

Amcer-e-AhleSunnat Hazrat e Allama Mouiana Abu Bilal

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Risala No.  
25

# Blessings of Adhaan

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hundred thousand good deeds

The replier of Adhaan is  
heavenly

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مکتبہ الدینیہ

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

## **BLESSINGS OF AZAN**

Read this booklet from start until the end. Most probably, many of your mistakes will become apparent.

### **EXCELLENCE OF DUROOD SHAREEF**

Sarkar-e-Madina, Sultan-e-baqreena, Qarar-e-qalb wa seena, Faiz ganjeena صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “Whoever recited the Holy Qur’an, praised Allah عَزَّوَجَلَّ, recited Durood Shareef upon me and then asked forgiveness from Allah عَزَّوَجَلَّ, he has succeeded in seeking goodness from its source.” [www.dawateislami.net](http://www.dawateislami.net)

صَلُّوا عَلَيَّ الْحَبِيبِ ! صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٌ

### **FOUR NARRATIONS ABOUT THE BLESSINGS OF AZAN**

#### **(1) Insects will not enter the grave**

Tajdar-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The person who gives Azan in order to gain reward is like a martyr who is covered in blood and when he dies, insects will not enter his grave.”

#### **(2) Domes of pearls**

Nabi-e-Rahamat, Shafi-e-Ummat, Shahanshah-e-Nubuwwat

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “I went in Heaven, there I saw domes of pearls and its mud was musk. I asked, “Oh Jibra’eel! Who are these for?” He replied, “For the Imaam (the one who leads salah) and Mu’azzin (the one who gives Azan) from your Ummah.”

### **(3) Previous sins are forgiven**

It is a saying of The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that whoever said Azan five times a day with faith and for the sake of reward, his previous sins will be forgiven and whoever lead the five times salah with faith and for reward, his previous sins will also be forgiven.

### **(4) Fishes also seek pardon**

It is stated in Hadith that everything prays for the forgiveness of a Mu’azzin, even the fish. While the Mu’azzin says Azan, angels also repeat with him and when he finishes, the angels pray for his forgiveness until the day of judgement. Whoever dies whilst giving Azan will not face the torments of the grave and remains safe from the agonies of death and the hardness and narrowness of the grave.

## **EXCELLENCE OF REPLYING TO ĀZAN**

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once said, “Oh women! Whenever you hear Bilal calling for salah, you should also say what he says because Allah عَزَّوَجَلَّ will write one hundred thousand good deeds for every word, increase you one thousand times in grade and will remove one

thousand of your sins.” After hearing this, the women asked, “This is for us. What is for the men?” Sarkar-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Men get twice the reward.”

## **EARN 30 MILLION AND 24 HUNDRED THOUSAND GOOD DEEDS**

*Dear Islamic Brothers!* Look how easy Allah عَزَّوَجَلَّ has made for us to earn good deeds, raise our ranks and to get our sins forgiven. However, in spite of so many conveniences, we remain the victim of negligence. Detail of the previous Hadith about replying to Azan is given below.

‘اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ’ are two words. Likewise, there are 15 verses in the full Azan. If an Islamic sister replies to one Azan, meaning she says what the Mu’azzin says, she will get 15 hundred thousand good deeds, will be raised 15 thousand times in rank and 15 thousand sins will be removed and it is double for Islamic brothers. In the Azan of Fajr, الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ is said twice so now there are 17 words.

The person replying will now get 17 hundred thousand good deeds, will be raised 17 thousand times in rank and 17 thousand sins will be forgiven and for the Islamic brothers it is doubled. In Iqaamat, قَدَقَامَتِ الصَّلَاةُ is said twice, so in

Iqaamat also there are 17 words, and the reward of replying to Iqaamat is the same as that of Azan of Fajr salah. In short, if any Islamic sister succeeds in answering the Azan five times daily and Iqaamat five times daily, she will receive 10 million 62 hundred thousand good deeds, will be raised one hundred 62 thousand times in rank and 1 hundred 62 thousand sins will be forgiven and Islamic brothers will get double meaning 30 million 24 hundred thousand good

deeds, will be raised 3 hundred thousand 24 thousand grades times in rank and 3 hundred thousand 24 thousand sins will be forgiven.

