# The adhaan,
## the magnificent call

# الأذان
## النِّدَاءُ العَظِيمُ



# The adhaan

## the magnificent call



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***King Fahd National Library Cataloging-in-Publication Data***

Osoul Center

The Athan: The Magnificent call. / Osoul Center; Center Osoul - 1..- Riyadh , 2022

88 p; 14.8 x 21 cm

ISBN: 978-603-8382-22-6

1- Prayer - Islam 2- Adhan I-Center Osoul (translator) II-Title

252.202 dc 1444/3581

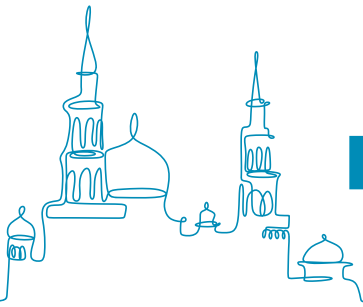
**L.D. no. 1444/3581**
**ISBN: 978-603-8382-22-6**




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بسم الله الرحمن الرحيم





# Preface by Osoul

**All praise is due to Allah,** the Lord of the worlds, and may the peace and blessings be upon the last of all Prophets, and the leader of the Messengers, our Prophet Muhammad, and upon his household and companions, and upon anyone who follows in their footsteps in goodness until the Day of Resurrection. As for what follows:

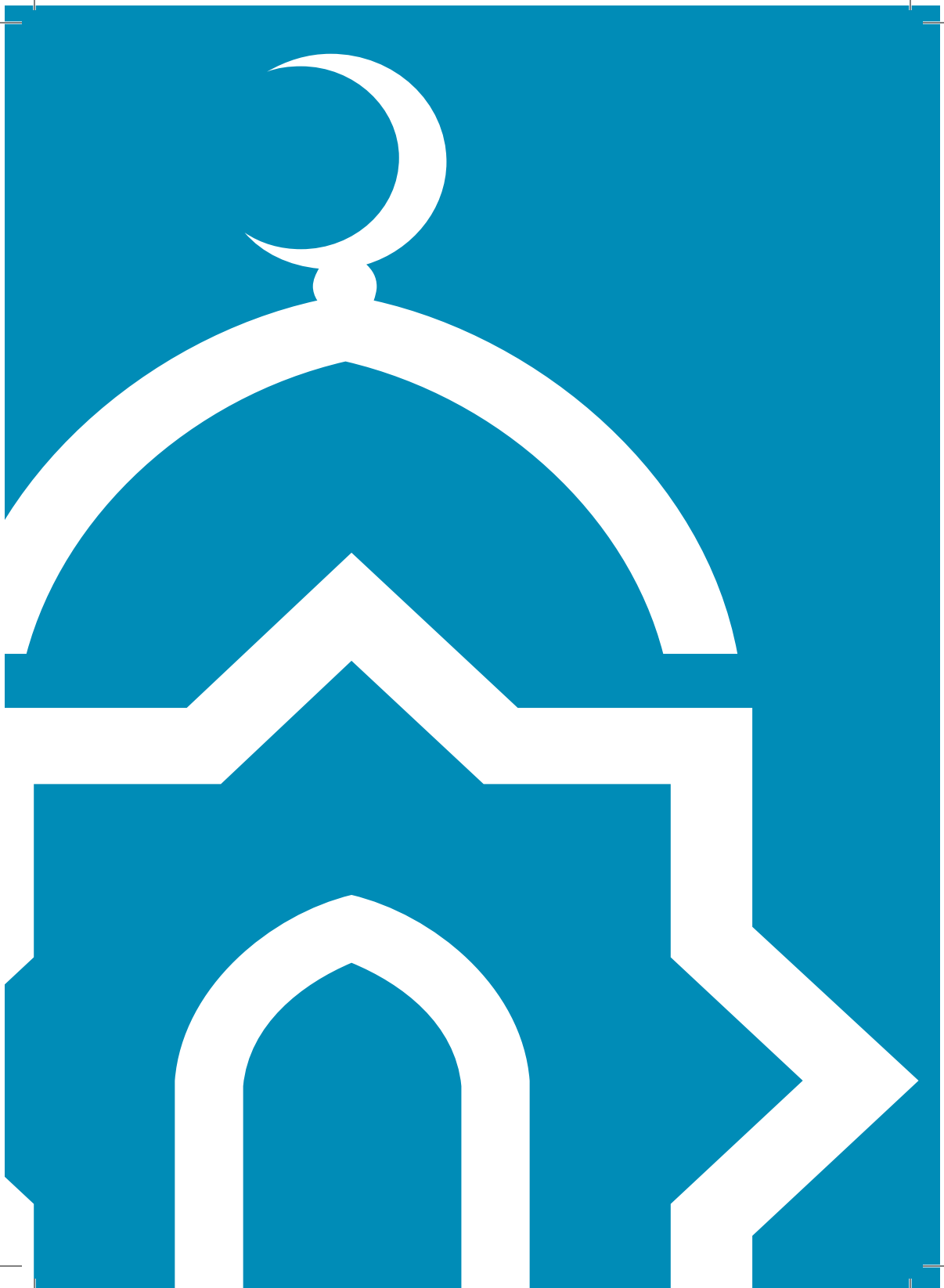
**This** is a book that will tell you about the adhaan; the call to prayer. The great call to the greatest act of worship after the testimony of monotheism, and the most important ritual of Islam. It is the eternal voice that resounds across all corners of the world with the testimony of truth and truthfulness of Allah, Lord of the worlds, and His Prophet Muhammad bin Abdullah, may Allah's peace and blessings be upon him. It contains the definitive statement of the path to the success of creation and the path of their guidance.

The call to prayer will continue to remind the believers on earth that their Lord and Creator is greater than every great person and mightier than every mighty, and that obeying Him and hastening to please Him is the greatest thing that should occupy them and the first thing they should hasten to. The voices of the muezzins (callers to prayer) will continue to send peace and tranquility to the souls of those who hear it and expel heedlessness and distress from their hearts.



They urge Muslims to immerse themselves in the abundance of Allah's mercy and resort to His strong pillar. And the call to prayer will continue to call all humans to the right path of Allah and His religion, which He has chosen for the worlds, and awaken them to the purpose for which they were created.

We ask Allah Almighty to bless these words and and to make it of any benefit to the readers, be they Muslims or otherwise, and to accept it from everyone who contributed to this in writing, revision, translation and design. And all praise is due to Allah, by Whose favours we are able to complete our righteous deeds.



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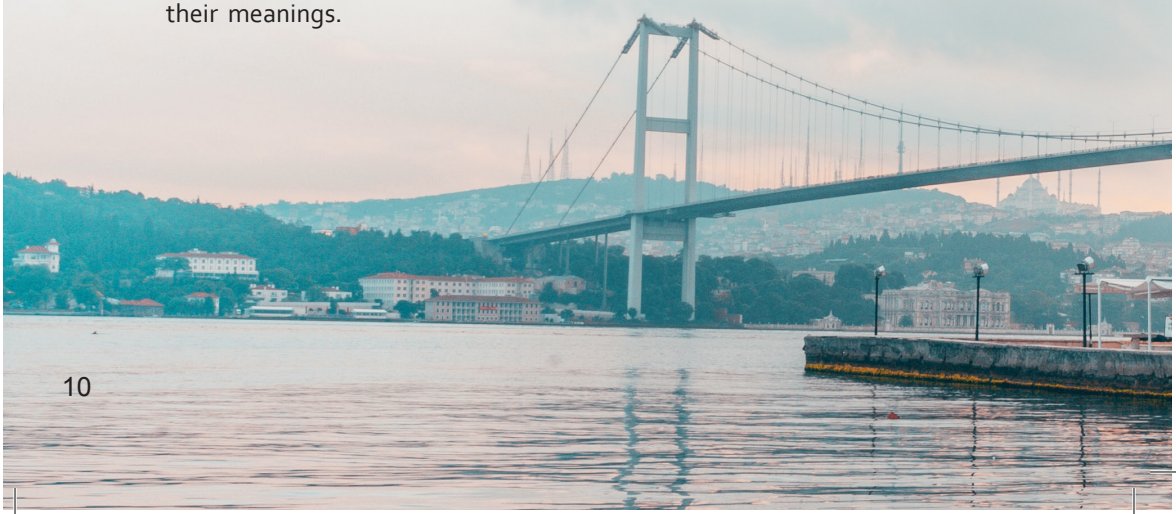
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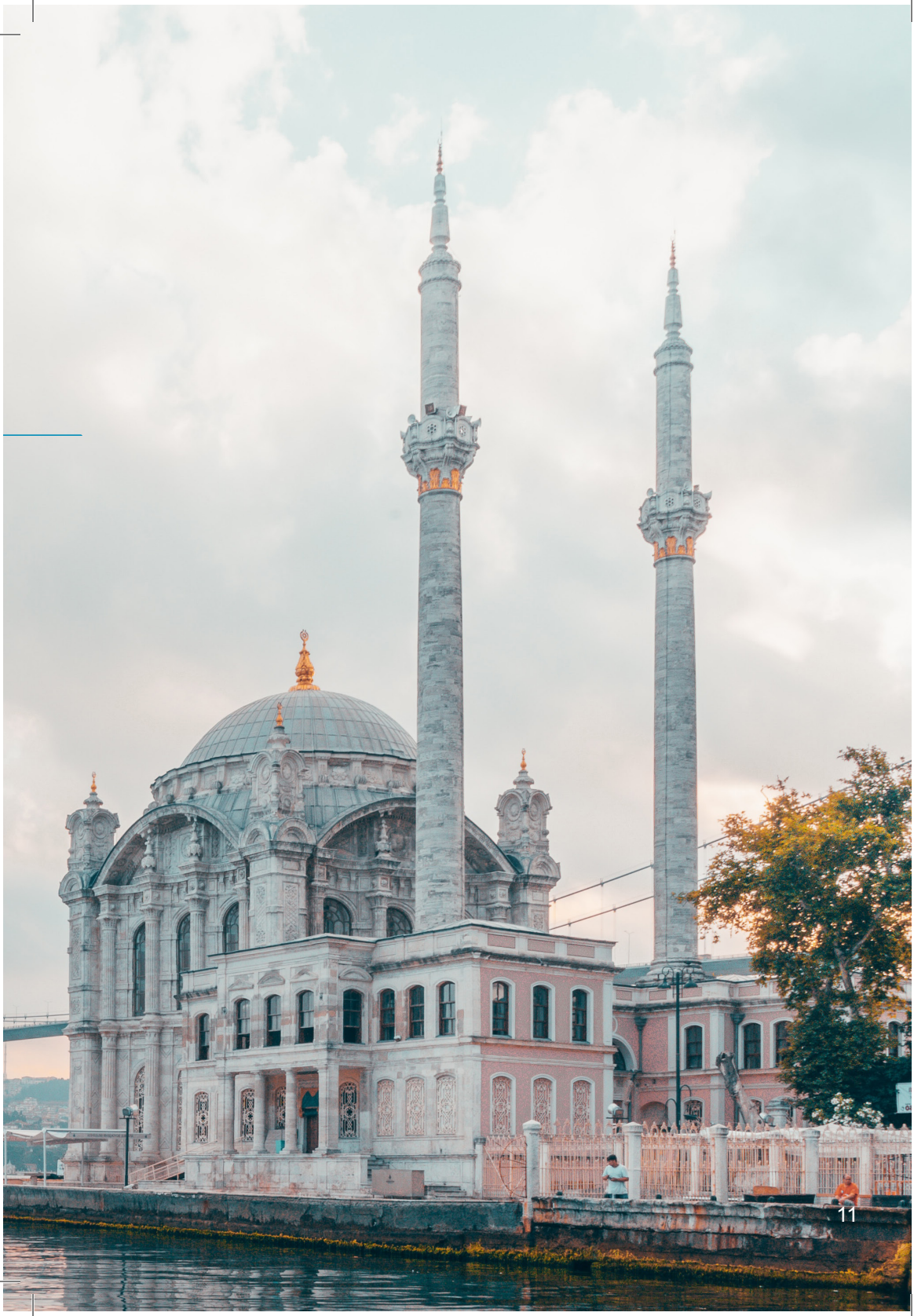
# What is the adhaan?

**The word *«adhaan»*** in the Arabic language means: «to inform» or «announce», like in the saying of Allah: *"And [it is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage..."* (Surah At-Tawbah, aayah 3).

That is the linguistical meaning of the word ***«adhaan»***. As for the meaning in the Shari'ah, it is: A form of Worshiping Allah with specific words after the time for prayer has begun, to announce (the fact that the time for prayer has begun).

The call to prayer is the means by which Muslims know that the time for the obligatory prayer has begun, an obligatory prayer they perform five times every day and night. And the ***«muezzin»*** is the person who performs the call to prayer and invites people to attend prayer in the mosque. The words of the call to prayer are made up of a few words that carry great meanings that have a great impact on the hearts of those who hear it. So let us learn about the words of the call to prayer and their meanings.







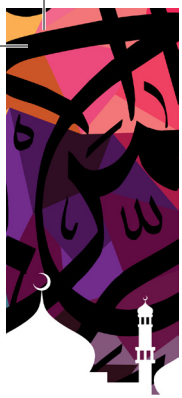
# The words of the call to prayer and their meanings

***«Allaahu akbar»* (Allah is greater):**

This is said four times, and it is an opening sentence that is meant to ask yourself a question. It does not tell you: Allah is greater than what! This is because you can complete the sentence with any word.. Allah is greater than everything and anything.. Allah is greater than anything you are doing at the time of the advent of prayer, than all the worries that occupy you, and than everyone you sit with. For this reason, you must leave all that and get up to answer the caller of Allah, who calls to prayer.

***«Ash-hadu an laa ilaaha il-Allaah»* (I bear witness that there is no god but Allah):**

If you believe that there is no god but Allah, then you will not worship anyone but Him. You will not worship your job, work, desire, success, or pleasure...because worship is not only physical movements that you perform, but rather that you place obedience to Allah above anything. So when the Muslim testifies that there is no god but Allah, he believes that worshiping Allah Almighty is the greatest value in his life, and that his life has no meaning without it.



***«Ash-hadu anna Muhammadan Rasoolullaah»* (I bear witness that Muhammad is the Messenger of Allah):**

It means that Muhammad, may Allah's peace and blessings be upon him, is the Messenger of Allah to this world. Other messengers have preceded him, such as: Noah, Abraham, Moses and Jesus, peace be upon them. Their call was based on guiding mankind to the meanings of the previous phrase of the adhaan (I bear witness that there is no god but Allah).

***«Hayya 'aalas-salaah»* (Come to prayer):**

Here the muezzin urges you to come directly to perform the prayer, for prayer is a separation from the worldly desire for material things, and a link between the servants and their Lord.. all servants.. rich and poor.. black and white.. young and old.. everyone gathers in the mosque to pray... Prayer is a law that all the prophets of Allah came with, because it brings peace and comfort to a person to help him continue life and accept the predestination of Allah Almighty with a contented and reassured soul..

