîth like Al-Bukhârî and At-Tirmithi at same time were jurists for they certainly probed into the roots of the texts of the noble Prophetic tradition and stratified chapters with much significant to jurisprudence which they scholarly deduced from the wording of the Hadîth for every chapter. Henceforth At-Tirmithi has chaptered gate here and said: (Chapter: What came about the dislike of leaving the mosque after the call to prayer) then At-Tirmithi mentioned the words of Abû Hurairah shortly mentioned on the prohibition from leaving of the observer of prayer after haven heard the Adhân.

1. On the authority of Muslim: (1487), Ibn Mâjah: (532).
2. Al-Manhaj Sharh Sahîh Muslim son of Hajjâj: (5/159).

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After that Al-Mubârka-Fouriy comments on what At-Tirmithi mentioned, saying- meaning: Al-Mubârka-Fouriy: on the authority of Ahmad from the wording of Abû Hurairah and added saying, Abû Hurairah said, the Messenger of Allah peace and blessings upon him said: **(If you are in the Masjid and it is called to prayer let no one goes out until he prays).**¹ With a good chain, and the Hadîth indicates that It is not permissible to leave the Masjid after it Adhân is said in it, For specific to whoever does not have an urgency, the Hadîth of Abî Hurairah shows that the Messenger of Allah peace and blessings upon him left the Masjid while the Iqâma was said and the rows were arranged until when he stood up from his point of praying we were waiting for his Takbîr but he Left, he , peace and blessings upon him said: on your positions so we waited at our postures until he gets back to us while his hair is covered with water, indeed he had washed/bathed. Narrated by Al-Bukhâri and others. This Hadîth indicates that the chapter of this Hadith has specifics for whoever does not have an urgency, if so, he should join the side of the impure person, epistatic and injector and so on, he is also excepted the Imam of another Masjid and wherever is in the meaning of the Hadîth». ²

Imam At-Tirmithi (Allâh have mercy on him) said: «And on this attitude among the scholars from the companions of the prophet peace and blessings upon him and those after them: they forewarn that no one should leave the Masjid after the Adhân is said except with an urgency: to be on impure state or a circumstance beyond his control». ³

1. On the authority of Ahmad: (10717), (10550).
2. Tuhfatul Ahwadhîy: page 518.
3. Jâmi' At-Tirmithi: (204)

Fifth Subject

First Adhân on the Day of Jumuah:

Many prophetic traditions imply that the first Adhân is Sunnah of Uthman, Allah be pleased with him in his caliphate when the people multiplied and their places got distance from one another and it becomes Sunnah (prophetic tradition), to further expansion of this wording, we mention the saying of the iconic scholar Ibn Bâz (Allâh have mercy on him) as it came in the Fatâwa Al- Lujna Ad-Dâ-immah Lil Buhûth Wal Iftâ: confirmed from the Messenger of Allah peace and blessings upon him that he said: **(So hold fast to my Sunnah and the examples of the Rightly- Guided Caliphs who will come after me. Adhere to them and hold to it fast)**¹... And the Call (Adhân) on the day of Jumuah, its beginning with when the Imam seats on the palpit in the time of the Messenger of Allah, peace and blessings upon, Abû Bakr and Umar (Allâh be pleased with them), but when it came to the caliphate of Uthman and the people multiplied, Uthman commanded on the Day of Jumuah with first Adhân -currently- which is not an innovation base on the authority of the prophet, peace and blessings upon him to obey the Sunnah of the rightly guided caliphates.

And the origin for it, is what is narrated by Al-Bukhâri, An-Nasâiy, At-Tirmithi, Ibn Mâjah and Abû Dâwud and the wording is his, from Ibn Shihâb, As-Sâ-ib son of Yazîd informed me: The beginning of Adhân was when the Imam seats on the palpit on the Day of Jumuah in the time of the prophet, peace and blessings upon him, Abû Bakr and Umar (Allâh be pleased with them), and when it came to the caliphate of Uthman and the people multiplied Uthman commanded on the Day of Jumuah that third Adhân be said, and it was said on (Az-Zawrâ)². And it continuaued on that, and this Adhân when the Muslim population multiplied and they added it to Ijtihâd (a rationalized law) from Uthman, and all companions agreed with him by silence without denying it, it became a silence scholarly consensus.

1. On the authority of At-Tirmithi: (2676), and At-Tirmithi said in his (Sunan): «This Hadîth is good and Authentic» and from among the contemporaries Al-Bâni in Sahîh Tarhîb wat Tarhîb: (37).
2. It was a middle place in the Madîna Market.