### **THE REPLIER OF AZAN IS HEAVENLY**

Hazrat-e-Sayyiduna Abu Huraira رَضِيَ اللهُ عَنْهُ narrates that a man, who did not have any apparent big deeds died. Sultan-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the blessed companions عَلَيْهِمُ الرِّضْوَانُ, “Do you know that Allah عَزَّوَجَلَّ has sent him to Heaven.” The people present became confused therefore, one of the companions went to that person’s house and asked his widow about any special deed that he did. She replied, “I do not know of any special deed but whether it was day or night, whenever he used to hear Azan, he would reply without fail.” (muldkhkhaz ibn-e-asaakar, V40, P412-413, Dar-ul-Fikr Beirut)

May Allah عَزَّوَجَلَّ bless him and forgive us on his behalf.

صَلُّوا عَلَيَّ الْحَبِيبِ ! صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

### **THE METHOD OF REPLYING TO AZAN AND IQAAMAT**

The Mu’azzin should say the Azan with breaks. اَللّٰهُ اَكْبَرُ ط اَللّٰهُ اَكْبَرُ ط both are one word if you combine them. After saying this, he must stop (meaning go silent) and the length of the silence should be such that the replier can reply. The leaving of silence is prohibited and to repeat such Azan is desirable. (dur-e-mukhtaar ma’ rad-dul-muhtaar V2, P66) The replier should say اَللّٰهُ اَكْبَرُ, اَللّٰهُ اَكْبَرُ during the silence of the

Mu'azzin. Similarly, he should reply to the other words. When the Mu'azzin says **أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ** the first time, the replier should say,

صَلَّى اللَّهُ عَلَيْكَ يَا رَسُولَ اللَّهِ

(Translation: I send Durood upon you Ya Rasool Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)

(rad-dul-muhtaar, VI, P293, Mustafa-al-baabi Egypt)

When the Mu'azzin repeats these words again, the replier should say,

قُرَّةُ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ

Ya Rasool Allah عَزَّوَجَلَّ و صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! You are the coolness of my eyes (ibid)

Each time, touch your eyes with your nails and at the end say,

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اللَّهُمَّ مَتَّعْنِي بِاسْمِعِ وَالْبَصَرِ

Ya Allah عَزَّوَجَلَّ! Give me reward from my powers of listening and seeing. (ibid)

Whoever will do this, The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will make him enter Heaven following him. (ibid)

In reply of **حَيَّ عَلَى الْفَلَاحِ** and **حَيَّ عَلَى الصَّلَاةِ** (four times), you should say, **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** and it is better to say both (meaning what the Mu'azzin says and lahaul) but you should also add:-

مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ

Whatever Allah عَزَّوَجَلَّ desires happens and whatever is not desired by Allah عَزَّوَجَلَّ does not happen.

(*dur-e-mukhtaar ma' rad-dul-muhtaar, V2, P82, Alamgeeri, VI, P57*)

In reply of **الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ** you should say,

**صَدَقْتَ وَبَرَرْتَ وَبِالْحَقِّ نَطَقْتَ**

You are virtuous and trustworthy and have said right.

(*ibid, P83*)

Replying to Iqaamat is desirable. Its reply is also the same. The only difference is that in reply to **فَدَقَامَتِ الصَّلَاةُ** you should say,

**أَقَامَهُ اللَّهُ وَأَدَامَهُمَا دَامَتِ السَّمَاوَاتُ  
وَالْأَرْضُ -**

Allah عَزَّوَجَلَّ keep him alive until there are heavens and earth.

