

آذان کی برکتیں

Azaan ki barkatayn

## Blessings of Azaan

THIS booklet was presented by Al-Madinah-tul-‘Ilmiyyah in Urdu. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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## Blessings of Azaan

The English translation of ‘Azaan ki barkatayn’



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**1<sup>st</sup> Publication:** Jumadal Ukhra, 1442 AH – (February, 2021)

**Translated by:** Translation Department (Dawat-e-Islami)

**Publisher:** Maktaba-tul-Madinah

**Quantity:** -

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

## Du'a for Reading the Book

**R**ead the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

O Allah **عَزَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, pp. 40*)

#### Note:

Recite Salat upon the Holy Prophet ﷺ once before and after the Du'a.

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

## Blessings of Azaan

### Du'a of Attar

O Allah Almighty! Whoever reads or listen to the 31-page booklet 'Blessings of Azaan', grant him a place in the neighbourhood of the Muazzin of the Prophet, Sayyiduna Bilal رضي الله عنه, in Jannah-tul-Firdaus.

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Blessings of Duroid

The Final Prophet of the Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whosoever recited the Quran, praised Allah Almighty, recited Salat on the Prophet, and then asked for forgiveness from Allah Almighty, he has sought goodness from its source.'  
*(Shu'ab-ul-Iman, vol. 2, p. 373, Hadees 2084)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### The admonitory end of an oppressive officer

A businessman had loaned out a lot of wealth to a government

officer. Whenever he would demand for it to be given back, the officer would make excuses and send him away. When the businessman saw that there was no way to retrieve his wealth from the officer, he complained to officers above him and even to the minister. But he still did not retrieve his wealth.

Now the only thing he could do was to send his complaint to the caliph of the time, which was not an easy task by any means. One day, a friend of the businessman said to him, 'Come with me, let me take you to a person who will help you retrieve your wealth and then you won't need to complain to the caliph.'

Then he took him to a tailor who was also an Imam at the local Masjid.

The friend explained his worries to him, and the Imam immediately set off with them towards the officer's house.

The businessman said to his friend, 'You have put yourself, me and this poor tailor in a difficult situation. That officer does not pay heed to big officers, he was not even phased by the instructions of the minister. So, why would he give any importance to this poor tailor's words?'

The friend smiled and said, 'You just keep quiet and continue watching what happens.'

As soon as they reached the house of the officer, his servants

very respectfully came forward, kissed the hands of the tailor and asked, ‘Your honour, what brings you here? Our master has just returned from a journey. If you want, we will call him immediately or if you want, you can sit inside and allow us to serve you.’

They went inside and sat in a beautiful room. A few moments later, the officer came and as soon as he saw the tailor, he displayed great respect and reverently said, ‘Your highness! I have just returned from a journey. I will not change my travel clothes until I fulfil the purpose of your arrival. Please command me, how may I serve you?’

The honourable Imam (tailor) pointed towards the businessman and said, ‘Return his wealth immediately!’

The officer said, ‘I only have 5000 Dirhams at the moment. Ask him to accept this for now and take my trading goods as a pawn for the remaining amount that I owe him. I will return his remaining amount within a month.’

The tailor (Imam) looked at the businessman, who immediately accepted this condition, and then they returned.

The businessman was extremely happy about receiving what was rightfully his, but he was also shocked as to what power the Imam possessed that caused such an oppressive officer to become so benevolent and respectful. On the way back, he placed all his money at the Imam’s shop and said, ‘Through



your blessings, Allah Almighty returned my money to me from that officer, I would like to happily gift you some of my money. Please accept a third of this or half of it.’

The Imam replied, ‘I will not take any of it. Go! May Allah Almighty bless you.’

So, the businessman said, ‘I need another favour from you.’

The Imam said, ‘Tell me.’

So, he said, ‘Many people became helpless in front of that oppressive officer, but he immediately accepted your demand. Why does he respect you so much?’

The Imam said, ‘You have received your money, so be on your way and let me get back to work.’ But the businessman insisted, so the Imam mentioned the following incident.

‘I have been leading prayers at this Masjid for 40 years and working as a tailor alongside this. On the way to my house is the house of an officer. Once when I was going home, I saw that the officer was dragging a woman towards his house while he was heavily intoxicated. The helpless woman was crying for help, but no one came to her aid. She was saying whilst crying: ‘My husband has taken an oath that if I stay a night in any house other than his, he will divorce me. If this oppressor takes me home, then my family will be destroyed, and I will be left alone. Save me from this oppressor for the sake of Allah!’ With

the passion of Iman, I went to him and told him to leave the woman, but he struck me on the head with an iron rod, slapped me and made me leave. Severely wounded, I returned to my house feeling sad and worried. I washed blood from my wound, bandaged it and lied down on the bed for a while.