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A summary of the saying, Allâh knows best: the situation in it is wide, among the people of knowledge (the scholars) whoever limits it to only one Adhân, he is with the Messenger of Allah, peace and blessings upon him and following Abû Bakr and Umar, and whoever says two Adhân he is with it following the Sunnah instituted by rightly guided caliphate Uthman ibn A'ffân and following all those agreed with him among them are, majority of the companions immigrants and the helpers in his time notable among them are, Ali son of Abû Tâlib, Abdul Rahman son of Awf and Talha (Allâh be pleased with them all) and it has become a silence scholarly consensus. Allâh knows best.

THE END

Conclusion

In the end of this humble book, I thank Allâh, the Exalted and praise him of what he blesses me with its completion.

I have arrived in it at the following results:

One: Adhân is a worship of Allah, the Exalted with notification on the adventure of the time for prayer with a specific mentioning.

Two: Jurists see that Adhân is communal obligation when it comes to the group but when it comes to the individual is a prophetic tradition legislated, which is the most correct: Allâh knows best, some jurists hold that the Adhân is constantly practice tradition.

Three: Iqâma is a communal obligation for every Obligatory prayer from among the five daily constants, whether it a present prayer or missed one.

Four: Adhân is narrated with three different forms: first face: (Fifteen wordings), and the second face: (Seventeen wordings) and the third face: (Nineteen wordings).

Differences in the most correct: that is to say the Shahâdatain (The dual Testimony) secretly before saying it loudly, and Al-Mâlikiy-yah and Ash-Shâfi's confirmed that, and Al-Hanafiy-yah and Al-Hanâbila rather denied it, but Al-Hanâbila said: if they come with the most correct it would not be denied.

Five: Iqâma is narrated also with three different forms: first face: (Eleven wordings), and the second face: (Seventeen wordings) and the third face: (Ten wordings).

Six: verily, the four Jurisprudential schools have no disagreement in the (Hay-ya Alal Khairil Amal), (Ash-Hadu An-na Aliyan Wal liyul Lâh) and (Ash-Hadu An-na Aliyan Hujjatul Lâh) that they are additional innovation and not part of the wording of Adhân, An-Nawawiy said: And we deny any addition in the Adhân.

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Seven: Scholars differ in the wording (As-Salâtu Khairun minan Nawm) in the Adhân of Fajr, and differ in its frame whether it is in the first Adhân or in second also. From among the contemporaries: Shaikh Al-Bâni said: in the first Adhân, and Shaikh Uthaimîn said in the second Adhân, and from the scholars of Kurdistan, Iraq Shaikh Nûriy Faris said: in the second Adhân (meaning: in the Last Adhân), and this on base on the creed of the Muazin: If he believes that it is in the first Adhân by his creed It is permissible, and if he believes that it is in the last Adhân It is permissible base on his creed.

And the most correct is what Shaikh Ibn Bâz, Shaikh Uthaimîn and Shaikh Nûriy Faris those saying (As-Salâtu Khairun minan Nawm) in the second Adhân, just like it made clear in the Sharhil A-im-ma Al-Hufâdh with the wording of the Hadîth which is in line with the opinion of the majority of the ancient scholars and contemporaries scholars and in line with the wording of Abî Dâwud who said: the Hadîth chain is detailed, but no problem with the first Adhân as the Shaikh Ibn Bâz said. Allâh knows best.

Eight: it is mandatory for the conditions of the Adhân to collective in him, that is (For the Muazin to be: Muslim, sane, beautiful voice, far from making mistakes in the Adhân, to be standing, and to have a far-reaching voice).

Nine: Adhân and Iqâma is a part of the best worship in speech, it is mandatory for a person who is befitting for It, meaning: for their Adhân to be in line with that which is legislated and with a beautiful voice. For the Adhân and Iqâma with a voice recording. For the contemporary's scholars there are number of opinions, we have written before this summary on same topic and we had written before this on the ruling of this chapter, and we mentioned the sayings of contemporaries in it.

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* I suggest to the Callers to prayer to put in efforts to beautifying their voices in the Adhân owing to what is embedded in it with great honor and magnificent reward, and I request from our esteemed elderly and scholars in the Mosques to be teaching students of knowledge the authentic form of the Adhân and its performance, also our professors (teachers) of academic studies to be teaching students of knowledge the Adhân in workshops to strengthen them, it is a matter of urgency we do need the owners of beautiful voices to transcend the beautiful sentences of the call to prayer on the platforms (pulpits).

* It is a right of callers to prayer to have esteemed beautiful qualities and etiquettes and not to forget of the sincerity in their their Adhân.

And the last of our call will be, Praise to Allah, Lord of the worlds!
Blessings and benidictions upon our Messenger Muhammad, his household and all of his companions.

Exalted is your Lord, the Lord of might, above what they describe.
And peace upon the messengers and praise to Allah, Lord of the worlds.

Azad Faeq Al Kurdi
Kurdistan Iraq / As-Sulaimâniy-yah / Azadi
Wednesday Night
9-Dhu al-Hijjah-1439AH
19/10/2017 AA

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