(*alamgeeri, VI, P57*)

## **14 MADANI FLOWERS OF AZAN**

1. It is Sunnat-e-Mu'akkadah to give Azan for the five daily salah in the Masjid for the first Jama'at which also includes Jumu'ah (Friday salah) and its ruling is like Wajib so if Azan is not given, everybody there will be a sinner. (*dur-e-mukhtaar ma' rad-dul-muhtaar, V2, P60*)
2. If somebody performs salah in the city or at home, the Azan of the local Masjid will be enough but it is desirable to say Azan again. (*ibid, P62*)
3. If somebody is out of the city and is in a village, garden or farm, the Azan of that area will be enough but it is better to say Azan again and if he's not near, it will not be enough. The distance of nearness is that the sound of Azan should reach there. (*alamgeeri, VI, P54*)

**4.** If a traveller did not say Azan or Iqaamat or both, it is undesirable and if he said only Iqaamat then it is not a problem, but it is better to say Azan also, whether he is alone or with other companions. (*dur-e-mukhtaar ma' dur-e-mukhtaar*, V2, P78)

**5.** Azan should be given after the start time. If it is said before the time begins or if it is started before the time starts and during the Azan the time begins, Azan should be repeated again. (*alamgeeri*, VI, P54) The Mu'azzin should make a habit of looking at the timetable. In some places, the Mu'azzin starts giving Azan before the time begins. It is a Madani request to the Imaams and the Masjid committee to keep a close eye on this matter.

**6.** It is undesirable for women to say Azan or Iqaamat whether they are praying salah or Qaza. (*khulaasa-tul-fatawa*, VI, P48)

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**7.** It is Makrooh-e-Tahreemi for women to pray salah with Jama'at. (*al bahrur raiq*, VI, P614)

**8.** A clever child can give Azan. (*alamgeeri*, VI, P54)

**9.** To say Azan without Wuzu is correct but is undesirable. (*maraqil falah ma' hashiya-tut-tahtaavi*, P199/*Fatawa-e-Razaviya*, V5, P373)

**10.** Azan of a eunuch, open sinner even if he is a scholar, intoxicated person, mad man, the one who needs to do Ghusl and unwise child is undesirable. This Azan should be repeated. (*dur-e-mukhtaar ma' rad-dul-muhtaar*, V2, P75)

**11.** It is better if the Mu'azzin is also the Imaam. (*ibid* P88/*alamgeeri*, VI, P54)

12. Azan should be given outside the Masjid whilst facing the Qibla with the fingers inside the ears with a loud voice but to give Azan in a voice louder than your strength is undesirable. (*alamgeeri, VI, P55*)

13. حَيَّ عَلَيَّ الصَّلَاةِ should be said whilst facing towards the right and حَيَّ عَلَيَّ الْفَلَاحِ should be said whilst facing the left side even if the Azan is not for salah e.g. said in the ear of an infant. This turning is only of the face and not of the whole body. (*dur-e-mukhtaar ma' rad-dul-muhtaar, V2, P66*) Some Mu'azzineen move their face slightly whilst saying صَلَاةِ and فَالَاحِ. This is not correct. The correct method is to first turn to the right or left completely and then start saying the world حَيَّ.

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14. It is desirable to say حَيَّ عَلَيَّ الْفَلَاحِ after حَيَّ عَلَيَّ الصَّلَاةِ خَيْرٌ مِنَ التَّوَمِّ after Fajr Azan. (*dur-e-mukhtaar ma' rad-dul-muhtaar, V2, P67*) If it is not said, Azan will still be complete. (*Qanoon-e-Shariat, P77*)

## **9 MADANI FLOWERS ABOUT REPLYING TO AZAN**

1. As well as replying to the Azan of salah, the reply of other Azan e.g. at the time of the birth of a child should also be given. (*rad-dul-muhtaar, V2, P82*)

2. The follower (in salah) should never reply to the Azan for the sermon (this is better). If the reply to Azan (between two sermons) or Dua is done in the heart and not with the tongue then there isn't a problem. If the Imaam replies with the tongue to reply to Azan or Dua, it is permissible without a doubt. (*Fatawa-e-Razaviya, V8, P301.330*)

**3.** It is ordered for the hearer of Azan to reply. (*alamgeeri, VI, P57*) A Junub (person who needs Ghusl) should also reply to Azan. Whereas a woman in menses, hearers of the sermon, performer of funeral salah, a person having intercourse or someone in the toilet should not reply.