Then I went to the Masjid to lead Isha Salah, and after the prayer, I told the worshippers about the mischief of the oppressive officer and said: All of you come with me, either he will leave the woman or we will fight him. The people agreed and followed me to his house. Upon arriving there, we demanded the release of the woman, but many servants of the officer attacked us with sticks, so everyone ran away leaving me alone. A few of the servants grabbed me and beat me severely; a neighbour of mine picked me up and brought me home. My family applied ointments to my wounds and bandaged them. I went to sleep for a short while before being woken up due to the severity of the pain.

I was thinking of a way to save that helpless woman so that her family relationships are not ruined. Then a thought came to my mind that the cruel officer is drunk so he won't even be aware of the time; so if I call out the Azaan (call to prayer) now, he will think that Fajr time has begun and he will leave that woman. Like this, at least the helpless woman's relationship with her family will not be ruined.

I immediately made my way to the Masjid stumbling along the

way, I stood on the minaret, said the Azaan out aloud, and began to look towards the oppressive officer's house.

Within a few moments, the street was filled with horses and soldiers. Soldiers were shouting out aloud, 'Who said the Azaan at this time?' Initially, I remained quiet, then I thought perhaps these soldiers would help me in freeing that woman, so I said, 'I said the Azaan.'

The soldiers said, 'Come down quickly, the caliph has summoned you.'

And thus, the soldiers took me to the caliph. The caliph showed me much compassion and reassured me until my fear went away. When I became calm, he said, 'What forced you to give the Azaan before it's stipulated time and deceive the Muslims? Just think about it! Travellers will begin travelling due to being deceived by your Azaan, those who fast will stop eating and drinking despite the time of *Suhoor* still being present.'

Fearfully, I said 'If you promise not to kill me, I will tell you.'

The caliph said, 'I promise, now tell me.' So I told him about the entire incident regarding the woman and the oppressive officer, and showed him my wounds. Angered by this, the caliph ordered the soldiers to bring the officer and the oppressed woman immediately.

A short while later, the soldiers brought the officer and the oppressed woman to the caliph. The caliph sent me to another room and asked the woman about the reality of the matter. She told him the incident as I had told him; the caliph sent the woman home accompanied with a few trusted soldiers and women.

Then the caliph called me and enquired from the officer, 'Tell me! What is your salary? Tell me! How much profit do you make from your business? How many slave-girls do you have? What is your annual income?'

After the oppressive officer told of his many slave-girls and large income, the caliph said, 'Despite having so many blessings, you chose to disobey your Lord, Allah Almighty. Was the Halal not enough for you that you stretched your hand towards Haraam? Now you will be given a terrible punishment!'

Thus, with the command of the caliph, that officer was put to death in a dreadful manner.

The Imam continued, 'All the officers and ministers were watching this scene. The officer that owed you money was also present there. The caliph addressed me and said, 'O Shaykh! Wherever you see evil in our kingdom, wherever you see an oppressor oppressing someone, then stop him, no matter who it is.'

Then he pointed towards a senior officer and said, 'Even if it is

this senior officer and if anyone dares to oppose you, or does not pay heed to your words, then let me know immediately. The Azaan will be the sign between us and you; should you say the Azaan before its stipulated time, I will understand and come to your aid immediately.'

This news spread throughout the city the next morning; everybody came to know about my authority. From that day till now, it has not even happened once as such that I demanded justice for someone and he has not received it. Everyone follows all of my instructions out of the fear of the caliph. Till this day, I have not had to say the Azaan before its stipulated time.'

After saying this, the tailor became busy with his work and the businessman left for his home. (*'Uyoon-ul-Hikayaat, vol. 2, p. 385*)

Dear Islamic brothers! Did you see how horrific the consequences of oppression are? It is mentioned in *Bukhari*: The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'No doubt, Allah Almighty gives respite to an oppressor, but when he takes him to account, he does not let him go.' Having said this, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited verse no. 102 of Surah Hood, Part 12:

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ ۗ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾

*And similar is the seizing of your Lord when He seizes the*

*(inhabitants of the) towns upon their injustice; indeed, His  
seizing is painful, severe.*

*[Kanz-ul-Iman (translation of Quran)] (Part 12, Surah Al-Hood, Verse 102)*

Dear Islamic brothers! As well as learning about the horrific consequences of an oppressor's oppression from this account, we also learn that the blessings of Azaan are such that not only did it put an end to oppression, but the blessings of Azaan made a common man familiar with the caliph and he was even honoured with special authority to remove crime from the country.