***«Hayya 'aalal-falaah»* (Come to success) :**

It means come on, hurry to that which contains your prosperity and success! Allah Almighty created man to worship and venerate Him. By achieving this act of worship, man attains real success, which is his entry into Paradise; this is the success that makes any loss easy and any sacrifice for His sake is a small price. It is the paradise of the Most Merciful that should be the goal of every human being on the face of the earth.. But if a person loses Paradise, what is the valueof anything else on earth?!

***«Allaahu akbar, Allaahu akbar. Laa ilaaha il-Allaah»* (Allah is great.. Allah is great..there is no god but Allah). :**

And just as the muezzin began by stating Allah's greatness and announce His monotheism, he ends his call to prayer with them, so that this noble meaning remains firmly rooted in the souls of the believers. In this way they are not distracted from responding to it by any despicable small thing from the pleasures of this world and its adornment, for everything else besides Him is fleeting.

# Ruling on the call to prayer and the virtue of the muezzin

**The call to prayer** has a great status in Islam, as it is one of the visible rituals of Islam, to the extent that hearing the call to prayer in a village was a way through which outsiders would be able to establish whether that village was muslim or not.

The call to prayer is a communal obligation (*«fard kifaayah»*), and since the purpose of the call to prayer is to inform people of the time for the beginning of prayer, it is not obligatory for every one of the Muslims to call the call to prayer.

## The virtue of the muezzin:

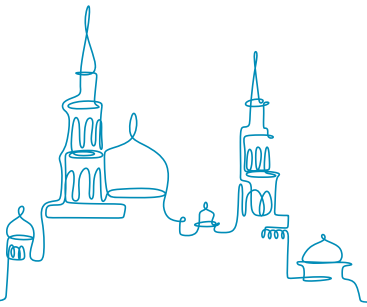
**The muezzin** has great merit and a place in this world and the hereafter. Because of the greatness of what he calls to, the call to prayer is an honorable task that may be difficult, because the muezzin must pay attention to the time accurately and call for every obligatory prayer at the appointed time, so that the prayer takes place on time. The call to prayer is a form of da'wah (inviting others to Allah), so if the believers stand up to pray after hearing the call to prayer, the muezzin will have the same reward as theirs without it detracting from their reward in the slightest. 'Umar bin Al-Khattaab (*radiyallaahu 'anhu*) always wanted to be a muezzin, if it wouldn't have been for his grave task to lead the muslims. 'Umar (*radiyallaahu 'anhu*) said: **"If I would have been able to bear the call to prayer in combination with running the Caliphate, I would have called it."** (Sunan Al-Kubra by Al-Bayhaqi #2041).



**It was mentioned about the merits of the muezzins:**

- that Allah Almighty will resurrect them with a sign distinct from others, to honor them and to show the greatness of their position in the hereafter, because of the greatness of their mission in this world (Sahih Muslim # 387).
- And that the muezzin is forgiven according to the distance that his voice reaches in the call to prayer (Sunan Abi Dawood # 515).
- And the things which hear the muezzin's voice will bear witness about his goodness on the Day of Resurrection, so he will be of higher status (Sahih Al-Bukhari # 609).
- The Prophet, may Allah's peace and blessings be upon him, said that if people knew the merit of the call to prayer and its greatness, they would race to it, and every one would like to win the chance to call the people to prayer, even if by lottery. On the authority of Abu Hurayrah: "The Messenger of Allah, peace and blessings be upon him, said:**"If the people knew what is the reward of making the call (for the prayer) and (of being in) the first row (in the prayer), and if they found no other way to get this privilege except by casting lots, they would certainly cast lots for it."** (Sahih Al-Bukhari # 615).





# The wisdom behind the call to prayer

Islam urges its followers to cultivate the land and strive to earn a living, so that the Muslim is not dependent on others. And perhaps the Muslim is so busy with his worldly work at times that he does not notice that the time for prayer has come. Then comes this great call that alerts the heedless, reminds the people and urges them to strive for success and to leave what distracts them from this for a while. In this way he will have a break in which he regains clarity of mind to converse with Allah, to renew his connection with Him and live a great moment of spirituality.

Thus there will be harmony between the soul and the body, so that one side is not taken care of without the other. Add to that what is in the call to prayer of showing the rituals of Islam and a constant reminder of the oneness of Allah, as it is a call to the One and Only God. How many people have converted to Islam by merely hearing the call to prayer! Also, the call to prayer guides people to the place of prayer to attend the congregation, in which there is much good. What enhances the status of the call to prayer is the greatness of what it calls to, which is prayer, the second pillar of Islam.

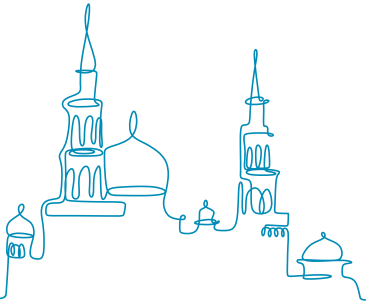
By performing this prayer, the Muslim is distinguished from others. For the religion this prayer is like a column that holds the roof of a building and protects it from falling. In it the Muslim finds his complete comfort from the worries and hardships of his day, and in it he broadcasts his secrets to his Lord. He does not obtain complete reassurance or complete psychological satisfaction except by performing it with reverence and tranquility, which is something that has been tried and known to all Muslims. That is why the Prophet, peace and blessings be upon him, used to say to his muezzin Bilaal:**"Declare that the time for prayer has come, Bilaal, and give us comfort by it."** (Sunan Abi Dawood #4985). The believer relaxes by doing prayer, not by leaving it.

## A story from the biography of the Prophet:

The Prophet, may Allah bless him and grant him peace, was with his companions on a journey, and while they were traversing the prairies, they heard a man saying:"Allaahu akbar, Allaahu akbar" (Allah is the greatest, Allah is the greatest).The Prophet, may Allah's peace and blessings be upon him said: **"On the fitrah (natural disposition)."** Then the man said: «Ash-hadu an laa ilaaha il-Allaah" (I bear witness that there is no god but Allah).

The Prophet, may Allah's peace and blessings be upon him, said: **"He bore witness to the truth."** Then the man said:"Ash-hadu anna Muhammadan Rasool-Allah" (I bear witness that Muhammad is the Messenger of Allah). The Prophet, may Allah's peace and blessings be upon him, said:**"He came out of the Fire!"** So the Companions searched for the owner of the voice, and they found a shepherd who gave the call to prayer when the time for prayer came. (Musnad Ahmad #22134).





# How does someone who is not a muezzin obtain the virtue of a muezzin?

The companions' ambitions were high, and they were very keen on attaining goodness and reward. Whenever they would find a path to the reward of Allah they would take it. Sometimes they would see others taking a path to reward that they could not take, because it was a path that may not be easy for every individual of the Muslims, so they would come to the Prophet, may Allah bless him and grant him peace, to ask him how to obtain that reward. One of such examples is when a companion came to the Prophet, may Allah bless him and grant him peace, and he mentioned to him that the muezzins had overpowered him in virtue (That is, in obtaining a reward that he cannot obtain, as if he wants something from the Prophet, may Allah bless him and grant him peace, to obtain the reward of the call to prayer). So the Prophet, may Allah bless him and grant him peace, guided him to repeat all the words of the muezzin, to receive the same reward as him. Then he added: **"And after you have finished, ask and you will be given."** That means: if you have finished repeating after the muezzin, then ask Allah for what you want, for Allah will answer your prayer. (Musnad Ahmad #66o1).

And in another hadith it was mentioned in more detail what to say after the muezzin, and that one should say the same as he says. So if the muezzin says: *"Allaahu akbar, Allaahu akbar"* (Allah is the greatest, Allah is the greatest), the one who hears this says: *"Allaahu akbar, Allaahu akbar."* And likewise one repeats all the other sentences of the adhaan, except when the muezzin says: *"Hayya 'aalas-Salaah"*



(Come to prayer) and *"Hayya 'aalal-falaah"* (Come to success), for the listener says after them:"Laa hawla wa laa quwwata illa Billaah"(There is neither might nor power except with Allah). (Sahih Muslim #385). There is also a great remembrance that is recommended after the call to prayer, which is:*"Allaahumma salli 'aala Muhammad wa 'aala aali Muhammad, kamaa salayta 'aala Ibraaheem wa 'aala aali Ibraaheem, innaka hameedun majeed. Wa baarik 'aala Muhammad wa 'aala aali Muhammad, kamaa baarakta 'aala Ibraaheem wa 'aala aali Ibraaheem, innaka hameedun majeed. Allaahumma rabba haadhihi-d-da'wati-t-taamma, was-salaatil qaa'imah, aati Muhammadan al-waseelata wal fadeelah, wab'ath-hu maqaaman Mahmoodan alladhi wa'adtahu."*

(O Allah, bestow Your favor on Muhammad and on the family of Muhammad as You have bestowed Your favor on Ibraaheem and on the family of Ibraaheem, You are Praiseworthy, Most Glorious. O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibraaheem and the family of Ibraaheem, You are Praiseworthy, Most Glorious. (Bukhari #722 and Muslim #384).

After completing his call to prayer, it is desirable (*mustahabb*) for the muezzin to say this remembrance and then supplicate to Allah as he pleases. It is desirable for the listener to repeat with the muezzin as mentioned above, then say this remembrance, and then supplicate with whatever he wants. These are words that are light on the tongue but for which Allah has arranged great rewards.

# The times of the adhaan:

The times of the call to prayer are the times of the prayers for which the call is made. It is from the mercy of Allah Almighty and His facilitation for His servants that He made the times of prayer visible signs by the movement of the sun, so that even those who have not learned to read and write can know. Likewise it is permissible to pray based on information from others, which is what happens with the call to prayer. Muslims have calculated the times of the prayers for all days of the year, and have recorded these on calendars, so that the Muslim can refer to them in order to know the times of prayer.





**The times of prayers are five according to the number of prayers required of a Muslim per day and night, and they are:**

**Fajr (dawn) prayer:** The first time for Fajr-prayer is the rising of the second dawn, which is also called "Al-Fajr As-Saadiq" (the real Fajr). This is when the beginning of the light of the sun appears, before its rise. The end time for the Fajr-prayer is when the sun rises.

**Dhuhr (noon) prayer:** The first time for Dhuhr-prayer is when the sun has passed its zenith, that is, if it moves a little from the middle of the sky towards sunset. Its end time is when the shadow of everything becomes the same length as the object itself, with a slight increase. In other words: when the shadow of a man is as tall as his real body.

**Asr (afternoon) prayer:** The beginning of the time for the 'Asr (afternoon) prayer is the last time of noon; if the shadow of something becomes the same length as that object, except the shadow of the zenith. The end time for it is the yellowing of the sun, and for those who have a valid excuse, its time extends until sunset.

**Maghrib (sunset) prayer:** The beginning of the time for Maghrib prayer is the complete absence of the sun's disk below the horizon, and its end time is the disappearance of the red twilight.

**Ishaa (night) prayer:** The beginning of the time for the evening prayer is the disappearance of the red twilight, and its end is a third of the night. And for those who have a valid excuse, its time extends until the beginning of Fajr.

# The call to prayer and astronomy

Islam does not hinder a person from pondering on the universe; in fact it calls for contemplation of the many creatures of Allah, including this great sky and what it contains of planets, galaxies and stars, and this earth on which we live and what is on it of mountains, seas, animals and so on.

All of this is subjected to man and it is permissible for man to ponder on it with the blessing of the mind that Allah has given him, and to benefit from it and extract useful sciences for people. In addition to that, the worldly sciences that are needed by humanity should be studied by those who are able to meet the people's need for them.

Among the beneficial worldly sciences is astronomy; something that people need in their religious and worldly matters. The times of the call to prayer, for example, are related to the movement of the sun, which is a subject of astronomy. Likewise, astronomy is related to worldly benefits for people, such as knowing the seasons of cultivation and knowing the travel routes and navigation, which Allah Almighty referred to in His saying: ***"And He it is Who hath set for you the stars that ye may guide your course by them amid the darkness of the land and the sea. We have detailed Our revelations for a people who have knowledge."*** (Surah Al-An'aam, aayah 97).



Therefore, Muslims throughout the ages have paid great attention to astronomy and have made many contributions to it, which was an important contribution to the development of this science. The manuscripts left behind by Muslims bear witness to this wide activity in astronomy; there are estimated to be over 10,000 islamic manuscripts on astronomy.



The Muslims were the best preservers of the previous astronomical sciences and the best who conveyed them to those who came after them. They subjected many theories that were confined to books to experiments and practical application, and purified this science from the myths and impostors that were common in many previous nations. Islam - for example - prohibited astrology and belief in planets and stars, because they are creatures of Allah's creation. Like us, they are subject to what happens to us from Allah's predestination, and they do not affect any of the predestination.

Among the contributions related to knowing the times is the manufacturing of devices that help in knowing the time, or further developing the devices they found in previous civilizations. Huge observatories equipped with various devices and full-time scientists were spread throughout the Islamic world. In these observatories Muslim scientists used highly accurate and beautifully crafted devices and equipment by which they knew astronomical phenomena.Many of these devices were invented by Muslim scholars and were not known before this time, such as: «The stringed one», «the one with the ring», the «Responsive Quarter Instrument», the «arched quarter», the «two-pronged one», the «azimuth», the «elevation», the «equinoctial ring», and different types of sundials and figures for measuring time. Muslims also used devices that were invented by previous civilizations, such as the astrolabe, which retained its Greek name.

This device is used to measure the heights of the planets on the horizon and set time. They also excelled in the so called «Zeej», which are mathematical numerical tables that determine the positions of the moving planets in their orbits, the rules for knowing the months, days, and dates of the past, and to determine the conditions of the planets in terms of rise, setting, inclinations and movements. These tables depend on arithmetic rules and numerical laws with the utmost accuracy.



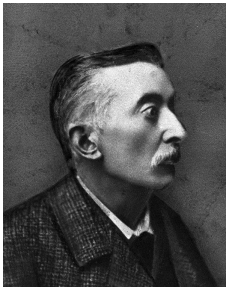
# A talking device in the seventh century AH (the thirteenth century CE)!

Shihaab al-Din al-Qaraafi is one of the famous scholars among Muslims. He mastered many sciences, including the manufacture of moving time devices. He died in the year 684 AH.