(*maraqil falah ma' hashiya-tut-tahtaavi, P203*)

**4.** When Azan is given you should stop every work, salaam or reply of salaam, even recitation of The Holy Qur'an and listen to the Azan carefully and also reply. The same should also be done for Iqaamat. (*dur-e-mukhtaar ma' rad-dul-mukhtaar, V2, P86\alamgeeri, VI, P57*)

**5.** It is better to stop walking, eating, picking or putting things down, playing with children, talking using sign language during Azan.

**6.** The person who continued talking during Azan should be fearful of a bad death. (*Bahar-e-Shariat, Part 3, P36, Madinat-Murshid Bareilly Shareef*)

**7.** If anybody hears the Azan while walking, it is better for him to stand still, keep silent and reply to the Azan. (*alamgeeri, VI, P57*)

**8.** If anybody hears more than one Azan, it is only necessary to reply to the first one but better to reply to all of them. (*dur-e-mukhtaar ma' rad-dul-muhtaar, V2, P82*)

**9.** If anybody did not reply during the Azan and not much time has passed, he should still reply. (*rad-dul-muhtaar, V2, P81*)

## **7 MADANI FLOWERS ABOUT IQAAMAT**

1. It is better to say Iqaamat just behind the Imaam in the Masjid and if not behind him then on the right hand side. (*mulakhkhas az: Fatawa-e-Razaviya, V5, P372*)
2. Iqaamat is a more emphasised sunnah than Azan. (*dur-e-mukhtaar ma' rad-dul-mukhtaar, V2, P68*)
3. It is desirable to reply to Iqaamat. (*alamgeeri, VI, P57*)
4. Say the words of Iqaamat quickly and do not take a break in between. (*dur-e-mukhtaar, ma' rad-dul-muhtaar, V2, P68*)
5. During Iqaamat, turn your face right and left whilst saying **حَيَّ عَلَيَّ الصَّلَاةِ** and **حَيَّ عَلَيَّ الْفَلَاحِ**. (*dur-e-mukhtaar, ma' rad-dul-muhtaar, V2, P66*)
6. Iqaamat is only the right of that person who has given Azan. Anyone can say Iqaamat but with the permission of the Mu'azzin. If the Iqaamat is said without the permission of the Mu'azzin and it displeases him, then it is undesirable. (*alamgeeri, VI, P54*)
7. If a person came during Iqaamat, it is disliked to wait while standing but instead, he should sit down and similarly the people who are already sitting in the Masjid should also keep sitting and only stand when the Mukabbir says **حَيَّ عَلَيَّ الْفَلَاحِ**. This ruling also applies to the Imaam. (*ibid, P55*)

## **11 DESIRABLE TIMES FOR GIVING ĀZAN**

- (1) Children, (2) Depressed, (3) Epileptic people, (4) Furious and grumpy people, (5) In the ears of an irritable animal, (6) In the intensity of a fight, (7) During a fire, (8)

After the burial of dead body, **(9)** Disobedience of Jinn (or when a Jinn possesses someone), **(10)** If way is forgotten in the forest and there is nobody to show the way and **(11)** during the period of Epidemic. In all these times, it is desirable to give Azan. (*dar-ul-mukhtaar ma' rad-dul-muhtaar*, V2, P50)

