

AZAAN

Azaan is among the distinguishing signs of Islam. Such honour has been granted to those who carry out the duty of calling the Azaan that they will be among the distinguished people with high positions on the Day of Qiyamah.

Rasulullah ﷺ is reported to have said: “Verily the muazzins will have the “longest necks” on the Day of Qiyamah.” (Saheeh Muslim, Hadith 387)

Having long necks actually means that they will occupy positions of honour and distinction. Thus it is found that Hazrat Bilal رضي الله عنه was held in high esteem among the Sahaaba رضي الله عنهم due to being the muazzin of Rasulallah ﷺ.

Sunnats and Aadaab (Etiquettes) of Azaan

a) Required qualities of a muazzin:

1. Male
2. `Aaqil - He understands and comprehends correctly
3. Has knowledge of the sunnats and masaail of azaan
4. Has knowledge of the salaah times
5. Muttaqi - pious and upright Muslim

b) Aadaab at the time of the azaan:

1. Be in the state of wudhu
2. Face the qiblah
3. Stand and call out the azaan
4. Place the index finger into the earlobes or cover the entire ear with all the fingers.
5. Turn only the face to the right when saying *hayya `alas-salaah* and to the left when saying *hayya a`lal-falaah*
6. Give the azaan outside the masjid
7. Call out the azaan from an elevated place

c) Aadaab of the azaan:

1. Give the azaan in a loud voice
2. Pause between the sets of words of the azaan
3. Call out the azaan with *tarassul* (i.e. gradually)
4. The words of the azaan should not be distorted

How to call out the azaan:

اَللّٰهُ اَكْبَرُ اللهُ اَكْبَرُ

Allaahu Akbar Allaahu Akbar

اَللّٰهُ اَكْبَرُ اللهُ اَكْبَرُ

Allaahu Akbar Allaahu Akbar

Note: The letter ر (raa) in the first اَكْبَر (akbar) can be read with a sukoon (°) without joining it to the word اللهُ (Allaah), or with a fathah (-) by joining it to the word اللهُ (Allaah). To read it in any other way will be against the sunnat.

اَشْهَدُ اِلَّا اِلَهَ اِلَّا اللهُ

Ash-hadu al-laa Ilaaha illallaah

اَشْهَدُ اِلَّا اِلَهَ اِلَّا اللهُ

Ash-hadu al-laa Ilaaha illallaah

Note: The word اِلَّا (al-laa) should be pronounced with an empty mouth. Furthermore, the tashdeed (-) on the letter laam should not be over-emphasised by stretching the sound of the laam.

The sukoon on the letter ش (sheen) should be clearly pronounced followed by the ه (haa). One should not neglect it by saying ashadu without pronouncing the ه (haa).

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ

Ash-hadu anna Muhammad-ar-Rasoolullaah

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ

Ash-hadu anna Muhammad-ar-Rasoolullaah

Note: The word anna should not be over-emphasised by stretching the sound of the noon for longer than the duration of a ghunnah. Similarly the tashdeed in the letter meem and raa should not be over-emphasised by stretching them.

حَيَّ عَلَى الصَّلَاةِ

Hayya a`las-Salaah

حَيَّ عَلَى الصَّلَاةِ

Hayya a`las-Salaah

Note: The *tashdeed* on the letter *yaa* in the word *hayya* should be read completely. The *yaa* should not be read without the *tashdeed* by saying *haya* instead of *hayya*. Likewise, the letter ع (*ain*) in the word *`ala* should be pronounced clearly.

When stopping at the end of *Salaah* one should ensure that the sound does not resemble that of a big *haa*.

حَيَّ عَلَى الْفَلَاحِ

Hayya a`lal-Falaah

حَيَّ عَلَى الْفَلَاحِ

Hayya a`lal-Falaah

Note: When stopping at the word *Falaah* ensure that the *haa* is pronounced correctly by saying it as a big *haa*.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allaahu Akbar Allaahu Akbar

لَا إِلَهَ إِلَّا اللَّهُ

Laa Ilaaha illallaah

Note: Wherever one is allowed to stretch the words of the azaan the maximum duration for it is five alifs i.e. the duration of a madd. These words have been underlined for one's understanding.