He narrated about himself and said:

"I was informed that King Al-Kaamil put a candlestick for him, and every hour of the night that passed, a door of it opened and someone came out of it, standing in the service of the Sultan. When ten hours had passed, a person appeared on the top of the candlestick and said:»May Allah bless the Sultan with happiness, so he knows that dawn has come!» And then I made this candlestick and added to it that the candle changes color every hour. And I have placed in it a lion whose eyes change from intense black to intense white and then to intense red. Every hour they have a different color, so the alarm is known every hour. And two pebbles fall from two birds, and a person enters while someone else would go out, and a door would be closed and a door would be opened. When dawn came, a person would appear on the top of the candlestick with his finger in his ear pointing to the call to prayer, but I was unable to make it speak." («Nafaa'is al-Usool fi Sharh-il-Mahsool» 1/ 441-442).





The international writer Lafcadio Hearn described prayer times in Muslim countries in a wonderful description by saying:"The tourist who sleeps for the first time between the walls of an eastern city, close to one of the minarets, rarely misses the heart's contentment for that beauty that emanates from the Muslims' call to prayer. He will undoubtedly comprehend in his heart - if he has prepared himself for the journey by reading and studying - every word of that sacred call, and he will discover its syllables and parts in the resonant tones of the muezzin, whenever dawn sends its light in the sky of Egypt or Syria and makes the stars disappear. And he hears this sound four more times before the mornining light returns in the east. He hears it under the glare of shining noon, and he hears it before sunset, when the western horizon shines in scarlet and green colors. And he hears it after that, when these bright colors seep into the double hue of orange and emerald. Then he hears it at last when millions of lamps flicker above him with which that violet dome is studded over the mosque of Allah that does not pass away."



## The wisdom of distributing prayers at these known times:

One of the phenomena that calls for contemplation is the dispersion of prayers at different times of the day. Allah Most High has informed us that He has made prayer obligatory at precisely specified times, and it is not permissible to offer the prayer before it, nor to delay it. The Almighty said: ***"Prayer at fixed times hath been enjoined on the believers."*** (Surah An-Nisaa', aayah 103).

Muslims are commanded to comply with that, even if the wisdom behind it is hidden from them. Undoubtedly, every legislation contains many wisdoms that we know or do not know. Scholars have tried to search for wisdom in separating the prayers at these times and among what they mentioned is that the wisdom of that is for the Muslim to remain in a permanent connection with his Lord and not lose sight of Him and His teachings, and always thank Him practically for the blessings that he keeps on receiving. Scientists have discovered that the times of Muslims' prayer coincide perfectly with the times of the physiological activity of the body. Allah Most High has arranged the times that are most suitable for our minds and bodies, where they are in the most appropriate moods for the commencement of prayer. Thus the Muslim is in a state of physical activity, mental clarity and continuous psychological comfort from sunrise until he goes to sleep. Prayer times regulate the life of the Muslim, his movement in it, and the spiritual doses he needs, so that he can set a schedule for his work, daily tasks, appointments and study around the times of prayer.So after sunrise he does this, afther Dhuhr (noon) he does that, etc.

**Thus, prayer arranges his life,** draws his plans, and makes him organized, away from randomness and being all over the place. And by renewing his spiritual provision he will also go to his work with a relaxed soul that will refresh his energy.

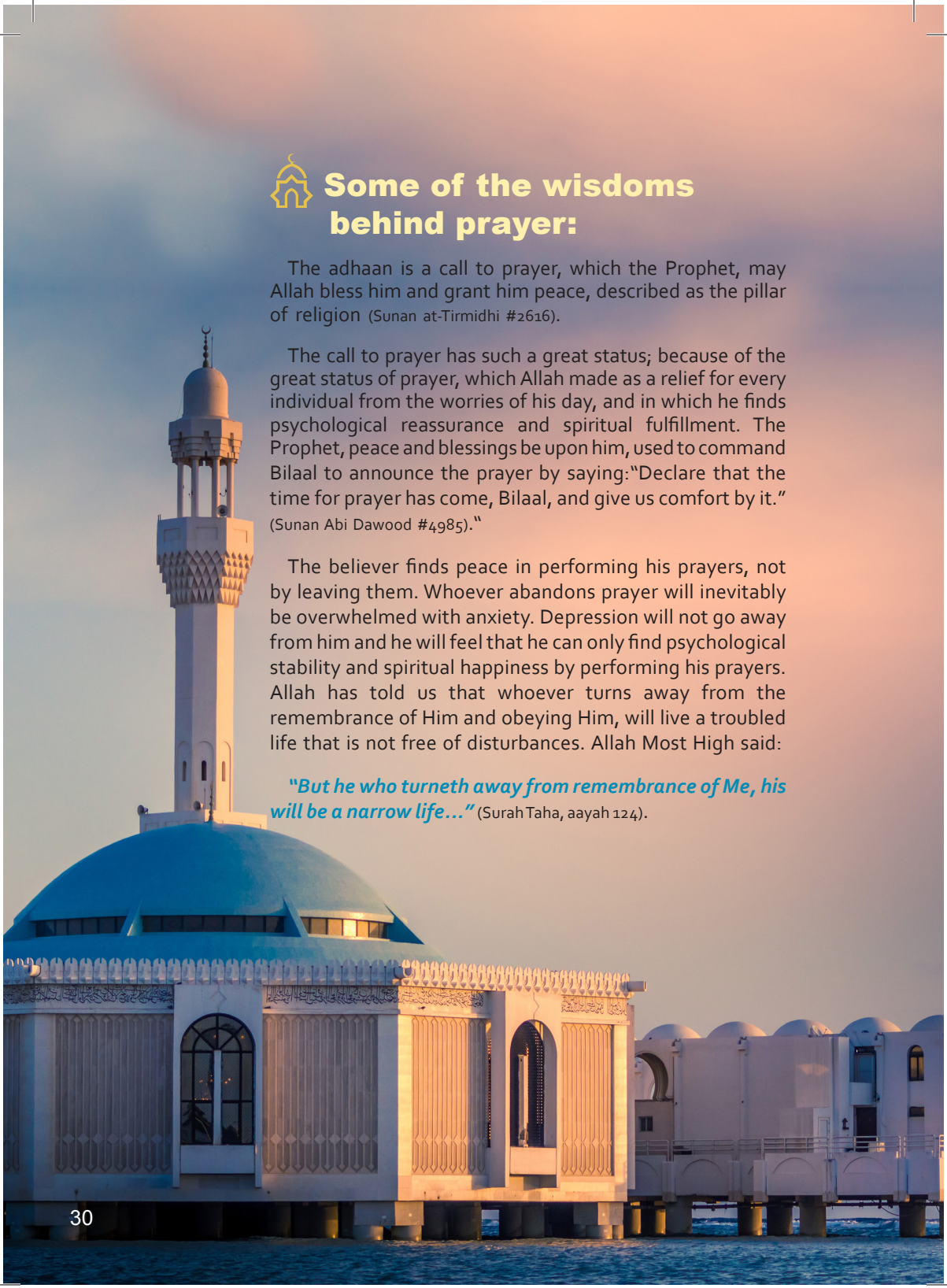
# Ruling on prayer in Islaam

**Prayer is the second pillar of Islaam,** and it is an individual obligation on all adult and sane Muslims. This means that a sane person is obligated to pray from puberty until his death, and it is not waived from him in any case as long as his mind remains. But Allah Almighty, by His mercy, has eased the burden of prayer for menstruating women and women in postpartum menstruation; they don't need to pray for the



period of menstruation and postpartum.As for others than these two groups; the obligation to pray remains,even if one is sick. But Allah has relieved the patient who cannot perform some of the obligatory acts of prayer by allowing him to pray in the state that he is able to he is unable to stand, then he should pray sitting, and if he cannot sit, then he should pray lying down.





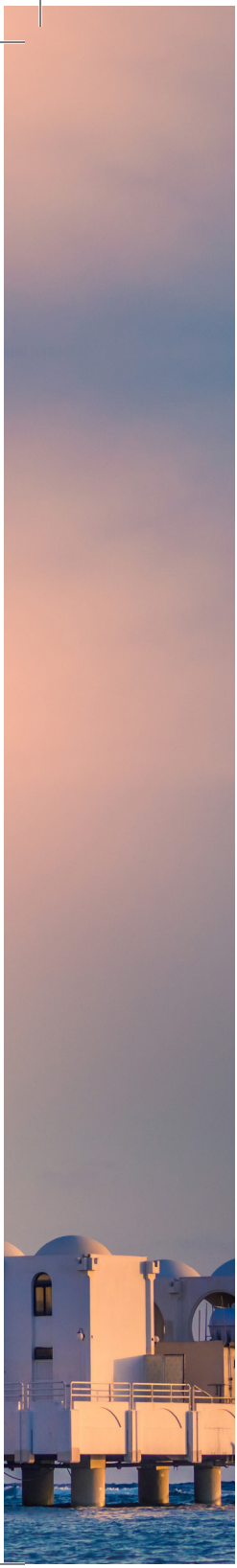
## Some of the wisdoms behind prayer:

The adhaan is a call to prayer, which the Prophet, may Allah bless him and grant him peace, described as the pillar of religion (Sunan at-Tirmidhi #2616).

The call to prayer has such a great status; because of the great status of prayer, which Allah made as a relief for every individual from the worries of his day, and in which he finds psychological reassurance and spiritual fulfillment. The Prophet, peace and blessings be upon him, used to command Bilaal to announce the prayer by saying:"Declare that the time for prayer has come, Bilaal, and give us comfort by it." (Sunan Abi Dawood #4985)."

The believer finds peace in performing his prayers, not by leaving them. Whoever abandons prayer will inevitably be overwhelmed with anxiety. Depression will not go away from him and he will feel that he can only find psychological stability and spiritual happiness by performing his prayers. Allah has told us that whoever turns away from the remembrance of Him and obeying Him, will live a troubled life that is not free of disturbances. Allah Most High said:

***"But he who turneth away from remembrance of Me, his will be a narrow life..."*** (Surah Taha, aayah 124).



Just as prayer has an effect on your psychological balance, it also has an impact on uprightness in the command of Allah Almighty and the commitment of man to good morals. Allah Most High has told us that prayer restrains those who perform it sincerely from ugly deeds, as the Almighty said: ***"Surely prayer restrains one from shameful and evil acts."*** (Surah Al-'Ankabut, aayah 45).

That is why the people of Allah's Prophet Shu'ayb became aware of this when he forbade them from polytheism and corruption, and they said in disapproval: ***"O Shu'ayb, does your Salāh (prayer) command you that we should forsake what our fathers used to worship...?"*** (Surah Hood, aayah 87).

## Do the adhaan and prayer disrupt production?

The adhaan and what it calls for in prayer do not conflict with people's natural instinct and their worldly needs, as it is only a short time in which to draw closer to Allah Almighty.

It renews one's spiritual energy that calls for virtues and forbids vices; the rest of the day there is room for practicing all permissible worldly actions. There is no contradiction in Islaam between spiritual needs and physical needs, as some people may imagine who did not try to come to meet the call and come to the mosque. Rather there is a wonderful and amazing unification of the two.

If a person balances his spiritual and physical needs, he will not be affected by worries and his soul will be strengthened so that he can also increase production in this world, while he will receive a great award in the Hereafter, as Allah Almighty said: ***"O you who have believed, when [the adhān] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew. And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed."*** (Surah Al-Jumu'ah, aayah 9-10).

## The virtue of the five daily prayers:

One day the Prophet, may Allah's peace and blessings be upon him, said to his Companions: **"Would you think that if there was a river at the door of one of you and one would take a bath in it five times per day, would any filth remain on his body?"** His Companions said: "None of his filth would remain." Upon this the Prophet, may Allah's peace and blessings be upoon him, said: **"That is like the five prayers by which Allah obliterates sins."** (Sahih Muslim #667).

The five prayers are similar to washing five times a day, so if the washing with that number cleans the body of dirt and protects it from germs that cause physical diseases, then the five prayers expiate and erase minor sins, just as they protect the soul from sins that it has not yet committed, and also cleanse it from all mental illnesses such as anxiety, hatred, envy, hostility, selfishness, and others.



## Prayers without adhaan:

In Islaam there are prayers other than the five daily prayers, which Muslims pray in congregation at specific times and conditions, and there is no call to prayer or iqaamah.**These prayers are:**

1. **The two 'Eid prayers:** This prayer is performed on two days of the year, namely the day of 'Eid *al-Fitr* (which is the first of the month of Shawwaal), and the day of 'Eid *al-Adha* (which is the tenth of the month of Dhul-Hijjah), and its time is after the sun has risen and is slightly above the horizon.

2. **The rain prayer *(Salaat-ul-Istisqaa')*:** It is prayed to ask Allah for rain when the earth is dry and there is little or no rain.

3. **The Eclipse Prayer *(Salaat-ul-Kusoof)*:** A prayer that is performed in a special manner when the sunlight is completely or partially obscured during the day, or the light of the moon is totally or partially obscured, in order to show submission to Allah Almighty and repentance to Him, because Allah ordained the eclipse to remind people that He has made serviceable for them the blessing of the sun, the moon, and others. If He willed He would take them away and deprive people of it, so they must believe in that and always remember the greatness of Allah Most High, the Creator of this universe, and refrain from sin and oppressing people. It is not prescribed for this prayer to have an adhaan or an iqaamah. Rather, it is prescribed for the muezzin to say:"Pray the prayer in congrgation", in order for people to come to the place where the prayer is held. The imaam would pray with them in congregation in a specific format mentioned in the books of fiqh (islamic jurisprudence).

4. **The funeral prayer *(Salaat-ul-Janaazah)*:** It is a prayer that is prayed in a specific manner upon the death of a Muslim to seek mercy and forgiveness from Allah, the Most Gracious, the Most Merciful.

## The first call to prayer for Fajr and Friday prayers:

Just as there is an adhaan when the time for prayer begins, there is another adhaan for two prayers not long before their time begins, which are the first adhaan at dawn and the first adhaan on Friday. It is better if the muezzin for the first call to prayer is different from the muezzin for the second call to prayer, in order for people to distinguish between them, so that the times do not confuse them.

The first call to prayer for dawn was legislated to alert the sleepers to suhoor for those who wanted to fast, and to praying the voluntary night prayer and witr for those who wanted to get up for prayer at the end of the night. This warning is because the night is the natural time for humans sleep, so he needs someone to alert him.

The first call to dawn is also a warning for those who get up at night a lot to take a break before dawn and get active.

As for the first Friday call to prayer, it is a warning to people who are busy with trade, and to people who are alsleep and others, to prepare themselves to go and hear the Friday sermon and then pray.



### The voluntary night prayers (Qiyaam-ul-Layl):

The Qiyaam-ul-Layl-prayer belongs to the voluntary prayers, but it is a prayer that is recommended in Islaam. Allah Most High said: «Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, ***«Are those who know equal to those who do not know?» Only they will remember [who are] people of understanding.»*** (Surah Az-Zumar, aayah 9). And the Prophet, may Allah's peace and blessings be upon him, said: **"Hold fast to Qiyaam-ul-Layl, for it is the practice of the righteous before you, and indeed Qiyaam-ul-Layl is a means of nearness to Allah, a means of prevention from sin, an expiation for bad deeds, and a barrier for the body against disease."** (Sunan At-Tirmidhi #3549).