### **Who was the first to give Azaan?**

The literal meaning of Azaan is 'To inform'. Do you know who gave the first Azaan? I will tell you. Sayyiduna Jibraeel-e-Ameen عَلَيْهِ السَّلَام gave the first Azaan on the night of Mi'raaj in Bayt-ul-Muqaddas when the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lead all the prophets in Salah. But Azaan formally started among Muslims after the migration in the first year of Hijrah. (*Mirat, vol. 1, p. 399*)

### **The Prophet ﷺ gave Azaan once**

The Prophet of mercy صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once gave Azaan during a journey and uttered the words of Shahadah (testimony) like this: 'أَشْهَدُ أَنِّي رَسُولُ اللَّهِ'. 'I testify that I am the Messenger of Allah.'  
(*Fatawa Razawiyyah, vol. 5, p. 375*)

## The first to give Azaan from the minaret

The first to give Azaan from the top of a minaret in a city was Sayyiduna Shurahbeel Bin Amir Muradi رَحْمَةُ اللهِ عَلَيْهِ. (*Al-Hadeeqah-tul-Nadiyyah, vol. 1, p. 135*)

## Azaan when feeling anxious

It is reported that when Sayyiduna Adam عَلَيْهِ السَّلَام descended in India, he felt anxious, so Jibraeel عَلَيْهِ السَّلَام descended and gave Azaan. (*Hilyat-ul-Awliya, vol. 5, p. 123, Hadees 6566*)

## The Zikr of Allah عَزَّوَجَلَّ is a means for the descent of mercy

My master, A'la Hadrat, Imam-e-Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states, 'Azaan is the Zikr of Allah عَزَّوَجَلَّ, and the Zikr of Allah عَزَّوَجَلَّ is a means for the descent of mercy.' (*Fatawa Razawiyyah, vol. 5, p. 370, selected*)

Dear Islamic brothers! Certainly, when the mercy of Allah Almighty descends, then all kinds of difficulties, hardships, calamities, illnesses and worries are eradicated. It is mentioned in a blessed Hadees: The Final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyiduna Ali رَضِيَ اللهُ عَنْهُ, 'O Ali! I have noticed that you are feeling sad. Tell one of your family members to give Azaan in your ear. Azaan removes worry and sadness.' (*Jami'-ul-Ahadees, vol. 15, p. 339, Hadees 6017*)

After mentioning this narration, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ states in *Fatawa Razawiyyah*, volume 5, page 668, 'All narrators of this Hadees up until Maula Ali رَضِيَ اللهُ عَنْهُ, including Maula Ali, have stated: 'فَجَرَّبْنَاهُ فَوَجَدْنَاهُ' (we tried this and found this to be the case).'

### Is Azaan specifically for Salah only?

Some people assume that Azaan is specific for Salah only and it cannot be given at any other time; this is incorrect. The narration that has just been mentioned regarding when Sayyiduna Adam عَلَيْهِ السَّلَام descended from Paradise to Earth, Sayyiduna Jibraeel عَلَيْهِ السَّلَام called out Azaan to remove his anxiety and restlessness; this Azaan was not for any Salah. Similarly, when the Beloved Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw Sayyiduna Ali رَضِيَ اللهُ عَنْهُ feeling sad, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed him to get a family member to give Azaan in his ear; this Azaan was also not for any Salah.

Furthermore, it is a Sunnah to give Azaan generally for purposes other than Salah, according to the Shaafi'i books. (*Tuhfat-ul-Muhtaj by Ibn-e-Hajar Haytami, vol. 1, p. 165*)

### Some occasions of giving Azaan other than Salah

The original stipulation (invention) of Azaan was for Salah, but it was then used for other purposes as well. It should be



understood that Islam has declared it desirable to give Azaan on various occasions, some of which are as follows:

1. On the birth of a child. It was made Sunnah to give Azaan in the right ear and to say the Iqamah in the left ear.
2. Azaan is also given where there are effects of Jinn.
3. When the riding animal becomes rebellious.
- 4-7 In the ear of an ill-tempered person or animal, in the ear of a person feeling sad, angry, and the one who has epilepsy.
8. At time of a fire breaking out.
9. When one loses his way.
10. During a plague (disease).
11. After burying the deceased.