Source: Raddul Muhtar, vol 1, pg 383 / Badaa-i-`us-Sanaai`, vol 1, pg 637 / Fataawaa Aalamgeeri, vol 1, pg 53, Al-Qoul-ul-Jameel fi Madd-it-Ta'zeen wat-Takbeer

Replying to the azaan:

1. Rasulallah ﷺ had stated: “When you hear the muazzin calling out the azaan then repeat the words of the muazzin.” (Bukhaari, Hadith 611)

This means that when one hears the azaan he should reply to the azaan by repeating the words that the muazzin had called out.

For example, when one hears the muazzin saying, “*Allaahu Akbar Allaahu Akbar*”, he should reply by also saying: *Allaahu Akbar Allaahu Akbar*.

However, when the muazzin says *Hayya a`las-Salaah* and *Hayya a`lal-Falaah* one should reply by saying لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ – *La houla wa La Quwwata illa Billaah*

2. Nabi ﷺ had stated in another Hadith that whoever replies to the azaan with total belief he will enter Jannat. (Saheeh Muslim, Hadith 385)

Dua after the azaan:

1. Recite durood on Nabi ﷺ. (Saheeh Muslim, Hadith 384)

2. Nabi ﷺ has mentioned in the hadith: “Whoever recites the following dua after azaan it will be incumbent on me to intercede on his behalf on the Day of Qiyamah. (Bukhaari, Hadith 614)

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ
وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ
(و أما زيادة "إنك لا تخلف الميعاد" فقد ذكرها البيهقي في السنن الكبرى)

O Allah, Lord of this perfect call and everlasting prayer! Grant Muhammad ﷺ waseelah (a stage in Jannah) and virtue and raise him to the laudable position which You have promised him. Verily, You do not go against Your promises.

3. Rasulallah ﷺ mentioned: Whoever recites the following dua at the time of the azaan his sins will be forgiven. (Saheeh Muslim, Hadith 386)

This dua could be recited after the azaan or after the muazzin calls out the *shahaadatain*.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا

I bear testimony that there is no god except Allah who is alone and there is no partner for Him. And Muhammad ﷺ is His servant and messenger. I am pleased with Allah as my lord, Muhammad ﷺ as a messenger and Islaam as my religion.

Dua at the time of the Maghrib azaan:

Hazrat Ummu Salamah (r.a.) mentioned: “Rasulallah ﷺ taught me the following dua to be recited at the time of the Maghrib azaan. (Sunan Abu Dawood, Hadith 530)

اللَّهُمَّ إِنَّ هَذَا إِقْبَالُ لَيْلِكَ وَإِدْبَارُ نَهَارِكَ وَأَصْوَاتُ دُعَاتِكَ فَاعْفِرْ لِي

O Allah! This is the appearing of Your night and the termination of day, and the call of Your callers. Thus, forgive me.

IQAAMAH

Words of Iqaamah :

The words of the iqaamah are the same as the words of azaan. However, after حَيِّ عَلَى الْفَلَاحِ (*Hayya a`lal Falaah*) one will say:

قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ

Qad Qaamatis-Salaah Qad Qaamatis-Salaah

Note: The word *Salaah* in *Hayya `alas-Salaah* and *Qad Qaamatis-Salaah* will be read with a *sukoon* (°) and thus produce the sound of a *h* (*haa*). One will **not** pronounce the *ë* (*taa*) by saying *Hayya `alas-Salaati* *Hayya a`las-Salaah* and *Qad Qaamatis-Salaatu* *Qad Qaamatis-Salaah*

Sunnats and Aadaab of Iqaamah :

1. Call out the Iqaamah with *hadr* (hastening through the words of iqaamah)
2. Join the sets of words of iqaamah. One will not pause between the words.
3. The iqaamah will be called out inside the masjid.
4. It is preferable that the person who gave the azaan calls out the iqaamah.
5. Turn the face to the right when saying *Hayya `alas-Salaah* and to the left when saying *Hayya `alal-Falaah*. However, if the masjid is not so large that one's voice will reach the sides without turning the face then there is no need to do so.

Replying to the Iqaamah:

One will reply to the Iqaamah in the same way as one would reply to the azaan. However, when replying to *Qad Qaamatis-Salaah* one will say:

أَقَامَهَا اللَّهُ وَأَدَامَهَا

Aqaamahallaahu wa Adaamahaa