## Prohibition of buying and selling after the second Friday call to prayer:

Attending the Friday prayer in the mosque is an individual duty (*fard 'ayn*) for every resident adult male Muslim who has no valid excuse for not attending it. And the meaning of an individual duty (*fard 'ayn*) means that it is obligatory for every single individual to be present, and that one is sinful if he would not attend. And it is not enough that only certain individuals attend. This adhaan is for emphasizing to the people that they have to attend the Friday prayer, and the second Friday-adhaan makes it forbidden (*haraam*) to buy and sell, until the prayer is over.

One of the wisdoms behind the Friday-prayer is that there is a weekly gathering of the residents of the area that brings together a number of neighborhoods. As for the five daily prayers other than Friday; here only the people of one neighborhood or one village gather. And then there is a larger meeting of multiple areas in the place of 'Eid-prayer, and a larger gathering of Muslims from different countries in the Hajj.



## Adhaan to make up a missed prayer:

A Muslim may have a valid excuse for not performing one or more prayers on time, such as unintentionally oversleeping, fainting or forgetting, and similar causes. It is from Allah's mercy that one is absolved of sin, but he must make up the obligatory prayers that he missed. But the question is: is the call to prayer obligatory for making up this missed prayer?

The adhaan is not obligatory for making up a missed prayer, but if one wishes so, he may make the adhaan and the iqaamah, and he may also limit himself to the iqaamah. And it is better for him to lower his voice so as not to make someone else think that the time for another prayer has begun.

## The adhaan for the individual and the traveler:

Whoever lives alone in a remote place, he does not have to make the call to prayer and the iqaamah, but it is desirable (*mustahabb*) for him to perform the adhaan and the iqaamah. One who does so, will have great merit and a double reward, as the companion Abu Sa'eed Al-Khudri said to one of the people who live in the desert: "I see that you like living among your sheep in the wilderness. So whenever you are with your sheep or in the wilderness and you want to call adhaan, you should raise your voice because whoever hears the adhaan, whether a human or jinn or any other creature, will testify for you on the Day of Resurrection." Abu Sa'eed added:"I heard this from the Messenger of Allah, may Allah's peace and blessings be upon him." (Sahih Al-Bukhaari #609).

Likewise, the adhaan and iqaamah are not obligatory on travelers, but it is desirable for them to do so.







## Conditions and etiquette for the call to prayer:

Every worship has conditions that must be met in order for it to be valid, and etiquettes that should be met in order for it to be performed in the fullest manner. The person who guards over these matters performs his deeds of worship in a perfect manner.And the adhaan - like other acts of worship - has conditions without which it is not valid, and it is desirable to perform certain etiquettes in order for it to be of the highest level of perfection.

Among the conditions for the adhaan are: that the time for the obligatory prayer has begun, that the adhaan is performed in the Arabic language and that the call to prayer should be free of errors that change the meaning.

Among the etiquettes of the adhaan: facing the qiblah, slowing down and taking your time in performing the adhaan, with a pause between every two sentences of the adhaan, so people have time to repeat the words. As for the iqaamah; it is desirable to do it fast.

## Conditions and etiquette for the muezzin:

Among the conditions of the muezzin is that he should be a sane, adult Muslim (or a distinguished boy, who is over seven years old), and that he be a man, because the basic principle for congregational prayer is that it is for men, and because a man's voice is more resonant.

And from among the etiquettes of the muezzin is that it is desirable that the he seeks reward from Allah and has a good voice, and that he performs the call to prayer standing, while in a state of purity.

It was reported in a hadith: **"The imaam is responsible and the muezzin is trusted. O Allah, guide the imaams and forgive the muezzins."** (Sunan Abi Daawood #517).

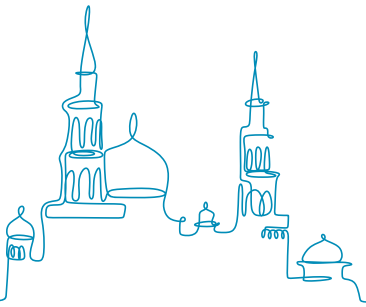


**"The imaam is responsible"** means that he is responsible for the correctness of the prayer of those who follow him, because of the connection between their prayer and his.

**"And the muezzin is trusted"** means that he is trustworthy when it comes to the prayers and the beginning and end of their fast, as well as the people's privacy in their homes. In the past, before the appearance of loudspeakers, the muezzins used to climb up the minarets, where they were higher than people's homes-, so he must strive to fulfill the trust in that (by not spying on them and lowering his gaze).

**"O Allah, guide the imaams"** means: guide them to perform the rules in the correct manner.

**"And forgive the muezzins"** means: forgive them breaking the trust by unintentional shortcomings .



# The ruling on the iqaamah

## The ruling on the iqaamah:

Meaning of the word "*Iqaamah"*:

The word "*iqaamah"* in Arabic goes back to the root qawama/qaama, which indicates erecting or raising (something) and determination. From the same root:"So-and-so stood up" (*qaama folaanun qiyaaman*), and when we say:"Qaama bil-amr" it means that he resolved the issue.

And the idiomatic meaning of "iqaamah" is:

Worshiping Allah by saying a specific formula when standing up for prayer.

## The wording of the iqaamah:

*« Allaahu akbar, Allaahu akbar. Ash-hadu an laa ilaaha il-Allaah, ash-hadu anna Muhammadan Rasoolullaah. Hayya 'aalas-salaah, hayya 'aalal-falaah. Qad qaamatis-salaatu, qad qaamatis-salaah. Allaahu akbar, Allaahu akbar, laa ilaaha il-Allaah.»*

And there is also another formula that has been reported in a hadith and which is used by many Muslims. This is a matter of diversity and multiplicity of formulas, so there is nothing wrong with taking any formula, and this formula is close to the adhaan, and it is:

*«Allaahu akbar, Allaahu akbar, Allaahu akbar Allaahu akbar, Ash-hadu an laa ilaaha il-Allaah, ash-hadu an laa ilaaha il-Allaah. Ash-hadu anna Muhammadan Rasoolullaah, Ash-hadu anna Muhammadan Rasoolullaah. Hayya 'aalas-salaah, hayya 'aalas-salaah. Hayya 'aalal-falaah, hayya 'aalal-falaah. Qad qaamatis-salaatu, qad qaamatis-salaah. Allaahu akbar, Allaahu akbar, laa ilaaha il-Allaah.»*


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## Conditions and etiquettes for performing the iqaamah:

The conditions for the iqaamah are the same as the conditions for the adhaan, and the same goes for its etiquettes. But there are differences in some etiquettes, which are as follows:

1. To recite the iqaamah in a rapid way: it is desirable (mustahabb) to make the adhaan long and perform it slowly, because the call to prayer informs those who are absent from the mosque. But in the case of the iqaamah, it is desirable to recite it in a rapid way and to speed it up, because the iqaamah is meant to inform the attendees in the mosque.

2. One should raise his voice during the adhaan without exaggeration, but should not not raise his voice (that much) during the iqaamah.

3. The iqaamah should be inside the mosque, not in a high place (before the appearance of loudspeakers).

4. That the one who does the iqaamah is the one who did the adhaan.

## The time between the call to prayer and the iqaamah:

The call to prayer was legislated to inform people about the beginning of the time for prayer, so it is necessary to estimate a time that can enable people to prepare for the prayer and come to the mosque, otherwise the benefit of the call will be lost, and many people who would want to attend would miss the congregational prayer. Because whoever is eating, drinking or relieving himself, or does not have ablution yet during the time of the call, if he would continue to do these things or perform ablution, he would miss the congregation or some of it because of the haste and the lack of separation between the adhaan and the iqaamah, especially if his house is far from the congregational mosque.

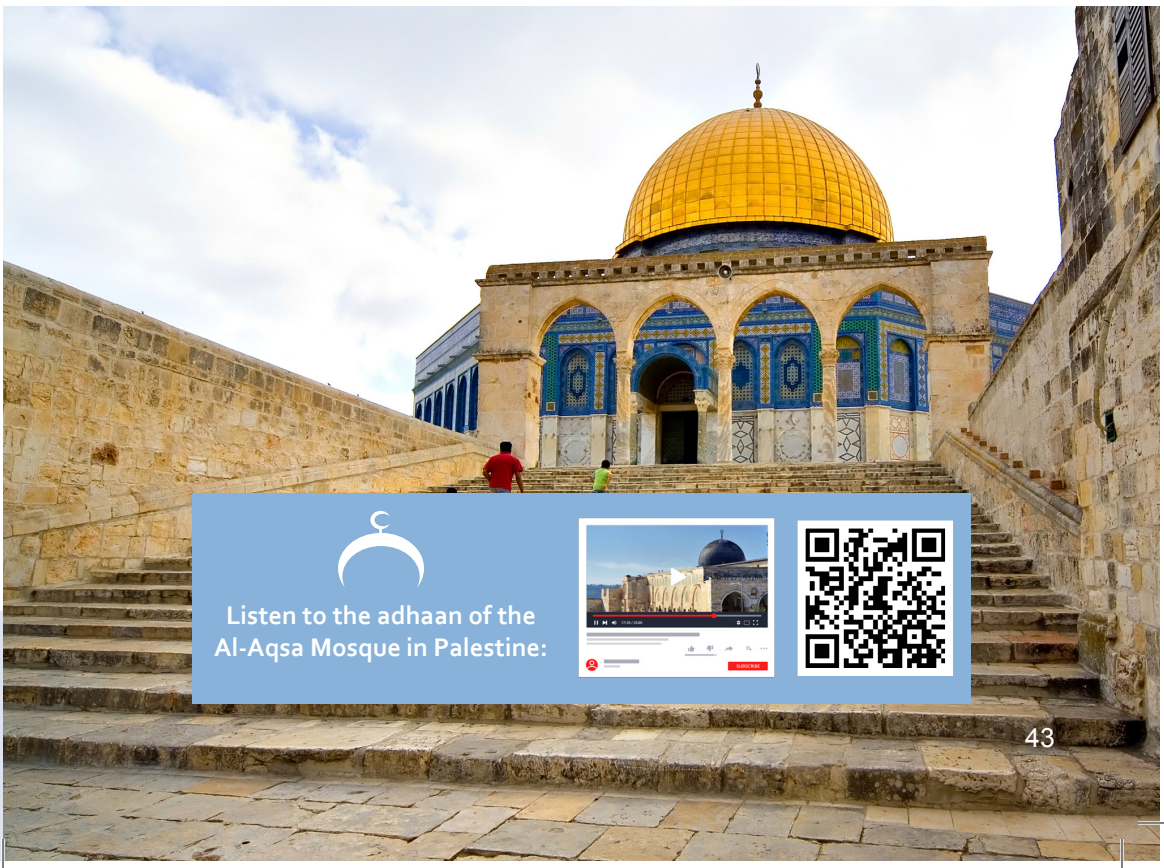


## Innovations (bid'ah) and reprehensible things in the adhaan:

Just as there are conditions and etiquettes for the adhaan in order to be performed in the most perfect manner, there are shortcomings that should be avoided in order for the adhaan to maintain high performance. We should stay away from innovations (bid'ah); it is forbidden to perform them, because worship in Islaam is based on following (the Prophet)..

One of the innovations in the call to prayer - for example - is to add anything to its words. There is no room for addition or subtraction when it comes to the words of the adhaan, and any addition to it, as the ignorant might do, is one of the forbidden innovations.

There are so-called disliked things, and they are things that should be avoided even if they are not prohibited, such as the call to prayer while sitting or speaking with others during it without any need.



Listen to the adhaan of the Al-Aqsa Mosque in Palestine:

## Performing the adhaan with a melody:

It is preferred for the muezzin to have a good voice, just as it is preferred to make one's voice nice during the adhaan, because hearts are comforted by a beautiful voice that shows people the virtuous meanings contained in the call to prayer. This is something that in later times, people started calling performing the the adhaan with tonalities ("*maqaamaat*"). There are natural tonalities issued by muezzins and Qur'aan-reciters without study or teaching rules, and there are codified tonalities taught on rules.

### Natural tonalities:

It is surprising that each region is distinguished by a method of performance, perhaps due to the different dialects and their pronunciation methods, until the types of performance became called the names of the regions. Among the types of performing the call to prayer are: the Hijaazi or Meccan tonality, the Madinan tonality, and the Iraqi, Damascene, Najdi and Moroccan tonality.



## Standardized tonalities:

They are the tonalities for which laws and rules were established. The meters of melodies were restricted after following people's melodies and their names were distinguished, just as *Al-Khalil bin Ahmed Al-Farahidi* traced the meters of poetry and distinguished them with names. Among the names of the codified tonalities (*maqaamaat*) are: Rast, *Nahawand, Al-Hijaaz* (which is the natural Hijaazi tonality itself, but it was written down and branches were established for it), *Al-Bayaat, As-Seekaa, As-Sabaa, Al-Ajam, Al-Kurd*.

The scholars disliked exaggerating the melodies, and the matter is lessened if the muezzin adheres to the rules of the call to prayer, so he does not stretch or exaggerate the tones in other than the right place, and he does not change the vowels. If a change in the vowels or an increase in the length results in a difference in meaning, the melody will move from disliked to being forbidden (haraam), like when someone says *"Akbaar"* instead of *"Akbar"*.



# Some of the most famous muezzins

## The muezzin of the Prophet, may Allah's peace and blessings be upon him:

### Bilaal bin Rabaah, may Allah be pleased with him:

In our time, we hear a lot of racist slogans, and we see many ugly practices that differentiate between people on the basis of gender, race and colour, so what is the value of these slogans in Islaam?

We will discuss here one of the great stories in history, which shows how Islaam does not differentiate between people on the basis of their colours, and that no one gets any prority in a place or job unless he is worthy of that place, regardless of his race. This story is the story of Bilaal bin Rabaah, may Allah be pleased with him. He lived in Mecca since his childhood, but was not a son of one of the Meccan tribes; rather he was a slave of one of the notables of Mecca.

Bilaal was originally from Abyssinia and was very dark. When the sun of Islaam started to rise over Mecca, Bilaal's heart opened up for Islaam. This is when the polytheists took him and tortured him in order to make him return to their religion. He had no relationship with any powerful dignitary in order to support him, just as there were only a hand full of Muslims, who did not have enough power yet. Bilaal did nothing during his torture except to repeat one word that drove the polytheists crazy, which is the word:"One! One!», with which he referred to the oneness of Allah Almighty and the obligation to worship Him alone.They increased their torture



of him, but he remained steadfast and patient. When Abu Bakr, may Allah be pleased with him, saw that, he ransomed him from them with money. When the Prophet, may Allah's peace and blessing be upon him, and his companions migrated to Medinah, and the story of the adhaan came to pass, the Prophet, peace be upon him, commanded the companion who saw the adhaan in a dream that he should teach it to Bilaal, because he had a tender voice. From that moment, Bilaal became the first muezzin of the Prophet, may Allah bless him and grant him peace. Not many people know about the aspects of Bilaal's life other than the call to prayer, as his name became closely linked to the adhaan, as if the call to prayer was his only story.