### **TO SAY AZAN IN THE MASJID IS AGAINST SUNNAH**

Nowadays a trend has started where Azan is given in the Masjid. This is against sunnah. It is stated in Alamgeeri etc. that Azan should be given outside the Masjid and not inside. (*Fatawa-e-Alamgeeri*, VI, P55) AlaHazrat Imam Ahmed Raza Khan رَحْمَةُ اللهِ عَلَيْهِ says that it is not proven even once that Our Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had ordered for the Azan to be given in the Masjid. (*Fatawa-e-Razaviya takhreej*, V5, P214) AlaHazrat رَحْمَةُ اللهِ عَلَيْهِ further says that to say Azan in the Masjid is disrespectful to both the Masjid and the court of Allah عَزَّوَجَلَّ. (*ibid*, P411) The veranda of the Masjid and the place where shoes are taken off are not considered as part of the Masjid and to say Azan here is no doubt in accordance with the Sunnah. (*ibid*, P408) The second Azan of Jumu'ah which nowadays is given (before the sermon) in the Masjid in front of the pulpit of the Imaam is also against sunnah. The second Azan of Jumu'ah should also be said outside the Masjid but the Mu'azzin should be in front of the Imaam. (*fat-hul-qadeer*, V2, P29)

### **EARN THE REWARD OF 100 MARTYRS**

AlaHazrat رَحْمَةُ اللهِ عَلَيْهِ says, to act according to the sunnah is the special duty of scholars and in general for the Muslims

for whom it is possible. The Muslims of every city or at least in their own Masjid should bring this sunnah of saying Azan and the second Azan of Jumu'ah outside the Masjid. Bring this sunnah to life and earn the reward of 100 martyrs. (*fatawa-e-razaviya takhreej, V5, P403*) The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said that whoever holds onto my sunnah tightly in the time of tribulation upon my Ummah, he will get the reward of 100 martyrs. This has been narrated in Baihaqi in abstinence. (*mishkaat-ul-masaabih, P30*) For further details about this, read the fifth volume of Fatawa-e-Razaviya called "Al-Azan wal Iqaama" published by Raza Foundation.

### **READ THIS DUROOD BEFORE ĀZAN**

Before Azan and Iqaamat, read بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ and the following four verses of Durood Shareef:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
 وَعَلَيْكَ يَا أَصْحَابَكَ يَا حَبِيبَ اللَّهِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ  
 وَعَلَيْكَ يَا أَصْحَابَكَ يَا نُورَ اللَّهِ

To create a gap between Durood Shareef and Azan, say the following: "In respect of the Azan, please stop whatever you are doing including talking and reply to the Azan and get good deeds in abundance." After this, give Azan. Between Durood and Iqaamat, say the following: "Make the intention of I'tikaaf, if you have a mobile phone please switch it off." The reason I am requesting that you recite tasmiyah and then Durood Shareef is that so I get

continuous reward also and the suggestion of having a gap (between Durood Shareef and Azan) is taken from Fatawa-e-Razaviya. On being asked a question, Imam-e-AhleSunnat رَحْمَةُ اللَّهِ عَلَيْهِ said, “There is no problem with reciting Durood Shareef before Iqaamat but there should be a gap between the two or the sound of Durood Shareef and Iqaamat should be different (for example, the sound of Durood Shareef is less than the sound of Iqaamat) so that the public doesn't think that Durood Shareef is a part of Iqaamat.” (*Fatawa-e-Razaviya takhreej, V5, P386*)

**Evil thought:** In the time of the Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the blessed Caliphs عَلَيْهِمُ الرِّضْوَانُ, Durood Shareef was not read before Azan therefore doing such an act now is a bid'ah (innovation) and a sin. (Allah عَزَّوَجَلَّ forbid)

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**Reply to evil whisper:** If we accept the rule that whatever was not done in that era is a bad addition and sin to do in this age then the whole system of this age will be disturbed. Many examples can be given but I am only presenting 12 examples of things that were not done in that blessed time and now everyone is using them.