*(Nuzhat-ul-Qaari, vol. 2, p. 296; Bahar-e-Shari'at, vol. 1, p. 466, part 3)*

Mufti Ahmad Yar Khan رحمته الله عليه has stated various occasions for giving Azaan in an Arabic couplet. Memorising this will make it easy to remember the different occasions of Azaan:

وَقَتِ الْحَرِيْبِ وَالْحَرْبِ الَّذِي وَقَعَا	فَرَضُ الصَّلَاةِ وَفِي أُذُنِ الصَّغِيْرِ وَفِي
فَأَحْفَظْ لَيْسَتْ مِنَ الَّذِي قَدْ شَرَعَا	خَلْفِ الْمُسَافِرِ وَالْعَيْلَانِ إِنْ ظَهَرَتْ
مُسَافِرٍ ضَلَّ فِي نَفَرٍ وَمَنْ صَرَعا	وَزَيْدٍ أَرْبَعٌ ذُوهُمِ وَذُو عَضَبٍ

For a Fard Salah, in the ear of a child, when a fire breaks out, during a severe battle, after a traveller sets off, (the effects of) Jinn becoming apparent, upon an angry person, for the one who loses his way, and for the epileptic. (*Ja' Al-Haq*, p. 252)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

### Sympathising with the Covid-19 patients

Dear Islamic brothers! Covid-19, a fatal disease, has spread fear and fright in the last few months across the entire world, including Pakistan. May Allah Almighty forgive all those devotees of the Prophet who passed away due to Covid-19 and grant their family members patience and the best reward for their patience. It is a supplication in the court of Allah Almighty to have mercy on the state of all those devotees of the Prophet who have been affected by the virus and have had to quarantine at home, hospitals, or wherever they may be, and May Allah bless them all with long lives full of good deeds, worship, piety, and in carrying out the religious works of Dawat-e-Islami.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Ameer-e-Ahl-e-Sunnat's action in accordance to the command of the scholars of Ahl-us-Sunnah

Dear Islamic brothers! On the 29<sup>th</sup> of Rajab-ul-Murajjab, 1441

AH, Ameer-e-Ahl-e-Sunnat **داعية بركاته العالیه** announced the following, 'For the betterment of the Ummah and for protection from Covid-19, the scholars of Ahl-us-Sunnah have instructed to give Azaan in our homes at 10pm. I also make the intention that **إِنْ شَاءَ اللَّهُ**, I will give Azaan daily. All devotees of the Prophet throughout the world should give Azaan in their homes (keeping in mind the circumstances of the area). **أَلْحَقِدْ لِلَّهِ**, wherever the voice of Azaan reaches, everything prays for forgiveness, Azaan is a means for the descent of the mercy of Allah Almighty, afflictions and difficulties are removed, Satan and evil Jinns are distanced, sadness and worry is eradicated, anxiety ends, and hearts find peace. At any time during the night, when there is no fear of causing confusion with the Azaan of Salah, whilst being careful about not disturbing a sleeping person, one praying Salah, or an ill person, wherever you may be, i.e. home, office, shop, factory etc., and the muazzin in his Masjid, should read Salat and Salam and give Azaan, in the state of Wudu, facing the Qiblah, so that Allah Almighty may give us freedom from Covid-19 and other afflictions, and grant protection to the grief-stricken Ummah of the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** with the blessings of Azaan.

*Zamanay kay masaa'ib nay Ilahi ghayr rakha hay*

*Pa`ye Shah-e-Madinah door hoon ranj-o-alam Maula*

*Rasool-e-Pak ki dukhiyari Ummat par 'inayat kar*

*Mareezon, ghamzadon, aafat naseebon par karam Maula*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## It is a Sunnah to give Azaan for protection from calamities

‘Allamah Ali Qaari رَحِمَهُ اللَّهُ عَلَيْهِ states, ‘It is a Sunnah to give Azaan in order to gain protection from calamities and worries.’  
(*Mirqat*, vol. 2, p. 330)

During the spread of Covid-19, give Azaan in these difficult circumstances; it is very possible that such mercy of Allah عَزَّوَجَلَّ descends that not only Covid-19, but many other diseases are also eradicated alongside it.

My master A’la Hadrat رَحِمَهُ اللَّهُ عَلَيْهِ was asked a question in Fatawa Razawiyyah, volume 23; I will mention the question and answer in simple words.

**Question:** What do the scholars of Islam say regarding the following: People give Azaan at the time of disease and calamities spreading, and at the time of storms, floods, etc.; is this permissible or impermissible?

**Answer:** It is permissible. There is a Hadees for its permissibility: There is nothing that protects one from the punishment of Allah Almighty like the Zikr of Allah Almighty does. So, when you see punishment, then seek protection from it by the means of the Zikr of Allah Almighty.