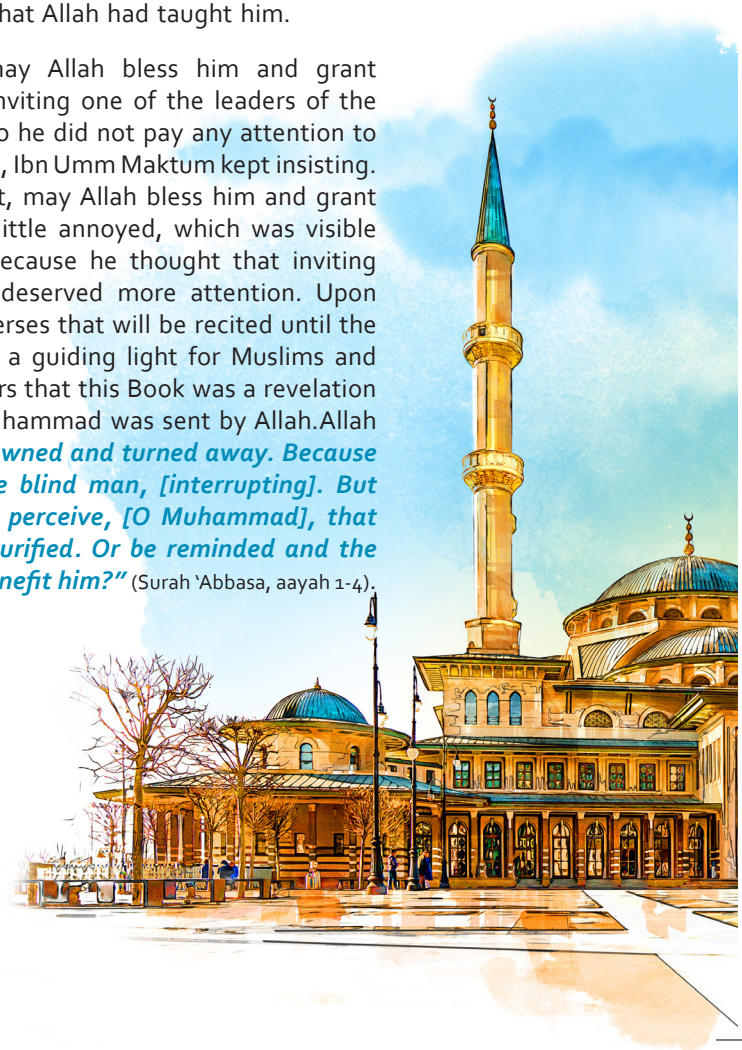
He was the first muezzin in Islaam, and the master of all muezzins. He had a great place in the hearts of Muslims until his death, although he was a brown Abyssinian. How many Muslims remember him now when they miss that refined Islamic behavior! His story was a practical translation of the many directives in Islaam to establish justice, without weighing things on the narrow scale of race, and abandoning bragging and condescending over this.



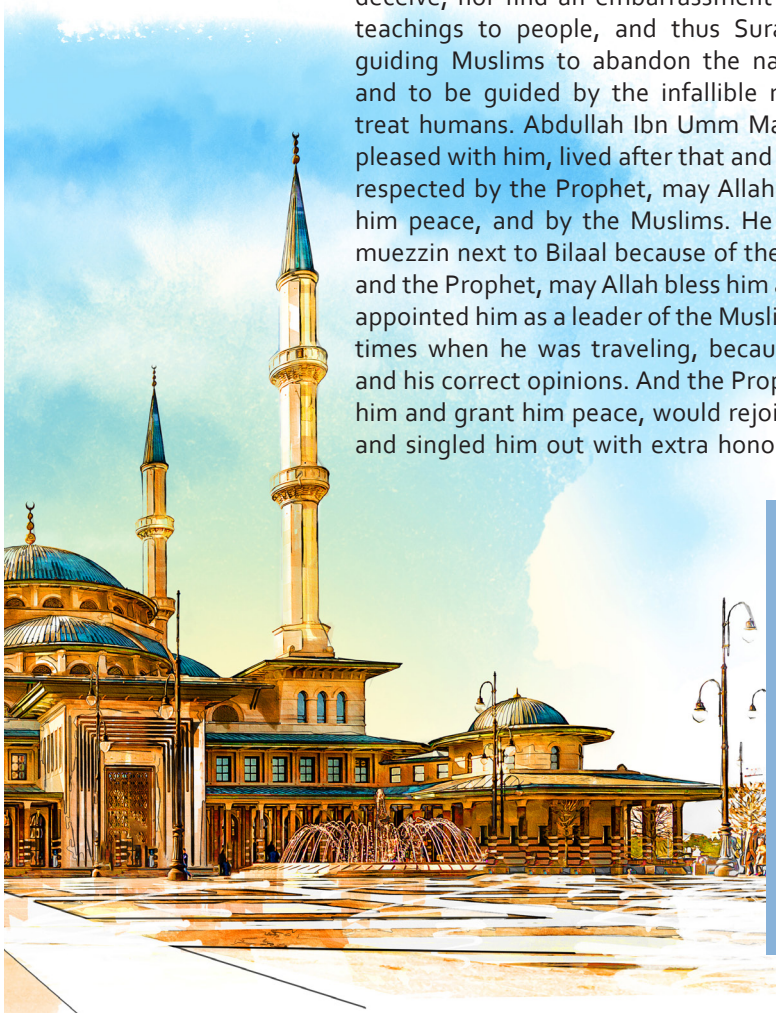
## Abdullah Ibn Umm Maktum, may Allah be pleased with him:

This is another wonderful story that shows Islamic standards in looking at people. Here we have a blind man who used to live in Makkah, and who was of good nature and eager for good. He was one of the early converts to Islaam and wanted to learn as much as he could of religious matters. Because of that, something happened to him, in which there are Islamic teachings and great rules for the advancement of nations. Once he came to the Prophet, may Allah's peace and blessings be upon him, with the request to teach him what Allah had taught him.

But the Prophet, may Allah bless him and grant him peace, was busy inviting one of the leaders of the polytheists to Islaam, so he did not pay any attention to him, and because of this, Ibn Umm Maktum kept insisting. It was as if the Prophet, may Allah bless him and grant him peace, became a little annoyed, which was visible on his face.This was because he thought that inviting that leader to Islaam deserved more attention. Upon this, Allah sent down verses that will be recited until the Day of Resurrection as a guiding light for Muslims and as an evidence for others that this Book was a revelation from Allah and that Muhammad was sent by Allah.Allah Most High said: ***"He frowned and turned away. Because there came to him the blind man, [interrupting]. But what would make you perceive, [O Muhammad], that perhaps he might be purified. Or be reminded and the remembrance would benefit him?"*** (Surah 'Abbasa, aayah 1-4).



In these verses there is a gentle admonition and a prohibition for the Prophet, may Allah's peace and blessings be upon him, from turning away from the Muslims who came to him to learn, and a warning that a Muslim who desires knowledge and faith is more deserving of attention than an infidel who is dispensed with that. If our Prophet would not have been a prophet of sincerity and truth, and if the Qur'aan would not have been from Allah, he would have sought to hide this blame from a book he recited. But he was a messenger of Allah who does not betray, nor deceive, nor find an embarrassment in conveying Allah's teachings to people, and thus Surah 'Abasa remained guiding Muslims to abandon the narrow earthly scales, and to be guided by the infallible revelation in how to treat humans. Abdullah Ibn Umm Maktum, may Allah be pleased with him, lived after that and was appreciated and respected by the Prophet, may Allah bless him and grant him peace, and by the Muslims. He was appointed as a muezzin next to Bilaal because of the beauty of his voice, and the Prophet, may Allah bless him and grant him peace, appointed him as a leader of the Muslims in Medinah many times when he was traveling, because of his knowledge and his correct opinions. And the Prophet, may Allah bless him and grant him peace, would rejoice if he came to him and singled him out with extra honor.



**Listen to the adhaan of the Sacred Mosque in Mecca:**

## Abu Mahdhoorah, may Allah be pleased with him:

There were muezzins in the time of the Prophet, may Allah's peace and blessings be upon him, who were counted among his muezzins, even if they were in places outside of Madinah.This is because the Prophet, may Allah's peace and blessings be upon him, appointed them himself in those places.

One of them was a companion who was known by his nickname; Abu Mahdhoorah al-Jumahi. The story of his appointment is amazing, which is that he and his companions heard, before they converted to Islaam, the voice of the Prophet's muezzin, may Allah's peace and blessings be upon him, after which they imitated him in a mocking and ridiculing way. The Messenger of Allah heard them and said: **"Who is the one whose voice I heard so loud?"**

The people all pointed to Abu Mahdhoorah. He sent them all away, but kept Abu Mahdhoorah there. The Prophet, may Allah's peace and blessings be upon him, wanted to develop the talent of Abu Mahdhoorah, with his good voice and his ability to imitate, and he want him to spend it on something beneficial to him and the people instead of the state in which he was. So he said to him:**"Stand up and perform the adhaan."**

This was an encouragement to him and a notification that he has a great talent that he can use in a great service. Then the Messenger, peace be upon him, taught him the method of the call to prayer, and said to him: **"May Allah bless you."** So Allah Almighty guided him to Islaam, and he became the muezzin of the Messenger of Allah in Mecca. So he started as an infidel mocking and ridiculing the adhaan, and ended as a true believer, as a muezzin for the Messenger of Allah, whom he loved. (Musnad Ahmad #15380 and Sunan An-Nasaa'i #632).

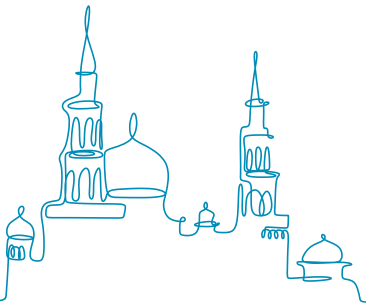


## Sa'd Al-Qaradh, may Allah be pleased with him:

Sa'd bin 'Aa'idh the muezzin, was appointed by the Prophet, may Allah bless him and grant him peace, as a muezzin in the Mosque of Qubaa' during his lifetime. When the Prophet, may Allah's peace and blessings be upon him, died, it was difficult for Bilaal to give the adhaan to anyone after him, and Muslims respected his desire, so Sa'd moved to the Prophet's Mosque and remained in it until he died.

He was nicknamed Sa'd Al-Qaradh for his trading of al-Qaradh, which is a tree used in leather tanning. This is a practical example of the fact that worship does not conflict with worldly professions. Although the call to prayer demands of one to be stationed next to the mosque and to be inside before the worshipers, Sa'd was successful in his trade with his commitment to the adhaan.





# The story of the adhaan

## The obligation of prayer for all people:

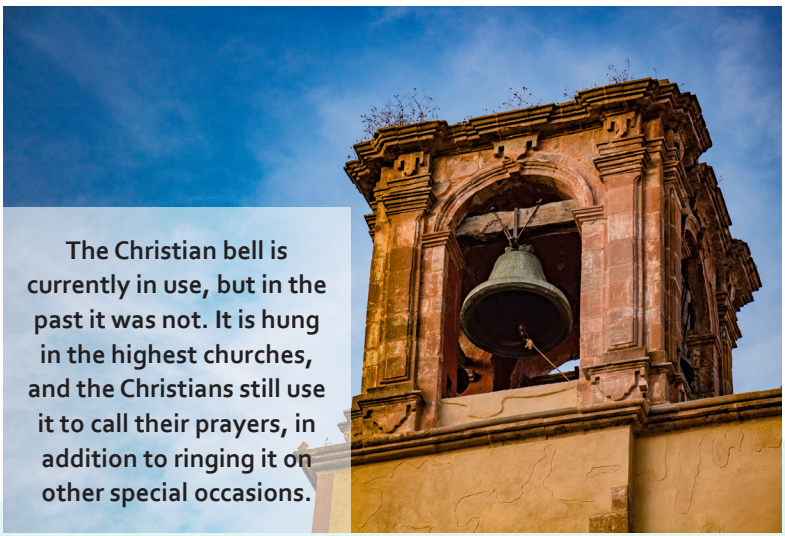
Prayer is an obligatory worship in all the laws since Adam, peace be upon him. Allah Almighty narrated Ibraahim's supplication, peace be upon him: ***"My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication."*** (Surah Ibraahim, aayah 40). And He said about Musa, peace be upon him:***"And We inspired to Moses and his brother, «Settle your people in Egypt in houses and make your houses [facing the] qiblah and establish prayer and give good tidings to the believers.»*** (Surah Yunus, aayah 87). And He told us the words that 'Isa, peace be upon him, spoke when he was in the cradle:***"And He has made me blessed wherever I am and has enjoined upon me prayer and zakāh as long as I remain alive."*** (Surah Maraym, aayah 31). And He said in Surah Maryam, after mentioning a number of Prophets:***"But there came after them successors [i.e., later generations] who neglected prayer and pursued desires; so they are going to meet evil."*** (Surah Maryam, aayah 59). And for this reason, prayer is the most important obligation in the religion, after the testimony of faith.

## Ways of calling people to prayer among the previous nations:

Among the previous nations before Islaam there were many ways of informing people that it was time to pray. The Jews used to blow the horn at the time of worship, while the Christians used to strike the bell (which is two wooden bars striking one at the other, and now they have replaced them with bells). And the Magi used to light a fire to worship it. Then Islaam came...

A temple in Azerbaijan, a place of worship built during the 17th and 18th centuries. The complex was lit by fire fueled by the region's natural gas reserves.





The Christian bell is currently in use, but in the past it was not. It is hung in the highest churches, and the Christians still use it to call their prayers, in addition to ringing it on other special occasions.

## The start of the adhaan in Islaam:

The Prophet, may Allah's peace and blessings be upon him, and the Companions did not give the call to prayer in Mecca because they did not gather for it, as the infidels used to forbid them and put them under pressure. So they prayed as hidden as possible in the gorges and in their homes, either individually or in groups of two, so that the polytheists would not harm them. Then when they migrated to Madinah and the congregational prayer was established, they used to estimate the time for prayer and go to the mosque. But this was difficult for them, because some of them may be much ahead of the time of prayer, so that they would miss out on their interests, or they came late so they that they would miss the prayer.