- (1) Hajaj Bin Yousuf added the punctuations in the Holy Quran in the year 95ah.
- (2) He was the person who used full stops at the end of each verse.
- (3) Publication of the Holy Qur'an.
- (4) There was no shelf like arch in the centre of the Masjid for the Imaam to stand. Sayyiduna Umar bin Abdul Aziz

رَضِيَ اللهُ عَنْهُ invented this in the period of Waleed Marwani.

Today no Masjid is without it.

- (5) Six Kalimay.
- (6) Sarf and Nahv.
- (7) Knowledge of Hadith and its different kinds.
- (8) Dars-e-Nizami.
- (9) Four schools of thought.
- (10) Intention of salah with the tongue.
- (11) Journey of Hajj by aeroplane.
- (12) Holy war with the latest scientific weapons.

All these works were not present in that Holy period but today nobody considers it a sin then why it is a bad innovation and sin to say Durood before Azan and Iqaamat?! Always remember that in any matter, lack of argument is itself a reason for its agreement. Surely, each and every new thing, which Shariah did not prohibit is a good innovation and legal and it is an apparent fact that saying Durood before Azan is not prohibited in any Hadith. Therefore, not forbidding is in itself permission and it is encouraged by the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself to invent good new things in Islam. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said (*Muslim Shareef, book of knowledge*):

Whoever invented any good method among Muslims and after that it was acted upon, the reward of the followers will also be written in his account (the person who started it) and the reward of the followers will not be lessened.

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً  
حَسَنَةً فَعَمِلَ بِهَا بَعْدَهُ، كُتِبَ  
لَهُ، مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا وَلَا  
يَنْقُصُ مِنْ أَجُورِهِمْ شَيْءٌ —

(Sahih Muslim, V2, P341)

The meaning of this Hadith is that whoever starts any good act in Islam deserves great reward. Without any doubt, the person who started the trend of Durood before Azan and Iqaamat also deserves continuous reward. Muslims who continue acting on this until the Day of Judgement will get rewarded, and the reward of both will not be lessened. It's possible that a question arises in someone's mind that in Hadith it is stated [www.dawateislami.net](http://www.dawateislami.net)

“كُلُّ بَدْعَةٍ ضَالَّةٌ لَهَا وَكُلُّ ضَالَّةٍ فِي النَّارِ”

meaning every innovation is misleading and every misleading thing takes you to Hell. (mishkaat Shareef, P30)

What is the meaning of this Hadith? Its answer is that the Hadith is right. In this Hadith, innovation means bad innovation and every innovation is bad which is against sunnah or is capable of finishing a sunnah. Therefore, Sayyiduna Sheikh Abdul Haq Muhaddith Dehlvi رَحْمَةُ اللَّهِ عَلَيْهِ says that every innovation which does not go against Shariah or sunnah is called a good innovation and whichever innovation is against Shariah and sunnah is called a misleading innovation.

(ashi'atul lam'aat, V1, P125)

**AZAN**

اللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط

*Allah is the Greatest Allah is the Greatest.  
Allah is the Greatest Allah is the Greatest.*

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

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

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ط أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ط

*I bear witness that Muhammad ﷺ is the Messenger of Allah.*

*I bear witness that Muhammad ﷺ is the Messenger of Allah.*

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حَيَّ عَلَي الصَّلَاةِ ط حَيَّ عَلَي الصَّلَاةِ ط

*Come to salah. Come to salah.*

حَيَّ عَلَي الْفَلَاحِ ط حَيَّ عَلَي الْفَلَاحِ ط

*Come to success. Come to success.*

اللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط

*Allah is the Greatest Allah is the Greatest.*

لَا إِلَهَ إِلَّا اللَّهُ ط

*There is none worthy of worship but Allah.*

## DUA AFTER AZAN

After the Azan, the Mu'azzin and the listener's should read Durood Shareef and then this Dua:

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَائِمَةِ

Oh Allah عزوجل, sovereign of the perfect call and of this standing prayer!