Blessings of Azaan

It is stated in the Quran:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

*Pay heed! Only in the remembrance of Allah is the satisfaction of hearts.'*

*[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Al-Ra'd, Verse 28)*

*(Fatawa Razawiyyah, vol. 23, p. 174)*

*Har so hoon jab wabaoon kay sa`ye, Azaan do*

*Dunya mareez ho to dawaa-e-Azaan do*

*Tufan ko mornay ki tawanayi is mayn hay*

*Gardish kabhi jo aankh dikhaye, Azaan do*

*Phir bijliyyan na barsayn gi fayzan barsay ga*

*Baadal museebton ka jo cha`ye, Azaan do*

*Har roshni say barh kar ujala Azaan ka hay*

*Bay noor hay jahan, to ziya`ye, Azaan do*

*Rad-e-bala, Bahar-e-Attar, nuskha-e-shifa*

*Hayn kitnay fayz is mayn sama`ye, Azaan do*

*Murjhayi kainat mayn aye gi taazgi*

*Jab mushkilon ki dhop sata`ye, Azaan do*

*Yeh rastah hay qahr-o-ghazab say najat ka*

*Chashm-e-talab mayn ashk sajaye, Azaan do*

*Tum ko agar sujayi na day zindagi ki rah  
Jab dor mushkilat ka aye, Azaan do*

*Naghmah ho sath sath Durood-o-Salaam ka  
'Ishq-e-Nabi jigar mayn basaye, Azaan do*

*Darkar hayn Fareedi agar muskurahatayn  
Tum ah aur fughan kay bajaye, Azaan do*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### **Please Allah Almighty**

Dear Islamic brothers, on one side is the fear of Covid-19 and the affliction of lockdown is on the other. Poor or rich, almost everyone is worried and fearful of what will happen in the future. May Allah Almighty shower His benevolence and mercy upon us! Let us please our Merciful and Generous Lord, Allah Almighty, by doing Zikr, giving Azaan, reciting Salat and Salam, and supplicating sincerely.

### **The flood was removed due to the blessings of Azaan (parable)**

'Allamah Abdur-Rauf Manaawi رَحْمَةُ اللهِ عَلَيْهِ writes with reference to Imam Fakhr-ud-Deen Razi رَحْمَةُ اللهِ عَلَيْهِ: 'Once a flood struck Baghdad. It was close to being completely submerged. During

this time, some pious personalities saw in their dream that they are standing on the shores of river ‘Tigris’ and saying: ‘لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ’, Baghdad has drowned.’

At that moment, two individuals came. One asked the other: ‘What have you been commanded to do?’

He replied, ‘I was commanded to drown the entire city of Baghdad, but then I was stopped.’

He was asked, ‘Why?’

He replied, ‘The angels of the night mentioned to Allah Almighty that the honour of 700 women was violated unrightfully. Upon this Allah Almighty showed His wrath and commanded me to drown Baghdad. Then the angels of morning said that 700 Azaans and Iqamahs were performed in the morning in Baghdad. Allah Almighty forgave them due to its blessings (i.e. He did not subject them to collective punishment).’

Then they woke up and saw that the water levels had receded. *(Fayd-ul-Qadeer, vol. 1, p. 327)*

Dear Islamic brothers! It is mentioned in a narration: ‘If Azaan is given in a village, Allah Almighty protects it from His punishment on that day.’ *(Mu’jam-e-Kabeer, vol. 1, p. 257, Hadees 746)*

‘Allamah Abdur-Rauf Manaawi رَحْمَةُ اللَّهِ عَلَيْهِ writes the following in the commentary of this Hadees, ‘Afflictions will neither

come from above (i.e. the sky) nor from below (i.e. the earth) and neither will enemies dominate them. Furthermore, they will also be protected from Khasf (being swallowed by the earth), Maskh (deformation of faces), and being showered by stones and other punishments. (*Fayd-ul-Qadeer, vol. 1, p. 326*)

*Mita day saari khata'ayn mayri mita ya Rab*

*Bana day nayk bana nayk day bana ya Rab*

*Burai`yon peh pashayman hoon raham farma day*

*Hay tayray qahr peh Haawi tayri 'ata ya Rab*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Salah can also be offered

Dear Islamic brothers! It is mentioned in many authentic books of Hanafi jurisprudence: It is Mustahabb (desirable) to offer two Rak'aah Salah upon the spread of a plague, occurrence of an earthquake, fear of an enemy or at the time of facing any other calamity. (*Fatawa Hindiyyah, vol. 1, p. 153; Durr-e-Mukhtar, vol. 3, p. 80, etc.*)

## He authored a book regarding giving Azaan during the spread of a plague

O devotees of the Prophet! A'la Hadrat, Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ wrote a booklet called



‘نَسِيمُ الصَّبَا فِي أَنَّ الْأَذَانَ يُحَوِّلُ الْوَبَاءَ’ (i.e. *the pleasant morning breeze in regard to giving Azaan in order to eradicate disease*) in regard to giving Azaan upon the spreading of a plague. (Unfortunately, this booklet is not available like some other books of A’la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ).