So the Prophet, may Allah bless him and grant him peace, sat with his companions one day, consulting about what they should do to inform people about the time of prayer. The honorable Companions looked at the solutions available in their time; blow the horn like the Jews, and some of them suggested that the bell should be used like the Christians, and some of them suggested that they light a fire or put up a banner at the time of prayer. But all these suggestions were not accepted by the Prophet, may Allah's peace and blessings be upon him. At night, Allah made a companion named Abdullah bin Zaid bin Abd Rabbihi see a dream. He saw a man coming to him and teaching



him the words of the adhaan. The next morning he came running to the Prophet, may Allah bless him and grant him peace, to tell him about the dream. Upon this, the Prophet, may Allah bless him and grant him peace, said:"Verily this was a true dream."Then he ordered Abdullah to teach Bilaal bin Rabaah the words of the adhaan, because Bilal had a strong voice. And from that moment on, the ritual of the call to prayer began among Muslims until this day, when the call to prayer never stops in all parts of the world.





# The call to prayer is an invitation to Islaam and its virtues

**The adhaan is an invitation to Islaam and its pure creed.** Al-Qurtubi said:

"Know that the call to prayer, despite its few words, contains matters of creed, and that is because he - peace and blessings be upon him - began with the most important point, which includes the existence of Allah Almighty and His merit and perfection. Secondly he mentioned His monotheism, thirdly he mentioned the message of his Messenger. Then he called them to what He wanted of obedience to Him, then he connected that obedience with success, which means eternal life. This to make the people feel that there is a reward. Then he put an emphasis on the words he started with by repeating them.» («Al-Mufhim limaa Ashkala min Talkhees Kitaabi Muslim» 2/14).

When non-Muslims hear the call to prayer, the first thing that comes to their minds is the question of what exactly the religion is of this wonderful and reassuring call.Here we leave you with the companion Ja'far bin Abi Taalib, cousin of the Prophet, may Allah bless him and grant him peace, as he explains the principles of Islaam to the King of Abyssinia. When the Muslims in the Meccan stage migrated to Abyssinia to escape the persecution of the polytheists, the polytheists sent two men to the Negus, the king of Abyssinia, to bring the Muslims back to Mecca. They incited the Negus against the Muslims with lies, so the Negus called the Muslim immigrants to inquire from them about what the two messengers had said.

Ja'far bin Abi Taalib, who was among the emigrants, said: "Oh King, we were a people of ignorance. We used to worship idols and eat the meat of dead animals. We committed indecency, we cut ties of kinship, we abused our neighbors, and the strong of us devoured the

weak.We were on that, until Allah sent us a Messenger from among our selves, whose lineage, honesty, trustworthiness, and chastity we know. He called us to Allah and to singling Him out in our worship, and to casting off the stones and idols we and our fathers used to worship besides Him. He ordered us to speak the truth, to fulfill the trust for the one who entrusted us, to uphold the ties of kinship, to be good to our neighbors and to abstain from incest and bloodshed. And he forbade immorality, false speech, consuming an orphan's money and slandering chaste women. He commanded us to worship Allah alone, not associating anything with Him, and commanded us to pray, give alms and fast. So we believed him and believed in him, and we followed him according to what he brought from Allah.

We worshiped Allah alone, and we did not associate anything with Him in worship.We used to forbid what he forbade us and considered as lawful those things he allowed us to do. So when our people treated us with hostility, oppressed us, wronged us and imposed restrictions on us and prevented us from our religion so that they would turn us back to the worship of idols instead of the worship of Allah Almighty, and to make lawful what we use to regard as lawful of the evils, we went out to your country, and chose you over anyone else. We desired to be next to you and we hoped that we would not be wronged by you, O King."

The Negus said: "Do you have anything that he brought from Allah with you?"

Ja'far said: "Yes."

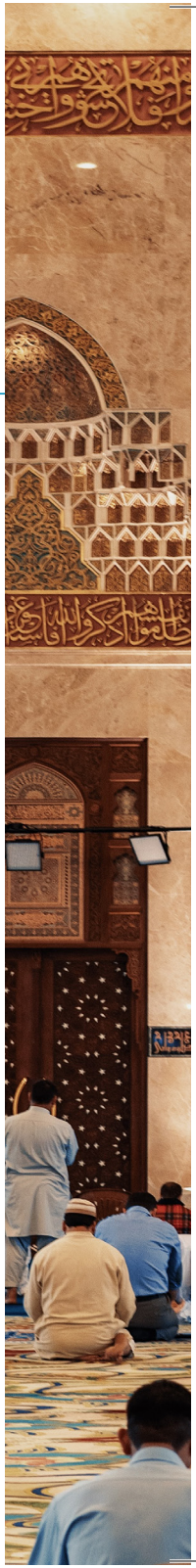
The Negus said to him: "Read it to me".

He recited to him a passage from the beginning of (Surah Maryam).

The Negus cried until his beard was wet with tears, and his bishops wept until their papers became wet, when they heard what was recited to them.

Then the Negus said to the two messengers of Quraish: "Verily, this and the thing that Jesus came with come out of the same lamp. Go! No, by Allah, I will not hand them over to you."

# The mosque (masjid) and the great central mosque (jaami')



## What is a mosque?

The mosque (masjid) is originally the place where one prostrates.

One of the characteristics of the Islamic nation is that the whole earth is suitable for prayer, except for certain places that are not suitable for prayer, such as graveyards and bathrooms, as the Prophet, may Allah's peace and blessings be upon him, said: **"...The earth has been made for me (and my followers) a place for praying and something with which to purify oneself with. Therefore, anyone of my nation can pray (anywhere) at any time that the prayer is due."** (Sahih Al-Bukhaari #335). Then it came to be called a specific place that is built in a specific form in which Muslims can gather to pray, even though the rule that it is permissible to pray in any part of the land still remains.



## The layout of a mosque:

The general layout of the mosque is in line with the clarity of the Islamic creed, the simplicity of its pillars, and its complete absence of secrets and any kind of complications in the ancient pre-Islamic rituals of worship that were subject to distortion and alteration, or were originally a human invention and were not a revelation from Allah Almighty. The mosques of the early Muslims were very simply planned; they were areas of land, small or large, that were cleaned, leveled, purified, after which the direction of the qiblah would be established. Thereafter it would be designated for prayer.These spaces may or may not be fenced. They may be furnished with clean plaster, mats or rugs, and huge buildings may be erected over them, or they may not be erected.

It does not change anything from the matter; simplicity in performing the duties of Islaam was a key factor in laying down an easy planning in which there is no complexity and no cost in distributing its units or in the method of its construction, because the purpose is the content, which is to prepare a place in which Muslims can gather to pray with all reverence and spirituality.Then, if it is built, the architectural design of the mosque is subject to some noble Prophetic rules and instructions; It is the place where Muslims are lined up in tight rows to perform the obligatory prayer, as in the words of the Prophet, may Allah's peace and blessings be upon him: **"Were people to know the blessing of pronouncing the Adhaan and the standing in the first row, they would even draw lots to secure these privileges."** ( Sahih al-Bukhaari #615).

Accordingly, the Muslim architect was keen to take into account in the planning of the mosque those directives that were ordered by our noble Prophet, so he would design it in the form of a rectangle whose main axis is parallel to the direction of the qiblah wall, in order for it to be consistent with the noble hadith of the Prophet to have as many worshipers as possible standing in the first row. And therefore the rest of the rows will be completed according to the length of the first row, and this cannot be obtained in a design other than the rectangle.



## The mihraab:

The mihraab linguistically means: the front of the house and the front and most honorable place of a gathering. Then it started to be used for the place where the imaam stands in the mosque, taking from that meaning. It is built in the form of a semi-circular recess in the qiblah wall of the mosque, in which the imaam can stand when he is leading the prayer. Also the mihraabs of mosques are landmarks used by travelers who do not know the direction of the qiblah for their prayers.



The Children of Israel used to use the name mihraab for the place of worship in the mosque in general, or the name was used for a secluded room for worship. Allah mentioned this in the stories of the prophets of the Children of Israel:

«So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber (mihraab), he found with her provision. He said, «O Mary, from where is this [coming] to you?» She said, «It is from Allah. Indeed, Allah provides for whom He wills without account.» (Surah Aal-'Imraan, aayah 37).

" So the angels called him while he was standing in prayer in the chamber (mihraab), «Indeed, Allah gives you good tidings of John, confirming a word from Allah and [who will be] honorable, abstaining [from women], and a prophet from among the righteous.» (Surah Aal-'Imraan, aayah 39).

"So he came out to his people from the prayer chamber (mihraab) and signaled to them to exalt [Allah] in the morning and afternoon." (Surah Maryam, aayah 11).

"And to Solomon [We subjected] the wind - its morning [journey was that of] a month - and its afternoon [journey was that of] a month, and We made flow for him a spring of [liquid] copper. And among the jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our command - We will make him taste of the punishment of the Blaze. They made for him what he willed of elevated chambers (mihraabs), statues, bowls like reservoirs, and stationary kettles. [We said], «Work, O family of David, in gratitude.» And few of My servants are grateful." (Surah Saba', aayah 12-13).

"And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber (mihraab)- When they entered upon David and he was alarmed by them? They said, «Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path." (Surah Sad, aayah 21-22).



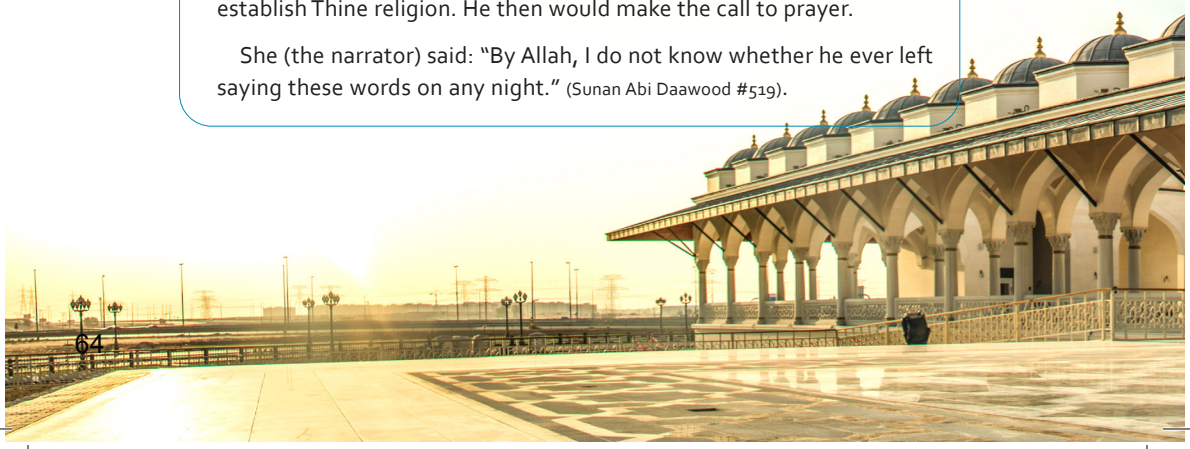


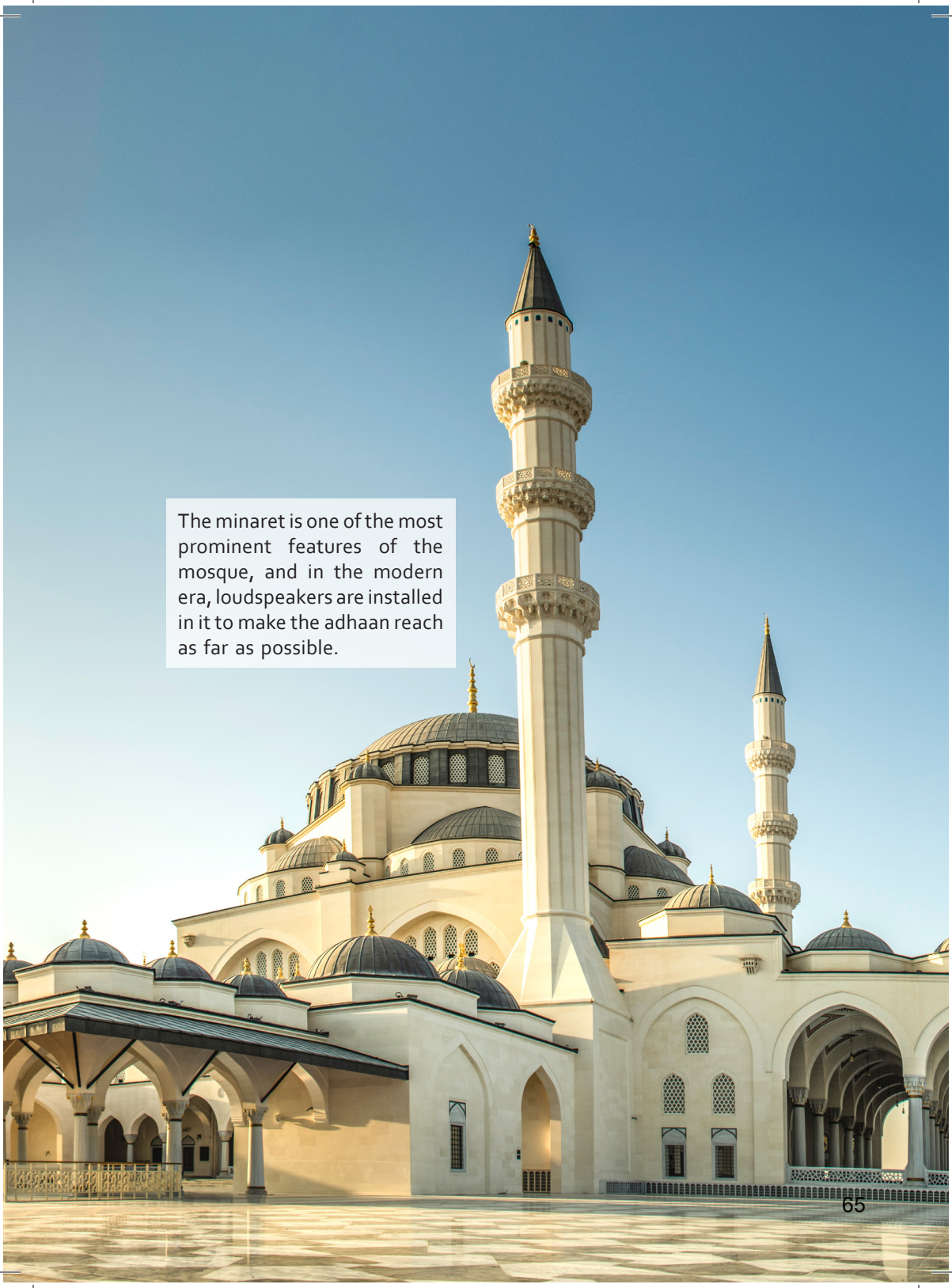
## The Ma'dhanah:

That is the place where the muezzin calls to prayer, and it may be called a minaret. The name «minaret» comes from the Arabic word «manaar» (lighthouse), which refers to a tall, distinguishing landmark, raised from a building or something else, which people use to navigate to a place. So a minaret is called minaret because it is a tall structure. And its name is derived from the word «noor» (light), because often a lamp was placed in these landmarks to make them visible at night. And the adhaan in the beginning used to be done on a high house next to the mosque. The muezzin used to climb to its roof to be heared by as many people as possible, or he used to ascend to the roof of the mosque.Then, when urbanization expanded, the Muslims needed a building higher than the houses, so they built the minaret attached to the mosque in the form of a high tower like lighthouses for ships.The muezzin used to climb to the top of it and then gave the call to prayer. In the present era, Muslims are content with placing loudspeakers on these minarets with extending wires to the mihraab of the mosque, so the muezzin gives the call to prayer from the place where the imam stands. And there is no harm in that, because this is a matter of means, and Islaam calls for creativity in these matters and does not reject inventions that are brought forth by new developments, as long as it is in a way that does not affect the spirit of worship.