اِنَّ سَيِّدَنَا مُحَمَّدًا نِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالْدَّرَجَةَ الرَّفِيْعَةَ

Grant to our leader, Sayyiduna Muhammad صلى الله تعالى عليه واله وسلم, waseelah (special station in paradise) and fazeelat (excellence) and the highest rank,

وَابْعَثْهُ مَقَامًا مَّحْمُودًا نِ الَّذِي وَعَدْتَهُ ۗ وَاَرْزُقْنَا شَفَاعَتَهُ ۗ

and make him stand at the Maqaam-e-Mahmood (the praise worthy position) which you have promised him and make him our intercessor

يَوْمَ الْقِيَامَةِ ۗ اِنَّكَ لَا تَخْلِفُ الْمِيْعَادَ ۗ ط

on the Day of Judgement. Of course, You do not do anything against Your promise.

بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ ط

Have mercy on us, for You are the Most Compassionate, the Most Merciful!

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Allah, in whose name I begin, is the Most Compassionate, the Most Merciful

**IMAAAN-E-MUFASSAL (FAITH IN DETAIL):**

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ

*I believe in Allah, His Angels, His (revealed) Books, His Messengers, the Day of Judgement; that all good or bad destiny*

وَشَرَّهُ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ ط

*emanates from Allah; that there will be resurrection after death.*

**IMAAAN-E-MUJMAL (FAITH IN BRIEF):**

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

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

أَقْرَأُ م بِاللِّسَانِ وَتَصَدِّقُ م بِالْقَلْبِ ط

*by pledging to do them with my tongue and confirming them with all my heart.*

**SIX KALIMAS****FIRST KALIMA: SANCTITY:**

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ط

*There is none worthy of worship but Allah Muhammad ﷺ is the Messenger of Allah.*

**SECOND KALIMA: EVIDENCE:**

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ

*I bear witness that there is none worthy of worship but Allah. He is alone and He has no partners and I bear witness*

أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط

that Muhammad ﷺ is His servant and His Messenger.

### **THIRD KALIMA: GLORY OF ALLAH:**

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط

Glory be to Allah and all praise be to Allah and there is none worthy of worship but Allah, and Allah is great

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

and there is no power to keep away from sins and no ability to do good but from Allah who is very majestic.

### **FOURTH KALIMA: ONENESS OF ALLAH:**

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

There is none worthy of worship but Allah. He is alone. He has no partners. All kingdom is for Him and all praise are for Him. He gives life

وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ أَبَدًا أَبَدًا ط ذُجَلَالِ وَالْأَكْرَامِ ط

and He gives death. He is alive; death will never come to him. The Majestic and the Blessed one.

بِيَدِهِ الْخَيْرُ ط وَهُوَ عَلِيُّ كُلِّ شَيْءٍ قَدِيرٌ ط

In His hand is all grounds and He has power over everything.

**FIFTH KALIMA: REPENTANCE:**

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ أَدْبَيْتُهُ عَمَدًا أَوْ خَطَأَسِرًّا أَوْ عَلَانِيَةً

*Oh my Lord I seek forgiveness for all the sins I have committed knowingly or unknowingly, openly or secretly*

وَأَتُوبُ إِلَيْهِ مِنَ الذَّنْبِ الَّذِي أَعْلَمُ وَمِنَ الذَّنْبِ الَّذِي لَأَعْلَمُ

*and I repent from the sins that I am aware of and the sins that I am unaware of,*

إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ وَسِتَّارُ الْعُيُوبِ وَغَفَّارُ الذُّنُوبِ وَلَا

*for you are the knower of all the secrets and the concealed, and of all the faults and forgiver of all sins, and there is no*

حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

*strength and power except that of Allah, the Almighty and the Greatest.*

**SIXTH KALIMA: REFUTATION OF DISBELIEF:**

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

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

وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ ثَبْتُ عَنْهُ وَتَبَرَّاتُ مِنَ الْكُفْرِ وَالشِّرْكِ