### **Azaan is a means of safety and protection**

Sayyidi A’la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ has written a complete booklet in the light of Quran and Hadees regarding giving Azaan near a grave, entitled ‘إِيْدَانُ الْأَجْرِ فِي أَذَانَ الْقَبْرِ’. I will simplify what A’la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ has written in a passage in this booklet of his: Those who reject giving Azaan near a grave and object to it say that Azaan is merely a reminder for Salah, so which Salah takes place near a grave that you are having to call out Azaan? This ignorance suits them. They are unaware of the benefits, purposes and the occasions for which the Shari’ah has made it Mustahab (desirable) to call out Azaan other than Salah (which has already been mentioned in the opening pages). He رَحْمَةُ اللَّهِ عَلَيْهِ states in the preface of this booklet:

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْأَذَانَ عِلْمَ الْإِيمَانِ وَسَبَبَ الْأَمَانِ وَسَكِينَةَ الْجَنَانِ وَمُنْفَاةَ  
الْأَحْزَانِ وَمَرْصَاةَ الرِّحَالِ

Meaning, ‘*All praise be to Allah Almighty who made Azaan a symbol of faith, a means of attaining peace and protection,*

*peace for the heart, eradicator of worries, and a means for attaining His pleasure.’ (Fatawa-e-Razawiyyah, vol. 5, p. 653)*

## Satan flees

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who informs of the unseen by the will of Allah Almighty, stated, ‘When Azaan is given for Salah, Satan breaks wind and flees so that he does not hear the Azaan.’ (Bukhari, vol. 1, p. 222, Hadees 608)

‘Allamah Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states the following in the commentary of this Hadees, ‘Whether the Azaan is given for the purpose of calling towards Salah or anything else such as in the ear of a new-born baby, or after burying the deceased. The words ‘لِلصَّلَاةِ’ (i.e. for Salah) were used so that people do not take Azaan in its literal meaning.

Here, the apparent meaning of Satan fleeing is intended, and Azaan possesses the effect to distance Satan. It is why Azaan is given when plagues spread, as plagues are from the effects of Jinn. The Azaan is given on the birth of a child, because Satan is present at his birth, due to which the child cries.

After burial, Azaan is given by the head of the deceased, as that is the time of the test in the grave and Satan’s deception; Satan will flee due to the blessings of Azaan and the deceased will feel at ease in his new home, his heart will be at peace and he will remember the answers to the questions of the two angels (Nakirayn).

Blessings of Azaan

Furthermore, breaking wind refers to extreme humiliation and fear, as in such a state of fear, one breaks wind when fleeing.’

*(Mirat, vol. 1, p. 409)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Tranquillity of the hearts

It is stated in *Fatawa Razawiyyah*: Azaan is a remover of fear and a means of attaining tranquillity, as it is a form of Zikr of Allah Almighty, and Allah Almighty states:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

*Pay heed! Only in the remembrance of Allah is the satisfaction of hearts.’*

*[Kanz-ul-Iman (translation of Quran)] (Part 13, Al-Ra’d, Verse 28)*

So the Zikr of Allah Almighty is beloved, sought and recommended (i.e. doing the zikr of Allah Almighty at all times and in all places is desirable and a good thing). It cannot be prohibited at all unless there is a specific Shar’i ruling prohibiting it. Azaan is definitively the Zikr of Allah Almighty, then what could be the reason for prohibiting the Zikr of Allah Almighty; we are commanded to do the Zikr of Allah Almighty near every stone and tree. (*Fatawa-e-Razawiyyah, vol. 5, pp. 667-670, selected*)

*Wasf bayan kartay hayn saaray, sang-o-shajar aur chand sitaray*

*Tasbih har khushk-o-tar hay يَا اللَّهُ يَا اللَّهُ*

## Perform the Zikr of Allah Almighty in abundance

Dear Islamic brothers! No Muslims can have any doubt regarding the fact that the entire Azaan consists of the Zikr of Allah Almighty and His final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; this is established and accepted. Allah Almighty states the following regarding His Zikr in the glorious Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٢٠٠﴾

*O believers! Remember Allah abundantly.*

*[Kanz-ul-Iman (translation of Quran)] (Part 22, Al-Ahzaab, Verse 41)*

The Sahabi (companion) son of a Sahabi, the Paradise-dweller son of a Paradise-dweller, Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُ states the following under this verse, ‘The worship that Allah Almighty has stipulated for His slaves has a limit. Meaning, do it up until this limit, and if there is a valid reason, then it can be missed as well. However, this is not the case with the Zikr of Allah Almighty, as there is no limit for the Zikr of Allah Almighty, i.e. do this much but not that much. (Do the Zikr of Allah Almighty in abundance, do it day and night, in the heat and rain, in health and sickness, openly and privately).’