Urwah ibn az-Zubayr reported on the authority of a woman from Banu an-Najjaar. She said:»My house was the loftiest of all the houses around the mosque (of the Prophet at Medinah). Bilaal used to make a call to the morning prayer from it. He would come there before the break of dawn and wait for it. When he saw it, he would yawn and say:»O Allah, I praise you and seek Your assistance for the Quraysh so that they might establish Thine religion. He then would make the call to prayer.

She (the narrator) said: "By Allah, I do not know whether he ever left saying these words on any night." (Sunan Abi Daawood #519).





The minaret is one of the most prominent features of the mosque, and in the modern era, loudspeakers are installed in it to make the adhaan reach as far as possible.

## What is a Jaami'?

A "Jaami'" is a great central mosque in which the congregational Friday-prayers are being held.The components of the mosque, in addition to the above, are as follows:

## The "Minbar" (pulpit)" :

The pulpit: the thing on which the preacher ascends to deliver the sermon, so that everyone in the mosque can hear and see him. It is called «minbar" because of its height and elevation, and because the sound is raised from above it. This noun is taken from the verb "nabara", meaning: to raise or elevate something.

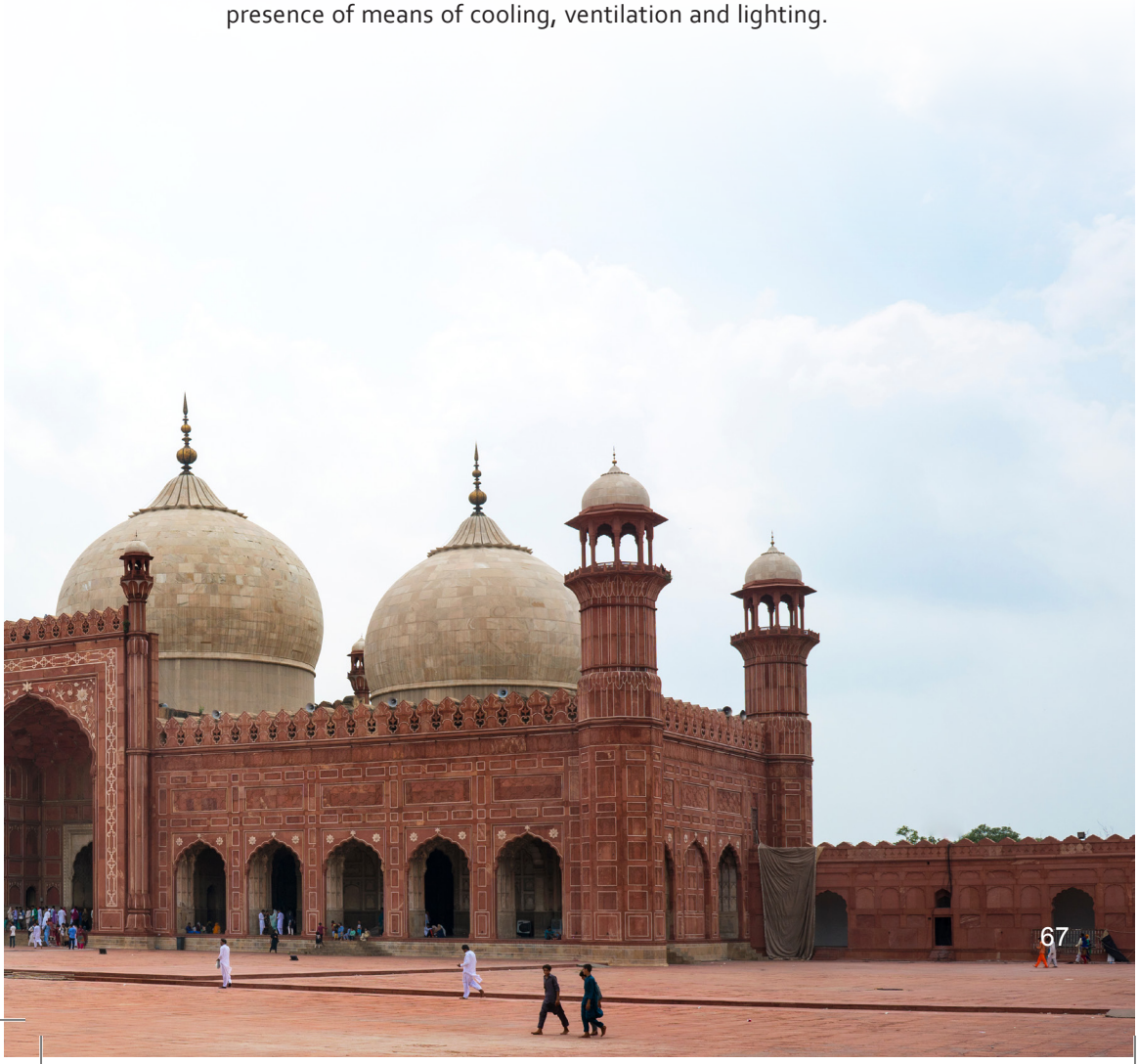
The Prophet, may Allah's peace and blessings be upon him, used to deliver a sermon in his mosque in Medinah while he was reclining on the trunk of a palm tree fixed to the ground. In the seventh year of the Hijrah, a pulpit was made for him of tamarisk wood, and it consisted of three steps. The Messenger would sit on the third step, and put his feet on the second. After that, minbars became widespread and became one of the most important elements of the mosque. Minbars started to get built from bricks or made of wood, or other materials.

In some mosques there may be additional components for the purpose of performing worship and seeking knowledge with ease and ease. These include:



## The mosque courtyard:

This is an open courtyard without a roof, in the center of the mosque. In the past, it was considered one of the most important architectural elements in the planning of mosques, as it was the main source of light and air for the mosque's canopies, especially the qiblah canopy, which rarely has openings for windows. So the courtyards were the only source of light and air for the qiblah-canopy. It was customary for the courtyard to be square or similar to a square, and the determination of the shape of the courtyard and its area was left to the special circumstances of each region and according to the climatic conditions. Nowadays, it has become absent from most of the mosques due to the presence of means of cooling, ventilation and lighting.



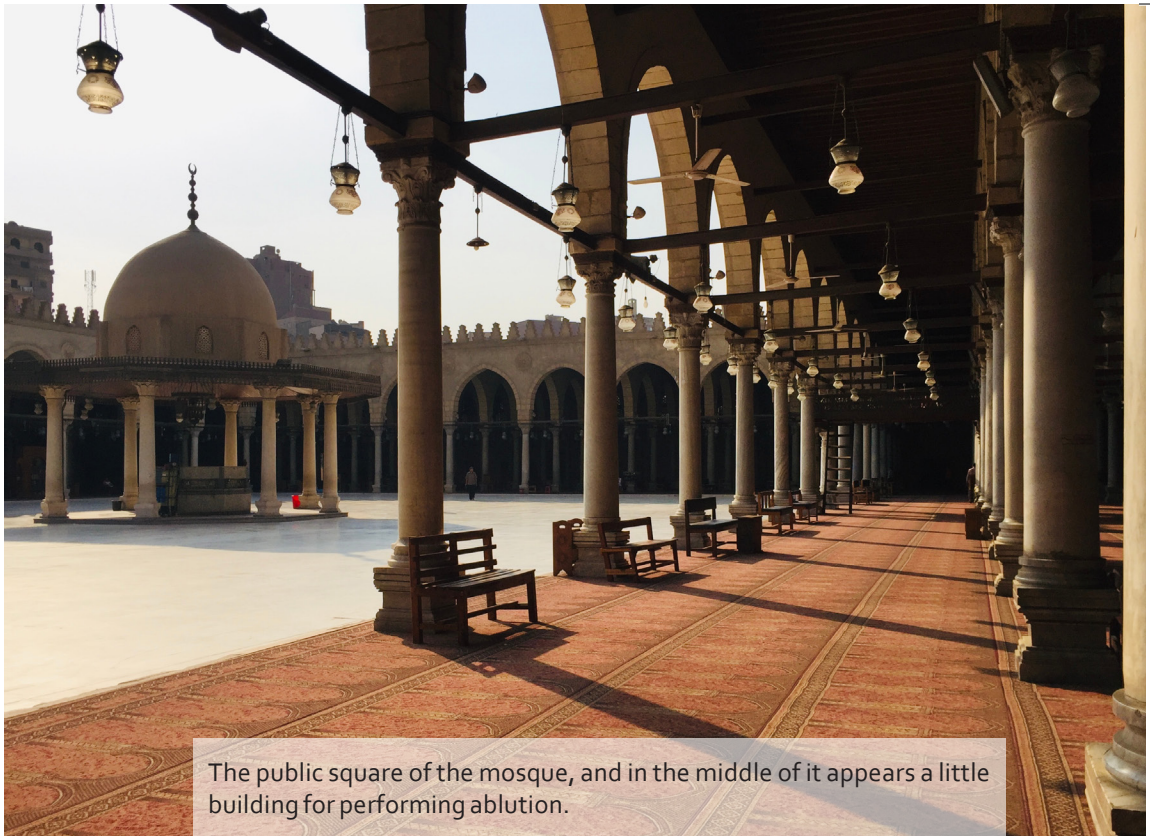
## The dome:

The dome is a structure in the ceiling in the form of a hollow hemisphere standing on columns or walls. Domes were frequent in old mosques in order to carry the voice of the imaam throughout the mosque, until it became one of the distinctive things of mosques. Therefore domes are being built in mosques until now, albeit in a lesser way than before; nowadays most mosques only have one dome.

## The cabin:

This is a separate room in the mosque for the purpose of teaching or as a prayer place for women, in a secluded place or otherwise.





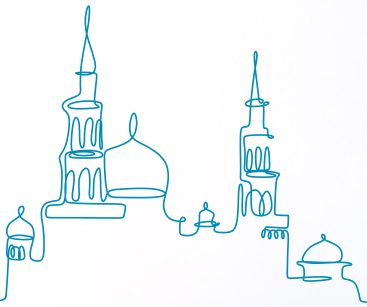
The public square of the mosque, and in the middle of it appears a little building for performing ablution.

## The “rahbah” of the mosque:

This is the outer, public square of the mosque, and it is often adjacent to the wall at the end of the mosque. It may be surrounded by a wall or left without enclosure, and is used for prayer if the number of worshipers increases and the mosque cannot accommodate them all.

## The Wudoo'-area:

That is, the place for ablution, and ablution is devotion to Allah Almighty by washing specific parts of the body in a specific manner. The Wudoo'-area is outside the mosque, but if there is not enough place and it has to be within the mosque, it is separated from the mosque by a separating wall, and the door is made from the outside.



# The role
## of the mosque in Islam

Mosques are the houses of Allah Almighty on earth, and Islamic law has given mosques special attention. The Prophet, may Allah's peace and blessings be upon him, urged Muslims to build houses of Allah by saying: **"He who built a mosque for Allah, the Exalted, only seeking His pleasure, Allah would build for him a house in Paradise."** (Sahih Muslim #533).

The first deed of the Holy Prophet after the honorable prophetic migration was that he built the mosque so that people could pray in it, and this indicates the importance of mosques in Islaam. And mosques are the best places to educate Muslims; Muslims attend it, all gather in one place, stand in one row, and pray behind one imaam.

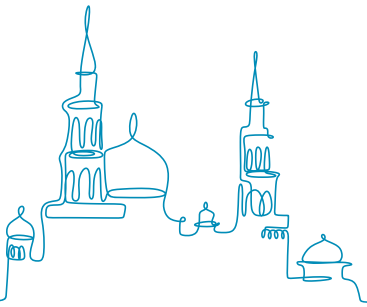
There is no difference between the master and the servant, the rich and the poor, the scholarly sheikh and the common man, they are all equal before Allah de Majestic and High, none of them is preferred over the other except by piety. Mosques teach people to live together, united and in solidarity, and no one shows animosity towards the other because of his lineage, position, occupation or job.

When a Muslim attends the mosque, follows an imaam with his Muslim brothers and listens to the sermon, the lofty Islamic principles are again emphasized in his heart. The greatness of Islaam and its pure civilization will be established in his soul, and the meanings of forgiveness, affection, communication and compassion between people are presented in order to put into practice. When a Muslim smiles at his brother and is friendly to him, shakes hands with him and hugs him, all the grudges and hate in the hearts will melt away.

Also, the mosque was many times throughout history a home for the poor and needy, and this expresses the social function of the mosque in Islaam and the fact that it is a place of solidarity and compassion between Muslims.

Mosques were the best centers of education in the past Islamic ages, and the mosque of the Prophet, may Allah bless him and grant him peace, is the best example of that. The Companions, may Allah be pleased with them, used to attend this mosque and learn from the Prophet, may Allah's peace and blessings be upon him, all that they needed, rather all that humanity needed. They asked him, may Allah's peace and blessings be upon him, in matters of their religion and their worldly affairs. In this way this mosque became a shining light for all of humanity.





# Etiquette of going to the mosque

Among the etiquettes of praying in the mosque and elsewhere is that the Muslim should be groomed in the best manner possible, as Allah the Exalted said: ***"O Children of Aadam, wear your beautiful apparel at every time and place of prayer..."*** (Surah Al-A'raaf, aayah 31).

This is done by wearing good clothes. And it is desirable to perform ablution at home and clean your mouth and teeth with a siwaak or a toothbrush, then you come out calmly without running, even if you hear the iqaamah. The Prophet, may Allah bless him and grant him peace, said: **"If the prayer is started do not run for it but just walk for it calmly and pray whatever you get, and complete whatever is missed."** (Sahih Al-Bukhaari #908 and Sahih Muslim #602).