*and I seek your forgiveness for what I do not know. I have repented from it and I have freed myself from disbelief, idolatry,*

وَالْكَذْبِ وَالْغَيْبَةِ وَالْبَدْعَةِ وَالْتَّمِيمَةِ وَالْفَوَاحِشِ وَالْبُهْتَانِ

*lying, backbiting, bad innovations, gossiping, indecency, accusations*

وَالْمَعَاصِي كُلِّهَا وَأَسَلَّمْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ط

*and all day sins. I have submitted and say there is none worthy of worship but Allah Muhammad ﷺ is the Messenger of Allah.*

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
 مَا بَعُدَ قَاعُودٌ يَا اللَّهُ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## **DESTRUCTIONS OF BETEL LEAVES (PAAN) AND BETEL NUTS (GUTKA)**

written by Sheikh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Hazrat'e Allama Moulana, Abu  
 Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyaee دامت برکاتهم العالیہ

Sadly! Today, paan, gutka, saunf supari (sweet scented fennel), main puri, (mixture of tobacco & paan) and cigarettes have become very common. If you are addicted to any of them, then please accept this sympathetic advice from an 'ordinary' well-wisher of the Ummah of Tajdar-e- Madina صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and get rid of this nasty habit straight away before it is too late and you have to see a doctor. Sometimes, it is painful to see Islamic brothers who have reddened and stained their mouths by constantly chewing paan and gutka. On the contrary it is very pleasing to hear when an Islamic brother says that he has given up smoking, and stopped chewing paan and gutka. As I (Sag-e-Madina غفنى عنه) am passionate for the welfare & well-being of the Ummah, I kindly tell you that those people who frequently chew on paan and gutka are constantly harming themselves, as paan causes inflammation and diseases of the mouth. Once, there was an Islamic brother who had reddened and stained his mouth by regularly chewing gutka. Because I was concerned for his welfare, I kindly asked him to open his mouth for me but as it was painfully sore he could only open it a bit. I then asked him to show me his tongue but he could only

take a bit of his tongue out because it was sore and painful, anyway, I asked him 'Have you got mouth ulcers?' He replied, 'Yes, I have'. I politely advised him to stop chewing paan. Alhamdu-Lillah عَزَّوَجَلَّ, it was pleasing to know that this person stopped chewing paan and gutka (as they caused his mouth to swell in the first place). Those people who chew on paan and gutka should examine their mouths because its frequent use hardens the mouth's soft and sensitive areas and therefore becomes painfully difficult to open the mouth. Continually using lime damages and injures the inner part of the mouth which later results in ulcers. A person developing these symptoms must immediately stop chewing paan, gutka and main puri, otherwise these painful ulcers and sores might worsen and become highly infectious or even, Allah عَزَّوَجَلَّ forbid, cancerous.

### **PAAN, GUTKA AND STOMACH CANCER**

Think to yourself for a moment that the lime which can cut and pierce the upper layers of the mouth can also cause tremendous damage in the stomach. This lime can also pierce the layers of the intestines. In the beginning, one might not feel anything significant, but, as time progresses and if it is continuously used over a long period of time, ulcers, such as the common stomach ulcer, start developing and begin to cause pain. This stomach ulcer worsens and hence becomes dangerously cancerous.

## **PAAN OR GUTKA AND THROAT CANCER**

The voice of the person who chews paan and gutka regularly will first start to deteriorate & change, which, progresses on to loss of voice. If one does not recognise this pain and change as a warning sign, then this chain of throat problems will lead to, Allah عَزَّوَجَلَّ forbid, throat cancer. It is said that 60-70% of the people who have throat cancer are those who consumed paan and gutka.

Oh Allah عَزَّوَجَلَّ! Be pleased with us forever and save us from the destructions of chewing paan, gutka and smoking.

امِين بِجَاهِ النَّبِيِّ الْاَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

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