Blessings of Azaan

The esteemed Taabi'i, Sayyiduna Imam Mujahid رَحْمَةُ اللَّهِ عَلَيْهِ states, 'Performing the Zikr of Allah Almighty in abundance means that you never forget the Zikr of Allah Almighty.'  
(*Tafseer-e-Baghawi, vol. 3, p. 460*)

*Ya Ilahi dikha hum ko woh din bhi tu  
Aab-e-Zam Zam say kar kay haram mayn wuzu*

*Ba adab shok say bayth kay Qiblah ru  
Mil kay hum sab kahin yak zaban hu bahu*

اللَّهُ اللَّهُ اللَّهُ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### The best Du'a

Dear Islamic brothers! Sayyiduna 'Allamah Ali Qaari رَحْمَةُ اللَّهِ عَلَيْهِ states: 'كُلُّ دُعَاءٍ ذِكْرٌ وَكُلُّ ذِكْرٍ دُعَاءٌ'. Meaning, 'Every Du'a is Zikr, and every Zikr is Du'a.'  
(*Mirqat, vol. 5, p. 135*)

No doubt we should make Du'a to Allah Almighty during difficulties, hardships, severe afflictions and illnesses.

The Du'a made after Azaan is accepted. Therefore, the one who is afflicted by difficulties should make Du'a at that time.  
(*Mirqat, vol. 1, p. 412*)

Azaan is a Du'a itself, in fact, it is one of the best Du'as as it is the Zikr of Allah Almighty, and every Zikr of Allah Almighty is a Du'a, as mentioned above. So, as the virus and affliction of Covid-19 is all around us, we will attain protection from it with the mercy of Allah Almighty due to the Zikr of Allah Almighty. The biggest means to eradicate this affliction is the Zikr of Allah Almighty, because Azaan is the Zikr of Allah Almighty, and there is nothing equal to the Zikr of Allah Almighty in protecting one from the wrath and punishment of Allah Almighty, and removing sadness, worries and distress. *(Fatawa-e-Razawiyyah, vol. 24, p. 181)*

### Rain of mercy

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'When people gather in a place to do the Zikr of Allah Almighty, the angels cover them, mercy is showered upon them, and tranquillity begins to descend upon them.' *(Muslim, p. 1111, p. 6855)*

O devotees of the Prophet! During such testing times, we are being informed of deaths due to Covid-19 and there is a strange fear looming around us. If we want mercy, peace and tranquillity from Allah Almighty, then we can only attain this from the blessings of the Zikr of Allah Almighty, and Azaan is the Zikr of Allah Almighty. It is shocking to see that instead of becoming happy when hearing the Azaan (i.e. Zikr of Allah Almighty) for protection from Covid-19, some foolish so-

called Muslims are making objections despite the fact that Azaan does not harm anyone except the accursed Satan.

‘Allamah Maulana Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states, ‘Azaan expels difficulties.’ (*Mirat, vol. 1, p. 413*)

### **The love of the pure Ahl-e-Bayt رَضِيَ اللهُ عَنْهُمْ is in my blood**

During the childhood of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ alongside other children of his age would walk around reciting the following Arabic couplet in the praise and greatness of the Ahl-e-Bayt, which the other kids would repeat after him:

لِي خَمْسَةٌ أَطْفِي بِهَا حَرَّ الْوَبَاءِ الْحَاطِمَةِ  
الْمُصْطَفَى وَالْمُرْتَضَى وَابْنَاهُمَا وَالْفَاطِمَةَ

(Meaning, for me are 5 (personalities) by means of whom I extinguish the heat of the fatal disease. Those 5 (personalities) are: (1) Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (2) Sayyiduna Ali-Al-Murtada رَضِيَ اللهُ عَنْهُ (3,4) their two princes; Imam Hassan and Imam Husayn رَضِيَ اللهُ عَنْهُمَا and (5) Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا.

He would give Azaan on the main roads and streets in order to seek protection from the disease. He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ states, ‘The kids loved to do this so much that they would all gather and walk around in the streets reciting. لَعَنَ اللهُ like this, the

remembrance of Allah Almighty and His final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would take place, and with the blessings of this, a good environment was created and اَلْحَمْدُ لِلّٰهِ, the love of the Ahl-e-Bayt is in our blood. (*Madani Channel Silsilah: diloon ki rahat, Episode: 5-6*)

### What can be said about Ameer-e-Ahl-e-Sunnat

!دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

The renowned Na't reciter of Pakistan, Al Haaj Siddeeq Isma'eel said, 'اَلْحَمْدُ لِلّٰهِ, I would accompany Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ in his childhood, and we used to recite the aforementioned Arabic couplet whilst circling around the whole area, starting from Badami Masjid, and we would give Azaan.'