When he leaves his house, he says the following supplication that was reported:"Bismillaah, tawakkaltu 'aalaAllaahi, wa laa hawla wa laa quwwata illa billaah" (In the Name of Allah, I have placed my trust in Allah, and there is no might and no power, except through Allah). Then when he reaches the mosque, he should enter with his right foot first and say:"Bismillaahi, Allaahummaf-tah-li abwaaba rahmatika." (In the Name of Allah, o Allah, open for me the gates to your Mercy). He should try his best to be in the first row because of the great reward for the one who prays in the first row, as long as he does not hurt or push anyone of the worshipers. Then he should pray two units of prayer (rak'ah), and this prayer is called the "greeting of the mosque» (Tahiyyat-ul-Masjid), because the Prophet, peace and blessings of Allah be upon him, said: **"If one of you enters a mosque he should pray two rak'ah before sitting down."** (Sahih Al-Bukhaari #444).

And if the prayer has a regular Sunnah before it, then that compensates for the Tahiyyat-ul-Masjid. After this he waits for the iqaamah of the prayer, and it is desirable during this waiting that he remembers Allah Almighty or recites the Qur'aan without raising his voice if there are worshipers next to him.

## The virtue of waiting for prayer:

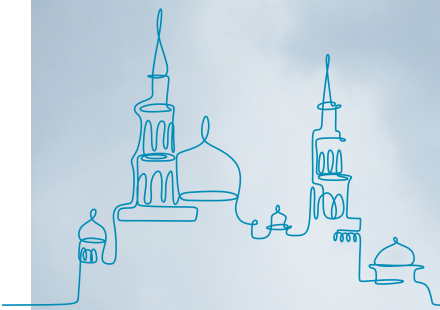
From the grace of Allah the Exalted upon this nation, waiting for prayer has the great reward of performing the prayer itself. The Prophet, may Allah's peace and blessings be upon him, said: **"...If one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention of praying, then for each step which he takes towards the mosque, Allah upgrades him a degree in reward and (forgives) crosses out one sin till he enters the mosque. When he enters the mosque he is considered in prayer as long as he is waiting for the prayer and the angels keep on asking for Allah's forgiveness for him and they keep on saying:"O Allah! Be Merciful to him, O Allah! Forgive him", as long as he keeps on sitting at his praying place and does not pass wind."** (Sahih Al-Bukhaari #477).

This reward counts for any waiting, whether it is before or after the call to prayer, or waiting for the next prayer after the current one has ended.

If the muezzin gives the adhaan while the worshiper is inside the mosque, one should not leave the mosque and leave the prayer except for a dire need. It has been reported that it is strongly forbidden to do that, and this is from Islaam's affirmation of the importance of uniting the Muslims' and not showing anything, no matter how little, that suggests the will to separate from them and be alone.



"One of the times when it is hoped that our supplication is answered, is between the adhaan and iqaamah. The Messenger of Allah, may Allah's bless him and grant him peace, said: **"The supplication made between the Adhaan and the Iqaamah is never rejected."** (Sunan At-Tirmidhi #212 and Sunan Abi Daawood #437).



# Some prayers connected to the adhaan and the iqaamah

Only the five daily prayers are obliged for a Muslim during the day and night, but it is from the grace of Allah the Exalted that He also made supererogatory prayers in order for the Muslim to increase in goodness.

The best of these prayers are the supererogatory ones (*naafilah*), which are called the *Sunan Ar-Rawaatib,* which are Sunnahs related to the obligatory duties. They are called Ar-Rawaatib, to make sure you always do it. There are *Sunan* Qabliyyah, which means that they are prayed before the obligatory prayer. Its time is from the beginning of the time for prayer (the adhaan) until the obligatory prayer is performed.

And then there are Sunan Ba'diyyah, which means they are prayed after the obligatory prayer. And its time is from the end of the prayer until the time for that prayer expires.

**These prayers are:** two rak'ahs before the dawn (Fajr) prayer, four rak'ahs before the noon (Dhuhr) prayer, and two after it, two after sunset (Maghrib), and two after the night ('Ishaa) prayer.

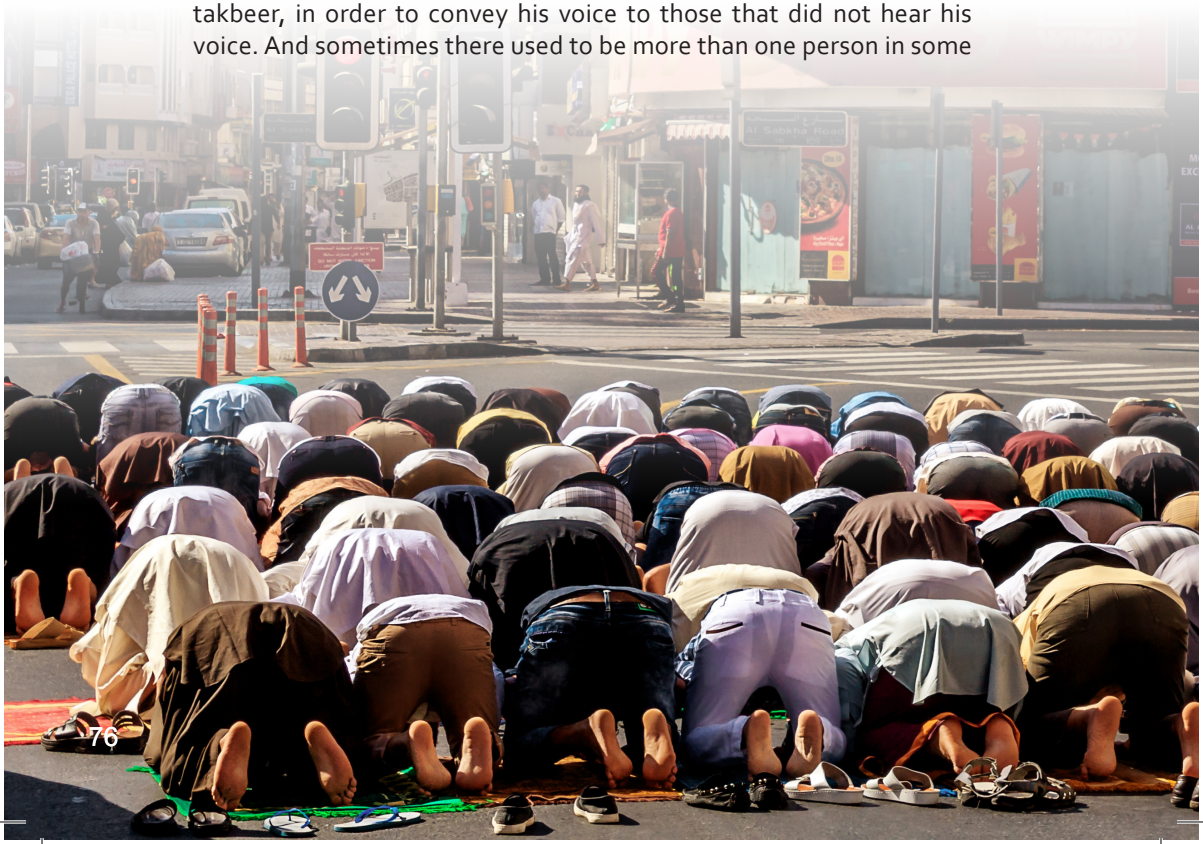


# The story of *"Tableegh"*

We hear in some large mosques the muezzin reciting the takbeer after the imaam says the takbeer, so what is the story behind this action?

This is called *"tableegh"*, which means conveying the voice to the people, because of the large number of people. Perhaps the imaam's voice may not reach those behind, and this was before the invention of loudspeakers.

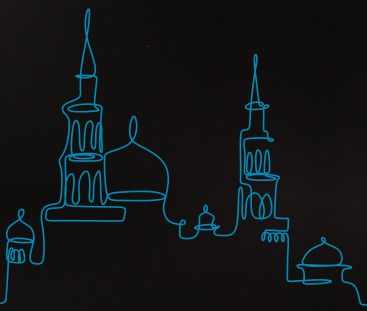
The muezzin used to say the takbeer after the imaam said the takbeer, in order to convey his voice to those that did not hear his voice. And sometimes there used to be more than one person in some



mosques to perform this *"tableegh"*, according to the size of these mosques and the number of people praying there.

In some large mosques this habit remained, like in the Sacred Mosque (in Mecca), the Prophet's Mosque (in Madinah), and the Al-Aqsa Mosque (in Jerusalem), even after the installation of loudspeakers. This is due to the enormity of these mosques and the fact that they are often overcrowded, to the extend that the rows of worshipers even reach the outer courtyards or beyond, so that the imaam's voice may not be heard by some. So for this reason, *"tableegh"* remains in effect in these mosques.





# Pray in your homes

On special occasions the muezzin inserts new words into the adhaan, so he says:"Pray in your homes" or "Pray in stopping places"!

## What is the origin of this call?

When there is something that harms Muslims, such as extreme cold that is unbearable or heavy rain - and similar the spread an infectious disease - then the muezzin calls on people to pray where they are in order to avoid harm. The origin of this act is taken from the Prophet, peace be upon him (Sahih al-Bukhaari #616 and Sahih Muslim: #697).

This is one of the beauties of Islaam and one of the aspects of its greatness. Human life is one of the five basic necessities

that Islaam came to preserve. Basic necessities are things that are indispensable to achieve the interests of human beings in this world and the hereafter, and they are:

1. **Religion:** Preserving the religion is manifested in the command of correct beliefs, righteous deeds, and the prohibition of superstitions and false beliefs.
2. **Human life:** Among the forms of preservation of human life in Islaam is the prohibition against inflicting bodily harm on others, and the prohibition against suicide.
3. **Reason:** One of the forms of preserving the mind is the prohibition of alcohol, because of the harm it causes to the human mind.

4 **Honor (including preserving lineage):** Islaam forbids harming a person's reputation, and also regulates procreation through legal marital relationship between male and female, which is far from forbidden relationships.This to achieve the goal of populating the earth.

5 **Wealth:** Allah commanded to protect wealth by spending it on things that are of no benefit. He ordered to only deal with permissible transactions to preserve and develop money, and forbade extravagance and waste of money without any benefit.



# The adhaan in the ears of a newborn baby



Among the Sunnahs upon the birth of a child is the (very soft) call to prayer in his right ear and the iqaamah in his left ear.

Scholars have searched for the wisdom behind this, and found that a newborn may be affected by pleasant sounds and voices, even while he is in his mother's womb.The head, in relation to a person, is the repository of the senses, which controls the psychological and physical entity of the person born. It contains hearing, sight, smell, and taste, so when the call to prayer, with its content of magnification of Allah and monotheism, is the first thing that strikes the ear of the newborn, at a stage that he doesn't perceive anything, these words will be like clear, sparkling water in the ear. Words that are completely in accordance with his natural instinct and that will protect the soul against polytheism. It was also mentioned that when a person is born, the adhaan is whispered in his ear, but it is an adhaan without prayer. And when a person dies, we pray for him, but it will be a prayer without an adhaan (the funeral prayer).



# The good word for which the world was created

(*Laa ilaaha il-Allaah* (There is no god but Allah): This great, eternal word is the message of Islaam and its first pillar because it is a declaration: (Worship of Allah, submission to Him and obedience to Him alone, without partner). It is the word for which Allah the Exalted created the world and whole of creation, revealed books, and sent messengers.When the muezzin utters:"there is no god but Allah", he announces to the whole world the eternal message of monotheism that Allah commanded all of creation to say and act upon, so that they may attain prosperity and happiness in this world and the hereafter... And the adhaan is the callof Allah the Exalted that is repeated to the ears, penetrates the hearts and addresses the spirits with His truths and His proofs, to bring them out with (there is no god but Allah) from negligence and darkness to awakening and complete light in this world and the hereafter. Be one of those who respond to him to succeed!



## NOTAS

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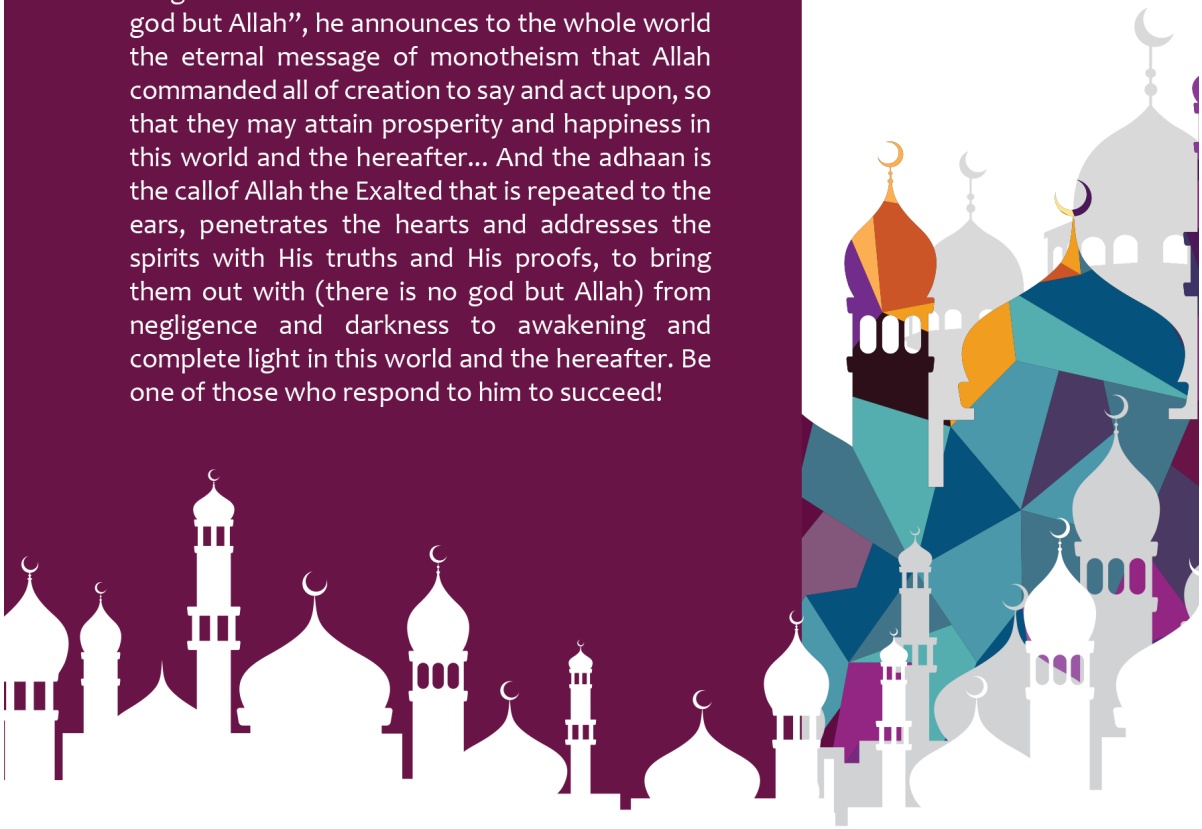
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