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ even at such a young age, he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ had an inclination towards the religion! It is as if he was bestowed with the special bounties of Allah عَزَّوَجَلَّ and His final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from the very beginning. May Allah have mercy on Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ and forgive us without accountability for his sake.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

**The Wasilah (medium) of the beloved people of Allah Almighty**

In *Fatawa Razawiyyah*, my master A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ was



asked regarding reciting this couplet communally in the streets at night during an outbreak of disease, to which he رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘The meaning of the couplet is good within itself, and taking the medium of the beloved people of Allah Almighty is praiseworthy.’ (i.e. this couplet is good and making a Du’a with the wasilah (medium) of the beloved people of Allah Almighty is also a good thing). (*Fatawa-e-Razawiyyah, vol. 24, p. 180*)

*Fazl kar rahm kar tu ‘ata kar  
Aur mu’aaf aye Khuda har khata kar*

*Wasitah Panjtan-e-pak ka hay  
Ya Khuda tujh say mayri Du’a hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Some Shar’i rulings regarding Azaan

1. Azaans other than the Azaan of Salah will also be replied to.
2. Utter ‘سَلِّ عَلَى الصَّلَاةِ’ while turning your face towards the right side, and ‘سَلِّ عَلَى الْفَلَاحِ’ while turning it towards the left side, even if the Azaan is not for Salah. For example, saying the Azaan in the ear of a child, or for any other reason; only the face will be turned, not the entire body.
3. Say the words of Azaan with pauses in between. ‘اللَّهُ أَكْبَرُ, اللَّهُ أَكْبَرُ’ combined is one word, pause after saying

them both (not in-between), and the length of the pause should be long enough for the one replying to complete his reply. It is Makruh to omit the pause; repeating such an Azaan is Mustahab. (*Bahar-e-Shari'at, vol. 1, p. 469, part: 3*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Another wird to eradicate disease

Imam Ibn-e-Hajar 'Asqalani رَحِمَهُ اللَّهُ عَلَيْهِ states, 'The greatest aid in removing calamities, such as plagues, is to recite abundant Salat upon the Prophet.' (*Bazl-ul-Ma'oon fi Fadl-ul-Ta'oon, p. 333*)

O devotees of the Prophet! May Allah Almighty shower His special grace and mercy upon all of us, may He protect us from all afflictions of the earth and the skies, including Covid-19, and grant us the ability to remain occupied in His remembrance and the remembrance of His final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!

In order to protect yourself from Covid-19 and other calamities and diseases, make special arrangements for reciting Salat and Salam and Azaan in your homes. If it is possible, make a wird of 'يَا سَلَامُ' 100,000 times in your home. If the mercy of Allah عَزَّ وَجَلَّ remains upon us, then we will be protected from Covid-19 and other diseases.

### Sincere repentance from sins

Dear Islamic brothers! Allah Almighty has made repentance

such an excellent thing that sometimes feeling ashamed of one's sins and repenting from them can become a means for protection from illnesses and worries. It is reported: In 449 Hijra, a plague broke out in Azerbaijan, Waasit, and Kufah, because of which, many people were affected. People became worried, so they all repented in the court of Allah Almighty, spilt their alcohol and broke all their musical instruments. *(Shazarat-uz-Zahab, vol. 3, p. 455)*

Repent from your sins in the court of Allah Almighty, for His sake, not out of the fear of Covid-19. If you have Salahs to make up for, then make up for them as soon as possible. If you have fasts to make up for, then make up for them as soon as possible. If you have been careless in paying your Zakah, then pay your complete Zakah in accordance with the Shar'i method. If you have withheld the right of any person, then fulfil it. If you have hit someone or shouted at him, then beg for his forgiveness sincerely. Remember! Death will not come to you only due to Covid-19, after all we have to die one day. If Allah Almighty and His final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ become displeased with us, then what will become of us? May Allah Almighty grant us the companionship of pious devotees of the Prophet and grant us the ability to act upon the Sunnahs.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Tayri Sunnatoon peh chal kar mayri rooh jab nikal kar  
Chalay to galay lagana Madani Madinay walay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Some selected couplets from the poetry of Shaykh-e-Tareeqat,  
Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ:

*Corona say hum ko bacha Ya Ilahi  
Paray ho yeh hum say bala Ya Ilahi*

*Corona mayn jo muhtala hayn unhayn tu  
Karam say 'ata kar shifa Ya Ilahi*

*Corona kay badlay gunahon ka dar day  
Nadamat say hum ko rula Ya Ilahi*

*Gunahon say Taubah ki taufeeq day day  
Hamayn nayk bandah bana Ya Ilahi*

*Rahay khauf har dam buray khatimay ka  
Ho Iman par khatimah Ya Ilahi*